

Rosicrucian Digest

October 1976 • 50c



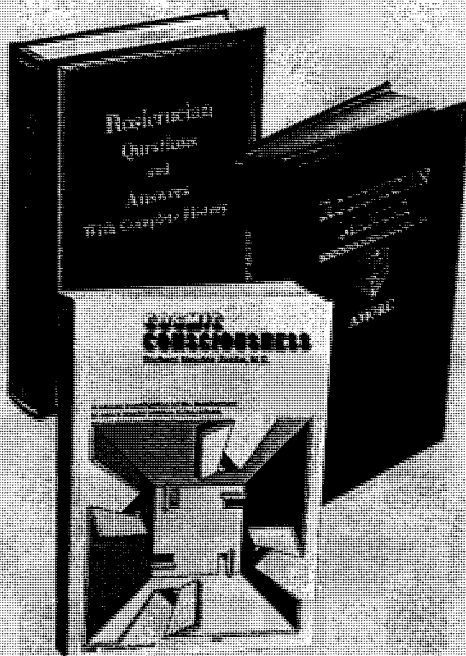
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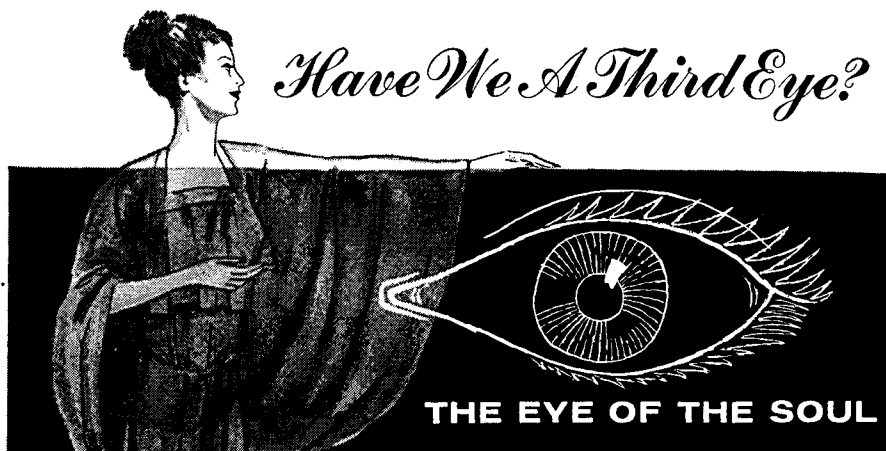
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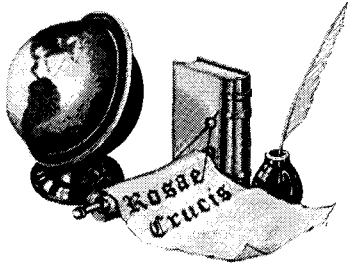
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ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
A M O R C**

Rosicrucian Park, San Jose, California 95191



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Subscription to the *Rosicrucian Digest*, \$5.00* per year. Single copies 50 cents. Address: ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose, California 95191, U.S.A.

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U.S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Foreign Currency Equivalents
£2.75 A\$4.00 NZ\$5.00
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Robin M. Thompson, Editor

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MOSLEM SACRED SANCTUARY » » »

Shown here is the courtyard of the mosque of Ahmed Ibn Tulun in Cairo, Egypt. Built about A.D. 879 and said to be the oldest mosque in Cairo, it is reputed to represent, in detail, although on a smaller scale, a mosque in Mecca which is the most holy of all places to Muslims. At the edifice in the foreground, shoes must be removed and devotees must wash their feet as a symbolic lustration, or rite of purification. Prominent in the background is the mosque of Mohammed Ali—built of alabaster and located in the Citadel of Cairo. The Citadel was built by Saladin in 1166 and contains a palace and five mosques.

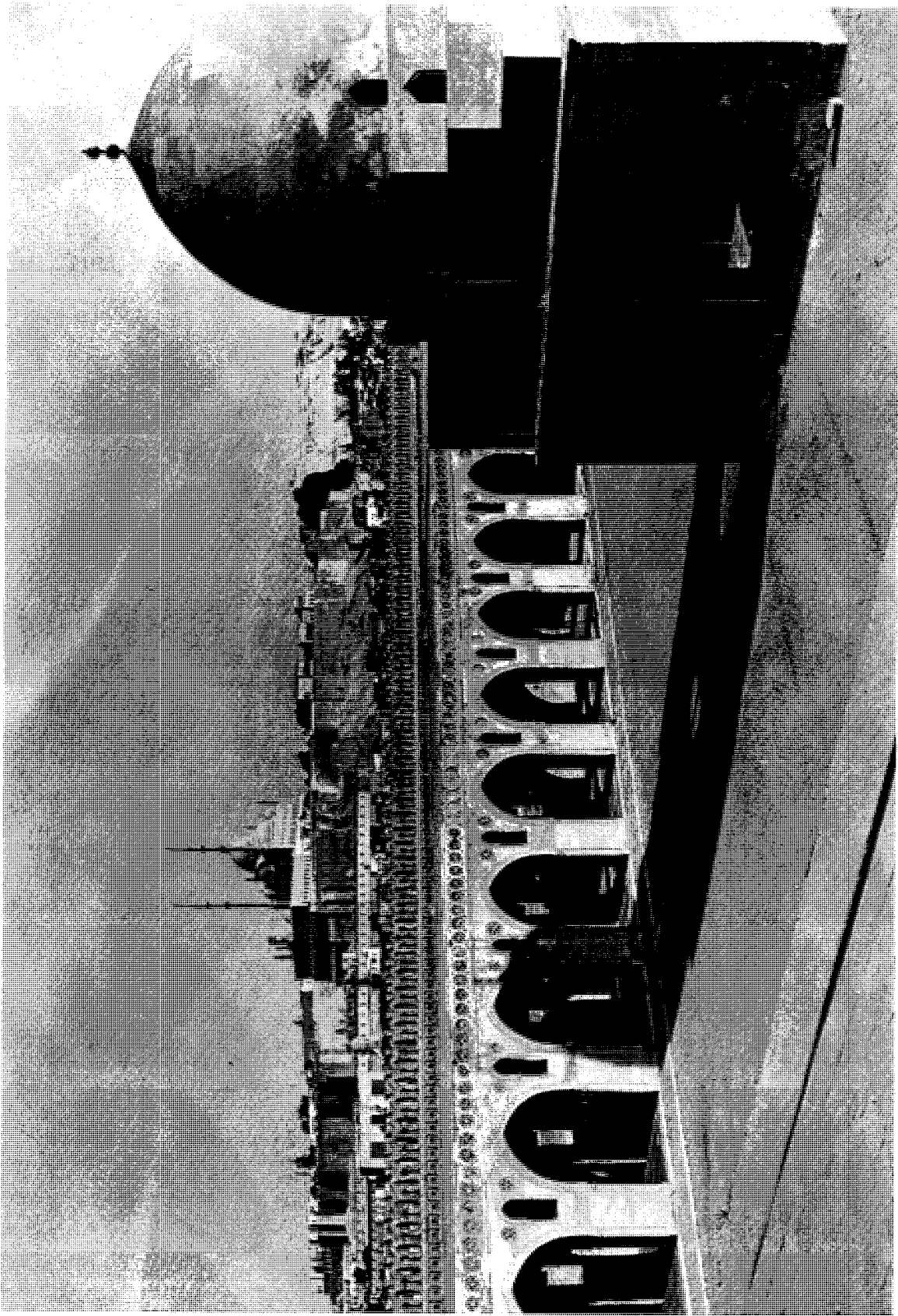
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Volume LIV

October, 1976

No. 10

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THOUGHT OF THE MONTH

By THE IMPERATOR

WERE THERE WOMEN MASTERS?

WITH THE POPULARITY of the women's liberation movement and a greater participation, particularly in the Western world, of women in activities once dominated by men, the question now often arises, "Were there women masters?" The term *Master*, in this sense, usually refers to those spiritually illumined beings to which the chronicles of mystical and metaphysical literature refer. In popular works of such literature there is frankly a paucity of references to women attaining such status. This then could be construed as meaning—erroneously of course—that women generally lack the inherent capacity to manifest the qualities of mastership.

Psychologically there is certainly no such natural deficiency on the part of the feminine sex. But in many respects they had not, in the society in which they dwelt, the equal opportunity to either express or awaken such spiritual attributes. However, in the different ages of the past we do find women functioning in categories that give them an awe of reverence. Some such famous entities were mythological characters and others were human.

This eminence conferred upon women was principally of a mythological or religious character. There were numerous goddesses of the great civilizations of the past. However, in later civilizations they were usually subordinate in importance to the gods.

The gods exercised the sterner qualities in their roles as rulers, law-givers, and judges. This is undoubtedly the consequence of masculine superiority in physical qualities. In other words, the heads of tribes and clans were usually those who exhibited strength and courage in

warfare and who led their members in mutual defense and in conquest. Also they were principally the providers of food, especially in early cultures where hunting and fishing were essential food sources. Such men controlled the work force for boat buildings and gathering of materials for dwellings and for fortifications.

Natural Phenomena

As a result of such diversified activity and the varied experience acquired, the leaders' font of knowledge was greater than that of the feminine members of the clan or tribe. However, these rulers and leaders consulted members of both sexes. With religion's emergence from magic, these masculine heads of primitive society came to be thought of as intermediaries between man and supernatural beings. Further, such natural phenomena as stars, storms, sun and moon, wind and rain were often apotheosized, that is, conceived as divine or supernatural entities. Since men were the principal power in human society, it was reasonable for them to think that the most powerful of these great natural phenomena or forces were likewise masculine. Subsequently, such supernatural beings (the natural phenomena) were conceived as gods.

However, at the same time in antiquity, goddesses emerged as well. In the beginning the goddesses usually symbolized the gentler qualities, such as love and fertility. Eventually the goddesses rose to cosmic importance as being creators or governors of natural forces. In ancient Egypt each town had its patron god and the homes of the people themselves displayed their preferred deities. Yet, nevertheless, there were certain *natural* gods

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and goddesses. In other words, these national deities headed the huge pantheon of Egyptian deities.

One of the members of the Egyptian trinity of national gods was *Isis*, the sister-wife of Osiris. This holy trinity, being one of the first known to history, consisted of Osiris, Isis, and their immortal son Horus, symbol of Ra the Sun. Although she was the patron goddess of womanly crafts, Isis also became the greatest goddess of healing and the mysteries. Later her cult spread from Egypt to Greece, and even later, to Rome where temples were erected to her. The "mystery" inscription ascribed to Isis is: "I am that which is, has been, and shall be. My veil no one has lifted. The fruit I bore was the Sun."

The very ancient Vedic people of India, whose language is of Aryan origin, include goddesses in their pantheon. At that time such goddesses held a minor place in the Vedic religion. The goddess *Ushas* symbolized the dawn, while *Sarasvati*, the consort of the Supreme Source, *Brahma*, is goddess of eloquence, poetry, and the fine arts. *Vac* deified the faculty of speech and plenty. In Hindu mythology the female goddess seemed to personify the *energies* exerted by the male god.

Subsequently, later in India a higher appreciation was shown for the female deities, and some rose to supreme importance. They were, for further example, *Durga*, the spirit of nature and spring-time. The Hindu goddess, *Kali*, was the soul of infinity and eternity. The Hindu religion and mythology state that this goddess could both give and destroy life, but it is related that she herself was destroyed and her body dismembered and scattered throughout the land. Wherever a part fell to earth it became sacred ground and a temple was erected there. Many such temples have been erected throughout the centuries on such sites. One of these huge temples, consecrated to Kali, is in Calcutta.* The rites which are held there are quite primitive and somewhat barbaric.

