

# Rosicrucian Digest

September 1977 • 75c



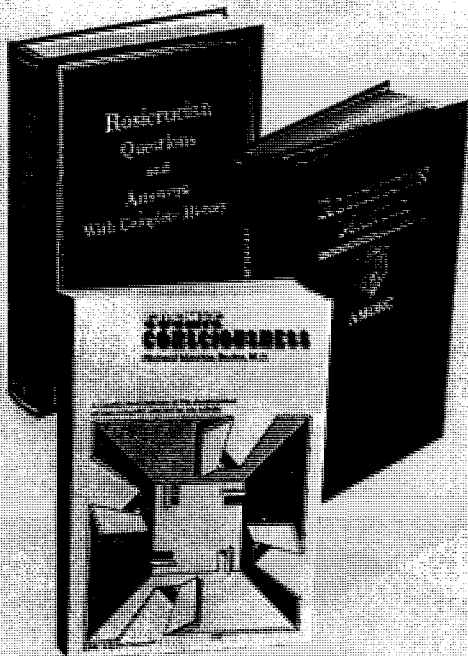
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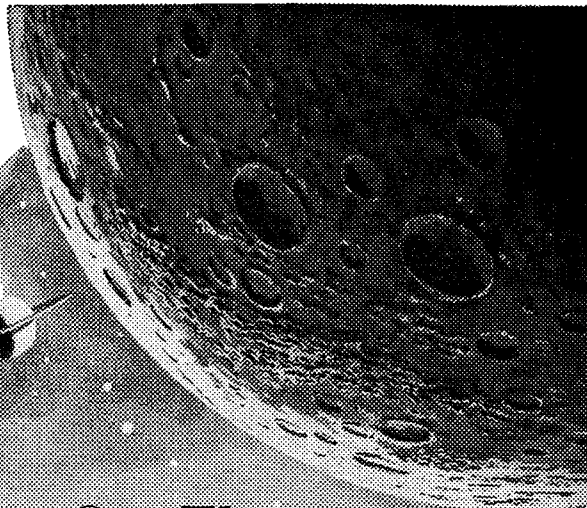
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# Rosicrucian Digest

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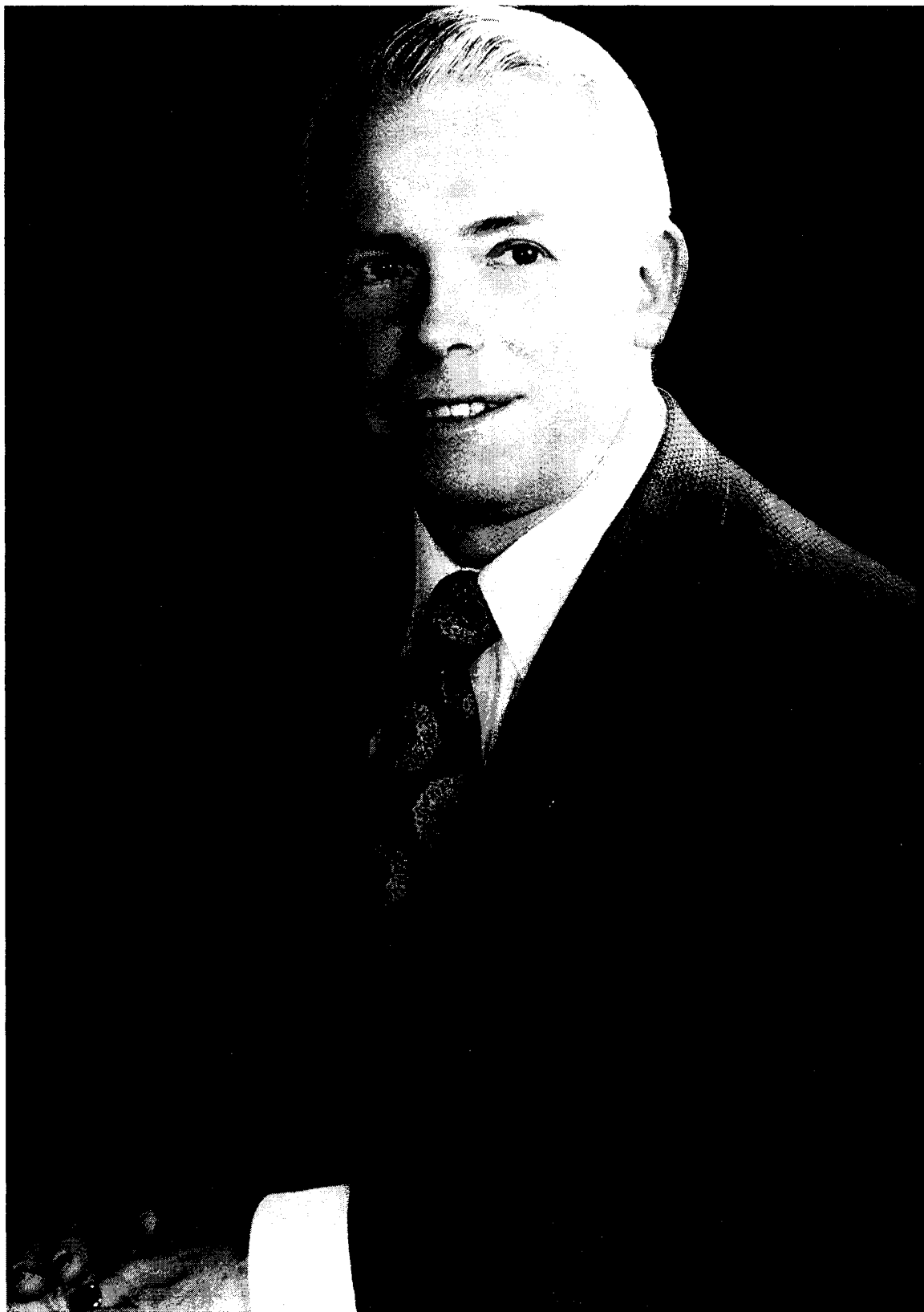
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## ROBERT E. DANIELS—GRAND MASTER » » »

On September 1 of this year, Frater Robert E. Daniels steps into the high office of GRAND MASTER of AMORC for English and Spanish speaking countries. His history of service with the Order covers a number of administrative positions, beginning in 1963 with the supervision of such departments as Financial, Adjustment, Shipping, and Assembly. Later, he was transferred to the United Kingdom, to manage the Commonwealth Office there. Then in 1968 he was called back to San Jose to serve as Grand Treasurer. He brings to this position a thorough knowledge of the Rosicrucian teachings as well as intimate acquaintance with the affairs of AMORC's subordinate bodies and its membership activities. Frater Daniels, with his wife, Maria, and daughter, Maureen are already well-known throughout this jurisdiction and will now enjoy further contacts with members in every phase of their Rosicrucian affiliation.

