

# Rosicrucian Digest

May 1977 • 75c



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# Rosicrucian Digest

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## THE KING'S CHAMBER » » »

The large stone sarcophagus in the King's Chamber of the Great Pyramid of Cheops, is the largest of the three pyramids at Gizeh. Khufu, or Cheops, was the first king of the Fourth Dynasty (c. 2900-2877 B.C.). The King's Chamber is reached by a long passageway called the *Grand Gallery*. The floor is about 140 feet from the level base of the pyramid. The sarcophagus of red granite is broken, as shown, and coverless. Esoteric tradition states that it was never occupied, but used for rituals and initiatory purposes.

(Photo by AMORC)

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## SOCIETY AND MAN

**I**N PHILOSOPHY the word *pragmatism* generally defined means that the real test of truth is its practical application. In other words, if something has a practical, useful value, then its principle, the idea of which it consists, is true to that extent.

In mysticism and metaphysics it has been stated that *Self* should not be limited to our own immediate being. It was said that *Self* has a relationship, a dependency upon, and an obligation to all other persons that go to make up society. If we limit our conception of *Self* to our own organic being and its physical requirements, we are then not conceiving *Self* in the true mystical and cosmic sense.

Now let us consider this relationship of society to you as an individual and in accordance with mystical principles and cosmic laws. Look at *Diagram I* below.

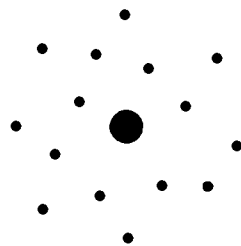


Diagram I

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You will observe that it consists of a number of dots placed at random. There is one dot in the center which is larger than the rest. These dots we will imagine to represent a large number of individual human beings living in some area of the

world. The larger one in the center we will have represent you.

We have placed you at the center because each of us thinks of himself as being a focal point or as a center of activities which are going on about us. We have made this dot larger only to show that instinctively man thinks of himself, his interests, and desires as being more important than those of others.

So now there is this disorganized group of persons, hundreds or perhaps thousands represented by the dots. How do we form society out of them, each with *its* apparent *Self* interest? Furthermore, should we not first give thought to what is meant by society—why *society* at all? Perhaps starting with yourself will bring out an answer. Are you capable of providing and satisfying all of your needs? Could you make the *Self* happy and yet be independent of all other persons?

### *The Basis of Society*

Look at the words below. Do you believe all the things which the words suggest are possible of realization by an individual who limits his *Self* to his own physical and mental powers exclusively?

Food	Education
Clothing	Entertainment
Security	Inspiration
Achievement	Suggestion
Love	Community
Friendship	Enterprise

After giving thought to the words above, then study *Diagram II*. If you think it not possible for an individual to accomplish all or most of the above things by himself, then you have the realization of the *dependence* upon other Selves. This realization, this conscious-

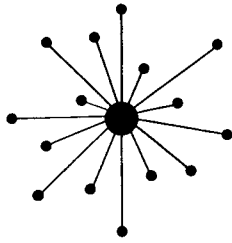


Diagram II

ness of a nexus, a necessary bond between individuals, forms the very basis of society. The individuals, however, must be tied together by some mutual requirements.

In *Diagram II* above you will note lines drawn from all of the dots connecting with the center one. Remember that the center dot symbolically represents *you*. Now what do such lines represent to you? What fundamental thing or things, or conditions do you consider the most important to the uniting of persons into a collective body which we call society?

Now here is both a mystical and a philosophical question: Men create society by certain common demands and interests drawing them together (represented by the lines uniting the dots in our diagram), but then does not society itself also have something to do with the creation of the Self of man, that is, have a definite influence upon it? What does this unity of *Selves* do for the individual? Note *Diagram III* below. It con-

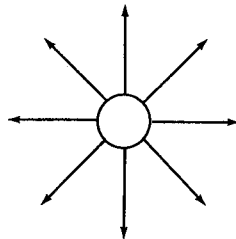


Diagram III

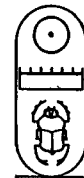
sists of a circle with arrows radiating out from it.

The circle we shall say represents society, the nation or state which man has formed. It is an entity. It has an existence which man has given it. This *collective* power which society has can be transformed by it into ideas, principles, policies, laws that are radiated and disseminated back to the individual. This dissemination is depicted by the arrows radiating outward from the circle.

Let us look at the matter in this way: The material with which society works is only what the Self of each man has put into it. This constitutes its power, a greater power than the single individual has. However, society's use of that power will not rise any higher, or be of any greater value than that which the individuals collectively contributed to society. For analogy, if all that man wishes to do is to organize other men into a society for the purpose of mutual defense against individual weakness, then you have nothing more than a society organized for military or defense purposes as, for example, ancient Sparta. Such a society can give back to the individual nothing other than that defense in principle and practice.

Conversely, however, as explained in mystical doctrines, if we through attunement—drawing upon the Universal Cosmic *Self*, of which we all are a part—arrive at other conceptions, then we may have something exalted to contribute to society. We may come to know that real happiness and peace in life among men collectively depend upon certain qualities of their nature being expressed. These qualities in thought and act must be transmitted by the individual to society, that is, to the minds of other men of which society consists. Such a society, such a unity of minds and selves, then is reflected back in the form of culture, morals, character, and idealism to the individual. It becomes a far greater degree of motivation toward such ends than that which he individually contributed.

What in your opinion is it that we draw from this Cosmic Self of which we are a part, as an incentive, as a unifying force for the advancement of society, of civilization? These thoughts are a practical application of mystical principles to our social problems of today. △



# Bardo Thödol

## “The Tibetan Book of the Dead”

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by Burnam Schaa, F. R. C.  
Curator of the  
Rosicrucian Egyptian Museum

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We assume that the dead know they are no longer living on this plane. Māhāyanic Buddhism illustrates that this is not necessarily true. In order that his rebirth may be more advantageous, the departed must be able to hear the words of his Teacher—the voice of the Inner Master.

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AN ADHERENT of Oriental mysticism places great emphasis on the divine art of dying because for him death is not a termination of life, but merely a spot where he pauses in order to receive a clear idea of his continued future existence. Death for such a personality is not the opposite side of life, but merely an experience in his travel on the greater path of life.

*Bardo Thödol*, the so-called *Tibetan Book of the Dead*, seeks to instruct the disembodied person in the proper guidance of the dynamic or vital life energy which he experiences as flowing through three recognizable stages covering the intermediate period of forty-nine days between physical death and physical rebirth. The first stage, the primary clear

light, describes psychic happenings at the moment of death, and brings the supreme insight, illumination, and the greatest possibility of attaining liberation from the eternal round of birth and death. This is called *Chikhai Bardo*. The second stage is one of peaceful and wrathful apparitions which constitute a “karmic illusion” or dream-state which supervenes immediately after death. This is called *Chönyid Bardo*. The third stage is one of intense Reality or judgment which concerns the onset of the birth-instinct and other prenatal events. This is called *Sidpa Bardo*.

The Bardo Thödol teaches us that we must accept with equanimity the world as it *really is* in itself and not as we perceive it to be or as we react to it. This means that we must have the courage not to lose ourselves in the thought-forms which are the products of our own minds. In Eastern philosophy these impermanent, separative thought-forms are called *maya*.

Heinrich Zimmer illustrates *maya* when he says: “. . . The constant projection and externalization of our specific shakti (vital energy) is our ‘little universe,’ our restricted sphere and immediate environment, whatever concerns and affects us. We people and colour the indifferent neutral screen with the movie-figures and dramas of the inward dream of our soul, and fall prey then to its dramatic events, delights, and calamities . . .”<sup>1</sup>

However, in order not to be captivated by our own *maya*-energy and the “motion picture that it incessantly produces,” we need to be the lord and master of *maya*. To aid us in this noble goal are the instructions of the Bardo Thödol, which

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is popularly known as *The Tibetan Book of the Dead* because its purpose is similar to that which is called the *Egyptian Book of the Dead*. The latter is not a book; rather, it is a series of papyri and scrolls written over centuries of time and constituting a compendium of funeral liturgies, magical rites, prayers, and ceremonies preparing one for death. The *Book of the Dead* contains a prospectus of what one may expect immediately following transition from this lifetime.

The Bardo Thödol consists of "tantric" works. *Tantra* in Sanskrit means discourse or treatise. The tantras are usually of a religious nature and belong to a school of yoga called the *Yogā-cārya Mahāyāna*. There are two chief groups of tantras, one Hindu and the other Buddhist. The Hindu tantra is generally in the form of a dialogue between the god Shiva, the Divine Guru, and his shakti, Pārvati. Together they represent the dual appearance of creative psychic energy. The philosophy of Mahāyāna, the *Greater Path*, is said to have made its formal appearance in the early centuries A.D. and is the major source behind *The Tibetan Book of the Dead*. The principal characteristic of both classes of tantras is that they are usually based upon the yoga philosophy. The word *yoga* implies a yoking, or joining of the part to the whole, and a disciplining of the mind itself by means of mental concentration. "If the mind be disciplined, transformed, extended, sharpened, illuminated, so also is one's vital energy."<sup>2</sup>

Perhaps one of the more important lessons behind the Bardo Thödol is learning how to channel properly our creative energies so that, once united, such might manifest to us as pure vital life energy. Similar to the Divine Sophia of the West, this vital force is depicted in Mahāyānic Buddhism as the supreme Goddess, Prajñā-Pāramitā, the *transcendental enlightening wisdom which leads beyond worldly phenomena to the Other Shore*.

With further contemplation we can see certain religious correlations between West and East. Are there also scientific correlations? A study of the Bardo Thödol and *Tibetan Yoga and Secret Doctrines* indicates that there are fourteen principal "nadi," or *psychic nerve channels*, and hundreds of thousands of



Brahmānī denotes the female-embodied, pure energy or active power of Brahma, first in the Supreme Triad with Śiva and Vishnu. Granite, Chola period, 9th century A.D., Kāñchipuram, South India. From the Asian Art Museum of San Francisco, The Avery Brundage Collection.

minor nerve channels in the human body.<sup>3</sup> These nerve channels are said to be the *psychic counterparts* to the physical nervous system. In yoga, these nerves are conceived to be *invisible* channels "for the flow of psychic forces." Actually, the conducting agents in the organism are said to be the *vital-airs* (prāna-vāyu). In the Bardo Thödol and in Tibetan Yoga it is explained that there is a "great highway" called *Sushumanā-nādī*. This *great highway*, we are taught, is the median channel which extends through the center of the spinal column. A right channel (*Pingalā-nādī*) and left channel (*Idā-nādī*) coil around the median channel to the right and to the left.<sup>4</sup>

In all this we can see a certain amazing parallel with the *caduceus* which identifies the Western god Hermes or Mercury, who—in one role—guides the dead to the Other World. (See accompanying illustration of Caduceus.) For a physical analogy we can imagine the central rod



Caduceus



Symbolizing the sweetness of the Yonder Shore, the goddess Prajñāpāramitā represents the fulfillment and bliss of the transcendental sphere. Schist, circa 14th-15th century A.D., Nepal. From the Asian Art Museum of San Francisco, The Avery Brundage Collection.

as being the human central nervous system with the winged ball as the brain. The two intertwined serpents can depict the autonomic nervous system. Alternatively, the diagram can also depict the spinal cord with its ascending and descending sensory and motor columns and the central balancing associative column.

We are told in Mahāyānic Buddhism that the vital force—upon which all psycho-physical processes ultimately depend—is stored in *chakras* or psychic centers. These centers—similar to what we would call dynamos—are stationed along the “great highway” and are interconnected. Seven of the dynamos, or psychic centers, are designated as being of fundamental importance. What is of particular significance to us is the first “root-support.” This chakra is situated in the perineum, the region included in the outlet of the pelvis. We are informed that in this first “root-support” is the secret fountain of vital force, presided

over by the symbolic image of the goddess Kundalini. This extraordinarily powerful force can be quite destructive as well as elevating and must be approached with great balance of heart and motive. Kundalini is given the symbolic form of the serpent because it is said to be “a mighty occult power that lies coiled like a serpent asleep.” In Western alchemical tradition, the serpent is represented as a dragon who guards and sits upon the golden treasure.