One ritual which we witnessed, as well as filmed, was the sacrifice of a lamb

**Calcutta*, derived from the Hindi *Kali Ghata*, means "Kali's landing place," indicating the stairway leading to the temple of the goddess Kali.

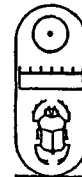
on a crude altar in the open courtyard in the heat of an Indian-summer sun. While the blood still ran from the sacrificial block, devotees stepped forward and dipped the fingers of their right hand in it and then applied the blood to the center of their forehead. This is reminiscent of the sacrifice Abraham of the Old Testament was to perform, except that a human was to be sacrificed instead of a lamb. We are also reminded that the body of Osiris—the husband of Isis—was, according to legend, likewise dismembered and scattered about, later to be gathered together by Isis.

There was also the wife of the Hindu god Vishnu, *Lakshmi*, who was the goddess of beauty, good luck, and wealth; and the eminent Hindu goddess *Mahadevi*, wife of Siva, who was revered as "mother of all phenomena." Buddhist yogins seek the goddess *Prajnaparamita*, the "Wisdom of the Yonder Shore"—beyond phenomenal illusion. The goddess *Tara* is the divine yet humanized Virgin Mother of Buddha.

Babylonia

In ancient Babylonia there were many goddesses. As in the Egyptian religion there was one patron god and a female counterpart—stemming from national deities—who ruled over the cities of Ur, Nippur, Kish, Lagash, and Babylon. *Ninlil*, the wife of Enlil, chief god of the Supreme Babylonian triad including the gods Anu and Ea, was also a grain goddess and "lady of the mountain." *Ninlil* was deity of wisdom, direction, and the life of the land. She also ruled the heavenly constellation Ursa Major. Their first-born son was Ninib, the sun god. He had two wives: *Bau*, the life-giving lady of the morning light, and *Gula*, the healer. *Nina*, daughter of Ea, god of the primeval watery deep, was also a giver of wisdom and life from the underworld. She was one of the first goddesses of Sumeria, which was the oldest of the civilizations of Babylonia, existing between five and seven thousand years ago.

Ininni, also known as *Ishtar*, is a female counterpart of Anu, supreme god of the heavens. In the ancient ruins of Babylon is the famous processional gate consecrated to the goddess *Ishtar*. She was famed as a mother goddess and she functioned in other respects similar to



that of the Egyptian Isis. The Rosicrucian Camera Expedition filmed this processional gate and the remains of the Palace of Nebuchadnezzar, who had made the Jews his captives. The once-great city fell to Cyrus, the Persian king.

One must not forget that the *Holy Mary* of Roman Catholicism is venerated virtually as a goddess in that faith. Though other religions differ, there are certain parallels in the attributes of these goddesses of the past and those attributed to the Ascended Virgin Mary.

The *great Masters* mentioned in mystical literature, as for example Kut-Humi, have attributed to them no greater spiritual powers than some of the goddesses of the ancients. It must be realized that to a great extent many of the great Masters have no historical background that can be established and they are therefore reputed to be legendary. They may have been humans for whom no chronological account exists, but extant tales about their miraculous works have descended to us by word of mouth.

We must realize that in many cultures, because of the mores of the time, men alone were permitted to make public appearances and to expound philosophical, mystical, or religious doctrines. Further, most of the early secret schools of an initiatory nature either excluded women or did not permit them to advance to higher degrees. This was a discrimination that was accepted in most cultures. Only the participating males had the chance to acquire and exhibit a proficiency.

Those men who were highly intelligent as well as mystically developed soon acquired renown for their wisdom and deeds. With time they became surrounded

with an aura of legends as, for instance, the national heroes of history. Such men were—in the minds of certain classes of people—raised to the status of a demigod or a saint.

There is the particular example of Count Saint-Germain, who passed through transition about the year 1794. His exact birthdate is unknown. He was a French adventurer said to have been the natural son of Charles II of Spain. He was at one time the confidential agent of the French king. He made displays of magical practices which awed the masses. And it was said that he came to France from Germany “claiming alchemical powers and saying he was 2,000 years old.”

With the passing of time and long after Saint-Germain’s decease, other legendary tales of mystery and miracles became associated with his name, *claiming* for him feats which far exceeded the bizarre accounts already attributed to him when he lived. Even today some people still believe that Saint-Germain was canonized by the Church as a saint. Actually, the word *saint* is a hyphenated part of his name (Saint-Germain) and is *not* a religious title. Further, even today certain sects claim he was a great Master who they say personally directs them.

Before making a careful biographical study of any individual, it is essential to be judicious in the veneration which we give to this person’s personality. As we have said earlier, there is no natural psychological deficiency on the part of the feminine sex. We can expect in the future to have many women claimants and aspirants—just as there are and will be men—bearing the title “Great Master.”

ROSICRUCIAN CONCLAVES

CALIFORNIA, OAKLAND—Central California Regional Conclave—November 12-14, Masonic Temple Building, 3903 Broadway, Oakland. Grand Lodge to be represented by Frater Edward J. Rettberg, AMORC Foreign Office Coordinator. For more information, please contact Mary Flores, Conclave Secretary, 785 San Pierre Way, Mountain View, CA 94043.

AUSTRALIA, ADELAIDE—Light Chapter Conclave—December 4-5, Freemasons’ Hall, Buller Street, Prospect, South Australia. Grand Lodge will be represented by Frater Earle de Motte, Regional Monitor, Victoria. For more information, please contact Edith Simpson, Conclave Secretary, 16 Torres Ave., Flinders Park, South Australia 5025, or telephone 46-4199.

Discovering Nature Anew

by H. J. Gough,

Research Biologist, F.R.C.

YOU MUST HAVE SEEN HIM, the elderly man who leans upon the garden gate watching passers-by or scavenging around the garden for bits of refuse as an excuse to light a bonfire. Boredom, often a problem amongst idle teenagers, is also a serious problem for many retired people, especially those who have worked all their lives with little in the way of hobbies to give them interest when they are no longer employed in work.

A meaningful, directed life does not belong exclusively to any generation. Those who feel life no longer holds any challenge or interest for them should be encouraged to return anew to the simple pleasures that delight the little child discovering nature for the first time. Of course, discovering nature anew must be within the individual's financial means and should allow for any physical or mental disability.

Gardening can be too arduous for the young and healthy, let alone those who are old or infirm. However, something more manageable, like a small alpine garden, could be very suitable. A greenhouse can be a place of interest throughout the year and it provides shelter from

the elements for the hobbyist whilst he tends his plants. Cacti are perhaps ideal in that they provide the maximum of interest while requiring less watering and repotting than most other plants. Orchids have similar advantages but their cost limits them to those who are financially better off.

For those confined to the home, interests can still be found in the garden. For example, if a friend or relative were to place a few birdhouses, boxes, or feeding stands so that these face the windows of the house, it would give a shut-in much pleasure—especially during the nesting season—to bird-watch perhaps through binoculars.

Sharing breadcrumbs, seeds, or kitchen scraps with birds can bring outer enjoyment all year long as well as endless inner happiness. A birdbath need not be expensive. An unused tin or plastic container filled with water will also attract those bees, butterflies, and small birds found even in a crowded city.

It is possible to bring miniature worlds into the home in the form of bottle gardens, vivariums, and aquariums. The tropical fish tank has a special advantage in that dozens of different kind of plants and fish can be kept together. Many kinds of fish will reproduce in the home aquarium set aside for this purpose, and their different sets of behaviour are of endless interest.

The elderly or infirm need not retire from *life*. All of the ideas suggested here involve *living* things, which are more absorbing for the average person seeking an end to his state of boredom. With little financial expenditure or physical mobility, the idle individual can easily discover new meaning to life by becoming emotionally involved with living plants and animals. Δ



TAO

And The

Modern

Man

by Va-lee Chan

LAO-TZU WROTE: "Not to know the invariable, to act blindly is to go to disaster." The *Tao Te Ching*, traditionally said to be written by Lao-tzu around 600 B.C., was not designed to initiate a religion for worship. It was a book of philosophy describing *Tao*, the way by which the universe came to be. However, religion was to become a by-product of Taoism much later in Chinese history.

Lao-tzu, and another Chinese philosopher, Confucius—two giants dominating Chinese culture—were distinct in theory concerning the path to human contentment. Both, however, had taken rules of moderation as guidelines for human conduct, and their two distinct philosophies serve as two columns upon which traditional Chinese culture has rested. Their teachings, as history courses, are still offered in Chinese high schools and universities today. Modern Chinese,

as well as Westerners, may learn of Tao to a great extent if they so desire. In university I was given the opportunity to study *Tao Te Ching*, the book of Tao, explaining this ancient Chinese philosophy.

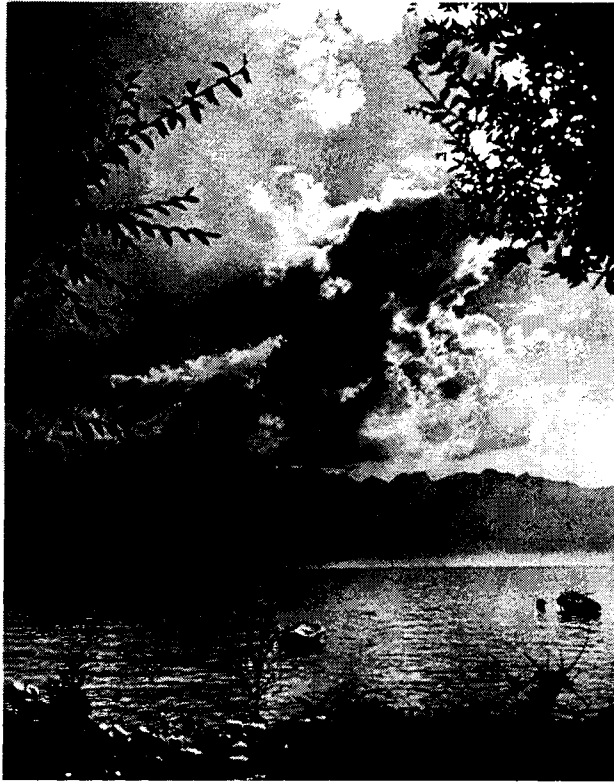
Lao-tzu emphasized naturalness in all actions—man feeling at home with nature because he is one part of the whole scheme. This world moves in accordance with patterns, sequences, and order. Man absorbs the rhythm of the universe. The law of nature, operating throughout the world, works distinctly within a human being as well. Thus, when man is most natural, he is then in the correct place within himself. Man most also strive to be harmonious with the outside world, and how to achieve this state of harmony is the message of *Tao Te Ching*.

Tao Te Ching or *Book of Taoist Virtue* was written at a time in Chinese history when much warfare and rebellion raged throughout the land. People suffered—becoming restless and bewildered about the problems of life. *Tao Te Ching*, an observation of Cosmic Order, described many invariable laws of nature as guidelines for people to avoid catastrophes, both within their environment and within their own nature. By learning what lies ahead in development, man may hope to deter destiny.

Generally a book on the philosophy of life, *Tao Te Ching* contains some five thousand intricate classic Chinese words, divided into eighty-one very short chapters. The book included very early descriptions of the contemporary laws of conservation, relativity, polarity, reversal, opposition, and so on. It also contains perhaps the earliest description of the structure of the atom, hidden in the principle of *Yin* and *Yang*. Lao-tzu emphasized that the origin of all things lies in the deepest center of the Cosmic, mobile and alive.