(Photo by AMORC)

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## IS THE UNIVERSE CONSCIOUS?

**I**N THE ABSTRACT speculation on this subject, we must first consider how the word *universe* is to be accepted. We are not thinking of the universe as a complex of galaxies and island universes which are a posterior development of a primary beginning. In other words, we are thinking in terms of *Absolute Being*. The ancient Greek philosopher Parmenides contended that Being could not have come into existence. For Being to have come into existence, it would need to have risen from something or from a "nothing." If, however, we give "nothing" such an identity as to make of it a "something," then that too is Being. We consequently are then obliged to ask, Whence came this "nothing?" In this manner, we can be led on and on, *ad infinitum*.

Of course it challenges the common credibility to assume that the Cosmos, considered as the whole of Reality, had no beginning. Such an idea ordinarily conflicts with our common experience of causation, namely, that everything seems to have a cause and that therefore it is presumed that Being, the Cosmos, must also have had a cause. But such reasoning only leads us to imagine a prior state and then once again to question whence it came. We conclude from this reasoning that only Being could exist, and that it is eternal and immutable. By *immutable* we do not intend to imply that the greater universe is inert or that it cannot express itself in myriad ways, but rather, to convey the idea that Being can never be other than what it is. There is no substance or state into which Being could

retrogress or dissolve, for that would presume the existence of something other than itself.

In fact, we can use the philosophical abstraction that the idea of a so-called "nothing" is first dependent on the perception of something. More succinctly, what I see as existing, for example, I can therefore imagine as also not existing. It is this idea of something which gives rise to the notion of a state, or condition, of nonexistence. A pure nothing, if it existed, could never engender the idea of anything coming out of nothing if first we did not have a previous experience of Reality, of things seeming to exist.

### *Evolution*

This brings us then to the theory of evolution. Being *is*, but in human experience it does not seem to be inert. The Greek philosopher Heraclitus (c. 500 B.C.) said that nothing ever is, but everything is becoming; all things are passing, nothing abides. "You cannot step twice into the same river, for fresh waters are ever-flowing in upon you." Thus permanency of form, of particulars, is but an illusion. If there is fixity, then there would be a *predeterminism*. However, have things been ordained to be only as we perceive them? More simply, was there a plan for the whole Cosmos? Are the changes that are occurring simply a moving upward in an evolutionary scale toward an immanent or indwelling idea in the Cosmos? Again, would this not result in a state of *ultima Thule*, a final stage that would be reached in some

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infinite period of time? And further, then, would Being be arrested under a condition of final inactivity? Such a concept could not be reconciled with the theory that Being is eternally active and *becoming*.

Here we are brought into conflict with two opposing ideas. One idea is that there is an innate intelligence existing in Being—an intelligence which is its motivating force. This intelligence plans, determines, and in its so-called evolutionary process is but a progression from an original Mind Cause. The other concept is that the whole operation of primary Being is mechanistic; simply, it does what it does by the *necessity* of what it is. For analogy, gravity functions as it does without any immanent purpose behind or in it.

There is of course the question often considered as to whether evolution, that is, a series of changes from simplicity to complexity, actually constitutes a superior state of an organism or integrated thing.

### *Holism*

The theory of *holism* affirms that an organic or integrated whole has a more independent and greater reality than the parts of which it consists. This would make the evolvment into complexity a greater state of reality than those parts out of which it evolved. According to such reasoning, a star then is greater than an atom. But are quantity and intricacy the criteria for determining a goal in nature, or is this only the human idea of evolution? Simply, does nature consider the star more important than the atom because of its complexity? One must take into consideration that the complex states do not always remain so. Devolution sets in and returns them to their original simple constituents. Consequently, we have no assurance that what we term *evolution* is indicative of a kind of pre-determinism.

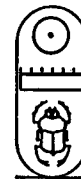
However, many are the noted philosophers who have conceived a *substratum* of what to them appears as axiomatic of intelligence, that is, a purpose existing in the Cosmos. Without referring to such ancient philosophers as the Greek, Anaxagoras, we can relate the ideas of relatively more recent philosophers in this regard. Spinoza (1632-77) expounded the doc-

trine of *subspecies acternitas*, namely, that there is a kind of underlying intelligence accounting for law and order in the universe, and that the whole of Reality is not a mere mechanistic process.

Leibniz (1646-1716) expounded the doctrine of *Petites Perceptions*. Briefly, this doctrine declared that behind our ordinary conscious acts, deep in our mind, is a reservoir of dark, obscure consciousness, that is, unconscious mental states. Regarding these various levels of consciousness in the human, Leibniz stated: "In order the better to form an opinion of these minute perceptions [*petites perceptions*] which we cannot distinguish in the crowd, I generally make use of the example of the roar or noise which strikes us when we are on the shore. To hear this noise as we do, we must surely hear the parts of which the whole is made up, that is to say the noises of each wave, although each of these little noises only makes itself heard in the confused combination of all the others together, that is to say in the actual roar, and would not be noticed if the wave which makes it were the only one. For it is necessary that we should be slightly affected by the motion of this wave, and that we should have some perception of each of these noises, however small they may be; otherwise we should not have the perception of a hundred thousand waves, since a hundred thousand nothings cannot make a something. We never sleep so soundly but that we have some feeble and confused feeling, and we should never be awakened by the loudest noise in the world, if we had not some perception of its beginning, small as it is; just as we should never break a rope by the greatest exertion in the world, if it were not to some small extent strained and stretched by lesser efforts, although the slight extension they produce is not apparent."

What Leibniz is bringing out here is that our consciousness is a collective consciousness, that whatever we are conscious of is, in part, the fusion of a series of lesser awarenesses combining to give us the realization of the whole.

Is consciousness, however, necessarily mind? Can the universe, in the material sense, be regarded as having a consciousness, just as we attribute that phenomenon



to a function of a living organism? Leibniz attributed a kind of indwelling consciousness to what he termed *monads*, in his famous work *Monadology*. These monads were stated by him to be innumerable particles in the universe, of which all things consisted, even living matter. Each monad was imbued with a consciousness of a specific duty which it found necessary to perform. Some monads constituted a so-called lower order such as the structure of physical phenomena; others of plants, animals, and finally even the human soul.

