

# Rosicrucian Digest

April 1977 • 75c

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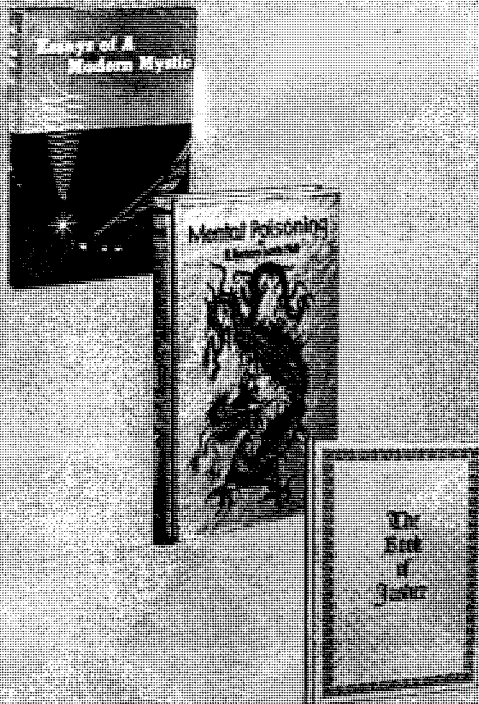
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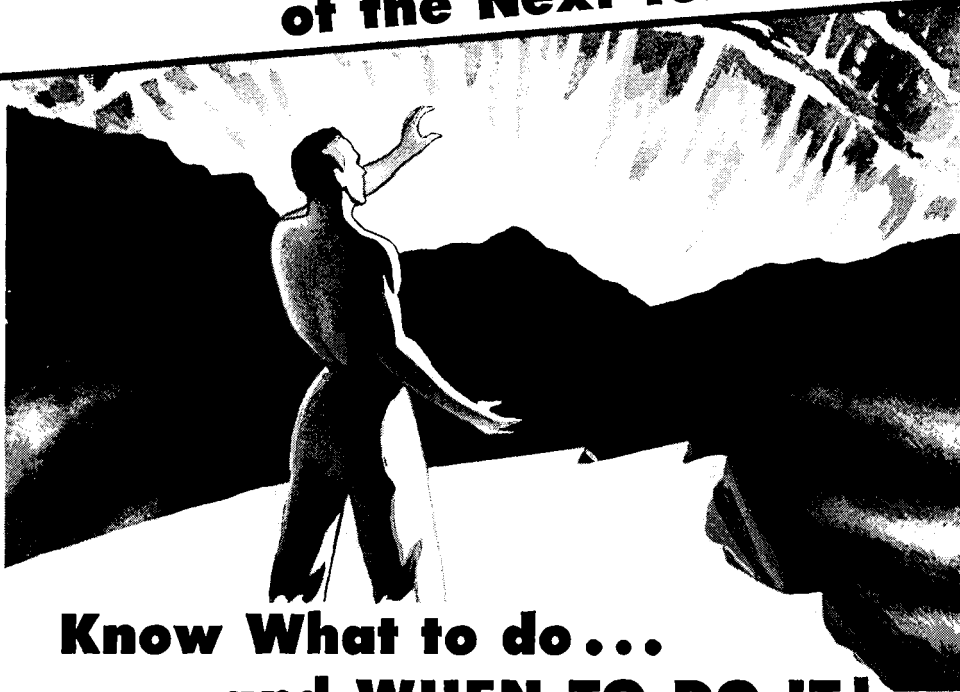
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## MEA SHEARIM » » »

*Mea Shearim*, one of Jerusalem's most interesting areas, is dedicated to preserving the way of life as described by the Hebrew Scriptures. Many Orthodox Rabbis, scholars, scribes, and printers of religious works and pamphlets gather in this section to produce religious and ceremonial artifacts and ritualistic objects. Both men and women dress as they are instructed by the *Torah*, with hair covered and body clothed modestly. Visitors to this area are also asked to comply with this code of dress, and driving a car in Mea Shearim is forbidden on the Sabbath or on religious holidays.

(Photo by AMORC)

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## THE GOD CONCEPT

THE COMMON SEEMING DECLINE in religion with the corresponding divergence from traditional moral precepts can be attributed in part to terminology which is thought to be obsolete. The general advance in education or at least the more universal opportunity which it affords one to gain an extensive knowledge apart from inherited tradition, has a tendency to make the elements of faith questionable.

How should one conceive God? The so-called nonreligionist of the day usually relates his skepticism and agnosticism to the varying definitions of a god. The argument usually centers upon the premise that belief is difficult when there is confusion and conflicting terminology about a supreme deity. Psychologically, belief is dependent upon that which has the quality of reality to us. We cannot accept something as real, as absolute, when doubt is raised as to the possibility of its existence.

The devout religionist may state that faith alone is sufficient. But what then is faith? Faith is a reliance upon authenticity. We have faith in something because its source is acceptable to us both rationally and emotionally. By *rationality* we mean to the extent that we can accept in our experience and knowledge that which is the source of our faith.

For analogy, we have faith in the claims made by a manufacturer as we know about his good reputation and his product. Information later revealed to us may show that our faith was misplaced. Likewise, an individual may have faith in a god, but what kind of god? Is his faith justified upon a single source of knowledge, that is, terminology that has descended to him from only one channel

of information? If he comes upon another devout believer whose concept differs from his own, which then is right? Is there, in other words, an *absolute* concept of God, one that is described with more Divine Reality?

To take the philosophical point of view that pure being—what is termed God—is so infinite that it must transcend all human concept, that no idea can embrace it, would then abrogate sacred literature which is specific in its description. In other words, the Bible in both the Old and the New Testament sets forth ideas of God that are of a specific description. In general the Judaeo-Christian notion of God, if taken literally, is anthropomorphic. The idea conveyed is that of a superhuman being. At least in the Bible many humanlike emotions are attributed to God such as love, sympathy, jealousy, and anger.

### *The Heroic God*

This view of a Supreme Being or entity is to be found in many of the sacred writings of the Eastern religions. Very early religious sects had versions of personal gods and goddesses not unlike a heroic human of superior powers and humanlike feelings. Osiris, Isis, Zeus, Ishtar, Athena, and a vast number of others are examples. We will grant that each of these gods was not all-powerful; Zeus, for instance, was not considered to be the sole god and creator of all things.

Aside from the differences among men as to concepts regarding the substance of God, there is also the matter of how Divine Power functions. *Theism* is the belief in a single personal god, an embodiment in a form that often suggests a human-like form. The god of theism

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is considered to be the sole creator of all existence. Moreover, the theistic god to whom Judaeo-Christian and Islamic believers subscribe is thought to exercise *continual* direction and control over all creation. In other words, by Will and Purpose the theistic god brings about any and all changes in natural phenomena. Succinctly, natural law is thought to be the expression of a predetermined *purpose* by this sole god.

Another common theistic conception is that of *polytheism*, the belief in the worship of many gods. In the numerous classical religions of the past and some still existing in India, as Hinduism and some forms of Buddhism, this concept is devoutly accepted just as theism is by the Judaeo-Christian religions. The basic distinction, however, is that in polytheism there is attributed to each god a specific phenomenon or power. There may be a pantheon, that is, a collection of gods arranged in hierarchal order, the one at the apex of the scale being accepted as omnipotent and omniscient.

*Pantheism* and certain aspects of mysticism have a correspondence. Pantheism expounds that the Divine, as a creative essence, pervades all things. Simply, God is not isolated from creation but is in fact *in* everything. In other words, God is of and in all things. This is not to be construed, however, as some theists are inclined to think of it, that any single thing or any natural phenomenon is God in itself. Furthermore, neither does pantheism imply that the totality of all things is God. As Spinoza so definitely set forth, a doctrine of mystical pantheism expounds that the Divine Nature is limitless, infinite in its potential, and therefore no aggregate of manifestations could ever equal it. The God essence is always capable of creating more than what is.

Pantheism in its doctrines correlates natural phenomena with the Divine Cause. The laws of nature are both the essence of the Divine and its myriad ways of expression, yet no single thing is God. Nature is the essence of the Divine, but pantheism expounds that man's intelligence can never encompass all the phenomena of nature; therefore, he cannot wholly know the Divine.

What is technically known as *Deism* was popular both as a religious concept and a system of philosophy in the 16th

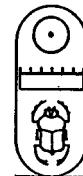
and 17th centuries. Deism relates that God created the universe; He was the primary cause of all reality, but after such creation, under laws for its function, God had no further direction of such laws and natural phenomena. They became separated from His Being. We may use the analogy of a watchmaker: Having made the watch and put it into operation, he no longer directs its function. It operates independently by the mechanism which has been installed in it.

This conception, in effect, advocates a *predeterminism* but not a subsequent direction. Simply, after having planned the Cosmos, God installed within it an immanent intelligence by which it thereafter directed itself. This, therefore, precludes any subsequent intervention by the Creator or any appeal on our part to it to set aside the established system. This doctrine, of course, obviously conflicts with theism and the concept of there being a paternal Divine Being to Whom appeals can be made for intercession in human behalf.

#### *Divine Mind*

There is, too, the conception of *Divine Mind*, Universal or Cosmic Mind, which can be interpreted as a differentiation from theism. It does not necessarily imply a personal deity or an anthropomorphic one. The theistic concept, as stated, accepts a personal god and advocates that this god has a mind and intelligence embodied in whatever form the theist wishes to believe. But those who believe in a Cosmic Mind think of it as an intelligence alone, that is, mind in an abstract form. It does not depend on or work through any form that the human mind can image.

Perhaps this concept is the most abstract of all man's notions of a cause behind reality. It is the function of mind without the structure, without any organism by which such phenomena as, for example, will, reason, and purpose, depend. In other words, in this notion such phenomena are known to exist, yet there is no attempt to theorize as to how the phenomena can be. In a sense, of course, this doctrine is partially anthropomorphic. Although it does not ascribe any humanlike image or form to this Mind Cause, yet it does attribute the functions



of mind to it. The idea of a disembodied Divine Mind is usually accepted by its believers as constituting an advanced concept of God. They think of it as liberating the god concept from the primitive anthropomorphic idea which suggests a humanlike entity.

There are two schools of thought with regard to the notion of a Universal Mind, one of which is primarily pantheistic in its belief. It expounds that this infinite, omnipotent, omniscient mind is actually *Nature*, or so related to it that it is difficult to distinguish the two. Simply, all phenomena are a result of Cosmic Mind both as a creative force and as a purposeful cause. The initial *thought* or cause and the *motivation* are *one*.

The other school of thought thinks of all physical phenomena, as nature, as being *subordinate* to the Universal Mind. This school is of the belief that nature is but the material or the substance which the Universal Mind applies to manifest its purpose. But both schools of thought hold to the belief that an appeal can be made to this Cosmic Mind to affect its operation although the means set forth for doing so differ.

One school of this doctrine will teach that the Universal Mind is *impersonal*. We cannot request that it intercede in human behalf to change the function of its absolute nature like we would an intelligent, thinking being. It cannot and will not be or do other than what it is or does. Its phenomena cannot be deviated from nor altered. However, this school of thought advocates that one can so *attune* with this Cosmic Mind as to have a comprehension of its *internal working* with respect to one's human problem. Such *enlightenment* then makes it possible to know what phenomena or natural laws can be set into operation so as to either counter or favor some human circumstance.

To use another analogy, man has not learned how to completely control the law of gravity. However, he can learn

about this phenomenon to the extent that he can use it for his advantage, and also in many ways direct it so that it does not necessarily affect his purpose.

The other view is that the Cosmic Mind can be directly appealed to. In circumstances which will not violate its general operation, its functions can be directed by a *personal appeal* to further human interests. This makes the Cosmic Mind seem to act in an apparently arbitrary way, that is, evaluating circumstances and human needs, and then applying itself to them accordingly.

All of this resolves to the question, *What is God*—a being, a mind, or an infinite universal energy internally directed by its own nature? Man's idea of an Initial Cause, if he believes there was a First Cause, depends upon two factors: (1) What he has been taught; (2) What he experiences and believes to be a supernatural power. All of mankind can never be classified wholly in either one of these two categories. The beliefs that descend to man vary through the various sects and dogma. There is also the impact of environment, education, and the psychic sensitivity of the individual—these vary considerably. One may rationalize psychic experiences he has had and seek to find an empirical and objective explanation for them. Yet another individual may not be capable of such rationalization and will attribute the experience to a transcendental power, something supernatural. The idea with which he embodies this power, the kind of god, depends upon the philosophical beliefs, history, and traditions had by the individual.