The author was born in China and educated at Lingnan University, Canton, where she majored in literature.

*The
Rosicrucian
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October
1976*



CHAPMAN

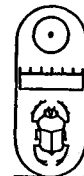
In the mid-1960s American philosopher Alan Watts wrote briefly about Tao, as in the way of watercourse. He adapted but one chapter of the book of Tao—chapter eight of watercourse. Throughout his life, Watts wrote about the one God of the two cultures—East and West—and in the later part of his life, he was much influenced by Taoism. Alan Watts was fascinated by the interrelated enfoldment of nature, its relationship to that of human life, and was one of the most recent English-speaking writers—with the help of an interpreter—to popularize Chinese Tao.

The simplest way to understand Tao is through the process by which things come to be—through the theory of *Yin-Yang*. Lao-tzu wrote that a unity can be

Empty yourself of everything.

Let the mind rest at peace.

Tao
Te
Ching



represented by a circle. Where the beginning meets the end, the end is also the beginning. Every unit is composed of two equal parts, Yin and Yang (see illustration). Each withholds a center, which is connected to its origin, the Unnameable. By the complementary action-reaction of duality, all things are produced and maintained. Yin and Yang, though different in nature—Yin being dark, Yang being light—each have within them the seed of the opposite. The seed of one is extendable into the other in a continuous process of transformation.

In the eighth century A.D. this theory of Yin and Yang triggered many Taoists into becoming alchemists.¹ The science of chemistry originated from the alchemy practiced across Eurasia—from East to West—during the Medieval period. From the principle of Yin-Yang, Chinese developed the unique art of acupuncture for the human body—to increase man's health. Again, from this principle, the Chinese *Book of Changes*, the *I Ching*,² was born, developing into Chinese astrology. The power and usage of this Yin-Yang principle is magical and mystifying to most people.

In some religions the Unnameable is known as "God." However Lao-tzu never personified the Unnameable. He merely described his observation of Cosmic Order to his followers—later written down in the *Tao Te Ching*. In regard to how the universe came to be, it was written: "Existing long before

¹*Editor's Note:* To those interested in Chinese alchemy, some thirty years ago the noted German Sinologue, Richard Wilhelm, and the analytical psychologist, C. G. Jung, joined in the presentation of an ancient Chinese text, *The Secret of the Golden Flower*, Baynes translation (English), published by Harcourt, Brace & World, New York, 1962 (first published in U.S.A. in 1931).

²*Editor's Note:* Since the 1880s Western scholars relied upon Legge's translation of *The I Ching* or *Book of Changes*. However, in the 1930s the brilliant German Sinologist, Richard Wilhelm, presented this famous Chinese teaching from the viewpoint of Chinese Yoga. Because Yoga disciplines, East and West, share a common root, this mysterious teaching has finally become much more accessible to Western mystical thought. See *The I Ching* or *Book of Changes*, Wilhelm/Baynes, first edited 1950; one volume, 1961, Bollingen Foundation Inc.



Heaven and Earth, is the element which made the world visible to mankind. Man does not know this world's beginning, nor is he able to grasp its end. Man does know, that from the Unnameable had come the graspable and touchable of all lives and things. Itself in silence, though invisible but mobile. This Unnameable is also the farthest and the closest to man's own reality. It was because man is one part of it all. The Unnameable is undying and everlasting." To continue: "From the Unnameable, through Way, by which there comes one. From one there comes two. From two there comes three. From three comes all things." (Chapter 42) This writing coincides with the story of the Genesis in the Judeo-Christian Bible.

Lao-tzu observed that the manifestation of things is ever-changing and changeable; however, the law governing the change is unchanged and unchangeable. Man may learn that behind all changes is a tao principle derived from a source that is about the origin of creation. He is thus able to grasp the truth about himself—that he is also derived from the same source reaching all things and lives. From the Unnameable all things are hung as from an umbrella of orderly form. One end never leaves its center, the other is never away from the inter-related cloth. What energy goes out to the rim, returns in the end to its roots, the center. "The Way of Heaven has no favorites," it is written, "It is invariably on the side of the positive man." (Chapter 79)

To guide oneself safely, as an example, Lao-tzu described the nature of water. Observe the nature of water. In it hides the invariable law of nature. Water absorbs all dirt and melts all particles. It invariably becomes the shape of its container. The direction of water does not itself have east, west, north, or south. The tao of water always flows to the



CHAPMAN

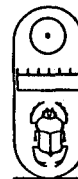
very level of the ground resistance. When driven, such as by the pull of gravity, water creates monumental energy. Observe the waterfall. Give water time to distill and it invariably returns to its clarity. Observe the peaceful mountain lake. When water meets heat, it changes into steam, and conversely, with very cold air, it changes to ice. Water never insists upon what it must be. It is what it is, *water*.

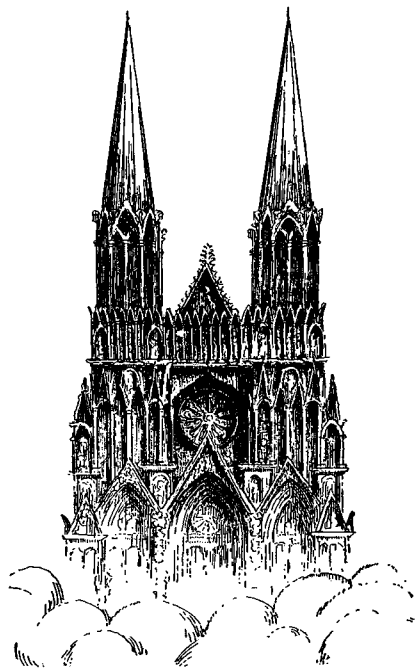
By describing various changes of course, Lao-tzu delivered his message. A person by learning the invariable laws is thus enabled to define his position. By pre-planning his beginning with prudence, concerning which path he will be embarking upon, he knows the outcome of that event. He will thus have preparation for the circumstances he is to meet.

Modern technological man searches widely to know more about his inner self, the origin of his energy, and the power of his being. Traditionally Western man has directed his energy outward, and has succeeded in surrounding him-

self with material devices and goods. He is today threatened by the products he has produced. Seeking to cure fatigue and tension, he may use alcohol, pills, and drugs to ease his hurts and to quiet his inner turmoil. This has increasingly become a part of the general Western culture. But gradually Western man is beginning to realize that the answer may lie within himself; yet unable to find his own alchemical roots, he often seeks answers outside of himself in Eastern philosophy.

Often man divides himself, going in different directions at the same time. He savors his material achievements, forgetting to bring about a balance between spiritual and material. Equal drive and energy given to both would help bring about a balance. Dissatisfied with his current status and often wanting to be other than what he is, man persecutes his own being. The truth is, man is what he is, *a man*. He is neither a sinner nor a saint, he is both. His capacity for *becoming* has always been the same since time began. Knowledge only enlarges his scope. △





The Celestial Sanctum

NOW OR NEVER

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

ONE OF THE MOST persistent and unshakeable factors in the life of the average person is time. In the Western world too many of us are "racing against time." We are "running out of time," "losing time," "making time," "beating time," "stalling for time." If and when the panic subsides, we say with resignation that "time heals," or that all will be well "in time." If we cannot stand the pressures of today, we may turn our backs on them and take consolation in thoughts of "some other time." What fools we mortals be! The mystics tell us that there is no time!

There is no time? How can that be explained to an employee who is re-

quired to punch a time-clock at work each morning? A musician playing in a symphonic orchestra with a large number of other musicians would find this statement difficult to understand. Yet if we consult a dictionary we find time referred to as "duration," or "a concept of continuous or successive existence." Duration of what? Who, what, and where is this monster "time" that rules us with such discipline? After a thorough search and investigation we will find that the monster "time" is our own invention; a good invention to give system and order to our thoughts and lives. Our monster "time" will be found, therefore, only among the more advanced and enlightened inhabitants of the world. The more unaffected of our fellowmen, and our animal neighbors, live instinctively by the natural rhythms and cycles of their world. Who needs time?

Time is the duration of consciousness. If we are in a hurry, time "flies." If we are lonely and have nothing to do, that same time "drags." Stare at a watch to see the hands move: The minute hand moves so-o-o slowly and the hour hand appears to be stationary. But, on another occasion when very busy, glance at the same watch and the hands will appear to race swiftly around the dial. Yet it is the same watch! Where is the difference? In us, the viewer!

Much of the objective world about us is constant. It is unaware of time. The hands of our watch move around the face constantly and evenly. We say the minute hand makes one revolution each hour. But that is true only when *we* adjust it to do so according to *our* concept of time. It could move much faster or slower, and too often does! *We* say that a month usually consists of thirty or thirty-one days, but according to *our* time it is actually 29.53 days. Likewise, our year of 365 days with its arbitrary "leap year" is actually 365 days, 5 hours, 48 minutes, and 46 seconds, according to *our* concept of time. The point is that there is no time except as we have invented it.

But what about the past and the future? The present is an actuality; it is taking place and we are creating it now. The past happened now also; no man can create or do something in the past. Action is now and now only. The past

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exists at the present in reality or we could not remember it. The future exists now or we could not visualize it or dream of it. What of predestination? Oh no! Neither the past nor future are now objective or manifested. The past is remembered or reconstructed by *us*. The future is being visualized or mentally constructed by *us*. The monuments and evidence of a past are not that past. The actions of that past are no more. The monuments and evidence of those actions are now!

Sometimes to help in understanding past, present, and future we use, for comparison, the experience of looking at a vast panoramic mural. Such paintings, often in government buildings, depict the history of a nation of people. Their subject matter is very broad, covering a large area, and they show the many patriots who contributed their services to the nation. Just as it was painted bit by bit, scene by scene, the average viewer is guided along to examine one section at a time and progress slowly until the entire painting has been viewed and appreciated. It may be said that we pass through life in a similar manner. Thus we experience or see one scene or one day at a time. That which we witness at the moment is at present; that which we have already looked at is the past. The scenes yet to be appreciated are the future. But the mural is now. Except as we relate to it there is nothing but the entire mural, the now. We can only remember the first glimpses and anticipate those to come.

Thus we come to the eternal now. Now is the revered abode of the mystic. Now is the stage upon which the entire play of life must be acted out. Now is the arena of all action. Now is the opportunity to improve our growing past. Now is our only chance to create a future as we would like it to be. Now is the hour! This is the moment to live. To dwell upon our past and to regret our mistakes is wasteful. We can recall the past and reconstruct it but we can never change it. It is finished.

The past is nevertheless valuable to us. Because we cannot change it and thus confuse ourselves, we might study it with hindsight, and with the greater experience of the present learn how to avoid the errors of the past. We can, in this way, see how we brought our-

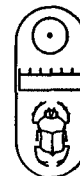
selves to our present station. If we do not like our past, we know at least how *not* to proceed.

When we eventually enjoy the future we are at present creating, the will-o'-the-wisp will have disappeared and we will realize it is really now. It is proper to visualize and mentally create our desired future by our actions at this moment. But it is a grave error to *escape* into an unmade future by daydreaming to avoid facing the necessary lessons of today. The actions we defer today must come to haunt us again in our created future. Each lesson of life that we face bravely and master today is finished and takes its rightful place in our frozen past, never again to confront us. Our trials and tribulations are only to teach us how to master life. Once mastered, we move on to better and happier lessons.