### **Consciousness**

According to this theory there is an obvious correlation between consciousness and intelligence. In other words, there would be sensitivity in each particular monad; it would be restricted to conforming or responding to certain functions which each monad had to individually perform. The universe, then, from this point of view, would be a collection of these elementary units with their built-in "purpose." The consciousness is the means of attracting to it any other units (monads) necessary for the fulfillment of its function. Yet the individual monad does not exhibit intelligence in the sense of understanding the *how* or the *why* of what it does.

Can the universe then be conscious of what it *is*, whatever that essence may be? This consciousness, then, would drive the universe to persist in its very nature of Being. Nevertheless, it would not have a teleological, that is, a Mind Cause, a purpose such as man is wont to think. Such a purpose would imply a movement toward finality, an ultimate end. Since there can be naught but *pure Being*, eternal and immutable in essence, such

a determined cause leading to a relative inertia would be contradictory. It is the seeming repetition of phenomena as perceived by man which gives rise to the human concept that Being follows a determined law and order. But in this thinking we are confronted with the subjective ideas of time and space. To the human mind, such may seem to be objective realities and to be infinite. But what may seem to be a constant succession, that is, a phenomenon having a regular order in a period of time, may actually be going through a change *not* perceptible to man. It would be a condition that would only suggest to the human mind as being an eternal condition.

The fact that we perceive phenomena that, according to the speed of light, occurred a billion light-years ago and yet are of the same nature now is not proof of a purposeful order. We are only presuming that such phenomena have a built-in, infinite, eternal state as we experience them. The *time* of which we can be conscious of a phenomenon's existence is no assurance that in a more remote period it was not different. Further, we cannot be certain that it is not going through a change which will make it different from what it is or seems to be now.

Pure Being, the noumenal world, the thing in itself, has no specific fixed qualitative nature. As Immanuel Kant has said, the human mind can only perceive the phenomenal world, and what he attributes to it is his related understanding. It would seem, in human comprehension, that it would be more appropriate to conceive of a *conscious universe* rather than a universe possessed of mind having humanlike qualities as its basic cause, such as we are inclined to attribute to it.  $\Delta$

Fate is but a combination of circumstances, the natural

causes of which are unknown to man.

—Validivar

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# Medifocus

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

**October:** Fidel Castro, Premier, Cuba, is the personality for the month of October.

The code word is MAAT.

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



JIMMY CARTER

**December:**

Jimmy Carter, President, United States, will be the personality for December.

The code word will be EXPED.

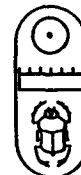


FIDEL CASTRO

## *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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# American Indian Mysticism

To observe nature—

to meditate upon its ways—

this was the path followed by native man.

---

by Dr. Barnabas S'Hiuhushu

FROM A STUDY of the Plains Indian Tribal Rites, which are replete with intricate ceremonial forms and complex symbols, it becomes evident that the tribal organization of the Plains Indian is founded primarily upon a theological concept. Their ancestors passed through transitional and experimental periods, states suited to the conditions of the people and the times in which they lived. The thoughtful men of these ancient days directed their energies toward creating a form of government that would be effective in holding their people together and making them strong as an organized body, yet, at the same time they also sought to gain a clearer conception of that power to whom they could appeal for help that they might make their work of organization effective.

Their search began under the broad expanse of the heavens. They watched the Sun, Moon, stars, and groups of stars as they moved therein, traveling vast distances, yet always in a circle, each moving in its own orbit, with wondrous regularity. They noted the gradual shiftings of the paths of the Sun, to the right or to the left. They observed the varying

of the paths of the Moon, the paths of the single stars, and of those that moved in clusters. As they watched and pondered upon what they saw, they discerned that with these shiftings there came changes which suspended for a time the life activities of the Earth or awakened them again to a renewed energy. The visual connection between sky and Earth seemed to give evidence of that continuity of life, a belief which had actuated their search for a clearer conception of the Supernatural, of the life-giving power that animates all forms, plants, animals, and men, whether the latter are regarded as individuals or organized as a body.

The ancient men—so say the Western Tribes of the Plains of today who are learned in the old rites—set apart a house which they called the “House of Mystery” or “Temple.” Within this house they gathered from time to time, and, sitting around the sacred Council Fire, they meditated upon what they had seen, and discussed together their observations of the celestial bodies. As they perceived that these bodies influenced the life on the Earth they personified them, even deified them, as if they were self-existent, supernatural things, exercising powers of their own. But these ancient men, so it is said, were not fully satisfied that this conception was true; therefore, they con-

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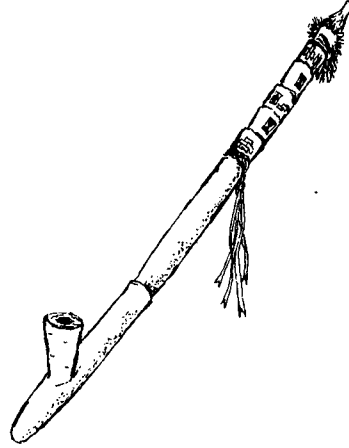
tinued to observe nature, to meditate, and to discuss these objects.

At last there came a time when the thought stole into the minds of these old men that the Sun, Moon, stars, and Earth, and all things within the range of their vision, whose movements they followed, were but the outward manifestations of a creative, all-pervading, animating power that could not be seen or fully understood by man. That power, they became satisfied, is the *Divine source of all life*. It abides in the broad expanses of the blue sky, gives life to the Sun, Moon, stars, sets them in motion, each within its own orbit; it abides in the Earth, gives life to man, to insects and animals, to grasses and trees; it abides in the waters, gives life to all creatures that dwell therein. These abiding places are made one and inseparable by this eternal mysterious presence, to which they gave the name of *Wa-ko-da, the Great Spirit*. *Wa-ko-da* alone, could give life and give continuity to the life of an individual, and to the life of a people as an organized body; therefore, to this power, appeals must be made when danger threatened the life of the tribe or nation.

#### *Sky and Earth*

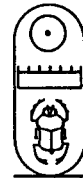
It was this revelation, this conception of life, upon which these old men of the past ages founded the organization of the tribe. In carrying out their plan they divided the people into great divisions, one to represent the Sky, and the other the Earth, the abiding places of *Wa-ko-da, the Giver of Life*. The division representing the Sky they called *Tsi-zhu*; Household, and that representing the Earth, they called *Ho-ga, the Sacred One*.