After many lifetimes dedicated to intellectual discipline and emotional refinement, a chela or student who is carefully guided by his own personal guru and Master Within, is ready to arouse into activity this dormant, coiled power. The Bardo Thödol further explains that certain “mantras,” or secret words, when uttered, set up vibrations which stimulate the inner vital-airs, or psychic energy, in the invisible channels. However, when through right or *balanced* action the kundalini force is released and undeterred in its ascension to each center, it uncoils like a serpent, penetrating and stimulating all the psychic centers with wisdom, one by one, until eventually it reaches the principal center in the brain. The whole body, physical as well as psychic, is then revitalized and brought into harmony, resulting in the great illumination of the yogi.

The vital-airs or vital forces serve as a “psycho-physical link,” so to speak, which joins the individualized aspect of consciousness with the cosmic or universal aspect of Consciousness, the micro-cosmic with the macrocosmic, or the part to the whole.

Putting aside Sanskrit terms and archaic occult symbolism in favor of modern metaphysics and mysticism, one can understand what is being related in the Bardo Thödol concerning the kundalini force. There is a great source of semi-dormant power lying within each human. There are vital channels for the release and use of this power which are associated with the central and autonomic nervous systems and the psychic centers. To an extent, a portion of this energy is constantly being emanated, directing the functioning of the so-called “psychic self.” However, by the judicious use of sound this great reserve of psychic power can be stimulated to pour forth an even

greater amount of energy into the various channels and into the brain, resulting in creative imagination and a noble and virtuous life. When this is done gradually and properly, the physical and psychic centers are so harmoniously interrelated that man finds realization of the higher self and of Cosmic Consciousness a glorious and beneficial experience. He is thus able to *hear inwardly* those things that bring illumination and inspiration to an earthly existence in service to mankind.

The orderly process leading to the harmonious arousal of this semi-dormant force within us will always remain an inward odyssey, whether a modern Eastern or Western type of mysticism is followed. The oriental, or inward turning, method is the same as the Western alchemical process taking place within the individual. By means of this spiralling process we are gradually familiarized with the three planes of "intermediate" or Bardo-type experience—the so-called karmic lessons—the many tests, trials, and eventual triumphs peculiar to each stage of our phenomenal existence through many births, deaths, and rebirths.

If we can learn to recognize and master our own thought-forms, whether manifesting to us as dreams or outer phenomena, we are told in the Bardo Thödol that a transcendental avenue of pure birth will miraculously be obtained inside a lotus (or rose) blossom in the

presence of *Maitreya*,<sup>5</sup> (or the Second Coming of Christ). Mahāyānic Buddhists consider Maitreya as the next great World Teacher. He now awaits, reigning as King in the Tushitā Heavens,<sup>6</sup> or the *Happy Western Realm*—the paradise of the Holy Trinity—wherein dwell those special entities who await final incarnation to become Buddhas.

The Eastern concept of the Happy Western Realm might be thought of as the "holy scintilla," the spark of being where one can achieve divine rebirth into pure Objective Reality of the Cosmic—"to merge the dew-drop of the individualized mind with the Shining Sea of the One mind."<sup>7</sup> To aid us in achieving this noble, enlightening state is the goal of all genuine mystery schools, East and West.

<sup>1</sup>Zimmer, Heinrich, *Indian Myths & Symbols in Indian Art & Civilization*, Princeton, NJ, Princeton University Press/Bollingen Series, 1946, pp. 24 & 98

<sup>2</sup>Evans-Wentz, W. Y., *Tibetan Yoga and Secret Doctrines*, London, Oxford University Press, 1967, p. xxvii

<sup>3</sup>Evans-Wentz, W. Y., *The Tibetan Book of the Dead*, London, Oxford University Press, 1960, pp. 214-216

<sup>4</sup>Evans-Wentz, W. Y., *Tibetan Yoga and Secret Doctrines*, p. 157

<sup>5</sup>Evans-Wentz, W. Y., *The Tibetan Book of the Dead*, p. 190

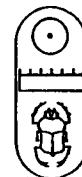
<sup>6</sup>Evans-Wentz, W. Y., *Tibetan Yoga and Secret Doctrines*, p. 220

<sup>7</sup>*Ibid*, p. 38

### ***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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# The Unicorn

## As Myth and Symbol

---

by Richard Majka, F. R. C.

Drawings by Daphne Lynn

UNICORNS, by all accounts, have met their demise in this world. Sir Thomas Browne, an English physician, author, and debunker of many popular myths concerning the habits of man's fellow creatures, laid this proud beast to rest in the mid-seventeenth century. In his book, *Pseudodoxia Epidemica; Enquiries into very many commonly received Tennets and commonly presumed Truths*, Browne denied the animal ever existed; indeed, the unicorn was fully a product of man's imagination. Since that time the unicorn has led a will-o'-the-wisp existence, making his furtive appearances in many varied places like paintings, tapestries, coats of arms, poetry, stories, and dreams—especially the latter.

Before the modern age, however, the unicorn was a creature to be believed in. He was not seen often, being most elusive, yet he meant much to his faithful followers. At his heights of greatness, the unicorn was perhaps the supreme animal—in some ways superior to the earth-bound king of beasts, the lion—especially in that he represented to Western medieval man's mind the incarnated Christ. In other cultures, the unicorn, or his equivalent, also had meanings nearly as exalted. Usually the purity, nobility, and forcefulness of his character was stressed.

In regarding the unicorn's history, we find that in spite of numerous changes in appearance and characteristics, this beast was so powerful a symbol that he was kept alive in man's consciousness in

many lands for several millenia. His origin probably lies in the Indus River Valley, where he was born some twenty-five hundred years or more before Christ. Seals unearthed at Harappa and Mohenjo-Daro in the Indus Valley depict in miniature a bull-like creature bearing a single curved horn arising from its forehead. Representations of a similar creature, although more like a horse or a goat, are found on seals and larger pieces of art excavated in Mesopotamia. The artisans of the time took pains to indicate all the characteristics of an animal—for instance, the two horns of a bull shown in profile would be depicted—so we can probably assume that the seal engravers intended to represent an imaginary one-horned animal and not a rhinoceros or a bull. Also, in certain pieces of art the rhinoceros and the unicorn-like animal appear together; thus, the unicorn had in most ancient times an independent existence, even though he generally had the attributes of other beasts. Unfortunately, we have no literature from these early cultures regarding this creature, so we do not know presently what his significance was to account for the persistence of his image over such a long period of time.

The unicorn's derivative qualities are shown best by the Greek *monoceros* and the Chinese *ch'i-lin*. The former was first described by Ctesias, a Greek physician who worked in the court of Darius II of Persia around 400 B.C. In his book called *Indica*, he wrote of a particolored "wild ass" living in India that had a white body, dark red head, dark blue eyes, and a magical white, red, and black horn. Regarding the latter, Ctesias wrote, "Those who drink from these horns, made into drinking vessels, are not sub-

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ject, they say, either to convulsions or to the falling sickness. Indeed they are immune even to poisons if, either before or after swallowing such, they drink wine, water, or anything else from these beakers."

Later, a Roman naturalist, Aelian the "Honey-Tongued," reinforced this story by writing that the wealthy Indians drank from vessels made of this horn which were decorated with gold and inlaid jewels. The belief in the efficacy of unicorn horn in purging poisons kept its currency for many centuries, so that until fairly recent times a number of the wealthy treasured drinking cups made from the extraordinarily costly horn—actually the spiralled narwhal tusk.

Pliny the Elder, a Roman writer living 400 years after Ctesias, described an equally patchwork creature. He portrayed the *monoceros* (i.e. "single-horn")—named for the first time—as having the body of a horse, head of a stag, feet of an elephant, the tail of a boar, and a long black horn. In short, these descriptions, like the wild ass of India, are of an exceedingly grotesque animal that resembled more an oversized barber's pole than the beautiful, exalted unicorn of later times.

### Ch'i-lin

In appearance the Chinese *ch'i-lin* was much like the *monoceros*. This beast had the general appearance of a large stag, with the body of a musk deer, the forehead of a wolf, the hooves of a horse, the tail of an ox, and a fleshy-tipped horn—one unsuitable for aggressive purposes—arising from the forehead. However, at other times the *ch'i-lin* was said to look like a small cow or horse, with a body covered by scales like a fish or dragon, and having *two* horns. In all cases, the creature had a hide even more colorful than that of Ctesias' wild ass, being of the five primary colors according to Chinese gradation: red, yellow, blue, white, and black.

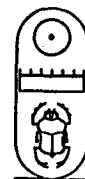
In spite of the differences in appearance, as described by the several authors, the various unicorns had remarkably similar qualities of character. The animal was described as being powerful and swift; so much so, he was impossible to catch. Aelian wrote, "To pursue them is, in the language of poetry, to chase the

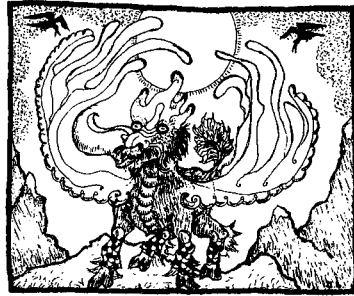


Unicorn in the Garden

unattainable." Gentle in temperament, he was fierce though in the protection of his young. The Chinese unicorn's gentleness was so all-pervading that he even avoided treading on grass or on any other living creature, no matter how insignificant. The unicorn was above all an elusive creature, grazing only in the high mountains of India or, according to Julius Caesar, in deep forests of Germany. Chinese scholars wrote that this noblest of animals was always seen alone and was so elusive that it appeared only at the times when great rulers or sages were born or died, and that the *ch'i-lin* had not appeared since Confucius' death, indicating a degeneration in humanity.

Much as the *ch'i-lin* disappeared from Earth, existing only in the minds of men, the Western unicorn also nearly vanished, but in the case of the latter, the mythical animal almost left the imaginations of men. In Greece and Rome the unicorn did not exist as a commonly recognized art motif so that knowledge of him was not widespread, nor was he a particularly sacred symbol. As it was, the *monoceros* was mentioned only several times, in a few literary works such as those of Ctesias, Pliny, Caesar, and Aelian. If it had not been for three other literary works of greater standing, the unicorn undoubtedly would have gone the way of





Ch'i-jin—  
the Chinese Unicorn

other imaginary creatures such as the amphisbaena, nebek, or leucrota.

First, the eminent philosopher and naturalist, Aristotle, whose authority was unquestioned in the Middle Ages, did not deny Ctesias' contention that single-horned wild asses roamed the mountains in India. In fact, in a passing mention in his *Historia Animalium*, Aristotle spoke of the real-life oryx and the Indian ass (the unicorn) in the same breath—indicating he believed in the existence of the latter.

Second, and most importantly, the Hebrew scholars of Alexandria translated the word *reem* in the Old Testament of the Bible as *monoceros* instead of "rhinoceros" or "wild ox" as was probably meant, thereby making the literalists feel absolutely certain that the unicorn had to exist because God put the beast in His chosen writings. Thus the several mentions of the unicorn in the Bible made the animal a part of Christian symbolism. The basic theme, that the might of the Lord was much like a unicorn's, is expressed in the following two examples. "God brought them (the Jews) out of Egypt; he hath as it were the strength of a unicorn." (Numbers 23:22) "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth. . ." (Deuteronomy 34:17)

Christian writers, before long, used these Biblical references in their writings

and sermons. By the third century A.D. the unicorn had become closely identified with God or Christ. The philosopher Tertullian spoke of the Biblical unicorn as being Christ, and that the animal's horn symbolized the Cross. Slightly later, Saints Ambrose and Basil again equated the mysterious animal with Christ. Basil called Christ the "Son of unicorns" in that the beast is "irresistible in might and unsubjected to man." Furthermore, "Christ is the power of God, therefore he is called the unicorn on the ground that he has one horn, that is, one common power with the Father." Honorius of Autun, Christian writer of the twelfth century, further illuminated the comparison, writing that Christ's strength "was that of the Unicorn, because he crushed all that was in his way with his horn, for Christ subjugated the principalities and powers of the world with the horns of the Cross."

Third, the unicorn's existence in the mind of the common man was further reinforced by the collection of animal fables entitled the *Physiologus* which was compiled by an unknown Greek author living a few centuries after Jesus. These popular semi-scientific writings were soon translated into many languages, and came to be referred to as *bestiaries*, the book so dear to the illuminators of medieval times. These stories were meant not only to provide a description of certain animals but also to interpret their characteristics as to be edifying to the reader, thus making him more aware of God's ways in his life.

