

Rosicrucian Digest

April 1976 • 50c

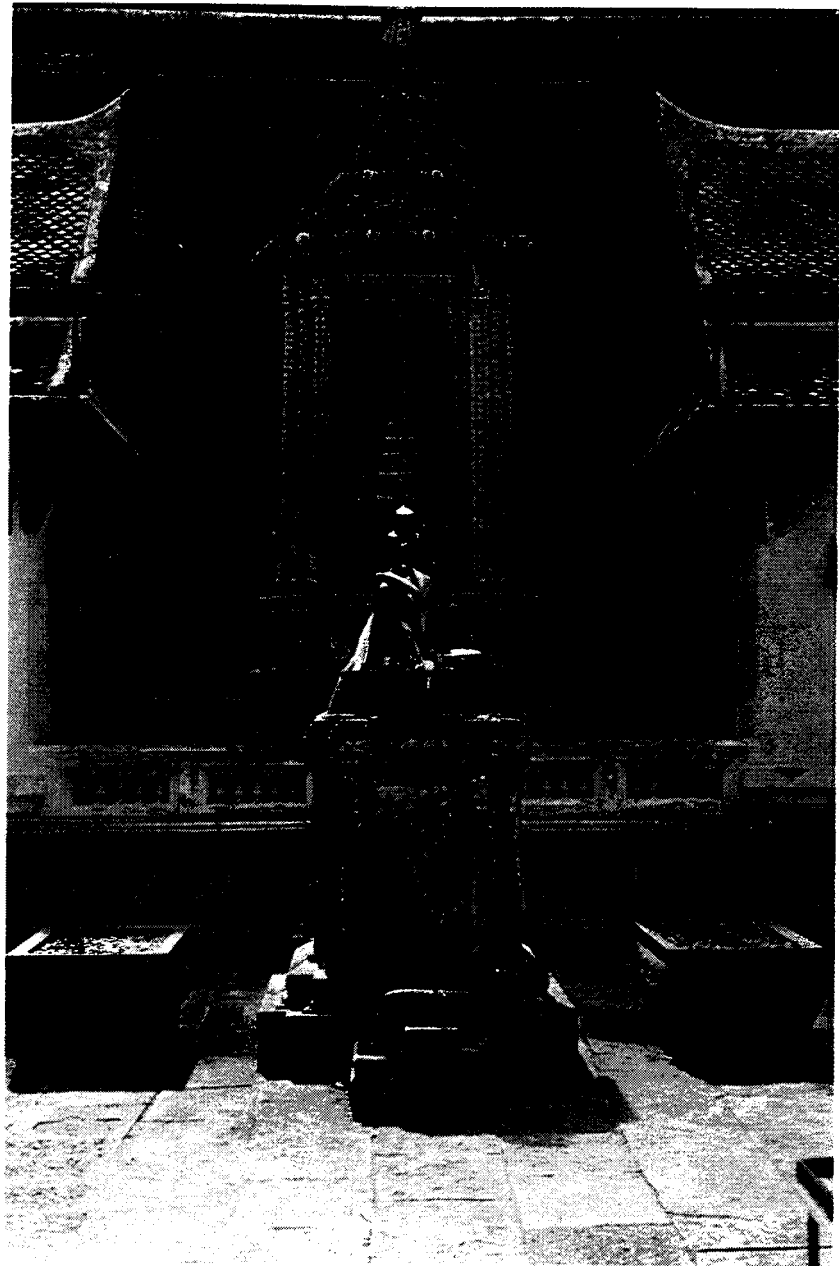
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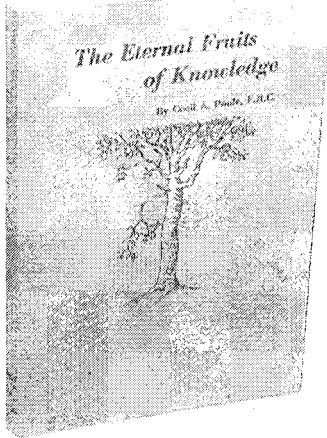
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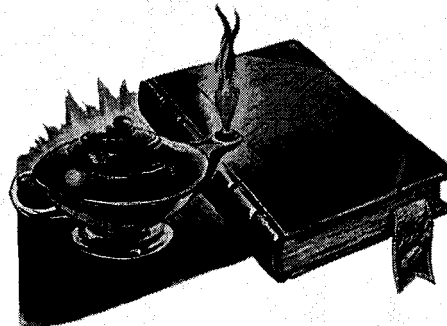
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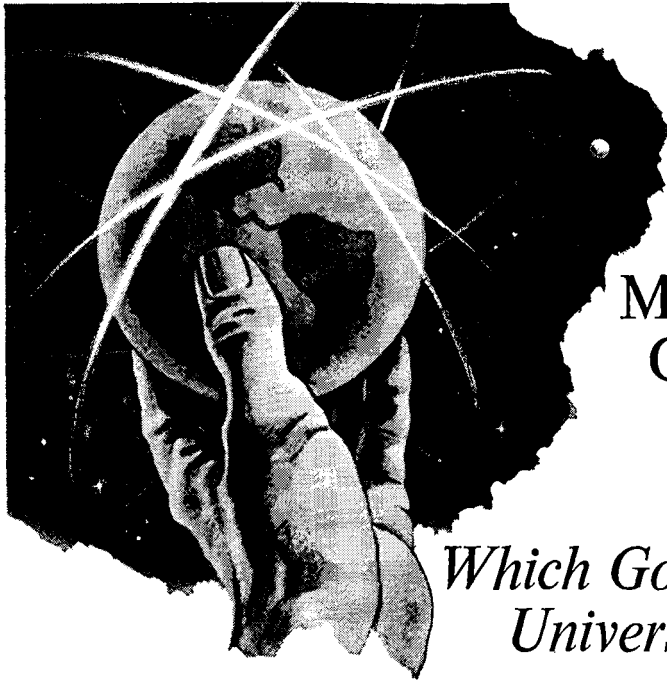
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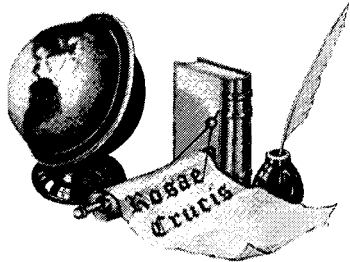
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Robin M. Thompson, Editor

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

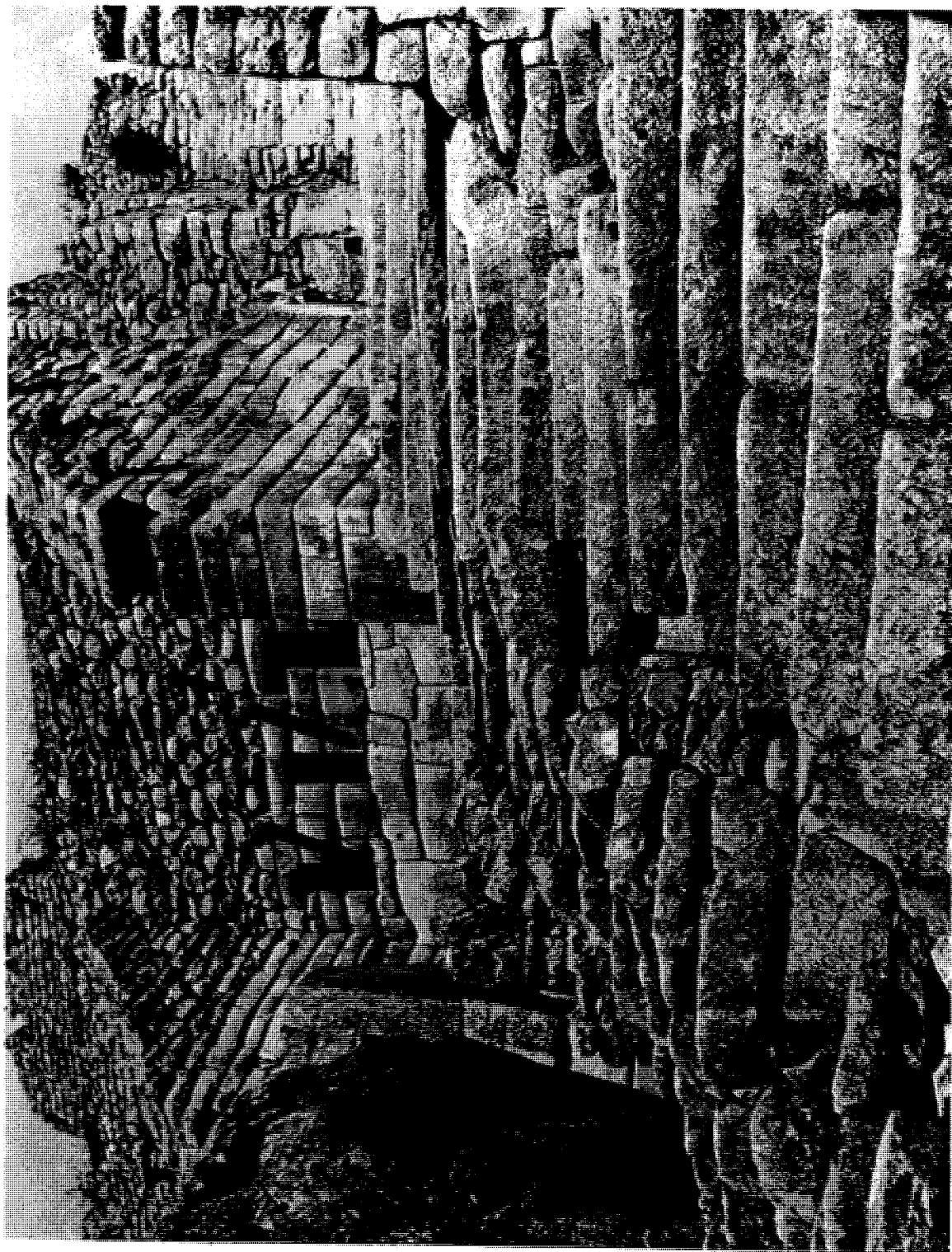
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INCAN CITADEL

Above is one of the several houses in the ruined Incan citadel of Machu Picchu. The city was built on the slope of a mountain overlooking a narrow canyon formed by the Urubamba River, which rushes downward into the jungles to join other rivers comprising the headwaters of the Amazon. The stonework shows the development of the culture of the Incas. Their earliest culture is indicated by the crude masonry. Their later masonry, also visible above, is comparable to the masonry of the ancient Egyptians during the period of their excellence.

(Photo by AMORC)

THOUGHT OF THE MONTH

By THE IMPERATOR

THE PROBLEM OF GOOD

IT IS OFTEN STRESSED that many of our social and economic ills can be directly traced to a lack of moral idealism. It is related that if the individual works for the good of the community, society, and humanity, then these ills would be greatly remedied. With such suggestions, we are confronted almost immediately with the problem of *good*. What is the good and why should there be a problem in determining what it is?

Good is obviously not a single quality inherent in each of us. If it were of a single nature, alike in all men, there would then not exist any problem as to what it is. Each individual would have the same understanding of the good and no confusion could exist as to its quality or function. If it be said that all men do have the quality of goodness in them, then obviously such is not sufficiently dominant in all, for certainly it is apparent that many men are not aware of this impulse. Further, if all men are inherently good, that is, if they possess such a quality, it is evident that it is not universally desired. It would seem that for some reason many humans do not want to express what is thought to be the good. The problem of good therefore is quite a realistic one.

The most practical approach to this enigma is to try and determine what constitutes the nature of good. If something is to be universally sought by all men regardless of race and creed, it must have some constancy. In essence, it would have to possess a factor which would have a continuous appeal to all men. No matter that this thing being sought might be conceived differently, it would yet need to retain some element that was constant. If it did not, one class of men might eventually not recognize or be attracted to it.

Is there an element of *good* which is common to all men? Has it something which men recognize and respond to? Even a cursory survey of what men term good reveals that to them it is of *three* kinds. The first of these types of good we may call *excellence of quality*. This kind of good is common to most men. It is that in which the nature or function of a thing is complete or satisfactory. For example, a ship is said to be good in that it meets those conditions which are expected of a ship. A good apple is one that has the excellence of its qualities, such as beauty, scent, and flavor. A good book is one that conforms to whatever literary or entertainment excellence is proclaimed for it.

Essence

The second of the three kinds of good most generally recognized by men is *essence*. A thing or structure in detailed form may not constitute a good, but basically may be so. It implies that its attributes or the conditions which follow from it will result in good. Abdul Jili Moham, an Islamic mystic, defines essence as the attribute of reality. He states that essence is the very quality by which a thing is made manifest. Beauty is one of the things which men conceive to be good in *essence*. Regardless of the kind of reality an object may have, if it is said to be beautiful it is then declared to be good in appearance. In other words, beauty in itself is considered by man a goodness of a kind. The *essence* of anything thought to be beautiful is good in that attribute. The fact that a beautiful object may be used for harm does not change the goodness of its appeal and it is that appeal which is its essence.

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Health is yet another example of essence as a kind of good. No matter what may occur as a result of health, such as brutal and unrestrained strength, in essence that particular is conceived as good. Positive ends which we seek, such as ideals which we wish to attain, we think of as good in essence. It is because no man sets an end for himself which he personally thinks to be devoid of all good. As one philosopher has said, "Good is the supreme object of all desires and aspirations." When man conceives the essence of something as good, it is thought to be that which always redounds to his benefit even if it is not so intended. A number of circumstances may combine in such a manner that in essence they will result in benefit to an individual. Yet such circumstances perhaps were not intended to produce such a good.