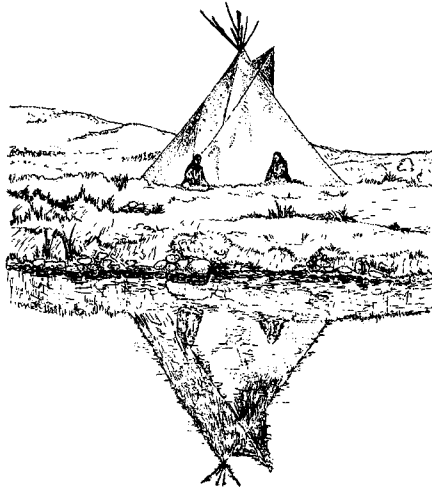
They subdivided the *Ho-ga* division, one part to be for the dry land and the other for the water, so that the life of the seas, the lakes, rivers, and small streams might also be represented in the great tribal symbol of life. The subdivision representing the Water they called *Wa-zha-zhe*, a name of which they have lost the meaning by transmission through many generations, and also through influence of foreign tongues. They decreed that the families of *Tsi-zhu* take wives for their sons from the daughters of the families of the *Ho-ga* division, and vice versa. Thus the continuity and the unity of the



life of the tribes was assured and the two great divisions were bound together and made one and inseparable by a sacred tie, as between the Sky and the Earth, by the eternal presence of *Wa-ko-da*.

The old men embodied another thought in the rites of the tribe which pertained to tribal activities, namely: That the life granted by *Wa-ko-da* must be protected. The woman, the children she bears, the home she builds for their shelter and comfort, and the fields she cultivates must be guarded; the land upon which the tribe depends for plant and animal food must be held against invasion; and the life of the individual and of the tribe itself must at all times be defended from enemies. The burden of this protection rested upon the men of the tribe and, to enable them to perform this duty effectively and successfully, the great tribal rite pertaining to war was evolved, a rite replete with symbols and intricate ceremonies, having for its central thought that there must be unity of purpose and action among the men of the two tribal divisions. This thought was symbolized by the figure of man physically perfect and capable of meeting the difficulties and dangers that beset human existence. This man was regarded as having two positions; one indicative





of peace and life; the other of war and death.

In times of peace this symbolic man was thought of as standing facing the east where the Sun, the great emblem of life rises. The place of the *Tsi-zhu*, or Sky division, was then on the north and formed the left side of the man, while the place of the *Ho-ga*, the Earth division, was on the south, and formed his right side. He, therefore, was an embodiment of the vital powers of the tribe, as having a place in the order *Wa-ko-da* had established, and with life throughout the universe.

When, however, trouble arose, and the people were constrained to move against their enemies because of the killing of members of the tribe, or of encroachments upon their hunting grounds, this symbolic man was then thought of as having turned about, away from peace, and as standing so as to face the west. When the people assembled for the ceremony by which they rallied their warriors for action they pitched their camp in a ceremonial order that represented the dwelling places of *Wa-ko-da*, the Sky, the Earth, and the space between, where, upon the Earth, the setting of the Sun took place. The changed attitude necessitated a change in the position of the two great divisions of the tribe. The *Tsi-zhu*, Sky division, which is peace,

and had formed the left side of man, now camped to the south; while the *Ho-ga*, the Earth division which had formed his right side, now camped to the north. They never departed from the belief that *Wa-ko-da* controlled all forms of life as well as their movements, that it was necessary to invoke the aid of that *Power* in all efforts looking to the safety of the tribe. They also held that so great a *Power* as *Wa-ko-da* should be approached with a becoming solemnity and with an offering betokening peace, good-will and reverence.

In the *War Rite*, observed by the warriors when about to take up the hard task of attacking their tribal enemies, the old men placed in the keeping of the *Wa-zha-zhe* the subdivision of the *Ho-ga* or Earth division. The nature of the offering to be presented to *Wa-ko-da* was the smoke of tobacco, and its means of transmission, a pipe. This pipe was to symbolize a man, conscious of his own limitations and seeking the aid of the *All-powerful*.

The symbolic man, as has been explained, was typified in the manner of camping for this war rite, and stood for the unity of the tribe both in purpose and in action. The ceremonial pipe, sacred to this rite, comes from the old civilization of Central American Indians known as the Mayan, and it not only represented a man, but it signified the unity of the *Wa-ko-da* for aid. This unity of the people was further set forth by their act of choosing, during this ceremony, the leader of a tribal war party. The office of Leader was religious, and not military, for the man chosen never led in the fighting; this responsibility he delegated to a subordinate officer; his duty was that of mediator between the people represented by the warriors and *Wa-ko-da*. The symbolic ceremonial pipe of this rite was placed in his hands, and by its acceptance his office began. The Leader at once went far away from the village and for seven days observed the rite of fasting and praying. Throughout the entire expedition the Leader camped apart but near the war party and continued his vicarious supplications in behalf of the warriors and the people they were defending.

The unity of the tribe and of the warriors was further emphasized during

the ceremony by an act which took place in the presence of all the men who were to engage in the war. A representative of the Wa-zha-zhe subdivision filled with tobacco the sacred pipe; and, as he presented it to a representative of the Ho-ga division, and later to a representative of the Tsi-zhu division, he recited a ritual that always accompanied these acts. The ritual is of considerable length, and at the end of each line is the salutation used: "A-bi-da Tsi-ga" meaning "It has been said in this house." This salutation refers to the origin of these rites, to the gathering of the old men around the sacred Council Fire within the House of Mystery.

I will give a brief paraphrase of the true ritual that was recited when the sacred pipe was offered by its tribal keeper of the various men who represented the two great divisions of the tribe. The various parts of the pipe were spoken of as if they were parts of the body of man. Into each of these parts the representatives of their tribal organizations must, as individuals, not only merge figuratively, the corresponding parts of their own bodies, but the divisions of the tribe they represented, must also be merged as parts of the symbolic man. (In fact, all Indian rites and dances are symbolic, representing in action, heavenly bodies, man, animals, plant life, etc.) By this triune blending, all became united in the pipe, the established medium through which the smoke offering was made to *Wa-ko-da* in supplication for aid. Thus was recognized the vital unity of the people of the tribe and their dependence upon *Wa-ko-da* for the maintenance of their life. From this recognition arose their faith that aid would speedily come, from *Wa-ko-da*, even before the Sun should "o'ertop the walls of (their) dwellings."