In this magnificent but ordained *now* we have an unlimited opportunity to live and grow, to dream and create whatever we will. Forget time! There is none! We need not hurry or worry for we are in the *eternal now*. *God is and we are*. What more could there be—or need be? Dwelling in such peace and serenity, life can be as beautiful as we may conceive it. Time, past and future, like man's miseries, are earthly creations. We need not be enslaved by the earth and its restricting measures like time. In reality, we are dwelling in the Cosmic *now* where all things are possible. We need only grasp this precious moment and live; there is no other! It's either now or never.

The Celestial Sanctum

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



Death— End or Beginning?

by Kay Sanford

DEATH, the other side to the coin of life, is not to be ignored. It may be hidden and denied in our Western culture, but its power is undiminished and final.

In culling what the *Encyclopaedia Britannica* says about death, I found that in summary it is thought to be a transition from one phase of life to another. Burial brings home the reality of death, yet instinct refuses to accept death as a definitive end of human life. This was borne out in ancient times by the food, ornaments, and tools found in graves providing the belief that the dead continued to exist with the same needs as in life.

Ancient Mesopotamians, Hebrews, and Greeks thought only part of the person descended to the realm of the dead, existing in dust and darkness. The other part of the person made reconstitution or resurrection possible in the afterlife beliefs of the ancient Egyptian religion, Judaism, Zoroastrianism, Christianity, and Islam.

Elisabeth Kubler-Ross in *Death: The Final Stage of Growth* relates how death came into being according to the Hindu

epic, the *Mahabharata*. A story teller relates that Brahma filled the earth with so many people that they could not breathe. There was no Death. Mother Earth begged Brahma to remove some people. He thereupon created a dark maiden dressed in scarlet robes with eyes blazing red whom he named Death. Death loved all creatures and cried. She refused to be the instrument of dying and did not want to have relatives condemn her. Brahma transformed Death's tears of grief into diseases and he commanded her to use these diseases to make people die, after having first visited the dying with the vices of Desire and Wrath, so as to justify their deaths on the basis of their unrighteousness.*

The Upanishads, teachings as outlined in *Brhad-aranyaka*, state that one becomes virtuous or evil according to his action. They further state that a causal relation exists not only between one's deeds within a given life-term and the results of those deeds realized during the same time-period, but that they accrue in the next lifetime and the one following until effects of those deeds have been fully exhausted.

According to this particular philosophy, Vedic man consists of desires which

*For more information, see *Death: The Final Stage of Growth*, edited by Elisabeth Kubler-Ross, and published by Prentice-Hall, Englewood Cliffs, New Jersey, 1975, p. 61.

affect his acts, and with the death of the gross body, the "subtle body" or "Mind" transports the results of the individual's deeds (karma) from one life-term into the next. The subtle body survives only as long as continued search of sensual satisfaction within the physical world is desired, and when all desires have been dissolved the true inner self is released from rebirth and redeath. The World Soul or spiritual essence (atman) is eternal and unaffected by happenings of self or ego within each term of life. The transmigrating self inherits the fruits of deeds of previous life cycles, and survives death of the body to experience rebirth in an altered form.

According to the Buddhist doctrine, the life-force is displaced and transformed to continue functioning in another form after death. Rebirth occurs immediately or in forty-nine days after death.

Generally speaking, the idea of rebirth or reincarnation is based on the dualistic concept that humans are basically composed of an inner soul and an outer physical body. Man's dual nature seems to be one concept found in the major religions and philosophies of the world. In many it is believed that death separates the soul from the body.

China appears to be a death-denying nation. There is much grief, wailing, and weeping at the funeral, yet there is a belief in the immortality of life and that the dead live on. Paper money is sometimes burned for the dead to spend in the other world. Many Chinese believe good and evil spirits are present at the time of death; therefore, the living must turn their backs when the casket is closed to prevent evil spirits from following the living. In order to preserve tradition, in the event there are not enough survivors, professional mourners are hired.

The Japanese believe the dead go to the pure land, the other shore that is beautifully decorated in gold and silver. In the old days the body could not be kept in the house but was left outside in the yard. The family had the duty to stay up all night to protect it from wild animals. Thus began the custom of wake service. After the mourning period there was a party for the relatives who had travelled long distances. However, such rituals in modern times are disappearing.

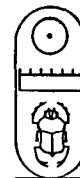


Thomas Mann reminds us that "Without death there would scarcely have been poets on earth." The first known poem of world literature is a poem by Sappho dealing with death. The first songs were funeral dirges. Classical art has been much influenced by the death motif.

In my own experience, in America during the 1920s, the dead were kept in the parlor of the home. Outside the home was placed a basket of flowers with a colored ribbon attached indicating the age of the deceased. A gray ribbon signified an old person, a white ribbon, a young person. The casket would be open, and people came into the house to pay their respects. Before the funeral, the open coffin would be photographed. The funeral cortege would then circle the area around the house where the deceased had lived before proceeding to the cemetery. Leaving the cemetery, the mourners would be taken to a restaurant for a meal.

Perhaps the focus on death is necessary these days when religious beliefs have declined. Orthodox religion directed our thoughts to death and possible after-life. With religion becoming perhaps less dominant in our lives, dying is pushed into the background of consciousness where it is something that "happens to other people."

Death is something that we hide from our sight and do not talk about. Yet coming to grips with the thought of dying



and death can have the following positive effects. First, dwelling on our mortality and the few years allotted to us on earth should encourage us to plan our lives carefully for maximum fulfillment of our potential. Second, the realization of our limited sojourn could help us to act more charitably, to be more sympathetic because we *have* today but are never sure of tomorrow—thus cutting off the possibilities of making apologies or amends. Third, because our lives are finite we can take the time to enjoy day-to-day living, balancing the time between constructive achievement and simple pleasures.

Death is difficult to accept because it is unfamiliar. We hide death. Most people die in hospitals and are often spirited away from the sight of the living. Yet perhaps Elisabeth Kubler-Ross is correct in stating that death is but the final stage of growth.

Uri Geller, psychic, in a recent newspaper column brings up some intriguing thoughts by stating that dreams give us a glimpse of the unconscious and that

our unconscious minds might continue on to infinity. To carry this further, it is possible that all our minds meet in a common pool or ocean. A few philosophers have raised questions of whether we could be dreaming when we are awake and be really awake when we are dreaming. Some believe we are dreaming all the time, but are only conscious of it during certain periods while asleep. Mr. Geller postulates that perhaps we are living two lives at the same time—one life in our waking hours and the other only apparent to us but running at the same time in our dreams.

Therefore, if life and death are but the two sides of a coin with neither a beginning nor an end, it may well be that "Death is life's greatest adventure!"

For further reading:

Ernest Becker, *The Denial of Death*, (New York: Free Press, Macmillan & Co., 1973)

Elisabeth Kubler-Ross, Editor, *Death: The Final Stage of Growth*, (Englewood Cliffs, N.J.: Prentice-Hall, 1975)

Bayless Raymond, *The Other Side of Death*, (Secaucus, N.J.: University Books, Inc., 1972)

Silence is of the inner, not the outer. It is the self in its essential being, the self being itself and feeling itself. The expression of self, which is beautiful, necessary, creative, begins the dispelling of the silence. When the expression has fulfilled itself, the man must return to himself, return to the silence, as the self in the end—beginning returns to God.

—Ruth Phelps, F. R. C.

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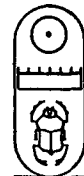
In Pittsburgh, Nov. 7, 1976

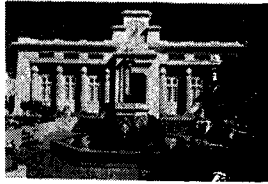
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GRAND COUNCILORS OF AMORC 1976-1977

At the meeting of the Grand Council held in San Jose, California, on July 14, 1976, the following were recommended for appointment to the office of Grand Councilor for a one-year term, and were approved by the Supreme Grand Lodge.

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EAST CENTRAL STATES	Mr. Harry L. Gubbins South Bend, Indiana
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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Ginseng—Miracle Herb?

by Alden Holloway, Director

Research & Development, AMORC

GINSENG is the most popular as well as the most expensive herb in the world today. This popularity stems from claims that ginseng can and will increase one's energy level, stamina, sexual potency, mental efficiency, and over-all health and resistance to disease. While these claims certainly seem fantastic, a growing body of evidence tends to substantiate at least some of the reports.

First discovered in Manchuria around 3100 B.C., the *Jen-shen* ("sacred man-root") has served as China's most powerful herbal medicine ever since. Ginseng is now grown commercially in seven or eight countries and may be found in its natural, or "wild" state, in at least five of these. Difficult to cultivate, the American root, considered the lowest in quality, sells for over forty dollars per pound. The imperial Chinese root found only in the wild mountains of Manchuria, sells for over five-thousand dollars per pound in Hong Kong.

Ginseng is the herb most cited by Chinese medical books. A bibliography of scientific research published by the Chinese government lists 1500 references to the root. Some Western medical researchers, in recent years, have also begun intense research into the properties and potentials of ginseng. Current re-

search in China, Korea, Japan, Germany, the United States, and the Soviet Union began in earnest several years ago and is now beginning to bear fruit. In fact, several authorities have been quoted as saying that "Ginseng and other herbal remedies will follow acupuncture as the next medical import from China."

Ginseng's active ingredients are six glycosides (acetal derivatives of sugar) called panaxosides and six sapogenins (closely related but separate from glycosides). Four of the sapogenins are said to produce the following biological effects:

- Panaquilon—mildly increases endocrine activity
- Panaxapogenol—mildly increases metabolic activity
- Panaxin—mildly stimulates blood circulation
- Panacene—mildly stimulates the digestive process

Ginseng also contains several other sugars, amino acids, volatile oils, fatty acids, mucilage, and vitamins—including pantothenic acid, biotin, thiamine, riboflavin, and Vitamins B₁, B₂ and B₁₂. Minerals found are phosphorus, iron, aluminum, copper, manganese, cobalt, sulphur and silica.

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Numerous studies and scientific papers have been published throughout the world dealing with ginseng. Russian scientists, under the direction of Dr. I. I. Brekhman, Head of Pharmacology of the Institute of Biologically Active Substances, have been primarily interested in the action of ginseng on the human body as a whole. Using "work efficiency" as an index to measure ginseng's effect, they have reported that ginseng preparations increased physical and mental efficiency, improved the accuracy of work, contributed to concentrating, and helped prevent fatigue.

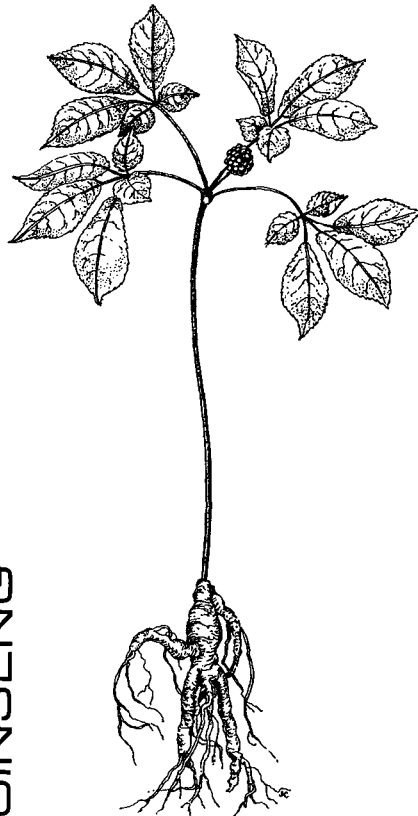
Soviet scientists have formed the theory that ginseng is an adaptogen—a substance which helps the body meet stress more efficiently and strengthens the entire body, without itself causing undesirable side effects. Ginseng administered to radio telephone operators, whose job normally requires rapid response and top efficiency, has reportedly resulted in lower error rates and longer work hours without fatigue. Another experiment, measuring the protective effects of ginseng against toxic substances, reports that mice given ginseng were much better able to resist strychnine poisoning than mice not given ginseng. Reasoning that the effects of alcohol resemble those of poisons, further tests suggested that ginseng may offer some protection against the biological ravages of alcoholic beverages.