#### *Small and Swift*

The unicorn as described by the *Physiologus* was a small, exceedingly fierce, and swift-running animal, like a kid, with one horn in the middle of his forehead. Developed from the unicorns shown in ancient Mesopotamian sculpture, he no longer was the large, peculiar beast as described by Ctesias or Pliny.

The *Physiologus* is most important in that it recounted a legend that, by the Christian era, was hundreds of years old. This was the description of the hunting of the unicorn as one source recounts it. "They cast a sacred virgin before it. And it leaps into the lap of the virgin, and the virgin warms the animal with

love and bears it to the palace of kings.” In other versions of the story a virgin was sent out to the forest or desert where the unicorn dwelt and there enticed it by her glorious sight. The fierce unicorn suddenly became gentle, rested his head in her lap or played with her, and then fell asleep. Afterwards he was captured or killed by the hunters. This story in time became entwined with Christian symbolism so that it too evolved into an allegory of Christ.

Yet, the original unicorn-hunting story was different from the Christian version in its particulars. In the most ancient source, *The Epic of Gilgamesh*, the young woman was described as a prostitute, not a virgin, and the victim was Enkidu, a wild man living in a state of nature. A hunter formed a plan to have Enkidu lured to leave his animal companions and to come to King Gilgamesh. A young woman, described as a harlot, was brought to the trough where Enkidu came to drink with the beasts and cattle. She was to lure him by her charms, and succeeded in doing so. After six days and seven nights of being with her, an *uplifting* change came over Enkidu, and he no longer found pleasure in living among the animals.

In the later Indian epics, the *Ramayana* and the *Mahābhārata*, a similar tale was recounted. A hermit named Rishyashringa (“gazelle’s horn”), the son of Ekasringa (“one-horn” or “unicorn”), was brought out of his solitary retreat by the king’s daughter. In another version more reminiscent of the Enkidu story, a courtesan seduced the hermit, taking him from the animals in the wood. More in line with the later Christian versions of this account, the main character was one-horned and was supposed to be partly man and beast. Thus, the basic pattern is essentially the same in the three accounts, telling of a conquest of savage forces by gentler ones or the refinements (or debaucheries!) of culture.

The *Physiologus* further developed the theme as set forth by the hunt. “It (the unicorn) is now taken for a representation of our Saviour because the horn has been raised up from the house of our father David, for our salvation. The angelic powers could not take possession of it, for it lived in the body of the truly immortal Virgin Mary: ‘And the Word

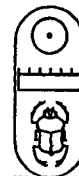


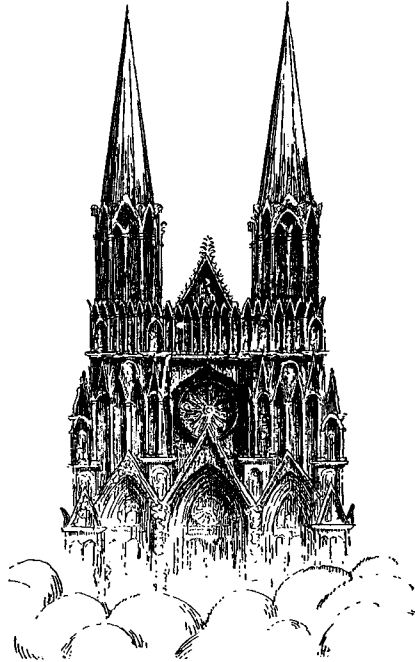
Virgin and Unicorn

was made flesh, and dwelt among us.’” More succinctly, the Christ descended to the Virgin’s womb, was incarnated, captured, and condemned. The unicorn’s horn was seen to be Christ’s unity with the Father; the animal’s small size as Christ’s humility; the kid-like appearance indicated the sinfulness of the flesh. Other less obvious comparisons were drawn by innumerable Christian writers, so that in time the noble unicorn was one of the most popular symbols in the West.

Another legend was related in the bestiaries, namely: “In those places there is a large lake, and the animals gather to drink. But before they gather, the snake comes and casts its poison into the water. The animals notice the poison and do not dare to drink, but wait for the unicorn. It comes and goes straight into the lake and, making the sign of the cross with its horn, it renders the poison harmless. And all the other animals drink.” This cleansing of the water had connections with the poison-purging qualities of the horn as described by Ctesias and Aelian, and with an ancient Hindu tale which related how Shiva drank poison from the ocean to purify it. As is to be expected, the theologians drew parallels between this account and Christ’s mission on Earth. As the unicorn cleansed the waters, His crucifixion purified the souls of the sinners.

(continued on page 33)





## The Celestial Sanctum

### AN OPEN MIND

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

**A**N INCREASINGLY COMMON expression we hear everywhere today is the need for us to keep "an open mind." Although there may be a general consensus of opinion as to the intended meaning, the words "open mind" are nevertheless misleading. From a more precise viewpoint, the mind is always open. Thoughts and impressions are constantly flowing into and out of the mind of a normal person. The messages of the five receptor senses are continuously impinging upon the mind, whether invited or not. As I sit here attempting to write, I hear the telephone ring, my eyes register the appearance of my environment even though I am not interested momentarily. I am

aware that I am comfortable and seek no change in my feeling. While I am seeking particular thoughts for this essay, I notice that with the slightest relaxation of my concentration, other extraneous and unwanted thoughts, ideas, and memories rush into my consciousness to "fill the gap," so to speak. Yes, I am convinced that I have an open mind always: open to receive a never-ending barrage of thoughts.

Indeed, I am grateful to the Rosicrucian teachings for helping me to gradually control the portals of the mind that I may become master of not only what goes forth from my mind, but what enters it as well. As I consider myself an average human being, I believe that what I have described is representative of what occurs in the mind of most other human beings. Thus, when we are admonished to maintain an open mind, this is probably a misnomer. Through usage and a consensus of opinion, most people have a common understanding of the expression "open mind" which is interpreted as "tolerance." But tolerance is something entirely different.

To literally keep "an open mind" suggests that we should take an amoral or noncommittal attitude—an attitude beyond the province of moral judgment one way or the other. May Heaven forbid that most of us take such an attitude of "open mind." There is too much amorality throughout the world already. Where there is a problem today with some of our youth in many parts of the world, it can be traced to our modern permissiveness of parents who choose to disguise their true reasons for failure with the false label of "an open mind." Very often, the truth is that the parents are self-centered, and reluctant to sacrifice some of their own leisure and pleasure time to supervise properly the lives of their still-developing children. They often do not display interest in those things that appeal to their youngsters.

Children are the little people of this earth, and we should constantly keep in mind that they are just as much human beings as are adults. They possess developing brains, personalities, and souls. They look to their elders as persons who are not only physically bigger, but also superior intellectually, emotionally, and

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spiritually. Most children select their parents as their ideal, patterning their development to imitate their parents and eventually trying to equal them. If children are beneficially guided while growing up, it is an enriching experience to hear these children discuss their parents with great pride.

When a child is not taught to be friendly, courteous, truthful, moral, courageous, hard-working, and studious, he feels that he is not being regarded as a responsible human being, a "member of the family," and often becomes resentful and rebellious. In such a case, the parents have failed to "raise" the child, and therefore the child has had to assume the responsibility of "raising" the parents in the only undeveloped, ill-equipped manner he can muster. Such parents cover their sad failure with the excuse that they do not want to "destroy the spirit of the child," or that they "can't do a thing with the child." This is cowardice. If a child is loved and respected, the parents will give not only love and tenderness, but the correction and discipline necessary to demonstrate their love and self-sacrifice.

Another current manifestation of the failure of the "open mind" philosophy, not as defined but as interpreted, is our increase of crime and disobedience of the law. Criminal laws were created to protect the majority of society which is law-abiding. In the past, the punishment for crimes declared by law was administered equally and firmly. Before committing the crime, the criminal was aware of the consequences and knew that there were no exceptions permitted. I'm convinced that the law more successfully protected the innocent and punished the guilty. This was compatible with natural law and will remain so always. Mystics describe this as Karma, or the law of compensation; it is inviolable. Natural law cannot be swayed or changed by the use of emotion or cleverness. It is precisely because of the absolute dependability of natural law that evolving man has been enabled to apply it in his many sciences to bring about the wonders of modern life we enjoy and take for granted.

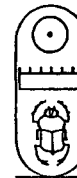
In many parts of the world today, criminal justice is a mockery. We are expected to keep an open mind and not

be too harsh on the poor criminal. In my opinion his clever criminal lawyer, who is often a super salesman, simply maneuvers the interpretation of law, and with words alone wins the freedom of the culprit. Or, if the court is compelled to pronounce a sentence, such sentence is seldom fulfilled because the parole review board must also keep "an open mind." Meanwhile the law-abiding victim may win nothing but sympathy and the knowledge that he will probably be joined by another victim of the same culprit at a later time when the effects of "an open mind" free the criminal to return to his former way of life.

Justice? Of course we stand for justice. That is exactly the problem; there is little justice! Stern and *corrective* punishment for crime which hurts the innocent, *is justice!* Today, we are suffering from the effects of unjust *mercy!* We have twisted and misinterpreted our moral and religious training to the point where we feel that reaction to any negative act by others is uncivilized, unenlightened, and inhumane. Bosh! When fire assaults us, we put it out. When the enemy attacks us, we fight back and defend ourselves. When we are struck by epidemic disease, the entire community bands together to destroy the disease so that everyone can return to normal health. Shall we allow our children, like little young colts, to run rampant and raise their parents, or shall we assume our responsibility and train them properly? Shall we allow criminals to poison our minds with pornography, frighten us off our streets, kill us off in senseless murders, or shall we stand up to the test and stop them? It's time to question "an open mind."

### ***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.*



# Analyzing a Mummy's Hair

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by William T. West, Cosmetologist

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*For color photographs  
see outside back cover*

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WHAT CAN WE learn about an Egyptian mummy by analyzing and experimenting with its hair? And would these findings tell us more about the ancient Egyptians—a people about whom we continue to seek answers? These questions occurred to me one day while busy at my beauty salon in Cupertino, California. Mummies were on my mind that day because I had just viewed a television special on the missing mummy (Queen Tiy) narrated by Professor Richard Harrison, a British anthropologist at Liverpool University. Towards the end of the program Professor Harrison decided to take a sample of the mummy's hair in order to determine its blood type. Also, I had read in newspapers and magazines about how a lock of auburn hair and sophisticated computer analysis led University of Michigan scientists to conclusively identify a 3000-year-old mummy as that of the famous Egyptian Queen Tiy—beloved wife of Amenhotop III and possible grandmother of King Tut.

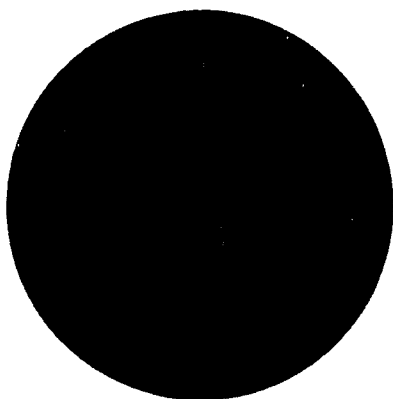
This really interested me. After all, little is known about most mummies, and scientists are continually trying to find out more information about the ancient Egyptians. And as a cosmetologist, hair is my profession. What could a hair sample tell us about a person who lived thousands of years ago?

My curiosity was aroused. A client advised that I contact the *Rosicrucian Egyptian Museum* in nearby San Jose. I explained my idea of analyzing and experimenting with a mummy's hair to Mr. Burnam Schaa, Curator of the Museum. My goal: to find out more about the mummy. After careful deliberation, Mr. Schaa extracted a few strands of hair from the partially unwrapped mummy of *Usermontu*, a priest of ancient Egypt 2600 years ago.

Little is known about Usermontu. He was a priest of the ancient Egyptian God *Monthu* and was buried at Deir al-Bahri, Thebes, Upper Egypt circa 630 B.C. (26th Dynasty). Centuries later, passing through the hands of private collectors, this mummy was acquired by the Rosicrucian Egyptian Museum where it is on permanent display. Usermontu's father was *Besenmut*, whose mummy is in London's British Museum, and whose sarcophagus is in the Cairo Museum. A stele, or funerary plaque, commemorating his brother *Espaseti* is in the Vienna Museum. A wooden stele of Usermontu himself is preserved in the Louvre Museum,<sup>1</sup> Paris.