There is actually no true *atheist*, if we mean by that term an individual who does not recognize the existence of forces and powers far exceeding those of man. He may call them "Nature" but then he is thrust into the subject of ontology. Did Nature have a beginning; is its apparent order just a human notion; or if the order of Nature really exists, *how* or by *whom* did it originate? △

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#### ROSICRUCIAN DIRECTORY

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



### *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 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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## *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.)

**May:** The personality for the month of May is Malcolm Frazer, Prime Minister, Australia.

The code word is NAT.

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

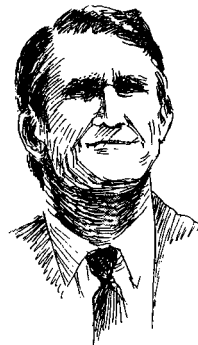


EDWARD GIEREK

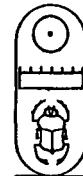
**July:**

Edward Gierek, Head of Communist Party, Poland, will be the personality for July.

The code word will be MAAT.



MALCOLM FRAZER



# The Music Is Divine . . .

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*Interview with Sunil K. Bose,*

*Scholar-Musician from India*

Professor Sunil K. Bose, internationally known scholar and musician of Indian music, is a cultural ambassador for India, introducing that country's rich cultural heritage to the world. He believes in and promotes the concept of the universality of music throughout the world. Professor Bose recently visited Rosicrucian Park and was interviewed for the *Rosicrucian Digest* by creative artist and Rosicrucian, Harriet J. Shaw.

**Question:** *Professor Bose, what would you say is one of the most universal aspects of music—east, west, north, and south?*

**Answer:** I feel that the tribal music or folk music of the world is an answer to this question, since these types of music have always inspired the classical musicians all over the world. While I was listening to some folk and tribal music of different places in the world and discussing this subject with some friends, we found that besides the thoughts contained in the songs there were some bars of music found to be similar. The reason for this is not far to seek; after all, the purpose of music is to express one's feelings of joy or despair or things of this sort.

For example, people in the watery regions of different parts of the world— or mountainous regions, or sandy regions—are bound to give vent to their feelings

more or less akin to each other because of the physical, geographical, and environmental similarities. For instance, what is the environment in watery regions? It is water all around, the blue sky overhead, and some plants, and huts, and naturally most people of other similar regions would emotionally and aesthetically think similarly.

**Question:** *What is the affinity between the folk music and the devotional music of these regions?*

**Answer:** The origin of music all over the world is believed to be *divine* because the tribes sang and played music for the purpose of rituals—it started with rituals—and the folk music which was evolved out of tribal music had its place of dignity in temples and churches, etc. Now, coming to classical music, we can assert that folk and tribal music always inspired the classical musicians and composers as well. In short, classical music can be classified to some extent as the sophisticated and stylized version of folk music.

In India, in particular, we have some major types of classical music, namely: *Dhrupad*, *Khayal*, and *Thumri*. When compositions or the texts of the songs are devotional, the interpretation of the musical expressions should have devotional color, be it any of these forms of classical music. *Dhrupad* (*Dhruva*, divine; *pad*, composition) songs are those which mostly deal with the theme of Lord Shiva or of some heroic deeds or the grandeur of nature etc. *Khayal* (imagination or thought) is the type of music which was introduced to the system of North Indian classical music by the Sufi poet, musician, and philosopher of Persia named Amir Khusro about the thirteenth or fourteenth century A.D. *Thumri* (*Thum-ri*, or the devotional rhythmic movement which elevated the soul of Lord Krishna) is an evocative form of music which mainly deals with not only

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the philosophy of Sufism but also of Vaishnavism or the "Bhakti" or devotional philosophy. The poet Jaydeva of the eastern part of India is accepted as the father and founder of this philosophy. His monumental poetical work *Gita-Govinda* was published in about the twelfth century A.D.

**Question:** *What is the meaning of trance to the Southeast Asian devotional singer? For example, we have heard in this country that the Bengalese Baul goes into a trance, or that the Sufi singer goes into a trance? Could you explain to us what trance in music means to you?*

**Answer:** It is indeed a very interesting question. It is true that not only the *Baul* singers of Bengal, but also the *Qawwali* singers (the type of music which was introduced by Amir Khusro) go into trance at the tail-end of the songs and work themselves up to a frenzy, as evident in another form of devotional music in Bengal known as *Kirtan* (another form of music of the Vaishnavism). Both of these philosophies—Sufi and Vaishnavism—coalesced in several points of view. The Vaishnav philosophy portrays the divine love as the means of emancipation, while that of Sufism is union with God achieved through the love of God.

**Question:** *What is the difference between this trance you're talking about and the trance you say you go into when you are quietly playing the harmonium?*

**Answer:** This is a very personal question and experience, but I am only too happy to answer it. Music, if sung or played with the sense of dedication as it demands, is certainly one of the forms of "sadhana," or meditation. Many of you may have seen one of our drone instruments called *Tampura* which is always played behind the performing artist. This instrument has four strings and when perfectly tuned with the tonic or the beginning note, and the fifth note, the instrument maintains a continuous drone, which gives the impact of the eternal

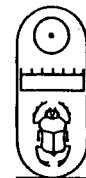
sound "OM." Naturally a serious and dedicated artist, after a little while, becomes *one* with the shades of this musical sound. This feeling of oneness with the music ultimately makes the sensitive artist feel relaxed and composed, and thus he enjoys the bliss.



**Question:** *Professor Bose, can you sometimes feel different vibrations from your audience? Are there some audiences that make you feel that they are with you?*

**Answer:** Yes, this happens often. The Indian performing artist, in particular, not only sings or plays the fixed composition to begin with, he also acts or functions as composer and conductor while he improvises on the theme of the raga (mode or scale) gradually projecting its full image. Therefore, the rapport between him and the responsive audience is very important to enable him to appreciate the impact of his creative improvisation. The performer then judiciously builds up the emotional structure of the music he is singing or playing, to suit the receptivity of the audience—whether European, American, Indian, etc.

(continued overleaf)



**Question:** For a true and high understanding of the universality of music, what kind of people need to come together to share knowledge?

**Answer:** It is difficult for one person to have all the knowledge. There should be several persons in each country (culture) who can speak for their music on the international level, promoting the universality concept. What we have to do in order to really confirm this belief in the universality of music is for different knowledgeable persons from different areas to come together, sit together, and discuss and explore the similarities in their music, whether folk or classical.

**Question:** Now, may I interject something here that might help. When I was in India, a "Yakshagani" tribesman came down from the hills to teach a certain dance. This man had to be doubly translated. He was translated into Hindi and then into English. Now this is possibly one reason why much American Indian music is being lost, because often the valid ethnic tribal dancers are not culturally educated to be able to speak or carry these things through verbally. So, how would you suggest that we save these things that are being lost because of the culture gap, language gap, communication gap?

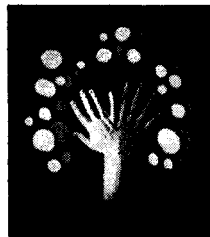
**Answer:** This is why so many traditional things have been lost—lack of communication—the problem of interpretation. Our words have different meanings—different pronunciations—even within one language. I have often experienced that the music or cultural heritage of a particular country, when interpreted in a different language is not always correctly communicated, understood, and ap-



Dr. Bose at Rosicrucian Park—playing the harmonium and discussing music of the East and West.

preciated by other listeners. This is one reason why I am extremely delighted to be here in the Bay Area of California to discuss the theme of universality of music with many knowledgeable persons. This has enlightened me as well. I am grateful to the institution *Wheel-in-the-Wheel* for inviting me on this occasion.

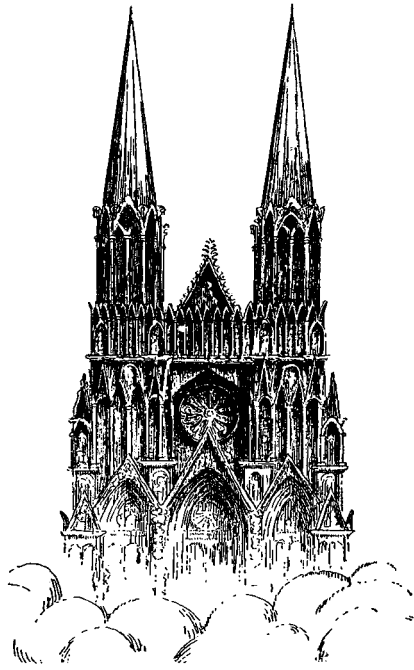
If such discussions in different fields of world art, namely: music, dance, and drama, etc., are continued in the right spirit and by genuinely highly qualified people, "world understanding through the arts" will achieve its objective in the due course of time.



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**Cover** Our cover photograph illustrates the hand of a subject exposed to various colored lights in the DOP apparatus at Rosicrucian Park's Parapsychology Laboratory. Rosicrucians have long been aware of the subconscious effects vibratory phenomena such as light and sound can have on the autonomic nervous system and the psychic body. This month's MINDQUEST feature discusses how the subconscious self may be aware of physical vibrations even when the conscious self is not.

(Photo by AMORC)



## The Celestial Sanctum

FOR GOODNESS' SAKE

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

"THERE IS one truth and one goodness penetrating and governing all things," said Giordano Bruno. Mystical philosophers understand that statement. Millions of educators, theologians, sociologists, penologists, and simply "good" people retort by asking pointedly how can we then explain evil. Their everyday encounters are filled with many aspects and degrees of anything but goodness and truth. Understanding the nature and relationship of good and evil has been one of the most baffling problems for mankind since time immemorial.

Theological dualists find an easy answer in proclaiming two eternal, opposing principles which compete for man's loyalty. These principles are sym-

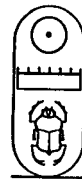
bolized by the concept of God and devil, good and evil. But if God is the *supreme* being, the God of love, that God must have created evil also! If we should seek only God and Goodness, why was evil deliberately placed in our path to lure us?

The Greek philosopher, Heraclitus, taught that "Good and ill are one. . . . To God all things are fair and good and right, but men hold some things wrong and some right." Diogenes Laertius proclaimed, "The only good is knowledge, and the only evil is ignorance." Plato wrote that "Evil can never pass away, for there must always be an opposite to good. It has no place in heaven, so of necessity it haunts the mortal nature of this earthly sphere."

A dictionary offers some twenty definitions for the word good, but it means basically that which is virtuous, righteous, or morally excellent. Evil, with less ramifications, means wickedness, or that which is morally bad—simply, the opposite of good. So we come to the inevitable law of duality! Everything of which we may become aware must have its opposite lest we cannot realize it. It is impossible to conceive of *up* without *down*, hot without cold, near without far, good without evil! This does not confirm evil as an entity or thing, or even a power. Evil is the opposite or *absence* of good, just as darkness is the opposite or absence of light. A photographer knows that although he can take photographs in darkness, he cannot photograph the darkness itself; it is not an entity.

As a light must be lit to dispel the darkness, so goodness must be made manifest to dispel evil. There is a kindling spark of goodness in everyone at birth but that spark must be continually fanned to greater and stronger expressions of goodness to significantly reduce the darkness of evil. Samuel Johnson said, "The two great movers of the human mind are the desire for good, and the fear of evil." Today we would do better to maintain a dislike or distaste for evil rather than fear it, remembering that it has no being other than as the absence of goodness.

It is difficult to believe that evil exists for its own sake. Crime, a major expression of evil, is usually evolved from economical and sociological causes necessitating the use of drastic methods for



survival. Far too often those economical and sociological causes are themselves expressions of evil evolved from such human weaknesses as greed and selfishness. Evil in the world would be reduced if each of us would accept full responsibility for our own welfare or well-being and never demand or take from others. As the Masters did, we can, and should, increase the Light of our own goodness until it may reach the ends of the Earth. Said John Dewey, "Men have never fully used the powers they possess to advance the good in life, because they have waited upon some power external to themselves and to nature to do the work they are responsible for doing."