The third kind of good in the human understanding is *substance*. This may be said to be noumenal good; literally, the thing in itself is inherently good. Man conceives that there are things which not only acquire the content of good or which produce good, but also in their very substance *are good*. This is the notion that such things were created to be good or are of a nature that they cannot be otherwise. Such a kind of good is held to be immutable and eternal. God, the Cosmic, the Divine are said to be examples of this *substance* of good. Their nature is held to be incorruptible; they are impossible of a contrary state manifesting anything other than what is conceived to be the good.

Plato called the *summum bonum*, that is, the Supreme Good, those universal ideas with which all men are born. Such ideas which all men are said to have alike, as the sense of beauty and justice, he thought of as from the Universal Soul. The soul in substance, Plato expounded, is good. Therefore, such ideas which he attributed to the soul were conceived to be of the Supreme Good.

Let us attempt a synthesis of these three kinds of good. What do *excellence*, *essence*, and *substance* mean as related to man? How reliable are they in portraying the real content of good? The most common kind of good, as said, is that which appears as the excellence of the quality of something. Upon analysis,

however, we find that such actually does not confer any positive content upon good. After all, a thing may have a full quality or function and yet not be acceptable to many men. A reptile may be an excellent specimen of its venomous kind. Further, it may function fully, as expected of that kind of reptile, and yet it would not be thought of as good by the majority of men. We must deduce therefore that the excellence of anything to be thought of as good must be *pleasurable*, gratifying to men. It is not the mere fulfillment of the function of a thing which man calls good, but rather its effect upon him.

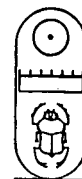
In a consideration of *essence* as goodness, we find it is that which always provides men with satisfaction. The good as essence, then, is that which has been found to be a dependable or at least a constant source of pleasure. Man turns to certain kinds of experiences because they are potential with pleasure or agreeable to him. Essence as a good differs from excellence in that it includes qualities which are acceptable to most men.

Further analysis discloses that *substance*, or the Absolute Good, contains both of the other two kinds, namely, excellence and essence. Certainly, for example, men conceive their God to be not only good in substance but also in essence, that is, that their God may always provide them with a certain inner peace or happiness. Further, they believe the substance of God to be excellence in the quality of goodness.

Pleasure

From the psychological point of view, good is the gratification of any aspect of our being. The good is *pleasure* no matter how it is realized—whether sensually, intellectually, or morally. To the ancient Cyrenaics of Greece, pleasure was the highest end in life for man. It should be sought wherever it is to be found. The Hedonists felt that nothing is disgraceful in itself if it provides pleasure in living.

From both the psychological and organic concepts, therefore, good and pleasure are synonymous. However, those who have made pleasure their purpose in life have found it necessary to stipulate certain qualifications. Some pleasures are *negative* and transient. They are the



ones that come only from the removal of a desire or an irritation. Scratch an itch and the sensation is pleasurable. But when the itch is gone, so is the pleasure which came from scratching it. Such pleasures then are only proportional to the desires which they gratify. As the desire is diminished, so is the good derived from satisfying it.

Conversely, the good, or pleasure, can also be *positive*. It can be a pleasure sought in itself rather than just as the removal of a sensual desire or the appeasing of an appetite. Ideals to which we aspire can provide continuous pleasure. As we approach our realization of them the mind then adds a further stimulus to them. Therefore, the good, the pleasure that comes from them may be sustained and even intensified.

To the Epicureans, the good in life was mainly *imperturbability*. Men were to avoid unnecessary conflict with life. In doing so, one would then not need to resort to that kind of pleasure which merely constituted a relief from pain or destruction. Epicurus said, "If thou wilt make a man happy, add not unto his riches, but take away from him his desires." Gautama Buddha said much the same two centuries earlier.

The philosophical interpretation of the good is in part an agreement with the psychological point of view. Philosophy in general does not hold that material things and conditions are inherently good. There is no material reality which in quality or substance is an absolute good. The goodness of anything stands only in relation to man's organism and his sense of values. Plotinus, the neoplatonic philosopher, stated centuries ago, "The good we recognize is not the Absolute Good but is related to the stage which we have reached ourselves." Money, power, fame—they are good only in the human construction of the value which is placed upon them or, in other words, the satisfaction which they may provide to the individual.

In the realm of society, good is relative to the greatest pleasure which it confers upon the majority of its citizens. The individual pleasure is subordinated to the collective good, that is, the satisfaction of the state. A society that imposes conditions upon the citizens which pre-

vent their happiness is not thought of as a good society.

It matters not what the ideology of a state may be. We can only measure the good of one state with that of another using only the happiness of its citizenry as a yardstick. The good of a political ideology is not in its theory but rather whether it affords happiness to those who live by it. Since the mentality and culture of people are different, certain ideologies will bring satisfaction and good to one society and not to another. The highest standard of a Christian society may not be accepted as good by a people until they first see the conception of Christianity as being intrinsically good.

Changing Consciousness

To the mystics, to the Rosicrucians, goodness is only found in a personal union with the Divine, the Cosmic, or Infinite Reality. Goodness is the merger of the personal self, the ego, with the whole of existence. This, however, is not a vague abstract conception; experience bears it out. Those other goods which depend upon excellence of quality change with time. With them, men's values change as well. Yesterday's excellence may well become today's imperfection in that it no longer affords satisfaction or is accepted as good. Likewise, things whose essence were a stable good in the past may no longer be so. With the growing experience of man and his resulting culture, their appearance or quality may cause him to lose that sense of value.

Even that substance of something formerly held to be good may lose that absolute nature it once seemed to have. For analogy, moral writings and even the conception of the Divine have been subject to the transitions of the intellect and the changing consciousness of man. To many persons the good acclaimed by their forebears and which they thought immutable may today bring no corresponding moral satisfaction.

The mystic not only recognizes but responds to the fact that man is a composite being. He further realizes and knows that man is part of a still greater entity—the One, the Cosmic Whole. All the lesser or so-called goods, the satisfactions of body and mind, are only relative to this *greater good*. This greater good is man's harmony or *oneness* in

consciousness with the Whole of which he is a part. In the *Corpus Hermetica* we are told "God is the pleroma of good and good is the pleroma of God." In other words, the lasting pleasure is the lasting harmony. This is experienced only in an awareness of our unity with the One.

If through meditation and attunement man experiences that ecstasy called Peace Profound, then the lesser changing goods are never disturbing. The subordinate goods serve only the body, the mind, and the cycles through which they pass. But Peace Profound is a salient good which serves every cycle of conscious existence.

A neoplatonic philosopher beautifully expressed this idea of the mystical Absolute Good: "When the soul arrives at an intuition of the One, it leaves the mode of spiritual perception of pleasure. Like a traveler no longer paying attention to the beauties of the palace which he first admired, for when the Master appears, he alone is the center of attention." In other words, we no longer try to interpret the good solely in terms of particulars when the Absolute Good is realized by us.

The Cosmic, the Absolute, or by whatever term it is realized, is the real good, not by intent but by the necessity of what it is. It is self-sufficient, so no aggravation of desire is possible. The Absolute is complete in its fullness and no opposite or contrary states are possible. Therefore, there is no stress or conflict. This Absolute, or Cosmic, assumes no illusory form of transition. Therefore, there is no grief arising from change or loss in material things.

Unto itself the Cosmic cannot be termed good as we think of that word because there is no opposite condition to which it can be compared or contrasted. Man attributes the word *good* to the Cosmic in terms of his own value of sensual experiences. Cosmically there are then no such separate poles as either *good* or *evil*. Understanding the nature of one accordingly removes the other.

As Hermes is credited with saying, "For when the soul (once) knows the author of its peace it is filled with wondrous love and with forgetfulness of every ill and can no more keep from the good." △

For no one is so senseless as to choose of his own will war rather than peace, since in peace the sons bury their fathers, but in war the fathers bury their sons.

—Croesus, King of Lydia
(6th century, B.C.)

Rosicrucian Glossary

A KEY TO WORD MEANINGS

When you are discussing Rosicrucian principles with others, or when you are reviewing your studies, are you always sure of the meaning of such words as **actuality**, **Akashic Records**, **Cromaat**, **Imaging**, **karma**, **Nous**, **Obscure Night**, and many others?

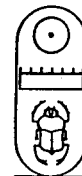
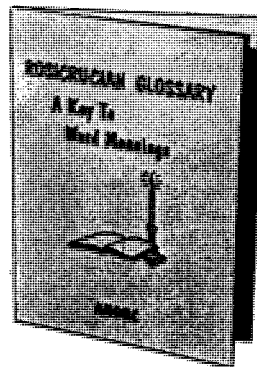
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A Relaxation- Meditation Breakthrough!



by John Palo, B. S., D. C., F. R. C.

RETARDED EXHALATION causes relaxation is what a recent experiment demonstrated. Now, we may well ask, "With a control on relaxation, can effective meditation be far behind?"

Eight men and eight women were tested. First they were asked to breathe at their normal pace. Then they were asked to exhale slowly. In each instance the speed of their heartbeat was measured. As the slowed heartbeat rate is a measure of body relaxation, it was used to determine if slowing the breath relaxed the body. In each case, without exception, slowing down the breath slowed down the heart. Thus, the experiment demonstrated that a slowed breathing pattern produces a slow heartbeat and, consequently, a slowed breathing relaxes the body.

The results of this experiment make many other things more understandable. Consider Thomas Jefferson's admonition: "When angry, count ten before you speak; if very angry, a hundred." The old idea of counting sheep to fall asleep takes on more merit. The trick seems to be to count more and more sheep, or anything, on longer and longer exhalations. Prolonged exhalations seem vital to sleep, but in order to awaken, we must inhale more deeply.

Slow lullabies can put babies to sleep while slow music can relax the rest of us. We seem to match our breath to long musical phrasings. Short sentences seem to step up reading time, comprehension, and excitement. Long sentences, on the other hand, with scarce punctuations, tend to slow the reader down. The reading becomes dull, and reader comprehension suffers. On the other hand, periods and paragraphing give the reader a chance to breathe, and their more frequent use can add more excitement to the written word.

Similarly, a long sentenced speaker can be a bore. Perhaps the expression "long-winded" is very apropos. Conversational speech, on the other hand, contains shorter sentences and is more exciting. In both reading and listening we seem to adjust our breath to the punctuation, especially periods.

For years hypnotists have thrived on devices that induce lengthier and deeper exhalations. Prayer seems most effective at the deeper end of our exhalations. On the other hand, a weightlifter about to lift a heavy weight takes deeper and deeper inhalations for his muscles to be fully alert. There are numerous other everyday activities that show how the type of breath affects body relaxation or tension.

Dr. R. S. Woodworth reports that shock-inducing, sudden inhalation will raise the pulse rate as well as the blood pressure. Great excitement with rapid

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breathing forces the muscles used in breathing to push more blood to the lungs for oxygen. At the same time, the heart pumps more blood back to the oxygen-hungry muscles.

In controlled, extended exhalation we are actually holding back the blood from reaching the heart. Thus the heart, with less blood to pump, pumps more slowly—beating less rapidly.

Dr. M. Ribble has made an interesting observation. She associates "expiration breathing" with prenatal, less animate life. Before the child is born, oxygen hunger seems to be satisfied by exhaling movements. However, at birth this reverses. One can speculate that deep exhalation is a recall of the safety of our prenatal exhalatory efforts.

The importance of the experimental results given earlier is not solely the demonstration that the heart and breathing slow down or step up together. A more important fact is that a directly controllable part of the body can be used to relax relatively uncontrollable body systems. More specifically, by controlling our breathing we can control our state of relaxation. Our breathing, therefore, offers us a means of self-control.

As relaxation is more than just a physical state, we may well consider the effects breathing has on our minds. First, does deeper inhalation heighten our concentration and objective faculties? Second, does deeper exhalation induce meditation and heighten our subjective faculties?

Powerful concentration does seem to come with deeper inhalation, and slowing our exhalation does place us more quickly into a meditative state. Concentration appears to be an active mental state. Meditation, on the other hand, seems to be a more passive, receptive mental state. Thus, through breath control, we may well have an effective concentration-meditation breakthrough; that is to say, a simple way to help us concentrate and meditate more effectively.

We can test these concepts for ourselves.

CONCENTRATION: Ask yourself a specific question. For example, "How can I be more effective at my employment?" Now, concentrate on your employment. Visualize your place of

employment. See yourself at your daily work duties. Note the furniture, the walls, the lighting fixtures, and so on. Inhale more deeply as you see yourself working enthusiastically. If it helps your concentration, hold your deep inhalation. Again ask yourself, "What can I do better?" Now go into a state of meditation.

MEDITATION: Lie down on a carpeted floor, put a small pillow under your head, and place your feet on a chair at right angles. Again, petition the Cosmic for ideas, or the most important idea, for you to act upon. Your problem may involve the selection of the best choice of action at this time.

Now start to exhale deeply. Relax your hands, your jaw, your shoulders. Relax your whole body, completely relaxing on the floor, by making each exhalation deeper than the one before. If you wish, you may exhale from your nose through an imaginary ring which you are pushing out as you exhale. The ring stays where you have pushed it when you inhale. But when you have begun to exhale again through it, you will push it out still further. Soon you will be exhaling very deeply, entering deeper stages of relaxation as you exhale the ring further and further into outer space.

You may now find yourself in a state of deep meditation. Now you may again ask your question of the Cosmic. In this state, an answer will come to you. If you have asked for ideas, a flood of constructive ideas will come to you. If you have asked the Cosmic which of several possible actions you should take first, the answer will come to you.

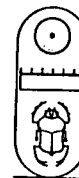
There are, of course, many uses of relaxation, concentration, and meditation. The writer can only hope his experimental findings will give readers easier access to these creative processes.

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Exploring

The Night

by Michael Bukay, M. S.