With the strands of hair from this 2600-year-old mummy, I immediately started on my analysis. First I made a microscopic observation using the Trichoscope, a specially constructed microscope developed by Redken Laboratories, employing plane-polarized light with quartz red 1 compensator to analyze microscopically the gross anatomy of a hair fiber (at a 45° angle to crossed polaroids) on its wide axis to help determine structural competency. I discovered that the hair was coated with amalgam, the

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Hair shaft and hair bulb from ancient mummy as photographed by the trichoscope.

embalming fluid. This came as no surprise. The Egyptians used a number of ingredients throughout the embalming process—everything from bees wax and bitumen to common salt and wood tar pitch.<sup>2</sup> And of course, an Egyptian of high rank would receive the most thorough embalming treatment.

Finding it necessary to remove this amalgam, I mixed equal parts of acetone and a cleansing agent (Amino Pon Shampoo by Redken) and submerged the hair in this solution for 20 minutes, afterwards rinsing the hair with distilled water for 5 minutes. I found that this procedure worked quite satisfactorily in removing impurities from the hair.

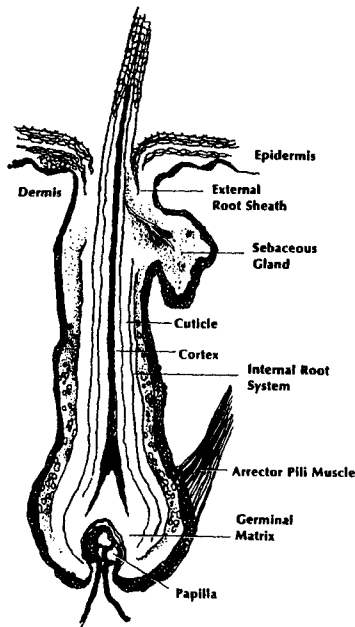
### How Hair Grows

The hair we see (and admire if it is in the "right" places) on the outside of the human body is the *hair shaft*. The actual growth of the hair takes place in the *hair root*, a soft, light-colored bulb located in a follicle beneath the skin's surface. At the base of the root is the *papilla*, containing an artery supplying nourishment to the hair root, and it is here, around the papilla, that new cells are formed, gradually pushing old cells away, up through the follicle, thus forming the hair shaft which we see above the skin's surface. Every hair root (bulb) has an active growing phase (*anagen*), a transition phase

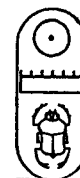
(*catagen*), and a resting phase (*telogen*) at the end of which the hair falls out.

With the sample hair free from all foreign matter, I could determine that the hair bulb of this particular hair from Usermontu's head was in normal late catagen or early telogen (quiescent stage).

Each individual human hair shaft consists of three layers: *cuticle*, *cortex*, and *medulla*. Please see the outside back cover of this magazine for photomicrographs of these hair layers. The shaft's outside layer is the cuticle, consisting of overlapping, flattened, elongated cells called cuticular scales. These cells, in their overlapping layers (the cuticle is normally 5 to 10 layers thick) resemble shingles on a roof, and they form the tough outer protective layer of the hair—the hair's first line of defense. This translucent cuticle layer gives the hair sheen and protects the delicate cortex, the next layer below the cuticle. If the cuticle is damaged or completely stripped away through mechanical manipulation or cosmetic chemicals, it will only be a short time before the cuticle structure will be degraded and the hair will break

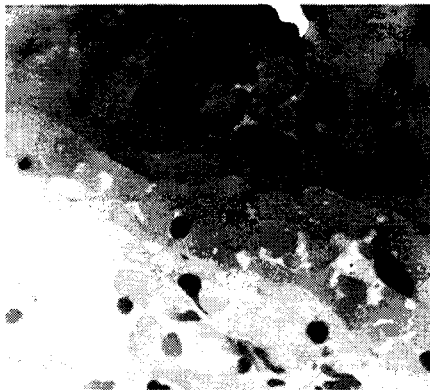


HAIR FOLLICLE





Photomicrograph of the layered cuticle of the mummy's hair shaft.



In this photomicrograph, the tightly-packed cells of the cortex are visible toward the top of the picture. Toward the bottom of the photomicrograph we see the medulla, the innermost layer of the hair shaft. Pigment-bearing melanosomes are visible in both cortex and medulla.

against the cell membrane, giving a girder-like structure. The medulla appears as a solid black line running through the center of the hair shaft. The black appearance is due to air spaces rather than substance. The medullary canal is still quite mysterious to scientists, and very little is known about its actual function.

### Condition of Mummy's Hair

Now that we have waded through background on hair growth and structure, let's examine my findings. The diameter of the sample mummy-hair was 80 microns,<sup>3</sup> placing it in the medium range. The cuticle (outer layer of hair shaft) was abraded and in some sections removed. However the cortex structure, the inner layer, was firm. The medulla, the central layer, was not observed at this time. My conclusion of this microscopic observation was that any damage done on the hair was due to the age of the subject (2600 years) or the dehydration process of mummification.

Next, the sample mummy-hair was ready for salon-type treatment. First I tested the hair by soaking it in a mixture of highly concentrated amino acid, polypeptides, and moisturizer for 20 minutes, followed by rinsing the hair in distilled water. Due to the age of the sample hair, I was surprised to discover that the hair's diameter increased by 8 microns, because I didn't think any hair that old would react. The next step was to leave the hair in the same solution for a much longer period of time than 20 minutes, trying to get a different reaction. Sure enough, after 12 hours I made the following observations: the amount of green birefringent color in the hair bulb doubled and a slight medulla formation appeared. Significant because the medulla could not be observed earlier.

Because the sample hair was not long enough, I was unable to do a "stress test." In conclusion, and in my own opinion, I find that the age of the hair is no factor in salon-type reconditioning. This 2600-year-old hair reacted very

off. The cortex, the main layer of the hair shaft, is composed of tightly-packed, cigar-shaped cells. This layer contains *melanin*, the pigment determining hair color. The cortex is anisotropic in nature, and when viewed with polarized light appears highly birefringent. The cortex is more hydrophilic (water loving) than the cuticle layer. The innermost layer of the hair, the medulla, is composed of 2 to 4 layers of cuboidal cells. As the cells migrate up, out of the hair follicle, much of the cellular material collapses

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Transmission electron microscope used in Redken's Biological Research Facility—with a resolving power of 5 to 7 angstroms.

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similarly to a sample epilated from a 19-year-old client in my shop.

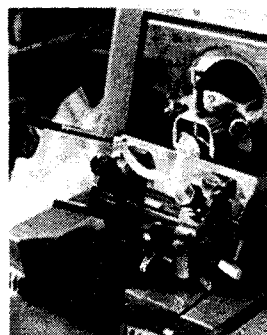
Mr. Don Tyson, Director of Science Technology at Redken Laboratories in Van Nuys, California, heard of my experiment and he, too, was interested in the findings. He desired to carry through a similar experiment on the same sample of mummy hair. I was happy to send him a few strands of the sample hair, knowing that he has access to a more complete and elaborate facility at Redken Labs. After a few weeks of lab work, Mr. Tyson and his staff arrived at some interesting findings.

The hair was first put through a special process, preparing it for close examination and photographing.<sup>4</sup> The staff studied a histological cross-section of the hair using a phase-contrast microscope under 400X magnification. They found that the hair shape was oval, the hair's natural color was black, and there was a clumping of the melanosomes (pigment granules containing melanin) in the cortex. The cortex was basically normal (compact), however the cuticle layers were slightly raised. This may be due to chemical and/or mechanical damage.

Using a Hitachi HS-9 transmission electron microscope, Mr. Tyson and his staff arrived at the following results:

*Cuticle Area:* Four layers observed with atypical endocuticle regions—especially first and second layers. Please note that only 4 cuticle layers were visible. Normally all races of men have between 5 and 10 layers. There is no explanation for this low number of cuticle layers.

*Cortex Area:* Basically compacted with single and clumped melanosomes (pigment granules). Lipid remnants were basically normal with a few associated atypical areas showing amorphous structures between some cortical bundles.

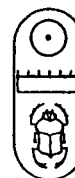


Close-up of head of ultra-microtome used by Redken researchers to section cellular structures to as thin as 500 angstrom sections.

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*Medulla Area:* Some melanosomes were found distributed in and between medullary substance. This phenomenon is normal for very dark-haired individuals with oriental and Negroid origin, but may also be normal for the ancient Egyptians.

(continued overleaf)



Finally, scanning electron photomicrographs showed the surface topography of the bulb and hair shaft proper (see back outside cover).

### **Hair and Health**

The study of human hair and what it can reveal about the general health condition of the human body is my lifelong interest. And there is a very real relationship here. For example, the United States Environmental Protection Agency uses hair analysis in studies of environmental exposure to toxic minerals because of the consistent evidence for a correlation between some elements in hair and internal tissues. Due to the stable nature of hair, trace minerals accumulate in hairs' internal structure, unlike blood and urine where minerals such as lead are usually transient. This is what makes it possible to carry out research on an ancient mummy's hair with the goal of finding out more about a man that lived 2600 years ago.

That's where we stand now with the research project. Nothing stunning has come out of the research yet, and perhaps nothing will. However, Don Tyson and I feel this is an ongoing research project. Scientists at various universities are also engaged in this kind of research. Appreciation goes to Don Tyson and

staff at Redken Labs for their continuing help in this research, and also the Rosicrucian Egyptian Museum, without whose cooperation this experiment would not have been possible. As further research is done in this field, we hope to keep *Rosicrucian Digest* readers informed.

Photographs: courtesy Redken Laboratories

#### Footnotes:

<sup>1</sup>For photograph see: A. Moret, *Catalogue du Musée Guimet, Galerie égyptienne*, pp. 69-71, plate XXXII.

<sup>2</sup>Embalming ingredients used on the mummy: bees-wax, bitumen, cassia, cinnamon, gum, cedar oil, henna, juniper oil, natron salt (body was submerged in), frankincense, myrrh, ox fat, olive oil, onion, wine from palm tree, saw dust from Sycamore, common salt, wood tar pitch. Proportions of ingredients are unknown.

<sup>3</sup>Micron = .001mm.

<sup>4</sup>The Egyptian hair was fixed in 2.5% glutaraldehyde in phosphate buffer for 24 hours. After washing in phosphate buffer, it was post-fixed in 1% osmium tetroxide for 1 hour. The hair was then dehydrated in a graded ethyl alcohol series and embedded in Spurr's resin. After curing for 18 hours at 60°C, the blocks of plastic containing the hair were sectioned on a Reichert ultramicrotome with a diamond knife. The 30 nanometer-60 nanometer sections were mounted on substrated copper single-hole grids and stained with 3% uranyl acetate and 4% lead citrate. These sections were then viewed and photographed on a Hitachi HS-9 transmission electron microscope.



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# Mystical Consciousness

## Learning to “see through” appearances

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

AN OFF-HAND WAY to explain mystical consciousness is that “things are not what they seem,” but that is true also in ordinary experience. Any structure, for instance, is made up of parts fashioned from various substances that had no initial, intrinsic relationship to the structure. Even a monolithic, concrete structure is an amalgam of sand, cement, reinforcing steel, and the temporary forms that shaped it. All manner of things may be bent to serve in a structure—or in anything that is organized. Even organized knowledge involves not only facts but also structure such as classifications, categories, and hypotheses.

Whatever is organized or structured is therefore secondary, derivative, made up of parts whose natural function is other than as elements of the organization. A new order of “appearance” has been imposed on things; the component parts are now seen as something other than they were originally. This view may be extended to planetary systems and galaxies, to molecules, atoms, and their nuclei (where the basic particles of substance are suspected to be only different configurations of energy).

In mystical philosophy, the Hindu term *maya* represents this secondary or derivative state of things. All that is sensed is *maya* (translated as *appearance* or *illusion*), with the implication that such things are not so, or even construed that things simply *are not*. Here illusion is confused with hallucination which means something that is not, but is experienced (realized) as though it is. Illusion means

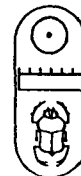
something that is, but is experienced as other than what it is—as in optical illusions and mirages.