Perhaps we may feel that such human frailties do not pertain to us. And maybe that is exactly the problem! Basking in the borrowed Light of others, we may have become convinced that we are "pretty good," almost perfect! Almost—but not enough to recognize pride when it rules us. Self-respect is constructive and good when we are a representative of our Creator. Pride, however, is most often our slyly concealed evil egotism. We proudly take credit for all of the best within us but blame all of our faults upon others. We might do well to focus upon ourselves briefly and critically, analyzing our every thought and action. We may be surprised when we become better acquainted with that personality we had considered almost perfect.

Is there a day when someone does not appear to be unfriendly with us? Do we react and become unfriendly in turn? Or do we meet the person by assuming friendship and ask if there is some help we can give? If someone nearby receives some recognition we had hoped for, do the fires of jealousy leap up within us, or do we sincerely wish the other person well, and begin at once to set another goal for ourselves? When we are obligated to perform some service at a precise time we had planned to do otherwise, do we react with unpleasantness toward everyone concerned and perform grudgingly, or are we capable of amending our own plans to serve others graciously? We need not cite other examples, for they are the common experiences of life. Just how perfect are we?

Mystical students know that the universe is constructive and that goodness is

a constructive force of Light. Man was placed here to kindle, strengthen, and spread that Light everywhere and in all ways. Evil, contrary to popular opinion, is not a force but rather a void, a place where Light is not. As the Light of goodness is spread about there will be less and less evil. But Light will not dominate the scene simply by merely talking about it or by wishful thinking. It is a force, an entity, that must be placed and applied by us. There is no point in lamenting the evil conditions in the world until *after* we have filled our own particular little parcel of it with our own Light—our own goodness.

We must not permit discouragement to deter us by feeling that the job is too much for humankind. Sad as the world appears today, a backward look in perspective will convince us that those who have struggled constructively before us have contributed some improvement. True, they cannot know the good they have done. Charles Lamb wrote, "The greatest pleasure I know is to do a good action by stealth and have it found by accident." That is the ideal manner in which to do our share of good works. If we *must* receive credit, we are still the victim of pride. We would do better to try to imitate God, or manifest God, by doing good because of pure love for all that is and in appreciation of the opportunity. The crowning glory in living life is to do good for goodness' sake.



### *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.*

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# Mysticism

## in the Old and New

### Testaments

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by Gertrude Spencer-Pappas, M.D.,  
F. R. C.

THE FUNDAMENTAL IDEA of mysticism is that the essence of life and of the world consists of an all-pervading spiritual substance, which is the core of all creation, physical or otherwise.

Man functions on various levels of consciousness which allow him to not only become aware of the physical world around him, but also experience emotion, recall past experiences, and to reason and exercise will-power. These various functions also allow him to become aware of an all-pervading eternal aspect of Being which is nonsensual, nonintellectual, non-temporal, and nonspacial, and which is usually taken to be a "higher" or "spiritual" reality. The experience of such a state of consciousness does not have to be labelled "religious," its interpretation depending upon one's atheistic or religious understanding of existence.

Only a full mystical experience will reach the stage of such *no-thing-ness* and subsequently total *oneness*. There are, however, many "lesser" experiences which lack this feature and yet possess other mystical characteristics.

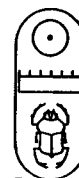
Man, who through the very nature of his being has divided existence into various categories and opposites, instinctively regards the various levels of consciousness as being distinct from each

other and even antagonistic towards each other. Certain philosophies and religions have transcended this initial realisation of division, and regard consciousness as a continuous stream in which man can move from one "level" to another depending upon his response to the internal or external stimuli reaching his organism. Such concepts are more common in the East.

The West prefers to see man as a dual being consisting of an "outer" man with his animal nature devoted to the things of the world, and an "inner" man who responds to things on high. The two natures are looked upon as being in constant conflict and always engaged in a struggle for dominance. In order for spiritual man to triumph, physical man must be subdued or even eliminated. Christian mysticism is dominated by this concept, as well as by the concept of an essential division between man and God—a division which can never be bridged. Man may be united with God, but always retains his individuality. In Eastern mysticism man becomes identical with God through mystical union—a concept which would be regarded as utterly heretical in Christian thought.

Christian mystics throughout the centuries have tried to reconcile the dogma of their church with certain mystical experiences which contradicted the principles of their official theology. The use of the highly ambiguous word "union" has been a convenient one, as it can be

(continued on page 34)



# Family Life

## Among Intelligent Monkeys

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by Leo J. Wilhelm

HAVE you ever wondered what those little monkeys in your city zoo are thinking about as they swing agilely in their cages from playbar to playbar, or sit there calmly and look at you beguilingly? And have you ever wondered what kind of a family life they have?

Some years ago, widespread interest was aroused when the cover of *Zoonooz* carried a photo of a male Langur holding his three-months-old son in his arms. And whenever anyone came near, he would very protectively carry the infant onto a high shelf or into a back room. Such fatherly affection was considered touching because in the simian world it is generally the mother who provides the parental care.

Of the 193 living species of primates, only one, self-named *Homo sapiens*, is relatively hairless over most of his body. Physically speaking, this "naked ape," man, is also the *top* primate. However, because of the obvious comparisons between monkeys and apes and himself and because they are his closest relatives in the animal kingdom, many of these other species are evoking man's universal interest. And by reason of the numerous almost human similarities in their social behavior, they are leading man into painstaking primate research in far-flung places.

Japanese scientists, for example, have been studying Japan's wild monkey population in its natural environment since the late 1940s. The information from these studies, covering nearly 4300 monkeys, has been astounding, especially

in the case of the *Macaca fuscata* species, or as it is more commonly known, the Japanese macaque.

The Japanese macaque populates Japan from balmy Koshima Island, off Kyushu, in the south, to the snowy slopes of northern Japan. Recently, these monkeys, who live in groups, or troops, usually numbering between seventy-five to one hundred, have intrigued scientists by coming down from the trees and walking erect for considerable distances on their two hind legs.

Each troop of this species stakes out its own territory, and carefully respects the territorial limits of other troops. Infants are raised in a closely knit, rigidly regulated social pattern. And these simians are invariably friendly to people. However, those living in northern Japan are more timid. When they hunt for food, for example, they travel in tightly packed columns. Accordingly, it takes more patience to win their confidence.



SAN DIEGO ZOO PHOTO

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Among these monkeys both sexes have their own organizational setup; however, the male sex is dominant. The male hierarchy consists of a superchief, his male subordinates, and the rank and file males. This hierarchy is responsible for the entire troop's protection and for enforcing discipline within the whole troop, such as ending squabbles among female members or curbing the sometimes too boisterous antics of youngsters. The rank and file males also have community responsibilities, such as assisting their leaders in defense of their troop.

#### *Grooming*

Members of a troop seldom fight among themselves over rank, although sometimes squabbles occur among equals. When this happens, a male leader makes his role unmistakably clear and restores order. This he does by sternly placing his front legs on the offender's haunches and persists until the offender submits. To indicate submission, an offender politely and discreetly gleans the superior's fur. This is a ritual act, called "grooming," which monkeys learn at an early age. One monkey will also engage in grooming another monkey to show admiration and friendliness.

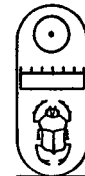
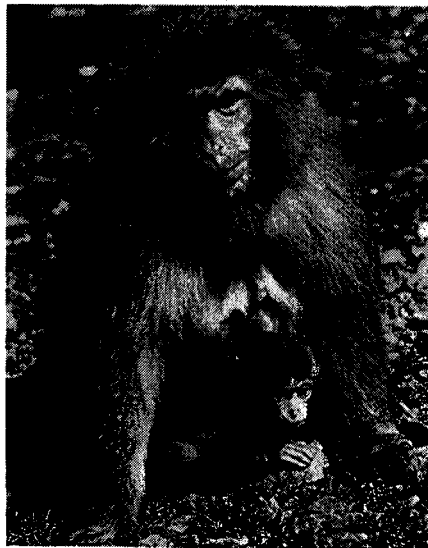
Whenever a superchief personally intercedes to restore order, usually all he has to do is to make his presence known. Ordinarily, he delegates such responsibilities to his aides and confines his activities to mating, eating, and sleeping.

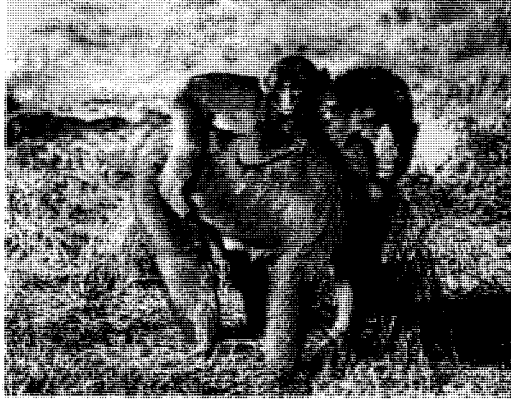
Male monkeys are generally promiscuous. However, occasionally an individual male will remain faithful to one female. When he does, he expects her to be faithful to him also, and he will fight any would-be intruder upon this relationship with jealous fury.

While the male role is dominant among Japan's monkeys, it is the *feminine vote*, however, that determines who a new leader will be upon the death or disability of an old one.

Occasionally, when a troop grows to six or seven hundred members, it becomes unwieldy—organization and discipline breakdown, and bitter conflict often arises. When this happens, an ambitious, aggressive, young male leader usually heads a rebellion, takes the disgruntled members with him, and forms a new organization. The new troop will then choose its own hierarchy, claim its own territory, and establish its own social pattern.

*(continued overleaf)*





Sometimes, too, an old leader becomes despotic, or otherwise loses the females' confidence and backing. When this happens, the females depose him and choose a new leader—a new superchief—more to their liking. Usually, he will be a younger, more virile, more cunning male, with intelligence and courage. A gifted leader like this who works hard has a good chance to continue leading his troop for years!

One of the most fascinating events to observe is a troop at rest or asleep. It forms into two concentric circles, with the females and all the youngsters gathered in the inner circle. The all-male outer circle stations itself strategically to warn and defend the group from whatever dangers may threaten.

Unlike human military activity, however, the male leaders also do sentry duty and fight in the front lines along with their rank and file young males, who are often their most capable fighters.

Young monkeys learn by “aping” older monkeys. And the adults of both sexes participate in teaching them. This is how the young learn to get along with their fellow-members, how to swim and dive, and how to hunt for food and to wash it. Carefully washing their food appears to be something the Japanese macaques have learned just recently.

Food for these monkeys usually consists of fruits, vegetables, grains, and insects, although the crab-eating macaque dines on crabs and clams. Simians are usually young adults before they par-



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ticipate extensively in hunting for food. However, occasionally, youngsters do accompany their mother on food forays, clinging jockey-style to her back. Generally, though, they romp and play, swim and dive, eat and sleep—just as human children do!

According to one primate rule, it is a smart monkey who knows his father. However, all males are very respectful of a mother-child relationship. They will even “baby-sit” for a mother while she is doing something else—although her baby may be some other father’s offspring! And high-ranking males are very considerate and protective of pregnant females.

Meanwhile, those macaques living in northern Japan have also learned how to warm their hands on man-made fires during cold weather, and how to luxuriate with warming swims in the volcanic hot springs which dot the landscape.

Baby monkeys get showered with attention and tender, loving care from both their mothers and the adult males! And one task father monkeys especially enjoy is teaching the young the monkey language.

Interestingly, among the Japanese macaques this language now consists of

a thirty-seven-sound simian vocabulary. This vocabulary covers the whole gamut of the species’ moods, as well as signals to clearly express alarm, anger, and pleasure.

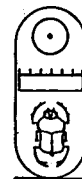
The Japanese macaques, who have a uniformly light-red face, also figure prominently in the mythology, folklore, and art of the Japanese people. Perhaps the most familiar symbol of this is that which represents the wisdom of Buddha, to “see no evil, hear no evil, and speak no evil,” with one monkey covering his eyes, another his ears, and a third one his mouth. These three little monkeys are Japanese macaques!

Although we can still only surmise what monkeys are actually thinking about, we are discovering that the Japanese macaques have astonishingly manlike behavior patterns. Although we still have much to learn, we are also discovering how dramatically these nonhuman primates have been evolving. We are learning, although it may seem startling, that it is stunningly true that some species are, it appears, achieving a preculture in the human experience!