*If the stars should appear
one night in a thousand years,
how would men believe and
adore, and preserve for many
generations the remembrance
of the city of God?*

—Emerson

WE DO NOT like the night! By surrounding ourselves with a bubble of artificial lighting we attempt to experience perpetual day. In our struggle to maintain a constant environment we have removed ourselves from the primordial polarities of night and day. Such a condition is akin to struggling to maintain constant states of happiness and pleasure without experiencing unhappiness and pain. One extreme cannot exist without its opposite; both must be experienced to be whole.

We avoid the night, yet the night is with us half the time. Our opinion of the night has spun off words like "lunatic" and "graveyard shift," and synonymous with the night are thoughts of unpleasantness and danger. From where do these negative associations come?

Perhaps at birth . . . diaper wet;

stomach empty; the baby cries. On come the lights followed by mother's care, and baby begins his conditioned response to light. He learns to associate light with comfort, security, food, and love. Darkness does not provide all these things as well. It's just difficult to change a diaper in the dark!

Conditioning does not stop here. Born into a wasteful society that overuses artificial lighting, the child absorbs these characteristics. He sees "instant light" as coming from the flick of a switch, not as the depletion of natural resources. As his needs are established, he too becomes wasteful and is trapped inside an artificially illuminated bubble. The child's dependence on the light bulb goes even deeper as his imagination is stimulated by stories of ghosts, boogeymen, and other creatures of the night. Add this to man's basic avoidance of the unknown and it becomes understandable that we avoid the night.

Recently I have stepped outside this bubble and found beauty, mystery, and peace. Now I see many reasons for viewing the world at night away from the city's lights. Looking up to the sky I see nature's ultimate work of art. Around me moon shadows take on exquisite forms. Inside, I see myself.

In the country at night, our perception of man's scars on the earth is diminished. We experience the "illusion of first trespass." Unfamiliar sounds stimulate the imagination as the mind tries to force them into familiar or "known" patterns. Our brains function differently, and we see the world in a new way.

Man's "success" in engineering a relatively constant environment of lighting and temperature has allowed his sensory capabilities to deteriorate. Rather than adapt physically to environmental changes we adjust our thermostats. Today it is not necessary to push our sensory capabilities to their limits in order to survive, and as a result we tend to become soft and lazy.

At night, receiving only a fraction of the normal visual input, the brain has excess computer space that can be devoted to processing other information. Sounds take on new significance as our imagination goes wild. Our sense of

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balance is sharpened. The mind becomes more alert and aware. Only by stepping outside our normal range of sensory experience can we know the true capabilities of our nervous system.

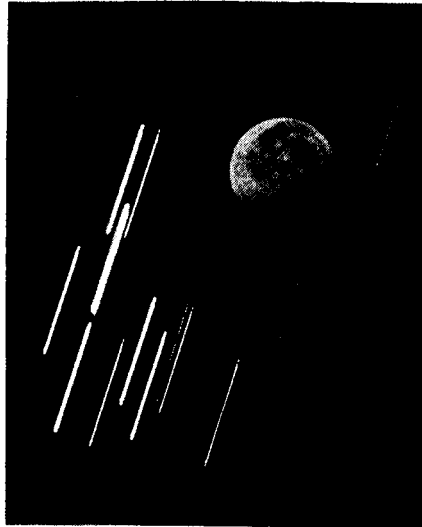
You *can* see at night! On a clear night, light is plentiful; however, one must allow the eyes to adjust to the low intensity. Maximal dark adaptation takes about forty-five minutes. Slowly and deliberately you can hike by starlight alone. On a moonlit night you can see for miles. There is enough moonlight for the Amahuaca Indians of South America to catch partridges with baskets in the jungle. There is even enough to scuba dive at night in clear waters. I find it easy to read my stopwatch while taking pictures at night. Now is the time to erase any myths that you can't see at night. Of course, if you plunge into darkness from a brightly lit location you can't see. Given time to adjust, however, the eyes become very valuable assets to night travel.

Attunement with the night/day cycle has many beneficial results. Knowing your visual capabilities in dim light you become less dependent on artificial lighting and you waste less energy. During a power failure you can think more rationally.

Backpacking

If you are a backpacker, you may feel no resistance to starting your weekend trip on Friday night and begin Saturday already in the wilderness. Hiking in the late afternoon, you do not feel the compulsion to return to the campsite before dark. You may even prefer to experience the transition of twilight, when nature is so active. After dinner you may feel like hiking before going to sleep instead of staring into the campfire. At night, even the hottest desert is accessible to the hiker. The most important effect of night hiking, however, is that it places you in touch with nature's fundamental expression of polarity.

The cues for the precise timing of biological clocks come from the night/day cycle. Seasonal variations in night length are used by plants and animals to trigger reproductive development. Spring-flowering plants respond to decreasing night length, while plants blooming in the



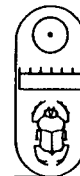
Montage of Moon with time exposure of stars—photo by Jerry Chapman.

autumn respond to the increasing night length. It is the night length, not day length, that triggers these responses. Variations in night length also provide important cues for insects, fish, amphibians, reptiles, birds, and mammals that breed seasonally. Migrations, antler shedding, and hibernation are also timed to a large degree by the night/day cycle.

All organic energy transformations on Earth ultimately can be traced to the light coming from our Sun. As far as we know, all life forms on this planet have evolved in the presence of the bipolar rhythm of night and day. It is therefore likely that such rhythm is woven deeply into the fabric of our very existence.

Yet modern man dislikes the night.

Like all activities, hiking at night requires certain precautions and preparations. If you are hesitant, choose a night with a full moon. Stay on well-maintained trails, carrying a small flashlight, first-aid kit, and a whistle for possible emergencies. If allergic to poison ivy or oak, avoid brushing against plants along the trail. *(continued overleaf)*





Night hiking is not dangerous if you use common sense. It is more dangerous to be driving your car or walking across the street on a Friday night in the city while people are driving home from night-clubs, parties, and bars.

We were born into an environment that encourages technological and economic growth at the expense of sensory development. To expand the present limits of our senses we must place ourselves in situations outside our normal range of experience. This can be accomplished the next time you are hiking and find yourself rushing back to your automobile just before darkness. Think twice! Consider the possibility of using this opportunity to reach into the unknown and expand your awareness of nature. Relax, enjoy the twilight, and then walk back to your automobile.

All that is visible must grow beyond itself, extend into the realm of the invisible, thereby it receives its true consecration and clarity and takes firm root in the cosmos.

“the Cauldron,” *I Ching*

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Barry Lopez, “The Passing of the Night,” *Audubon*, July 1975

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YEAR-END STATISTICS

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here will be meaningful and helpful in bringing about a better understanding of the administrative functions of the Order:

Staff payroll	\$1,650,053
Total number of pieces of incoming mail	516,286
Total number of pieces of outgoing mail	2,690,764
Individually dictated correspondence ..	109,138
Payroll taxes and insurance	\$ 138,094
Property taxes, utilities, maintenance, and insurance ..	\$ 226,047
Printing costs (not including books) ...	\$ 594,938
Envelopes, office supplies, and stationery ..	\$ 164,077
Postage for the year	\$ 555,551

AMORC's financial records are audited by the internationally known auditing firm of Arthur Andersen & Company.

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Releasing Thoughts

by Elizabeth Kitman, F. R. C.

WHAT WE THINK is our responsibility. We are accountable for our behavior and our thinking, and we can learn to work with our deeper, guiding area of consciousness.

Years ago an ophthalmologist in San Francisco explained how he used this principle in a very practical manner. He found that he was dwelling on the serious problems of certain patients to the point that he could not give his undivided attention to his other patients. The turning point came the day he examined a little girl who was going blind. He tried, but he could not put her out of his mind, and it affected his work throughout the day.

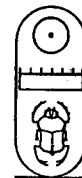
He knew he had to do something, and he spoke to a friend, a psychiatrist, who said, "When you wash your hands, literally 'wash' the problem out of your mind! Then when you dry your hands, concentrate and know you have 'washed' the problem from your mind. You might have to do it several times before you realize just what you are doing, but it works!"

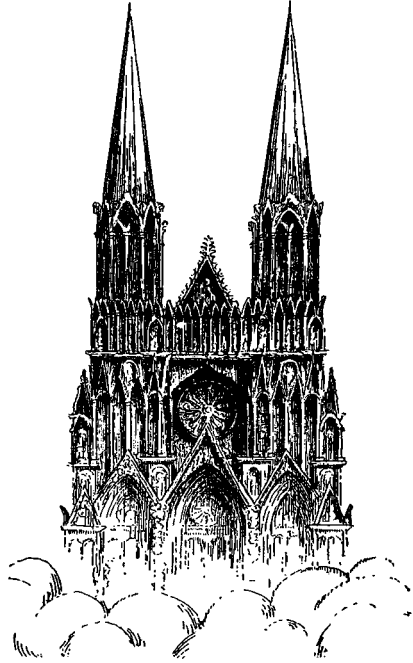
He tried it the next day. As usual, each time he was finished with a patient, he washed his hands with soap and hot

water. However, as he dried his hands he *visualized himself mentally free* and not dwelling on his last patient. At the end of the day he realized that something different was taking place in his mental attitude. At the end of the second day he was surprised at the positive way in which it was working. He found that he was able to release the patient and his problem, and to his surprise he had no compulsion to dwell on it. It wasn't long before this visualization process after finishing with a patient became a ritual.

Each time he washed his hands, besides "washing" any problem from his mind, he gave himself the suggestion that if he had overlooked something or there was something further he could do for the patient that it would occur to him later. He was astonished at the reaction.

He discovered that often when relaxed, in his office or perhaps at home sitting in front of the fireplace and listening to his favorite records, a patient would come to mind and a solution would occur to him, something he had not thought of before. He learned to respect and work with these suggestions and to rely on the information that came to him in this way.





The Celestial Sanctum

ONE DAY AT A TIME

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

THE MAJORITY of mankind wastes half a lifetime in regret over mistakes of the past or in anxiety over the future. In retrospect, or at least in the evening of life, men realize the absurdity of their errors and the tremendous waste. But then it is too late, for we cannot go back and change the past. Sooner or later everyone must come to the realization that our life is in the eternal now. Philosophers and poets have taught man this great basic principle for centuries, but only a relative few have listened.

Pythagoras, early master of the "mystery schools" five hundred years before the Christ, taught his disciples the futility of worry over mistakes of the past. "Leave not the mark of the pot upon the ashes!" he said. In other words, wipe out the past and forget it. The past is

cast in time permanently and has become history. Today is unmade like modeling clay in the hands of the sculptor. Each of us has the glorious privilege of beginning every day with a fresh start to make of it whatever he will. Whether our errors of the past can bring harm to ourselves or others is now unimportant to the extent that worry or regret can have no effect at all upon the past. It *can* cause us to have mental anguish and possibly mental illness that will prevent us from making the most of today.

All human beings err, for we are here to learn. Life is a school of experience. No matter how much another human may inspire us as being exemplary and faultless, rest assured that he makes mistakes and is learning too, or he would not be here. At best, our idol has learned to conceal his errors and to keep silent about them. When the Master Jesus charged, "He that is without sin among you, let him first cast a stone at her," He was reminding the accusers that no one is perfect on earth.

This does in no way signify that men should be undisciplined, reckless, or thoughtless. It means that learning is a process of evolvment that is not attained instantaneously. It is a system of practice, trial, and error to teach us how to reason better and to make better decisions. It means that we should strive for perfection even if we seemingly may never reach it. We learn to walk, speak, cook, build—indeed, accomplish any human endeavor—by trying and failing, observing the causes of failure, and striving to avoid those negative causes. The most important lesson is to avoid regret or worry over our past imperfection while correcting our mistakes.

An equally important lesson for us is to reject anxiety over the future. The future is yet unmade; we must create it. Surely we do not want to mar, with our anxieties, doubts, and fears, our beautiful plans for the future before they manifest. We are creators! We must model our sculpture with confidence, boldness, beauty, and perfection. If even the dream and plans are imperfect, we can never hope that the manifestation can approach perfection. If we will receive our inspiration from the perfect Cosmic and strive confidently to duplicate that perfect vision, then, perhaps, our manifestation

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may be acceptably near to our ideal. Those who have done so are the creators in the world whom we call great and masters!

Mystics and thinkers can never accept the doctrine of predestination. The potential for any and all things exists, but man must create his own future. Predestination enslaves man in bondage and abject hopelessness. The God of love, who is Love, would never, could never, subject his own creatures to such a loveless destiny. The future is *not* made! The psychics who predicted the assassination of President Kennedy warned him not to go to Dallas. Why? Were they warning him to avoid his future? He could not avoid it if it were predestined. Like all of us, he made a decision between traveling to Dallas or not; heeding the warnings or not.

James Russell Lowell wrote, "Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never happen." So true! We fear to cross the bridge to the future because we do not know what awaits us on the other side. We feel comfortable and safe only in our womb of familiarity. Had not the laws of nature prevailed we would probably have elected not to be born into this world! Incarnation is certainly one of the greatest journeys into the future; we simply do not realize it at the time. Birth is a bridge into the future—a future of opportunity for those who will accept it and create it boldly and magnificently, knowing that the Master Creator ordains us to manifest His perfection. This is the moment to realize equally that death, or transition, is also a bridge to the future. It follows that it, too, must be a future of opportunity for those who will realize the love and magnanimity of the Creator.

This brings us to the eternal *now*. Today is ours! Thomas Carlyle once wrote, "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand." That sentence changed the life of the internationally famed physician, Sir William Osler. Later, on an invitation to address the students of Yale University in 1913, he delivered his now famous *A Way of Life*, which was published the following year. Its theme was shutting off the past and future and living in "day-tight compart-

ments." He advised them to "Live neither in the past nor in the future, but let each day's work absorb all your interest, energy, and enthusiasm. The best preparation for tomorrow is to do today's work superbly well."