Investigation of sensory limits reveals ranges of light, sound, and other forces to which we are not sensitive, even forces to which we respond without being aware. What we perceive is only a small part of it all, an incomplete representation of what is there. In poetic terms, what we perceive is illusion, mirage; what appears as substantial or insubstantial is not necessarily so, and in any case is other than its basic primeval substance. A Rosicrucian emphasis distinguishes between *reality*, that which we realize, and *actuality* which is beyond sensory experience.

Mystical philosophy, where the term *maya* was born, is speculation as to the essence of things, the factors and processes (cosmology) that produce appearances, and any innate direction or purpose that may be imputed to them. Mystical experience, at its apex, sees through appearances to something more basic. What that something is, mystics have tried to communicate in metaphor and art.

“Seeing through” to something not ordinarily perceivable is also characteristic of clairvoyance, precognition, dowsing, and other forms of ESP and divination. The mechanism seems similar; the difference a matter of scope, direction, and purpose. Mystical purposes are concerned with the experience of altered realization, what Zen Buddhists call “clarification of consciousness.” Occult purposes are concerned with exploiting extraordinary practical benefits that are possible with some such altered realization.

(continued on page 34)





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

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## “Exercising” the Imagination

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Prepared by  
George Buletza, Ph.D., F. R. C.  
Project Director—Research

THE CREATION of those conditions conducive to harmony and balance is of paramount importance to the development of the mystic. For this reason the Rosicrucian learns to balance correctly what he eats and drinks with how he breathes and thinks. The Rosicrucian endeavors to eat a balanced diet, charges the water he drinks, and regularly uses breathing exercises. He further enhances the positive qualities of his personality with constructive, imaginative thinking and meditating. He also gets adequate rest, sleep and exercise.

The Rosicrucian system for attaining harmony and good health is not new. The ancient Greek and Roman mystic philosophers had similar formulas for simultaneously developing mind and body. These venerables believed that the development of one aided the activity of the other, that exercise and physical activity could change the state of one's mind; and that conversely, mental and imaginative activity could change one's

physical and athletic competence. Let us examine each of these suppositions and observe what basis there may be for this point of view.

Throughout the ages there have been many subjective reports of connections between personality and physical fitness. Stereotypes of the athletic personality have often resulted. Some observers see the athlete as highly competitive, others see him as insensitive or even brutal; athletes are said to be fair, sportsmanlike, masculine, arrogant, genteel, or immature, depending on whose assessment is taken. In fact studies indicate that football coaches even stereotype players in terms of what position they play based on supposed personality characteristics, despite personality-test findings that show no relationship between position and personality. It seems that such stereotypes are more related to the observer's experience with various athletes than to personality factors.

There are a number of reports, however, that demonstrate differences between the personalities of athletes and nonathletes. These studies indicate that on the average athletes tend to have high levels of leadership qualities, initiative, sense of personal worth, social maturity, self-confidence and intellectual efficiency. For instance, personality studies at West

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1977*



## EXERCISE AND PERSONALITY

FACTOR	HIGH-FITNESS		LOW-FITNESS	
	BEFORE	AFTER	BEFORE	AFTER
emotional stability	6.4	6.1	4.6	5.4
imagination	7.3	7.2	5.3	6.1
guilt-proneness	4.2	4.1	5.4	6.1
self-sufficiency	6.5	6.6	6.4	8.0



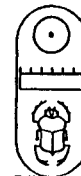
The Cattell 16 Personality Factor Questionnaire evaluates the intensity of 16 major personality source traits or individual personality factors, rating each on a ten-point scale. A score on any factor must be higher than 6 or lower than 4 to be considered significantly "high" or "low." Of the 16 personality factors, Ismail found that exercises influenced emotional stability, imagination, guilt, and self-sufficiency. See text for further information.

Point Academy indicated that West Point athletes were more sociable, dominant, enthusiastic, adventuresome, tough-minded, group-oriented and sophisticated than nonathletes at the same institution. The Cureton-Heusner study of Olympic champions indicated that these champions tended to be more intelligent, emotionally stable, dominant, venturesome, and much more self-assured than others. They also tended to disregard rules and reject group standards. Despite some differences and divergence in the findings of these and other studies, all seem to conclude that the physically fit person tends to be more emotionally stable, extroverted, and self-assured than his inactive counterpart.

While on the surface such studies seem to demonstrate a relationship between physical fitness and personality, some important questions remain. First, there is the fundamental problem of cause and effect. The personality of the athlete may be interpreted as a direct *effect* of his physical condition and participation in athletics. His personality may be said to be an effect, to some degree, of the special high-pressure social and psy-

chological environment of competitive athletics. Or, on the other hand, personality traits may be a *cause* of success in athletics, not an effect. The person with certain personality traits will be attracted to athletics while those who lack these traits will drop out. In support of this latter view, research indicated that personality traits vary among different sports and especially between persons in individual sports vs. persons in team sports. Other complications arise, though, from the fact that these studies either dealt with adolescents having malleable personalities or with sports stars at the peak of their careers. Hence, these studies do not prove that exercise can change personality or influence the mind, and they do not reveal what is cause and what is effect.

Professor A. H. Ismail at Purdue University in a recent study may have laid to rest some of these criticisms. He administered the Cattell 16 Personality Inventory (see accompanying table) to middle-aged participants before a physical-fitness program, and then again four months later. The fitness program con-





sisted of 1½ hours three times a week of group calisthenics, supervised running and a period of either swimming or team sports. Twenty-eight participants were divided into two groups of fourteen depending on high or low physical fitness at the start of the training period. Physical fitness criteria consisted of: exercise heart rate, percent lean body mass, maximal oxygen intake corrected by lean body mass, submaximal minute volume of ventilation corrected by body weight and resting diastolic blood pressure.

#### *Emotional Stability*

A comparison of personality factors at the start showed that the high-fitness group had significantly higher scores only on emotional stability and imagination.

A second comparison of personality factors at the conclusion of the program revealed that the low-fitness group's score on emotional stability had increased so markedly that there no longer was a significant difference between the two groups on that factor. A high score on this factor is associated with emotional maturity, calmness, the ability to perceive reality accurately despite emotional involvement, and with restraint in avoiding difficulties; low scores show a tendency to be affected by feelings and are somewhat related to, but not identical with general neuroticism. The low-fitness group's score also showed increased imaginativeness, but as a group they still were not as strong as the high-fitness group. Imagination is a subtle trait. People high in the imaginative factor seem to have an intense subjective and

inner mental life; they are often described as unconventional, absorbed in ideas, enthralled by inner creations, and are generally enthusiastic.

Self-sufficiency was greatly increased in the low-fitness groups even beyond that of the high-fitness group. High scores in self-sufficiency indicate resourcefulness and introversion, and such a person is likely to be resolute and accustomed to making his own decisions. The low-fitness group also demonstrated a modest increase in proneness to guilt which may have been due either to guilt at taking time away from usual business activities or guilt at being confronted with the problem of physical unfitness.

While it may be difficult to explain all these changes and differences, two broad interpretations are immediately apparent. There can be a direct physical effect and benefit of conditioning due to exercise, such as increased blood circulation to the brain, and there can be a psychological effect on personality which may be the result of setting, meeting and conquering goals; and finally, both of these factors may interact with, reinforce, and facilitate each other.

Ismail's study confirms what exercise enthusiasts have claimed for thousands of years: that physical activity can rapidly change the state of one's mind, and that the effect on the mind can be of greater importance and benefit than simply the value of the exercise to the body. This study implies that in only three months one can improve self-confidence, stability and imagination, by means of physical activity. But what about the reverse condition? Can proper use of imagination, mental stability, and self-confidence increase athletic prowess?

Many research studies in recent years have demonstrated the value of visualizing or mental practice of an upcoming situation or the symbolic rehearsal of a physical activity in the absence of any gross muscular movement. The classic experiment regarding mental practice was reported by Australian psychologist, Alan Richardson, concerning the effects of visualization on free-throw scores of basketball players. The study involved three groups of students chosen at random, none of whom had ever practiced visualization. The first group practiced

making free-throws every day for twenty days. The second group made free-throws on the first and twentieth days, with no practice in between. The third group also made free-throws on the first and last days, but, in addition, they spent twenty minutes a day *imagining* sinking baskets. As in the external world, when these students mentally missed, they tried to correct their aim on the next shot. The first group, who actually practiced, improved 24% between the first and last day. The second group, who had done no practice of any kind, did not improve at all. The third group, who visualized throwing the ball through the basket, improved 23%. Similar studies involving dart throwing and other motor activities show the same kind of result.

### Images

Richardson noted that vividness of imagery among the mental practitioners is less important than their ability to control the image. In other words, for visualizers to benefit from mental practice, it is not necessary for their image to be as real as life, but it is important for them to be able to *picture each part* of the free-throw. Richardson also concluded (as did the ancient Rosicrucians) that mental practice is more effective if the visualizer “feels” as well as “sees” the activity he is symbolically practicing. For example, a person picturing free-throws would have better results if he “felt” the ball in his hands and “heard” the ball bounce, as well as “saw” the ball drop through the basket.

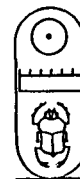
Many professional athletes, in thinking over their reasons for success, have realized the importance of holding images in the mind. A number of athletes have written books about, and developed whole teaching systems based on visualization. Alex Morrison in his book *Better Golf Without Practice* says a person must have a clear mental image of the correct swing, and be able to visualize it, before he can do it successfully. Ben Hogan has described mentally rehearsing each shot, “feeling” the club head striking the ball, and “feeling” himself follow through in the correct manner. Johnny Bulla, another professional golfer, believed in picturing the end result. He instructed people to mentally see their ball dropping in the cup, to *know* that it would happen.

In *The Inner Game of Tennis*, W. Timothy Gallwey instructs people to picture hitting the ball where they want it to go and then to let it happen (Rosicrucian “release”):

*. . . stand on the base line, breathe deeply a few times and relax. Look at the can [target for the exercise]. Then visualize the path of the ball from your racket to the can. See the ball hitting the can right on the label. If you like, shut your eyes and imagine yourself serving and the ball hitting the can. Do this several times. If in your imagination the ball misses the can, that's all right; repeat the image a few times until the ball hits the target. Now, take no thought of how you should hit the ball. Don't try to hit the target. Ask your body . . . to do whatever is necessary to hit the can, then let it do it. Exercise no control; correct for no imagined bad habits. Having programed yourself with the desired flight of the ball, simply trust your body to do it.*

Studies show that imaginative, mental practice can improve self-confidence. But not only does visualization increase confidence, it also directly effects muscles. In his experiments the physiologist Edmund Jacobson showed that a person's muscles demonstrated small (invisible) but detectable amounts of electrical activity associated with movement when that person imagined a specific activity. Thus, a person may develop muscle memory of an activity and better coordination simply by imagining that activity, as well as by engaging in it.

What is apparent from studies such as these is not only that the mind's activities



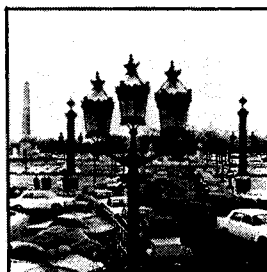
affect the body and the body's activities affect the mind, but that both reinforce each other. The process of visualization and release is the key, for it is man's imagination that allows the interaction of both body and mind. Both physical and mental exercise give man the opportunity to use and develop his imagination. Learning to rely on the inner self and the conditions which the inner self can imagine and direct is what builds self-confidence, emotional stability and self-assurance.

The Rosicrucian principles of visualization, release, and inner experience can be broadly applied in every aspect of our daily life. Better physical condition and improved personality characteristics are but examples of what can result from such application. The principles, the process, and the technique are limited only by our imagination.

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# RUSH!

Before it's too late,  
 register for Convention!

Due to the overwhelming number of members registering for the Convention in Paris, France, an extra day has been added: Monday, August 8. The official opening session will be held at the *Palais des Congres* the evening of Thursday, August 4. Every day will feature Convocations, Mystical Demonstrations, and lectures by distinguished Rosicrucian speakers from all over the world.

#### INFORMATION AND REGISTRATION

If you are joining our tour, see the September *Rosicrucian Digest* or *El Rosacruz*—or write: Sky Tours, 60 East 42nd Street, New York, NY 10017, U.S.A.

