

Rosicrucian Digest

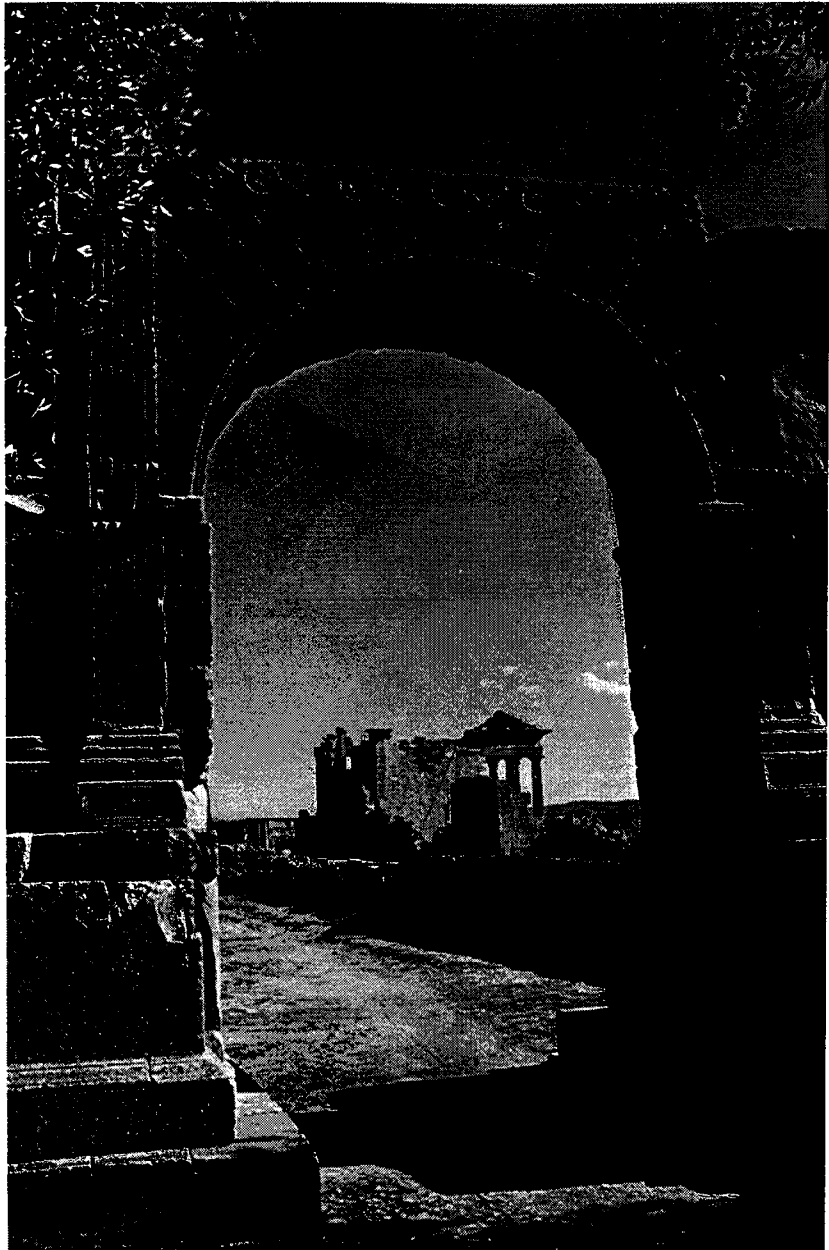
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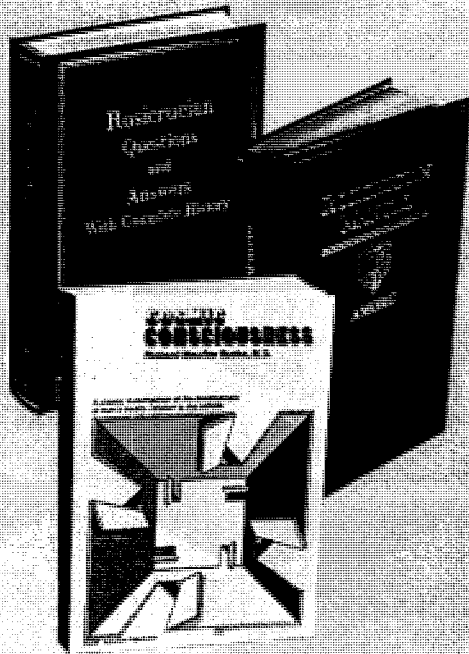
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Robin M. Thompson, Editor

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The Rosicrucian Research Library in Rosicrucian Park is situated in surroundings that are reminiscent of ancient Egypt. We see the entrance to the Library which houses thousands of volumes on the arts, sciences, philosophy and mysticism. Above the entrance is the relief of an ancient Egyptian scribe. Along the approach may be seen an extensive growth of papyrus which even now is becoming relatively scarce in Egypt.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

SELF-AWARENESS—WHAT IS IT?

THERE CAN BE no unity of thought or action without common understanding. In fact, for real common understanding, there must be an exchange of related ideas. For example, if one speaks of the Sun or the Moon, these words must have a generally accepted meaning. If not, there can be no meeting of the minds with regard to them.

The ideas which we express to others are based on two common factors. First, we each must have some knowledge of the word meanings; simply, when we say *apple* to someone, we presume that the other person will recall an image similar to ours. Second, certain ideas or concepts represent general qualities only; in other words, no one particular thing depicts them. For example, such words as *direction*, *control*, and *thought* are ideas which are only the result of mental reasoning and imagination. As such they are not concrete things. We call them *abstract* ideas. Abstract ideas are but terms to which we attribute our personal interpretation.

The use of abstract ideas can be detrimental to us at times. These ideas may become words that are used commonly and habitually. Often they fit easily into our everyday language, even becoming quite popular. Therefore, when we use them we know that others will draw some personal meaning from them. On the other hand, do we ourselves actually know their meaning? Can we explain the abstract terms that we commonly speak and write? We adopt such terms as the language of the day but without any personal, intimate understanding of them.

Today we see a sudden flare of interest in metaphysics and so-called esotericism.

The terminology used is often nothing more than platitudes and cliches; that is, the words become part of the common vernacular. On the other hand these words do have a traditional and profound meaning which is unfortunately lost to most of those who speak them. Just to utter words and presume understanding leads to confusion and futility. One of the words profusely used today by the devotees of esotericism is *awareness*. Awareness is said to represent a particular goal that these persons wish to attain. But what is the psychological and mystical significance of the word *awareness*? How should awareness be applied? What results should be expected of it?

Response to Stimuli

In the broadest sense we can say that awareness is consciousness. It is a realization of stimuli acting upon or arousing the consciousness. If we probe a simple organism, we may see it recoil. Likewise, if we touch the stems or petals of some plants, we observe that they withdraw. All of this is a response of consciousness to stimuli. But certainly when we speak of awareness we mean something more than this!

In man, and some of the higher animals, something other than mere response is associated with awareness. That is, mental qualities are related to awareness. Each experience that we have is accompanied by notions of time and space. In other words, each sensation is thought to have its origin at a certain location. We say that its cause existed here or there. Further, we say that the sensation occurs now, or if we recall it, it is of the past. An itch is certainly occurring both here and now. A sound may occur now, but

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it can have originated at a distant time and place.

Another very important quality is associated with awareness; namely, the duality of experience. We think of things as being separate, that is, as being apart from us. Succinctly, we *are* on the one hand; on the other hand, there is that which is *not* us.

This duality of awareness engenders the notion of the personality—the “I,” the ego. We have the realization that we are a separate entity. In comparison with our entity all else is external, that is, it consists of the many. However, in awareness there also exists a relationship between our personal entity and the external world. We adjudge one as being superior to the other, and we generally consider our own entity to be the superior one. We do not think of our superiority as a greater magnitude or a greater quantity than the outside world; rather, we are superior because we give the reality which we experience a meaning, a significance. We think of externality, for example, as that which either serves or hinders us. It seems either to add to or detract from our personal being.

We can never be conscious of anything without also being conscious of self. We always *know that we know*, because whatever we experience, we know that the self, the “I,” the ego, is realizing it. The external world exists to us only by virtue of our being able to compare it with our realization of self.

Could we be aware of self even if all our sense impressions were suppressed? If they were, we would continue to have ideas of recollection. Further, we could still imagine and be able to form new ideas from our past experiences. Even if our bodily sensations did not exist, we would still have the awareness of self.

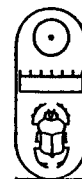
Consequently, the consciousness of self is distinct from all other experiences. Awareness of self is unique because it is unlike any of our sense qualities. Self is not our common sensation of feeling. When one is paralyzed and without feeling, he still has awareness of self. If one cannot see, taste, or smell, and if consciousness is not otherwise destroyed, self-awareness still exists. In other words, self cannot be defined by any of the qualities which we attribute to our other states of consciousness.

There is, however, a very particular characteristic of self: We are conscious of the fact that we are conscious. Ordinarily we say we cannot be conscious without being conscious of something, but when we are aware of self the consciousness is only conscious of itself. In man and to some degree in the lower animals, consciousness functions in two parts. It can seemingly so divide as to stand apart from itself. Simply, consciousness can realize just its own nature. This phenomenon, then, is the awareness of self.

Primary Consciousness

What explanation or what theory can we offer for this other aspect of consciousness? One concept can be that man has an organ that functions as a second brain. Quite probably this second brain is one of the endocrine glands, as for example the pituitary, pineal, thyroid, or hypothalamus. We call these glands *psychic centers* because they regulate certain psychic functions as the involuntary actions of our body, our respiration, digestion, and circulation. The psychic centers also play a prominent part in our emotions. The consciousness of these psychic centers can function even if the cerebrum, the most important part of the brain, is damaged. Therefore, this psychic consciousness is our primary, our *fundamental consciousness*. It is immanent in the very phenomenon of life itself. In an organism like man, the brain is complex enough for its consciousness to realize the other primary consciousness. Simply, we become conscious of our other brain (the psychic centers) and its psychic consciousness. The realization of this psychic consciousness is our self-awareness.

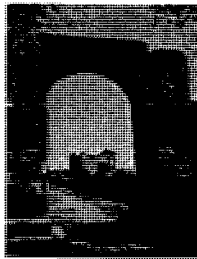
What is the advantage in concentrating upon this self-awareness? This primary psychic consciousness is the archive, the storehouse of human evolution. In the vital force and consciousness of the genes which the psychic centers regulate is the memory of man's upward climb. They contain the fundamental lessons of life's struggles from one lesser level of existence to another. Therefore, this primary psychic consciousness embraces impressions which are not just of the now or present existence; rather, it includes impressions



of untold past generations which have molded us as we are.

This deep awareness of self contains memory of faculties which are now dormant. It provides a realization of our personal being beyond that which we can objectively experience. In contacting this deeper awareness we are not contacting particulars or things—we are experiencing the very essence of cosmic phenomena. Such is an awareness, an experience which the brain consciousness and the sense organs alone cannot provide.

This awareness, therefore, makes possible a greater perspective of our personal existence. By means of it we may peer into the infinity of our inner being as well as into the external world. We come to experience refined emotions and sentiments which have a strong impact on our intellect. This awareness strengthens and awakens our talents. True self-awareness develops an expanded self, making for greater achievements in our personal lives. It is understandable that the more we are aware of self, the more it can be applied to living. △



Cover Visible through this portal are the ruins of Dougga, Tunisia—an ancient city containing many splendid architectural remnants from Roman times. Dougga became a prosperous colony after Caesar's annexation of Numidian territories in 46 B.C. Most of the surviving monuments were built in the second and third centuries A.D. A few of the several ruins to be seen consist of the Temple of Saturn and the incomparable temple built by Marcus Aurelius in A.D. 167 in honor of Jupiter, Juno, and Minerva. These are said to be among the finest Roman structures in North Africa.