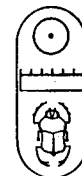
Just as the past and future are beyond our immediate control, so too, the present moment, the now, is not only in our control; it is our own responsibility. Our next breath is in our control; but yes, foolishly we could refuse to inhale it! We have turned the page in our book of life and the new page before us *now* is blank. What shall we record there? Despite our professions of inhibitions imposed by others, our protestations against limitations inherited from our past, our timid prudence before an absolutely unknown future, the next moment is ours to be used by us to the best advantage. There are and always will be alternatives and choices to make. Admittedly, our choices are at times more advantageous and more attractive, but at least there are alternatives.

As the Hindu poet Kalidasa said, "Look to this day! For it is life, the very life of life. In its brief course lie all the verities and realities of your existence." We can at least clear away the debris and barriers of the past and future, and confidently grasp in our hands the unshapen clay to model our dream for today. We are free to live one day at a time.



The Celestial Sanctum

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



Medicine of the Middle Kingdom

by George Parulski, Jr., Ph.D.

*A brief history of China's
healing arts*

HEATED ROCKS, BURNING mugwort, stone needles, and ginseng root—these were the tools of the ancient Chinese physicians. The origin of their knowledge is buried in the dark folds of obscure history before the dawning of Christianity, even before the doctrine of the I Ching. The early benefactors of their healing arts included the ancient Asian cave dwellers and later the warriors of Chinese warlords. Oddly enough, many of the techniques they used were more effective than modern medicine.

The study of Chinese medicine is important, if not just fascinating, for many reasons. The use of acupuncture needles, moxa (a substance burned over an acupuncture point), and an amazing varied collection of natural medicines is older than our civilization and has by no means been abolished by it.

Chinese medicine is not just a system of healing but is tied in with a whole philosophy, a concept of the world, out-

side of which it loses all meaning. For the Chinese, man is a small universe and an image of the larger one. The equilibrium of our bodies, of life on Earth, and of the stars and planets are all controlled by the same mechanisms. To study Chinese medicine is therefore to gain a better understanding of Chinese thought—to begin to penetrate structures that at first seem not only foreign to us but even antagonistic.

Finally, that dense but never indigestible study ends with a very rich perspective. Since, thousands of years ago, the Chinese had knowledge that seems beyond the reach of science as it existed at that time, may we not suppose that it was part of a heritage left without a word of explanation by a civilization that disappeared after having attained a high degree of development? On this hypothesis, Chinese medicine is a message in a bottle cast into the ocean of centuries.

It is clear that a journey into Chinese medicine takes us far beyond both China and the human body. All of traditional Chinese medicine rests on the application of certain philosophical principles. To understand it, we must become familiar with those principles. Man is the summary of the universe, a microcosm—from the Greek *mikros kosmos*, small world—in relation to the macrocosm—*makros kosmos*, great world. Being an integral part of the whole, and at the same time a miniature version of it, man is subject to the same universal laws. The same idea of a relation between the life of the heavenly bodies and that of earthly organisms is also found in astrology and other divining arts.

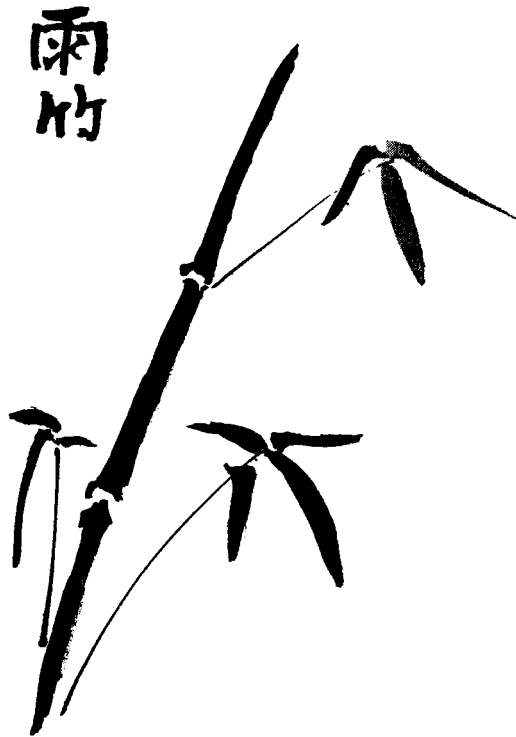
For the ancient Chinese, all knowledge was summed up in three terms: *Yang*, *Yin*, and *Tao*. The word Yang originally meant “sunlight,” or what pertained to it; Yin meant “shadow” or “darkness.” The dualistic theory of Yang and Yin is cosmic in scope, since the sky and Sun are Yang while the Earth and the Moon are Yin. All living beings contain both principles. Yang is masculinity, activity, splendor, and hardness. It is left and black. The numbers that correspond to it are one and the other odd numbers. Yin represents what is feminine, passive, plain, and soft. It is the void and is right and white. Its numbers are two and all the other even numbers.

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The Cosmos of the Chinese was a Cosmos controlled by waves. Modern physics is based on waves, but the Chinese, who claim to have been the first to envision the concept, never thought of applying it specifically to the interpretation of physical phenomena. The entire universe is subject to slow and opposing pulsations. Some modern astronomers believe that the recession of the galaxies will someday be reversed and that the universe is animated by a reciprocating motion which recalls that of the two Chinese principles—Yin-Yang.

On the human level, "each man can be Yang in one sense and Yin in the other." The pulsation is found in the contraction and dilation of the heart—systole and diastole—succeeding one another rhythmically, keeping the blood in motion. In the lungs the pulsation is more in accordance with the rhythm of exhalation and inhalation. Yang and Yin are conceived as completely impersonal natural forces that are always found together: "The Tao is a Yang and a Yin." The Tao is the divine law that controls relationships between the microcosm and macrocosm. The Tao is also the beginning. According to the *Tao-te Ching* or *Book of Taoist Virtue*: "To know the supreme Tao is extremely difficult. To communicate it is appallingly difficult. Who can boast of knowing its main characteristics?" Yet the Tao can be known through study and learning how to decipher it.

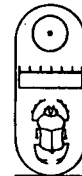
Another school that attempted to account for both the structure and origins of the universe claimed it was based on the five primordial elements. At first the two schools were unrelated to each other but later they merged. Wood, fire, earth, metal, and water are the five elements of which all things are made. The five planets—Jupiter, Mars, Saturn, Venus, and Mercury—remain associated with the elements that gave birth to them. This correspondence extends to the five organs (liver, heart, spleen, lungs, and kidneys), the five seasons (late summer being counted as a separate season), the five cardinal points (including the center), the five colors (yellow, black, red, green, and white), and so on. The individual's physical constitution, being divided into five different types, also



represents the material form of the five elements.

All elements reflect the principle of Yin-Yang, and their relations have medical applications in both diagnosis and treatment. It was with these four theories—Yang, Yin, Tao, and five elements—that Chinese healers founded their system of medicine. In legend, long before recorded history, the first great Chinese healer was the legendary "Yellow Emperor" Huang-ti. With his minister Ch'i Po, he would enter into heated debates revolving around acupuncture or the influences of wind, heat, cold, and humidity on the human body. The celebrated *Nei Ching* is often ascribed to him. The *Nei Ching*, the first great medicine book, is composed of two parts. The first part, *Su Wen*, forms the basis and core of the book, embracing the entire realm of medical knowledge—herbs through broken bones. The second part, *Ling Shu* (spiritual nu-

The above Sumi-e illustration is by artist Carolyn Iachetta. The artist has exhibited internationally.



cleus), constitutes largely a supplement to the *Su Wen*, dealing mainly with acupuncture.

Acupuncture

Acupuncture is based on the concept that certain channels or ducts, now called meridians, extend internally, perhaps embedded in the muscles, throughout the body in a fixed network. The 365 points on the skin are the spots where those meridians emerge on the surface. Since skin points, meridians, and the viscera are interrelated, and since all of these naturally harbor the ebb and flow of Yin and Yang, a cure is believed possible by treating one of the cutaneous "outlet" points.

The insertion of needles into these strategic points is designed to diminish an abundance (excess) or to replenish a deficiency, depending on the particular need of the diseased organ. It is assumed that the stagnant *ch'i* is drained and young fresh *ch'i* is substituted.

Ch'i is the vital energy or life force—the intrinsic force—that flows within the meridians and throughout the universe. There are two basic types of *ch'i*: *jun ch'i* and *wei ch'i*. *Wei ch'i* flows outside the body, generating and activating the flow of life, and is found in the foods we eat, the air we breathe—it is this *ch'i* that sustains all life. *Jun ch'i* is a liquidlike substance that flows within the meridians keeping the balance in the body. *Ch'i* energy in the body is replenished by the foods we eat and the air we breathe.

What we might ask at this point is if there is any scientific evidence to support the theory of meridians in the body? In June, 1960, a team of Soviet doctors convened at the Russian Acupuncture Conference at Gorki. While one group reported the success of acupuncture in treating impotence, other physicians at the conference told of their experiments in search of the meridians. They found that acupuncture points, existing precisely where Chinese physicians had known them to be for 5000 years, could be detected by rubbing a sensitive stethoscope over the skin. The sounds, they reported, differed from those in other areas of the skin. They further stated that skin at those points along the meridians was less dense than at other points of the body. Two other scientists at the

Gorki Conference, D. A. Galov and V. J. Piatigorski, found that skin temperature at acupuncture points differ from other skin-surface temperatures.

Professor Kim Bong Han, of the Democratic People's Republic of Korea, reported that skin cells along these meridians were structured differently from most skin cells and that in addition there were clusters of another unusual kind of cell, later named "Bonghan corpuscles" in his honor.*

Healing With Heat

Heat treatment to alleviate certain ailments probably extends as far back as acupuncture and herb medicine. Many prominent Chinese scholars believe that the treatment called *moxibustion* may have been used to ease the rheumatic pains of prehistoric man, whose environment more often was cold and damp, especially for cave dwellers. It is believed that Stone-Age Chinese first soothed aching joints by applying heated stones to their bodies, later refining the method through experimentation with burning mugwort. In the *Nei Ching*, *moxibustion* is referred to as a well-developed process.

In earlier times the herb was burned to the skin and the ashes were rubbed into the wound. Even today, in some areas, one may see former patients bearing scars as a result of such treatment. In most modern Chinese clinics *ai-yen* leaves are formed into sticks about ten to thirteen centimeters (four to five inches) long or into bean-sized cones or balls. A pleasant warmth on the skin's surface is desired and the moxa is usually removed before scorching occurs. In Japan and some parts of China, *moxibustion* is applied by small tubes fitted with handles containing the mugwort leaves.

For one treatment, three to five moxa balls are required. Sometimes they may be applied to various points of the meridians, or they may be applied one after another to the same point. A moxa stick burns about four to five minutes. If a

*Editor's Note: For more information on recent findings, see *Galaxies of Life*, edited by Stanley Krippner and published by Gordon and Breach, New York, 1973. Especially interesting is "Chapter Nine: Chinese Acupuncture and Kirlian Photography."

sedating effect is desired, the stick is held over the appropriate meridian point. For a toning effect—strong persistent stimulation to the meridian point—the glowing moxa stick is lightly tapped against the skin. Overheating is avoided.

To relieve pain, a slab of fresh garlic is placed over the point of treatment. A small hole is bored through the garlic and a moxa cone ignited. To compensate for lack of energy in an afflicted organ—to rechannel *ch'i*—a base of salt is used, followed by a cone of moxa being burned over the treatment point. When the salt becomes overheated it is replaced.

Healing Herbs

Among the foremost cultural heroes of China is the legendary Emperor Shen Nung (“Divine Farmer”) to whom is attributed the founding of agriculture and the first experiments with herbal remedies. This legendary emperor was conveniently blessed with a transparent covering across his abdomen, through which he could observe the inner workings of his body and note the effects of various herbal remedies. After compounding and self-testing hundreds of herbal preparations, his observations were preserved in the first pharmacopoeia, called the *Pen-ts'ao* or *Herbal*. This work lists 365 preparations and their medical applications. The majority of these medicaments are herbal. Of the rest, forty contain animal material and eleven contain minerals.

The *Pen-ts'ao* is followed by several pharmacopoeias written by eminent Chinese physicians. The most definitive of these works is the *Pen-ts'ao kang-mu* or *The Outline of Herb Medicine*. Completed by Li Shih-chen in 1578, the *Pen-ts'ao kang-mu* was a distillation of the therapeutic knowledge of the ages. The author spent thirty years researching through more than 800 existing works, checking and rechecking for possible errors. His completed work, consisting of many volumes, lists 492 medicaments of animal origin; 1094 medicaments of vegetable origin (610 herbs, 484 trees and shrubs); 275 medicaments derived from metals and minerals; and thirty-one medicaments from “everyday articles.” In all, the work lists over 1800 animal, vegetable, and mineral drugs, and over 8000 prescriptions. The result is a most

complete pharmacopoeia still much consulted by folk doctors of modern China.

These substances generally are not thought to “cure” in the modern Western sense of prophylaxis and the immune reaction. Rather, Chinese folk remedies seek to maintain or reestablish within the body the balance of cosmic forces, without which health and vigor are unobtainable.

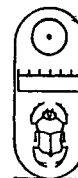
Herbs, of course, play an important part in modern medicine, both in Chinese practice and throughout the world. Many of today's drugs, which are taken for granted by most of us, were known and effectively used by Chinese physicians and pharmacists many centuries ago—long before becoming a part of Western pharmacopoeias. What is known by many non-Chinese is that ancient Chinese herb medicines are often more effective than some modern synthetic drugs. And some of the Western medications are ineffective against diseases which are usually cured without side-effects by centuries-old Chinese medicaments.

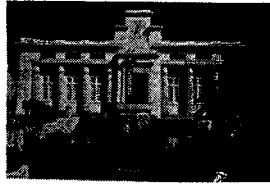
As an example, acute bacillary dysentery, caused by bacteria of the genus *Shigella*, related to *Salmonella*, was treated more effectively with a mixture of a variety of the peony flower and two other Chinese herbs, prepared according to ancient prescription, than with either sulfaguanidine or streptomycin. The latter drugs are both modern and widely used against dysentery.

