

Rosicrucian Digest

October 1975 • 50c

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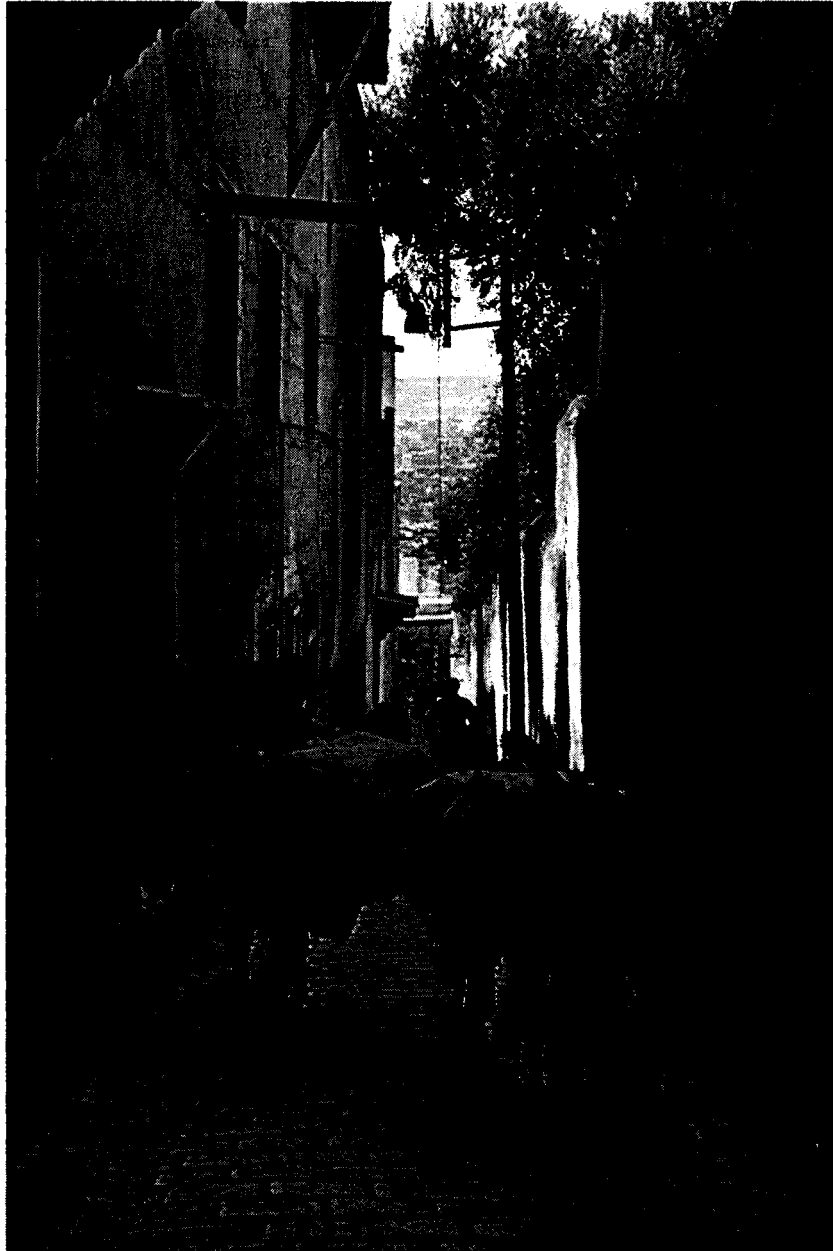
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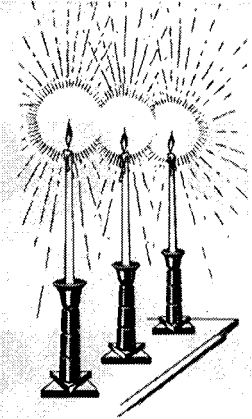
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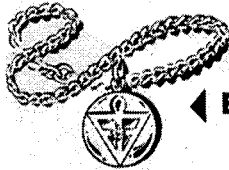
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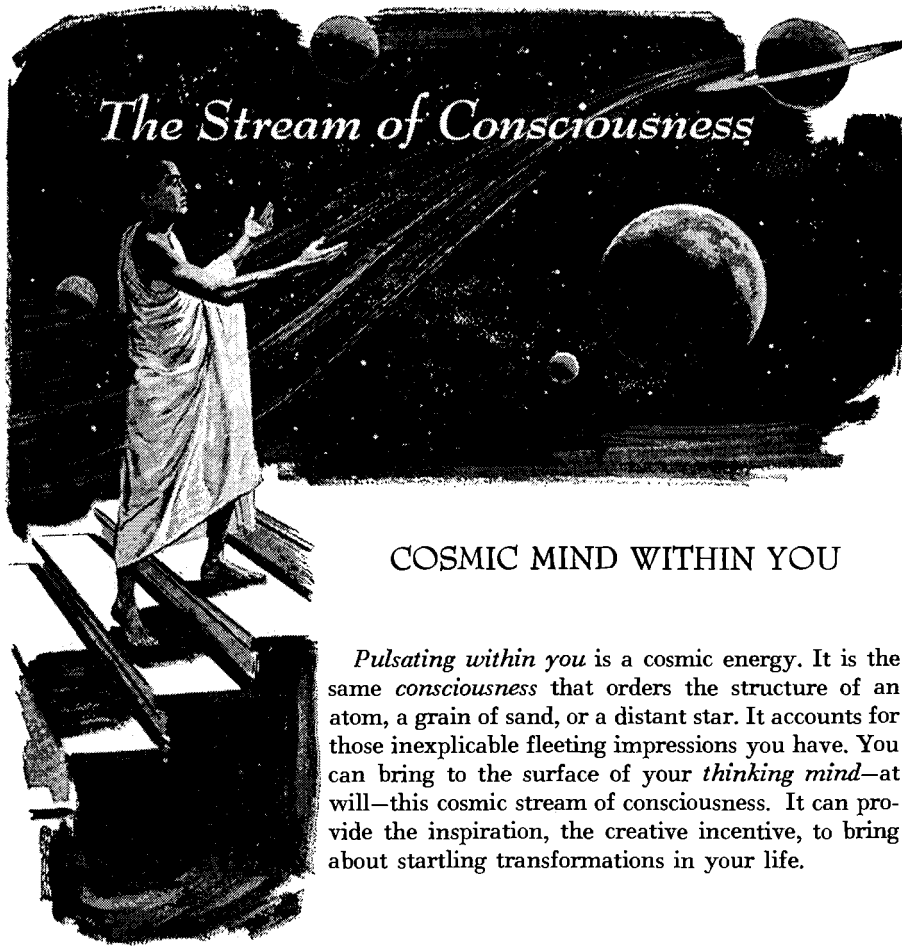
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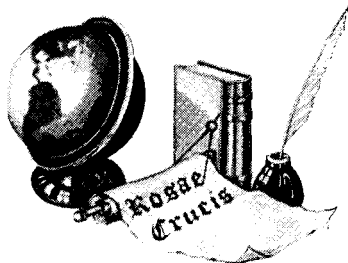
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ROSICRUCIAN DIGEST

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COVERS THE WORLD



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Robin M. Thompson, Editor

**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

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

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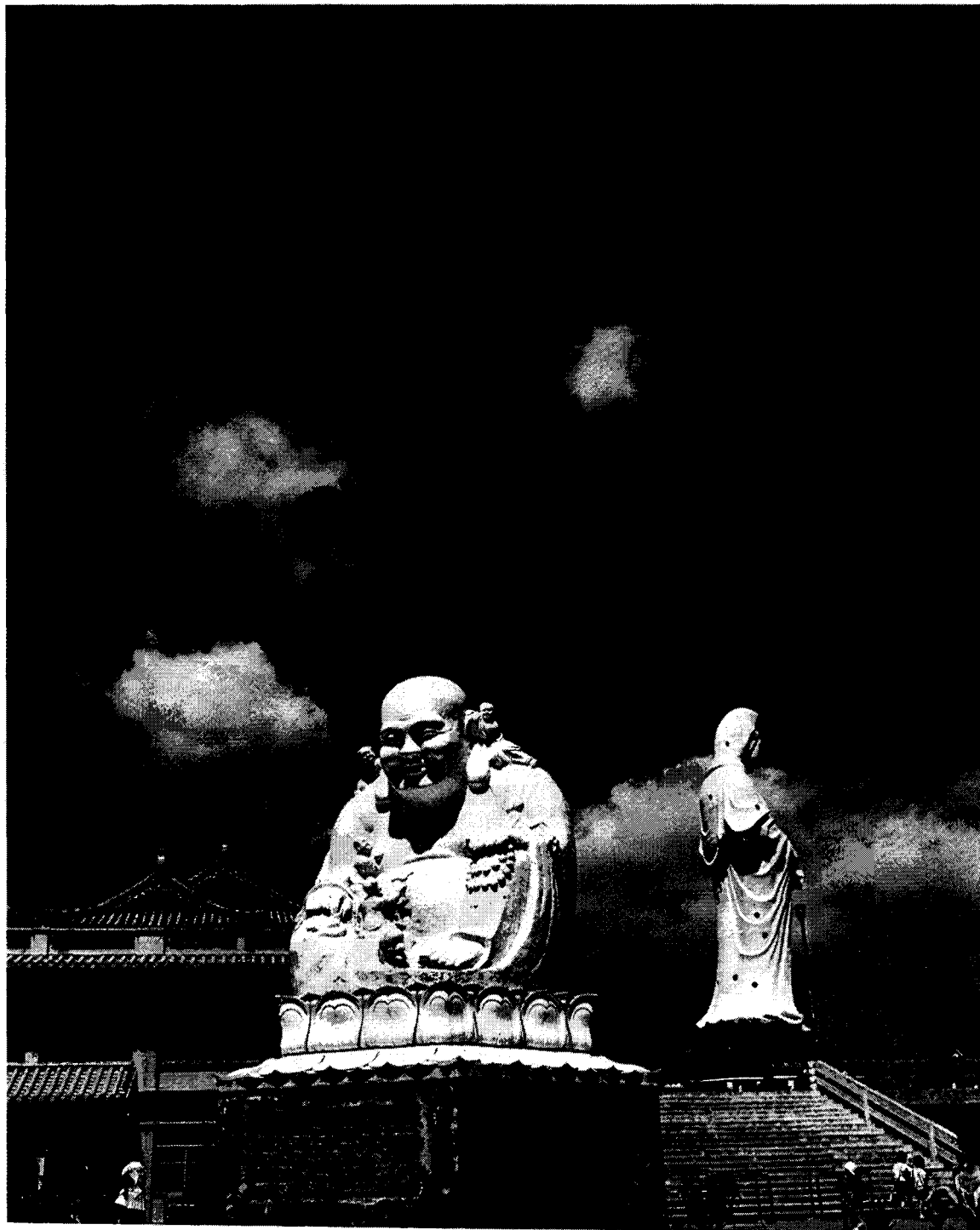
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October, 1975

No. 10

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SHRINE OF CONFUCIUS

In Taipei, Republic of China, is this shrine to Confucius, Chinese philosopher and teacher. Confucius introduced into Chinese religion an ethical teaching emphasizing devotion to parents, family, and friends. His doctrines also strongly advocated the maintenance of justice and peace. These are virtues which unfortunately in certain areas of the Western world have steadily fallen into relative disregard.

(Photo by AMORC)

THOUGHT OF THE MONTH

By THE IMPERATOR

LET YOURSELF GO!

A SLOGAN adopted by many of the youth today as an incentive for freedom of the personality is "Let yourself go!" For example, at a local high school on the occasion of its recent graduation ceremonies, a banner bearing this phrase was hung from the side wall of the auditorium where the event was held.

The purpose behind the term implies the necessity to liberate the ego, the personality, from repressions and inhibitions which may have resulted from the impositions of society. More succinctly, however, the words suggest being yourself in the sense of giving vent to whatever impulses or desires of which you may be aware. To be true to yourself, they seem to imply, is to act in whatever way you feel so inclined. To restrict, to inhibit such impulses is to negate the self, to live one's life improperly.

We can gather from this statement by the way in which it is phrased that each individual satisfies his urges and impulses in whatever manner appears to him to be the most appropriate. Psychologically, this constitutes an atavistic attitude, that is, a reversion to a very primitive status. Self-discipline, then, is no longer mandatory. There is no reason for imposing self-restraint.

One becomes by this means the sole interpreter of what is best for himself without regard to the effects of his behavior on others. Even the early family units, out of which grew tribes and clans in past centuries, and which constituted a most elementary civilization in the broadest sense of that term, were nevertheless endowed with a code of taboos proscribing certain behavior seen as adverse to their society. One was not permitted to pursue personal motivations free from their consequences to others.

If we think of man as having made any ascent through the ages, it is to be found in certain abstentions in his behavior, either self-imposed or compelled by the society of which he is a part. In fact, a notable distinction of man from the lower animals is the evaluation which he makes of his behavior in *not* just letting himself go.

Any society is an *entity* in itself. Its elements are the humans who compose it. The society, then, as an artificial being has certain values, certain objectives or ends to which it aspires and which it believes are necessary for its existence. Basically, the theory behind society is the securing of the existence and well-being of the individuals of which it is comprised, though admittedly at times it falls far short of its fundamental purpose. However, without society existing in some form, man would not have advanced to the extent he has.

There is a relative minority in society who formulate the essential ideals and the structure by which such are to be realized. It is a minority also who voluntarily try to regulate their lives so as to conform to the decreed elements of their society, that is, its laws and customs. In most societies, insofar as the majority is concerned, personal behavior is the result of enforced compulsion by "the law of the land."

Permissiveness

The permissiveness which we experience today under the guise of liberation of the individual is to a degree a deterioration of self-discipline. Man cannot live alone. He cannot live exclusively in a world just of his own concepts and desires. Even the recluse who lives in a remote area of the world, isolated from

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other men, in just expressing his interpretation of his own desires, sacrifices the advantages of communal thought and action.