(Photo by AMORC)

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian 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 of 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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The Expression of Life

*Thoughts on
the nature of life force*

by Cecil A. Poole, F. R. C.

IT IS PROBABLY TRUE that the materialist and the idealist both agree that life is an invisible or intangible expression taking place in a physical structure. The living animal or plant is a physical entity. It is made of the same materials that are found elsewhere on this planet Earth. We can analyze our own physical structure just as we can analyze any physical thing. The Earth itself, the rock or other matter that composes it, the pieces of furniture in a room, or any inanimate object are objects that can be broken down into their chemical structure.

The same applies to the body, the human body, the animal body, or the body of a living plant. The difference is that within the body of a living thing there is an intangible force causing that particular body, that particular chemical composition to act and react to its environment and to be different from what we classify as an inanimate object or entity.

While there are differences of opinion on the part of the materialist and the idealist as to what constitutes the difference between the living and the nonliving physical entity, there is agreement on the entity itself. The question concerning the nature of the life force is the only basic difference between these two philosophical areas. The idealist claims

that the life force comes from without, from a source of life regardless of what we call it, and that it is incarnated or becomes an intimate part of a physical structure and animates it to be an intelligent or at least a living being.

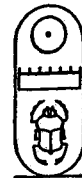
The materialist will not concede that particular fact. Rather, he believes that a living entity is simply a continuation of the complex structure that is of a physical composition. The materialist therefore would probably say that life as an expression in a physical form is simply a continuation of a chemical structure itself.

It is of course reasonable that we judge all life by our experience, and our experience has been to connect in our minds the existence of life with the physical world in which we live and have complete familiarity. Our lives have been closely related to the Earth. We live on the Earth. Most of what we deal with is of the Earth. The physical composition of the Earth is expressed in all that we touch or see or feel or even hear. Consequently, it is almost inconceivable for us to think of life as not being expressed in this physical medium.

Recently space exploration has been used to expand our concept of the universe. Efforts have been made to determine whether life as we know it exists



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elsewhere besides on this one small planet. So far, experiments have not located any life. Through the experiments of a controlled satellite landing on the planet Mars, for example, scientists have examined portions of that planet's surface and have found no indication of life in the sense that we are familiar with it. This means that as far as we know at this time there is no physical combination that is animated by a force, a life force that causes that physical entity or portions of an entity to be animated and to be expressing themselves as living things such as we know on Earth.

Other Life Forms

However, another question might be raised in this area. How do we know that life expresses itself in the same way throughout the universe? Is it not possible that life, being an intangible, invisible thing that has not yielded all its secrets either to the materialist or to the idealist, may be an expression that exists in forms of which we have not the slightest idea? Is it necessarily true that finding life enclosed in a physical entity means that life cannot express itself in some other form entirely inconceivable to our physical senses?

Possibly there is life on Mars, life in a form that will not yield to the chemical analysis with which we are familiar on Earth. Even though on that planet similar physical constructions and compositions as those of the Earth have been found, it is barely within the realm of possibility, if not probability, that life may exist in a form that will not yield itself to examination through physical media. Possibly throughout the whole universe there are various manifestations of life, all of which are entirely different from what we find here on Earth.

We might even go so far as to say that life may manifest itself in another form on this planet as well as a form with which we are generally familiar, that is, the human or animal or plant body. We do not even have to go beyond the confines of the planet Earth to find differences in the expression of life. Animal life is considerably different from human life. We do not find within animals the awareness of certain situations as acutely as they exist in the mind of man.

We live greatly dependent upon the area of memory. We think in terms of what has gone before in the hours, weeks, months, and years that we have existed. We also anticipate future time. We have a foreknowledge of the fact that this life in its present physical expression will end, but it is doubtful that animals do more than consider life as a momentary thing. They live from one second to another, not that they necessarily lack memory but their memory is like information stored in the data bank of a great computer. It lies dormant, and only certain situations cause those memories to flash into consciousness and expression.

Man's consciousness is a unique feature of the expression of life in a physical body because we have the ability to analyze, to store knowledge, and to live in anticipation of the use of knowledge. Charlton Ogburn in his comments concerning the consciousness of birds states that it is true that birds build nests and some are very complicated structures. Then he goes on to say, "But that does not mean that they work with a visualization of the finished structure in mind." Instinctively they work a step at a time. They do not see ahead as to what the completed process will be. Man on the other hand lives day to day, constantly anticipating the future and thinking in terms of what he eventually will do or how he intends to react to situations that he anticipates to take place.

Life of Earth, therefore, expresses itself in different levels of consciousness and different levels of experience. If life has varied expressions upon this one planet, is it not logical to assume that in the vast area constituting the universe and continuing on into infinity there may be expressions of life so different and diverse from what we ordinarily experience that it would be impossible for man to conceive of its many possible expressions?

It is probably true that there are different areas of experience in the function of life itself on this Earth. Whatever may be the original cause or source of life, it radiated a force into various forms of expression. When we think of life existing on other planets, we have a tendency to think of it as being something similar to what we know here. There we are probably wrong. Even if we were right,



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even if there were other planets that had evolved in a manner very similar to Earth's, and there were intelligent entities living that would be parallel expressions to human beings on this Earth, it is impossible for us to conceive that within the scope of the whole universe two civilizations have simultaneously reached identical levels.

Other Civilizations

If civilizations exist elsewhere in the universe, some would probably be far ahead of our own and some far behind. The possibility of contacting another civilization that would be at an exact level with ours and therefore have a technology and understanding similar to ours, so that we in turn could understand them and they could understand us, is a possibility so small that it probably becomes an impossibility. There may be other civilizations developing, some far ahead, some far behind our own, but to find two in exactly the same state would be a coincidence beyond the possibility of man's comprehension.

Man should consider life as an expression of a force existing external to himself and the environment of which he is a part. He has evolved on this Earth using its physical composition like a cloak to encompass and hold the life force that

causes him to be a living being. He uses the physical composition of this Earth not only as a medium through which his life can be expressed but as a source of all materials which he manipulates and utilizes for his own satisfaction, advancement, and progress.

The expression of life is a mystery. Even the idealist must concede that while he believes that life is an expression of a higher force external to the entire universe, he cannot define or describe it in exact terminology. What man needs to do is to live through his experience and grasp, as far as it is possible for him to do so, an understanding of the meaning of life and its expression here. Throughout the history of man, which is very short in comparison to the time the universe has existed, he has learned very little insofar as that life expression is concerned. He has learned to use the physical universe in which he finds himself and in many ways he has used it quite satisfactorily, but what he himself is still remains a mystery.

Those who are idealists believe that man is gaining certain knowledge and experience that can be utilized by him when the physical world no longer serves him. One thing we know for certain is that this physical world with which we are so concerned at the moment is



transitory and finite. We know that life ceases to exist at some time in the physical medium with which we are familiar. Therefore, we can conclude that life itself is of a higher value and from a higher source than the physical structure it occupies and that true value is to be found in trying to analyze the expression of life and trying to gain an insight into the being that motivates our physical bodies.

Our inner self, the psychological structure of our being, is all that is of

value. When this life ceases to express itself through a physical medium, the physical medium is worthless, but life will go on. Then possibly we will gain a glimpse that will help us in some future experience to link ourselves properly with the origin of life. In the meantime we should open our minds to realize that we are familiar only with the expression of life as it exists on Earth. That does not mean it cannot exist elsewhere or even here in other and possibly more profound and interesting forms. △



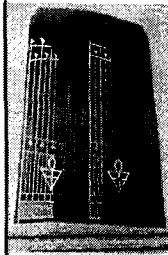
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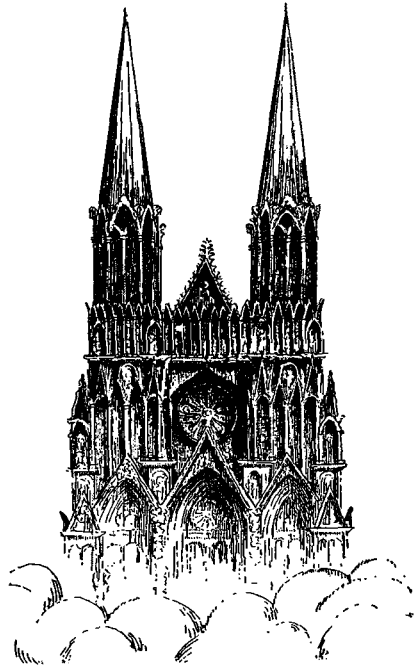
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The Celestial Sanctum

HOW TO BE HAPPY

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

CAN THERE BE any human being who does not want to be happy? Yet, for so many, happiness is a dream or mirage. It is always just beyond reach. The rich seek happiness in power and possession; the poor seek it in money. Some seek happiness in fame; others seek it in health. Happiness is elusive. The nouveau riche soon discover that happiness cannot be bought. Happiness means many things to as many people; still the desire for this magnetic will-o'-the-wisp seems to be in-born in each of us. What is happiness?

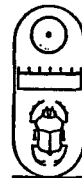
Happiness is defined as the state or quality of being pleased or content. Some prefer to define it as good fortune,

prosperity, or good luck. Accordingly, those who are born into wealth, who inherit a fortune along with social status and power, should then be models of happiness. But every nation or culture has, or has had, its example of a wealthy personality who instead of happiness suffered one disappointment after another, endured ill health, or yearned for one friend not possessed by envy or greed. It is not wrong to want wealth and ease so long as we realize that these are not synonymous with happiness.

Happiness is not a uniform or tangible thing to own. That which may appear to make someone else happy might bring only sadness or misery to us if we could grasp it. There is no way in which another person can impose happiness upon us regardless of his best intentions. The pursuit of happiness for its own sake alone will never bring its realization. This is the common experience for the majority of us. It is one of those subtle applications of the law of AMRA; like love, the more we give it away, the more of it we receive. The Danish philosopher Kierkegaard, claimed, "The door to happiness opens outward."

Many of us seek happiness as though it comes in a box tied with pink ribbon. Some of us seek it as though it were the object of a treasure hunt. We search for it in distant exotic lands, or we expect to find it in the deep solitude of a forest or on the summit of a high mountain. Some of us may hope to find it deep within ourselves after retreating from the world of our fellowman. Many of us have convinced ourselves that it is hidden in precious gold or silver, or even in gems. A few of us assume that it is waiting for us at the gaming tables. But behold! It is most often discovered by those who are not even looking for it! Thoreau realized at Walden Pond that "Man is the artificer of his own happiness." He can find it wherever he creates it.

The reason many of us do not find happiness is that we are trying too hard to manifest our own private happiness. We are so filled with greed, ambition, and anxiety, that we fail to recognize the stuff of happiness when it surrounds us. Sometimes we try too hard and actually prevent happiness from flowing to us. The first step we must learn to take in



the mastery of any worthwhile goal is to relax and be at ease. The constructive forces of the Cosmic are working for us always, but when the muscles and the will are in command, these forces cannot prevail. Bertrand Russell wrote, "To abandon the struggle for private happiness, to expel all eagerness of temporary desire, to burn with passion for eternal things—this is emancipation. . . ." Such is the formula for happiness. Relax and let happiness happen!

Happiness is like a rubber ball on a rubber string. The more we toss it away from ourselves, the more it bounces back to us. Give a simple gift to a poor and helpless child. Watch the child's eyes light up and a rare broad smile come to his face. Then guess who has found the most happiness. Do a small favor for an old, neglected, and forgotten man or woman. When the suppressed tears of joy and appreciation are observed, judge who is happiest. Talk with a small child and listen to his endless questions. Answer them and tell him about some of the wonders and mysteries of the world. Watch the happiness of knowledge manifest, but note our own happiness of service explode within. "The door to happiness opens outward."