Other Soviet experimental reports state that ginseng will:

- A. Stimulate the body without the side effects of synthetic stimulants of the amphetamine type. Further, its administration may be prolonged and repeated.
- B. Not cause significant disorders of the normal functions of the body due to ginseng's non-toxic and non-specific nature.
- C. Increase resistance to a wide variety of stresses to the body including over-heating and cooling, strenuous physical activity, various toxic substances, and bacterial invasion.
- D. Normalize blood pressure and reduce blood sugar levels in induced diabetes.

- E. Increase physical and mental efficiency after an initial dose (stimulant action) or a prolonged administration (tonic action), without disturbing a person's normal sleeping pattern.
- F. Produce a good effect in a number of diseases of the central nervous system and, alone, replace the combined effect of bromine and caffeine, two powerful regulators of the nervous system.
- G. Manifest only in the presence of an appropriate background, and contrary to steroid anabolic (restorative) agents, is not accompanied by virilization (inducing of viruses).

(continued overleaf)



So strong is the Russian belief in the efficacy of ginseng that it is reported that it is specified for their Olympic athletes and Cosmonauts. There is also a Soviet state law which regulates the cultivation of ginseng and protects it from extermination.

German and English research reports that ginseng increases the time mice can swim nonstop from 35-100%. Korean reports, measuring the effect of ginseng on the skin, RNA production, DNA production, and ATP formation, show faster recovery after stress and enhanced production of RNA, DNA, and ATP. American research suggests that ginseng seems to warrant further studies in diabetes, wound healing, and perhaps certain types of cancer and Hodgkin's disease.

If there is just the smallest grain of truth in all the incredibly marvelous claims made for ginseng, why have we not heard more about it and why is it not recognized by the medical community? Several authorities believe it is because of a basic difference in philosophical approach to medical research by the East and the West.

Western researchers evaluate a drug or medicinal property on an acute experimental basis: i.e., one or two doses are injected into an animal and if there is no apparent effect the experiment may be abandoned. With plant or herbal remedies, however, the experimental procedure demands a chronic dosage schedule, or the administration of a little bit of the drug over a long period of time. If ginseng does have active medicinal qualities, these qualities undoubtedly are not generally observed in acute animal experiments.

It is said that United States pharmaceutical companies will not support research with ginseng or other herbal remedies due to FDA regulations calling

for specific drugs. To qualify as specific, a drug intended to stop a cough should only stop the cough without doing anything else. The Eastern philosophy of medicines, however, is broader and more integrated. If a drug or herb will stop a cough and simultaneously provide other general benefits, it is felt to be so much the better.

"Where there is smoke, there is fire" is an adage perhaps applicable to ginseng research. All the reports condensed in this article plus the fact that ginseng has been in continuous use and favor by hundreds of thousands or millions of people for over five thousand years should indicate that there is *some* merit to its use. Whether this merit has been simply psychological is a question now being answered in scientific laboratories. Here, in our Rose-Croix University chemistry laboratory, we are defining some initial experiments designed to help prove or disprove just a few of the many ginseng claims.

Ginseng may be found today in almost every health or natural food store throughout the world. It is available in concentrate, tea-bag, powder, instant, or root form. The tremendous current popularity of ginseng, combined with the intense research now underway, should soon provide definitive answers as to its efficacy. Should it prove to live up to just ten percent of its reputation, we will all gain much—for each new bit of knowledge added to the world's store of health information is like a priceless jewel to the person who needs it.

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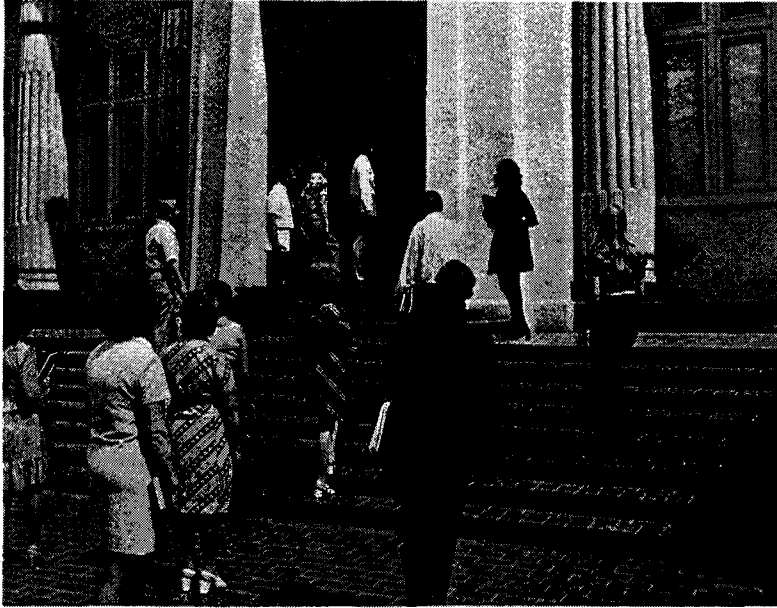
"The Scientific Reasons Why Ginseng Keeps You On Your Toes," *The Body Forum*, July, 1976, pp. 18-19

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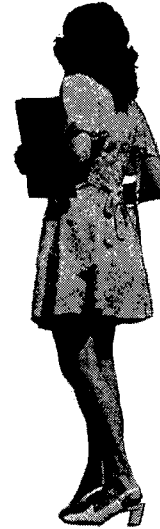
Cover Our cover features San Francisco's cable cars and Union Square. In early days cable cars were the most practical means of transportation in this city built on steep hills. Today, several of the lines are still in operation—providing an exciting ride and magnificent views of the City, Golden Gate, and San Francisco Bay.



(Photo by AMORC)



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Reaching For Peace Profound

by Hylis F. Duell, F. R. C.

PEACE PROFOUND is not necessarily silence but a state of being, alive in awareness of the greater I Am. Peace Profound, like love, is a silent energy behind the many expressions we find all about us. One might call the manifestation Profound Peace.

Nature expresses Profound Peace in her forests, the branches reaching out one to another, thus forming Nature's cathedral. The trees, whispering a chorus in harmony, touch the essence of man and makes him question his dominance of his world.

The babbling brook, dancing among the rocks and sending up rainbows, reminds man of the happiness of the moment. It calls to mind the remembrance of times past, the journeys yet to be made, and the far-off places he would like to see.

Clouds floating across azure skies pushed by the warm summer breezes, the rhythmic responses of the grasses in the meadow, rekindles the dreams of youth and brings man to a resolution: not to stop trying to make his dreams realities.

When we look upon a baby in slumber, the feeling of contentment expressed by

the sleeping features brings to our own mind the miracle of life. We ask ourselves: What is beyond this mystery of life?

We begin to sense the duality of man in his make-up. This awareness recalls to mind the admonition: "Man, know thyself." Having expressed the recognition of the self in man, the seed of consciousness begins to sprout. The questions become a goal and the thinking man begins to expand his awareness as he perceives the answer.

Everyday living takes on a new meaning as man becomes more observant of the happenings in life's daily adventure. Acute awareness of his friends' and associates' joys and sorrows begins to stir, and he realizes that he actually cares about what happens to his fellow human beings. He has found that the step from observation to involvement is a natural progression and that the interaction of one with another has come into play. He has found that having given of himself, his friends and associates have paid him the highest honor by sharing with him their innermost thoughts.

By touching another, man has touched himself. The inner man has presented himself and has been recognized by man as an expression of his duality. The search for the creative expression in man must be done by himself. But man never stands alone, once he has touched the self within.

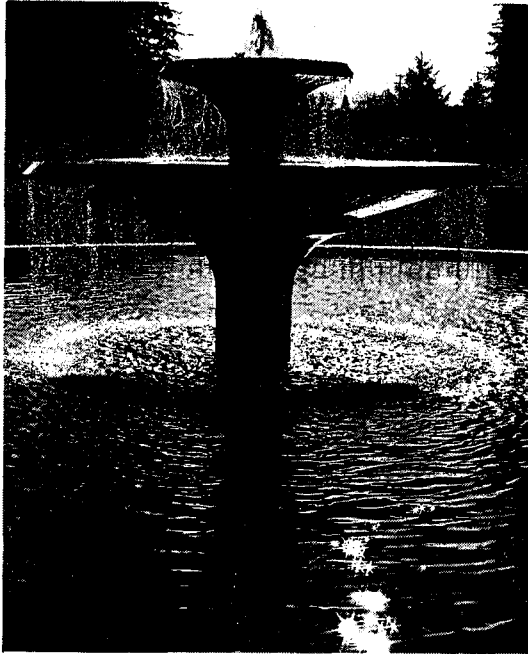
As man has expanded his awareness he has touched the harmony of life. This outer circle of Peace Profound has given him a sense of well-being and also inflamed the desire for greater knowledge.

The moments with nature can now be revisited with greater intensity and understanding. We can view it now, not from just the expression, but by seeking the energy behind the manifestation and applying it to our own quest.

We can see that Peace Profound is like the eye of the hurricane—calm, still, yet alive with power. The waves of energy going forth have created an expression which can be sensed and perceived by the mortal man. Yet the source is perceived by the divine man, The God Within.

Peace Profound is the energy that transmutes knowledge into wisdom and

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perceives the applications that shall transform the thought to deed. It is the liberation of man from the cross of life to the expression of the living soul, in tune with the Infinite. We have touched the essence of immortality in every man. As we seek and isolate its thread, we weave the fabric

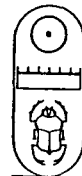
of our own character so that the living expression is brought into being.

Not only are we aware and part of all life's manifestations, we are aware of the causes that have given forth the living expression. The heart has been so touched, the self can proclaim, Be still and know I am God. Δ

Water, that most primal and indispensable ingredient of our existence, is supplied pristinely pure from the heavens. Upon contact with the Earth, and while performing its function here, water becomes sullied and tainted by taking into itself some of the impurities it encounters and particularly those for which it has a special affinity. However, as part of its natural cycle, water is again drawn heavenward to once more regain its former pure state, prior to returning to repeat its particular service.

Can this impersonal natural process be applied on a more personal level?

—Murray Knowles, Jr., F. R. C.



Advancing Backward

An Alternative Role for Psychic Development

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

ROLE PLAYING is a learning device whereby one may introduce an alternative way of looking at things and coping with them effectively. It works two ways—the role juxtaposes one's image of one's self in relation to things, and conversely the person's concept as to "the way things are" shapes the role he plays. Ritual is just such role playing; it prescribes meaningful roles and attitudes for participants, and at the same time it postulates certain "facts" to which participants are relating.

As modern "rational" man attempts to comprehend and manage all coming within his purview, his role images are mostly aggressive—he sees himself as the explorer, discoverer, entrepreneur, protagonist, conqueror. This aggressiveness is typically a frontal assault on things; he marches forward, attacks against, climbs upon, stays on top. He climbs any mountain "because it is there." And why not? Even when man does all things "to the glory of God," (as St. Paul specified) does not such *doing* best fulfill this prescription and—to his mind—most truly reflect man's divine endowment?