Holding up the sacred pipe, the representative of the Wa-zha-zhe division intoned the following ritual, while the Tom-Tom was softly drummed:

*Behold, this pipe. Verily, a man!  
Within it I have placed my being.  
Place within it your own being,  
also.  
Then free shall you be from all  
that brings death.*

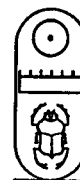
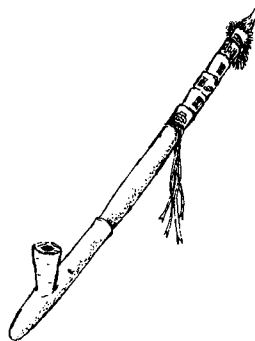
*Behold the neck of the pipe!  
Within it I have placed my own  
neck.  
Place within it your neck, also.  
Then free shall you be from all  
that brings death, O, Ho-ga!*

*Behold, the mouth of the pipe!  
Within it I have placed my  
mouth.  
Place within it your mouth, also.  
Then free shall you be from all  
that brings death, O, Ho-ga!*

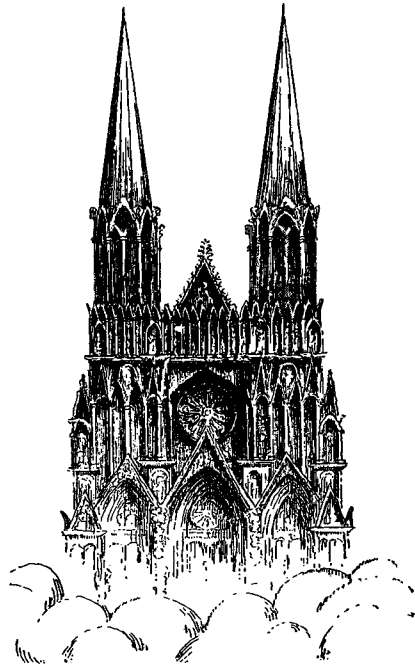
*Behold the hollow of the pipe!  
Within it I have placed the  
hollow of my own body.  
Place within it the hollow of your  
own body, also.*

*Then shall you be free from all  
that brings death, O, Ho-ga!\**

*When you turn from the rising  
sun to the setting sun to go  
against your enemies,  
This sacred pipe shall you use  
when you go forth to invoke  
aid from Wa-ko-da,  
Then shall your prayers be  
speedily granted, O, Ho-ga!  
Yea even before the sun shall  
o'ertop the walls of yon  
dwelling,  
Your prayers shall surely be  
granted, O, Ho-ga!*



\*This is only a partial quotation. Similar stanzas dealing with the left side, spine, right side, and lung of pipe have been deleted.



## The Celestial Sanctum

A NEW WAY OF LIFE

by Robert E. Daniels, F.R.C.

THE WORLD TODAY is faced with the overwhelming problem of the materialistic life. So many people are concerned that their lives have no purpose or direction in them. Scientific discoveries over the past few years have done little to ease the burden of millions whose lives are far from what they should be. The cause of the suffering and pain pervading human life today is its total absorption in the material way of life. The soul of man is pushed into the background as if it did not exist.

This absorption with life as it is today, has brought nothing but despair and disappointment. Those who have pursued the material way of life to its highest point, have found it empty and wanting. They have come to realize that life has a deeper meaning, and the spirits and

hearts of men have cried out for a release from the burden which they have placed upon themselves.

What the world needs now is a new way of life which will lead to a deeper and more meaningful understanding of all that life is and can be. The spiritual nature of man must be released from within and allowed a free and natural expression of its being.

Life today with the advent of scientific discovery could prove to be a blessing to all human beings, but science has so often been turned to the destruction of life and to the profit of the few. If science was used to uplift and better the lives of the people, life would be a utopian state. However, the burden of life which millions have to bear is one of the absence of spiritual awareness—the absence of the deeper and real meaning of what life really is.

It may be said that science is not attempting to discover the meaning or purpose of life, and this is true. However, science today has such a strong hold over the minds of many that, unless science takes a serious interest in this subject, the followers of science will likewise dismiss it as being of no consequence. Science, which can be so valuable and influential, should open the door and encourage every individual to seek the real self within, the discovery of which would set men and women free of their addiction to the materialistic way of life.

Life, which can be so beautiful, is often a burden difficult to bear because our thoughts are turning on a spiral of self-interest. We think of our own needs, our own feelings, and our own desires. Such thoughts bring little, if any, comfort. Yet when we turn our thoughts within, and express our love to the God of our hearts and our love for family and friends, we will find that suddenly our thoughts are uplifted and a new awareness has begun to awaken in our heart and mind. We will no longer be so concerned about our own desires and our problems; rather we will find satisfaction in sending and thinking good thoughts about others.

When we look at the quality of life today, we see that the majority of people are seeking to improve their material welfare. However, this is a never-ending chain of disappointment, for only when

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we look at life and our daily circumstances from the point of view of man's spiritual self, do we begin to realize man's great possibilities and where his true happiness lies. There are so many opportunities for man when he begins to see things from the higher view of the spirit. The limitations of the materialistic ideals are soon realized when we see things in comparison with the infinite possibilities of the spiritual self.

The time has come for man to seek a new and better way of life, one that will bring real satisfaction and peace of mind. It has always been close at hand and readily available to all who would seek within. But only the few have chosen to travel this path to a greater realization of the meaning of life. The fascination of the pursuit of pleasure has been the tempter which kept the masses of people from ever seeking that which was their natural birthright. However, there is a new trend to be seen throughout the world today, a new rhythm and change of emphasis in the minds of many people. On the one hand, the decadence of materialism has reached a high point, bringing despair and an empty heart for many, and on the other hand, we can see a new interest on the part of many young people who are not in sympathy with the traditional search for wealth and fame. They are seeking more meaningful values and share a concern for the welfare of their fellow men and the environment in which they live. The traditional values of wealth, position, and property are no longer given first priority, as in the past.

This realization of a greater and more significant meaning of life's values is a refreshing change on the world scene. It reveals a growth of spiritual consciousness in the lives of increasing numbers of people who have come to see the fallacy and limitations of the pursuit of materialism. Organizations devoted to self-improvement and the search for a meaning to life are to be found everywhere, and while many only cater to the casual seeker, others help the sincere student to set his feet on the path of self-discovery.

We are now witnessing a change of values in the lives of many people and it is significant that this change is happening throughout the world. The im-

portant and interesting point to notice is that many who are changing their outlook are more mature people as well as those young in years. There is a growing realization that life's great values must be more enduring than the empty satisfaction which the material life brings.