Photographs: Harry J. Wohlsein, Jr., Oregon Regional Primate Research Center.

Ends pre-exist in the means.

—Ralph Waldo Emerson



# Luther Burbank

## Naturalist and Humanist

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by Jodie Ann Shull

AFTER SEVENTY YEARS' work in what he liked to call "Nature's University," Luther Burbank could smile and look back "with pleasure and delight" on his experience. He had become one of the world's most renowned and respected men, visited by thousands yearly, simply by remaining at home and tending his garden.

From Burbank's garden came over eight hundred new and improved varieties of fruits, vegetables, trees, grains, grasses, and flowers. Brushing aside the popular title of "Plant Wizard," Burbank preferred to call himself a "naturalist" because he studied and revered nature and a "humanist" because he sought practical ways to benefit man through use of nature's teachings. Burbank's remarkable achievements in plant development were the result of his tremendous love and dedication in investigating plant evolution and also of his unique personal traits—a special sensitivity to variations in plants.

Born on a farm in Lancaster, Massachusetts, in 1849, Burbank had always been fascinated by the beauty and intricately patterned variety of plant life. He told of a boyhood miracle of finding an oasis in the winter woods where, because of a thermal spring, lush greenery flourished amid the snow. This, he felt, was his first clue to the mutability of life patterns. The influence of the hot spring could make plants bloom in the dead of winter.

Later, as a young man, Burbank read Darwin's theories of plant evolution. Darwin perceived that natural variations sometimes occurred in plants which improved the plants' chances of thriving in a given environment. In this observation, Burbank found a motivating principle for his life's work. Why not do everything possible to induce variations in plants and then select for nurture and improvement those forms most useful to man?

Burbank began his horticultural career as a market gardener on his own seventeen-acre plot in Lunenburg, Massachusetts. Here he developed the famous Burbank potato through rare good luck and good sense. He found a potato seedball, the only one he ever saw in all his seventy-six gardening years, and carefully planted the twenty-three seeds it bore. By continuing the usual practice of cultivating potatoes from the tuber, he would never have found the genetic variations that only seeds are capable of producing. Thus his luck in finding the rare seeds and his skill as a gardener enabled him to discover one potato plant among the twenty-three which produced a large, white, fine-grained potato—superior to any known variety. This became the Burbank or Idaho potato we know today.

The sale of the new potato to a local seedsman netted \$150, just slightly over the price of a railway passage to California. Burbank had been raised on tales of California—the Gold Rush, the climate, the fertile valleys, and in 1875 he left New England to join three of his brothers in this promised land. Determined to pursue plant development as

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his life's work, Burbank found California perfectly suited to his needs.

Two years of day labor gave him the funds he needed to start a nursery business in Santa Rosa, north of San Francisco. Here his knowledge of plant development enabled him to build a successful operation. He perfected grafting techniques that shortened the time needed to bring orchards into production, working to improve both fruit and vegetable varieties and to make those varieties readily available. By the early 1890s, however, Burbank had decided to give up the commercial production of plants to devote himself entirely to plant experimentation. "I knew quite well that Nature is an exacting mistress. . . . She will not cooperate fully and generously with the man who takes her lessons or her work lightly."

In the Burbank Experimental Gardens in Santa Rosa and on a small farm in nearby Sebastopol, Luther Burbank conducted his thousands of experiments with millions of plants annually. His remarkable achievements were due in part to the magnitude of his experiments—mass cultivation of given varieties to find the one superior plant. Burbank's sensitivity to plants enabled him to choose from thousands of seedlings the only plant most likely to produce the best and most plentiful fruit.

### *Improve Life*

Because he could select plants that carried in their future the traits he sought—hardiness, improved taste, larger fruit—Burbank believed that he was modifying the plants' heredity. Though this was not scientifically accurate, it little affected the importance of Burbank's work. He sought to improve plants in order to improve human life. His purpose was to find and cultivate more productive, more appealing fruits that kept well in shipment; tastier, more productive vegetables; rapid-growing trees for shade and lumber; larger, more fragrant and colorful flowers.

Burbank's plant science was practical, not theoretical, and fulfilling human needs was his goal. Through plant development, man could have better food, shelter, and clothing. But the world also needed more beauty. "Considered as a contribution to the material wealth of the world, my work with flowers has been

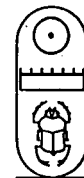


Photo: Courtesy California State Library

least important of all, but I have said . . . that the urge to beauty and the need for beautiful and gracious and lovely things in life is as vital a need as the urge for bread. . . ."

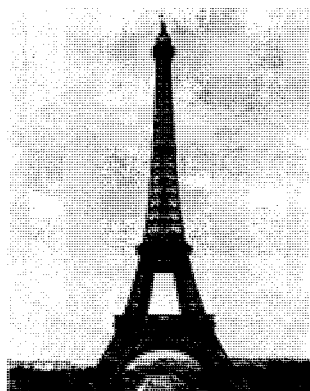
Near the end of his life in 1926, Burbank spoke prophetically of issues that touch us today. Being a devoted student of man and nature, he could foresee a greater intersection of needs. "There remains much to be done; . . . there are today, just as there have always been, an almost endless list of plants not at present thought of as edible or as offering anything to man or beast, that can and some day will be bred and selected and improved until they will be added to the world's food supply." He realized, too, the need for protecting agricultural lands from depletion for the sake of future food production. Did Burbank know that we would face the necessity of living more compatibly with Nature—of exhibiting a greater reverence for "our only reliable and authentic teacher"? Nature, as Burbank wryly noted, is usually "more anxious to teach us than we are to be taught."

As "Wizard of Santa Rosa," the self-taught Burbank lived a life of avid work and quiet joy. He rambled over the hills



and valleys of the region collecting seeds and plants, often tearing up his shirttails for scraps to mark choice specimens for later seed and blossom gathering. School children delighted in the small, wiry man with sharp blue eyes and drifting white hair who rode a bicycle down to collect

his huge sacks of daily mail. To the love of nature Burbank attributed his fifty years of steady achievement in plant experimentation. "Going to school to Nature" and remaining ever a faithful student, Burbank won generous rewards for all mankind.  $\Delta$



## *Paris Convention*

*August 5-8, 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.

**We have added one additional day to Convention.  
This will not conflict with tour arrangements.**

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The Rosicrucian Order, AMORC  
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San Jose, California 95191

Be sure to let us know as far in advance as possible when your address will change.

This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

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# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

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## Body-Response to Light

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Prepared by Michael Bukay  
& Katherine Fielding  
RCU Research Assistants  
and  
George F. Buletza, Ph.D., F. R. C.  
Project Director, Research

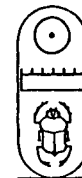
A PRIMARY INTEREST of Rosicrucians is the effect of light and sound on the body and on the electromagnetic envelope surrounding it. Many Rosicrucian experiments involve self-generated techniques such as the intonation of certain sounds and notes, the mental visualization of particular colors and hues associated with the balanced development and unfolding of glands and psychic centers, and techniques for contact healing. Yet Rosicrucians are also aware of the subconscious effects environmental color and sound can have on the autonomic nervous system and on the psychic body. Thus, the subconscious self may often be aware of physical vibrations even when the conscious self is not.

In last month's Mindquest article, the design and use of a special apparatus for investigating dermo-optic perception (DOP) was discussed. Heat was shown to be a major factor contributing to DOP. When variables of heat and light-position

were removed, DOP at the conscious level also disappeared. What did not vanish, however, were mysterious changes in electrical conductivity of the skin.

In these experiments, subjects placed both hands in the light-tight sensing chamber of the DOP box and were asked to enter a deep state of relaxation. The relaxed state was monitored with a galvanic skin response (GSR) recorder with electrical leads connected to the first two fingers of one hand. Subjects were led through a progressive relaxation exercise and then both hands were exposed to random sequences of darkness, red, yellow, and blue lights.

During the early part of this experiment many subjects gave distinct graded GSR responses: red light gave a maximum response, yellow was medium, and blue caused little or no response (*Figure 1*). (For figures, please turn to page 21). Darkness and infrared light gave no measurable response. These small changes in skin conductance persisted even when the electrode-carrying hand was removed from the DOP box. That is, light shone on the hand remaining inside the sensing chamber still increased skin conductance of the hand outside the box. The response to red continued even when sheets of matboard, copper, and aluminum blocked the light. One subject responded to red light with both hands placed on the shelf



outside the sensing chamber (*Figure 2*). No response was obtained if hands were placed outside the box behind the mirror.

It was becoming clear that the GSR reaction to light was not directly associated with the action of the light waves on the skin. Some other energy produced by the light bulb or circuit was involved. But what energy could pass through matboard, copper, aluminum, and wood? Why did the mirror stop or reflect the energy?

Around each bulb is an aluminum tube for the purpose of focusing the light to the center of the sensing chamber. We wondered if these tubes could act like antennae or amplifiers for electromagnetic radiation or other energy produced by the bulb. Removal of the tubes extinguished the GSR response. Replacement restored the original results suggesting that electromagnetic fields might be involved. We theorized that if EM radiation were transmitted by aluminum tubes, replacing the metal with a nonconductor, such as asbestos, would eliminate the transmission. However, asbestos tubes transmitted the energy as well as, or better than, the aluminum tubes, although the GSR peaks had a slightly different shape (*Figure 3*). Tightness of the tubes around the bulbs was important, as loosening either the aluminum or asbestos tubes reduced the GSR response (*Figure 4*).

#### *Microsound*

One possible interpretation of these results is that the energy transmitted by the tubes may be a form of microsound. The tubes may act like speakers converting vibration from the bulb to an inaudible sound that affects either the sympathetic nervous system of the body or the body's own electromagnetic aura.

After repeated experiments some subjects stopped responding. *Figure 5* shows the gradual extinction of the GSR response to red in one subject. Following extinction behavior, subjects often ceased responding for several days. It appears the body acclimates to repeated exposure to the energy, much like continuous exposure to a particular odor reduces sensitivity to that smell.

As the experiments proceeded, further complications developed. Some subjects began responding to only one color. Re-

sults were consistent throughout each session, but often varied for each subject from day to day. The subject would respond to the red light one day and yellow the next. We were unable to identify the cause of this variation in the apparatus or the subjects. To insure the validity of our observations, experiments were repeated many times during each session. Interestingly enough, we have also obtained similar GSR reactions from plants.

Finally, we found that alternating current (AC) fields surrounding the lamps interacted with the body's electromagnetic field. However, the AC fields associated with each lamp were all of the same frequency and amplitude, and thus, would not explain the graded response or individual preference for particular lights. Also, the mirror did not interfere with the AC field, but did reflect the unknown energy in question. Current work is proceeding with DC bulbs and with filtered sunlight.

The picture emerging from this DOP research is complex, for the body response to light may actually be related to microsound waves, thought, electromagnetic fields, and perhaps to other forms of energy. Microsound waves can be produced in very high frequencies, so high in fact as to correspond to those of light. So microsound waves can be associated with light waves and color frequencies. What is more, the two forms of energy can interact. If, for instance,

(continued on page 24)

Figures: » » »

Galvanic skin response (GSR) associated with subject's exposure to light in the DOP apparatus. Positive response indicates increased skin conductivity often associated with sympathetic activation, while negative response indicates decreased conductivity often associated with relaxation and parasympathetic activity. Shaded areas indicate lights on. Blue, yellow, red, and infrared lights are abbreviated B, Y, R, and I, respectively. *Fig. 1*: Graded response to red, yellow, and blue light. *Fig. 2*: Response to red and yellow light outside the light-path. *Fig. 3*: Comparisons of GSR response to light with and without aluminum or asbestos focusing tubes. *Fig. 4*: Comparison of GSR response with loose and tight focusing tubes. *Fig. 5*: The gradual extinction of the GSR response after repeated exposure to red light.