To "Let yourself go" is to contravene moral and ethical standards. In morality there is private and public conscience. *Private conscience* is the personal conception of what constitutes the good in personal and social behavior. By association and individual evaluation of his own behavior and that of others, man arrives at certain personal values for the governing of his life. This personal morality may, of course, be influenced by religious affiliation or wholly by the self-analysis of one's conduct in relation to the vicissitudes of life. Conscience is not a divine endowment. It is a construction of certain impulses which the individual conceives as righteous in relation to his environment, education, and associations.

Public conscience consists of the codes of behavior which in theory society has collectively agreed upon and enforces through its laws upon the citizen. These public morals are thought to be for the general benefit of all members of society. It is believed that their violation is not only a moral wrongdoing in the sense of deviating from a religious code, but is detrimental as well to the individual himself and to others of the same society. Simply, such behavior as, for example, murder, rape, theft, perjury, is destructive to the very core of society regardless of any religious interdiction against it. Consequently, private conscience often does not agree with the collective good of the public conscience.

We are confronted today with an increasing wave of crime. Actually the criminal is one who psychologically is "Letting himself go." He acts in a way to personally benefit himself without regard for the impact of such acts upon society. To really "Let yourself go" you cannot avoid committing a criminal act. To give full vent to one's passions and desires will cause one to run counter to that discipline which society expects and demands from its members for their collective benefit.

For analogy, if you want something and you let yourself go in the unqualified meaning of that term, you may have to illegally appropriate another's property to obtain it. On the other hand, if you

restrain yourself on the grounds that such would be theft and morally and legally wrong, you would then not actually be letting yourself go. This unrestraint is the self-granting of *absolute license* to do as one desires and is motivated.

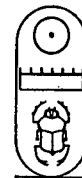
Freedom

The popular misconception of freedom has contributed to the contemporary permissiveness paraphrased as "Let yourself go." The conflict between the different ideologies today has brought the word *freedom* into a confused prominence. A basically wrong connotation has become associated with the word. It is commonly taken to mean that *absolute freedom* is a possibility for the individual, an ideal to be aspired to. There is, in fact, no absolute freedom in nature. Everything is inherently bound by the very laws which give it its existence. Any extreme deviation from such laws means the cessation of that thing. It is true that nothing is constant in nature, that "everything is becoming," but then there is never any freedom from this law of change.

Man cannot free himself from the biological and physiological phenomena by which he lives if he wants to continue to do so. Our instincts are a fundamental fabric of our lives. They impel us to act in certain ways as does the compulsion of our emotions. We may at times exercise will to oppose them, and we seem to free ourselves from them, but only to be caught up once again in the inescapable mesh of death—a law, a phenomenon against which no man has permanently exercised the freedom of his will. If each human were to achieve absolute freedom of will and desire, society would disintegrate, and as those attempting this have discovered, the same freedom of others would suppress their own.

A form of freedom which we can exercise comes not just in acts of commission but also in acts of omission—in other words, that which one chooses *not* to do as well as to do. The person who puts rational restraint upon his acts with relation to other humans is ultimately protecting his own rights and expression of self.

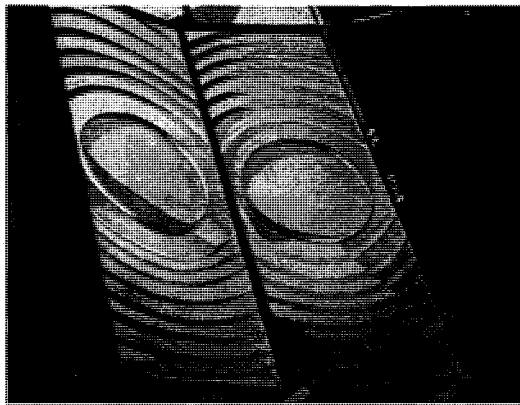
We know how disastrous it would be to allow a small child to let itself go in response to every stimulus it had. Only



through restraint is the child protected against destroying itself. It is not permitted for its own well-being, for example, to eat, drink, go, or do whatever may appeal to it. Neither can man have such liberty because he is first bound to the laws of nature and next, at least, to those laws of society which are obviously apparent for

the benefit of mankind as well. No man is self-sufficient. We are dependent to some degree upon each other. We are therefore obligated to respect the rights of others so that we may have them respect ours. To "Let yourself go" is to trespass upon the rights of those upon whom you depend.

Watercolors



CAMBRIA LIGHT HOUSE

Frank Ackerman



VIEW OF CASHEL

Gerald Brommer

The Art Gallery of the Rosicrucian Egyptian Museum recently hosted the West Coast Watercolor Society's annual exhibit of paintings. The exhibit featured very interesting designs, and shown here are fine examples of watercolor by two Los Angeles area artists. In Cambria Light House Frank Ackerman uses a technical approach—very concerned with design—to depict light house lens-faces. Each lens-face has a convex section of its own surrounded by rings of prisms, and the interesting curving yellow-blue effects across the center are framed in a metallic greenish-brown. Soft yellow light radiates from the picture's center.

Gerald Brommer's painting features two different styles. The exact architectural lines of the old buildings are a sharp contrast to the collage effect on the rocks below, giving a definite three-dimensional view to the picture. Artists in the West Coast Watercolor Society are devoted to exhibiting the unique qualities of transparent watercolors.



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Categories Can Be Limiting

by Edgar Wirt, Ph.D., F. R. C.

KNOWLEDGE is mostly a matter of learning to see things in terms of established categories. Differences among things or among ideas and experiences suggest different groupings which get labeled as different *kinds*. What different kinds might there be? One observer suggests one way of classifying things; another observer suggests another way. One way or another, things are divided up into kinds or categories for which we invent names.

In order to master any subject one must learn and master all its categories, that is, its scheme of classification. This means learning to see and to recognize things according to a predetermined pattern—whether this be in science, history, literature, art, or wherever.

The pattern does change; one style follows another, even in scientific and technical areas. There is always the temptation to accept the current categories as representing the way things actually are and to foster a sense of mastery through knowledge of those categories. This tends to perpetuate the scheme of categories and to promote those observations which confirm that scheme. Sometimes, in a theoretical matrix of such categories, there is one that does not correspond to anything we know; and one might jump to the conclusion that there must be some reality which corresponds to that “empty” category which had been labeled.

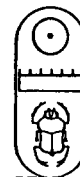
But someone suggests a new and different way of looking at things, maybe a more powerful or helpful way, or he makes some new observations that just do not fit into the established pattern. When a new generation wants to make its own place in the sun, it has only to develop and promote some new way of looking at things with a new terminology. So the scheme of categories may change again.

In any one subject there may be several different schemes of looking at things which compete with each other. The “knowledge explosion” today is in large part just this rapid change in ways of looking at things, and consequently the vast elaboration and substitution of categories and terminology which must be mastered in order to be “up” on the current scene. This is most noticeable in newer fields such as computer technology or “information science.”

Our Realities

This mastery of categories is pursued as though it were mastery of the way things really are. But the history of its changes in style and conflicts among current competing schemes indicate clearly that not all of them can be reflecting the way things actually are—and probably not any of them. Even with the most sophisticated means, all we can grasp within our actual experience or thought is the way things appear to us, the way we realize them. That is our *reality* at any moment. What is actually there, or *actuality*, is a moot question because it is beyond our realization. (Any Rosicrucian student will recognize this distinction immediately.)

How we realize things depends, naturally, on how we look at things, which in turn depends on what framework of categories and terminology we have learned to use whereby we sort out and “recognize” our own observations and experiences. In this way our notions and theories, our conception of the whole scheme of things, actually direct our observations and experiences. This changes with age, with education, and—sometimes more abruptly—with new experience that cracks the old mold. Generally what we have learned to see confirms what we have learned to expect. This shapes our realization, our reality.



To this extent, then, we are responsible for our own reality—whether it is like a prison or like an open adventure.

The mechanism for this “feed-back” influence is not entirely conscious, not entirely deliberate or intentional. In fact, it is known to depend on output from the subconscious or subjective mind—the logical flowering of suggestions that have somehow been ingrained in the subconscious. In our education, not only by way of schooling but in all our associations, we absorb suggestions; we absorb unconsciously a sort of consensus as to how things are and what to expect.

This that we have in common is important to us; it makes it possible to work together, live together, and communicate reasonably well—to “play the game” effectively with each other according to established rules, and to share some feeling of security against what otherwise might be chaos. Those who diverge from this consensus include the challengers—the pioneers, the geniuses, the critics, the misfits, the “trouble-makers.” Perhaps they see reality different, freed from some imprisoning restraint. Perhaps they are dissatisfied or suspicious that the “ordinary” reality is not what it is cracked up to be.

Wisdom is different from knowledge, says an old proverb. Wisdom presumably sees through this fabrication of categories. A number of spiritual pioneers, whom we call “mystics,” have reported a rare and fleeting experience of “seeing things as they are” which has changed their whole lives. That may be the ultimate in human wisdom. While the rest of us cannot corroborate this from our own experience, we can infer that wisdom would see all these categories and schemes as artificial facts.

We could not live together without some common realization. Yet many persons today are seeking guidance into some more expanded realization that could lead to fuller and more satisfactory

living. What some have in mind seems like the kingdom of heaven on earth, but to be achieved by way of expanded perception and experience rather than by faith or belief. The way is wide open for those who are bold, of course, as it has always been. But the broader need is to be “weaned” rather than to be wrenched from “security” and dependence on more customary ways of looking at things.

Any method or guidance for developing such expanded perception (as in Rosicrucian instruction, for example) has to steer around some common pitfalls. For one thing, it would be difficult to point out to us and identify those subconscious presumptions which so control our realization; and it is not practical to do so or to try to root them out consciously. Instead there can be graded experiments, demonstrations, and experiences which *with practice* will gradually modify this outlook. Any new outlook has to be assimilated subconsciously in the same way as the former outlook was assimilated. At best this is slow.

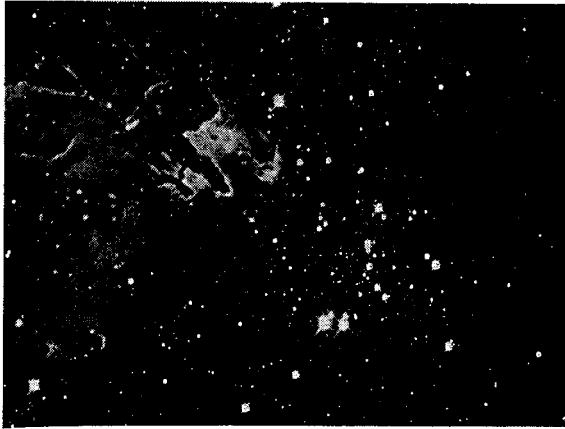
A strictly intellectual approach would be inadequate, such as providing a whole new substitute set of categories, terms, and distinctions. This might appeal to one’s sense of mastery by knowing all the words for the categories. It would be an exercise in learning consciously as in any academic subject. But being wholly conscious and objective, this may not affect at all one’s realization, one’s subjective reality. (Rosicrucian students may recall that new and specific terms presented to them were very few, were presented early, and their basic interrelations were diagrammed for them.)

New books abound with new terms and categories, new cosmologies, and do-it-yourself programs for development. The only way these or any other programs are effective for expanding one’s reality is by patient step-by-step practice—with enjoyment. △

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ROSICRUCIAN DIRECTORY

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Mirror of the Mind
Religions of Man
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Energy From the Sea

by Otto Wolfgang

THE ENERGY crisis will only be solved for now and the future if an inexhaustible natural element is used for power, such as water, wind, or sun—all other fuels being finite.

The wind, of course, is never constant, and although useful for small measures in singular communities it will never furnish all the world's vast needs. The sun may eventually do the job, although the hardware and technology are as yet quite expensive and we do have cloudy days to contend with.

On the other hand, we have the vast resources of the oceans lying on all the world's shores waiting to be tapped. But how?

Franklin D. Roosevelt dreamed of such a power source as he vacationed on Canada's Campobello Island and watched the powerful fifty-foot-high* tides pour from the Bay of Fundy into Passamaquoddy Bay. Former President Kennedy, a few months before his death, was enthusiastic about a power plant which would utilize the powerful tides of Passamaquoddy Bay, saying at the time, "I think that this can be one of the most astonishing and beneficial joint enterprises that the people of the United States could undertake." It is estimated such a project would cost \$1.5 billion to build, but the rewards would be forever and a hundred times more valuable than the original cost.

A report by M. King Hubbert, Chairman, Energy Resources Study, National Academy of Sciences, warns that half our known oil resources and more than half our present gas reserves will be depleted around the year 2000; ninety percent of our coal will be gone in 400 years.

But unlike fossil fuels which are doomed to extinguishment, tide and wave power is inexhaustible! If a successful method of harnessing the waves and tides could be found, the benefits would be enormous in many ways. First of all, it would require no basic energy such as the fossil fuels which power stations today need to burn. Second, there would be no pollution of the environment nor any slaughter of marine life.

Tide and wave power is nothing new. Water wheels turned by the ocean waves were in use along the coast of England in the twelfth century. In America, as far back as 1640, a tide mill was used for grinding corn at the mouth of the North River in Salem, Massachusetts.

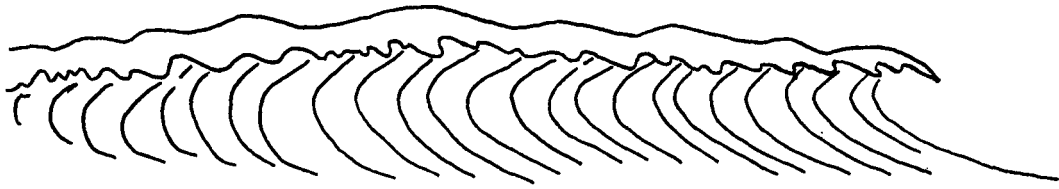
According to Irvin S. Bengelsdorf of the California Institute of Technology, there are some fifty locations around the world where tidal power plants could be installed in bays and estuaries from Alaska to the Soviet Union to Argentina.

There are already a few plants in operation: one in France on the La Rance River near Saint-Malo which has been producing electricity since 1966. Here twenty-four reversible turbines generate electricity when the tides flow both in and out. Its capacity is 240 megawatts, one-fourth that of Hoover Dam. Operating costs are less than for any other type of power plant in France, and it adds 560 million kilowatt hours to French energy. New models are being contemplated for the Rhine and Rhône Rivers.