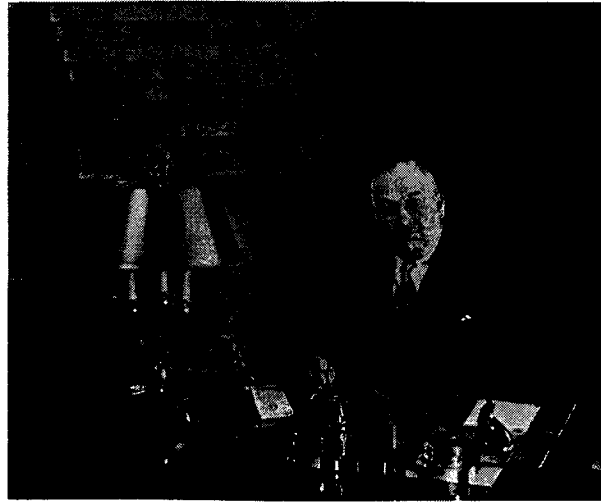
If you are *not* joining our tour: For your Convention Registration Form, write Maurice Tregouet, Convention Mondiale, B. P. 449, 75122 - Paris Cedex 03, France.

NOTE: Air and land arrangements may be purchased separately (hotel, sight-seeing, some meals available for only \$445.00). *Do not* send money to Grand Lodge as it slows down your registration.

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 May  
 1977

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

# Creating Your Future



THIS is undoubtedly a period in the lives of many thousands of persons when the past becomes a memory and the future looms as a serious question mark. Such persons seem to feel that they are standing on the edge of a great abyss. Back of them are fields, mountains, and valleys over which they have traveled with more or less safety and with considerable pleasure and happiness mingled with periods of sorrow and grief. These now seem inconsequential as they face the great abyss before them filled with the terror of the unknown and presenting a serious obstacle to their future progress.

As they face this wide chasm, it seems that nothing but a miracle will help them to get across the great open space and prevent them from falling into the dark recesses below, thus bringing an end to their careers.

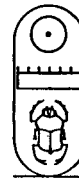
In the early days when the pioneers first traversed this continent in an attempt to reach the gold fields and fruitful valleys of California, there were many occasions when hordes of them in covered wagons and on foot came face to face with similar situations. It seemed that the journey's end was at hand and yet the goal of their desires was far from them. For days, they camped at the edge of an abyss or canyon and wondered how they would ever cross that great space with its depths of thousands of feet, and continue their journey on the other side toward the distant goal. They were

face to face with real engineering problems, and yet had neither the skill nor the materials with which to bridge such gaps.

The history of the progress of the pioneers shows that eventually these groups found a way of getting to the other side and continuing westward, and their success will ever be a monument to the prowess of the human mind. Ingenuity, prayers to the Cosmic for inspiration, determination, will power, and an undaunted faith in Providence helped them to solve their problems.

They could not turn backward, for they had been months on their way and had traversed desert spaces where there was neither food nor water, and their supply of these things being exhausted meant that they must either go onward or remain where they were and starve. Surely, these persons faced greater obstacles than do the thousands of persons today who think that their problem is one that cannot be solved.

The abyss which these persons face at the present time is a mental one and not a physical one. The obstacles which they have to overcome are more mental than physical in every sense. It is undoubtedly true that these persons stand on a material rock and at the present moment have material obligations and conditions to contend with, but the great chasm that lies between them and the future



progress in their lives is not a material one that must be bridged with material things.

The incentive that encouraged the early pioneers to face their problems and solve them was the fact that the future was quite definite and appealing, and in every way alluring. They had no doubt about the joy, the happiness, and success that awaited them if they could cross the great abyss. It was this picture of future prosperity and the enjoyment of the greatest blessings in life that strengthened their determination to solve their problems.

The thousands today who feel depressed and who stand at the edge of the abyss in doubt and hesitancy do not have the alluring picture of the future that would encourage them to meet their problems. They cannot see a bright and happy future and they cannot see the goal of their desires waiting for them just beyond the horizon.

For this reason, they hesitate and wonder whether the effort to overcome the present obstacles is worth while, and whether anything in the future is worthy of supreme sacrifice at the present time. This is where they are in error. And this is really their greatest problem, for they must remove from their minds the doubt about the future, and they must have a glorious picture of what lies beyond in order that they may be strengthened to tackle their present problems and overcome them.

The early pioneers knew nothing of the future except through the reports that had reached them and the pictures they had built in their minds. For many months before they started from their Eastern homes and during the many months of suffering and privation while traveling, they had re-created, re-painted, and rebuilt the mental pictures of what the future held. In their hours of loneliness, privation, cold, hunger, and intense suffering from storms and other conditions, they eased their bodies and their minds by rejecting the present and the past and living mentally in the beautiful picture of the future which their minds preserved and held before them as a rich reward for all suffering and effort.

The future became so real to them, so actual, so near, and so tangible in its

every element that they were able to bridge the gap of the present and move out of the past into the future in the twinkling of an eye. Their daydreams and their nightdreams were lived in the land beyond the horizon where everything would be what they had made it in their mental pictures. They created homes, new estates nestled in fertile valleys or on the side of picturesque hills. They filled caskets with gold and boxes with fruit.

### *Visualization*

They visualized new life, new strength, temperate climate, and an abundance of the necessary peace, happiness, and contentment. They enjoyed these things daily, and hourly before they ever reached the Western border. They were making a new world in their minds and this new world constituted their future. As the picture was completed and all of its marvelous details finished, they drew themselves into that picture and became living, vibrating parts of it so that nothing of the present, no obstacle, no barrier, no charm could prevent them from stepping from the present into the future and realizing all that they had visualized.

In the same manner must the present thousands of hesitating, doubting individuals create a new future and a new life beyond the present horizon. They must look upon all of the sufferings and the joys of the past as mere experiences enabling them to select the good from the bad as elements to put into the new picture, the new future, and the new life. Every experience has its lesson, every one of the joys and sorrows of the past and of the present are but illustrations to teach us what we should create and what we should not create for the future.

The future for each of us can be precisely what we make it. But we must not wait until we are in the future or until we stand in the new valley of the new land, and then begin to make our plans for the estate, the home, the gardens, the orchards, the mines out of which we shall draw our wealth and our necessities. We must visualize each detail, paint each part of the picture, and keep adding to it our dreams and meditations until it becomes a living thing in our lives not of the future but of the present. We should look upon ourselves as standing at the

very border of this picture about to step into it, and to begin to enjoy all that we have created.

If we do this, the obstacles that now seem insurmountable and which appear to rise before us will be overlooked and negated in our ambition, our determination to step across the borderline from the present into the future, and live in the picture we have made. Such visualization and creating gives us not only the allurements and fascination which is tempting but the urge and determination, the faith and the power, to go beyond the present obstacles.

### ***Actual Realization***

There is no limitation to what the mind can create in its imagings. No castles are too high, no homes too large, no estates too great, and no parts of the country too beautiful or too bountiful for the mind to visualize. The world is yours when it comes to painting mental pictures of what you want and what you should have. Furthermore, the history of civilization proves that there is no limitation to man's material creation of the things he has visualized. The whole history of man's achievement since the beginning of the world proves that what he has mentally visualized, he can bring into actual realization.

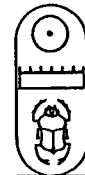
The dreams of men of yesterday that seemed vague, indefinite, and impossible are surprisingly presented to us today in concrete realities. We awaken from our state of doubt and incredulity to realize that while we questioned and hesitated some other master mind turned a dream into reality and the impossible things of the dreamer are the material things offered to us today. And as we analyze the creations of man and his accomplishments, we are impressed with one great outstanding fact: namely, that he who never dreamed or never painted a mental picture did not create in the world of realities a single thing. Around us are those who have accomplished and built for themselves the things they are enjoying. There are the others who are in want or are without even the actual necessities, who had no vision, who never attempted to create in their own minds a single thing, but had depended upon the creations of others and the gifts that might come to them through charity.

Which do you want to be, the creator of your life and the builder of the things you want to enjoy, or the one who must take what is left over in the bounties of the lives of others and which are given in exchange for the hardest labor or denied to you altogether? Do you want to be the serf and the hireling who accepts at the hands of a master the things he has made and he no longer wants or the things he in a charitable mood is willing to share with you partially or incompletely? Or, do you want to be the creator and make the things you want and bring them into realities in your life so that you are not dependent upon anyone or anything except the great creative power that resides within you?

God has given you the same creative power that He possesses, and He has made you equal with Him in making this world beautiful and happy for all living creatures. This gift is your birthright and you alone determine whether you shall use the power or ignore it.

Come, step back from your close view of the obstacles that seem to surround you. Close your eyes to them for a while and create a new picture. Leave the past and the present out of your consideration and make a new life, a new day, beginning with tomorrow. Build it up part by part in your mind and in your conversations and contacts with those around you until you have a perfect picture of the future that is just beyond today's horizon. Then step forward bravely into this picture; and with determination start your journey along the line that leads to the new estate, the new home, and the new pleasures of life. You will find yourself master of the picture and of those realities, and you will find in it the greatest happiness and rewards, and every effort, every thought devoted to it.

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.



# Face That Tiger—

## The Creative Dreaming Experience

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by Michael Bukay, M. S.

BY MAKING CONSCIOUS decisions in dreams, you can increase creativity, obtain practical solutions to problems, eliminate nightmares, and integrate conflicting aspects of your personality. How can this be done? You might find out from a group of aborigines who center their lives around dreams.

The Senoi are a slender, light-brown people who live in the mountainous jungles of Malaysia. The most important part of their day occurs at breakfast when all the family members, youngest to oldest, report their dreams. All remember their dreams. The child just learning to speak relates his dreams and receives rewards of praise and approval. Elders of the tribe carefully evaluate each dream, offer suggestions for improvement, and provide strong examples of proper dream behavior. At first, the children's dreams are typical of children around the world. They dream of being chased by wild animals and monsters. But by adolescence, Senoi children have learned to eliminate nightmares, make conscious decisions in dreams and consistently extract creative products from their dreams. If the Senoi master their dreams, you can, too.

In her book, *Creative Dreaming*, Dr. Patricia Garfield has reduced the Senoi techniques of dream control to three basic rules: 1.) confront and conquer danger, 2.) advance toward dream pleasure, and 3.) always achieve a positive outcome in dreams. By applying these rules, you can learn to make positive changes in dreams that will carry

over and enrich your waking life. And like the Senoi, you can learn to extract creative products from your dreams.

### *Confront and Conquer Danger*

A Senoi child might report a dream that a ferocious tiger chased him through the jungle.

"Well, son, what did you do?" asks the father.

"I was scared. I tried to run but could barely move. The tiger got closer and closer. He was about to jump on me and I woke up."

"That was a good dream," replies the father. "But you should not have run from the tiger. Tigers you meet when you are awake can harm you, but dream tigers are different. A dream tiger can harm you only if you run from it. The next time you have a dream like this, you must face the tiger."

"But what if the tiger is too strong for me?"

"Then you must call upon your dream friends for help. Fight alone till they arrive. You must always fight a dream image that attacks you. Understand? Never run from a dream enemy. You must confront danger in your dreams."

### *Advance Toward Dream Pleasure*

Pleasure is nature's way of telling an animal that its behavior is in accordance with the vital processes of the organism. Like the tiger in the jungle, however, too much pleasure in waking life can be harmful. But in dreams, according to the Senoi, you cannot experience too much pleasure. Senoi children are encouraged to move toward all pleasurable experience in dreams.

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1977*



### ***Achieve a Positive Outcome***

The Senoi apply the power of positive thinking *par excellence* in their dreams. Suppose a little girl tells her mother: "While gathering coconuts, I fell out of a tree overhanging a cliff."

"That's a nice dream," says her mother. "Then what did you do?"

"It wasn't a nice dream. I was scared. It was terrible."

"Well, what did you do?"

"I woke up before I hit the ground."

"That's too bad. In a dream, don't be afraid of falling. Remember, you can fly. The next time you are falling in a dream, fly like a bird. Or relax and let yourself land. See what interesting things you will find."

The child is taught to convert the fear of falling to the pleasure of flying. The Senoi believe that all negative dreams can be converted to positive ones. Even if you die, you can be reborn in better form. Transforming negative dream experience into a positive one, teaches the child to be more positive in waking life. He is less likely to get caught up in the destructive thinking that causes mental and physical illness.