There is another approach to happiness. John Stuart Mill wrote, "I have learned to seek my happiness by limiting my desires, rather than in attempting to satisfy them." This is a difficult but profound lesson to learn. The happiness of gratified desire is always fleeting; it can never be permanent. Most of us must experience many disappointments before we begin to realize that there is more happiness in anticipation than can ever be in gratification. Needing so many things, the majority of us look enviously upon those who appear to have everything other people want. Thousands of people on earth have great wealth, or even modest wealth. But wealth is not "everything!" It is doubtful that there are those who actually *have* everything. Surely anyone who literally had everything would be miserable, for such a person could find nothing to wish or hope for next. From the time we were small children wishing and hoping for a new toy, until we had matured, reaching our prime of life, we have been sustained by our dreams of promotions in our jobs,

attainment of high office, fulfillment as a marriage partner and as beloved parents. Anticipation of the next progressive step has provided our happiness.

It has been said that the great essentials of happiness are something to do, someone to love, and something to hope for. This is a great thought and should be remembered and applied by everyone who is seeking happiness. Busy people are usually happy people for they do not have time to observe and dwell on the negative conditions that preoccupy others. Those who love everything and everybody are the happy people for they thrive on the happiness that is constantly returned to them. To hope for or dream about a better tomorrow is to create with anticipation the pattern for the happiness of tomorrow.

"Supreme happiness consists in self-content," Rousseau said. Self-content is peace; peace of body, mind, and soul. It is the Peace Profound to which all Rosicrucians aspire. Self-content does not require that we have everything we desire but rather that we desire only what we have. The craving to possess is the source of much human misery. As a word, *possess* has its roots in Latin words meaning to sit as Master; to desire, to need, and to demand all! But man comes to earth possessing nothing; he leaves possessing nothing. If he has tranquility of mind, he may possess nothing but he has discovered how to be happy.



The Celestial Sanctum

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

In Memoriam

TIME does not diminish the value of great deeds and accomplishments. Certainly those of Mlle. Jeanne Guesdon, S. R. C., Grand Master Emeritus of France, have lived on after her and increased in importance to AMORC. Tuesday, March 29, 1955, was the occasion of her transition. It was an event regretted by numerous Rosicrucians in her native France and elsewhere.

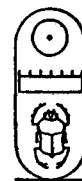
Jeanne Guesdon was one of those persons whose unique talents and experiences are so coordinated with their work in life that there is every indication that their mission was cosmically ordained. She acquired an excellent administrative training and experience early in life. Born in France, February 10, 1884, she subsequently sojourned in London, learning English proficiently. Later she assumed an executive position in Havana, Cuba, which afforded her an opportunity, during a period of several years, to master the Spanish language.

A fascination for esoteric teachings and mystical literature resulted in Mlle. Guesdon's contacting the Rosicrucian Order, to the studies of which she devoted herself ardently. Her Rosicrucian affiliation brought her to the portals of many of the traditional initiatic orders of Europe. In these bodies she won honors as an officer. In this capacity, she became *liaison* officer for the former Emperor of AMORC, Dr. H. Spencer Lewis, transmitting official documents from him to the affiliated orders and often acting as his special interpreter when he was in Europe. Dr. H. Spencer Lewis had the utmost admiration for the integrity, ingenuity, and enlightenment of Soror Guesdon.

In accordance with Dr. H. Spencer Lewis' plans for AMORC, Mlle. Guesdon, in collaboration with the present Emperor, Ralph M. Lewis, organized the modern version of AMORC in France. Thus the light of the Rosicrucian Order in America, having been received from France originally, was reflected back to the land from which it had directly come. Immediately following World War II, Mlle. Guesdon undertook the tremendous task of the translation of all the Rosicrucian teachings as are now issued in the French language. In addition, she directed the necessary construction of the first administrative buildings, the formation of correspondence departments, the issuance of the French magazine *Rose-Croix*, and numerous functions related to the extensive work of the Order. It was her dream that Dr. Lewis' wish be fulfilled, and she was cosmically supported in every way to lay the sound foundation that now exists in France.

Mlle. Guesdon had recommended to the Emperor, Ralph Lewis, that a young French member of the Order be appointed as her assistant in the growing activity of AMORC France. This most capable person was Frater Raymond Bernard, now Grand Master of AMORC for the French-speaking countries. That her recommendation indicates wisdom and foresight is most evident by the vast growth of AMORC in Frater Bernard's jurisdiction due to his competent direction and devotion. A reference to the Directory of subordinate bodies that appears in the February and August issues of the *Rosicrucian Digest* reveals the large numbers of Lodges, Chapters, and Pronaoi that have been added during Frater Bernard's administration.

However, we must still pay homage to the vision and great work of Soror Jeanne Guesdon. Peace Profound, Soror Jeanne Guesdon!



Flying Spiders

Nature's First Balloonists

by Ernest V. Cooper, F. R. C.

WITH WORLD ATTENTION focussed on flying, jet planes, trips to the Moon and Mars, it seems fitting and only fair that some tribute be paid to nature's first balloonists, the little aeronautic flying spiders. With a leg-spread ranging in size from a pinhead to a silver dollar, these tiny wingless *Arachnida*, long before modern man even learned how to fly, were landing and taking off from the surface of every oceanic island, or land area on Earth! Before Lindberg crossed the Pacific, these little pioneers had soared over on jet streams at speeds of 480 km per hour (300 m.p.h.) or better. Long before da Vinci, the Wright Brothers, and Sputnik—millions of years prior to such modern achievements—these ubiquitous *Arachnida* were ascending to heights of sixteen kilometers (ten miles) or more, making transoceanic flights and circumnavigating our globe!

Fantasy? No. Fact? Yes, although few of us, even today, are acquainted with the exploits and history of these enterprising pilots. Long ago they were crabs living in the water. As land emerged from water, they, along with certain other marine life, crawled out upon the land in search of food. As years went by and the crabs became adapted to their new mode of living, they changed water propulsion organs into gossamer-producing spinnerets and took to spinning webs in which to trap their prey. When, or how they first learned to fly *without wings*, is problematical—probably by spraying too much gossamer at passing overhead prey?

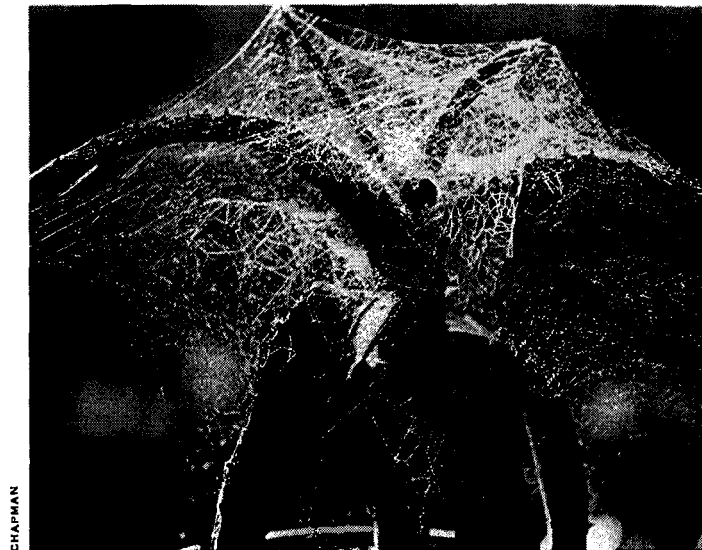
Why is so little known about flying spiders? First, because we dislike looking toward the sun—a *must* if one is to see them—and second, because of their small size and timidity. When chancing to descend upon humans, which happens hourly, they immediately drop to earth and hide, leaving city-dweller, Bedouin, Eskimo, or sailor wiping silk from his face, but giving little or no further thought to the matter. Most of the “gnats” we get in our eyes are actually spiders.

Naturalists have not entirely overlooked these spiders. Jean Henri Fabre (1823-1915) observed that, “newly-hatched garden spiders ballooned to new locations.” Charles Darwin in *The Voyage of the Beagle*, wrote, “The ship was sixty miles distant from land, in the direction of a steady, but light, breeze. Vast numbers of a small spider, about one-tenth of an inch in length, and of a dull red color, were attached to the webs. There must have been, I should suppose, some thousands on the ship.”

In *American Spiders*, William J. Dersch writes, “In 1918, J. M. Emerton studied the aerial fauna in Massachusetts and listed sixty-nine species which took to the air during the days of his observation. A considerable number of these spiders were fully mature. It is now well known that this curious activity is not confined to spiderlings just emerging from their egg sacs.”

And finally, a brief quote from *The Sea Around Us*, by Rachel Carson: “Before man entered it in his machines, the air above was a place of congested traffic. Thousands of feet above the earth, the air is crowded with living creatures, drifting, flying, gliding, ballooning, or involuntarily swirling along on the high winds. Spiders have been captured nearly three miles above the earth's surface.”

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Succulent with Spider Webs

To "take off" the spider uses two methods. The most commonly used method consists of the spider upending its spinnerets and forcibly ejecting a strand of silk. This "strand," when observed under a magnifying glass, is actually composed of several cohesively held threads which, upon exposure to air, immediately harden into silk. At an altitude of nine meters (thirty feet) or more, the threads separate at the top, in umbrella-like fashion, lifting the spider from its perch. Before arising, however, in order to prevent being dragged along over the ground, the spider attaches a guy rope to the support upon which it stands. All flying spiders using this method use guy ropes. These are the silken streamers we see flying from housetops, fenceposts, and treetops when we look toward the rising or setting sun.

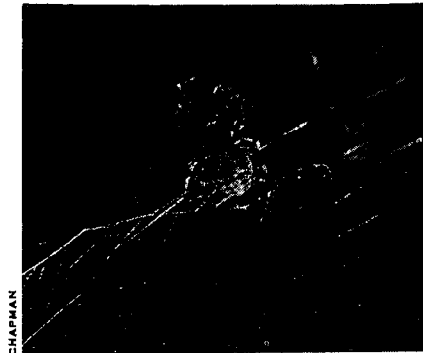
Wind Power

In method number two, the spider spins a ground web and then carries it aloft! Climbing to the top of a flower and using wind for motive power, the spider projects a silken strand. Holding and guiding it by one leg, the spider

attaches the strand to a daisy 1.8 meters (six feet) away. Then, with the speed of a sewing machine, it winds up the slack until, under its nimble leg, a tiny white ball appears and the strand becomes taut. Swinging underneath, the spider scuttles swiftly over to the daisy and adjusts the strand's end, so that later it can be pulled free. After that, "hand over hand," it swings back to the center of its web.

Here, the spider patiently awaits each change of air current and duplicates the above performance by spinning strands north, south, east, and west until, thirty minutes later, a large wheel-like web appears. From the hub the spider now slowly revolves and lavishly sprays gossamer over the spokes until its circular, 3.6-meter (12-foot) web is completed. Then, upending its spinnerets, the spider projects a balloon that lifts it from its web. However, at an altitude of 1.8 meters (6 feet) this little pilot comes to an abrupt halt and one notes that whereas the overhead balloon is pulling and tugging at the pilot, the pilot is likewise yanking away at his ground web, to which it is attached by a strong strand. Harder





and harder pulls the balloon, stronger and stronger yanks the pilot until, abruptly each webbed anchor is jerked free and away soars spider, web and all, into the open blue.

These ground webs are sometimes built directly under swarms of dancing, mating insects, often trapping a meal right at the moment of take-off. However, even so, the spider still has to run the gauntlet of hungry sparrows, hummingbirds, dragonflies, swifts, and swallows.