But tidal power plants of the future may not require a bay or roaring river to operate; the very tide that rises over every acre of shoreline may someday be utilized with new systems. Aside from harnessing the energy of phenomenally high tides, which when available are an

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* 1 foot = .3048 meters



excellent source of energy, there is a tremendous amount of energy on the sea surface in the form of waves, wherein great masses of water are constantly being lifted up and dropped within relatively short-time intervals.

Jerome Williams of the U. S. Naval Academy made a comparison of these two possible sources of energy: "If we consider tides forty-feet high during a twelve-hour period, the power contained per unit of sea surface is about 3×10^{-4} horsepower per square foot. On the other hand, taking average waves in the North Atlantic, perhaps five-feet high sustained during a six-second period, we can expect power densities of about 3×10^{-2} horsepower per square foot. Note that the waves—and these are not unusually high waves—contain about a hundred times as much energy per square foot per unit time as do tides, making a utilization of the energy in waves somewhat more attractive than that of tides."

Tide Power

There is a devotee of wave and tide power in America—the engineer Demetrios K. Mountanos—who has developed a unique system of extracting energy from the up-and-down motion of the waves which the National Oceanic and Atmospheric Administration has evaluated as "technically feasible." His theory is based on the fact that waves undulate like the reciprocal motion of piston engines and should be used in that context.

"For many years," wrote Mountanos, who readily admits the theory in general concept is not original with him, "I have been thinking about the energy which can be obtained from the motion of the sea waves. My attention has especially turned toward the ability of the waves to move any floating article up and down, including structures of thousands of tons. And when, in the summer of 1964,

I conducted experiments on the coast of California with a device made as well as my finances permitted, I saw that the waves produce powerful reciprocal strokes like those of diesel and steam engines."

His theory can be seen in mechanical form in the sketch accompanying this article. A chain, attached to a float, passes through a pulley fastened to a crane overhead, then comes to shore terminating at a counterweight after passing through another pulley fastened at an elevated position.

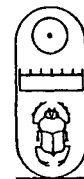
The weight of the counterweight, Mountanos explains, must be about forty percent of that of the float's, that is, if we take a five-ton float with a counterweight of two tons we will have a stroke of two tons when the waves lift up the float and the counterweight moves downward. Then, when the waves go down, the heavy float moves also downward, lifting the counterweight, giving us a stroke of two tons or more. The length of the stroke will be according to the height of the waves.

In between the float and the counterweight the chain can activate a double-acting reciprocal pump through a chain driver pulley.

The floats need not be constrained since the counterweight is constantly pulling the float forty percent out of the water and bringing it always to a vertical position under the pulley. Thus the motion of the float is strictly reciprocal.

There can be a number of pumps, each one activated by a float and all of them discharging in one main pipeline feeding a water reservoir in an elevated position, which in turn would supply a hydroelectric power station operating on the principles of the waterfalls. The pumps can be installed wherever there is water and at any distance from the seaside.

(continued overleaf)



KINETIC ENERGY OF THE SEA WAVES

SMALL POWER UNITS (Components and Function)

BY
DEMETRIOS K. MOUNTANOS

ENGINEER

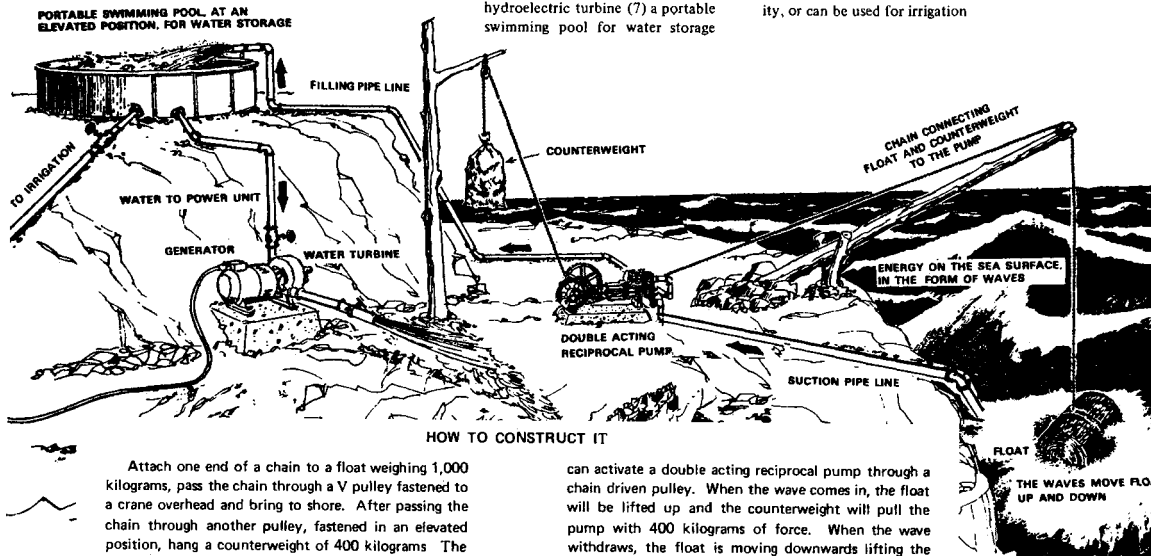
2600 QUEENS CHAPEL ROAD
HYATTSVILLE, MARYLAND 20782
U.S.A.

These power units will be useful for military and scientific missions at remote areas, seaside houses and resorts far from electrical junctions.

As can be seen in this sketch they will consist of (1) one float (2) one V pulley at a boom (3) one reciprocal pump (4) second V pulley at an elevated position (5) one hydroelectric turbine (7) a portable swimming pool for water storage

(8) a chain connecting the float and counterweight to the pump and (9) if we have suitable water, a pipeline for irrigation

The reciprocal pump, activated by the sea waves, will pump water to the swimming pool. The water from the pool will activate the hydroelectric turbine with its gravity, or can be used for irrigation



Attach one end of a chain to a float weighing 1,000 kilograms, pass the chain through a V pulley fastened to a crane overhead and bring to shore. After passing the chain through another pulley, fastened in an elevated position, hang a counterweight of 400 kilograms. The counterweight pulls the float 40 percent out of the water and always in a vertical position under the pulley

Between the float and the counterweight the chain

can activate a double acting reciprocal pump through a chain driven pulley. When the wave comes in, the float will be lifted up and the counterweight will pull the pump with 400 kilograms of force. When the wave withdraws, the float is moving downwards lifting the counterweight and pulling the pump with a force of 400-600 kilograms.

The flexibility of the chain would allow installation of pumps at the most convenient places, and a suction pipeline could supply fresh water from miles away as long as it is within the barometric column. The same water can be recirculated with only a small loss on account of vaporization.

However, we must take into consideration that there will be times when the sea is calm, but, even so, a substantial quantity of water in the reservoir will keep the electricity flowing. After all, the function of the power plants would not depend directly on the waves but would have a reserve water supply in dams for long calm periods.

Mountanos believes that problems concerning the harnessing of kinetic energy from the sea waves are not insurmountable, are within the state of the art, and today should be economically feasible, considering the ever-increasing higher cost of traditional energy fuels.

The cost of installation per horsepower would be far less than any waterfall in existence. Reservoirs could be built at places of our own choice, supplied with water from the most convenient points, and hydroelectric power stations could be constructed wherever most economical.

These installations need not be built in prime recreational areas and populated

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coastlines. Remote, stormy areas, uninhabited islands and reefs with big waves able to provide tremendous energy could be used.

Delivery of energy would not pose a problem. A global electrical wire junction, like the telephone net, could be used. This would help deliver any quantity of energy from one point on earth to another at a small drop in voltage instead of the tremendous expense required today for delivering the same amount of energy in the forms of fuels, whether fluids or fossil.

Small units could also be built where needed. Such a device would help millions of farmers by providing them with inexpensive energy for water pumps

and would supply unlimited electrical power. In many areas where the tides and waves are high and strong, it could very well assist other power systems now in use.

Attempts to expand these experiments by Mountanos have been curtailed for lack of funds. At present he is trying to interest government and industry in financing such a full-scale experiment. A spokesman for the National Oceanic and Atmospheric Administration has called the scheme "technically feasible." Mountanos is convinced by his experiments that people can have whatever quantities of power they need from the giant, perpetually pulsating pistons of the sea.

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.)

November: The personality for November is Anwar el-Sadat, President of Egypt.

The code word is MAAT.

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



INDIRA GANDHI

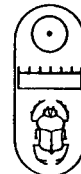
January:

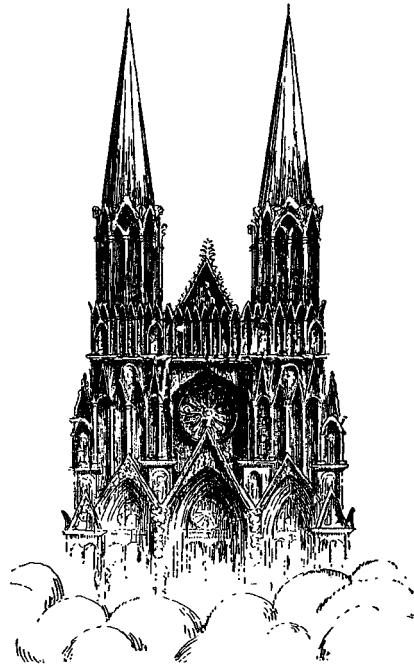
The personality for the month of January will be Indira Gandhi, Prime Minister of India.

The code word will be EXPED.



ANWAR EL-SADAT





The Celestial Sanctum

EXPOSING THE ESOTERIC

by Chris. R. Warnken, F. R. C.

TRADITIONALLY, there has always been a cloud of mystery surrounding that philosophy or those groups descending from the so-called "mystery schools" of ancient Egypt and Greece. It is said that they teach and practice an "esoteric doctrine." Those who use this phrase with the most confidence and conviction usually speak with the least clarity. When persons with normal inquiring minds seek further information and turn to supposedly knowledgeable sources for enlightenment, they receive a great flow of words about the "fabled past," the "alleged secret societies," and "esoteric doctrine," all of which says absolutely nothing definitive and only darkens the cloud of mystery. Why?

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The Rosicrucians have endured their share of misunderstanding and misinterpretation for centuries. Is it because they are unknown to the world? Scarcely! Almost every dictionary and encyclopedia contains a reference of some kind to the Rosicrucians, but the dark clouds of mystery *begin* there—not end! From such inadequate beginnings a still deeper riddle unfolds. The popular Russian novelist, Aleksandr Solzhenitsyn, has contributed his share too. In *The First Circle*, in a chapter entitled "The Rosicrucians," he has one of his many characters say, "Really, there's an enviable display of restraint among you mathematicians. All my life I have thought of mathematicians as Rosicrucians of some kind, and I always regretted that I never had the opportunity of being initiated into their secrets." Undoubtedly this brief reference has added several new misinterpretations to our "esoteric doctrine."

Unfortunately, there is a ready tendency to regard anything that is unfamiliar to us with caution, if not suspicion. It is an ancient human trait born of insecurity and fear. It was probably the cause of the first war between primeval neighboring tribes. Even modern enlightened man, with his vast accumulation of scientific knowledge, is often suspicious or disparaging of certain rites and practices he observes among "primitive" people. But tolerant and sympathetic researchers have frequently discovered later that such rites and practices contain very helpful psychological principles or philosophical concepts when understood in the framework of the culture and environment of those who practice them. Bewilderment and alarm over their long use of certain little-known root and plant substances vanished when, with an understanding and objective approach, it was discovered that these substances contained the same elements or compounds recently revealed in our modern medical research laboratories, and which we proudly labeled modern "wonder" drugs.

We must guard against the belief that, since we live in a time of so much knowledge about so many things, all things possible to know are now known. Each age of man has had to repress that same pride. At their zenith, it is quite probable that the Egyptians, Greeks, and Romans

felt omniscient. Surely, after the abyss of the Dark Ages, the intelligentsia of the Renaissance period must have been convinced that they possessed the ultimate source of all knowledge and wisdom. Imagine their surprise if they could witness the advancements made during the last *fifty* years in electronic communication, aviation, medicine, space flight, parapsychology, labor, and leisure!

And the best is yet to come! How can such be possible in our age of marvels? We are so overly proud of our accomplishments that it is difficult to predict or guess what the future may hold. Let us start by recalling some of our nagging problems. What still needs to be changed? There *will* be changes! Food shortages? Substances now ignored will be found to be nutritious and plentifully available. Disease and suffering? The intensive health care research program will become even more intensive. Just as we have witnessed the conquest of tuberculosis and polio, we will conquer hypertension, heart disease, cancer, and many more illnesses. Telepathic communication? We have already begun, but in our Space Age the psychic power of the mind will be much better understood and used.

Is this too "far out"? Too much to expect? Nonsense! Some of our "primitive" people have been communicating psychically for ages and do not even realize their own psychic development. Economics, wealth, and poverty? A great economic "revolution" is coming in the future. There will always be "wealthy" and "poor" because of the natural law of duality. However, the power of wealth and the suffering of poverty will disappear. Metal and paper as a medium of exchange will become as obsolete as salt. Wars? There will always be "two sides to every question" and consequent disagreements, but life will finally be recognized as too valuable to waste.

How do I know these things? Esoteric doctrine! Why is this important information hidden from others? It isn't! It is available to all who seek it with an open mind. Constructive information and goodness have never been hidden from mankind; destructive information and so-called evil—the "black arts"—*have been* hidden from man. Humanlike, man has wasted his time chasing after these "for-

bidden fruits." Someday man will discover that for obscure reasons truth has often been mislabeled "evil," while falsehood has been presented as "good." Fortunately for us, throughout the ages there have existed those who preserved the truth at all costs, often with great difficulty, the threatening of their security, and always in the face of persecution and denigration. But truth *has been* preserved as "esoteric doctrine."

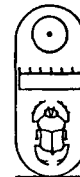
Esoteric doctrine is simply and basically a complete presentation and study of all natural law—the only law that is perfect and inviolable. It is forever free from all political, religious, social, and economic restrictions or bias. This esoteric doctrine reveals that the universe is constructive and positive; that the application only of natural laws makes all things possible; that the only barrier to "utopia" on earth is imperfect man himself with his bias, prejudices, and his refusal to face life with an open mind.