When it comes to deeper understanding and relationship with that "something more" and his birthright in it, man's

past successful habits of frontal assault suggest to him the same approach here. Just as he has wrested from the natural world many of its secrets, he can do the same with any divine or cosmic secrets. He is confident that he can, for any purpose, fashion suitable tools and techniques.

However, such matters yield very little to such a frontal, rational assault—little more than a man-made catalog of their various manifestations. Many other approaches for such understanding have been perpetuated in poetry and in religious and mystical literature. Such contain hugely varied imagery as to their roles and viewpoints to be tried out, much more often in terms of *wooing* than of *warring*. You have to "feel your way" into such a new role.

One classic role image of the spiritual seeker is the perpetual pilgrim "on the path." This path may be imaged as a series of ascending plateaus or planes of successive accomplishments. This role is gentler than that of a conqueror but still is often linked to "overcoming" something. The pilgrim (the climber) always has his face forward, scanning ahead toward his unseen goal, turned away from old goals and from his roots and involve-

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ment in the world in which he had found himself—always seeking forward, further, elsewhere, and apart.

However, there is wide choice among such role images, both traditional or classic, and unorthodox. A different sort of role image can be helpful and practical for those “on the path,” as an antidote for the self-preferment of a zealot or the self-denial of a pilgrim, and yet compatible with Hermetic principles. The role image to be presented here will seem at first like doing things backwards.

For this new role, visualize a great winding stairway leading up and beyond view. Let this be, for the moment, what we call traditionally “the way of ascent.” Our natural aggressive way with such a stairway would be to labor up one step at a time, sending back reports on how things look up there and what we anticipate further from the next step. We might expect to reach the top, to find the source of all things, to master and claim it—much as Columbus claimed the New World with the flag of Spain.

But it does not work that way. Such attainment or *attunement* with the Source cannot be won by frontal assault, by intellectual accomplishment, even with all our divine or cosmic capacities. Of course not—if we presume that all these capacities are none other than those same cosmic forces and manifestations that we are trying to encompass. We cannot step aside from it all in order to comprehend it objectively and apart from ourselves. Can a sunbeam challenge or comprehend the sun from which it comes?

A Different View

As it turns out, however, this is not an *up* stairway; it is a *down* stairway. Down the stairway flows cosmic energy, mind, and life in all its diversifications. No matter how we conceive their source, here is where we find ourselves. We do not turn it around against itself; instead we turn ourselves around and *face toward it* rather than against it. Around and through us, then, it flows—from behind.

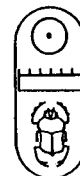
Now suppose that you step *backward* and up one step, somehow feeling your way onto that first step (which might be, for instance, one of many Rosicrucian experiments that you try). That one



higher step is a new outlook and expectation in some respect. From there you can see in a different way how things look and how this flow works out below—including some of the swirls and eddies that are different because you are there, because you are to some extent directing and modifying that flow. The causes are behind; the results are right in front of you—and in this instance pretty much the way it was predicted for this experiment.

Yet, another time the same experiment may not work out the same way. Most of us have had this frustrating experience; we have gone through the same motions—but going through the motions is no different from primitive magic. This time we had forgotten, first of all, to lift ourselves that one step upward whereby we may forsake an old expectation, an old way of dealing with things, and put ourselves in a new position to perceive and direct. I recall that the first time I roller-skated I had to learn deliberately to use my feet in a new way. The second time I forgot to “forget the old way” and my feet got mixed up.

This new role is being “with it” rather than being “at it” or “on top of it.” It is a knack of doing something effectively—like riding a bicycle, rather than studying or explaining about how to ride it. One who is competent in doing it may be helplessly mute in explaining how he does



it. That is why poets and teachers have devised so many different suggestions, so many role images to try out, so that one or another of them might be effective at one time or another.

Behind that first step upward is another, and another. At each new step there may be a different concept or feeling as to what is behind it all, along with an amplified role image. To those who are trained or inclined to rational analysis, it is tempting to turn around and try to grasp the whole scheme of things once and for all. They are not so mute; theirs may be a good "talking knowledge" of

things, a "know what" rather than "know how."

Another intellectual game to play is: What step (plane) am I now on? Is it not enough that there is always at least one more, not far away? And at each step there are countless new applications of the same principles. We are told authoritively that among these different activities and applications it is possible to define some differences in terms of levels that may be more or less distinct; but such astute perception comes in looking downward from higher levels with a greater degree of cosmic perception. Δ

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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

November: The personality for the month of November is James Callaghan, Prime Minister, United Kingdom.

The code word is JOLE.

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



ADOLFO SUÁREZ
GONZÁLEZ

January:

The personality for the month of January will be Adolfo Suárez González, Premier, Spain.

The code word will be ANKH.



JAMES CALLAGHAN

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

Ascending the Mountain

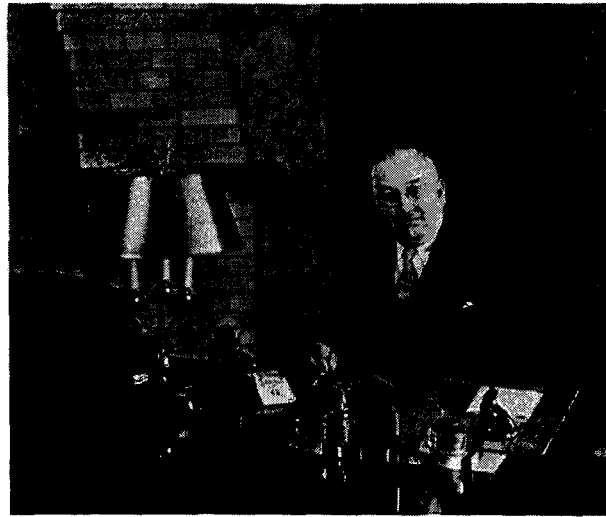
I DO NOT need to remind students of mysticism and esoteric philosophy that the greatest attainment and the highest illumination has always come to the spiritually minded when they have found opportunity to ascend the mountain of illumination and dwell in attunement with the Cosmic.

Reference to the mountain and the ascension can be found in all the ancient scriptural writings, and it is only the untrained and unthinking mind that interprets these references as pertaining to a physical mountain with a physical ascent of the physical body. The mountain of illumination—of peace, harmony, love, and understanding—may be found everywhere at any time. But there are occasions in our lives when we need, more than at any other time, the spiritual benefit and even the physical benefit of ascending the mountain.

It appears to me from all of the signs in the heavens and the signs of the times which are quite evident to the analytical mind, that the world in general and the people of the Western world especially—including the major part of Europe—are ready for and in need of a journey to the mountaintop.

Here in North America and in most parts of Europe, great cosmic lights are revealing paths that lead to mountaintops and which afford us every urge and inspiration to rise to great heights in meditation and analysis, study, and preparation.

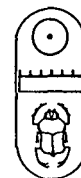
The world is fortunate in having at the present time certain great leaders who



are undoubtedly working under cosmic direction even though they misinterpret or misunderstand some of the inspiring thoughts coming to them. In their attempt to interpret and work out that which seems the proper thing to do, they may be permitting their personal ego to have too much sway. They may be attempting to glorify the material physical self because of its success in accomplishing great things. But the truth is that these leaders, these channels and guides through which great changes are being made, are cosmic workers. They are carrying out to the best of their ability the impulses of the Universal Mind and the urges of the Cosmic Consciousness.

It is a time when all nations coming to the beneficent aid of these great workers should rise in their spiritual, moral, and ethical thinking and ascend the mountaintop for illumination and understanding. What we need is a different viewpoint of life, a broader and more universal view of the distant horizon, and of the intervening hills and valleys. We need to rise above the commonplace things that surround us, press in upon us, and limit us in so many ways. We need to be lifted up where we are above these obstacles, and can look down and see them in their true relationship to all other things of a material nature.

We, in the Western world, and most of the thinking people of the civilized nations



have been too oppressed by the self-instituted limitations of environment. We have made our individual daily occupations, our own neighboring communities, and our homes, cities, and towns our great world instead of realizing that first and foremost we are citizens of the universe and, secondly, children of a universal family under the fatherhood of God.

Immediate Need

We must ascend the mountain and lift ourselves into the greater light of broader understanding and, at the same time, free ourselves from the immediate contacts hampering our comprehension of what is actually taking place.

We need a greater faith, or a greater amount of faith, and we need new hope and understanding. We need especially to realize that with God all things are possible. Our comprehension of the miracles of Divinity is limited and colored by the facts and figures of statisticians, economists, political experts, and false prophets. We are told by these that it will take a definite number of years for certain economical changes to be made and that not until certain other problems are slowly worked out, can we expect any of the great changes we have hoped for.

We are impressed falsely with the ideas that man-made institutions, systems, and schemes are the only things which will bring about the great changes required, and that these will take time, effort, and slow procedure. But now and then some sudden and inspired act on the part of a ruler works a miracle in the solving of some of our problems, and we see that the statements of the economists and prophets have not taken into consideration the power of cosmic inspiration.

We must discover through illumination, meditation, and cosmic attunement that God can bring about revolutions as well as evolutions in the affairs of man without suffering and destruction, if man will lift himself up to attunement with the cosmic plans and cooperate with them. The world today is on the verge of many new cycles and many new periods of mighty changes. In bringing these about, the cosmic forces must drag the heavy load of ignorance, superstition, and doubt. In trying to lift mankind up to a greater height, the Cosmic finds that men have chained themselves fast to great weights that are false, unreliable, untrue, and unnecessary. Until man frees himself from these shackles and shakes himself loose from false beliefs, the Cosmic has difficulty in lifting the individual to the heights that are possible.

Therefore, let us free ourselves occasionally and lift ourselves up to the top of the mountain for inspiration and a better and greater viewpoint of life. In doing this we will be preparing ourselves for the mighty changes taking place; we will help to bring them about. Love, faith, hope, and tolerance toward all individuals, with a determination to see the golden rule put into practice once again, will bring about the mighty improvements that are easily foreseen at this time in the evolution of peoples and countries.

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.

Those who are the happiest and most successful belong to something or someone, for association and companionship are requisites for success in life.

—Dr. H. Spencer Lewis, F. R. C.

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The Real Message of Jonathan Livingston Seagull

by Ronald P. Anjard, M. S.

DID YOU REALLY understand *Jonathan Livingston Seagull* when you read it? Did you quickly read the book after you bought it because it was so popular? Do you now remember what it was really about? Or maybe you have not read it yet, but know that your friends have read it. Or on seeing the necklaces, pins, and pictures, possibly you have wondered what this "seagull craze" is all about.

There are two stories in *Jonathan Livingston Seagull*—Yes, two! One story is about a bird; the other is about you and me—mankind.

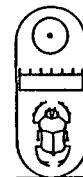
Let me share with you some of my understandings of the real "Seagull" story as it applies to us! What matters in life: Eating, playing, working hard for power and wealth? No! We need to know who we are and what we truly can do. The answers take time, much study, and great perseverance when we encounter failure. Do you recognize how often we solve our own problems subtly but definitely when listening to that wee, tiny voice inside? There will be those who just do not understand our reasons for this search, this striving, this "being different." As we continue, we become less involved with daily hassles and frustrations, for we find that it is boredom, fear, and anger that shorten our lives and cause us imbalances. Some may even ostracize us for our "strange" thinking.

But, as we do progress, we find that life truly has a higher meaning—"to be free." Our very being changes as we learn that there are always new questions and new challenges, and we find that our goal is to seek "perfection." Heaven can be a state here and now—as we become more "perfect." This "perfection" has no bounds, no limits. We are the "perfect idea of freedom"—limited by nothing. We need to stop seeing ourselves as limited, so all ideas limiting us must be put aside. When we find freedom to be our true selves, we are free, truly free!