Lulls

Both spiders and light airplanes are at the mercy of downdrafts, with this exception: the plane is often demolished, while the spider simply begins all over again. The spiders' greatest enemy is a *lull*, an atmospheric condition when there is scarcely a breath of air. When this occurs, though rarely, flying spiders are forced to make an eight-point landing on whatever happens to be below.

On one such occasion, in West Palm Beach, Florida, a lull resulted in literally thousands upon thousands of spiders, many from other countries, settling upon the city. On one of the bridges linking West Palm Beach with Palm Beach, thousands of these earthbound pilots had climbed upon and onto the bridge's cement rails. Every conceivable size and color was there, each vainly striving to project a strand, while below, in the salt waters, hundreds were being gobbled up by small fry. Later, with the arrival of a breeze, it was interesting to watch the survivors' v-shaped course through the water until enough speed was attained, giving

enough overhead pull, and up and away they soared.

Occasionally, ballooning spiders encounter a dust storm. Dust adheres to the strands, causing them to become heavier-than-air and bringing them to earth. Such events invariably produce much astonishment and speculation—the dust-coated webs, for miles around, now being quite visible and easy to see.

In *American Spiders*, Gertsch says that attempts have been made to count the number of spiders per land acre. "On Barro Colorado Island in the Canal Zone, the number was estimated to be 2,200,000,000,000. This is at the rate of 264,000 per acre."

This report, while impressive, cannot be considered as attesting their *actual* number, as *air-borne spiders* were not counted. According to *The World Book Encyclopedia* "spider silk is elastic and strong—three times as strong as steel of the same dimensions. A rope of spider's silk one inch thick would hold up seventy-four tons. It would be three times as strong as a one-inch rope made of iron." Any of us can prove this silk's *elasticity*. The next time you water your flowers with a garden hose and notice a strand of spider's silk stretching from flower to flower, direct the stream of water upon it. The strand will jump about, stretch and sag, but break? Never! That is, if it is not too old.

Flying spiders may best be observed just before sunset. Go out on your lawn and look toward the horizon in the direction of the setting sun. Use a fringe of trees or a house as a background. Against this background and in the resultant sun haze you will begin to perceive scores of ascending and descending spiders with their webs. Not only spiders, but many species of insects come to view which, without this special setting, remain invisible to normal sight.

Most all thin spiders fly. By capturing one and holding it overhead, you will see it dangle, send out a balloon, and leave you holding only its guylines. If frightened, it will simply drop to earth and hide. Or, wait until one of these spiders is 10 or 15 feet in the air, then grasp its guy rope and begin pulling the spider back to earth. You will be amazed at the amount of force it will require. However, a foot

from your head, it will sever the strand and parachute to safety.

Strong updrafts lift ballooning spiders into our fast-moving jet streams. Many, of course, lose their webs, but these are no longer needed as the spiders seemingly have an inexhaustible supply of gossamer and can cope with most emergencies once they have run the gauntlet of birds. They secure passing food by simply spraying silk over insects and then roping them in, cowboy-style. It has been said that if all of the insects in the world could be placed upon a scale and weighed, they would weigh *three times* as much as all of mankind. Think of the debt we owe these little predators!

In his book, *Between Heaven and Earth*, Clyde Orr, Jr. attests to the force of these updrafts: "On more than one occasion pilots [human] have bailed out of crippled planes, only to be carried up

instead of down. On at least one occasion the pilot was carried to such an altitude that his hands and feet froze."

Spiders also fly at night, which is understandable, considering that most of their enemies are asleep. They and their webs may be seen in automobile lights, drive-in theaters, and street lights.

While man is dependent on gas-filled balloons, jet planes, and other costly items to enable him to leave the surface of the Earth, the spider requires only two things, both *free*: food and air; food being converted into gossamer and air into motive power. The spider flies in order to eat, and eats in order to fly and, as we watch it, high overhead, weaving back and forth among mosquitoes, gnats, flies, and other spider dainties, we are forced to pay tribute to its ingenuity and daring. Here, indeed, is nature's *first* balloonist, tiny master of the air! △

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

April: Hua Kuo-feng, Chairman of Communist Party, People's Republic of China, is the personality for the month of April.

The code word is NEO.

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



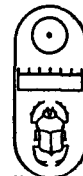
JOSÉ LÓPEZ PORTILLO

June: José López Portillo, President, Mexico, will be the personality for June.

The code word will be POLL.



HUA KUO-FENG



The Mystic Veil

A study of the mystic experience

by William R. Bittner, Jr.

THE RENOWNED PSYCHOLOGIST and author, William James, states in his book, *Varieties of Religious Experience*,¹

“Our normal consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lies potential forms of consciousness entirely different.”

One of those different forms of consciousness suggested here by James is that of mystical consciousness.

At birth we are all a small living bundle of perceptivity, totally engrossed in our environment as a whole and void of any sense of distinction between ourselves and the world about us. However, through extensive use of our developing senses during early maturation, we each gradually grow to regard ourselves as a perceiver, an entity entirely separate from the world which we perceive. Similarly, we inevitably deduce that each object which we encounter also possesses a distinct existence entirely of its own, which collectively comprises a diversified reality. Consequently, this natural unitary sense which we once possessed at birth is eventually succeeded by that concept commonly referred to as “self.” Thus through continual development of our personality or ego, we construct a pseudo-shell which grows ever thicker in severing us from the total reality of which we were once an integral part.

Accompanying our awareness of the world, as acquired through the senses, we become further familiarized with our surroundings through use of the intellect. We are gradually educated to consider that for each existing object we perceive, there also exists an appropriate label. Eventually we come both to speak and think of each individual entity in terms of its proper definition. Therefore, just as the world appears pink when viewed through pink-tinted glass, so the world appears to us as we are surely taught to see it through the veil of our minds.

Perhaps the use of an example here would assist in a more adequate explanation of what is meant by “veil of the mind.” If a blossoming flower were placed before two separate people, the one a scientist and the other an artist, each would view the flower in terms familiar to his own particular way of thinking. Where the one would respond to the blossom with its Latin or botanical name, as having a certain cellular structure and performing various physical functions characteristic of its particular species, the other may reply as to its color variation, the flower’s symmetry, and the inspirational qualities which the flower may possess.

The point of importance here lies not in the differential analyses of the two answers, but rather in the reasons as to why two individuals would respond in totally different manners when in effect they are both viewing the exact same blossom. This then returns us to the original reference pertaining to the veil of the mind. For throughout our ever-growing life experiences, whether acquired through the senses or learned by means of the intellect, our minds develop into a mental veil. It is our ob-

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¹James, William, *The Varieties of Religious Experience*, New York, 1958, p. 298.

ervation through this mental veil which plays a significantly influential role as to exactly how we view the world around us.

So far, mention has been made of only ordinary or of "our normal consciousness, rational consciousness as we call it." The point of departure must be determined as to where the mystic detours in pursuit of "potential forms of consciousness entirely different." Since antiquity, the ancient mystics have warned against certain knowledge attained through perception of senses and combined with the illusions of the intellect—inspiring the Hindu exclamation, "All is *maya* (illusion)." This of course must not be taken literally to mean that the material world around us does not actually exist; but rather that the objects of our perception are not always as they appear to be. To better enhance the understanding of such a statement, it would be of benefit to explore a concept of extreme importance to mystical thinking: the concept of change.

One true milestone in mystical revelation is enlightenment to the fact that all things are in continual transition. Regardless of what their present state of appearance may be, whether solid, liquid, or gas, it is nevertheless a temporary condition. In fact, the only constant condition of which we can be absolutely certain is that of constant change. Of course, at first glance this concept of constant change appears paradoxical. However, through further reasoning, its logic shall soon come to light.

Continuous Cycles

It is extremely important that another notion accompany this realization regarding the incessant transformation of things: that notion being that this constant condition of change is not carried on randomly, but rather in continuous cycles. An example incorporating the various states of change cited would be one concerning the cycles of water. In the low temperatures of evening, the freezing rain which falls turns into a solid sheet of ice upon the ground. Come morning, the warming rays of the sun melt the ice into the thin air. At this point the average person, mistakenly judging by appearances, might consider the water to

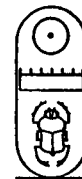


CHAPMAN

have reached its final stage of dissolution. But to those who are aware of the eternal cycle of change, what often appears to the eye as an ending is in essence seen in the mind's eye as a new beginning. For as the water evaporates, it actually rises toward the heavens to form new clouds which once more shall relinquish rain.

Another reason for the mystical consideration of all as being illusion arises from the inherent difficulty of defining objects of change. For the mystic to consider that one has captured the true inner essence of something merely because a convenient label has been attached to its surface is as absurd as it is misleading. The eighteenth century German philosopher, Immanuel Kant, had incessantly forewarned us of the fact that we tend to mistake the assigned label or definition of an object for the object itself. Therefore, it had become a general contention among the mystically-minded of old that if knowledge of the true and actual reality were ever to become known, the intellect must first be transcended. If, however, the means to ordinary consciousness, namely the senses and intellect, are not the correct course to our desired destination, but merely detours, then the question arises as to which is the proper path to be pursued?

It is only after every possible external path has been vainly pursued that the frustrated pilgrim then finds the true elusive passage by simply turning his vision inward. "The kingdom of God



cometh not with observation: Neither shall they say, Lo here; or, lo there, for, behold, the kingdom of God is within you." (*Luke 17: 20-1*) This statement attributed to Jesus, the Christ, exemplifies the true source of all mystical insight; for we ourselves are the direct link with the knowledge of the Divine Reality which we so desire. The actual key capable of unlocking the doors to all eternal wisdom is our own mind, herein considered as the mystic veil.

The exact same influential role which the mind plays in the development of ordinary consciousness is evidently present in mystical consciousness as well; however, with one significant difference. As once written by the nineteenth century English mystic, William Blake, "The doors of the perceptions must first be cleansed for everything to appear as it really is, infinite."² In other words, we must first cleanse the veil of our minds of all preconceived social cognizance, which clouds our eyes from seeing with clear and understanding vision the single reality from which all else is derived. This, of course, is not to suggest that we simply abandon all acquired knowledge previously learned, but rather that all such knowledge, as attained through the intellect, should be placed in its proper perspective.

Child's Vision

In our gradual gain toward intellectual maturity, we lose what was once the innate awareness of infancy. We must therefore endeavor to revert our vision so that we may once again perceive things as though through the eyes of a child, thus regaining that natural unitary sense which was once ours at birth. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." (*Luke 18: 17*) For only through the undifferentiated vision of a child could that blossom, intellectually perceived as being a separate entity possessing individual characteristics, now be intuitively known to share in the essence of this unified reality to which we ourselves belong. That sense of separation which we

²Winski, Norman, *Mysticism for the Millions*, Los Angeles, 1965, p. 44.

experience between ourselves and the world, the distinctions between its constituents and their assigned definitions, all slowly melt together in the realization that they are but mere manifestations of the one indivisible whole.

Enlightenment to this fact is of course the apex of all mystical experience, the potential for which is possessed by us all. Though this experience is initially an instantaneous occurrence often accompanied by a temporary ecstatic sensation, its influential significance upon the life of the initiate is itself timeless. The intuitive knowledge attained induces within the adept a feeling of certitude, completely irrefutable by any rational argument or logic of the intellect. However, the problem of its conveyance to others is a universal one, for all attempts at explanation have been traditionally made enigmatic by means of metaphor, allegory, paradoxes, symbolism, negativism, and even silence, depending upon the convert's particular cultural influence. This problem, of course, derives from the extreme difficulty of attempting to explain in intellectual terms an experience which is primarily personal and intuitive in nature.