Although Chinese medicines get more than their share of criticism from the Western medical world, often that criticism is given without proper knowledge of the Orientals' multifaceted, multi-purposed arts of healing. But if one takes the time to delve into the facts, even the most dubious Western critic would find that their methods are thoroughly tested and often more effective than Western techniques, possibly offering an entirely new world of understanding to modern medical science and human health. △

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Biorhythms—Old or New? Part I

George F. Buletza, Jr., Ph.D., F.R.C.

Staff Consultant and member of
International Research Council,
AMORC

BIORHYTHMS ARE REGULAR and recurring chemical, cellular, or behavioral changes within a living organism. In recent years hundreds of biorhythms have been discovered and researched in plants, animals, and humans. Most of these cycles of life are about twenty-four hours in duration. They follow or enhance daily patterns of work and rest, sleep and activity. They are largely governed by internal clocks and/or by external cycles such as light and darkness.

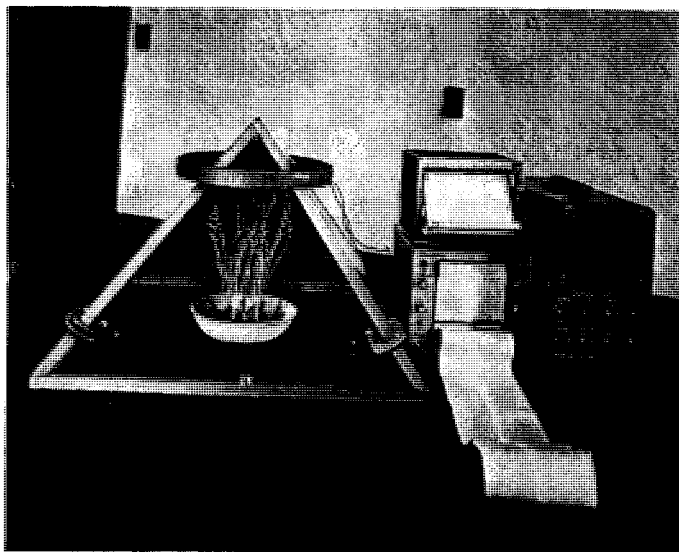
Body temperature, blood pressure, hormone levels, brain activity, enzyme and metabolic functions, and a host of other factors obey daily rhythms. In 1960, Franz Halberg, a medical physiologist at the University of Minnesota, coined the word *circadian* (from Latin for "around the day") to distinguish rhythms of about twenty-four hours. Certain body functions like brain waves also show *infradian* rhythms which take less than a day to complete. Others, especially related to health and illness as well as emotional and psychic factors, demonstrate a *supradian* cycle, rising and falling over spans of time greater than a day. *Circannual* rhythms describe cycles that approximate 365 days.

Modern science emphasizes measurements of circadian rhythms, and the

literature for this facet of biorhythm research is extensive. Such studies have enhanced our knowledge of work and rest cycles as well as the daily life cycles of cells. It is now known that every cell, organ, and part of the body has a rhythm. The human being is a symphony of rhythm, and if one part changes its rhythm, disharmony may result in disease. Thus, a knowledge of the forces responsible for initiating and maintaining body rhythms may enhance harmony and health and lead to mastery of life.

Studies contributing to the understanding of basic mechanisms for the initiation and control of biorhythms are generally of two types: those supporting internal clocks and those supporting an external cue approach. Most researchers support the internal clock theory. Studies of both animals and plants suggest that circadian rhythms are inherited and internal because rhythms continue even when subjects are deprived of light, and different organisms have different, species-specific cycles. As far back as 1729, Jean Baptiste Dortous de Mairin, a French astronomer, noticed that mimosa and other plants cultivated in total darkness continue to open and close their leaves each day as if the sun were present. Since then, endogenous rhythms have been ob-

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served in a wide range of organisms at all levels of complexity and organization. Humans and animals maintained in isolation, either in caves or laboratory chambers, and without apparent external cues, still establish a regular daily rhythm. Oysters moved thousands of miles from their home tidal pool still follow their original tide cycles. Recently, a single cell in the sea slug has been isolated that appears to control the biorhythm of this simple animal.

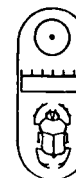
It might actually be dangerous to tamper with internal rhythms. Night shift workers are more vulnerable to stress and stress-related diseases. Mice on reversed schedules have lives that are shortened by six percent when compared to mice on normal schedules. Studies by military and commercial airlines support these findings by showing that phase reversals inevitably result in reduced mental and physical efficiency even when time is allowed for adjustment.

Yet, some scientists argue that organisms may not need to rely completely on internal clocks. The geophysical environment generates so many rhythmic signals such as variations in terrestrial magnetism, electrical fields, and gravitation, that no organism on earth can be effectively isolated. Dr. Frank Brown of Northwestern University demonstrated that

Biorhythm frequencies can be affected by a number of factors, including both the absence and presence of electromagnetic fields, gravitational fields, and other factors such as light duration and frequency.

metabolism in crabs and oxygen consumption cycles in animals and plants vary with cosmic ray changes. Dr. Harold Burr of Yale confirmed that fluctuations in bioelectric fields of living organisms directly relate to sunspot activity and lunar cycles. Studies at the Max Planck Institute in Germany suggest that organisms protected from magnetic and electrical forces lose rhythmicity of physical functions and establish noncircadian rhythms.

But are organisms perceptive of such weak electromagnetic fields? Worms and mollusks have been shown by Brown to orient themselves according to weak magnetic fields. People also can orient themselves to slight magnetic field changes. Yves Rocard, a Sorbonne physics professor, discovered that by holding a stick with the arm taut, the nerves in the arm can become sensitive to such small variations in magnetic field strength as 0.3 to 0.5 milligauss. Most average people can learn to detect these subtle magnetic field




gradients. Evidently this may be one of the subconscious secrets of the dowser who detects water and metals by their small changes of magnetic field strength.

Whether or not an internal clock or a cosmic cue determines our biorhythms, it is obvious that rhythmicity is as much a part of our lives as breathing and sleeping. While modern science has emphasized circadian rhythmicity, other forms of regular supradian and circannual cycles may also affect our minds, bodies, and feelings. The wise men of ancient times may have attached considerable

importance to such rhythms. Stonehenge and other megalithic structures may have been used to compute cycles of life and nature, and by means of these huge computers the activities of man and society were harmonized with the cycles of cosmic rhythm.

Today, modern man is again relating cosmic cycles to his internal body rhythm. Both personal hand calculators and sophisticated computer programs are available and in popular use by individuals wishing to chart their own rhythms for enhancing daily judgment and action.



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Friendship

by Rose Scheriff, F. R. C.

POSSIBLY ONE OF our greatest achievements and assets we can ever have is true friendship. The dictionary definition of friendship is: "Showing kindly interest and goodwill; the state of being friends."

To all those fortunate enough to have true friendship, this description seems so inappropriate. Be they husband and wife, or people brought together through school, employment, or clubs, friends are those loving souls to whom you can tell all. They come to your aid without a question or hesitation, always ready to lend an ear, and in whose presence all masks are discarded.

The life styles of friends need not be harmonious because there is something there that transcends the physical. As an example, let us examine magnets for a moment, to better explain this "something."

Place together a magnet and a piece of iron, and the magnet will pull the iron toward itself. It is, in a way, doing all the work. But, with two magnets of equally harmonizing strength and opposite polarity, there is attraction—they pull together. Polarity attraction manifests in the law of the triangle, because as two come together, a third or new condition is created. These natural laws manifest beautifully in true friendship.

When one person having harmonious vibrations is introduced to another with equally harmonizing vibrations (such as in the case of complementing auras), this union could manifest in a great friendship. Before they were made known to each other, their vibrations did each other no great service. This could be better exemplified by the age-old riddle: "What is the sound of one hand clapping?"

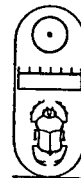
This friendship, once established, will grow as the years go by, with each party contributing his or her love, ideas, and harmony. This bond then further strengthens the chain of mankind. Just think of what a friendship such as this could do!

Could we not make friendship a positive constructive force for universal goodwill by projecting thoughts of peace, harmony, and goodwill into the world? Looking at this type of relationship we can share with another, can we honestly say we are our own friend? This truly can be considered as being of great value. We should strive to know ourselves and love ourselves. We are part of the Universal Mind and, as such, we owe it to ourselves to seek out and "know" that facet of our being.

Try to be your own best friend. Just think how harmony could develop into a positive force if both mind and body became great friends to each other and not simply acquaintances. △



Jerry Chapman



MACHU PICCHU

ANCIENT CITY IN THE SKY

by Shirley A. Fisher, F. R. C.

MYSTICS WHO TRAVEL, whether by air or in the imagination of books, are usually fascinated with famous ruins like those of the Mayans in Mexico, the excavations of Athens, the tombs of Egypt, and ancient cities such as Troy and Pompeii. But travelers agree that the most awe-inspiring ruins in the world, as far as location is concerned, are those of Machu Picchu found in the eastern Andes mountains of Peru, near Cuzco.

This Shangri-la, high atop a ridge of peaks surrounded by precipices thousands of feet high, surely must have been built for the gods, for if you stand at its edges on either side, you look straight out at the clouds and straight down on the blue strand of the Urubamba River which hairpins half a mile below.

Our trip there highlighted the sight-seeing part of a Rosicrucian convention tour which began in San Jose and took us to Lima, Peru, by air from New York, before our final destination in Curitiba, Brazil. All forty-five of us on the plane from Lima to Cuzco had been warned to rest several hours upon arrival because of the extreme altitude. As soon as the buses brought us from the airport to the tile-roofed Savoy Hotel in Cuzco, we were hustled into the lobby and given a cup of coca tea which was supposed to relieve the change of pressure.

After tea, we found our rooms—cheerful with colorful furniture and little wrought-iron balconies. Across the street, green hills checked with white houses caught the afternoon sun. Below, a few people passed by with bundles of twigs

and an old woman sold trinkets from a basket. We noticed slight headaches from the altitude, but we unpacked, nevertheless, and dressed for dinner.

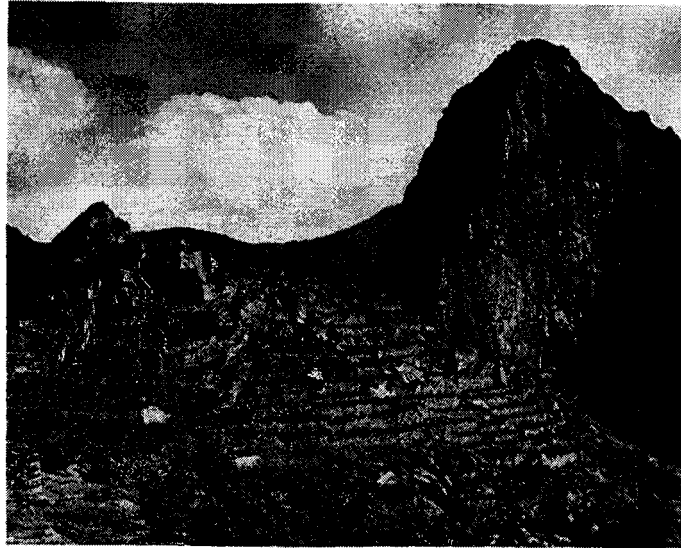
Although we could hardly wait for the main event, and in spite of the persistent headaches, the following day most of us enjoyed short sight-seeing trips around Cuzco. After all, it was once the capital of the greatest empire in South America. But finally, after an early breakfast the next morning, we were on the train to Machu Picchu!

Soon, during an especially steep climb, the train had to switch tracks three times. But when it reached the summit, it began a gradual, continuing descent. Machu Picchu, three hours away and 2450 meters (8040 feet) above sea level, was actually *lower* than Cuzco! The proof was demonstrated as our headaches disappeared shortly, never to return.

After we left the outskirts of town, we followed the Urubamba River and snaked past green farmlands lined with tall groves of poplar trees. Near one grove, which shaded a grass-thatched hut, a farmer ploughed with a primitive tool pulled by a white ox. A small boy herded cattle away from the train toward an unfenced field with a little stick, and a woman in long full skirts, bright shawl, and stiff stovepipe hat, gazed after us and then disappeared down the road.

The river tumbled into a gorge banked with steep cliffs, and we looked up at overhanging precipices towering over 300 meters (1000 ft.) above us. Sometimes, between the cliffs on the right, we

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glimpsed spectacular snow-capped peaks. Here, usually, was another farmland or small village. Women with baskets on their heads walked gracefully down the road toward the river to wash their clothes. Men, bent double in the fields, worked to cut the grain, swinging their scythes in perfect rhythm.

We passed a waterfall—terraced on either side with crumbling Incan ruins which appeared more frequently as we approached Machu Picchu. The train braked at last near a clearing on the river surrounded by fruit stands. Vendors delayed us at the station with beads, bronze llamas, and alpaca ponchos. Then we scurried into blue and white buses waiting nearby to take us to the ruins.

Exciting Road

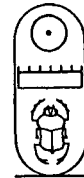
Since the route was hidden from view with tropical growth, we were totally unprepared for the dizzying heights which confronted us. The road was an unrailed mule trail widened only a few feet in 1953. The bus driver, we were sure, was determined to end his life. He crossed the bridge over the river, careened like a roller coaster around the gravelly curves, and zigzagged up that 600-meter (two-thousand foot) cliff in less than twenty minutes.