Esoteric doctrine teaches man that he is an integral part of all mankind and the universe. He hurts and hinders only himself when he tries to become separate from all else. When he places himself "in tune with the infinite," he is also in harmony with everything and everybody and he feels that life is beautiful and wonderful. He has found truth and truth belongs to all. The mystery schools do not teach truth; they teach man to *find* truth by exposing the esoteric.



The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



The Meaning of Universal Love

by Baldwin E. Sharpe, F. R. C.

*A tribute to International
Women's Year 1975*

MY INTENTION today is to slow the tempo down by taking you on a fantastic voyage. Before we set out on this journey, I would like to say that what I am about to speak on is *universal love*, which has become a part of me after many years of study, and I plan to go into it in depth.

I am a young man who came from the bowels of the Earth. According to social science it is called the ghetto, and in many areas it is called the garbage can, but I call it the universal womb. After all of the misery that I have seen and experienced, I have come to realize that there is but one love, and that is universal love. It stands there even though it is invisible, but it is just as powerful as it is invisible. It is a type of love you can either accept or reject as opposed to the cubical types of love which we are all victims of—that is, the prison love, the

passion love, the possessive love, the hate love, which in turn become the destroyers of youth and vitality.

To my discovery and amazement, this universal love is a love force that, if you allow it to flow through your consciousness and allow yourself to flow with it, will cause you to enjoy beautiful things, will let you meet and enjoy beautiful people and find yourself in beautiful places wherever you are. It may be for years or just for a second. You realize, then, that when seeking the highest in people you get a glimpse of heaven, and heaven is here on Earth. You will not hold onto one another because you realize that sentimentality is the brother of brutality. What I am saying is this: You can cut me off right now—that is how delicate and how powerful this love is!

This universal love can be accepted or rejected. It is your choice, and it does not make demands on you as compared with the cubical types of love which I have mentioned. The only demand it makes on you is this: "You have got to believe!" If there is any doubt, it will not work; "you have got to believe" for it to work with you.

In terms of goals that one may have, once you have projected your thoughts of your goal you are already *in* your goal. It is just a matter of firming it up into a tangible reality. For a better understanding of what I am saying, the following are the tools that are required for the universal love to flow through your consciousness: your creative powers, imaginative powers, staying agile, staying active, self-love coupled with compassion for your fellow-man, a sense of humor, sensitivity, perceptivity, and perseverance. These are the ten basic tools required for your journey to flow through universal love, as this love in turn flows through your consciousness.

What all of this does is prepare you for the realization that every second in

This article is excerpted from a speech delivered by the author at the *International Women's Year Conference* in Mexico City—July 1975.

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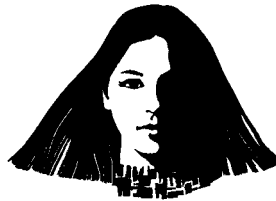
time is a new adventure. You are allowed to deal with the eternal gadfly that is constantly on the move, which is actually newness in the raw. It continues by allowing universal love to flow through your consciousness and filter out all impurities. This process enables you to define it and understand its wisdom and knowledge which means that you are constantly working with the genius aspect within yourself. Therefore, whatever your desire or wish, you are already there. All you have to do is firm this up into a tangible reality.

This preparation simply means that what you now have is a working force and, with discipline, you become child-like—not a child or childish, but *child-like*. You sleep, eat, love, and play no more than you have to, because by flowing with this universal love what you are doing is merely meeting each meal, each love, each sleep as you evolve through time and space. What do I mean by “no more than you have to”? That is a decision which you have to make. The things that are being discussed now are things that are preparing you to make decisions for yourself. Everyone here knows his own capacity and this is where this thing began to shape itself. You are beginning to make decisions for yourself, and as I said earlier the only demand that this universal love makes is “that you have got to believe.”

These ten basic active principles bring you to the awareness that you are the Cosmic’s chosen individual. Each one of us came here with a specific purpose and these active and basic tools came with you as your tools.

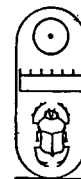
Negativity

For example, look at your hands and move them as if you were exercising them—sweeping them out from your body. This is very important—as above so below. By moving your hands thusly the love force acts as a cleanser. By sweeping aside all negative particles, it keeps doubt, hate, self-hate, vanity out of proportion, from settling. Whatever the negativity, it must be swept aside. The absence of any one of these active principles will offset the effectiveness of the other nine. So it is important that these ten principles are constantly in motion together—as above, so below.



Perhaps one reason why the impoverished and the affluent cannot get together for a common cause is due to two magnificent trees—one being called the “tree of logical reasoning,” and the other, the “tree of logical excuses.” Both are beautiful, both are poisonous, and both trees give off a brilliant light and a fantastic aroma with little bells dangling from each of their branches. There are constant musical tones coming from these trees, and the roots of these trees are made up of anthropologists, pathologists, sociologists, scholars, psychologists, and so on.

But on the rise is a powerful force blowing and moving everything that is not of its nature, with the purpose of upsetting and uprooting these magnificently lit trees. This force is better known as the cosmic force, and the process is called “iconoclasm,” which means to break or destroy images. As a result of this maze of confusion that exists today, there will come a time when people can really look at each other for the first time and reunite and, by doing so, a love force will pass through villages, towns, cities, states, and countries to destroy the disease (of ignorance) called “the perverted truth,” which suppresses all of us in one form or another. To do this we have to reassess the values of our roots. Through our origins and the various scientific methods that are available to us



today we must learn who we really are and learn to know that women have played a major role from this century all the way back to antiquity. And we can neither erase these facts nor look the other way. Once the psychic, spiritual, mental, emotional, and physical sides of our being become aware of these facts, we are on our way—not only for true equality, but total prosperity for all.

The purpose of this voyage is to find the mystical island—the Shangri-la—but not in the form as we would normally assume as “a purple mountain rising in a red, orange, yellow and blue sky appearing on the horizon.” No! This voyage consists of finding the Shangri-la within you, where there is an abundance of wealth, joy, peace, and happiness. As you come aboard the *S. S. Loveship*, say within yourself, “I will not allow myself to think of poverty and limitations.”

You are now aboard the *S. S. Loveship*, which means *spiritual souls learning of values evolving*, and we are now on our way. Because every second in time is a new adventure, both on the sea, the land, and in the air, we have to acquaint ourselves with certain safety devices which we can use under any condition. For instance, if we have to abandon ship due to turbulent seas and negative storms, we have on board ten lifeboats entitled “peace be still,” and there are life jackets in the bulkhead to accommodate every passenger. These unique life jackets are called “why” and on the sides of the “why” life jackets are a number of cords marked *pull*. In case of an emergency you can pull the cord and ask yourself the question, “Why?” And the answer will come to you because you are the center of the great whole, meaning that all things flow from you, through you, to you, around you, and in you. Thus there is no law that can limit the universal cup from overflowing; however, because of the energy crisis, it is now one to one. The ship is now in the darkest of night and we are entering the unknown where we find ourselves in a sea of time with but one guiding light—which is our own. This light is sustained by meditation, a positive attitude, a proper diet, simplicity, and patience.

As we all know, there are many types of negative storms in this sea of life, but I am not going to list or tell you about

them because there are books written in every language about every one of them. I am here merely to suggest how to deal with them. In order to break this thing down, you have to recognize that in *equality* there is sound, action, wisdom, and understanding. For example, the sound of a river is the sound of a river everywhere, the sound of a hurricane is the sound of a hurricane everywhere, and likewise with the sounds of a volcano, an earthquake, the cry of a baby, laughter, a voice, or any other sound in nature. At the same time, the action of a hurricane is the action of a hurricane everywhere, and likewise with the action of an earthquake or a river or a volcano or the cry of a baby. The sound of laughter is the sound of laughter everywhere, the sound of a voice and the frequency of that voice is an octave that you hear anywhere at anytime. The action of a human being, depending on the situation, is the action of a human being everywhere.

Beauty

These are the basic ingredients that form equality for all. It means a total breakdown of tradition, working toward the basic facts that are in nature, the basic facts that are in the universal rhythmic patterns and universal knowledge. When you deal with universal knowledge you begin to realize that beauty is not in the eyes of the beholder, *but in the soul of the beheld* at that given moment. Your soul is a reflection of my soul and vice versa. How can I discriminate if my soul sees the beauty of your soul, yet my brain and my eyes deny you? It is not a matter of color, creed, religion, or sex. If my soul can see the beauty of your soul, there can be no discrimination on the soul's level. Only the impression on your brain cells formulates the discriminatory picture. Therefore, we have to push these formulations of brain cells aside if we want to achieve a better communication and a better understanding. To take this a step further, beauty is not in the eyes of the beholder *but in the essence of the soul in which it is held*.

The beginning of a new day is dawning and the sea is rippled with choppy peaks rising and descending. As we continue

(continued on page 31)

“Miracle Grain” Makes Debut

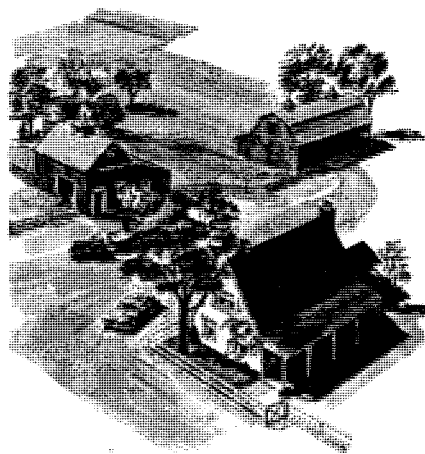
by Leo J. Wilhelm

SOON, you may be eating an entirely new cereal for breakfast and toasting a completely new bread—made from *triticale*, pronounced trit-i-kay-lee! This is the new man-made hybrid between wheat (*Triticum*) and rye (*Secale*) which has aroused worldwide interest among agricultural scientists as a potentially important new dual-purpose forage and cereal crop.

For many years, scientists have been searching for a new grain that would provide food for humans and feed for animals. Now, they believe they have found it in triticale, a tall-growing plant which produces a long head and a high-protein grain!

During the past four years, researchers from Alabama A & M University at Normal have been conducting extensive tests with this new grain and have found that it has the potential to alleviate some of the nutritional problems of both humans and animals. Their tests also show that triticale has the potential for high-yield and high-protein value simultaneously.

And at Texas Tech University, in the College of Home Economics, in Lubbock, a successful recipe for *tritibread* has been developed. It blends tritiflour, cottonseed flour, and wheat flour to



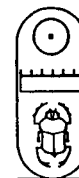
produce a loaf of bread which is highly nutritious and has good volume, texture, grain, and color.

Triticale is being hailed by some as a “miracle crop.” Its protein level is up to twenty percent higher than that of wheat bread, and its amino acid balance is better than that of either wheat or barley. Norman E. Borlaug, winner of the Nobel Peace Prize for his brilliant successes in research with grain foods, believes that triticale’s possibilities are “tremendous.”

International Effort

Wheat and rye hybrids in nature are rare, so, when this synthetic genus first appeared as early as 1890, it was viewed mostly as a curiosity. Serious research and breeding of triticale did not start until 1954, when a Research Chair in Agronomy was established at the University of Manitoba, Winnipeg, Canada, through a private endowment. Success, since then, with its triticale program has spurred intensive research on this new grain in other parts of the world, and especially by The International Maize and Wheat Improvement Center in Mexico, known as CIMMYT. A winter nursery was also established in Villa Obregón, Mexico, known as the CIANO Station, and has been maintained there since the early 1960s under the auspices of the Crop Quality Council of America.

Progress in triticale research and development was further spotlighted at the



International Triticale Symposium held in Lubbock, Texas, in September 1973. Among the illustrious scientists attending was Dr. E. N. Larter, of the Plant Science Department, University of Manitoba.

According to Dr. Larter, much of the highly promising progress with this new grain is due to the closely coordinated efforts between the Canadian program and those of CIMMYT and the CIANO Station. This has allowed for broader studies on the nutrition, biochemistry, and utilization of triticale through an exchange of materials and experiences. Also, because of the warmer climate, lower latitude, and shorter days at the CIANO Station, the time needed to develop newer lines often has been cut in half. There is better opportunity to study the light insensitivity of the various strains, to produce hardier and more flexible varieties.

While triticale is not yet being grown widely, commercial varieties are available and some grain brokers are handling triticale seed. The brand names "FasGro" and "Graze-Grain" are available from Texas firms, and in 1970, "Rosner" was the first variety to be certified and licensed for sale in Canada.

The year 1971, however, proved to be a milestone for triticale in Canada. It was then that the Canadian International Development Agency, known as CIDA, chose to provide substantial financial support for its development as a human food in the world's developing nations.

The acreage sown to triticale also soared dramatically in 1971. Unofficial estimates for that year alone indicated that around 80,937 hectares (200,000 acres) were planted for harvest.

Although Rosner is still Canada's only certified variety, much encouraging progress has since been made there with more advanced lines of triticale through selective multiple crossbreeding. A pilot-scale quantity has been processed successfully by General Mills of Canada also, and perhaps even more promising is that all reports on this grain by a Canadian taste panel evaluating various breakfast cereals have been favorable.

Government-sponsored triticale research in the United States, however, has been confined mainly to plant studies, feeding trials, and field testing of new varieties and experimental lines by the

U. S. Department of Agriculture and by State Agricultural Experiment Stations. And often the results have been disappointing.

The varieties tested were found to be deficient in seed set and structure, straw strength, winter hardiness, and early maturity. They were also found to be unable to adapt to a wide variety of environments with the grain yields varying widely. Moreover, because of the poor seed set, ergot infection—a fungous growth—was often high, with consequent poor food and feed quality.

Triticale researchers are now finding, however, that the more advanced experimental lines are showing real potential toward overcoming many of the earlier deficiencies. And yields are being achieved which approximate those of some of Canada's high-yielding feed wheats, raising the prospects that they will "represent some of our highest yielding triticales ever recorded in our Winnipeg program," according to Dr. Larter.

Nutritional Value

Dr. Larter also notes that these newer lines are highly fertile and practically free from ergot infection. And they are quite resistant to some of the foliar diseases and rusts which often plague the wheats. With the elimination of ergot as a problem, triticale's nutritional value as a feed for hogs and poultry is higher than that of wheat and equal or superior to that of barley.