A New Perspective

The climb is by no means an easy one, but the new perspective gained through mental attainment of this higher ground is itself well worth the extended effort. This plane, the world, whose parts were once apparent to us in terms of detail and diversification, is now perceived as a sacred whole. Since the exact same essence is seen to be shared by all existence, any act of aggression is recognized as a personal transgression against oneself. Thus, to the ascetic, each individual action takes on the significance of a holy sacrament. An attitude of complete humility and compassionate consideration is adopted toward each entity, thus embracing the All in the highest form of human emotion—that of infinite love.

Though the experience may essentially extend beyond any adequate verbal explanation, the overt result remains, however, as a living testament to the authenticity of the mystic's actual experience. There is a continual participation on the part of the mystic in what may

be considered an endearingly active worship of life, an amalgamable life to which we all belong. It is for this reason that all mystics throughout time, the world over, have extended an open-armed invitation for each of us to partake in the highest level of human consciousness possible, in that we may perceive this precious unity of existence, the oneness, as viewed through the mystic veil.

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4. Winski, Norman, *Mysticism For the Millions*, Los Angeles, Sherbourne Press, Inc., 1965.

What Pleases You?

We like to select for our readers articles which we feel are of particular interest in various fields, that is, subjects that are related to the purposes and activities of the Rosicrucian Order, AMORC. You can let us know what articles in recent issues you have particularly enjoyed, and your reasons therefore. Also, we would appreciate any comments concerning articles you may not like. It is understood, of course, that in any publication with readers throughout the world, there will be differences of opinion and differences as to what appeals and does not appeal. But your comments will help us in formulating a guideline. Editorially we will have to abide by the majority opinion, of course.

Kindly address your comments directly to the Editor, *Rosicrucian Digest*, Rosicrucian Park, San Jose, California 95191, U. S. A.

ALCHEMISTS THROUGH THE AGES

by
ARTHUR EDWARD WAITE

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REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Seeing with Your Skin, Part II* A Heat Phenomenon?

Prepared by Michael Bukay, M.S.
RCU Research Associate
and
George F. Buletza, Ph.D.
Project Director, Research

THE EYES are not the only organs that can sense light. Electrical responses to light have been recorded in the skin of frogs, rats, guinea pigs, axolotls, and black mollies. Earthworms cringe when light strikes their skin. Even newborn pigeons wearing black hoods show behavioral responses to light.

Sunlight turns man's skin brown and stimulates the formation of vitamin D. In hospitals light is used to treat neonatal jaundice and psoriasis of the skin. At the other extreme, some people are allergic to light. But most of us enjoy sunlight on our skin unless, of course, we turn red and begin to sunburn.

Scientists here at Rose-Croix University and other research institutions are studying another curious interaction between light and skin. The phenomenon is called "eyeless vision" or more commonly "dermo-optic perception" (DOP). Researchers have reported that blindfolded subjects can learn to read print and see colors with their skin.* Much of this work was criticized by mathematician and amateur magician, Martin Gardner, on the grounds that blindfolds do not work and that tests conducted thus far lacked suitable controls to rule out the possibilities for trickery. Gardner pointed out that nose wiggling, smiling, and frowning can produce a tiny aperture on each side of the nose through which light can enter each eye. Gardner advised that before DOP could be taken seriously, stricter research controls needed to be adopted.¹

In consideration of Gardner's criticisms, a light-tight box was designed and constructed in our parapsychology lab-

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*Part I, "Seeing with Your Skin," *Rosicrucian Digest*, November, 1976.

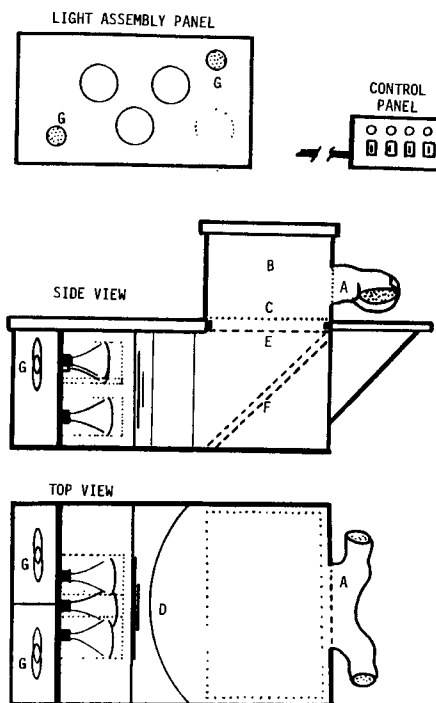
¹M. Gardner, "Dermo-optical Perception: A Peek down the Nose," (1966), *Science*, Vol. 151, No. 3711, pp. 654-657.

oratory to rule out the possibility of "nose-peeking" (see diagram). The subject's hands enter the sensing chamber through light-light sleeves made from a darkroom changing bag (A). In the sensing chamber (B) the hands rest on a plexiglass plate (C). Light from different colored bulbs mounted on the opposite end of the box passes through two light diffusers (D, E) and several heat chambers. The light is reflected 90° by a mirror (F) into the hand sensing chamber. The box is lined inside with aluminum foil. The intensity for each light is controlled by a rheostat and adjusted to a level of 500 foot-candles (f.c.) in the sensing chamber. Two darkroom fans (G) mounted on the light assembly panel cool the light chamber. A separate light control panel is operated by the observer at a position behind, and out of view of, the subject. Silent switches are used to avoid giving the subject conscious or subliminal cues.

Testing

In each of twenty-four trials the subject is presented with four different light conditions. The subject's task was to identify one color consistently, such as red, yellow, blue, or darkness throughout the run of twenty-four trials. The order of light presentation was randomly selected for each trial from a shuffled deck containing the twenty-four possible sequences for presenting four different stimuli. The responses, recorded in code, were evaluated at the end of each run. The data for each category was pooled and tested for statistical significance with the chi square test (a statistical formula for verifying this type of data). Subjects were given several practice trials before scoring began.

In one pilot study six subjects were asked to determine the coolest and warmest color from among red, yellow, blue, and dark random sequences. Each stimulus lasted ten seconds and was followed by a five-second pause before presenting the next light condition. Percent correct response scores were 80, 92, 46, 83, 100, 58, and 58 for identifying darkness (rated coolest by subjects); and 70, 70, 42, 42, 33, and 67 for yellow (rated warmest). The expected score due to chance alone is 25%. The results we observed are significant at P .01 level.*

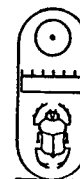


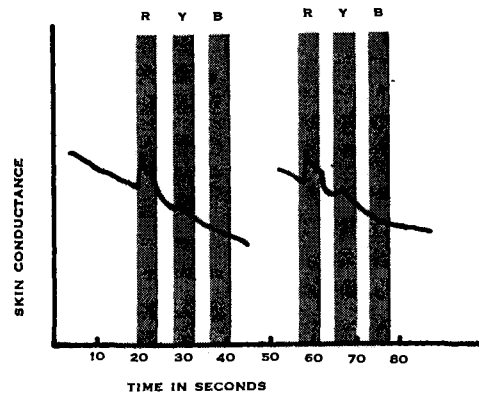
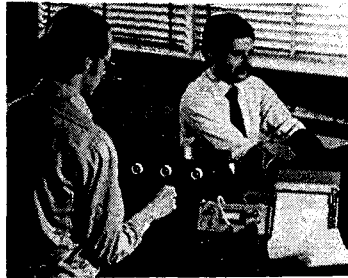
Diagrammatic view of DOP box. See text for complete explanation.

In a second experiment an additional heat chamber, infrared filter, and light diffuser were placed in the light path. Stimulus time was reduced to five seconds with no pause between light conditions. During each twenty-four trial runs the subject's task was to identify a specific light condition. Again darkness and yellow were the easiest to discern. Scores averaged 53% correct for darkness (1032 trials, $P < .001$), 35% for yellow (312 trials, $P < .01$), and 29% for red (336 trials, n.s. [not significant]).

(continued overleaf)

*Probability values indicate the level of statistical confidence in the conclusion that there is a significant difference between obtained scores and those predicted by chance. $P < .001 = 99.9\%$ confidence, $P < .01 = 99\%$ confidence, $P < .05 = 95\%$ confidence. $P > .05$ is taken to be nonsignificant (n.s.).





Significant changes in electrical conductivity of the skin were measured in subjects exposed to red, yellow, and blue light. For this subject, red light caused the largest increase in skin conductance, yellow caused a slight response, and blue, no measurable response. RCU scientists have found that bioelectric responses to light vary among different individuals, and within the same person on different days.

Several changes in design were made in a third experiment. Color saturation was increased by placement of gelatin filters in front of each light source. It was reasoned that if the subjects used wavelength as a basis for discriminating among test stimuli, increased color saturation should increase scores. The gelatin filters were attached to a sheet of clear plexiglass which also had the effect of creating an additional heat chamber.

The second design change related to the focus of the lights. Due to the positioning of the light sources, the 500 f.c. maximum intensity occurred at different locations in the sensing chamber. Thus, for instance, more red light might fall on the subject's right hand and more yellow light on the subject's left hand. The possibility could not be ruled out that these subtle cues provided enough information to distinguish one color from another. To remedy the situation, the light was focused to the center of the sensing chamber by means of aluminum focusing cylinders placed around each bulb; and second, two matboard irises were placed in the light path. These modifications had the effect of: 1) uniformly distributing the light intensity within the sensing chamber; 2) increasing the color saturation

of each stimulus; 3) further decreasing any heat cues reaching the sensing chamber; and 4) decreasing light intensity from 500 f.c. to 200 f.c.

Scores for the third experiment were 30% for darkness (696 trials, n.s.), 27% for yellow (240 trials, n.s.), and 25% for red (408 trials, n.s.). Further analysis of pooled data indicates subjects could not distinguish warm from cool colors or whether lights were switched on or off.

Loss of DOP ability may be due to any of the variables we changed in the third experiment. Decreasing light intensity to 200 f.c. may have reduced the stimuli to below threshold. At 200 f.c. subjects could not distinguish light from darkness. Uniformly distributing the light in the sensing chamber could have removed subliminal cues which characterize each light source.

Heat is a likely stimulus that caused dermo-optic sensations. Even though heat chambers are used in the apparatus, light can still produce heat when it is absorbed by the skin. Light from the sun travels 149 million km (93 million miles) through space before it warms the Earth. In a similar manner, light passing through the heat chambers could be absorbed by

the skin and produce varying amounts of heat for each color.

Jules Romains, who conducted the original research on DOP believed in the existence of *ocelli* or miniature eyes in the skin. This now seems unlikely. We hypothesize that DOP ability is not a question of seeing with the skin, but rather an ability to recognize sensations that are normally ignored—much as an artist learns to recognize subtle shades of color. Practice gained during test sessions could be a form of sensory training that brings these sensations to objective awareness.