All of us need to recognize that true nature is perfect. We should never stop striving and learning, especially in finding our real purpose in life. And, as a result, we can find unlimited joy. Through this searching, we find the meaning of love—

(continued on page 33)



Psychic Research and Ideological Climate

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

THE WORD *psychic* is used in so many contexts that we must begin by giving our own definition of it. We call "psychic" those events in which information or material action is received or transmitted by living beings without known physical means.

Words such as *miraculous* or *supernatural* are absent from this definition, because to a Rosicrucian there are no miracles. Every event obeys natural laws, although many material and psychic laws are as yet undiscovered. The word *known* refers to this incomplete knowledge. Phenomena that are inexplicable to people of one age may later find material explanation through scientific progress.

Consider, for instance, a primitive animistic society. Since no general laws of nature are known, every event is a law unto itself and is attributed to spirit forces that dwell in every living thing and in every object, be it a stone or a storm cloud. In such a society it is meaningless to set aside one particular happening as psychic, because none else is known.

A very different situation prevailed in medieval Europe. Men's thinking was then rigidly controlled by the Church. The outlook was theocratic and inert. All important questions—those concerning the soul and the spirit—were settled by dogma. Physical laws were of minor importance, but they were explained

using the ancient authority of Aristotle. Physical research was considered a waste of time; psychic research was thought a rebellion against divinely revealed Church laws.

Every unexplained happening was regarded as miraculous and either the direct work of God or of the Devil. Divine events could only be designated as such and interpreted by members of the Church; all others had to be rooted out by fire and sword.

One must admire the courage and perseverance of the alchemists who carried on both material and psychic research under such adverse conditions. Although occasionally protected by princes who wanted them to transmute base elements into gold, they were in constant danger of their lives. No wonder that their writings were full of disguised symbolism!

In ancient India conditions were, again, quite different. The masses of the lower castes were kept in ignorance and superstition, worshiping thousands of divinities and demons. The intellectual Brahmanic aristocracy, however, developed great wisdom through centuries of study. They explained all creation as a polar interplay between a positive, active soul force and a negative, passive mother substance.

Many Brahmans acquired psychic abilities by ascetic Yoga training. Being

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... Will psychic research in the West lag behind such research in the Soviet Union?

familiar with such phenomena, they saw nothing miraculous in them and interpreted them as effects of subtle substances originating directly from the action of soul force on matter substance. The "gross" matter observable to our physical senses was regarded as a condensation from the finer substances. Modern science may have much to learn from this Vedic wisdom. A part of it, adaptable to Western conditions, has been incorporated into the Rosicrucian teachings.

How has psychic knowledge fared in the Western world, after the tyrannies of past centuries gave way to the "Age of Enlightenment?" Inasmuch as this modern world is split into a capitalistic "Free World" and communistic "People's Republics," it behooves us to look separately into the conditions in both types of superpowers.

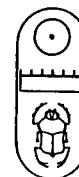
In modern democracies, Church and State are separated by a constitution. However, the government still pays lip service to a higher power. Such a country "trusts in God"; its witnesses swear by God; and its governmental sessions are opened by invocations of divine guidance. In some states the Church still has sufficient power to impede birth control and the teaching of evolution. In the scientific field, however, the consensus of the scientific community is the ruling power. This sounds liberal, progressive, and democratic—but things do not always work out that way. To the public eye, the "scientific community" appears to be represented by the established professors of a few prestigious universities, some of whom may be ultraconservative and intolerant of new thoughts or discoveries. Such an establishment is a very unfavorable climate for psychic research—for probing into phenomena that do not fit into the accustomed pattern of physical laws.

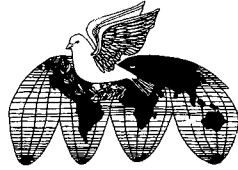
This intolerance of the establishment is illustrated by the case of Albert Einstein. The same man who in his younger years had aroused both admiration and antagonism by his bold theory of relativity was later looked upon with disfavor by the scientific community when he objected to the prevalent uncertainty principle on the grounds that "The Lord does not throw dice." This statement brought down on his head the wrath of entrenched official scientific opinion for two seemingly unrelated reasons: The *first* reason was that he inserted the idea of an omniscient God into a scientific argument (Many of the leading scientists were, and still are, materialistic and anti-religious. In many instances this is due to bitter memories of a childhood beset by narrow sectarian bigotry.) The *second* reason was his doubt of the principle of indeterminacy which, aside from its scientific importance, was cherished as a loophole for human free will: Having abolished the rule of God, our physicists did not want to be slaves of necessity and fate!

Reactions

The same type of emotional animosity shown by physicists against their former idol and champion, Einstein, was brought to bear upon researchers into psychic phenomena. Psychic research was condemned in advance, without a hearing. No matter how painstakingly Professor J. B. Rhine and other pioneers built up their evidence for ESP (extrasensory perception) and PK (psychokinetics), there always was a brash young scientist who publicly impugned the competence and the integrity of these dedicated researchers without bothering to look at the thousandfold evidence of rigidly controlled positive effects.

Why was the reaction of physical scientists against extrasensory perception,





psychokinetics, and precognition so bitter and violent? It was not only the question of free will versus determinism that aroused them. As a matter of fact, their esteemed colleagues in the field of behavioristic psychology denied free will and even consciousness itself. There are learned books on psychology and on the mechanics of the brain in which the words *mind* and *consciousness* hardly occur and, if so, in implied quotation marks.

The reason for their wrath was probably that quantum mechanics aspired to be a complete description of the physical world. Determinism was excluded by the uncertainty principle—and neither physics nor psychology (of the behavioristic kind) left any room for extraneous agencies such as mind and cosmic order. If psychic phenomena are facts, then it must be admitted that mind interacts with matter in ways not subject to the cherished quantum laws. The entire structure of Western physics collapses and one must assume that the ultimate particles and energy quanta known to physics are not the basic building blocks but aggregates of a finer substratum, as taught by ancient India and surmised by Einstein.

If psychical research has had such rough going and has experienced such impassioned skepticism in a country where the majority of the people profess to believe in the psychic feats of Jesus and of his disciples, one might expect even greater hostility or downright interdiction in an officially antireligious and materialistic country such as the Soviet Union.

Strange as it may seem, this is not the case at present. To understand the situation, let us try to analyze the philo-

sophical and scientific climate prevailing in one of the major communistic countries today. Until about sixty years ago, the domination of all mental activities by the autocratic Tsarist government and the established Church was more stifling than in the Free World; but in the Communist Revolution the Church was totally defeated and, for all practical purposes, abolished. Although this country today still has some religious functionaries and church services, these are subservient to the Communist Party. This Party is materialistic by title and by definition. For a while anything resembling intellectualism and mysticism was suspect, hence psychic research was prohibited and its remnants driven underground. But this situation seems to have changed drastically in the last ten years. Once the existence of psychic phenomena was acknowledged, their potential value in warfare, espionage, and thought-control became important to some officials. The ideological difficulties were overcome as follows: Psychic phenomena were not attributed to a superpersonal mind but regarded as functions of the material brain.

The Party functionaries were not concerned with the niceties of quantum theory but were perfectly willing to accept any suitable explanation. It must be remembered that in such a country *all* authority resides in the Communist Party, which means that a high-ranking scientist may be consulted and respectfully listened to; but once the party line in his discipline changes, he had better change with it—or he may become a forgotten man.

We thus find the paradoxical situation that psychic research is being conducted with more vigor under a totalitarian Marxist regime than in a “free” society. As soon as a few powerful Party members were won over, this kind of research was not only permitted, but demanded and well funded.

Does this mean that the capitalistic world is going to be outstripped by a State-supported all-out drive on the part of the communistic world? This writer believes that the answer is NO, and for the following reasons:

Regardless of how far Communists push their tests and experiments, their ideology prevents them from admitting the existence of an all-pervading Cosmic

Consciousness which is the cornerstone of mystical studies, as against psychic studies. They may find or train people with the ability to transmit and to receive mental messages at great distances; to perceive colors and shapes with bandaged eyes; to move dice, coins, and matchboxes without physical contact; even to predict future events. But until they abandon their exclusive worship of the State and recognize the fundamental

importance and worth of each individual soul personality they cannot find the Master Within—the divine inner light that gives cosmic powers, wisdom, and peace to unselfishly persevering students.

If and when this wisdom, this inner peace, spreads out among all mystics and among men of good will everywhere, then at last the conflicting ideologies may fade away and worldwide brotherhood may become a reality. △



The Real Message of J. L. S.

(continued from page 29)

true love. Part of this love is to forgive all, even those who may have misunderstood or hurt us. And to some, to demonstrate love is to give back some of the truth to help others in their search!

Man's Continual Quest

There is something in mankind's very nature that causes him to be continually striving and seeking. This restlessness is a reflection of his total environment. Everything in our universe is, in fact, in motion. And in the total analysis, everything is a form of energy. Man uses his own energy for his many activities and this energy is replaced so he can continue each day.

When man misuses his energy, his own personal system tries to advise him of this through such means as dreams, illness—from headache to cancer—or that "wee inner voice." When man directs his energy wisely, his whole system functions properly and effectively. And yet, he is never satisfied.

Mankind is thus continuously struggling with self and personal reality. So often an individual does not know "why." Many spiritual leaders, including Teilhard de Chardin, have taught that man is yearning and searching for God. Man is steadily evolving, even though it often seems so slow. Man and his spirit are in motion, using energy to reach out and understand sacred teachings, and in so doing, to find unity and be one with God.



We—each one of us—is "free," if we can prove it to ourselves. We need to find a little more of ourselves each day. This is man's "possible" goal.

There are other concepts in *Jonathan Livingston Seagull*. Possibly you'll take another look at it. After doing so, you may know why so many have a special feeling for the "Seagull" that they actually wear its symbol. Other symbols are also worn—such as "LOVE." All these concepts are intended to help each of us recognize "who and why we truly are"!



Rosicrucian Activities Around the World

RECENTLY Mrs. Mercedes Cuello Reimi of Maracay, Araguas, Venezuela, was awarded the Rosicrucian Humanitarian Award. Mrs. Reimi makes visits to people in need, bringing them food, medicine, and personal items and her visits take her to homes for orphans, the poor, and maternity hospitals. At Christmastime she especially brings good cheer to the hearts of these people when she distributes toys among impoverished children. For her good work Mrs. Reimi receives no money from either the government or other sources.

The Humanitarian Award was presented by Frater Federico Rodríguez Medory to a very deserving Mrs. Reimi at a gathering of her friends and family.



The Rosicrucian Grand Lodge, AMORC, Brazil, noted for its progressive activity and large number of members spread widely throughout that large country, consists of numerous Lodges, Chapters, and Pronaoi. Recently, celebrated Brazilian television artist and Rosicrucian Carlos Alberto Soares cut a record. The recording, featuring the voice of Frater Soares with a musical accompaniment by a noted Brazilian composer, consists of a mystical discourse referring to the Rosicrucian Order. The colorful record-jacket design features a photograph of the magnificent Temple of AMORC, Brazil, with a portrait of Frater Soares.

Frater Soares, a Rosicrucian for many years and currently an officer of AMORC's Rio de Janeiro Lodge, is well known throughout Brazil due to his many years of performing on Brazilian network television.

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Mrs. Reimi (center) of Venezuela receives Humanitarian Award.