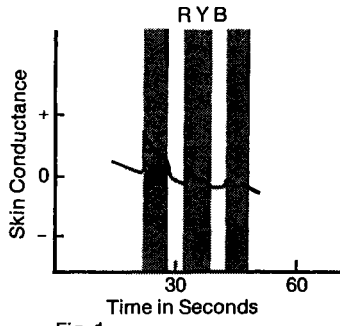


Fig. 1

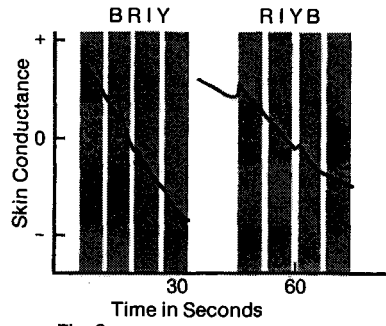


Fig. 2

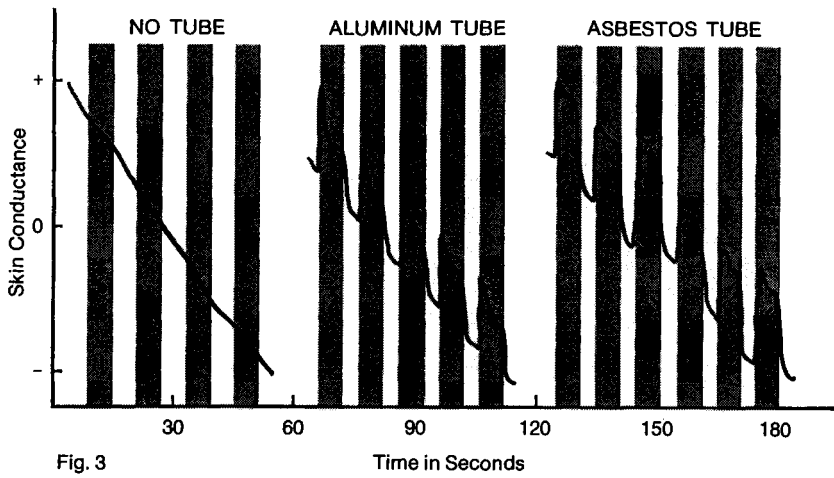


Fig. 3

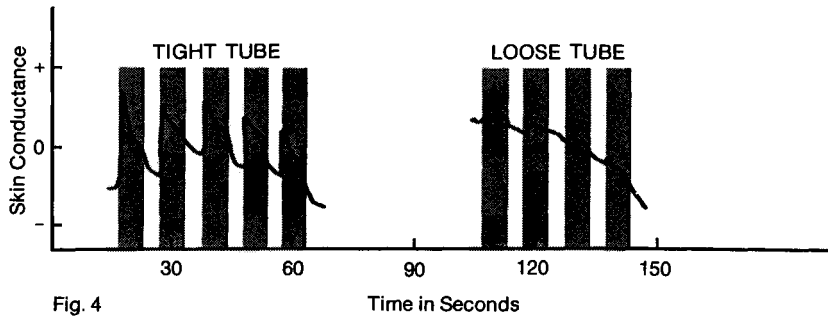


Fig. 4

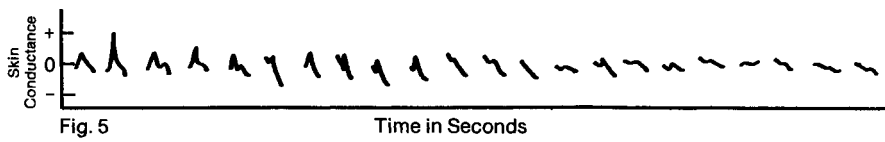
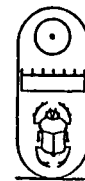


Fig. 5



a light is shone across a column of water which is being subjected to a microsound wave, then pattern effects, polarization, and distortion results. But can light produce microsound when striking solid matter such as a solid copper plate? If so, then previously unexplained phenomena associated with psychotronics, radionics, radiesthesia, and even dowsing might now be provided with a partial explanation.

To the Rosicrucian the discovery and validation that the body's response to light was actually a response to microsound would be of considerable importance. To the Rosicrucian, all of nature is vibratory. Thus, although minerals appear to our senses to be dead and inert, we know them to be alive with the vibrations that make them visible; even our senses can detect living things swaying and dancing around the invisible and harmonic origins which subtend them. Objects and our fingertips would not resonate to a sound if they had no sound of their own, a sound-palate on which to pick up the resonance. To a Rosicrucian, crystals, plants, and human beings can be seen as music which has taken form.

An analogy is found here with people: we are often unaware of ourselves, of our own energy, until we are *in love*, when we begin to resonate to another, at which time the resonance may so fill us that to everyone around us we hum with an unexpected radiance. The seventeenth-

century physicist and Rosicrucian, Robert Hooke, was one of the first to question human resonance. He watched doctors using percussion as a diagnostic aid and wondered why, when a healthy organ was percussed, it produced a different note from an unhealthy organ of the same type. Nevertheless, the healthy and unhealthy organ may be of similar density, weight, and viscosity. There was some qualitative rather than formal difference between the two. Today in many large hospitals, detailed scans of the body's soft tissues are routinely constructed from ultra sound diagnostic machines, using vibrations or frequencies of 1.7 megahertz (million cycles per second) to 12 megahertz, and a low-energy amplitude measured in milliwatts.

Indeed, it is in these awakening sciences of subtle vibration that formal distinctions begin to merge into distinctions merely of quality or relationship, specially in those fields where one is led to speculate on a resonance of light with sound. Results from these particular studies suggest that the human body is sensitive to a wide range of subliminal vibratory energy including electromagnetic, heat, sound, and light radiation. As we become more and more aware of the messages from our inner self that concern our own body, we can learn to recognize our own attunement with those vibratory energies that fill the Cosmos and which ordinarily lie beyond the range of conscious sensation. △

**The  
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1977**

### YEAR-END STATISTICS

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

Staff payroll .....	\$1,929,777
Total number of pieces of incoming mail .....	567,000
Total number of pieces of outgoing mail .....	2,824,894
Individually dictated correspondence .....	115,110
Payroll taxes and insurance .....	\$ 205,290
Property taxes, utilities, maintenance, and insurance ..	\$ 250,076
Printing costs (not including books) .....	\$ 566,745
Envelopes, office supplies, and stationery .....	\$ 182,913
Postage for the year .....	\$ 720,760

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

# Historical Perspectives

## A Mystic's View of History

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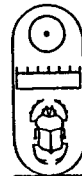
by Cecil A. Poole, F. R. C.

MAN HAS ALWAYS searched to find his place in the universe. He realizes that he is an entity existing in this universe, and he presumes that being such an entity he must have a place and even a purpose in the universe. Since man's experience is limited to one relatively small part of the universe, that is, the planet Earth, he also finds that he has a place in the history of this planet in personal experiences and the experiences of fellow creatures living in this particular place.

Man's experiences from day-to-day gradually add up to his place in history. Man therefore looks at himself not only

as an existent entity at this moment but as a continuum, as it were. Although mankind exists for a short time insofar as the total scope of history is concerned, that nevertheless makes him a part of the history of the entire Earth and its civilizations.

In attempting to become familiar with the ultimate mysteries of the universe and of the Earth, as well as the purpose and nature of man, the human being has developed a complex outlook which has evolved with humanity through time. Probably the most primitive man had a very simple outlook—concerned mainly with day-to-day existence. Man today with centuries of history behind him finds that the view of life is not only complex insofar as his relationship with the immediate circumstances of environment is concerned, but also very complex with regard to how he is related to the



history that has existed before him. To explain himself and the universe, as well as the Cosmic, man has had to rely upon reason and experience in an attempt to produce the answers.

Since human reasoning and experience are incomplete and not infallible, many of our answers have been in error, but some have been correct. In the overall picture, man has learned, at least to a degree, to live with the experience that constitutes human existence on this planet. However, human experience beyond objective knowledge has been limited and human answers very inadequate. We can explain some of the physical circumstances of our existence because we are physical entities, but that is only a part of our historical, as well as personal existence.

#### *Mind and Spirit*

There is another phase to man's living and past experience. This lies in the area of mind and spirit. In these areas man, through the course of history, has evolved various interpretations and backgrounds upon which he has built his experience. Probably early man's first attempts to understand the areas of his existence which were not physical or objectively received, were in the realm of superstition.

Superstition was man's first exploration into the field of mind and spirit. However, superstition did not solve many of man's problems of understanding himself and his environment. Most of the conclusions arrived at through superstitious thinking processes were based upon fundamental errors. Take, for example, any simple superstition that exists today. These superstitions are based upon, or rather, are erroneous conclusions as to what caused a certain situation.

For example, many people believed that walking under a ladder or seeing a black cat would produce unfavorable or unlucky circumstances. Now we know quite well that a ladder or a black cat has little to do with the future of our lives. Therefore, the fundamental premise upon which the superstition was based was in error and proved that superstition itself was no foundation upon which to base a concept of our present relationship to environment or to history.

Nevertheless, many superstitions have been entrenched by tradition into man's thinking and still affect his behavior as he is today. Even though in terms of experience the concepts based upon superstition have failed, they still do exist.

The next step on the part of man to understand himself and his place in the universe was through religion. In the beginning religion was only a degree beyond superstition. Even today much that is in the category of religion still contains superstition because the premises upon which religious concepts are based are themselves no more than superstitions.

Religion, however, did add an important factor; namely, adoration or worship. Religion brought about man's ability to be aware of forces beyond himself, which man assigned to an ultimate force. Therefore man was able to create a concept of a god. Adoration caused man to develop an ability to be more calm in the face of a crisis, to realize that a force greater than himself existed beyond man, and that by having confidence in that force man would be better able to take care of existing problems.

The problem regarding religion today, particularly in Western religions, is that it has become so dogmatic that it is difficult to have any reasoning related to religion. Religion has become a set of man-made doctrines or dogmas which are necessary for acceptance if one is to agree with the religion. Furthermore, this dogmatism places limitations on honest inquiry.

We know very little of the true historical questions concerning religion. There is, for example, little historical evidence of the beginning of Christianity, yet much that has no historical proof is accepted dogmatically as the absolute truth. Religion, therefore, particularly in its most dogmatic expression, has had a limiting effect on both thinking and progress. Religion has frequently condemned man's advanced thinking and has caused much of our progress to be delayed.

The third step man has taken toward understanding himself in terms of his present environment in history is *mysticism*. In the sense of man relating himself to the universe, mysticism is the ultimate human concept because it is

not in any way limited to manmade dogmas or principles. Rather, it is the concept of man's direct relationship to the higher forces of the universe. Mysticism can be defined as man's relation to the forces which are beyond the physical. Man can intimately relate himself to a higher force through his own inner self.

The ultimate concept of mysticism is that man has dignity within himself and has the ability to become conscious of a higher force than exists in any physical manifestation. In a sense, mysticism is a private channel to the Divine. It is a re-relating of the individual self to the spark of life that exists within us. Only as mystics can we become attuned to this ultimate source of power and force in the universe and obtain a sense of oneness with the whole of the Cosmic.

To grasp the concept of mysticism requires knowledge, experience, and feeling. We must learn to know ourselves, to understand the fact that the inner self is an expression of the soul. We must actually experience the relationship that exists between our inner self and the source from which it came. In this process of knowledge and experience we must gain a feeling of satisfaction and whole-

ness in the process that we have of relating ourselves to the Divine.

The mystical experience exists therefore in terms of our understanding and our own experience in understanding our inner self. It is not something that is outside of our experience but rather an intimate concept that causes us to be able to realize our position in history and our relationship to everything that has been and exists now. Regardless of our present status or our limited knowledge of our place in history, we can as mystics always look beyond the limitations of the present.

Richard L. Evans once said, "As the days crowd in upon us, we are too close to life to see it well. Sometimes in judging all things by our own height, pettiness assumes magnitude because of its proximity, while the distant object which is really great seems not so to be because it does not shadow us night and day. God grant us an enlarged perspective so that as the weeks and months and years roll by we shall behold with open eyes those things that are greater than our own stature."

May our perspective of history proceed from the finite toward the infinite. △

## Enjoy The Benefits of Mysticism

Spend one, two, or three weeks at Rose-Croix University

24 weekly courses to choose from!

June 20 - July 9, 1977

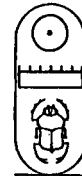
No previous college or university training required. To receive an application, fee schedule, and class descriptions, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U. S. A.

## CONSTITUTIONAL GUARANTEES

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

California residents, please  
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£.65 A\$.95 NZ\$1.05  
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# Time Capsules for the Future

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by June Schaa, F. R. C.