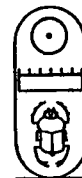
However, like frogs, guinea pigs, and black mollies, man too shows bioelectrical responses to light. These responses are subconscious and involve the autonomic nervous system. Using a galvanic skin recorder we have measured significant changes in the electrical conductivity of the skin when subjects were exposed to different colored lights (see illustration). Bioelectric phenomena have great promise for explaining the mystery of dermal optic perception. We will report on this important new study in next month's MINDQUEST article. △

Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS	Monday through Friday 9:00 A.M. to 4:00 P.M.
EGYPTIAN MUSEUM	Tuesday through Friday 9:00 A.M. to 5:00 P.M. Saturday, Sunday, Monday—Noon to 5:00 P.M.
PLANETARIUM	<i>June through September:</i> Tuesday through Sunday <i>October through May:</i> Saturday and Sunday 1:00 P.M. to 5:00 P.M.
RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday 2:00 P.M. to 5:00 P.M.
SUPREME TEMPLE (for members only)	Convocation every Tuesday 8:00 P.M. September 21 through May 10

APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



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

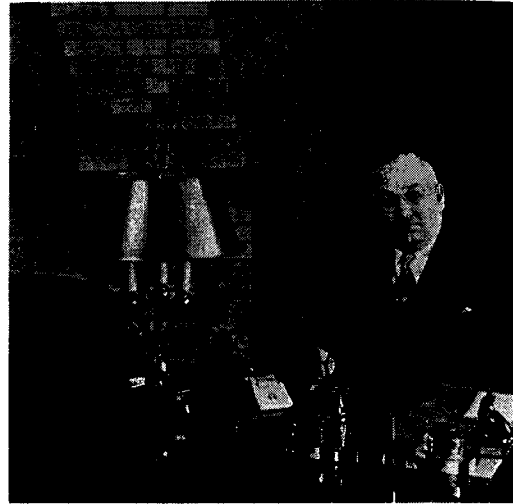
Worldly Success and Spiritual Attainment

HOW FAR worldly success and wealth have interfered with the spiritual development of man is a moot question. Arguments may be presented on both sides. At times it would seem that the sudden attainment of wealth by those spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases where wealth has enabled some to pursue their course of attunement with things spiritual with more concentrated satisfaction.

In many of the arguments touching upon this question, the most important point is overlooked: Those starting upon the path of mysticism or spiritual development continually hear that one must be humble, *poor in spirit*, and of lowly station to reach any degree of spirituality. The fact that the argument is old and generally accepted does not make it true. In fact, it is seldom given in its original form or meaning.

It is true that the ancients contended that great wealth and great political power prevented an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of ancient times.

Those eminent persons under whose despotic rule and inconsiderate hand others had to live, were born without interest in things spiritual, and from the first days of consciousness were imbued with the idea that political power and



material wealth were the only things to depend upon—and to fear.

If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to know of the spiritual side of life—or having acquired such a desire—did not lose it or set it aside when material prosperity came into their lives.

There are many notable examples of religious leaders, devout mystics, and sincere thinkers who attained wealth and worldly triumph along with eminent success in their spiritual campaigns. In many cases they found that material wealth and worldly power could serve them in furthering their religious ambitions.

Higher Values

There is a vast difference between a man who has never contacted the spiritual world and is quite satisfied (either ignorantly or through preference) with the pleasures of life he can buy or command, and the man who, having contacted the higher things of life in hours when they alone brought him joy, still clings to them in prosperity. In the one case, we have examples of how wealth is incompatible with spiritual development; in the other, examples which refute the misunderstood injunctions of the ancients.

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The world of nature is bountiful, giving freely of every form of wealth, material as well as spiritual. All is intended for man to use. To say that man should plant seeds in the earth to reap crops of grain for his physical nourishment but must not delve into the earth to secure gold, silver, copper, iron, or platinum, is to present an unsound argument. Equally unsound is it to believe that man should labor diligently for just enough to maintain his physical being without securing a surplus against emergencies.

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, cosmic consciousness, and mental alertness leading to attunement with God and peace. But can man truly be healthy, alert, and peaceful without the necessities of life?

And can one safely draw a line between the actual necessities and those which border upon luxuries or special indulgences? What constitutes great wealth in the life of one may be but normal possessions in the life of another, all depending upon how that person is living and using his possessions.

The miser living upon five cents a day would be considered to have attained great wealth if he should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions of affluence and social standing would be too small to call *wealth*.

Missionary work must be carried on in high places as well as in the lowly. A man with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening.

But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and material means; it necessitates living successfully and prosperously as well as being spiritually minded.

Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated, he believed that he should give up his titles of nobility, his palaces, and his wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor.

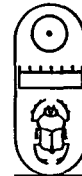
He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gaieties and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his own curiosity in everything that interested the shallow-minded members of royalty.

As he contacted persons bored with life or seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and at times set an example of action. For years, he carried on in this way; then suddenly he disappeared and it was learned that Saint-Martin had passed to the beyond.

The good he had done was then discovered, the help he had been, and the fruit his quiet and disguised efforts had produced. All Europe paid homage to him then; and to this day his memory is honored, not only as a Rosicrucian mystic but also as a missionary of better living and thinking.

The mystic has every right, as has everyone, to give thought to his daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace—in material as well as in spiritual things—is not inconsistent with the ideals of the real mystics of all ages.

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.



Facing Death

As A Nurse, How Can You Help?

by Edith Mize, R.N., B.S.

HOW CAN a nurse help the parents of a dying child? As a mother and nurse, I watched our only son die of cancer. He was suddenly ill, and within six months he was dead. As I recall what happened, words and feelings flash before me: shock, anger, frustration, and sadness. The inner pain I felt was unbearable. But I was always hopeful (until the end). I know that a nurse can help parents in my situation by being compassionate, listening to them, and communicating.

A child is dying, and the age is not important. Young or old, the parents are grief-stricken. They feel helpless and have so many questions. Why did it happen? There's no answer to that question. Is there hope? Yes, there always is hope. How do we handle this situation? What can we do? These are difficult questions to answer.

Attitudes and Answers

Parents respond to the attitudes of the medical staff. Let the parents express themselves. Do not judge their actions. At times they are not acting rationally. The pain they feel is hard to live with. Keep the lines of communication open. The parents may be hostile and angry. If your child was dying, wouldn't you be angry?

Talk to the parents and try to relieve their feelings of loneliness and frustration. Nurses can, by their expressions, either help or harm parents. Truthful answers sometimes can hurt, but it is better for them to have answers. No

answers create a feeling of anxiety and fear. "Fear always springs from ignorance" (Emerson).

Waiting for death is sometimes worse than the actualization of it. Condemned prisoners know that. A child, fatally ill, does not know when he will die; therefore, he looks for tomorrow. Death means the end of life; no more future.

It is traumatic when a child dies. There is no future, and the parents have to face reality. Perhaps to a small child, death has no meaning. But our twenty-six-year-old son knew; and we suffered with him. The reality of death is overwhelming.

A nurse should answer the parents' questions truthfully and kindly. Never avoid answering. Silence is meaningful also. Parents who are not given answers may feel hostile, guilty, and become depressed. Emotionally they may feel worse if the nurse is always too busy to talk. Don't be a busy nurse; be caring.

Helplessness is hopelessness and parents have a feeling of anxiety; fear of what is to happen to their child. Not being able to help their dying child is sometimes too

This article contains valuable information for *anyone* facing the reality of death. When her only son died of cancer, Ms. Mize gained greater insight into death, dying, and the grieving process. She has written numerous articles and poems trying to help health professionals on the subject; including a chapter in Dr. Elisabeth Kubler-Ross' book, *Death: The Final Stage of Growth*.

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much to bear. A mother or father can no longer say, "Everything will be all right." I said that at first to our son, but then realized that everything would not be all right. You can't play games when someone is dying. Death is there. There's no place to hide from it.

Solidarity of the medical team is important. If the nurse and the doctor give different answers, the parents are confused. They don't know who to believe. Don't get your signals crossed. Sometimes trying to protect the parents from the truth doesn't help. One day they will have to face reality.

Stages of Death: For Parent and Child

I watched our son go through the five stages of dying that Dr. Elisabeth Kubler-Ross has mentioned: the shock and denial, anger, bargaining, depression, and then, the acceptance. And I also went through the stages. Reading about it and living it are different. Experience can be a cruel teacher.

When our son was told he had cancer, his first reaction was one of shock and denial. He had always been strong, and suddenly he was very ill. My reaction was the same. It could not be true. He would get better, but eventually I knew there wasn't much hope. And he knew it also.

One day he told me that he did not want to live and I was "to let go of him." I told him that I would if there was no more hope. I prayed for a miracle. That ended the discussion. We did not dwell upon it, but tried to live the best we could.

I know our son was saying, "Why me?" And I was too. Why did this happen? He was too young to die, but no one knows why. His anger was apparent, but mostly to cover his anguish. He also went through the bargaining period. However, nothing happened. He was not getting better.

Then the depression followed. He was losing his health and was leaving his friends and family. He was grieving, but not talking to us. But he was talking to the nurses who cared for him, and to the doctors. This is easier (sometimes) for a dying patient to do. It is upsetting to talk about death, your own, to your family. What could a son say to his parents? And we didn't know what to

say or do. This is when a nurse could help. When we asked about his condition, a nurse would talk to us briefly.

Our son reached the final stage of acceptance and when he died his family and friends were with him. He died a peaceful death and was sleeping quietly. I was holding his hand when he died and accepted his death. I didn't want him to suffer.

The nurses and doctors watched us and, I think, learned from our experience. I don't think a dying person should die alone without his family and friends. I was with our son when he was born and I wanted to be with him when he died. I did what I felt was right.

I grieved while our son was seriously ill, and anticipatory grief relieves the anguish. I had quiet periods of sadness

It Takes Time

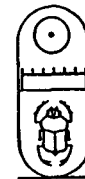
*Wounds may heal
But scars remain.
The damage is done,
And there is pain.
Part of life is sadness,
I know.
It takes time to heal,
A wound, or a blow.*

Edith Mize

and shed many tears. I also had a feeling of numbness and difficulty in concentrating. I felt restless and couldn't sleep very well. In the back of my mind, I knew our son was dying.

Crying does help; before and after a death. To suppress the grief inside can cause much physical suffering. It isn't easy to say, "Goodbye." I always cry when I say goodbye, no matter what. I didn't need help in crying. I needed a sympathetic shoulder to cry on. I remember one nurse who was very sympathetic and understanding. She suggested I read Dr. Kubler-Ross' book, *On Death and Dying*. I finished the book after his death. I was having trouble accepting the fact he was leaving.

(continued overleaf)



Specific Suggestions

Today we hear a lot about death and dying. It is something that happens and we cannot run from death. Why be afraid of something we know nothing about? Sometimes an ending is a beginning. It is unfortunate when a child dies. It is unexplainable and cruel. Parents cannot understand why it had to happen.

There are ways a nurse can help the parents of a dying child. Just act naturally and do the best you can. Try to do the following:

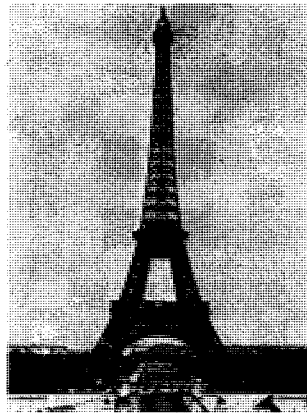
- Be a good listener. Lend support; comforting words.
- Communicate with the parents; be helpful. Don't run from their questions.
- Answer a direct question honestly, but kindly. Remember there is always hope today (if luck will have it). Hope is a little word with a big meaning.
- Show compassion; don't be difficult to approach. A nurse can be objective and also sympathetic. Be glad it's not your child dying.

- If you cannot answer the question, then direct the parents to the person or department where help is available.
- Be a caring person. Don't be too busy to care. Life can be very short.

Our son's death changed my life; made it more meaningful. I continue on and live for him. I have become a writer. This is something I wanted to do, and now I do it. He would be surprised and I think proud. The ending of his life became a beginning for me. Now I know what death is about. I cannot say that I am afraid of it but I do not look forward to it. I am busy living. As Socrates said, "Courage is knowing what not to fear."

As a nurse you can help the parents of a dying child. Most nurses are nurses because they are compassionate and care about others. A nurse should follow her instincts. Sometimes your heart knows more than your head. Just do the best you can, listen, and be helpful . . . care.