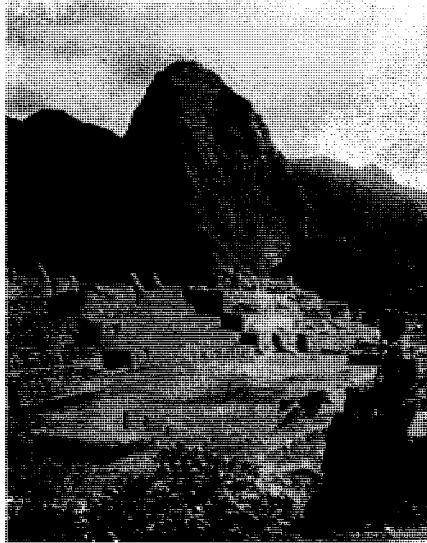
In spite of this hair-raising experience, we did arrive safely at a picturesque hotel on top of the mountain, just in time for lunch on the terrace.

What a view! As we dined, several little black pigs crossed the road and galloped along the precipice toward a wooden platform built for sightseers. Beyond the platform, in front of wrinkled mountains converging in the clouds, a green pinnacle pointed its nose toward the sky like a huge sea lion. The hotel itself was nestled between and in front of steep slopes. Where then was the mystical city of Machu Picchu?

We hurried through dessert, anxious to see what we knew was a spectacular view. From the visitor's platform, the gorge seemed only a few yards wide and the train station, half a mile below, only a snail on the turquoise Urubamba.

After absorbing this scenery, we wanted to go on up the path, over the hill, but since our guide, Mr. Jara, had not arrived, we reexamined the miles of beautiful mountains spread before us. A cool breeze floated up the ravine and touched our faces like an inquiring spirit; who were we who approached this threshold without ceremony? Did we come in peace? Were we here to learn? Would





The arena, or stadium

we value vague lessons from visions long gone?

These thoughts were interrupted as Mr. Jara, a lean, jaunty fellow in an alpine hat, introduced himself, then herded us from the platform to a grass-thatched hut on the hill, which was actually an elaborate gate. Through this, we followed him down a flight of narrow stone steps between rock walls, then up more steps, until we came to the top of another rise. Here we stopped and caught our breaths with surprise and pleasure.

Machu Picchu lay before us in a web of sunny green terraces, like the necklace of Nefertiti. Each terrace, connected to the others by stone stairways, curved around the hillside for hundreds of feet. Some were planted with the type of vegetation which grew long ago on all the terraces: corn, beans, peppers, tomatoes, and little orange and yellow flowers.

At this point, Mr. Jara's voice penetrated the hush which had fallen over us at this unexpected sight. "Machu Picchu was discovered in 1911 by a Yale expedition headed by Hiram Bingham," he said. "In ten days, he and twelve to

forty men hacked their way up this granite mountain. But it was months before they cleared the ruins of vegetation. Then, after all their excavations, it was never discovered when or why the Incas chose this remote place, what they were doing here, or why they left. Most of the remains found, including their skeletons, belonged to women. Some items were European, as well as Incan; bronze chisels, rusty scissors, bridal ornaments, lots of gold jewelry, and three jew's-harps."

It was hard to believe; women among all these stones. Had they escaped from menial tasks, found this hideaway, and become recluses? Or was this a retreat, a resort of some sort, where they came for only a short time—perhaps for physical and spiritual renewal?

Mr. Jara nodded toward a terrace wall higher than our heads. "This wasn't a fortress like Mr. Bingham thought," he said. "It's been concluded that these terraces provided luxurious crops for the court in Cuzco; perhaps coca." Near the top of the wall, clinging to the stones, a little red flower waved slightly in the breeze.

In The Clouds

We followed him down the narrow path until he stopped again. "Over there are different levels which separated the priesthood and royalty from the commoners." In front of us, across the terraces, were groups of roofless stone buildings, some higher than others, which, because of the abyss behind them, were nearly in the clouds. He pointed beyond them to the green pinnacle we had seen from the hotel. The small terraces on the tip of it were in the clouds. "That's Wayna Picchu guarding the city," he said. "All the soil had to be carried here in baskets. Up there they planted only for the gods."

It seemed incredible. How had they scaled those sheer cliffs without *anything*, let alone with baskets of soil? Had they balanced them on their heads?

We ascended a few stairs and approached a cave with a triangular entrance. "This is known as the Royal Mausoleum. No one knows what it really was." It was lined with fine, precisely fitted white granite, and was niched

inside with the type of false doors found in the tombs of Egyptian noblemen.

As we left the cave and entered other interesting ruins, he said, "Please notice that the less important buildings are more carelessly constructed." He touched a gap in one of the walls and we saw another flower growing in the loosely fitted stones, as though to proclaim the holiness of this house, important or not.

"Now this," he said, indicating a semi-circular building with concave walls, "is the work of a master craftsman. It's called the Temple of the Sun. You couldn't get a knife blade between those rocks. See how they diminish in size as they reach the top?"

After a brief inspection most of the group moved on. But some stayed and waited in turn to stand quietly in the center of this room where a priest or priestess must have stood in adoration before the open window, ages ago. True to its ancient ritual, the sun dropped slowly in the west. It was getting late.

We visited the "bakery" with its grinding stones sunk in the ground, other temples, palaces, shrines, and plazas and, in the center of the "necklace," a velvety green area, as large as a stadium, which might have been used for pageants or religious plays. Nearby, in what might have been a corral for a large herd, two llamas grazed peacefully under a tree.

Finally Mr. Jara led us to the highest terraced hill, capped with a sundial or sacrificial altar. It might have been both. "The Incas' knowledge of astronomy was very advanced," he said. It faced the east over a sheer cliff with a breathtaking view of mountains and river that resembled the Pali in Hawaii. Imagine a ceremonial ritual here at the first light of dawn!

Next to the Sacred Square nearby, the Main Temple stood unfinished, its colossal blocks of granite still lying on their sides as though waiting to be set in place. Had the workmen of Machu Picchu revolted against such oppressive burdens and been executed here? Or had celestial visitors, with advanced architectural knowledge, come, only to go before completion?

"This sundial is the end of our tour," Mr. Jara said, whereupon several of us clambered over it to take last-minute pictures. As others continued to walk



The sundial altar

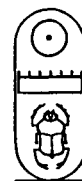
around it, the sky darkened and we noticed ominous clouds had hidden what was left of the sun.

Suddenly, a bolt of lightning ripped through the sky and startled us with a clap of thunder. Those on top of the sundial began to jump down. Others stopped and looked up apprehensively. Were the gods angry at this desecration of their hallowed shrine? We giggled nervously as huge drops spattered the ground. Then, without another thought, we dashed back along the trail toward the hotel to beat the downpour.

How strange. The rain had waited until we'd seen everything.

The ride back to Cuzco was much longer because of the steep grade uphill. It was dark, now, and most of the shadowy huts we passed were unlit. Our Rosicrucian group was peaceful and quiet. Everyone seemed to be asleep or listening to the clickety-clack of the train and its frequent whistle to warn cattle off the tracks.

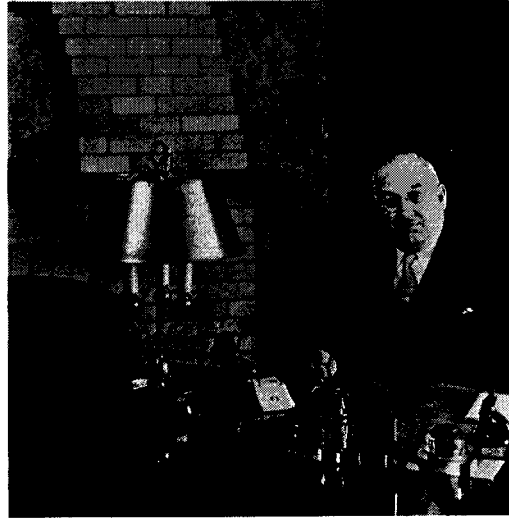
When we reached the crest of the hill, the lights of Cuzco shone below us like strands of diamonds in a black bowl. We descended slowly into the valley and felt the train switch tracks three times. But we were not thinking of home. We were still up there with the gods on the peaks of Machu Picchu; performing sacred rituals, ancient and invisible. These were the treasured memories we would keep with us forever. △



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

The Fourth Dimension

*A simple explanation
makes the matter clear.*



MOST students of metaphysics and the occult sooner or later become interested in the possibility of a fourth dimension. After their interest is awakened, they become enthusiastic seekers for more facts regarding this dimension. I have found from many interviews that interest in this matter develops a high regard for the nature of it. The very thought of this dimension gradually unfolds and reveals a great and mysterious world which the average person has never been able to understand.

As the student continues his meditations and analysis of the subject, he develops, strangely enough, an even greater admiration for the nature and manifestation of this fourth dimension and unites it to the other three as representing the four great fundamental methods of analyzing the existence of things in this world.

It is seldom, however, that students realize that in comprehending the four dimensions they are really comprehending two great symbols of cosmic law; namely, the triangle and the square. The triangle represents the three dimensions with which we are so familiar—length, breadth, and thickness. This trinity of

dimensions, impressed upon our objective consciousness from our childhood onward through life, becomes the measuring rod of objective realization. It is not until the individual becomes interested in mystical or occult subjects that he comes to realize that there is a fourth dimension. After this, he changes his triangle of measurements into a square, for then he has four dimensions to consider instead of three.

Unfortunately, in changing the triangle to the square, the student makes the four dimensions a new standard or gauge by which to measure or judge the manifestations throughout the universe. In doing this, he limits his ability to analyze the things around him and deceives himself by closing his eyes and his consciousness to a large portion of that which exists.

In childhood and youth, we are taught what in adulthood becomes a law to us: namely, that that which we cannot see, feel, taste, or measure by the three dimensions does not exist. This belief constitutes the material, objective formation of our human experiences.

The Materialistic Consciousness

According to this standard, the soul does not exist and there is no such thing as consciousness. There is no divine

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energy, no universal spirit, and in fact, there appears to be no God of the universe. All of these things, including the greatest of them, cannot be measured by the three dimensions.

It is this which has created in the world the very wide and universal materialistic consciousness in human beings. It is responsible for the doubt and disbelief that exist in regard to religious matters, mystical matters, and all metaphysical principles, as well as all occult laws.

By adding a fourth dimension to our conception of life, we do not change the materialistic viewpoint greatly, if at all. I have talked with hundreds of materialistically minded persons who admit the realization and possible existence of a fourth dimension but still hold to the idea that unless everything or anything can be measured by the four dimensions it does not exist and has no place in our consciousness as an actuality.

Such persons are really fundamental materialists, gauging and measuring everything by the three materialistic dimensions of length, breadth, and thickness, and adding quality to these things through a consideration of the fourth dimension.

The Triangle

The great lesson to be learned by mystics and occult students, however, is that the triangle of three dimensions is a separate and independent concept. The fourth point, constituting the square, is the consideration of the fourth dimension, and is looked upon as merely one more dimension added to the other three to make the analysis of things more complete. Such persons are incapable of judging properly the more subtle and mysterious things of life.

The proper procedure is to remember that just as we can add one more dimension to the fundamental three and thereby make four dimensions, so we can take away the three from the four and leave only one dimension. Instead of always thinking of four dimensions, we should think of the three as constituting one group and the fourth dimension as constituting a separate manifestation of natural law.

The first group belongs to the materialistic world and is part of our materialistic consciousness. The fourth dimension should be looked upon as a separate and uniquely distinct law of nature, in nowise related to the other three. We can add this fourth one to the other three or leave them out of consideration and judge everything only by the one single dimension called the fourth.

The "Cosmic Dimension"

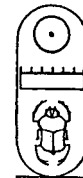
If I were to choose a more appropriate name for the fourth dimension I would call it the *Cosmic Dimension*. I would call the other three *World Dimensions*. In viewing everything generally, it might seem reasonable to examine them from both points of view, the materialistic and the cosmic.

This is what the average student of metaphysics and occultism does. Reasonable and logical as it seems, it is in truth a serious error and one that closes the door of our consciousness against the real consideration of things as they are.

To make plain what I mean, let us say that the three dimensions of length, breadth, and thickness are the dimensions which give us our human bodies. And let us say that the fourth is that which puts a soul into our bodies and makes them live and have vitality. The materialist believes only in the three dimensions and says that man is only a physical body.

The unthinking student of metaphysics and occultism says to the materialist that he is wrong and that the fourth dimension or the soul must be added to the body to have a perfect concept of man. Such a student believes that it is only through the unity of the soul and body that we have any evidence of the existence of things that are living.

But just as we can have a body of three dimensions without any soul, so we can have soul as a fourth dimension without any body. Mystical students generally concede that body and soul are two separate entities and can be separated as well as united. When it comes to a study of dimensions, however, these same



students seem to think that the fourth dimension must always be added to the other three.

They imagine that the only way to study and analyze the existence of things in this world is to view them through the measuring guide of the four dimensions united. I want to tell these students and seekers that the true mystical concept of things is to ignore the first three dimensions and to view everything from the standpoint of the fourth dimension only.

What do the first three dimensions give us that is of importance? Length, breadth, and thickness are materialistic terms. They measure time and space, and nothing else. They have to do only with matter and its objective realization. Time and space are purely imaginary things, having no place in cosmic realization and being absolutely beyond dimension from the cosmic point of view.

The moment we enter into the cosmic consideration of things, time and space are eliminated. If you eliminate time and space, you eliminate breadth, thickness, and length. The length of a thing is the space it occupies. So with breadth and thickness—they are the time they occupy in our consideration of them.

If we had no concept of time or space, we could never have any concept of the first three dimensions. With the fourth dimension, it is entirely different. The fourth dimension has to do with the nature of things and their actual cosmic existence, independent of such materialistic qualities as length, breadth, and thickness.

In the cosmic world everything exists because of the fourth dimension. On the earth plane, the fourth dimension is responsible for the nature of things, while the three dimensions are responsible for our objective visibility of them.

If we proceed to examine further the possibility of these laws of the fourth dimension, we see at once that things may exist in the universe without length, breadth, and thickness. Such things would have all of the nature that the fourth dimension would give to them but would be invisible to our eyes and immeasurable by any materialistic gauge.