The ultimate positive outcome of a dream is to extract a useful gift from a dream image. It can be a poem, a song, or perhaps a solution to a tribal problem. All you have to do is ask a dream image for such a gift. It is important that the gift be useful in the waking state. By consistently dipping into the creative treasures of the subconscious through dreams, the Senoi find practical solutions to their problems. They are able to provide all their material needs with just a few hours work each day. The rest of their time is spent in group dream projects, singing, dancing, and other creative activities.

### ***Applying Senoi Techniques***

Before applying Senoi techniques, one must first become familiar with the dream state. A good way is to record dreams each night or morning. As recurrent themes and images appear, you will notice that dream events are influenced by waking life and vice versa. Like a magic double mirror, progress made in either reality is reflected into the other.

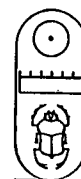


By repeating a suggestion over and over just before falling asleep, you can influence the theme of your dreams. A flying dream, a solution to a problem, or a dream about a specific person can be programmed. Success will depend largely on dream recall which will improve with practice. In the beginning, a person may successfully program dreams, but not remember them.

After establishing communication with the dream state through autosuggestion, one is ready to apply Senoi techniques of dream control. Before falling asleep, repeat over and over: confront and conquer danger, advance toward dream pleasure, extract a gift, etc. One suggestion per night gives best results. Gradually, you will find yourself making conscious decisions in dreams.

How safe is dream control? "It seems to me that the Senoi dream concepts will not be incorporated by the dreamer, however receptive he is to the ideas, until he is at a state of development where he is ready for them," says Dr. Garfield. "Thus it cannot hurt you to make attempts at dream control. If you are not ready to utilize the concepts, you will reject them in your dreams. Dreamers have a kind of built-in safety mechanism."

To the Senoi, confronting and conquering danger is the most important principle of dream control. It is also a principle of modern Gestalt therapy which holds that each dream image symbolizes some aspect of yourself. Even if the dream image seems to be another



person, it is really only your idea of that person. When one dream image attacks another, one part of yourself is attacking another part of yourself. By confronting and conquering danger in dreams, one can neutralize two opposing forces in the psyche and unify conflicting aspects of personality. Studies by Garfield and other dream researchers have shown that such

integration of the dream personality carries over to waking life. Facing dream tigers can bring us closer to unity and prepare us to meet the challenges of being awake.

**Reference:**

Patricia L. Garfield, *Creative Dreaming*, Ballantine Books, New York, 1974

Life is the Great Initiation—a crossing of the threshold from nonexistence to self-realization. Its rites consist of the vicissitudes of life, each with its symbolic value. Ultimate attainment is the integrating of the total experience into an order of personal understanding and meaning.

—Validivar

## 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.)

**June:** The personality for the month of June is José López Portillo, President, Mexico.

The code word is POLL.

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

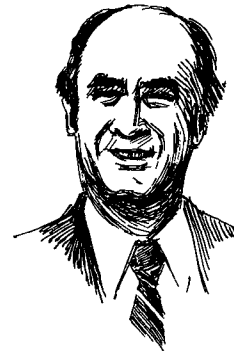


SÜLEYMAN DEMIREL

**August:**

Süleyman Demirel, Premier, Turkey, will be the personality for August.

The code word will be LOOK.



JOSÉ LÓPEZ PORTILLO

The  
Rosicrucian  
Digest  
May  
1977

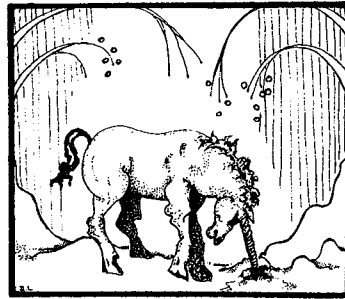
# The Unicorn As Myth and Symbol

(continued from page 13)

To a certain extent, the theme of the Virgin Mary capturing the Christ-unicorn had a parallel with the tale of the submission of the *ch'i-lin* (unicorn) to Confucius' mother given in numerous Chinese fables. It is said that the mother, Chang-tsai, had a vision in which five old men led a *ch'i-lin* to her, whereupon it knelt down and spat out a jade tablet. The stone was inscribed: "The son of the essence of water shall succeed to the fallen kingdom of Chou, and be a throneless king." The astonished Chang-tsai then tied a piece of embroidered ribbon about its horn, at which the vision disappeared. Another version speaks of how Chang-tsai became pregnant by stepping into the footsteps of a *ch'i-lin* when she went to the hills to worship.

The theme is further carried through in the description of Confucius' demise. Two years before his death, a party of hunters killed a strange-looking animal they did not recognize. Confucius was asked to identify it. The great philosopher, upon seeing it cried, "It is a *ch'i-lin*! The *ch'i-lin*, benevolent beast, appears and dies. My *Tao* is exhausted." Again the theme of the captured or killed unicorn being brought before the king, although this time uncrowned, is repeated, indicating a connection with East Indian and Christian tales.

As can be seen, the *ch'i-lin* shares many of the traits of the Western unicorn, especially in his nobility, elusiveness, and solitude. Yet the *ch'i-lin* differs in one major respect: it is innately gentle. For the *ch'i-lin*, a hybrid of the *ch'i* (masculine) and the *lin* (feminine) has overcome in itself the struggle which is manifested outwardly in the Western hunt of the unicorn, in which the fierce "masculine" side submits to the gentler "feminine" side, resulting in the process



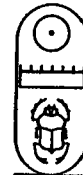
Unicorn with horn in water

of transformation on the part of the unicorn.

As a symbol the unicorn can be used in two ways. In the old pre-Christian stories and among the alchemists the emphasis was on the process of change. The unicorn was seen as a force of ambivalent qualities: the fierce, negative side and the gentle, positive side. Even the theologians, to some extent, shared this view. For instance, St. Basil who had spoken of Christ as the "Son of unicorns" wrote, "And take heed unto thyself, O man, and beware of the unicorn, who is the Demon. For he plotteth evil against men, and he is cunning in evil-doing." Yet surely Christ was no demon! Perhaps these conflicting views of Basil's reflected the dichotomy in the character of the unicorn. The Western unicorn, however, as described by the Church, by its association with Christ, came in time to express the *summum bonum* and its horn signified health, strength, and happiness.

Alchemists, too, adopting the common symbology of the time, used the unicorn to stand for the transmutation of materials. The change of the fierce unicorn into a gentle force was compared to physical and emotional changes in which a material or character was refined. In one alchemical work, the Chymical Wedding, the earthly unicorn is described as having turned into a soaring dove. Hence, the unicorn was seen as a dynamic, changeable entity, tending to the pure.

However, the dominant view of Christian thought was that the unicorn



symbolized good, and good only, because it had come to stand for Christ. Therefore, the unicorn stood only for the highest good and had no contrary nature. Such was a static view, one emphasizing the results of the transformation, and not acknowledging a transformation had occurred.

No matter what *view* is taken, what cannot be denied is that the image of the unicorn is an exalted one. In the mind of Western man the vision is that of the transcended unicorn of our dreams—the gleaming white horse-like steed with plumey mane and tail and brilliant golden hooves and horn. No longer is the fabulous creature the crude, clumsy monster of the Greeks nor the frail, wild kid of Christian legend.

It may be asked, why should we trouble about a creature that never lived? The only fitting answer is that certain mental constructs—such as symbols—do not need much or any connection with physical reality to be worthy. The unicorn may have been “killed” as an earthbound entity some centuries ago,

but the image of the beast as the embodiment of spiritualized force is still valid. And, as the unicorn is elusive even in our dreams, so are our ideals which, in spite of our most frantic efforts, often seem to slip away from our grasp. However, at rare occasions, upon our achieving purity of heart, comes the moment of discovery, of the instant when the glorified beast—the concept, the inspiration that eluded us—is caught, and then the inspiration is brought to us. It is then that we can realize the highest of the images: the arisen unicorn, amidst the flowers in the Heavenly King’s Garden. The struggle is over, all is at peace.

Sources:

- Freeman, Margaret B., *The Unicorn Tapestries*, New York, The Metropolitan Museum of Art, 1976  
Jung, C. G., *Psychology and Alchemy*, New York, Pantheon Books, Inc., 1953  
Mode, Heinz, *Fabulous Beasts and Demons*, London, Phaidon Press Limited, 1975  
Williams, C. H. S., *Encyclopedia of Chinese Symbolism and Art Motives*, New York, The Julian Press, Inc., 1960

## Mystical Consciousness

(continued from page 21)

Psychical research has picked up this idea of altered realization in terms of “altered states of consciousness,” citing as examples not only mystical consciousness but, also, states induced by way of drugs, hypnosis, trance, sensory deprivation, and other experimental techniques. Extraordinary performance and results, such as ESP and PK (psychokinesis or mind over matter), are often enhanced in such states. A current theory proposes two alternative states: ordinary consciousness and “clairvoyant” consciousness. In any such exceptional realization, things happen that are not normal in ordinary realization, as though the whole scheme of things were organized in a different way.

As a matter of fact, extraordinary results show up in the midst of what is

otherwise ordinary reality. There is not a complete divorce—otherwise the exceptional results would not be apparent to observers whose consciousness has not been altered. Unorthodox results are linked with unorthodox realization, but such variations can be introduced piecemeal into ordinary reality—no different from dozens of simple experiments that Rosicrucian students perform. Here is the basis for a variety of unique “appearances,” of different methods of divination, of individual expertise in one or another type of paranormal phenomena.

The two-state theory implies that all exceptional or paranormal manifestations are part of one alternative pattern of realization, supporting one alternative scheme of things. Actually there can be any number of alternatives, as evidenced in many different cosmologies. Mystical consciousness—seeing through appearances—does not designate one or another of these as the true structure and scheme of things. To see through appearances is to see beyond any organized structure which is the source of appearances. Mys-

tics are said to see the "essence" of things which must be antecedent to any organization or structure.

Many mystics have reported total absence of any structuring, of anything perceptible—what some have described as the *void* or *abyss*. It is as though, shifting from one galaxy of perception to another, they see between them into the unstructured, empty universe. Intensive meditation aims at this same experience by eliminating every image or concept of structured appearance.

But what they term *void* and *abyss* is also termed *plenum*—that which is full! Everywhere is the raw "stuff" of which all appearances are made, and the potency thus to create, aptly characterized

as spirit and mind. The "fullness" is realization that it is everywhere, is *in* all and *is* all, that all is *in* it, and *is* it. We, too, are part of it, and in our realization are partners with it.

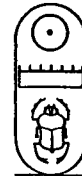
This is a religious experience—of awe, glory, love, and adoration—that leaves as its residue great regard for First Cause and its cosmic workings, for all things and appearances that are its flower, for all forms and aspects of life that are derived from it, and hence for the common brotherhood of mankind. This is the "second conversion," the ultimate stage of Cosmic Consciousness, having first embraced the realization of spiritual "reality" and then embracing it again in all its manifestations.

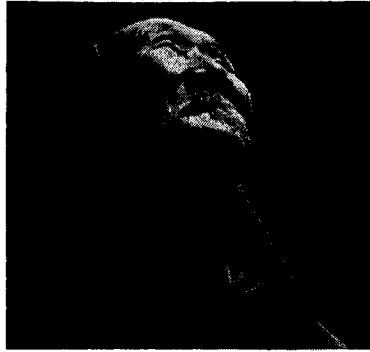
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SUPREME TEMPLE (for members only)	Convocation every Tuesday 8:00 P.M. September 20 through May 10

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*says aged Lama*

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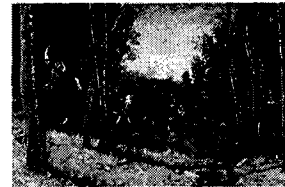
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**Cover** The artwork for this cover was done by the noted cowboy artist, William Bender. Frater Bender is famous for his portrayal of the atmosphere of the Old West, such as rodeos, Indian reservations, cattle roundups, and general scenes of the early American period in the Western United States. His paintings have been exhibited in many places.



### TOMB OF ABSALOM

» » »

The word *Absalom* in Hebrew means *peacemaker*. Absalom was the third son of King David. The Bible relates that he was ambitious for the throne and plotted for the place of power. Here is shown what is purported to be the tomb of Absalom in Kidron Valley, in what was formerly Jordan, now Israel. However, archaeologists dispute this claim of authenticity.