Because triticale still lacks sufficient cold hardiness, however, the Canadian program has thus far been based on spring-type triticale. But once it becomes adapted to consistently survive the rigors of winter weather in western Canada and the northern United States, triticale will enjoy the same advantages of higher yields as are offered by other winter grains. Scientists, like Dr. Larter, and Dr. F. J. Zillinsky who works closely with CIMMYT's triticale research program in Mexico, predict such a breakthrough, noting that fellow scientists are continually synthesizing new experimental lines.

The key to much of the success in creating better strains comes from improvements in the technique of chromo-

(continued on page 32)

Balancing Power in Life

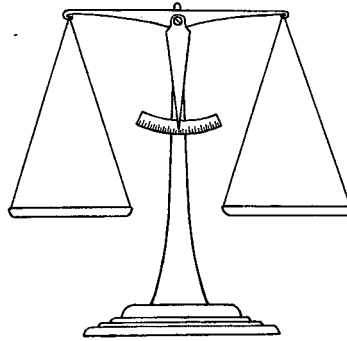
by Opal Y. Palmer

*There is an outside power
back of our lives*

I HAD a guest over for dinner one Sunday who started me thinking. After dinner, as we sat quietly in the living room, I noticed that Doris was fascinated by our grandfather's clock. She began beating its rhythm on the arm of her chair with her right hand as though she were keeping time with an invisible choir. "The ticking of that clock is as orderly and as measured as my life seems at times," she said.

Doris tapped the watch on her left wrist and remarked: "Then sometimes everything gets in a whirl and I steam around as fast as this mini-ticker. But I can take such frustration just so long. I have to get back to this." She resumed her deliberate drumming coordinated with the "ticktocks" of the grandfather's clock. "No hurry, no fuss. It ticks on and on without the least effort."

After Doris had gone, I went to the kitchen to clear away the dishes. I noted the time by our teakettle-shaped electric clock on the wall. Doris' words about our grandfather's clock started me thinking—"It ticks on and on without the least effort."



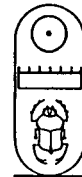
But how effortless is the ticking of a clock? It takes power to run a clock—any clock. The power of gravity pulling on a weight makes our grandfather's clock operate. My wrist watch is powered by a spring. The kitchen clock stops when the electric power is cut off.

None of these timepieces runs without help. Some outside force is necessary periodically to renew their power. Our grandfather's clock protests with slower and slower "ticktocks," and the striking mechanism labors in diminishing hoarse tones when the weight is not drawn upward regularly. My wrist watch runs minutes behind time if I forget to wind the spring on the proper hour. The electric clock stops when the power is shut off, and only an expert electrician can repair a broken line.

There is an outside power back of our lives, I thought. This force winds our personal spring of activities. But there should be a balance wheel guiding our activities as the balance wheel keeps a clock on an even keel. Manipulation of this controlling force makes different types of lives.

There is the mini-ticker type of life which keeps Doris breathless. She often calls me before my breakfast dishes are finished. "You're the first on my list," she'll say. "I have twenty-three people

(continued on page 33)



Ancient Calendar's Advanced Concepts

by James R. Morgan, M.S., F.R.C.

CHACO CANYON, New Mexico, is a fascinating place to carry out research. Decoding Chaco's Chetro Keti digital calendar, as described in the preceding article of this series,* was comparatively straightforward as soon as the essential concept of matching

niches with sunrises and moonrises had registered in my mind. The problem of understanding the function of the Great Kivas at Pueblo Bonito and Casa Rinconada was, however, not so simple.

The fact that Pueblo Bonito and Casa Rinconada each had thirty-four stations certainly suggested that this was an important count. I could not at first see how it related to the twenty-eight and

*"Ancient Astronomical Calendar Decoded,"
Rosicrucian Digest, August, 1975

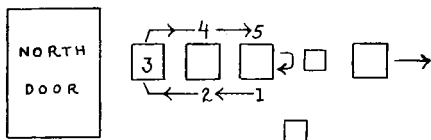


*The
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Digest
October
1975*

Pueblo Bonito Great Kiva

twenty-nine counts that monitored the moonrises and sunrises per lunar month as explained in the preceding article, or to the cycle of six times six equals forty-one lunar months in the eclipse cycle also introduced earlier in the series. Furthermore, it was puzzling as to why the very useful group of five stations between the north door and the intercalation station had been condensed to three as may be seen in the accompanying photograph of Chaco's Pueblo Bonito Great Kiva. The niches evenly spaced around the Kiva's circular wall could have been used to predict eclipse dates and the times of Venus' heliacal rising, both events probably being of very great importance in pre-Colombian Indian life.

The observation that thirty-four is the sum of the twenty-nine stations needed to monitor the days of the lunar month, plus the five stations needed to follow the months from one eclipse date to the next and to count the sequence of six eclipses in the master eclipse cycle, was most provocative. However, the solution continued to elude me—until I realized that the magic count based on five stations could have been achieved by multiple use of these stations in this manner:



Multiple use of the niches between the north door and the intercalation station was the crucial clue. Simply by rerouting the month count marker through these stations in the manner shown in *Diagram A* would have given an exact display of the forty-one months in the eclipse cycle!

After this observation, it seemed so simple to imagine painting each sixth station black (stations 6, 12, 18, etc.) so that an eclipse would be indicated for the new or full moon of the month in which the marker, advanced one station at each new moon, resided in a dark niche.

Casa Rinconada is quite unique as a southwestern Indian kiva. It stands alone

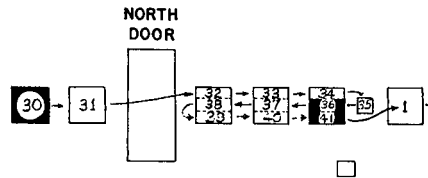


Diagram A: A method by which the Pueblo Bonito Great Kiva could have monitored the eclipse cycle at forty-one lunar months. Multiple use of the three niches between the ceremonial north door and the intercalation station as shown by the arrows would have generated a count of forty-one, which exactly matches the number of lunar months in the eclipse cycle consisting of six eclipse danger dates spaced at six-month intervals, followed by one eclipse interval of only five lunar months.

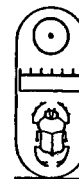
nearly a mile from any large pueblo. Its main entrance was a huge T-shaped door at ground level rather than a hatchway in the roof as demanded by traditional symbolism. It was situated atop the only hillock in that part of Chaco Canyon at a place affording line-of-sight communication with many of Chaco's principal population centers. Its size, about 20.8 meters (65 feet) in diameter, and a floor-to-ceiling height equivalent to about two stories, was emotionally overpowering.

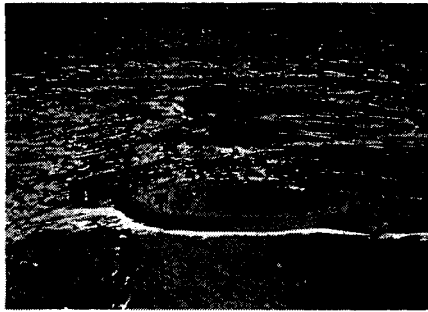
Casa Rinconada had thirty-four niches around its circumference plus two special stations high on the circular wall. It was thus capable of performing any or all of the operations described for Chetro Kefl or Bonito. It also afforded many additional capabilities. Its potentials for defining significant astronomical alignments were described in the June, 1975, issue of the *Rosicrucian Digest*.

The fact that six of the thirty-four stations were at a lower level than the remaining twenty-eight suggested a means of maintaining a simple tally of the months and periods of the eclipse cycle.

The arrangement of niches so that exactly eighteen fell on the western half of the Great Kiva shows that they could have monitored the passage of time through the eighteen twenty-day months of the basic Mesoamerican calendar.

The twenty days of each month could have been tallied in several ways. An





Casa Rinconada

intriguing possibility might have been a special display on the roof. This hypothesis is supported by the fact that the roof had been usurped by some function sufficiently important to negate the symbolically important features of entering the kiva by way of a hatch in the roof and by the fact that Casa Rinconada was placed at a point of maximum visibility from many of Chaco's more important population centers.

Duality

Many aspects of Indian ceremonials involve the idea of duality. Therefore, if the western half of Casa Rinconada had been employed as a solar calendar, then the eastern half might well have served as a lunar calendar. *Diagram B* illustrates a plausible hypothesis of how this could have been achieved in terms of the 14 1/4 moonrises between new moon and full moon, and between full moon and new moon.

Almost without exception, the knowledgeable Indians with whom I discussed the subject of pre-Columbian astronomy advised me to examine carefully the movements of the planet Venus. Every one of these people insisted that "the morning star" had been very important to their ancestors.

My response to this was "burying" myself in the astronomy section of the local library having copies of the *American Ephemeris* for the past twenty-five years. I painstakingly plotted the dates of all the heliacal risings of Venus and each of the other "naked eye" planets. The result left me aghast! The heliacal risings of Venus displayed a remarkably

precise periodicity of which I had not dreamed.

Careful analysis of the twenty-five years of almanac data revealed that the average interval between successive Venus heliacal risings was four-fifths of a year or 292 days. The succession of Venus' heliacal rising forms an endlessly repeating ten-unit cycle during an eight-year period.

I also noted with satisfaction that the 292 days of the *average* Venus heliacal rising interval could very handily have been counted by ten trips through Chetro Ketl's twenty-nine niches plus a single use of the two special stations. The ten trips around the kiva could have been tallied by two passes through the five singular stations directly west of the north door.

A detailed analysis of the repeating ten-unit Venus heliacal rising cycle suggested a close relationship between it and the counting potentials of the older ten-station Great Kiva at Chetro Ketl. It was especially striking that the stations had been divided into two groups of five by the significantly greater than nominal spacing between stations five and six as

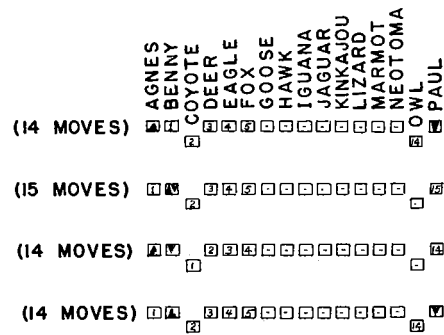


Diagram B: A possible lunar calendar at Casa Rinconada. Such a calendar could have alluded to astrobiological rhythms by assigning divination characteristics to the age of the moon as indicated by the movement of markers according to simple rules such as: "Cupid" advanced to the next unoccupied station at each successive moonrise (not day) as indicated by ▲, alternated between stations AGNES and BENNY each time Cupid reached the end of his journey; "Mary," indicated by ▼, similarly alternated between stations PAUL and BENNY but moved when Cupid reached the end of his journey only if John was in station AGNES.

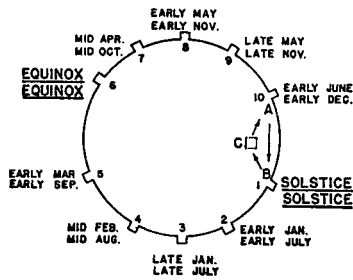


Diagram C: Analog principle by which medicine men at an early Chetro Ketl Great Kiva could have reliably predicted eclipse danger dates.

The first of the two markers (perhaps something like kachinas) would have been advanced one station in the ten-unit sequence around the kiva. The second marker would have been advanced one station in the sequence A to B to C each time the first marker completed a circuit.

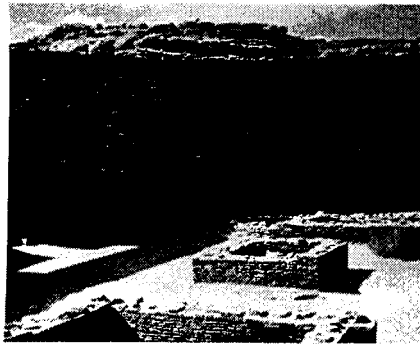
Because the second (extracalation) marker occupied either station C=1 or B=10 in two out of three years, the average count of the eclipse marker would have been exactly $9\frac{1}{3}$ years which precisely matches the $9\frac{1}{3}$ year eclipse cycle. The position of the eclipse marker thus indicated which of the new and full moons of the year would have been possible eclipse dates.

may be observed in *Diagram C*. This led one all the more to suspect a possible application to the two very similar five-unit parts of the Venus cycle. In fact one finds modern references to the periodicity of Venus as though it were only a simple five-unit cycle during four years.

Finding this treasure-trove of ancient Indian astronomical lore and breaking the code of their quite sophisticated mathematical computations was an exciting discovery project, the thrill of

which is hard to capture in words. One is certainly justified in complimenting these early Americans with an expression like "Gee-whizz, well done!"

A researcher less persistent than I might have considered his job well done and abandoned the study at this point. However, a lifetime of experience as a practical engineer made me acutely aware that the practice of astronomy and related studies had cost the old Chacoans a sizable percentage of their *skilled* manpower. Furthermore, my acquaintance with modern Indian medicine men had shown unequivocally that they were truly learned men. Realizing therefore that astronomy had been one of Chaco's major activities over a period of centuries, I reasoned that it must have produced a great deal more than just an annual picture-calendar. I asked myself in all earnestness what else it had yielded. Some of the answers to that question will be the subject of a future article.

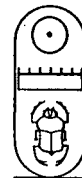


Interior of Casa Rinconada. This is all that remains of the once proud center of Indian science, philosophy, and religion.



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

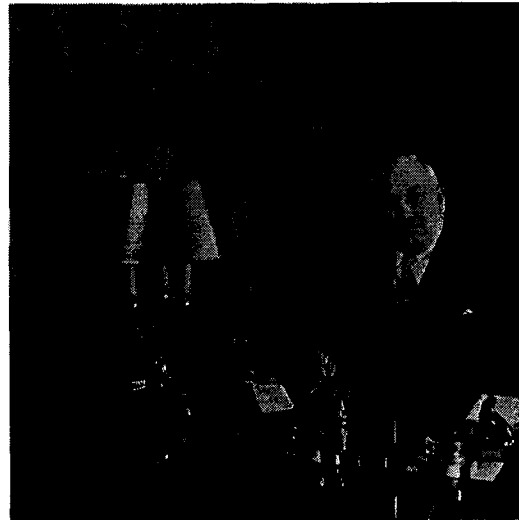
Correcting Misapprehensions

MANY who have studied the so-called material sciences and have a high regard for them occasionally feel that the Rosicrucian work is naturally antagonistic toward all the material sciences and arts. These persons are wrong in their presumptions, and we occasionally point out that their opinions or assumptions in this regard are not founded upon fact.