MAN SEEMS FOREVER interested in being remembered in the future, and his eternally present fascination with the past seems to bear this out!

Recently in the *Staatliche Museen*, Berlin, the most celebrated Egyptian lovers were again reunited when a well-known sculpture depicting the Pharaoh Akhnaton came to rest near the world-famous bust of his Queen, Nefertiti. At about the same time, Ramses the Great, after more than 3200 years, was given full military honors befitting his royal station when his mummy, along with a splendid entourage of art pieces, first visited the *Galeriées Nationales du Grand Palais*, Paris, in 1976. And in 1977-78 millions of North Americans will throng to view a priceless collection of personal effects belonging to the young Pharaoh Tutankhamon, Ramses' predecessor.<sup>1</sup>

Fascination with the past takes forms other than acquisitions displayed and shared between museums for our enlightenment. It seems that cultivated man has always enjoyed bringing together the art and knowledge from the past, often capsulating the most rare or precious items, and securing them beneath or within the hollow cornerstones of his most magnificent structures. Possibly this urge to stash away for posterity came from our ancestors' concern over priceless religious objects or fetishes. These articles were often hidden in a meaningful spot within a specific gathering place. In other words, these sacred repositories

were often determined by using geometrical principles.

An example of just such deliberate use of geometrical placement occurred over 6000 years ago in the *Lepenski Vir culture*.<sup>2</sup> This is one of the strangest and most advanced of the European Neolithic, preagrarian civilizations. The Lepenski Vir culture thrived for thousands of years on *one spot* located within "The Iron Gates" gorge carved by the ancient Danube through a high mountain range in present-day Yugoslavia and Romania. Because of its unique immobility in placement, the triangular shaped dwellings of Lepenski Vir became their own repository of a many-layered past and changing present.

What is it about scattered Egyptian art objects from 3500 years ago or the silent 6000 year old artifacts from cloistered civilizations such as Lepenski Vir, that continues to fascinate us today? Will the peoples of 3500 or 6000 years hence be equally curious about our objects of art and culture? Will the man of the future find the epitome of wisdom and scientific advancement of, say, mid-twentieth century man more easily interpreted and understood than we find today from the often scattered and undecipherable remains of our own distant past?

How mystifying for us to stand in palaces and temples of forgotten kings and priests and wonder about what they knew and what their lives were; seeing silent walls with only names, and stones whose meanings are now dead and forgotten. Is it only the mystery of the ancient sculpture which seems to draw us near? Few if any ancient cultures seem to have grasped the opportunity of passing on to posterity the one thing that

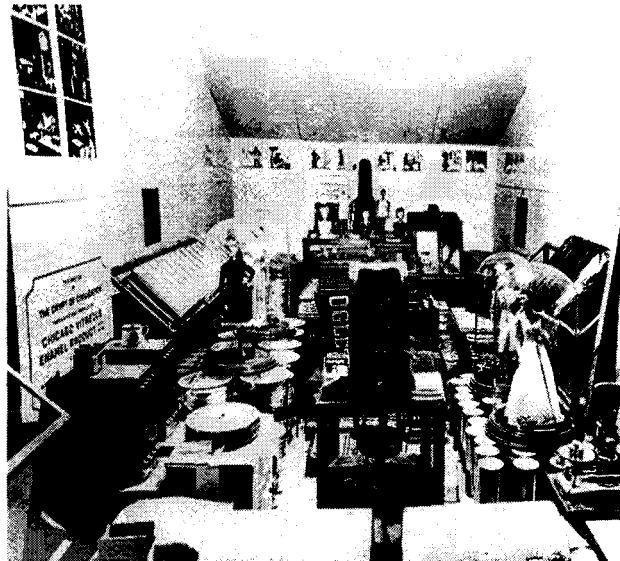
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April  
1977*

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**"Archeologists of A.D. 8113 will make a most startling discovery when they force their way into a time-crypt located in granite bedrock . . . in a land once known as Atlanta, Georgia."**

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Interior of Oglethorpe University's Crypt of Civilization.



would have made them truly great: the history of the world in which they lived and the daily life of the people, their arts, sciences, and literature.

#### ***A Crypt for the Now and Future Time***

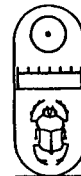
Archeologists of A.D. 8113 will make a most startling discovery when they force their way into a time-crypt located in granite bedrock, approximately 320 meters above sea level in a land once known as Atlanta, Georgia. Why A.D. 8113? However, this is 5963 years ahead of our story now.

Back in the 1930s many people had become aware of the contribution that the ancient Egyptian tombs made to our knowledge about the cradle of our civilization. Oglethorpe University in Atlanta, Georgia, grasped the opportunity for twentieth-century man's future greatness by deliberately preserving in one specific location the epitome of man's accomplishments up to that time, including the essence of world literature, science, and culture. These were to be kept intact from possible obliteration through natural or man-made disasters. The idea was given added impetus from the realization that civilization then stood upon the brink of the new atomic age.

Out of this brilliant, far-reaching concept came a major cultural repository, one of deep interest to all Rosicrucians: *The Crypt of Civilization*. This Time Crypt was sealed with considerable ceremony on the 25th of May, 1940, and is not to be opened for about 6000 years, or A.D. 8113.

One of the very few dignified institutions, societies, or organizations to be honorably included in the Time Crypt was the Rosicrucian Order, AMORC. The Order was requested by Dr. T. K. Peters, then archivist of Oglethorpe University, to submit manuscripts containing the essence of the Rosicrucian doctrines, its philosophy and teachings—including certain chosen works of music, art, and the sciences.

The Rosicrucian manuscripts were microfilmed—large pages of the text being reduced to frames of a 35-millimeter film. By this process each page was reduced to an image of only 2.5 x 4 cm. The rolls of film were then placed in vitreous and asbestos-lined stainless steel capsules which, after having been sealed and evacuated, had inert gas pumped into them. Fifty such capsules were placed in the Time Crypt and they contain 320,000 pages of knowledge on





A modern sphinx preserves age-old principles. The former Imperator of the Rosicrucian Order, Dr. H. Spencer Lewis, in full ritualistic regalia, is seen here upon the occasion of the dedication of the Rose-Croix Science Building in 1934. He deposited for posterity a scroll containing fifteen of the Order's most important philosophic principles. On Dr. Lewis' left are Dr. Clement Le Brun, Past Master of AMORC, and Miss Emily Lanini.

microfilm which can be projected to the original size or larger.

The Crypt, located under the Oglethorpe University Library and Executive Offices, is made of stone in which is set a door of stainless steel 127 cm wide and 381 cm high. The interior walls, floor, and ceiling are lined with vitreous porcelain enamel having fused on them colored designs depicting modern life much in the manner of the ancient tomb paintings of Egypt.

Since the time when the Crypt is to be opened is so far in the future that it seems almost fantastic that a knowledge of its existence will be had by mankind then, it seems quite logical to ask: What resources did scientists employ to insure that mankind of A.D. 8113 will indeed find and be able to know of mid-twentieth century accomplishments?

To begin with, a systematic arrangement of plaques in all the most important

modern languages was made. The legend on the plaque was first printed on an especially prepared 100% rag paper which was enclosed between two sheets of cellulose acetate and then subjected simultaneously to intense heat and pressure, resulting in a solid sheet with the inscription hermetically sealed within. These plaques were sent to the most important institutions of learning and to great libraries in the Western world, and to similar places in the Orient. In addition, some were sent to isolated monasteries hidden in the shadows of Himalayan snows in Sikkim, to the Potala in Lhasa in Tibet, to temples in China, Japan, Thailand, and Java. A copy of the English plaque was deposited by request in the Temple of the Supreme Council of the Scottish Rite of Freemasons in Washington, D.C.

The exact location is determined by a triangulation from nearby Stone Mountain and Kennesaw Mountain which has been prepared by the United States Coast and Geodetic Survey.

Whatever the future holds in store, Rosicrucians in the year A.D. 8113 might not be surprised to find their past heritage still firmly linked to the present!

#### Editor's Note:

The date A.D. 8113 was chosen for a particular reason. In 1936 Dr. Thornwell Jacobs, then President of Oglethorpe University, wrote: "In order to make more positive that any 'treasure' which we may bury would be held safe from vandalism and pillaging, it is desirable that a date be fixed for the opening of the crypt. What could be more fitting than that the time be governed by the first fixed date in history? This is probably the year 4241 B.C., which marks the establishment of the Egyptian calendar. Since that first date 6177 years have passed. Adding this figure to 1936 brings us to A.D. 8113."

#### Footnotes

<sup>1</sup>Future stops (according to *Time* magazine, Nov. 22, 1976), are: Chicago's Field Museum, the New Orleans Museum of Art, Los Angeles County Museum of Art, Seattle Art Museum and New York's Metropolitan Museum. The Tutankhamon show has already been at the National Gallery of Art, Washington, D.C.

<sup>2</sup>For further reading see: *Europe's first Monumental Sculpture: New Discoveries at Lepenski Vir*, by Prof. Dragoslav Srejovic, Belgrade University; edited by Sir Mortimer Wheeler Stein & Day Publishers, N.Y. 1972.



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

## Nature Provides for Our Needs



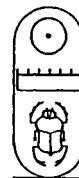
I WOULD like to call attention to some of the natural methods which the ancients of all lands discovered to be valuable contributions to our physical needs—not our needs for sustenance, but for health, vitality, strength, and the prevention and cure of diseases.

We hear so much about the marvelous cures that the Indian medicine men made through the use of nature's own remedies, as well as through psychological or mystical processes, and we read of similar cures made through natural methods by the Chinese, the ancient inhabitants of Tibet, the mystics of India, the wise men of Egypt, and the miracle workers of other lands. Therefore, we often feel that more information regarding these things might make us better acquainted with many of nature's wonderful lessons.

As an illustration of one of these very unusual or rather uncommon benedictions from nature, I wish to refer briefly to a spring of peculiar water that is not popularly known in America, but which has an interesting history. This spring is located in the Berkshire Hills at Lebanon Springs in New York State. The Indians knew of it, and it was famous with them for many centuries, according to their ancient traditions. Among their peculiar rites and records, it is claimed that the weak, the sick, the diseased, and those especially suffering from unknown diseases or evil possessions, came to this spring, remained awhile, and went away again in perfect health.

It was in 1756 that a Captain James Hitchcock, an English officer who was stationed at Hartford, Connecticut, learned of the spring through some Indians whom he had befriended. They conducted him across the mountains to this spring, because his health had begun to fail. He seemed to have some disease which herbs and medicine did not affect, and which the Indians believed was connected with the spirit of some evil being that could be washed away by the waters of the spring.

May I be permitted to say that these ideas held by the Indians of an evil spirit's holding a person in disease, and of water's washing away the evil influence, seemed crude expressions of what the Indians really thought. It has been my privilege to be the personal acquaintance of a number of Indian medicine men in the past and to have been the student of many of the Indian medicine men's processes and beliefs as part of my long researches and study of matters relating to early mystical teachings. I must say that the common expressions of the American Indian's beliefs are simply statements that the Indians gave to the white men, and not the true beliefs that the Indians held in their own hearts. Of course, I am speaking only of the educated



Indians who were mystics of the first order and real students of human psychology.

It is possible that the average uneducated Indian was told the same story as the average white man. When the educated Indian or the Indian medicine man or miracle worker spoke of evil influences, and possessions or obsessions, he was not speaking of spiritual beings, or creatures that took hold of another person, as was believed by those who followed the witchcraft doctrines. He was speaking of impersonal influences of an etheric nature, and the nearest I can come to interpreting his explanation is to say that he believed in spiritual vibrations which entered the human body at certain times and set up certain causes of disease; these vibrations had to be removed by other methods than the use of medicines.

We see in this a primitive form of a scientific understanding of the real psychic nature of many diseases. The idea that fire or water could change vibrations or remove the evil influence is likewise a primitive form of an old scientific belief that fire and water are universal solvents. This takes us into the realm of alchemy as associated with the early phases of the study of medicine and therapeutic methods, and it is not my intention to go into this matter at the present time.

However, to go on with my story, the friendly Indians certainly performed a very friendly act when they led Captain Hitchcock to this old spring. The Captain's health began to improve in a manner that convinced him that the waters of the spring were responsible, and he began an investigation to determine who owned the spring and how its waters might be used to help many others who were unaware of this wonderful natural blessing. He found that the spring was owned by a Charles Goodrich, and that it could be leased. Hitchcock's plan was to protect it from becoming contaminated in any way and to preserve it for the future, if such a thing were possible.