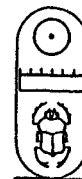
This change in the emphasis on more enduring values will grow stronger and become more important in the lives of many people. Once the trend becomes an accepted way of life, it will strongly influence the rest of humanity. That is what is needed today. Our interest in the mystical life can have an influence in the lives of others if we learn to radiate love, harmony, and peace of mind in our thinking. And if we set a high standard for our own behavior at all times, it will prove to be a great blessing to all those with whom we come in contact.

Let it be our task that in the months and years to come we will make the greatest effort to set our feet firmly on the path to a new and better way of life, and that we will resolve to have harmony and peace radiate from our consciousness at all times. May we always endeavor to seek a deeper understanding of life and of our fellow human being to the end that we may truly reflect the wisdom and love, the idealism and the practical knowledge of the Cosmic.

With this resolve our lives will become richer and more successful, and our influence for good in the lives of others will bring real satisfaction and the knowledge that we are all growing toward a true brotherhood of man.

### *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.*



# ***I Remembered***

*Have you ever wondered*

*what lies beyond this life?*

*And what about Reincarnation?*

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by Merle A. Allison, F. R. C.

THERE IS so much talk these days about life after death, so much medical questioning and hypnotic probing that not only the skeptical layman is beginning to think about it and wonder, but the heretofore closed minds of the scientific professions are looking for openings into the study of this world of the Great Beyond.

Never before has there been such a search and it leads one to wonder if any credence would be given to an experience that deals strictly with a psychic phenomenon concerning life after death—an experience that occurred without the aid of drugs or hypnotic suggestions of any kind.

I cannot prove in any way that what I relate is true in the sense of actuality, only that it is true for me. By this same token, no one can prove to me that it is not true. I did not dream this experience, nor could I, by the wildest stretch of imagination, have made it up. Experiences such as this are beyond the borders of imagination. And then there are those who may claim it to be an hallucination.

The point of argument here is—the hallucinator expects everyone to believe his hallucinations, whereas I can only

hope that my experience may cause you, the reader, to search a little deeper for the answers you may seek.

The experience was pleasant and in a strange way possessed an aura of mystery, for as it progressed, I was completely unaware of what was going to happen from one point to the next. All I knew was that I was completely imbued with a confidence of being protected from any harm.

As far as this world was concerned, it was behind me. To all conscious living persons, I was dead. But “dead” is a word used only by those who believe that one must be visible, and a breathing physical being to be alive. Rosicrucians call it *transition* and here transition was being proven to me; for in truth, I had made a complete transition.

Between myself and what I knew was the Earth from which I had so recently been parted, lay a dense fog—so thick that nothing was visible through it. Yet it blanketed me in a soft, comforting weightlessness into which I floated, at the moment, free of all restraints, all physical heaviness, all emotions but one: a strange ecstasy of freedom. Simply by thinking it, I could propel myself up or down, forward or backward, in any direction I chose.

This new discovery was like a toy. It was like flying, only far better, for it required no physical exertion, and above all, the fear of falling was completely

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absent for there was no place to fall. I could float like a feather, without effort. And float I did, for there was nothing anywhere but the soft fluffy fog.

I call it fog, for there is nothing on Earth that more closely describes it; yet it was not damp, nor was it cold. There was no sense of either cold or heat, only weightless comfort and security.

But then a new element crept in. My mind, my thoughts were still as they had been, and I begin to question and wonder if this was all there was to the world beyond? Surely this nothingness could not be the answer. I grew troubled. This new-found freedom, this weightless floating was beautiful. But one could not float and do nothing forever, and here there was nothing to do but float—no place to go, no place to fall.

I thought: "Is it possible this is the condition existing for those supposedly 'earth-bound'? What a hell this would be, to have nothing to do for all eternity." I simply couldn't believe this was all there was. The Great Almighty could not have created man only to consign him to an eternity in which he floated like a piece of flotsam. To make sense, there had to be more than this, but what does one do in all this fog, where does one go when there is no place to go?

I stared into the fog, willing, demanding that it give me an answer, and in the next moment I thought it was doing just that! But the voice that answered came like a beacon, from somewhere high over my head through the fog. The voice was soft, but commanding: "Keep rising until the fog is gone." The voice spoke only once and no more.

### **The Light**

Willing myself into what seemed to be an upward motion, I began to move slowly toward the direction from which the voice had seemed to come. As I rose, the fog appeared to grow thinner and as it thinned, little sparkles of light began to filter through the heavy gray blanket.

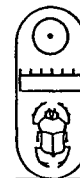
Suddenly and without warning, I seemed to burst into a brilliant light that stretched into infinity. Here was beginning without end. The fog was gone. Where it went, I don't know. I felt as though I had gone through some kind of



time dimension. And flooding through me was a love of such a divine nature, that I felt in moments I would explode into a million minute particles of active light, each one radiating and vibrating with a love that transcended all love; a love experienced only by one who had reached this level of transition. It was heavenly in all the essence of the meaning of heaven, and it seemed to impart into my consciousness the idea that if I could sustain this glory very long, I would soon possess the power to *create*, as God himself created when he conceived man in his magnificent soul image. And so it was, in soul, that man was created in God's image.

I seemed to be drawn magnetically deeper and deeper into this tremendous light. What would happen next? What more could happen? The ecstasy was so terrific I wondered how much longer I could sustain it; and then the moment came, instantly without warning. From the depths of myself, I flared outwardly until I blazed like a comet, and I knew the greatest transition of all had happened to me. I, myself, had become a light.

Time ceased. Another dimension had been entered. Here I learned there were many who, like myself, had been transformed into lights; all a part of, and glowing within, the greater light; all





learning, all growing and evolving to a higher plane of consciousness. A very few of these beings of light were being trained for dimensions beyond this one. There are dimensions beyond the comprehension of man; dimensions of different laws and different principles, of different aspects of life as it would exist within a more evolved soul personality. More than this was not for me to know, and I could remain for only a short while.

Though I prayed I would not have to return to my world, I knew I was not capable of handling the great mission that was for those who would never again reincarnate upon this small Earth of ours. And I remembered the fog wherein I had learned how worthless life would be with nothing to do.

And the moment came when I had to return. I seemed to lapse into a state of forgetfulness and sleep. How long it lasted, if one can count time where there is no time, I do not know. When I awakened, all was dark around me, but I became conscious of three other personalities. And though I was aware of these three, they seemed not to be interested in me, but in the scene they were watching. Yet I had the feeling that their watchfulness had something to do with me—also that their cosmic mission was to give protection to those who believed that such was possible.