Just because the Rosicrucian teachings begin where science leaves off and give more consideration to principles that material scientists ignore or treat lightly is no reason to assume that they disregard the material sciences and belittle the work of experimentalists in that field.

We may be excused, perhaps, for calling and students of the sciences who are not familiar with the Rosicrucian teachings assume that the organization is much like many so-called occult movements which base their man-made philosophies and doctrines upon the premise that the material sciences are wrong and must be negated as a preliminary to building up a new philosophy or science. Some actually begin their philosophies with the statement that there is no matter, no physical body, and no truths in any of the materialistic postulations.

These movements reach nowhere in their ultimate achievements for the benefit of man and do not succeed in attracting and holding the attention of rational thinkers. The Rosicrucian Order should not be associated with this class of movement because its teachings are based upon all revealed and manifested truths.



They cover the facts of materialistic sciences as well as those of spiritual science.

We may be excused, perhaps, for calling attention to the fact that many recognized material scientists were Rosicrucians. Many of their discoveries were made in connection with Rosicrucian studies and experiments. We are safe in saying that at least fifty percent of the important and astonishing revelations or discoveries relating to the material sciences have been made by eminent and devoted Rosicrucian scientists.

Science

It is true, however, that the Rosicrucians do take issue with the materialistic scientists on many points and on many occasions. This does not mean necessarily that they are ready or even inclined to negate the facts established by science or the benefits to be derived from a thorough knowledge of it. There has always been and probably always will be a more or less friendly rivalry between the materialistic scientists and the Rosicrucians. If there is any bitterness in this attitude, it most certainly must be on the part of those few scientists who are as bigoted in their comprehension of universal knowledge as some students of the spiritual sciences are considered to be.

We find from our contact with scientists in all parts of the world that their usual attitude is one of tolerance. They say

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that although the study of the soul and spirit, the mind and the Cosmic, and the influences of these upon matter and upon the living being are outside their field of research and study, they are willing to concede that this transcendental domain of knowledge and experience is important, interesting, and worthy of careful research and study.

It is interesting to note in this regard that in our organization many well-known scientists dealing minutely with the material sciences during the day are devoted students of our work in their hours of relaxation. This includes men at the head of chemical and physical laboratories of industrial organizations, schools, colleges, and research laboratories. Many are teachers and instructors in the material sciences.

It is worthy of note that the criticisms that come to us based upon the belief that we are antagonistic toward science never come from those scientists actually connected with scientific research who are also students of our teachings.

Occasionally, a student or former student of the material sciences becomes critical of some of our lectures in which some principle, law, or experiment is presented with a side comment that it will be found contrary to the claims of material science. Also, attention may be drawn to some point that has been denied, rejected as unfounded, or only recently accepted by science. Often the fact is pointed out that some law or principle included in the Rosicrucian teachings for several centuries has only recently been discovered or admitted and accepted by general scientists.

We must remember that for years—in fact, for several centuries—intolerant bigots of materialistic science, few in number but formidable in speech and publication, have impressed upon the public the idea that only in the material sciences and the laboratory can man find real truths. When one takes up the study of the spiritual or metaphysical sciences, they have taken pains to point out, he is dealing with speculation, theory, guess-work, and unreliable personal opinions.

Until recent years, this criticism has been that of the unprepared public, the uninformed magazine writer, and the biased newspaper commentator. We feel, therefore, that our students, most of

whom are drawn from those who were in the past impressed with this idea, are entitled to know just how much guess-work there is in the Rosicrucian teachings and how many of the doctrines, principles, and ideas taught by the Rosicrucians are eventually discovered by science to be true. It is not in a spirit of boastfulness that we speak of the principles contained in our teachings, but rather to justify their worthiness—a worthiness not yet proved by material science.

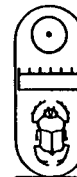
The Laws of Nature

It is the work of the Rosicrucian organization to delve into, study, analyze, and evolve those laws of nature and those revealed ideas which the materialistic scientists reject. If there were no organizations to investigate them and ultimately either to reject or establish them, the world today would be minus much valuable information.

I have on my desk a clipping from the *New York Herald Tribune* in which the fact is announced that there was placed on sale in New York a manuscript written in cipher code by Roger Bacon, the old monk and Rosicrucian experimentalist of the thirteenth century. This manuscript is now valued at \$100,000, and I feel free to say that there are few manuscripts now existing written by eminent workers in materialistic scientific fields that would bring such a sum of money.

This manuscript by Roger Bacon contains in its veiled and cipher expressions the discoveries which he and other Rosicrucians made in their experiments with natural and spiritual laws. Most of the things they discovered and outlined were not only rejected by the scientific minds of their day but even the possibility of the things they described could not be conceded. Acceptance would have meant the rejection of many of the postulations then being presented to the public and would have led to a revolution in scientific knowledge. The wise old monk, therefore, did precisely what was done by Leonardo da Vinci and many other eminent Rosicrucians: He preserved his discoveries in cipher writing for the future to discover anew and use.

Long before Roger Bacon's manuscript was taken from its hiding place and translated into understandable language,



a majority of the things outlined therein had been discovered by science in a general way and some of them evolved to practical usefulness. There are hundreds of instances on record where Rosicrucians and others have learned, through mystical revelations and personal research along unique and eclectic lines, facts, laws, and principles of nature which the scientists have tabooed, rejected, and ridiculed—and later adopted as new discoveries or findings.

It is not so long ago that the scientists absolutely rejected and ridiculed some of the laws of nature and of chemistry and physics contained in our teachings. In the lifetime of our present AMORC, these things were cast aside by many of the scientific students who were our early members as contrary to the positive statements of science. Yet AMORC has seen science change its own positive statements and gradually and reluctantly adopt the principles contained in those Rosicrucian teachings. In some instances, scientists have claimed that these principles were new revelations from their laboratories and have heralded them as astonishing achievements of modern science.

The materialistic scientists have made discoveries and unlimited contributions of extreme value to civilization and have revealed many things that the Rosicrucians have never dreamed of. A Rosicrucian is always ready to pay tribute to

their work and good intentions. Their field is broad and beneficial; however, there is still an area of extreme benefit to man lying outside of and beyond the domain of the materialistic sciences. It is in this field—which from the metaphysical or spiritual viewpoint is the more important—that we labor and find our joy.

There are occasions when our labors bring us close to or even across the intangible and invisible borderline that separates our field from that of science. Then we do not hesitate to enter that field with the scientist, use his methods, agree with him in his processes, and pay homage to the powers that are back of the manifestations in his field. Furthermore, we know that the physical principles are so related to the metaphysical that, without a knowledge of both, no knowledge can be kept and no comprehension of the universe can be perfect.

The ultimate result of all knowledge, all research, all labor in man's behalf in every field is for the benefit of man and the glory of God.

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



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Cover Our cover shows the tortuous, twisting alleylike streets of ancient Fez having an atmosphere that transports one back many centuries. Fez is one of the sacred cities of Islam in north central Morocco. It was founded in A.D. 808 and for many years was a traditional capital of the sultanate of Morocco. Rosicrucian tradition states that this city was visited by the mysterious and legendary Christian Rosenkreuz who attended the university there. The old Islamic university still exists in Fez, and the city is but slightly touched by the ways of the twentieth century.

(Photo by AMORC)

ORCHIDS

by Bonnie Newton

The world's strangest flower

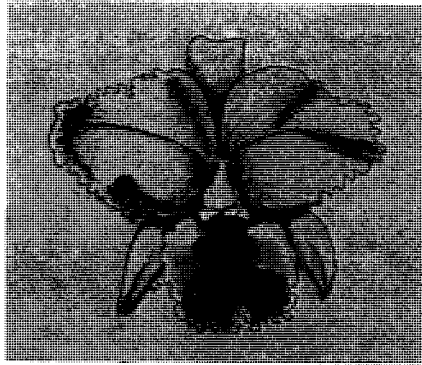
ORCHIDS, the world's strangest and most beautiful flowers, grow on every continent except Antarctica. Some are spectacular, delicate flowers that grow in steaming jungles—whose plants may take seven years to bloom. Others are tough, common flowers that grow almost anywhere.

With up to 35,000 species, the *Orchidaceae* comprise the largest, most complex family of flowering plants—nearly a seventh of all those on earth. Many grow high on tree branches, on rocks, or on old lava flows; a few grow in water, as semiaquatics; and two rare and unusual Australian genera are subterranean.

Some are the resplendent purple blossoms we associate with the word "orchid." Others mimic bees, butterflies, or moths in their designs. Some resemble swans or doves. Others look like frogs or lizards. A few display the markings of Arabic numerals.

The smallest orchid plant could fit in a thimble, and the largest—a vine—reaches a hundred feet in height. Orchids come in many colors: red, orange, yellow, green, purple, brown, white, and rarely blue or true pink. Green and brown are probably the most frequent hues, despite the fact that to most of us an orchid is a lavender *Cattleya*.

We not only wear orchids—we eat them! Vanilla flavoring comes from an orchid's cured seed pod. Some 450 years ago, Spain's conquistadors found the Aztecs of Mexico adding bits of an orchid's fragrant seed pod to their cocoa. *Vanilla planifolia* traveled to Europe. Today, Madagascar supplies half the world's needs.



New Guinea contains the most native orchids, but it is closely followed by Colombia, Brazil, Costa Rica, Borneo, Java, and the Indian Himalayas. Florida boasts almost ninety different kinds of indigenous orchids, and every state in the Union has at least a few. Minnesota has adopted an orchid, *Cypripedium reginae*, as its state flower.

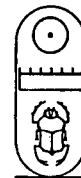
The most spectacular orchids come from the tropics. In the rain forests and highlands of Central and South America are fantastically beautiful flowers. Most tropical orchids are air plants that cling to trees, taking nourishment from minute particles of organic matter in rain water.

Although *Cymbidiums* had been grown by Chinese for centuries, it was not until 1731 that the first tropical orchid flowered in England. This handsome pink-and-rose flower, a *Bletia purpurea*, from the Bahamas, foreshadowed a mania for orchids that swept Great Britain.

In the nineteenth century, competition grew so intense that English gardeners dispatched orchid hunters to the tropics. These men sent back plants by the tens of thousands. The great numbers were necessary because no one yet discovered a method of raising orchids from seed and because many were lost on the way.

More and more European aristocrats raised exotic plants, which became Victorian status symbols. Collectors competed for botanical prizes. Some species cost a small fortune. Prices equivalent to \$25,000 in today's money—and more—were paid, although this was infrequent. Collections of one million specimens were not unknown.

(continued overleaf)



Orchid hunters tramped the tropics of the New World, Asia, and Africa. Struggling to track down desirable specimens before their rivals, they moved in an atmosphere of intrigue and bribery. They risked dysentery, fever, snakebite, and hostile natives. Several even died in the field.

In the Andes, collectors were exposed to torrential rains; thoroughly soaked, they camped in the open during chilly nights. Mountain paths were steep and narrow, and jungle undergrowth was almost impossible to penetrate.

Some pioneer collectors undertook the enterprise out of interest in the orchid itself. A missionary, Charles P. Parish, studied Burmese orchids and brought many to Europe. In 1876, after several harrowing adventures, he found a particularly beautiful species, collected an enormous number, and was returning to Moulmein with two elephants to carry them, when suddenly they threw off their loads, trampling them underfoot. The flowers were trodden to pulp except for a pitiful few which finally reached England.

In the middle of the past century, an English surgeon, John Harris, analyzed the flower and suggested how hybridizing might be done. Following his advice, gardener John Dominy in 1856 successfully produced a flower from a cross between two species of the genus *Calanthe*. Thereafter, orchid fanciers could select desirable colors and size and breed orchids to their own taste. By the beginning of this century, major interest had shifted to hybrids. Today, there are about 35,000 crosses.

In 1904, a French botanist, Noël Bernard, discovered that the orchid seed, unlike most seeds, contains almost no nutrient. In nature, a microscopic fungus invades the seeds and ensures germination. An American plant scientist, Dr.

Lewis Knudson, discovered in 1922 that the only function of the fungus was to convert complex starches into simple sugars. He mixed a formula of nutrients with agar, added plain sugar, and sowed orchid seeds in it. The seeds germinated and grew into sturdy plantlets. The fungus was no longer needed—anyone could grow orchids from seed. This sure and simple method of growing young plants transformed orchid culture.

Most educational or research institutions boast a herbarium. A few large herbaria throughout the world possess more than a million sheets of orchid plants to identify new orchids. At the Royal Botanic Gardens at Kew, near London, are thousands of preserved specimens from every orchidaceous region on earth, but especially from Katmandu and other valleys of the Himalayas, for Kew specializes in Asian and African orchids. Researchers at world-famous Oakes Ames Orchid Herbarium, Harvard University, identify flowers sent by growers and collectors around the world.

Demand for orchids peaks at Easter and Christmas. Two hundred million *Cattleya*, showiest of all the orchids, are annually sold on the American market. This genus was named for Mr. William Cattley of England, an orchid collector of the 1820's. Southeast Asian countries ship by jet thousands of hybrid *Vanda* to Europe every day. One Hawaiian nursery has a capacity to produce up to thirty thousand *Vanda* cut flowers daily. Many are exported to California and other parts of the world.

Orchids are also exported from the nurseries of Europe and of the mainland United States to almost every country in the world—and many to the countries of their origin! And thus the lovely orchid brings an exotic touch into the homes of people all over the world. △

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CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-seventh edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 95 cents*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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The Meaning of Universal Love

(continued from page 18)

to sail we touch another phase of working toward understanding between the sexes in terms of equality depending on your religion, be it Catholic, Protestant, Buddhist, Judaic, Islamic, or Hindu. When God cast sin into the sea of forgiveness he left it there. Thus when we learn to totally forgive, we truly begin to heal.