—Reprinted from *The Journal of Practical Nursing, New York.*



Paris Convention

August 5-7, 1977

Plan now to attend. Special Convention tour departs August 1, 1977. For more information, see the September and January Digest.

Better hurry! Don't be left out of what promises to be the most exciting Convention and tour ever. Depending on where you live, you may wish to purchase only the air fare or the land fare (which includes hotel and sight-seeing). Paris yet remains the number one "must see" city for everyone. And this year's Rosicrucian Convention promises to be the biggest to date. This is the only official tour from the previously announced areas which has been authorized by the Supreme Grand Lodge.

You've got to see Paris this year!

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Why Three Symbolizes Perfection

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

IN HERMETIC and esoteric philosophy, the numeral *three* is often used to symbolize perfection. The geometrical form of the triangle, in turn, came to represent the figure *three* and inherited as well its symbolic meaning of perfection. In numerous systems of mystical philosophy, from the time of the Neoplatonic philosopher Plotinus down through the centuries, three has stood for the number of steps necessary for man's union with God. In some instances the three steps or stages were subdivided, each having three such subdivisions, making a total of *nine*.

There is every indication that the digit *three* was not arbitrarily selected to represent the state of perfection. It appears that where perfection follows an order or a progression, the third stage to the intellect constitutes the culmination. No mysterious power to accomplish perfection is inherent in the numeral *three*. The mind seems to find in the third stage of a process the conclusion which it is seeking. The idea arises from man's psychological reaction to his experiences and is an excellent example of how our organism, the configuration of our bodies and minds, contrives to cause us to have notions which contribute to our philosophy of life.

Opposite Qualities

Almost every state or condition of which we have knowledge has a contrary or an opposite quality. Light and dark, cold and hot, large and small, up

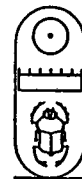
and down, good and evil, are but a few of the numerous dual qualities. It is not important for the consideration of this subject whether such a dualism is actual or imagined. However, darkness and evil, for example, are often conceived as not being positive qualities, but mere variations of their opposites. Where man cannot perceive an opposite quality, he will often imagine one with such clarity that it becomes a reality to him.

For further example, there is no such state as physical space. There is, however, *perceptual* space. This latter is the consequence of sensations of sight and touch. When these senses perceive none of those sensations which are realized as substance, the concept of space enters our consciousness. Actually, we know this experience is false. The revelations of physics prove that this so-called space is in fact a plenum of forces and energies.

A state of equilibrium is to us a balance between two perceived or conceived opposite qualities. Balance is inertia, inactivity. In fact, if things or states were to remain in constant balance it might make it impossible for man to even imagine their opposites. It is because of the varying qualities of things that we experience their apparent opposites. It would be difficult to imagine darkness if there were not shadows or graduations of light.

As a result of the lack of equilibrium in nature, we either experience or we imagine opposites that have a very positive quality. Upon these we confer various values; some are to our liking and others are not, depending upon the advantages they seem to afford us. Not infrequently, contraries may represent themselves to our minds as having equal value. However, neither one of the two may fulfill some purpose had in mind. In such an instance, each of the contraries is insufficient. Then again, they may appear as but alternate unsatisfactory ways of attaining an end.

When the mind conceives two extremes, neither of which satisfies the intellectual desire of reasoning, then the mental function of *synthesis* asserts itself. After placing the two most related experiences or ideas side by side and evaluating them, if the reason cannot make a selection as to which is best, it almost habitually combines the ideas. As a third



stage of a process or development, this synthesis, or combining, consists of extracting from each quality the most acceptable elements and uniting them into an order that provides an intellectual and emotional approval. The numeral *three* thus depicts a culmination. The mind has conceived the mean, that is, the difference between the opposites, which to the mind is the acme of its power of analysis.

A Cycle

The third stage, as a point of conclusion and perfection, is really the mind's attempt to avoid a state of equilibrium in experience. Actual equilibrium would cause mental and physical inactivity. The evaluation of experience causes the impetus that lowers one side of the scale or raises the other. Often this action is *unconscious*. Because of environment and education, we are inclined to favor one quality over another. We see in a thing or condition what appears to our minds and emotional and psychic selves the best or the worst. Where things or states—or ideas—have an equal appeal, the process of synthesis is employed, and this too is often unconscious. The synthesis represents the finality of our powers of judgment as the third condition. To the human intellect it is the perfection of the whole mental process.

The third state, or the synthesis, is in reality a *cycle*, which the mind passes through in its judgment of experiences or notions. At this third state, it then arrives momentarily at a monistic concept—an idea that has a *single* quality. Whenever the mind can deduce a possible opposite from the new single idea at which it arrives, then still another cycle has begun. Once again, the mind is obliged to appraise separately and by contrast the

two contraries. If, from these ideas, the mind cannot select one idea as having a preferred value, it will more readily resort to synthesis again, rather than to abandon both ideas and grope for new ones.

The process of synthesis, symbolized by the numeral *three* and representing perfection, may often be unrealized. We may be only aware of one element, or idea. By association, its contrary, its *probable* opposite, registered as a past experience in the subjective mind, becomes combined with it. The outgrowth of the two ideas then objectifies itself as an intuitive flash in our conscious mind—assuming the role of an entirely new and separate concept, and appearing to have no roots in the idea which was consciously experienced.

In complex thought the reason may synthesize in rapid succession, the mind passing through a number of cycles of three—each third element combining with others—until the pyramiding reaches the limitations of the judgment of the individual.

To the credit of the hermetic sages and philosophers of the past, it may be said that they realized this *natural* process which caused the numeral *three* to become the symbol of perfection. In most instances, that is, with most persons, three was realized only as the final stage of a progression; there was no knowledge as to why it was so. This final stage made it appear as one of the mysteries of nature. This is perhaps why those who are superstitiously inclined have believed the numeral *three* to possess some latent power. To such persons, it has appeared that the numeral *three* conferred illumination upon any problem in which it was brought to bear. Δ

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IN APPRECIATION

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

Ralph M. Lewis
Imperator

Clover

And Its Symbolism

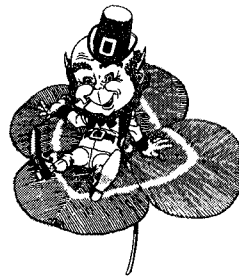
by Janice Hauter

CLOVER BELONGS to the *Trifolium* genus, so-called because it has three leaves. The three hundred species of clover form a part of the native flora which is found principally in the north temperate regions, but can also be found growing on tropical mountainsides as well.

It is not surprising that clover is mentioned in so many folklores. Clover's popularity today is due possibly to its Christianized association with an early apotropaic figure enclosed in a circle, the ancient Celtic sun wheel.

Stories about clover are so ancient the clover itself has become a changing symbol covering a wide range of meaning over the centuries. For example, this trifoliate plant was thought to be proof against spells and witchcraft. The Celtic Druids also had a high regard for the tiny member of the pea family—using it as a charm against evil. Various clovers were said by others to be a protection against the devil and his followers. There are still folk who believe that this herb gives clairvoyance and the ability to see things as they really are, and that the resulting supernatural vision enables a person to see fairies, elves, and trolls. But on the practical side, we find that in Newfoundland today an extract of clover is used for bathing skin diseases.

Clover was cultivated in the Netherlands about the sixteenth century and possibly by the Letts one thousand years earlier. Sir Richard Weston introduced clover from Flanders into England as a field crop about the mid-seventeenth century. He was the first to introduce into England the rotation of crops, using clover as a soil improving crop. Farmers today consider clover as a sign of good soil.



Some authorities say that the wood sorrel, similar to white clover, is the true shamrock. The shamrock (the national emblem of Ireland) is always worn on Saint Patrick's Day. The legend is that Saint Patrick used the three-leaf clover to illustrate the mystery of the Trinity. The shamrock—common to pastures and roadsides—has small yellow flowers and not infrequently has four leaves which are considered lucky to the finder.

The four-leaf clovers are generally considered good luck in Europe and North America, but they must not be given away according to legend. Some believe that the possession of such a lucky clover must be kept secret in order for it to be effective. Others say it should be placed in the left shoe. In Silesia the inhabitants believe it should be sewn inside the clothing. Finding a four-leaf clover can also mean that you will find your love in a short time. This is especially true for girls; they will marry the next man they see, so it is alleged. A different meaning is attributed to the four-leaf clover in Newfoundland. Folktales relate that whenever a person sees a four-leaf clover a foal will be born.

Five-leaf clovers are believed to bring bad luck if found and kept! However, it is considered good luck to both parties if the finder gives the five-leaf clover away. In some places finding a five-leaf clover means just the opposite. The finder will soon become ill.

No matter what significance is attached to clover, nature must have loved this wee little plant for it abounds—bringing natural beauty and utility as well as meaningful symbolism to man.

"I'll seek a four-leaved shamrock in
all the fairy dells,
And if I find the charmed leaves,
Oh, how I'll weave my spells!"
—Samuel Lover



Rosicrucian Activities

Around the World

MEETING with Rosicrucians in Australia and New Zealand was the exciting late 1976 assignment for Rosicrucian Egyptian Museum Curator Burnam Schaa and wife June. Jetting across the Pacific from California, Frater Schaa served as Grand Lodge Representative to several important conclaves in lands "down under." The New Zealand National Conclave, first on the itinerary, was hosted by Auckland Lodge, with Christchurch Pronaos assisting. An unusual highlight of the two-day event was a particularly fine slide presentation on the birth of a honeybee compiled by Frater Richard Hull, an active amateur astronomer. The conclave was competently organized by Chairman Frank Brookfield, ably assisted by Regional Monitor Leonore Bryner.

From the cool spring weather of New Zealand, the Schaa's flew to the warmth of Australia's Queensland for the Brisbane Conclave. Highlighting this special gathering was the unusual format of audience participation—members forming discussion groups in order to add their individual "light" to the theme "Man and Cosmic Consciousness." Regional Monitor Phil Porep and Conclave Chairman David Weedon worked hard to make this conclave an exciting experience.

A spectacular hailstorm climaxed the largest event on the Schaa's tour—the New South Wales Regional Conclave in cosmopolitan Sydney. Attracting over 150 Rosicrucians, the conclave was held in the new, refurbished Sydney Lodge in suburban Redfern. The Egyptian mystical drama, *The Book of Gates*, was sensational—fitting superbly into the

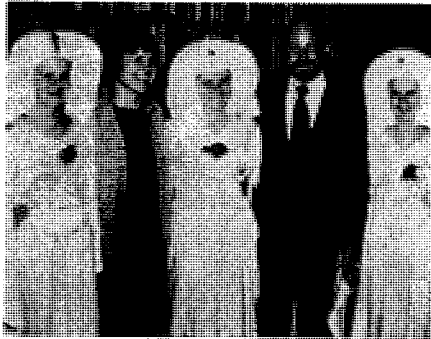


New Zealand Rosicrucians attending the National Conclave. The photo was taken in front of the newly enlarged Auckland Lodge building.

lodge temple's unusual Egyptian motif. Newcastle Chapter, Wollongong and Canberra Pronaoi joined with Rudy Galstaun, Master of Sydney Lodge, and Conclave Chairman G. Nilsson to make this a most memorable conclave. Other contributing dignitaries were Grand Councilor Arthur Garrett and Regional Monitor Fred Flanagan.

The Regional Conclave of Victoria was held at Harmony Lodge in Melbourne, with members coming from as far away as Adelaide and Tasmania. Participating subordinate bodies included: Light Chapter, Ballarat and Hobart Pronaoi. A pronaos convocation and the unexpected lecture on the Pharaoh Akhnaton, by Frater George Pappas,

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The Schaas meet with Colombes at Brisbane Conclave in Australia. From left to right: Colombe Monica Grosseholz, Soror June Schaa, Colombe Baerbel Grosseholz, Frater Burnam Schaa, Colombe Conny Grosseholz. Mother of the Colombes, Maria Grosseholz, is Master of Brisbane Chapter.