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#### *Humanitarian Purpose*

It is a notable incident in the records that were preserved that the spring was leased to Hitchcock on December 19, 1778, and the wording of the lease clearly shows the humanitarian purpose which

Hitchcock had in mind, and which Goodrich recognized, for the lease reads that the spring was turned over to Hitchcock for the period of his natural life, and the consideration was "the love of God, the public good, as well as benevolence toward the said Hitchcock."

In a few years, the fame of the spring spread throughout the communities of the white men, and an increasing number of visitors came to it to drink and to bathe. Most of these were cured of various physical conditions in such an unusual manner and so completely that the spring was called a miracle worker, and eventually it was known as "the blessed water—the wine of God." This is the name given to it in an ancient chronicle.

#### *Early Rosicrucians*

During the days of the first Rosicrucian organization with its headquarters in Philadelphia, the efficacy of this spring was known and its benefits told to many of the prominent men of governmental affairs who came in contact with the Rosicrucians. Persons went from Philadelphia, and even from Baltimore and other Eastern cities, to New York State to be benefited by this wonderful spring, and a treasured register of the visitors to the spring contains the autographs of John Quincy Adams, the Marquis de Lafayette, Martin Van Buren, Daniel Webster, Joseph Bonaparte, the ex-King of Spain, De Witt Clinton, Charles Francis Adam, Henry Wadsworth Longfellow, George Peabody, Albert and Roscoe Conklin, and many others of historic fame.

The spring bubbles up from the bottom of a rock basin about twelve feet in diameter and nine feet deep and at the present time (1929) yields an endless stream of about 500 gallons a minute or approximately 720,000 gallons a day. Scientific investigation has shown that the depth from which the water flows through numberless purifying strata to the surface of the earth is indicated by the fact that its volume is unaffected by surface conditions. In other words, it is not decreased by drought or increased by rainfall. Many eminent scientists, chemists, and experts connected with experimental laboratories have investigated the spring from time to time. They

find that the water has an unvarying temperature of 78° the year round.

Professor von Oefle, who is probably the leading authority in America on mineral waters, says that the origin of the Lebanon spring was volcanic, which accounts for its even temperature of 78°. The many scientific analyses made of the water reveal that it has a very distinctive nature, resembling very closely the springs of Gastein and Wildbad in Europe. It is believed that the water has some radioactivity because of its contacts with certain elements deep in the earth.

According to those who have gone there and been benefited by the waters of the spring, it would appear that those who receive the utmost benefit are those who suffer from any abnormal condition of the kidneys and bladder. The water seemed to have an unusual effect upon broken-down tissues in these organs, and upon gouty and rheumatic affections, or upon most skin conditions.

The Rosicrucians have always held that the waters of this spring and similar springs contain mineral elements necessary to establish a harmonic chemical composition in the human body, when such elements become deficient through improper eating, the destructive processes of germs, or the subnormal functioning of certain organs in the body. The most

important of such minerals produces a solution of rare ingredients in which nitrogen and helium often predominate, thereby giving the radioactivity in the water that greatly aids in curing certain diseases.

If any of our members are touring through New York State, I would suggest that they make a visit to the Berkshires at Lebanon Springs, and enjoy this water for a few days, and likewise enjoy the many stories and interesting incidents told about its past and present accomplishments. I hope, however, that our members will not write to me or the organization asking for more details about the spring, or about how to get there or who owns it now, or how they may get samples, for we are not attempting to advertise or promote any commercial activities in connection with this spring. We merely speak of it as an interesting illustration of nature's ways of contributing to our needs in disease as well as in health.

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

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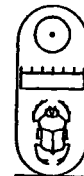
### ROSICRUCIAN CONCLAVES

**SILVER SPRING, MARYLAND**—Middle Atlantic Regional Conclave—May 7-8, 1977, Sheraton Silver-Spring Motor Inn, 8727 Colesville Road. Grand Lodge will be represented by Frater Chris. R. Warnken, Grand Master. For more information, please contact Donna M. Dercole, Conclave Secretary, 2412 Ivanhoe Lane, Wilmington, DE 19808.

**NEW ORLEANS, LOUISIANA**—Southeastern Regional Conclave—May 12-14, 1977, Fontainebleau Motor Hotel, 4040 Tulane Ave. Grand Lodge will be represented by Frater Chris. R. Warnken, Grand Master. For more information, please contact J. E. Nichols, Conclave Secretary, P.O. Box 52127, New Orleans, LA 70152.

**CINCINNATI, OHIO**—Fifth Penn-Ohio Regional Conclave—May 20-22, 1977, Stouffers Cincinnati Inn, 150 West Fifth Street. Grand Lodge will be represented by Frater Chris. R. Warnken, Grand Master. For more information, please contact Veronica Wilms, Conclave Secretary, 233 Rohs St., Cincinnati, OH 45219.

All active members of AMORC are invited to attend these Conclaves.



# Mysticism in the Old and New Testaments

(continued from page 13)

applied to a variety of concepts. "Union" can describe a genuine mystical experience without offending Christian theology. Some Christian mystics, like Meister Eckhart, were severely criticised for their account of an undifferentiated unity, while Sufi mystics were burnt at the stake for uttering such "heresy."

The concept of having to subdue earthly interests and appetites in order to develop man's spiritual nature is shown in the concepts of "the way"—the *Tao* of the Chinese, the *Tariqat* of the Moslems, and the *Via Mystica* of Christian theology. "The way" embodies the old Greek idea of "method," *meta-hodos*, the way beyond. In India where the *identity* of the Alpha and the Omega as well as the *illusory* nature of *maya* are generally accepted, emphasis is placed on the transmutation of consciousness towards a realization of the spiritual unity in the essence of man rather than on the concept of progress or "path."

Christianity arose from the heart of Judaism, and the religious education of early Christians was structured within the framework of Semitic imagery, allegory, and representation. At first glance it would seem paradoxical to speak of Judaism as a mystical religion. The Law was of foremost concern to the Jews. Thus, the early Israelites did not beseech their God to grant them spiritual favours, but rather asked for material prosperity and victory over their enemies. They seemed far more concerned with the affairs of this world than with thoughts of other dimensions of existence. After all, God looked at His work and saw

that it was good, and not to enjoy the gifts of His creation would constitute a sin. Furthermore, the Hebrew religion also seemed to lack the deep mystical and psychological insight seen in Hindu religion, for example, and rather made its Supreme Being into a God of history who revealed Himself within the historical process and thereby gave it significance and meaning.

Upon close inspection, however, it soon becomes apparent that Judaism contained its own form of mysticism, not only expressed by the Prophets, but also built into the religion from its very inception. Some rabbinic sources saw the Covenant in terms of a marriage. Furthermore, the command "Love the Lord thy God with all thy heart," as well as the concept of *Teshubah*, (a word meaning "repentance," but significantly enough also meaning "return" and "answer") which restores the unity with God, can hardly be interpreted other than in the light of mystical aspiration. The Old Testament presents a recurrent theme of the love of God, the marriage of God to Israel, the adulterous wife (Israel) breaking the bond, and the willingness of God to restore this union through *Teshubah*. Jewish Midrashim show God as a loving father ever ready to receive repentance, and encouraging Israel to repent.

## *Essenes*

Apart from those trends in Judaism, mystical ideas and practices also entered the religion from other directions. In the first centuries of the Christian era we find the practice of Merkabah mysticism with its study of theosophy among a certain class of Jew, the mystical concepts of the Zohar (allegedly revealed to Rabbi Simeon ben Yohai in the second century), and the mystical disciplines of Jewish sects such as the Essenes and the Qumran sect living in monastic communities and taking Nazirite vows of asceticism in order to combat the evil principle of the world. Mysticism and monasticism were no strangers to Jewish thought.

As Christianity was born in the midst of Judaism, it carried with it the seed of familiar ideas. Basic Jewish concepts assumed particular importance as the early Christian Church saw itself as a rebirth of God's Israel. The Jewish na-

tion, by virtue of rejecting the Messiah, was seen to have lost its nationhood and identity in the eyes of God. The Church was the New Nation, the bride of God (Christ in this instance), and all Old Testament promises were fulfilled in her. The mysticism of the Old Testament was now transferred to Christianity, and the Old Covenant Sinai reborn in the New Covenant between Jesus and the world. The Church in its totality came to represent the twelve tribes of Israel. Christ became the cosmic, national, and individual bridegroom who mystically united with mankind, the Church, and the individual.

Despite the obvious undercurrent of mysticism expressed in concepts such as the *marriage* and the *kingdom*, the synoptic gospels are usually seen by scholars as simply proclaiming a *Heilsgeschichte* (Passion and Salvation of Christ). In this concept the purpose of history is held to be the development of God's chosen people in a process of gradual growth through a progressive revelation of the saving truth by the Holy Spirit. Jesus Christ is regarded to be the centre of the process, the final victory being the establishment of His Kingdom through the conquest of the powers of evil. The focus of the *Heilsgeschichte* is concentrated upon the great events anticipated at the end of time, with little emphasis on the importance of the *now* as lived in the world of man. All vision, hope, and expectation is projected upon the promise of salvation in the world to come. Scholars do not regard the Gospel message as either preaching a mystical or a monastic discipline, but rather interpret concepts such as Marriage and Kingdom in an eschatological sense.

The Gospel of St. John, however, openly conveys a different message, and we suddenly find ourselves confronted with the traces of a new eschatology. The sacramental teachings of St. John highlight a mysticism not clearly emphasized in the synoptic Gospels. Whereas the latter look toward the Second Coming, St. John preaches the doctrine of the Paraclete which every Christian meets in the Holy Eucharist—*now* and constantly—in the world of man. Although the Bridal Chamber is an end-time event, St. John promises a foretaste of the Marriage in the experience of the Holy Eucharist.

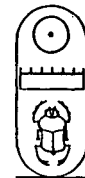
According to St. John, the Pledge of Jesus is twofold. There is the gift of His body left upon the altar to be shared with every Christian here and now, infusing the participant with the divine spirit of Christ. And then there is the promise of the realisation and fulfillment of complete salvation at the end of time, the first part being a foretaste of, and a preparation for, the final fulfillment of the Pledge.

There is also emphasis on enjoying the virtuous Christian life now, although the final realisation is only to come at the end of time. There is bliss while travelling on the precarious and narrow road toward the *eternal habitation*, although the journey's aim is the great ingathering at the end.

In early Jewish tradition the universe was conceived to be an undivided whole, consisting of a macrocosm which found its reflection in the microcosm of the affairs of men. Despite differing views in post-exilic times and the introduction of the principle of evil, this concept was never entirely lost and made its overt comeback in the philosophy of the *Zohar*. We find allusions to such thoughts in the Gospel of St. John where Jesus is not seen as the humble servant, but rather as the Saviour who has existence in both the spiritual realm (where He is described as having dwelt with the Father from all eternity) and in the earthly realm—two realms which have never been separated. There is no descending to Earth, but rather an existence on both levels simultaneously. Following from such a concept is the realisation of all earthly events having a cosmic dimension.

In the Gospel of St. John the emphasis is not on the Redeemer who came to pay the price of death for the sins of the world, but rather on the Saviour who came to bring joy to the world and everlasting life to man.

The Gospel of St. John is overtly mystical, emphasizing certain concepts: the unity of the Cosmos, events happening simultaneously in the earthly and spiritual realms, man being able to experience mystical union with Christ through the Eucharist in the here-and-now; and the importance given to the saviour aspect of the Messiah who came not only to suffer but to bring everlasting life to man. △



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—Validar

**CHURCH OF THE HOLY SEPULCHRE** » » »

Within the church of the Holy Sepulchre are the last five stations of the Cross and the tomb where the body of Jesus was laid to rest. Between 1936-44, the British installed steel reinforcements to prevent the collapse of this church.