Far below upon the Earth's surface, in a tiny house, in a small bedroom, a child was being born. I watched for some time,

unable to quiet the rebellion arising within me against what I knew was going to happen. For the first time, I knew what the next step would be. This unborn child was me—or was soon to be me. I was attached to it. In consciousness I struggled desperately against the pull. I could not help the struggle for I remembered too well the glory of the light I had been.

A voice from somewhere spoke within myself. "You must return to Earth," it said, not commandingly, but this time sympathetically as though it understood my grief in having to leave the world of the Great Beyond. "You still have work to do and much to learn before you can return to us, but remember, if ever you need help, you now know how to cross the gap."

The three personalities beyond me were conversing mentally, "How strange, that children must be born in such a manner," they agreed amongst themselves. "We can create our children mentally." There was a time I would not have understood what they meant. How I wished I did not have to be born of the flesh. These personalities could never be explained to anyone else. They were of a world beyond that point of "no return." But I understood them and I knew that sometime, somewhere, I would be one of them.

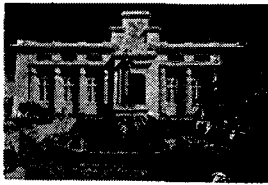
I turned once more to the scene of birth. The moment was here. The child was entering the world. I watched, it seemed an eternity, waiting, almost fearfully for the moment. I saw the doctor pick the child up by the heels and slap it hard. It gasped and screamed as it took its first breath of air—and I remembered no more.

If you are one who doubts the idea of reincarnation, yet believes in a life of some kind, somewhere, after this one, is it so difficult to believe this life we live now is not the life after our last one?

In the *Song of Bernadette*, it is stated so beautifully:

*To those who understood,  
no explanation is necessary—  
To those who do not understand,  
no explanation is possible.*

You may call it fantasy if it pleases you, but I remembered. △



# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

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## Your Personal Healing Power

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

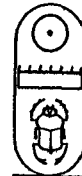
FOR MANY YEARS the Rosicrucian Order in its laboratories has been concerned with the factors that initiate and control healing mechanisms. Over the centuries we have slowly accumulated knowledge of healing mechanisms which today are being validated by science. These mechanisms and techniques, which largely employ the electrical, magnetic, and psychic natures of the sympathetic and parasympathetic divisions of the autonomic nervous system, have proven to be both practical and powerful as theoretical tools that are applicable to many poorly understood biological phenomena.

Let us lay some groundwork for the possible operation of these Rosicrucian principles. Weak electromagnetic fields have long been correlated by Rosicrucians with a variety of biological functions.<sup>1</sup> In recent years the research of Burr, Northrup, and Ravitz described in considerable detail the correlation of direct current (DC) fields with life activities,<sup>2</sup> but their explanations for the origin and distribution of these fields depended on the presence of an intangible

vital life force, and so were not generally acceptable to the scientific community.

What was not generally recognized, until recently, is that the highly organized state of molecules, cells, and tissues makes them fully capable of possessing solid state properties. The term *solid state* refers to specific electronic properties resulting from highly organized crystalline materials. While the current carriers have high mobility, the current capacity is low and such materials are limited to small currents. In 1960, Nobel scientist Szent-Gyorgyi first proposed that solid state mechanisms played a role in living materials.

The solid state electrical properties of tissues provide the body with an inherent transmission and control system for signaling injury and effecting repair. This system has an additional property which has been of interest to Rosicrucians over the years. The high mobility of the charge carriers makes them particularly susceptible to external electric and magnetic fields. Changes in these fields will produce corresponding alterations in the body's DC potentials. It has been of considerable interest to us that peripheral magnetic field reversals accompany shifts in placement of consciousness and awareness, and they also accompany major biological events. Rosicrucian



positive and negative breathing exercises polarize these body potentials. When suitably polarized these energies can be used in contact healing treatments. In this regard much recent scientific work has begun to substantiate many of our teachings concerning the psychic nature of the body's magnetic fields and the effect of weak external magnetic fields on the body.

### **Perineural Cells**

The body's DC signals are generated and distributed by perineural cells of the nervous system. The *perineural cells* are the satellite or supporting cells which surround the neurons. Today there is considerable data on the electric activity of these satellite cells that tends to support our hypothesis.<sup>3</sup> Of special interest to Rosicrucian healers, however, is the concentration of satellite cells and their DC activities within the trunk of the sympathetic chain ganglia. Nowhere else in the body outside of the brain is there such a congregation of DC generators and transmitters that can be polarized and attuned for healing purposes.

What we are now learning is that the DC control system is a biological regulator for healing mechanisms. It relates to several physiological processes such as 1. the anatomical distribution and pattern of DC potentials exhibited by living organisms both grossly and within the central nervous system; 2. growth and healing processes; 3. levels of consciousness such as visualization, hypnosis, and trance states; 4. circadian (daily) rhythms; and 5. pain and anesthesia. Functionally, the *output* of this perineural DC system controls growth and healing processes. The *input* of this system, that which indicates damage or injury, is associated with pain. The role of the DC input to pain sensation will be discussed in a future *Mindquest* report.

The healing of an injury or infection requires large amounts of metabolic energy utilized in the mobilization and growth of new skin, muscle, bone, and blood tissue. Such healing is very well controlled. It is initiated only in response to injury, is appropriate to the size and extent of the injury, and ceases when the repair is complete. While the healing process itself has a large energy input and output, the DC control system does

not. Most individuals tested in our laboratories produce a DC body-potential of only -3 to -10 millivolts (mv) when measured between the negative left hand and the positive right hand. With good health and with prolonged relaxation and visualization exercises there is a balancing effect on the body and the DC potential difference can drop below 1 mv. Conversely, chronic mental anxiety or stress, and physical illness or trauma, can raise these potentials well above 20 mv. In general, high DC potentials are initiated in response to injury, and cease when repair is complete. These higher "potentials of injury" are especially notable on either side of a wound.