A letter from Lebanon. The following quotation is from a letter written by a Lebanese Rosicrucian regarding the chaos and great strife that has befallen that beautiful country:

"This once peaceful, flourishing and hospitable country has been lacerated by the direct and most brutal of internal conflicts, the unfortunate outcome of which outweighs that of any civil war. For the past darkest thirteen months of Lebanon's history, the time of which seems to extend endlessly, the hidden Evil Forces which have been suddenly unleashed have reaped in their stride thousands of innocent human victims including many women and children . . . and destroyed in a flash a whole country, economy and all. It is no exaggeration when it is reported that a major part of the once prosperous and ancient city of Beirut is now in ruins; including other towns and villages as well. Most distressing of all, the future is still gloomy.

"In the midst of what may be described as hell fire, and by what is known as a miracle, none of the Rosicrucian members who have stayed in the country have been afflicted in a mentionable way. No one has been physically hurt. Yet, our hearts bleed for the thousands of innocent victims who are losing their lives daily in hundreds; and, I am sending this direct call for further cosmic assistance. . . ."



Recently a family was reunited after thirty years. Frater Don Delev, AMORC Regional Monitor for the Cincinnati area, left his native Bulgaria in 1947, and for many years after arriving in the United States was unable to write to his parents. Eventually that restriction was relaxed, and recently the Bulgarian government

permitted Marin and Timina Delev, both seventy-five years old, a one-year visa to visit their son. Arriving in the United States in late August, there was a warm and tearful family reunion, and now the Delevs look forward to their year-long visit with Don and his family.

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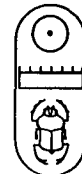
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CITY OF LEGENDARY KING MINOS » » »

We are looking at the ruins of the grand stairway in the palace at Phaistos on the island of Crete. According to the ancient historian Diodorus, the palace was founded by the legendary King Minos of the Minoan civilization. Second in importance to the famed Knossos, also on Crete, archaeological excavations have revealed ruined houses, the sacred Minos Palace, and a number of the famous "beehive" tombs. In 1300 B.C., Crete was the center of one of the greatest civilizations in the ancient world.

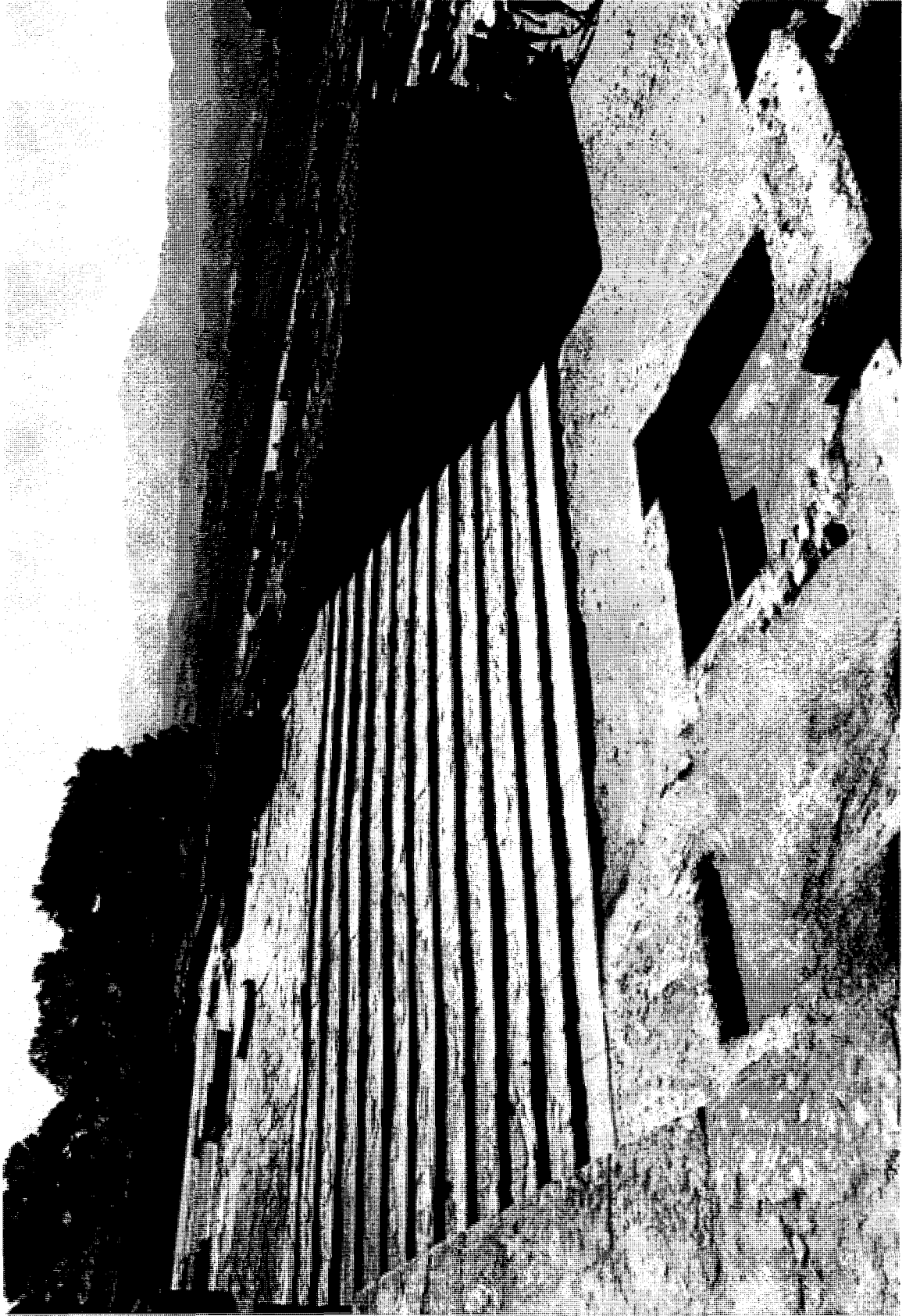
(Photo by AMORC)

TEMPLE OF HEPHAESTUS (overleaf)

Our view is from the Stoa in Athens, looking out across the Agora, or marketplace, to the Temple of Hephaestus in the distance—commonly called the *Theseum*. Erected in 474 B.C., it is the only temple in Greece in a state of near perfection. In the time of Socrates, the Agora was an open marketplace, and tradition states that it was there that Socrates walked about interrogating people—trying to prove by their response to his questions that all men possess an innate wisdom. The Stoa is a reproduction of an ancient market building. The original was erected in the second century B.C.

(Photo by AMORC)

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BRAVE NEW ERA

New developments in ceramics, partly spurred by the needs of industry and the space program, have resulted in several new materials to which living bone can attach that show a great deal of promise as bone replacement parts.

The most promising of these novel materials is one developed by Dr. Larry L. Hench, of the University of Florida, in the United States. Termed "bioglass," this material has already been used to install hip joints in sheep, partial bone replacements in dogs, teeth and parts of the jawbone in baboons, and artificial middle ears in cats. It has also been used to carry out spinal fusions in rats.

These tests have been so successful that trials in humans have already begun in Europe and are likely to begin soon in the United States.

Although bioglass seems like ordinary window glass, it contains certain elements, chiefly calcium and phosphorus, resembling the chief mineral in living bone—hydroxyapatite—in composition. This factor allows a chemical interaction between the implant and the bone when they come into contact, which gradually fuses them. The inert products of these reactions form a layer that protects the implant from further interaction with the bone, avoiding eventual weakness.

Presently, bone replacement parts are attached to bones with bolts, screws, special bone glues, or by allowing the bone tissue to invade minute pores in the replacement part. According to Dr. Hench, each of these methods has certain disadvantages—pores have been found to hasten the weakening of the replacement parts with age, and the use of mechanical fastenings restricts the design of replacement parts. There are other materials which replace bone only temporarily and are reabsorbed as the new bone is deposited on them, but they are very weak during the period of reabsorption.

So far, bioglass has been used principally as a thin coating on bone replacement parts made of alumina, a ceramic that is extremely strong and has been recently approved for use in humans. The bioglass coating, because it enables bones to bond to replacement parts in much the same way bones knit together after a fracture, offers great design

flexibility and makes it possible to make replacement parts out of common materials for which manufacturing and handling techniques are well established.

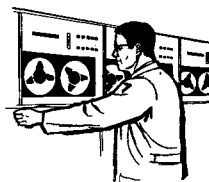
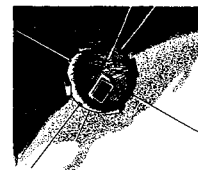
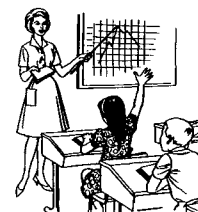
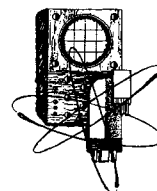
Experiments carried out successfully to date with sheep, cats, and dogs, have included the replacement of fibulas (lower leg bones), hip joints and sockets, and prosthetic modules to replace the entire middle ear, showing a hearing retention at more than half sound sensitivity. Dr. Hench and his associates are working toward the day—in the near future, it seems—when it will be possible to replace *whole sections* of the long bones of the arm and the leg when they have to be removed because of serious damage from accident or disease. These parts are extremely difficult to replace because of the forces they must withstand with use. Very often, otherwise healthy limbs have to be amputated solely because of massive damage to a short section of the bone, as in certain motorcycle accidents, for example.

Teeth made of bioglass have been placed in baboons with some success, and the material has also been used for bonding replacement parts into the jaws of baboons. There is a great need for materials that can rebuild the jawbone in patients who have lost part of it through disease or injury. Although some replacements have survived up to two years in test animals, they have not as yet been tested under the stress exerted by dentures—a critical design problem for such materials in humans.

Dr. Hench sees innumerable and varied uses for ceramics in surgery as heart valve replacements, bone spacers, bone extensions, in electrodes implanted in the body to relieve pain and control muscle contractions and, possibly, as components of artificial vision and hearing systems.

The time is fast approaching when injuries to bones inflicted by accident or disease will no longer be considered as permanent or irreparable. If the present rate of development continues, it will come during the course of 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

Indian Chief

HIKING IN the forests and mountains of the West, far from busy industrial cities, one feels the real spirit of the American land. The Indians, very much in touch with this spirit, exhibited in their philosophy and relationship with the land and wildlife a profoundly mystical understanding of life. Possessing a holistic outlook, native Americans accepted the kinship of all life and acknowledged their unity with the Earth and Universe—all an expression of unending being. To the Indians, this understanding was the true essence of civilization. Although Indians had fought among themselves, they seemed united in feeling that their ancient way of life—living with nature—was threatened. They found it difficult to understand settlers' goals of "taming" and changing the land. The Indian way of life eventually came to an end—"the end of living and the beginning of survival" in the words of Chief Seattle.

In 1855 Chief Seattle, a Pacific Northwest Indian, peacefully surrendered his land to settlers and his people were moved to a reservation. Today, a great city—Seattle—is located on this land. Although Seattle had befriended early settlers and eventually gave in to their demands for more land, their attitude toward life and the land puzzled him. When the U.S. Government attempted to buy tribal lands, Seattle was moved to beautiful oratory in which he expressed the Indian philosophy of the interrelatedness of all life:

"Every part of this Earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people We are part of the Earth and it is part of us."

The Indian considered the Earth his mother, the sky his brother, and could not understand how these things could be bought and sold. Again Seattle spoke:

"But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh."

Seattle expressed concern about how the land and its life would change:

"What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected."

And finally he spoke of the white man and the future:

"Let him be just and deal kindly with my people, for the dead are not powerless. Dead—I say? There is no death. Only a change of worlds."

—RMT