Land is being sighted on the starboard bow, and in the distance you can see an island surrounded by all of the colors of the rainbow—it is Shangri-la. As the ship sails toward the island we can hear a voice from within say, "You are entering one of the aspects of the grand new cycle. We are witnessing the fall of the masses and the rise of the individual."

Everyday Life

While most people enjoy an almost total materialistic world, I enjoy the spiritual phenomena of everyday life—both the inner and the outer. I am the book of life; therefore, I am responsible to the pages of the everyday. There are times when one's vision will be temporarily impaired, but when you regain insight and get back on course you become aware of the individual aspect.

When you see the highest in people, you receive a glimpse of heaven; and heaven is right here on Earth. You begin to realize that every person you talk to is a lesson and preparing you for the next individual. In short, this is the interdependence of existence.

The divine plan is one of freedom, and freedom is the birthright of every living soul—we all instinctively feel this. The truth points to freedom under law. Thus the inherent nature of man is forever seeking to express itself in terms of freedom. We do well to listen to this inner voice, for it tells us of a life wonderful in its scope, of a love beyond our fondest dreams, of a freedom which the soul craves.

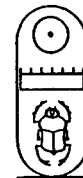
Yet the great love of the Universe must be one with the great law of its own being, and we approach love through the law. Just as the love of God is perfect, so must the law of God also be perfect. Therefore we must seek to understand both as we draw nearer to Shangri-la. In our seeking, we must always seek the key to the cause, not the key to the effect. When the heart is clean and pure it knows no danger.

Many Dimensions

Love has many levels, depths, and dimensions. There is the love of God, father, son, Holy Spirit, self-love, universal love and peace. In other words, the love you have for God you cannot give to your father; the love you have for your father you cannot give to your mother; the love you have for your mother you cannot give to your son or daughter. The love you have for your son or daughter you cannot give to a rock or tree.

Love is an essence, and it is common to us all. It is even evident in the response of plants for those who love them. However, too often we depend on the events of the day to determine our moods and feelings for that day, when in the essence of reality the love story begins with you. By allowing the love force to work, it will work from you, in you, with you, and around you because you are a perfect spirit dealing with the phenomena of everyday. Kiss the day and it will kiss in turn.

Now we are on the shores of Shangri-la and the language of the soul is as real as the language which mankind uses to communicate with his fellow-man. Just as in the story of Babel, love and its drives created confusion when its presence was omitted by the builders of the kingdom of reality on Earth. △



“Miracle Grain”

(continued from page 20)

some juggling. Today, for example, most of the triticales in the United States are of two types: the hexaploid (6X) and octaploid (8X) with 42 and 56 chromosomes, respectively, according to a report

in the April 1973 issue of the *Journal of The Tennessee Academy of Science*.

Triticale has captured the imagination of most agricultural scientists and many others. They recognize that centuries elapsed in the evolution of wheat and rye to their present fine status, while barely two decades have passed since triticale has emerged from merely a curiosity crop. Yet, triticale already commands the serious consideration of leading scientists and agronomists in many parts of the world as a likely important new food source for this protein-hungry planet. △

Moonlight Fancy

We had been speaking of Beethoven, my companion and I, as we sauntered slowly home from an evening at the concert. There was a late moon, just bright enough to transform the city streets into avenues of silver—the sort of night to perpetuate the inspiration we had received from the great composer’s **Moonlight Sonata**.

We rounded the corner of a street where for many years had stood an old antique shop, and, as if taking form in the soft breeze that suddenly flooded our faces, there floated toward us the soft strains of music. The notes were so soft that we felt rather than heard them. Neither of us spoke, each thinking the other had not heard.

The melody continued as we neared the antique shop, and through the window we were startled to see the figure of an old man bent over an old piano. There was no light save that of the moonbeams lighting up his white hair.

It might have been our imagination that colored the dusky surroundings with sentiment—it might have been Beethoven’s spirit itself. We did not remain to see, but walked silently and reverently on.

—Esther Bryant

*The
Rosicrucian
Digest
October
1975*

To live is no unique state nor is it a particular credit to man. But, to make life a radiance that illuminates the human understanding is most worthy of man.

—Validivar

Balancing Power in Life

(continued from page 21)

to call before tomorrow. The bake sale, you know. Today, I have to take Ruthie for her music lesson and Bobby to Scouts. The days just aren't long enough!"

Doris knows what she is doing. She has a balance wheel somewhere when she needs it, for she told me that at times her life was "as orderly and measured" as the ticking of our grandfather's clock.

The grandfather's clock type of life is different; slow, deliberate, organized. My friend Jane leads such a life. Jane has no children, yet she never disrupts her routine. Last Monday, I invited Jane for lunch with a mutual out-of-town friend. "But you know Monday is my washday," she protested. "If I don't wash on Monday I'll be behind all week. Fridays are my only free days." Jane has no balance wheel which will allow her to enrich her life with friendship.

The electric clock type of life fits my friend, Bertha; it is noiseless, no ticking, no adjusting. Bertha lives alone, and since her husband died she has retreated within herself. She visits no one as she is afraid of intruding. Bertha's power to balance her life seems to have stopped.

My neighbors, the Webers, have their own method for creating a balance in their lives. One morning I saw two tents erected in their backyard across my back fence. Folding camp chairs, tables, stools, and dishes were piled near by. Fourteen-year-old Kathy was cooking breakfast on a charcoal grill. Ten-year-old Fred was setting the picnic table for four. Louise, their mother, laughed at my perplexity. "This year Jack couldn't get away from the office long enough for us to camp," she said. "But we need a get-acquainted

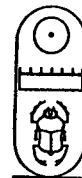
family time, so this is the answer. We read together, talk together, sing together, and forget about the house as we do when we camp in the woods. Just relaxing together is inspiring for us."

That night, and every night for a week, the Weber family slept in the tents. They stayed outside all day, either talking, reading, playing games, or piling in the car with a picnic basket to go to the city park or to a park a hundred miles away. Jack, the father, joined them whenever he could. How wise they were to adjust their balance wheel to enrich their family life!

Jim B. balances his life by other means. Jim is a Big Brother. Jim and Lynn have no children. Their only son was drowned in his early teens. As a Big Brother, Jim finds time to go on hikes with boys on probation. He brings boys home to live with them for weeks at a time, when Lynn becomes their "mother." "We get more out of it than the boys do," he says.

Emily uses a different balance over her life. She spends quiet moments every morning reading and meditating. "I look at the apple tree outside my kitchen window," Emily says. "The time of year doesn't matter—springtime blossoms, summer home for birds, autumn fruit—all make me stop my work and meditate on the wonderful world of nature. These moments give me strength for whatever task confronts me. I seem to gain some inner power which helps me to adjust my thinking and solve the problems of everyday living."

Whatever life we choose, we need that outside source of eternal power to "wind us up" and keep our balance wheel in proper working order, just as the clock must have constant power of gravity, the power of a spring, or the power of electricity to keep accurate time. △



Rosicrucian Activities Around the World

A RECENT RECIPIENT of the Rosicrucian Humanitarian Award was Chief Ugorji Eke of Aba, Nigeria. Having personally experienced bitter poverty, Chief Eke resolved to help the poor when he became successful in business. Impressed and encouraged by the agri-industrial development in his home community—Amaokwe village—Chief Eke built a maternity home for the villagers and installed an electric-generating plant in the town. The major street now has electric lighting. He also heavily financed the local high school to encourage the education of the young. Of course there is still much to be done in this area but, thanks to this philanthropist, village conditions have improved greatly. In the photograph, Socrates Chapter Master, Soror I. N. Akujobi, presents the Humanitarian Award to Chief Ugorji Eke. The presentation occurred at an evening social gathering in Aba attended by many Rosicrucians and invited guests from throughout the community.



Frater Bob Trent has been contributing in a novel and rewarding way to the Occupational Therapy program at the Mount Carmel nursing home in his home town of Greenfield, Wisconsin. A professional puppeteer and ventriloquist for twenty-five years, Frater Trent shares his wealth of experience by demonstrating his art to the Mount Carmel residents. Recently he has initiated a "puppet therapy" program whereby the residents have created their own Mad Dog Puppet Theatre troupe. The troupe has performed at local schools and soon hopes to expand its audiences to include civic organizations. Behind all this sincere effort and accomplishment are the patience and varied talents of Frater Trent.



Recently at a very solemn ceremony, Frater Kenneth Idiodi, Administrator of AMORC for Nigeria, married his betrothed, Brigitte. The above photograph shows one of the highlights of the event, as the couple signed the corresponding wedding register. We wish the newlyweds every enduring personal happiness.

*The
Rosicrucian
Digest
October
1975*

Supreme Colombe Cynthia Rettberg was one of twenty enthusiastic bicyclists from San Jose's Hoover-Lincoln Bicycle Club to make the 4020-kilometer (2500-mile) journey from Prince Rupert, British Columbia, Canada, to San Jose, California. The summer trip took forty days in weather conditions which ranged from torrential rainfall to blistering heat in Canada's Fraser River Canyon.

The group traveled by train from San Jose to the Canadian border where they were met by tour leader Edward Hodges and his wife Ramona who had driven up earlier with a van carrying the group's bicycles and provisions. Taking a ferry to Vancouver Island, they pedaled their way up the island from Victoria to Kelsey Bay with the van in close pursuit. After another ferry trip they returned to the mainland at Prince Rupert and began the major part of their journey. Heavy rain accompanied the cyclists through the Canadian wilderness, but soon gave way to clear skies and even an occasional scorching afternoon. At the international border the trip was half over and going strong.

Traveling through the states of Oregon and Washington the cyclists encountered their most difficult terrain as they passed near California's Shasta and Lassen volcanic peaks and out of Lake Tahoe Basin



Supreme Colombe Cynthia Rettberg

over 2635-meter (8650 foot) Carson Pass in the Sierra Nevada. Entering San Jose on July 30, the youths were accompanied by a complementary police escort—their forty-day journey completed with fun, friends, and shared experiences to long be cherished.

ROSICRUCIAN CONCLAVE

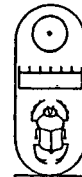
WASHINGTON, D.C.—November 2, International Inn, 14th Street at Thomas Circle, NW. For more information, please contact Mrs. Iona Johnson, Conclave Secretary, 1141 46th Place, SE, Washington, DC 20019.

Egyptian Tour:

The next annual Rosicrucian Egyptian Tour is set for March 1 to March 18, 1976. Each annual tour is now limited to fifty persons. The tour will originate in New York City for Rosicrucians in the United States and Canada; however, members in other countries may join the tour in Cairo, Egypt, making their own air-travel arrangements to that point. For details, please write to Trolvel, Inc., 612 San Antonio Road,

Mountain View, California 94043. Because there is only one tour, the berths will fill quickly, so write early for reservations. (All tour information will be in the English language.)

The Rosicrucian Order, AMORC, in announcing this tour is cooperating in good faith with the airlines, Trolvel, Inc., Percival Tours Inc., and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a ten-dollar fee per tour member to cover the clerical and printing costs involved in presenting this information to members. All payments must be in U.S. dollars.



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WHERE EAST AND WEST MEET

» » »

On the island of Taiwan, the Republic of China, the capital city of Taipei displays an admixture of modern Western skyscrapers and traditional architectural forms of centuries past. Some hotels and resort structures combine both styles of architecture in the same edifice as shown here. The exterior reflects the spirit of old China, but fixtures and appurtenances within are of our contemporary period.

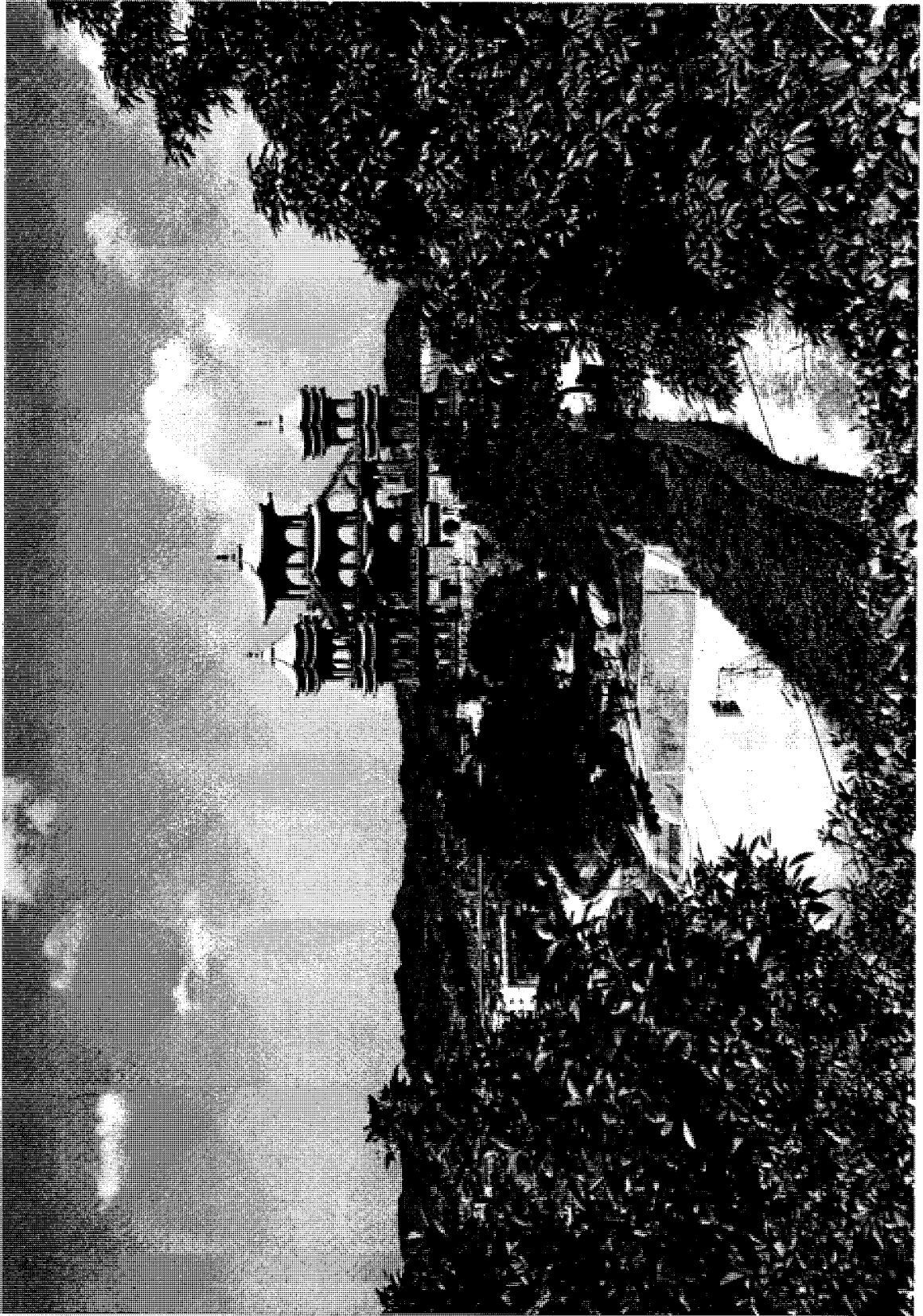
(Photo by AMORC)