Adventures Beyond is the title of a weekly half-hour television program being produced by AMORC, and currently showing each Friday night on San Jose cable television. The program is hosted by Edward Lee of AMORC's Instruction Department. Frater Lee brings to the program a wide background in broadcasting. Each week a different guest is featured from the list of AMORC officers and staff members. The topics are varied and address themselves to the experiences of man beyond the commonplace.

Adventures Beyond is produced and directed by Ray Morgan, Director of Public Relations. Assistant Director is Cy Esty, head of the Audio-Visual Department at Grand Lodge. Shown in the photograph is Grand Secretary Leonard Ziebel being interviewed by Frater Lee on a recent program.

highlighted a busy weekend. Among others, Chairperson Margaret Stevens, an articulate M.C. Hank Van Tongeren, and Regional Monitor Earle de Motte, helped to make this a most successful event.

Flying back to the United States, the Schaas stopped off in Honolulu, Hawaii, in order to attend an inspiring convocation with local Rosicrucians.

It is always a privilege for a Rosicrucian to attend a regional conclave. The Schaas will long cherish the special memories of life-long friendships made and the profound mystical wisdom gained by their active participation in the Australasian tour.

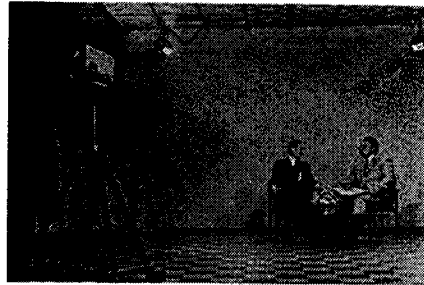
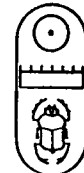


Photo showing a portion of the nearly 2000 persons attending the Rosicrucian Public Seminar in Pittsburgh last November. The one day program, hosted by First Pennsylvania Lodge, was presented by staff members of AMORC. The seminar theme, "Mysteries of Mind" was presented in six categories: Intuition, Cosmology, Vowels and Meditation, Parapsychology, Healing, and Reincarnation and Intuition. More of these public programs are planned in various cities over the next few years.





Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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As an organ the stomach is relatively large but its capacity is finite; the mind is relatively small but its capacity is infinite: Thus we may overeat but never overthink.

— Validivar

ROSICRUCIAN DIRECTORY

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

ARBOREAL VISTA

» » »

The view shown is from the balcony of the Rosicrucian Planetarium where astronomical lectures and demonstrations are held. In the distance, looking over the attractive foreground, is the Rose-Croix Science Building. It is one of the many pleasing areas in Rosicrucian Park for the assembly of students and delegates to Rosicrucian World Conventions.

(Photo by AMORC)

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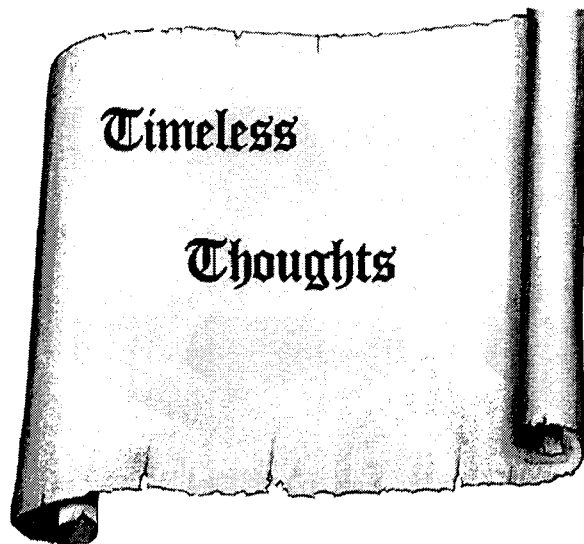
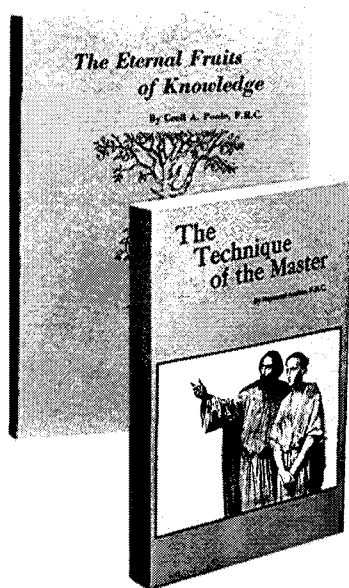
SPHINX IN ROSICRUCIAN PARK (overleaf)

This Sphinx is one of several flanking the entrance to the Rose-Croix Science Building which houses various laboratories and class rooms. It is here that the Rose-Croix University classes are held with students attending from throughout the world.

(Photo by AMORC)







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BRAVE NEW ERA

IF theories being presently investigated turn out to be correct, there exists in the human brain what could very well be called a "death hormone" that establishes the limits of how long each of us is going to live.

Albert Rosenfeld, former science editor of *Life* and now science editor of *Saturday Review*, has written a book entitled *Prolongevity*, in which he discusses research being carried out in this field. According to Rosenfeld, if this hormone is located and isolated, it might become possible to halt and reverse the aging process itself, extending a human being's life span practically indefinitely.

According to this theory, it would seem that aging is determined to a great extent by the action of a hormone that controls a "clock" residing in the genetic material—the DNA—in the nucleus of body cells. This has led some researchers to believe there may exist a "clock of aging," a genetically determined program which regulates the rate of aging and, eventually, the moment of death. (Q.v., *Brave New Era*, September 1975.)

In plain language, what this means is that, brought to its logical conclusion, this research could lead to the treatment of aging, by any doctor, as if it were a simple disease to be cured or controlled, much in the same way as a diabetic uses insulin to control his condition.

Research into the causes of aging has come, more or less, as a result of efforts to control cancer, heart disease, and various degenerative conditions which sometimes seem to exhibit a striking similarity to, or connection with, the process of aging.

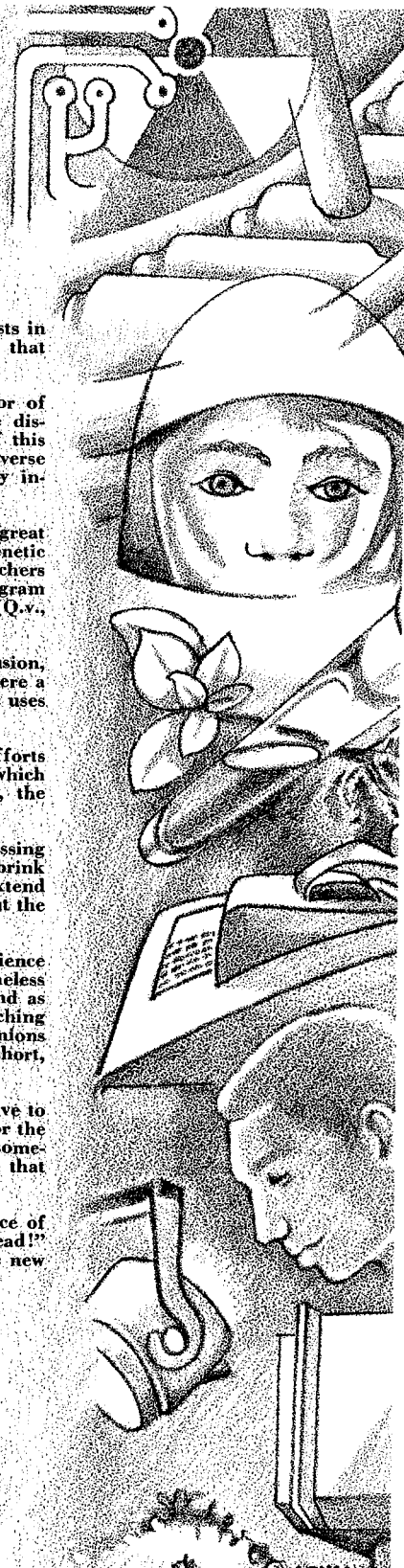
Naturally, should this type of research succeed, it would be a mixed blessing of potentially disastrous results. In a planet tottering dangerously on the brink of world famine, and with a full-blown population explosion, to suddenly extend the average life span 300 or more years without doing something first about the birthrate and food production, would be nothing less than suicide.

Although the introduction of virtual immortality into the human experience has often been the subject of some very bad science-fiction, it is nevertheless something that may come within the next few years. It is a possibility, and as such it cannot be ignored since if it did, it would doubtless have far-reaching effects in all aspects of life. If your life span was suddenly tripled, your opinions and choices regarding children, the environment, the space program—in short, everything—would be fundamentally altered.

In general, according to Rosenfeld, people do not seem to be too receptive to the idea of a longer or indefinite life span but, of course, the question is for the moment a speculative one. There are worlds of difference between asking someone to consider a subject from the viewpoint of "What if . . .?" and from that of "You now have this choice: . . ."

The time is coming when, whether we like it or not, we'll have the choice of living our threescore and ten years, or be able to say, "Death, thou art dead!" And perhaps we'll see it happen soon, 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

Hermetic Philosopher — Part III

IN HIS BOOK *Gli Eroi Furori* (The Heroic Enthusiasts) philosopher Giordano Bruno (1548-1600) suggested that through thought men will comprehend and understand the universe and thus become creators. In the pages of this book Bruno explained his ideas concerning the importance of thought and science to the progress and true freedom of mankind. Freedom of thought would result in man's progression away from superstition. He established the necessity of a scientific inquiry into nature to better understand the universe—and thus better understand man. These ideas were considered radical and dangerous by established religion.

Bruno saw sixteenth century man as tied down intellectually by religion. He wrote: "The vulgar creeds of religious bodies have not dared to reveal the Truth in its purity and essence. Rather would the Church cover the truth with allegories, with myths and mysteries which they call sacred; and humanity adoring the veil, failed to lift itself up to see the idea behind it. Men saw through the teachings of the Church the shadow rather than the light." Thus Bruno urged questioning and a break with orthodox thought. He felt the true aim of life to be illumination, the true morality—justice.

A great evolution in Bruno's thinking had occurred when he read the theories of Copernicus. An understanding of these theories had greatly expanded Bruno's own thinking and consciousness, and he much admired Copernicus because the latter dared to challenge the accepted thought of the day.

Bruno urged a methodical and scientific approach to the study of nature. An open mind and a thorough study of all evidence were of utmost importance. In this sense he anticipated later scientific thinking. Fascinated by nature, Bruno believed that through a close study of even the smallest particles of nature, man would come to know the entire universe and the nature of God. And even more importantly, man would gain a more complete understanding of himself. Because Bruno accepted the Pythagorean concept that numbers are the foundation of cosmic order, he saw the universe—creation—as mathematical and harmonious. Theorizing that the microcosm (man) reflects the macrocosm (universe), he felt that understanding the order and constancy evident in the motions of solar systems and constellations would lead man to a better comprehension of himself and his relationships with other persons. Bruno likened human souls to lights, and believed that philosophy and thought would serve to guide individuals through various changes and experiences.

This three-part series has examined only portions of Giordano Bruno's complex philosophy—an optimistic philosophy seeing great potential for man. He believed that through increased learning and knowledge, human potential would be unlimited. His ideas concerning evolution anticipated those of Darwin. Unfortunately, after spending years in various European intellectual centers, Bruno was enticed back to Italy, where he was formally charged with heresy, and burned at the stake in 1600.—RMT