(Photo by AMORC)

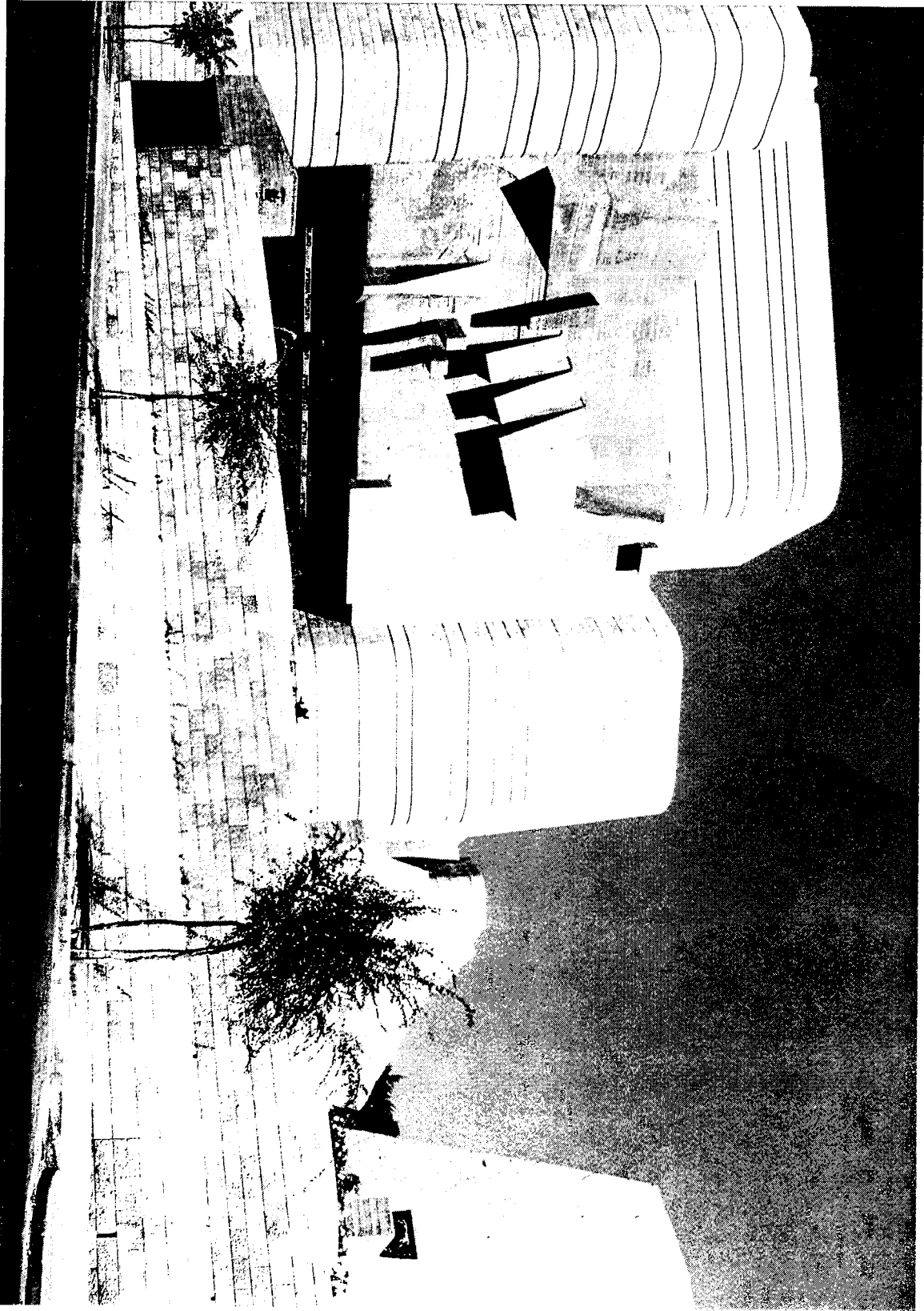
**The  
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**NEW JERUSALEM THEATRE (overleaf)**

The New Jerusalem Theatre was completed and opened in 1971. Theatrical performances are very popular in Israel; the season lasts eleven months, and there are even occasional performances during the holiday month of August.

(Photo by AMORC)





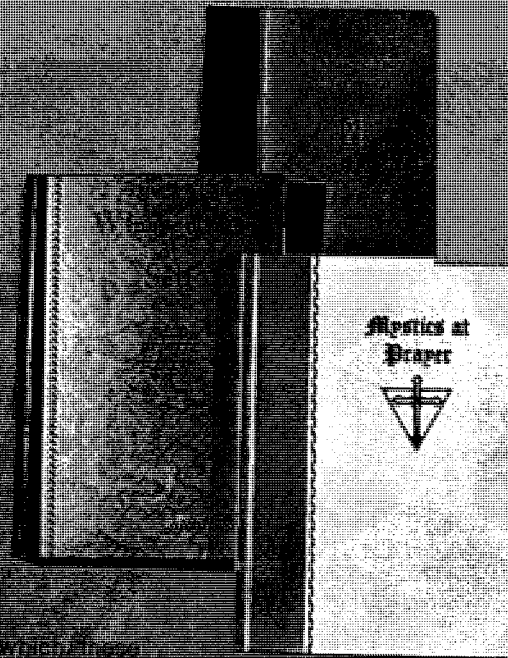


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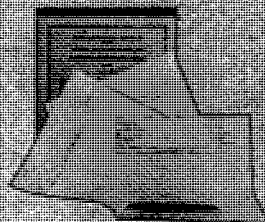
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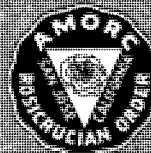
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# BRAVE NEW ERA

**U**SING data obtained from sediment samples from the deep sea bottom, a team of American and British scientists report that long-term changes in the Earth's climate are linked to alterations in our planet's orbit around the Sun.

The study carried out by the Anglo-American group indicates that changes in the distribution of solar radiation are directly related to slow, cyclical changes in the path of the Earth's orbit. According to this theory, our planet's tilt and wobble are the fundamental causes of the coming and going of ice ages during the last half million years. Ignoring the possible effect of man-made influences, the data gathered by the study indicate a coming extensive period of glaciation for the northern hemisphere over the next few thousand years.

The concept of a relationship between climate and the Earth's orbital behavior and tilt, was first postulated in 1920 by a Serbian physicist, Milutin Milankovich. Milankovich suggested that slight variations in the Earth's relation to the Sun could explain the coming and going of ice ages. Sometimes the Earth's tilt changes a little; sometimes it gets closer to the Sun than usual at perihelion. According to Milankovich, all of these factors could affect sufficiently the amount of heat received by our planet, causing a cyclic rise and fall of average temperatures. He believed that one complete cycle lasted about 40,000 years, giving the Earth a "Great Spring," "Great Summer," "Great Fall," and "Great Winter," each about 10,000 years long.

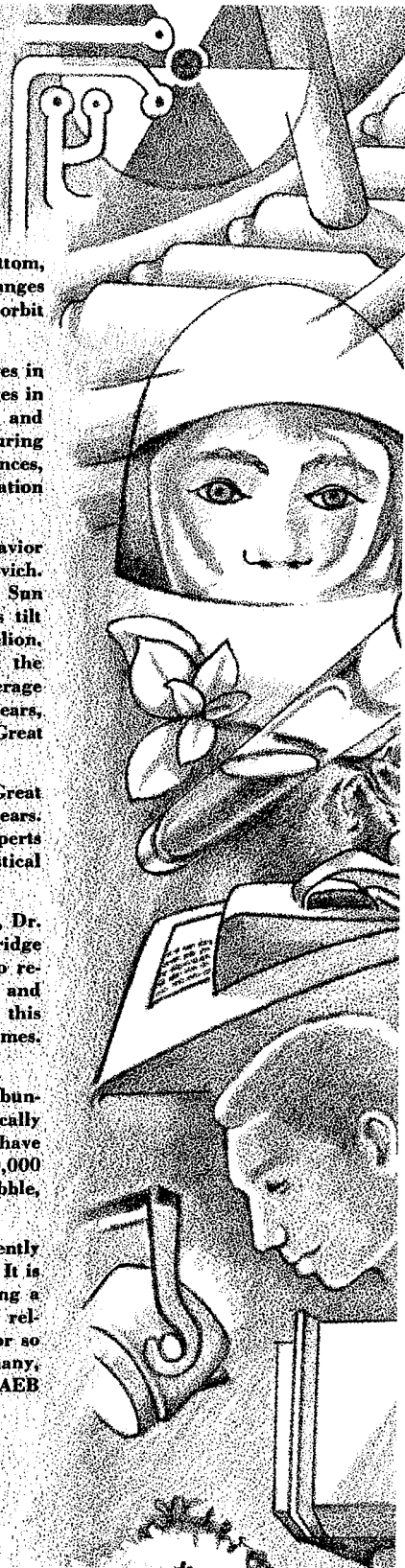
Milankovich believed we are presently going through one of these "Great Summers" and would enter into another "Great Winter" in about 10,000 years. Milankovich's theory, although attractive, never quite fully convinced experts until now. This recent study has been the first to yield substantial statistical proof of it.

The research, carried out by Dr. James D. Hays of Columbia University, Dr. John Imbrie of Brown University, and Dr. Nicholas J. Shackleton of Cambridge University in Great Britain, was part of an international research effort to reconstruct the world's climate during the last Ice Age, 18,000 years ago, and during the last interglacial period, 125,000 years ago. Part of the goal of this research is to understand the cause of changes from interglacial to glacial times. These changes have occurred many times during the past million years.

The research carried out has studied variations in the geochemistry and abundance of microorganisms preserved in deep sea cores. The data were statistically analyzed to determine their dominant cycles in the core, and the results have shown that in the deep sea cores there are cycles of 21,000, 42,000, and 100,000 years—which coincide with the cycles of variations in the Earth's tilt, wobble, and changes in its orbital path around the Sun.

Does all this indicate that the climate changes which our planet is presently undergoing are temporary or, for all our intents and purposes, permanent? It is yet too early to tell; however, indications are that we may now be entering a sensibly colder period in our planet's climatological history, and that the relatively benign weather we have been experiencing during the last 10,000 or so years may be rapidly coming to an end. If this is so, then there will be many, many cold days in store for us 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

## *Student of Humanity*

**A**MERICAN poetess Emily Dickinson was born in the west Massachusetts town of Amherst on December 10, 1830. It was in this same town, and in the house of her birth, that she remained for most of her life. Occasional trips with relatives, sometimes even as far as New York City, did nothing to lure her permanently away from her family home.

Emily Dickinson was a student of humanity. She studied Amherst's inhabitants closely from the sheltered environment of her family home on Main Street. This house, built by her grandfather and passed down through the family, was one of the few houses in that small town that might be called a mansion. Emily's father, Squire Edward Dickinson, was a prosperous country lawyer and kept his house as elegant and austere as he thought befit someone of his position.

One of the great joys of Emily Dickinson's sheltered existence was the garden surrounding her home. There were many fruit trees and several patches for vegetables—but these interested her only slightly. Her greatest love was for the flower garden where she spent many happy hours coaxing life into plants not bred to accommodate the harsh New England weather. She would fashion bouquets out of her favorite lilacs and syringas and, after filling all of the vases available in her own home, set out to share her bounty with friends less fortunate in their gardening ventures.

Even after her self-imposed withdrawal from society some twenty years before her death she would often be seen in her garden nursing some ailing plant back to health and bloom. So greatly was her talent respected by the citizens of Amherst that sickly flowers and shrubs were often brought to the Dickinson house for "aid from Miss Emily."

Emily was the only member of the Dickinson family never to become a member of the town church, although she attended services regularly until her twenty-fifth year. Her God was too great to be contained within the walls of any chapel. Some of her poems reflect her regret of being unable to fulfill her family's wishes that she join the established Puritan church. But also, her poems reflect her deep and abiding love of the God she saw embodied in all things.

Only three of Emily Dickinson's poems were published before her death—and these without her consent. She set down on paper the images impressed on her soul by many and varied events. Because she did not intend to publish her poems, the intimate story of her heart's journey through life, there is a great diversity in the quality of the poems now available. Had she the opportunity as an artist, she would have pruned away all but those she saw as the clearest expression of her innermost thoughts, and set them in a chronological order so that they might be better understood.

It was unfortunately only after her death on May 15, 1886 that the great wealth of her lifetime's creation was discovered. And so it is for the reader to sift through the volumes of poetry now published under the name Emily Dickinson and find the heart of the woman that resides there.—NSR