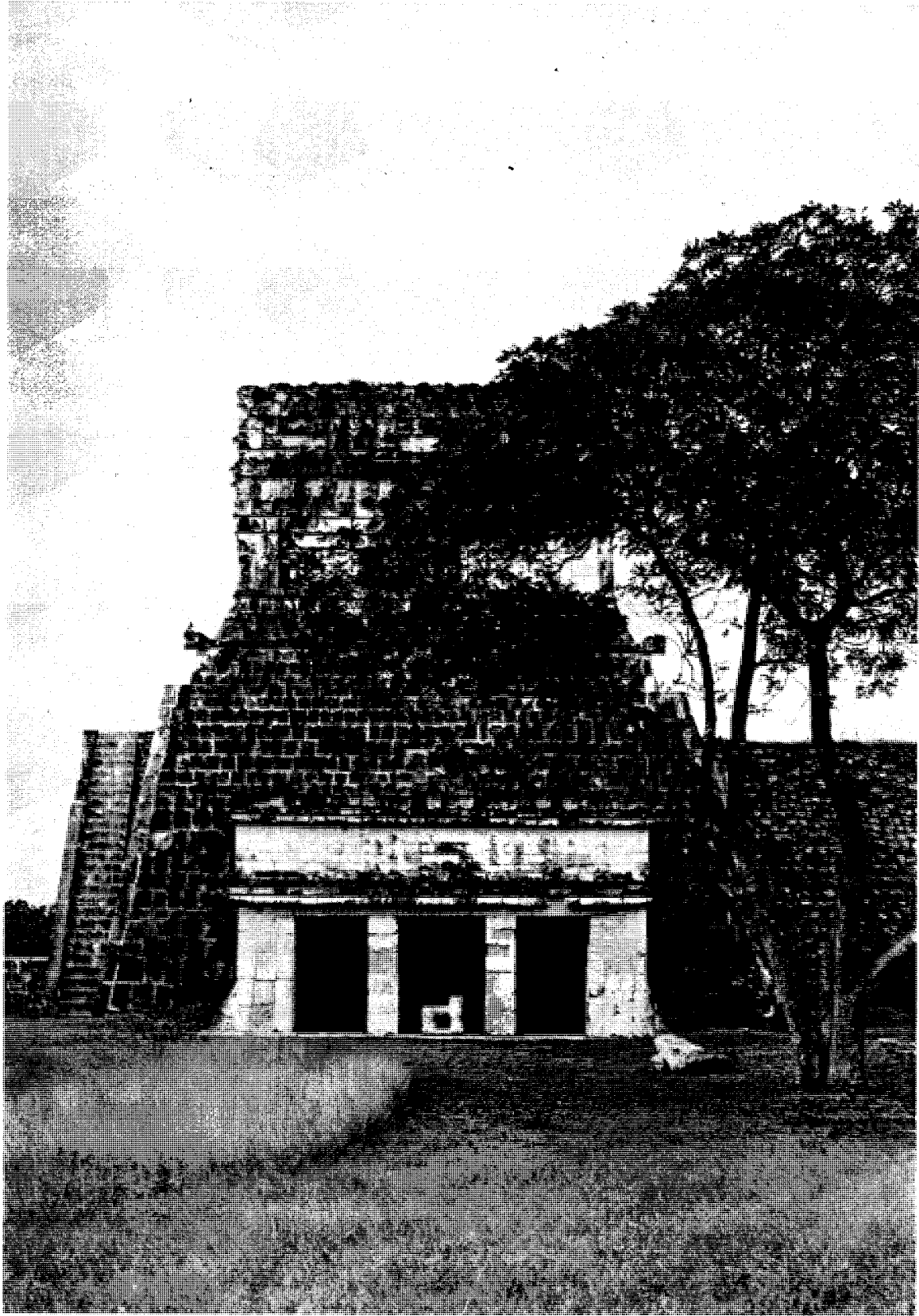
**The
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October
1975**

MAYAN JAGUAR TEMPLE (overleaf)

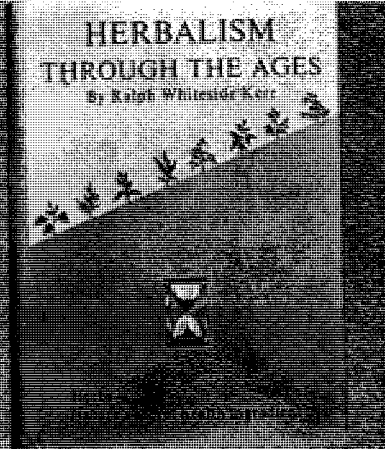
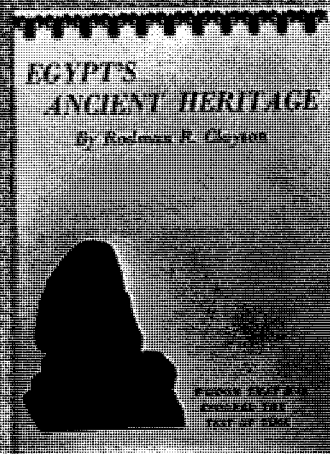
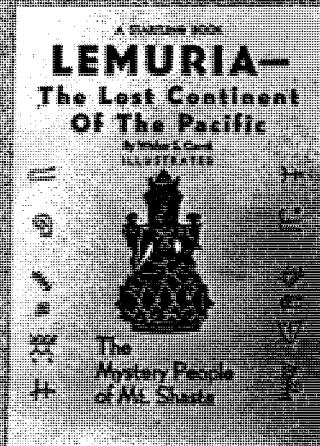
The jaguar, a large cat similar to the leopard, was common to regions in Mexico, Central and South America. The ancient Mayas of Yucatán deified the jaguar, attributing to it a religious symbolism. The above temple in Yucatán, Mexico, is popularly called the *Jaguar Temple* because of the statue seen in the central entrance. The jaguar in sculpture form was used in the decoration of Mayan temples and pyramids.

(Photo by AMORC)





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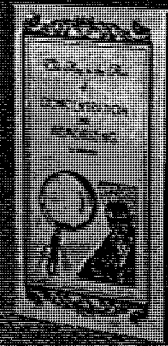
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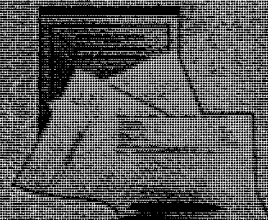
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BRAVE NEW ERA

Our Sun, center of our solar system, is a rather common, run-of-the-mill unimportant star, so astronomers tell us. But even so, to us, it is a colossal body, source of all life on our planet. Its volume is 1,300,000 times that of Earth's, and its mass 333,500 times that of our world. Some 109 planets like ours would be needed in order to form a bracelet going around its equator.

Through a series of nuclear fusion processes, the Sun converts some 4,600,000 tons of its mass into energy each second, in much the way a hydrogen bomb works. The difference is that the incredible temperatures in its center, which try to blow it apart, are balanced by its tremendous gravitational field. It is a delicate and complex balance, and one which had been assumed was without change.

It would seem, however, that there do exist certain fluctuations in the Sun's internal rhythms. Observations made by a physicist from the University of Arizona show that the Sun oscillates, much like a giant mass of jelly. Dr. Henry A. Hill has determined that the Sun pulses simultaneously at several different frequencies, with the lowest pulsation yet observed requiring approximately fifty minutes to complete a cycle. Dr. Hill has estimated that these pulsations are quite small, the largest of them currently changing the Sun's diameter by no more than ten kilometers (six miles) or one part in 100,000.

Since the turn of the century, theorists have speculated that the Sun might be oscillating, much as the Earth does after an earthquake. Oscillations could be stimulated from time to time by violent activity which is normal on the Sun's surface. Once started, some solar physicists theorize, the oscillation might continue indefinitely, powered by energy which constantly diffuses out from the Sun's interior.

Although the changing shape of the oscillating Sun can be measured, the associated changes in the brightness have proven too small to be measured with any extreme of accuracy through the Earth's turbulent atmosphere.

Despite the small size of the Sun's pulsations, Dr. Hill believes they can carry much information concerning the distribution and properties of the material within the Sun. For many years geologists have studied the interior of the Earth by observing seismic oscillations

caused by earthquakes or by artificial means. The oscillations observed should allow solar physicists to study the Sun's interior in much the same way. In this sense, the oscillations may provide a window to the previously invisible solar interior.

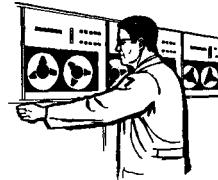
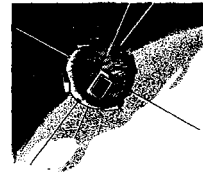
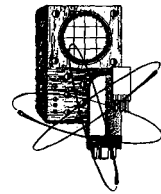
This observation is quite suggestive when considered with a recent report by astronomers at Lowell Observatory in Flagstaff, Arizona, who have concluded after analyzing a series of observations made since 1950 that the Sun's brightness is not constant as once thought, but varies from time to time. This finding, according to the Lowell astronomers, could cause long-range forecasters to change their inputs on global climate models which use data on worldwide air circulation and solar radiation.

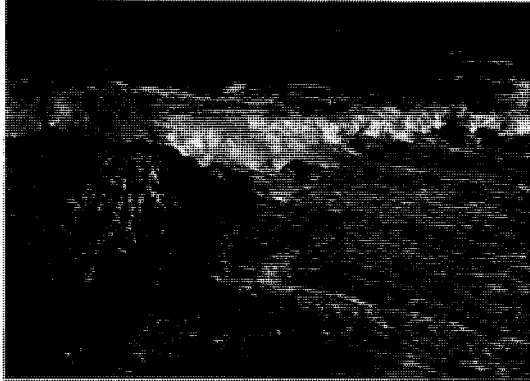
One of the methods used for monitoring the Sun's brightness involves measuring the reflected sunlight from the outer planets and comparing them with stars which are nearby in the sky. By comparing the brightness of a planet with nearby stars, two uncertainties are avoided which are encountered in direct measurements of solar radiation. First, the long-term stability of the receiver is not a significant factor in the accuracy of results, since different sets of comparison stars can be used from time to time to cancel the effects of planetary motion. Second, the effect of absorption of light by the Earth's atmosphere, which is a serious limiting factor in direct measurements, cancels out to a large degree in differential measurements, such as are used in comparing the planets with stars.

The observations suggest that the Sun may be varying its brightness in some areas of the spectrum by as much as one or two percent. A more accurate determination of this variation is of great importance both to climatologists and to people working on dynamic models of the terrestrial atmosphere. By extension, there is an input to the current climate and to its subsequent effects on world food production. It is hoped that future observations of the Sun's radiation, taken from spacecraft, will help refine measurements.

Heraclitus, the ancient Greek philosopher, once said, "Nothing is, but is always becoming." This still appears to hold true for the Sun, the Earth, and 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)





ODYSSEY

Joan, the Maid

Jeanne d'Arc was born on January 6, 1412, in the French village of Domrémy, in Lorraine. Her parents were farmer Jacques d'Arc and his wife Isabelle Romée (called Zabillet). Jeanne was the youngest of their five children. To most people she is known by the Anglicized version of her name: Joan d'Arc or Joan of Arc.

In early fifteenth-century France, a well-known prophecy was attributed to Merlin: "A wise virgin shall arise and repair the evil wrought by a wicked woman." This wicked woman was generally believed to be Isabeau, the Queen—wife of Charles VI and mother to the Dauphin Charles (later Charles VII). The wise virgin of the prophecy was Joan d'Arc who, in 1425, heard her first summons in the presence of Saint Michael.

After four years of encouragement from Saint Michael, who was soon joined by Saint Margaret and Saint Catherine, and after overcoming many obstacles Joan set out to present herself before the Dauphin Charles at his fortress-castle at Chinon. She and her small escort arrived miraculously unscathed after many days' journey through a countryside teeming with bandits and renegade soldiers of both the French and English armies.

Charles and his court were skeptical of the contribution one small girl could make in their campaign to rout the English oppressors and establish Charles as the rightful king of all of France. Joan persevered, and soon her sincerity won the approval and support of all but the most cynical of Charles' supporters. She rode into battle, her faith rallying the sore and despondent spirits of the French soldiers. The prophesied virgin had arisen and the French army rose too, beating back the English so completely that Dauphin Charles was crowned Charles VII at Rheims scarcely four months after Joan was first received at Chinon.

Joan's voices visited her at the battle of Melun and warned her to ready herself for capture. At Compiègne, on May 24, 1430, the English drew their drawbridge up behind her, cutting off her troop support and leaving her their prisoner. There are various theories regarding Charles' failure to aid Joan after her capture. The most widely accepted is that he believed her capture to be a sign that God had withdrawn His favor from her, and should she regain His approval He would set her free.

Under French Bishop Cauchon, Joan's first trial began on January 9, 1431, and ended on May 26, 1431, when a sentence of mitigation was pronounced, substituting perpetual imprisonment for death. On May 27 she was tricked into violating one of the conditions of her life sentence and her trial of relapse began the following day. Burned as a heretic on May 30, 1431, by the people she had fought to free, her last word was the name of He whom she had sought to serve above all others—"Jesus."—NSR