Therefore, we see that the fourth dimension helps us to realize and appreciate a great invisible and intangible world. If man were suddenly to cast off the first three dimensions and live only in the fourth dimension, he would be invisible to the objective eye and he would be intangible to the objective senses.

Fourth Dimensional Beings

Not only could we not see man but also we could not feel him, sense him, or hear him. Such a person would not be in any strange mental state but would simply be in an unusual spiritual state. As you are reading this discussion, there may be standing at your very side or just back of you a fourth dimensional human being.

Such a human being would have all of the nature that the fourth dimension gives to a physical body, but this person would not have the manifestation of the other three dimensions, length, breadth, and thickness. Therefore, you would not see this person; you would not feel him or know that he was there except in a psychic sense.

Realizing this, we see at once that all space around us, even the very limited space of the rooms in which we live as well as our offices and our automobiles, may be filled with fourth dimensional manifestations of nature; yet we know, hear, or see nothing of them.

It is not until the essence and spirit of the fourth dimension takes to itself the other three dimensions that things become objectively visible. For the objective mind of man to see, measure, and understand things, it must have the other three objective dimensions added to the fourth.

Man should be able to develop his psychic senses and psychic qualities to such an extent that he will be aware of the fourth dimension, regardless of the absence of the other three. This is precisely what happens when the occult student and the mystic speak of the many visible and intangible things which he contacts from time to time.

He is attuned with the fourth dimension and is wholly independent of the other three. If you will proceed from this

very day to ignore the necessity of considering the three dimensions and realize that only the *fourth* is the real manifestation of the *real nature* of things, you may find the world to be filled with creatures, plants, trees, flowers, and other things unknown to those who stick rigidly to lesser considerations.

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.

Medifocus

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

May: The personality for the month of May is Henck Arron, Prime Minister, Surinam.

The code word is SCALE.

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



PRESIDENT SUHARTO

July: Mr. Suharto, President, Indonesia, will be the personality for July.

The code word will be TOLL.



HENCK ARRON

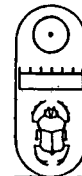
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Anne Sullivan Macy Beloved "Teacher"

by Bonnie Newton

WHEN HELEN KELLER first met Anne Sullivan, the seven-year-old deaf, blind, and almost mute girl angrily rushed at Miss Sullivan. She almost threw the twenty-one-year-old woman down. Anne carried this small fury in her arms upstairs, screaming, for a first lesson.

Within a month, Helen had been transformed into a gentle child, revealing a great intelligence that Anne was to spend years developing with unheard-of devotion. When Helen was ten years of age, she was famous. She sat on the old poet Whittier's knee, and Queen Victoria asked about her. Soon, her training and education were followed all over America and Europe. Mark Twain said that she was the most marvelous person of her sex who had existed on earth since Joan of Arc. And she was received by presidents in the White House.

How did the Kellers secure "Teacher" as Helen always called Anne Sullivan, this extraordinary woman, half-blind herself?

Helen had been born in June, 1880, normal until the age of eighteen months when a serious illness left her blind, deaf, and unable to speak. She could not participate in the plantation life that went on around her at the Keller homestead in Tuscumbia, Alabama. She led her life always in aimless silence, in the dark, hopeless years. She acted like a small, wild animal, snatching food off plates; and had spasms of baffled rage.

When Helen was six, her mother read of the education of Laura Bridgman, the first deaf and blind person taught to communicate with her fellow-creatures, who lived at the Perkins Institution. The Kellers corresponded with Perkins Institution, and Anne Sullivan was sent to be Helen's teacher. Anne's dream was to mold Helen to the full life of a useful normal human being. The teacher always treated the pupil as if she were a seeing and hearing child.

Anne had had a harsh, sad life before she entered Perkins. An orphan, abandoned with her brother in Tewksbury, a squalid Massachusetts almshouse, she was placed in the women's ward. The only playroom for herself and for her brother (who finally died) was the dead-house at the end of the ward where big rats scurried about with cockroaches. At fourteen, half-blind, she had entered Perkins where she lived for six years before coming to "Ivy Green" to teach Helen. Anne and Perkins had been unhappy with each other. She had been a difficult, rebellious student—although a highly intelligent one. We can only marvel at the inner spark and determination that enabled Anne to not only survive with her own spirit uncrushed but to coax a soul out of the blind, deaf, and semimute child she carried screaming to her room.

"Teacher" wanted Helen to meet experiences of every kind. She had horses eat apples from Helen's hand. Helen shook hands with a bear, patted a leopard, was lifted up to feel the ears of a giraffe. Growing up without fear, Helen encouraged an elephant to wrap its trunk about her neck. She was adventurous due to her teacher's training. Anne taught her that things had names and that the manual alphabet was the key to them all. Helen became aware that it was possible for her to communicate with other people by these signs.

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Teacher and pupil sat under a wild tulip tree where Helen heard about the sun and wind and rain and the birds and animals. She touched pine trees, oaks, pigs, lambs, and butterflies while learning their names. At Keller's Landing, a tumble-down wharf on the Tennessee River, they built dams with pebbles and made riverbeds and islands, hills and lakes. Anne constructed raised maps in sand and clay so Helen could feel mountains and valleys and the winding streams. Helen was developing traits of pertinacity and the love of perfection that accompanied her singleness of purpose. Her teacher encouraged her by never praising her unless her efforts equalled the best that normal children could achieve.

Boston

In the spring of 1888, when Helen was almost eight years old, they went north for a visit to Boston. Anne wished to present her to the pupils at Perkins. Helen was happy here to find that all the children were able to speak to her in her own language—the manual alphabet brought from Spain where it had been invented by Trappist monks who had taken the vow of silence.

Thereafter, teacher and pupil spent most of the winters in the North, returning to Alabama for a year or a season. In Boston, Helen had her first lessons in history. She was soon reading widely. Already familiar with *Little Women*, she visited Concord and was taken through the homes of Emerson, Hawthorne, and Alcott. Able to dive and swim under water, Helen especially liked tobogganing. It was at the age of ten she learned to speak, using her sense of touch to catch vibrations of the throat and movements of the mouth. However, she was never able to speak very clearly.

Before she was twelve, the details of her education were followed all over America and in Europe. She knew German, Latin, Greek, and French as well as being so proficient in English that Oliver Wendell Holmes was surprised by her mastery of it. Asked at twelve what book she would like to take on a long railroad journey, she replied, *Paradise Lost*. At twelve, at a tea party she gave for blind children, she raised \$2,000; at thirteen she saved her own pennies



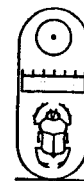
Photo: American Foundation for the Blind

**Helen Keller (left) and
Anne Sullivan Macy, 1895**

and collected funds for a library at her Alabama birthplace.

She met Andrew Carnegie, John D. Rockefeller, and Woodrow Wilson. One of her best friends was Alexander Graham Bell, the inventor of the telephone, whose deepest lifelong interest was the teaching of the deaf. After Dr. Bell, her best friend was Mark Twain. At sixteen she passed, without conditions, the entrance examinations for Radcliffe College. In college Anne sat beside her, rapidly spelling the lectures into her hands.

Anne was hungry for adventure and fun and delighted in the company of intelligent people. In spite of numerous eye operations necessary to preserve her sight, she retained her buoyancy and gusto. She had wit, a craving for beauty, and a passion for excellence. She was a dedicated teacher with unwavering devotion to Helen, toiling away for years unpaid, half-blind, and poor. She was a



pioneer in teaching the deaf-blind, inventing new methods and showing others how to use them. Maria Montessori, a famous pioneer in teaching methods herself, said that it was really Anne Sullivan who was the pioneer, for twenty years earlier than herself Anne had also learned that children should be encouraged to educate themselves.

In 1905 Anne married John Macy, a young Harvard and Radcliffe instructor who was helping Helen with a book she was writing. However, even after her marriage she retained her role as "Teacher" and devoted companion to Helen Keller.

People were beginning to see that Helen had "soul force"; she was becoming one of the great spirits of the world. Her creed was, "I believe in God, I believe in Man, I believe in the power of the Spirit." The great men of the age became aware that Anne Sullivan Macy's imagination, creativity, and sensitivity

were responsible for enabling this unfolding of personality to its highest extent. Albert Einstein said that Anne's work interested him more than any other achievement in modern education. Helen herself said that Anne had created her "out of a clod in the dark silence," submerging herself to teach her pupil.

Anne was not robust, and her health slowly gave way. As the years passed, she was beset with illness, threatened with tuberculosis, and down with influenza, while her eyes grew weaker. She had always known that sooner or later she would be blind again. Toward the last her eyes rapidly failed, and it became Helen's turn to teach her how to read in the original Braille. When Anne Sullivan Macy died, her ashes were placed in the National Cathedral in Washington. The date was November 3, 1936; and the Bishop of Washington referred to her in his address as "one of the great teachers of all time." △

Art

Paintings by artist Louise Cunningham were recently on exhibit in the Art Gallery of the Rosicrucian Egyptian Museum. The artist, ninety-six years young, works daily in her studio and garden in California's Santa Cruz Mountains, with inspiration coming from the surrounding beauty of nature.

Born in California of French parentage, and the niece of distinguished French artist Jules Jacques, Louise Cunningham displayed exceptional artistic ability at an early age, becoming the youngest student to be accepted by San Francisco's Mark Hopkins Art School. Mrs. Cunningham has exhibited widely over the years, and won many awards for her fascinating paintings.



Zinnias

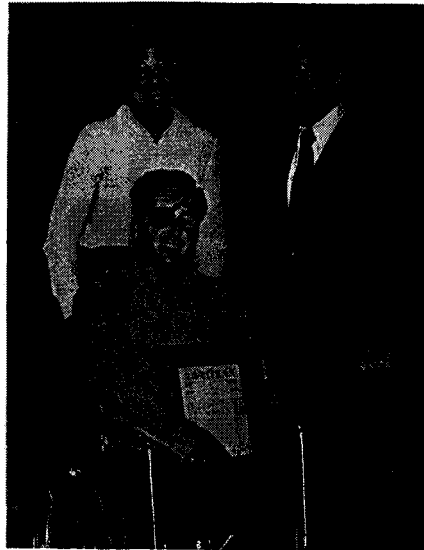
Louise
Cunningham

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Rosicrucian Activities Around the World

ON FEBRUARY 2, 1976, Mr. Jim Brunotte of California was a deserving recipient of the Rosicrucian Humanitarian Award. Jim Brunotte, a Vietnam veteran and handicapped as a triple amputee, is actively helping others to overcome their individual difficulties. His "Rancho Kumbya," located in the hills near Atascadero, has become a center for the handicapped, with Jim offering his time and plenty of encouragement. Keeping very busy with the challenging work of creating a nonprofit, nonsalaried, recreational ranch for the handicapped, Jim finds time to ride horses—mounting them by himself and riding on the ranchlands. His love and enthusiasm for life encourages everyone around him.

The Rosicrucian Humanitarian Award was presented to Mr. Brunotte by Mr. Burnam Schaa, Curator of the Rosicrucian Egyptian Museum in San Jose. The presentation occurred on a local television program arranged by Fraters Velko Berkovich and Ehregott Schaefer of the San Luis Obispo Pronaos.



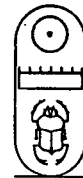
Mr. Jim Brunotte and wife, Lynne, receiving the Humanitarian Award from Mr. Burnam Schaa.

Grand Master Chris. R. Warnken was the recent guest of Phoenix Chapter's Mystical Workshop. Under the Chairmanship of Frater Harry Eighmey and leadership of Chapter Master Marilynn Griffith, the exciting workshop attracted over one hundred Rosicrucians from throughout the Southwest. While in Phoenix, Frater Warnken was the guest on a popular radio talk show and appeared on *Today in Arizona*—a local television program.

GEORGIA, ATLANTA—Southeastern Regional Conclave—May 6-8, Executive Park Motel, 1447 Northeast Expressway, Atlanta, Georgia. Grand Lodge will be represented by Frater Leonard Ziebel, Grand Secretary. For more information, please contact J. E. Nichols, P. O. Box 5209, Atlanta, GA 30302.

Cover The splendor of this golden altar standing in the pronaos of a Buddhist temple in Bangkok, Thailand, suggests in its visual appeal the greater ecstasy that may be derived from the solemn rites held later within the sanctuary itself. Visitors of all sects sense the reverential atmosphere as they gaze upon its intricate details.

(Photo by AMORC)





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

WHERE ROMAN HISTORY WAS MADE » » »

The Forum Magnum of Rome was a central public place. It was used as a place of assembly for political, judicial, and other public matters. Throughout the centuries, temples to the state gods were erected in the Forum. The public assembled here to listen to the oratory of their famous politicians and the persuasions of the generals of their legions who also told of conquests in the far-flung Roman Empire. Above is seen the restoration of a portal to one of the edifices having Corinthian columns.