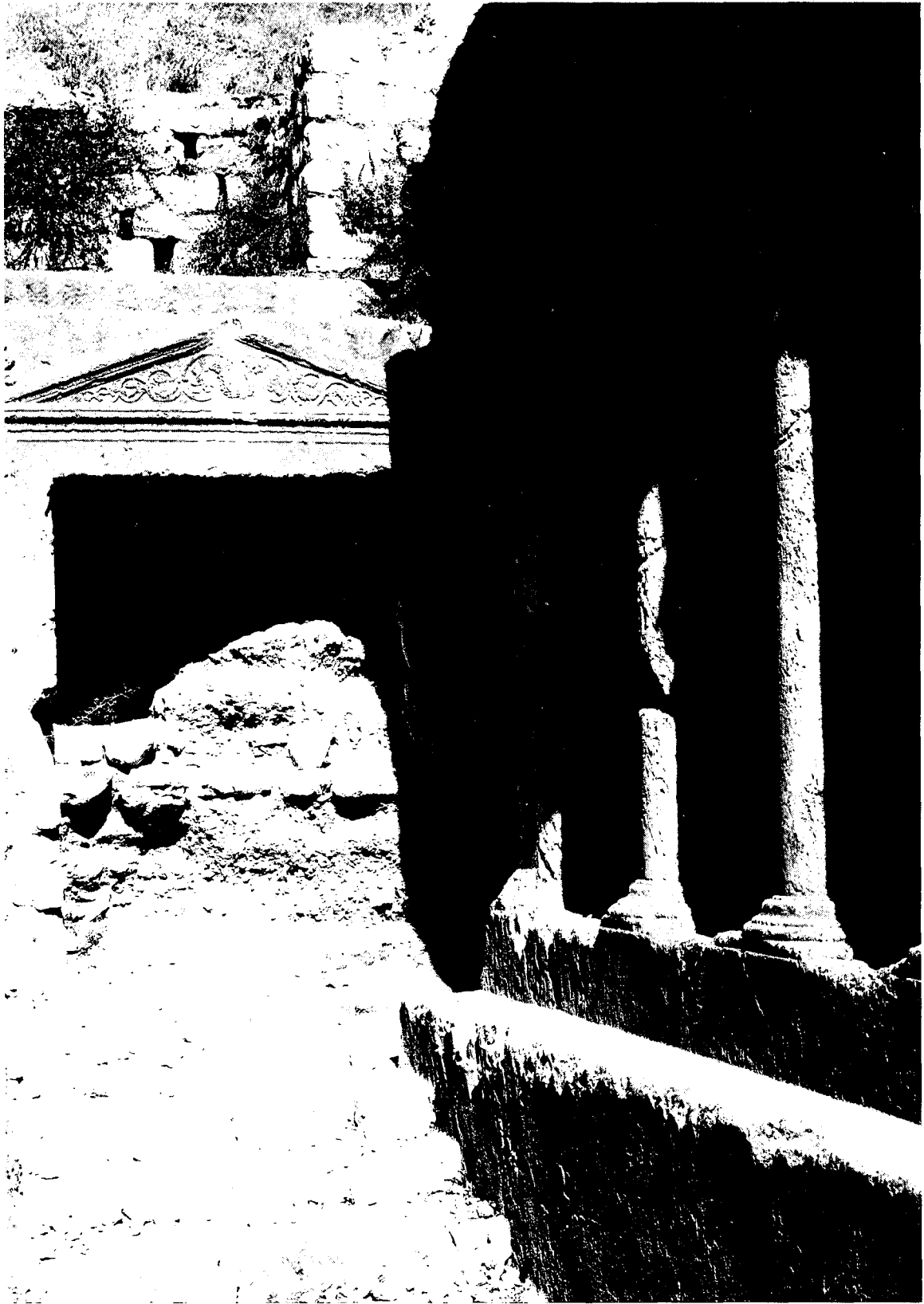
(Photo by AMORC)

**The  
Rosicrucian  
Digest  
May  
1977**

### SEA OF GALILEE (overleaf)

Life along the banks of the Sea of Galilee in Israel is often, in appearance, similar to Biblical times. Cattle and sheep are watered here, and the shepherds appear dressed in the same costume as in antiquity. There is considerable contrast between rural locale and modern Israel.

(Photo by AMORC)







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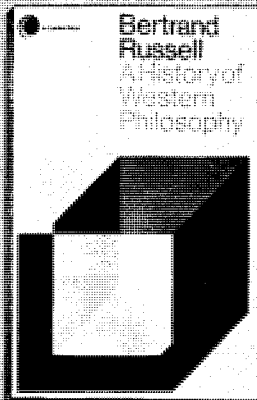
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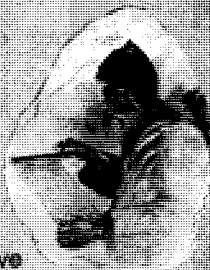
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# BRAVE NEW ERA

**A** GROWING NUMBER of medical researchers believe the key to the success against cancer may lie in the body's own immune system.

Some investigators now theorize that in the normal body, malignant cells are produced continuously but are neutralized by the immunological system before they have a chance to multiply. When, for any reason, the immunological system breaks down, cancers have a chance to get started.

This immunological theory would go very far in explaining why older people are more subject to cancer than the young, even though they are generally exposed less often to cancer-causing agents—such as radiations of various kinds and job-related industrial chemicals. Aging, which impairs all functions of the body, may also impair the immunological function, resulting in its inability to cope with the incipient cancer.

It has also been observed that kidney transplant recipients have an unusually high rate of cancer. It is thought that this may be due to the fact that these people have to take, for the rest of their lives, medication that suppresses their immunological systems so that their bodies do not reject the transplanted kidneys as foreign tissue. Unfortunately, it would seem that when this is done, the body also fails to recognize its own cancer cells as "foreign" and allows them to proliferate catastrophically.

Research carried out at the Chicago Medical School of the University of Health Sciences has demonstrated that people who have contracted cancer did indeed have a poorer immune response mechanism than normal persons, showing a lesser number of "T-lymphocytes," the particular white blood cells believed to control cancer in the normal body.

In the past it was noted that infections of the body frequently caused a cancer tumor to shrink, presumably by stimulating the body's immune system. Sometimes an injection, such as a vaccine made of live but weakened tuberculosis bacteria, is given to the patient, causing the immune system to diminish tumors, but this treatment has many drawbacks that are self-evident.

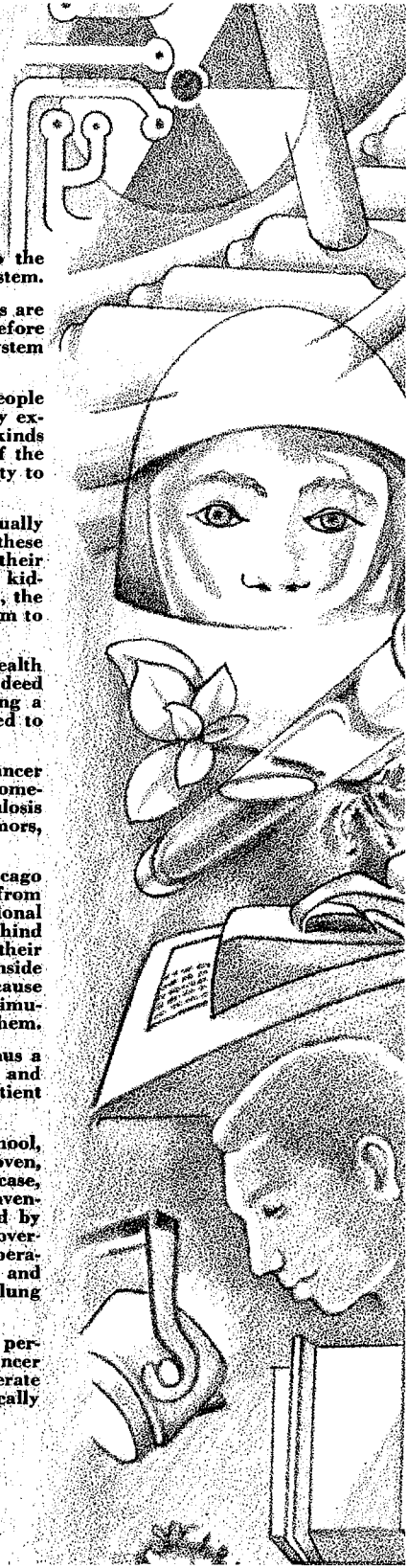
Now, a far more specific approach is being tried by researchers of the Chicago Medical School. The concept being worked on is to transfer immunity from patients who have recovered from cancer (usually as a result of conventional surgery and other treatment) to those still suffering from it. The idea behind this is the belief that the recovered patients have been sensitized against their cancers, and that this immunity is carried in a small, non-toxic molecule inside their "T-lymphocytes." This molecule is known as a "transfer factor" because it transfers immunity to the patient's own "T-lymphocytes" which, when stimulated, then attach themselves to the exterior of cancer cells and destroy them.

Blood withdrawn from the convalescing donors is returned to them, minus a number of "T-lymphocytes" from which the transfer factor is extracted and injected in minute quantities over a period of several months, into a patient suffering of the same kind of cancer.

Dr. Ediz Z. Ezdinli, who heads the research at the Chicago Medical School, is quick to point out that this new therapy is still experimental and unproven, although it has had reasonable success with a dozen volunteers. In any case, this new procedure would not be a cure in itself but only adjunctive to conventional treatment, after the primary mass of the cancer has been removed by usual methods, the reason being that that large tumor mass has already overwhelmed the immune system. This treatment is being developed for postoperative use, to destroy microscopic traces of cancer still lingering in the body; and especially in cancers of a high rate of postoperative recurrence, such as lung and colon and advanced breast cancer.

Although the researchers state cautiously that any significant results lie perhaps years in the future, the possibilities for the development of an anti-cancer vaccine are implicit from all this; in fact, if this research has only a moderate amount of success, the development of such a vaccine may be a practically inevitable occurrence during the course of this, our brave new era.—AEB

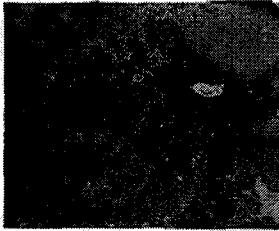
*(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint)*



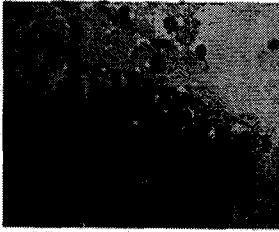
## A Mummy's Hair . . .



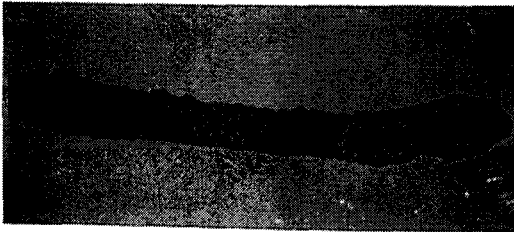
**Cuticle**



**Cortex**



**Medulla**



**Scanning electron photomicrograph  
of a hair strand from the mummy  
of Usermontu.**

ON PERMANENT DISPLAY in the **Rosicrucian Egyptian Museum** is the partially unwrapped mummy of **Usermontu**, a priest of ancient Egypt 2600 years ago (circa 630 B.C.). As with many mummies, little is known about Usermontu; however, modern technology is enabling researchers to find out more about this man from the distant past.

Recently Bill West, cosmetologist and hair analyst, working in conjunction with Don Tyson, Director of Science Technology at Redken Laboratories, analyzed a few strands of Usermontu's hair. Using a Hitachi HS-9 transmission electron microscope, the various sections of the mummy hair—cuticle, cortex, medulla—were photographed and examined. The accompanying photomicrographs resulted from this research. For more information about these photomicrographs and this fascinating research, please see "Analyzing A Mummy's Hair," on page 16 in this issue.

Usermontu is only one of eight human mummies on display in the **Rosicrucian Egyptian Museum**, which contains the largest collection of Egyptian and Babylonian antiquities in the western United States. Located in San Jose's Rosicrucian Park, the museum is open free to the public and is visited annually by approximately 400,000 persons, including school and college groups.