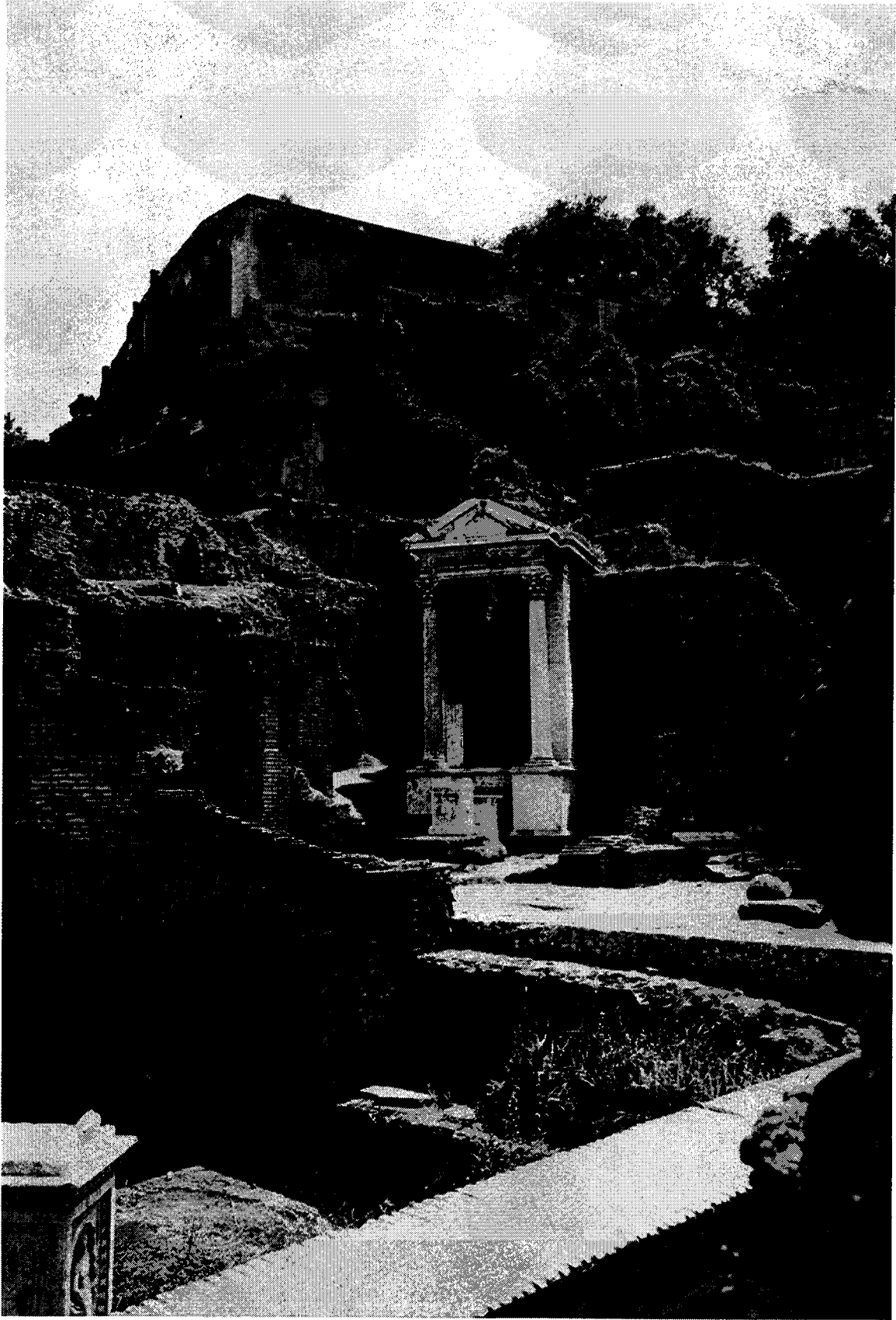
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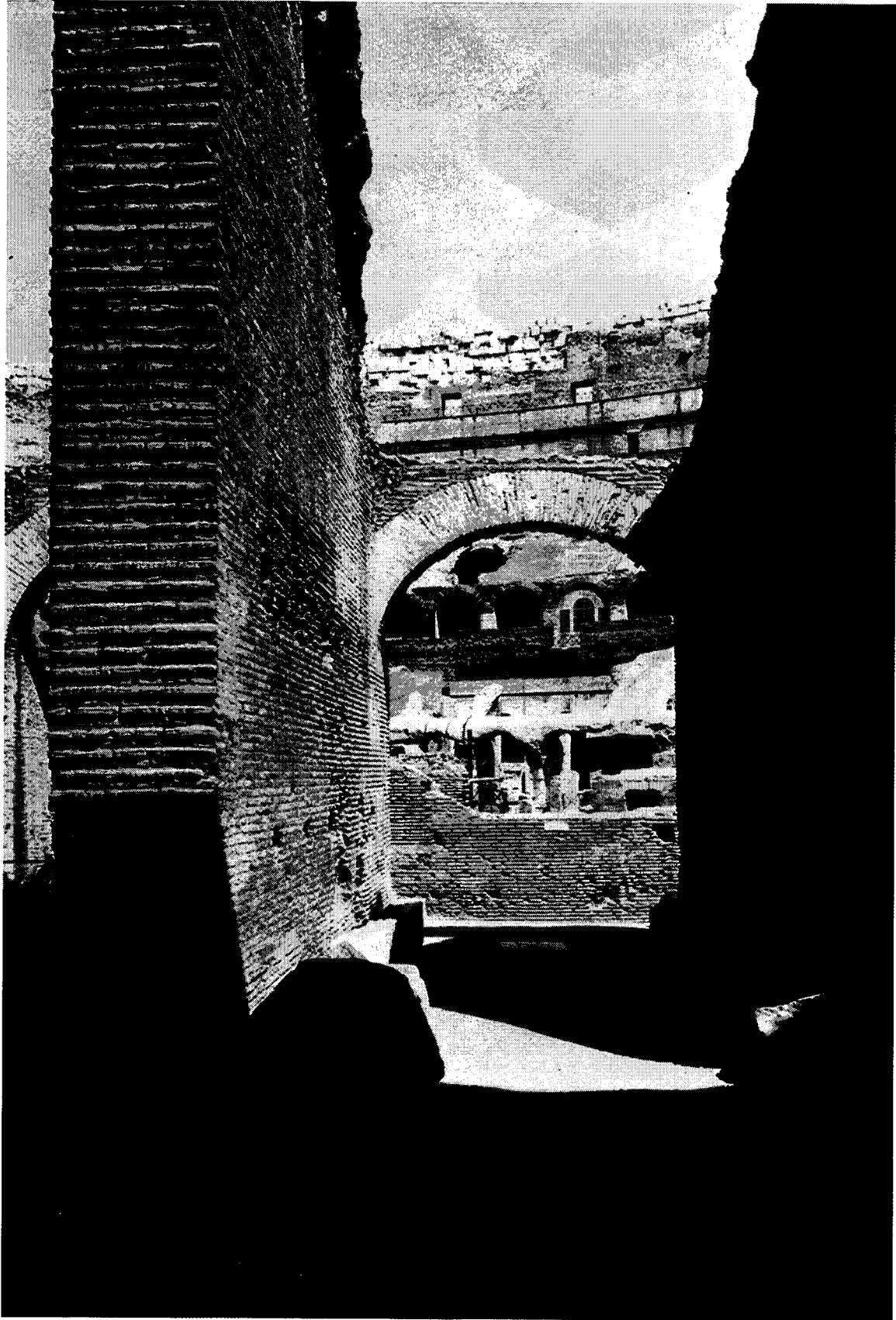
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PORTAL OF DEATH (overleaf)

Through such arches as seen here in the great Roman coliseum, gladiators passed to do combat with each other in the arena. Also, Christians and other political prisoners were led there to be thrown to wild beasts who were released from beneath the arena. This activity was a form of free public entertainment for the masses, to appease their restlessness and discontent engendered by vast unemployment.

(Photo by AMORC)





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TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry*, *fear*, and *anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before* and *after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

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BRAVE NEW ERA

The present concern over the consequences of a weakening or even possible extinction, of Earth's atmospheric ozone shield due to pollutants dissipated into it by certain high-flying aircraft such as the SST or by fluorocarbon propellents such as those used in some aerosol cans would appear to be well-founded according to scientists with the National Oceanic and Atmospheric Administration (NOAA) and the National Center for Atmospheric Research (NCAR) of the United States.

It seems Earth has experienced in the past considerable losses in the capacity of its ozone shield to keep deadly ultraviolet radiation from reaching surface regions, disrupting—and in some cases, destroying—life functions of whole species of plants and animal life. In fact, the biological consequences of a weakened atmospheric ozone shield may be legible in the fossil records of events occurring hundreds of thousands of years ago.

About 700,000 years ago, Earth's magnetic field almost disappeared as it decayed toward a reversal of polarity, a phenomenon which appears to happen every few hundred thousand years. A millennium or two later, the reversed magnetic field regained its normal strength, but it was already too late for some marine forms of life which disappeared from the scene.

Drs. George C. Reid and I. S. A. Isaksen, of NOAA's Aeronomy Laboratory, have advanced a plausible mechanism for this puzzling "faunal extinction" during geomagnetic polarity reversals. It is a celestial triple play, in which the weak magnetic field, large solar flares, and chemical reactions in the high atmosphere combine to destroy the stratospheric ozone layer, admitting the Sun's hard ultraviolet radiation into inhabited areas.

According to their report, it is possible that major ozone depletions have occurred in the distant past, affecting the development of life as we know it.

Timing of the last magnetic polarity reversal is based on the ancient magnetic fields "frozen" in sedimentary deposits beneath the ocean floor, recovered by deep ocean cores which have also offered evidence that some species of marine microorganisms disappeared during the magnetic reversal. Some scientists believe that evolutionary leaps through mutation may have also accompanied past reversals of the geomagnetic field, when the disappearance of some species provided a biological vacuum which mutant species quickly filled.

The mechanism proposed by the NOAA and NCAR scientists is compelling. It begins with Earth's magnetic field de-

clining toward its periodic polarity reversal. Normally, geomagnetic field lines would deflect incoming energetic particles from the Sun toward Earth's magnetic poles, but near the time of the polarity reversal our geomagnetic guard is down. Large solar flares occurring during the thousand-year interval of the reversal would shower Earth with solar protons of energies ranging from 10,000 to a 1,000 million electron-volts. Without a strong magnetic field to deflect them poleward, the particles would bombard virtually the entire planet.

Still, Earth's second line of defense, the stratospheric ozone layer that blocks the Sun's biologically damaging ultraviolet radiation, would be intact . . . but not for long.

The researchers conclude that energetic solar particles would set off a chain of chemical reactions in the high stratosphere which would produce large quantities of nitric oxide, a chemical which destroys ozone and remains without changing for an extremely long time, continuously affecting the atmosphere. Normally, the geomagnetic field's lines of force restrict nitric oxide production due to solar activity, to high geomagnetic latitudes. But with the field nearly gone, production would occur over much of the planet, perhaps reducing the ozone layer by as much as fifty percent.

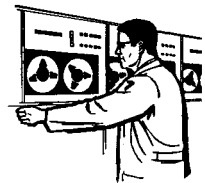
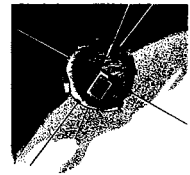
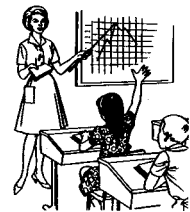
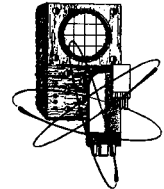
Thus weakened, the ozone shield would admit the Sun's strong ultraviolet rays, allowing exposures that could be higher than normal by as much as 160 percent. Biological species evolved over the preceding several million years of geomagnetic stability might be unable to survive the harsher ultraviolet environment, being replaced by others with more adaptability. This, in turn would cause damage and changes to food chains and ecological cycles, affecting, in turn, higher forms of life.

Of course, unless we do something now to reduce the ozone shield, there is not much of a chance for it to happen due to natural causes. It is estimated that, at the present rate of decay, our geomagnetic field will next reverse itself between the fortieth and fiftieth centuries, leaving us for perhaps as much as two thousand years with practically no magnetic field, maybe taking with it a few forms of life and giving others a chance to appear.

This is certainly something we do not have to worry about yet, at least 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

Timeless Playwright

American playwright and novelist Thornton Wilder was born in Madison, Wisconsin, in 1897. When he was nine years old his father was appointed as the first Consul General to Hong Kong. Part of the first year of his father's term was spent attending a German school. Later, when he rejoined his family in Shanghai (his father's next appointment), Thornton spent a year in an English boarding school in Cheefoo. During the years in China he spent his time traveling and preparing to return to the United States to finish his studies. He completed his education by attending stateside Oberlin College and later (1920) received an A.B. degree from Yale and a M.A. degree (1926) from Princeton.

Mr. Wilder's first novel, *The Cabala*, appeared in 1926. Late in 1927 he published his classic *The Bridge of San Luis Rey* which received the 1928 Pulitzer Prize and brought him international acclaim as a novelist. He followed these efforts with several other novels and two volumes of short plays. In 1938 his play *Our Town* won the Pulitzer Prize, as did *The Skin of Our Teeth* in 1942. *The Matchmaker*, a rewritten version of an earlier play entitled *The Merchant of Yonkers*, has enjoyed enormous success as a play, a motion picture, and as a musical comedy entitled *Hello Dolly!*. Another play, not published or produced in the United States, was presented at the Edinburgh Festival in 1955 under the title *A Life in the Sun*, and was the basis for an opera of the same name.

In addition to his writing, Wilder was a scholar of the works of the classic Spanish dramatist Lope de Vega and he worked extensively on the dating of de Vega's plays. He also studied and admired the more contemporary works of James Joyce and Gertrude Stein, using them as the subjects of many written works and lectures.

As a member of the American Academy of Arts and Letters, Mr. Wilder was the recipient of the Gold Medal for Fiction in 1952 and the Presidential Medal of Freedom in 1963. In 1965 he became the first recipient of the National Medal for Literature which was presented to him in a White House ceremony.

Mr. Wilder contributed much to the field of contemporary writing. In *The Bridge of San Luis Rey* he examined the interrelationships between character, fate, and chance while probing the lives of five persons who die in the collapse of a Peruvian footbridge. In his plays Wilder pioneered the abandonment of the customary notions of time and space as presented in theatre. His stories evolve through the lives of several generations simultaneously and survey man's capacity to survive everything, even his own folly. Thornton Wilder passed through transition in December, 1975, leaving a legacy of change and progress for contemporary novelists and playwrights.

—NSR