The healing effects of the DC "current of injury"\* can also be simulated by external applications of weak electromagnetic fields. When applied to sites of injury with proper orientation to the body's own positive and negative polarity, such weak fields can promote rapid healing. Becker has found that small DC electric currents can stimulate cells to regenerate, tissue to repair itself, and fractures to heal faster.<sup>4</sup> Today, the therapeutic application of these principles

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\*For a low energy DC system to control a high energy process such as growth and healing is not at all unusual. In fact, it is very common in control systems for highly energetic processes involving large power inputs and outputs to be controlled by low energy signals. Even in the nervous system itself the perineural DC signals may operate as a basic substratum for the higher energy, action potential signals. The *action potential* is the nerve cell signal propagated as an ionic impulse. The action potential transmits large volumes of information through the body and brain at high speed. The data is of a binary (on/off) nature and information content depends solely on frequency of response. The lower energy signal produced by the satellite cells of the nervous system transmits information by *continuous* passage of direct current. Information is contained in such parameters as polarity, magnitude or specific low frequency wave forms. The DC system is not capable of high speed, high capacity operation, but can function very precisely over long periods of time to control a few variables.

There is ample evidence that the central and autonomic nervous systems are involved in healing processes, but the neural mechanism for this healing action until recently has not been understood. It is not the action potential which is responsible for promoting long-term healing and growth. Obviously, a control signal is present. The control signal is the basic, low energy DC "current of injury."

to rapid bone regeneration in elderly patients, who may have gone years without regeneration, is a well-accepted surgical procedure. In some cases patients who had gone two-to-three years without bone regeneration were healed in six weeks. Davis and Rawls have similarly promoted healing with short duration, external applications of weak magnetic fields.<sup>5</sup> There are similar electromagnetic potentials of similar intensity surrounding the body. This fact provides a partial explanation for successful healing by the "laying on of hands."

### **Rosicrucian Healing**

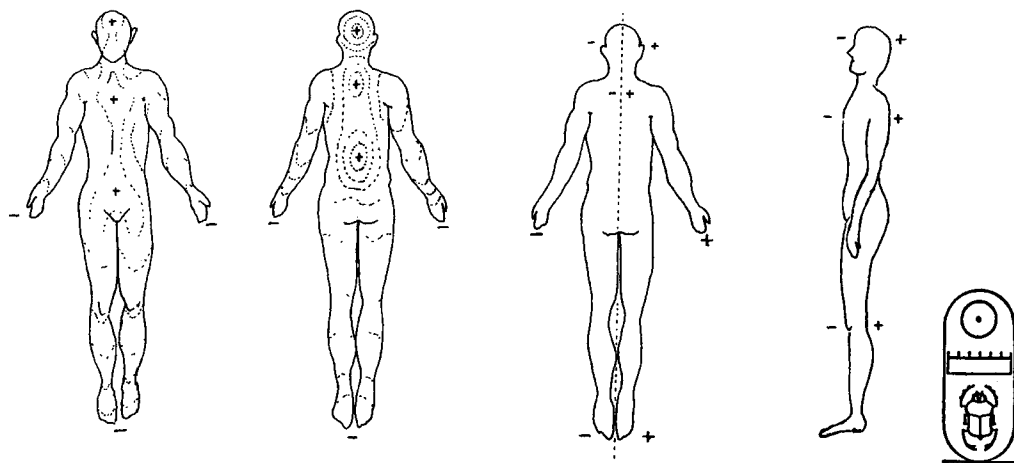
There is an overall negative gradient toward the extremities and toward the front and left side of the body. This means that the left hand is negative relative to the right hand, both hands are negative relative to the spine, and the front of the body is electrically negative relative to the back. Rosicrucian healing, breathing, and visualization exercises polarize hands and nervous system in a manner suitable for contact treatments. In addition to polarization, visualization and vitalization techniques complete the picture of how "laying on of hands" or contact treatments operate.

For the practicing mystic, however, external application of electromagnetic

fields is not at all necessary. The mind itself can control and stimulate these healing energies. Visualization can facilitate a change in the electric and magnetic fields surrounding the body.<sup>6</sup> Some researchers find that concentration techniques can be used to increase the voltage difference between two points on the body from 50-500 mv. Thus, with visualization the attentive or focused mind can itself direct the healing energies within the body.

Today we and other researchers are coming to believe that in self-healing the *quality* of attention may be more important than the actual learning of physiological control as in biofeedback training. Focused attention is little understood. Some biofeedback patients cure their migraines by raising their hand temperature, some by lowering it. Simply placing conscious awareness into the fingertips is sufficient to reverse the direction of flow of inductive fields surrounding the fingertip for the duration of the period the awareness is so placed. Body potential recordings of Rosicrucian subjects in progressive states of concentration-contemplation-meditation indicate that truly focused awareness correlates to states of balance and harmony.<sup>7</sup>

Whether he practices self-healing or the healing of others, the Rosicrucian



mystic learns to visualize and direct the energies of life within himself and within his world. With his knowledge, practice, and focused attention he brings to this world peace, harmony, and the blessings of the Cosmic.

Footnotes:

<sup>1</sup>The Rosicrucian reader may wish to review his Neophyte and Sixth Degree work.

<sup>2</sup>Burr, H. S., (1972) *The Fields of Life*, Ballantine, New York; Burr, H. S., & Northrup, F.S.C., (1955) The electrodynamic theory of life. *Quarterly Review of Biology*, 10:322-333.

<sup>3</sup>Tasaki, I., & Chang, J. J., (1958) Electrical response of glial cells in cat brain. *Science*,

128:1209; Becker, R. O., (1974) The significance of bioelectric potentials. *Bioelectricity and Bioenergetics*, 1:187-199; Becker, R. O., & Murray, D. G., (1970), The electrical control system regulating fracture healing. *Clinical Orthopedics and Related Research*, 73: 169-200.

<sup>4</sup>Current application was 1  $\mu\mu\text{A}/\text{mm}^2$  to 1000  $\mu\mu\text{A}/\text{mm}^2$ . Becker, R. O., (1970) *Ibid*.

<sup>5</sup>Davis, A. R., & Rawls, W. C., (1974) *Magnetism and its Effects on the Living System*. Exposition Press, New York.

<sup>6</sup>Holloway, A., & Buletza, G., (1977) Mindquest: Metaphysical healing—a scientific demonstration. *Rosicrucian Digest*, LV(8):17.

<sup>7</sup>Buletza, G., (1977) Mindquest: Rosicrucians thinking together, *Rosicrucian Digest*, LV(2): 17.

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#### Research Instruments Needed . . .

The Officers of AMORC hope you are enjoying and benefiting from MINDQUEST articles and reports from our research labs. As you know, the purpose of this research is to demonstrate scientifically the practical laws and principles of our Rosicrucian teachings.

We are now seeking additional instrumentation to develop further the Order's Research Program. For example, currently we could use the following items to great advantage:

- A. Physiological testing, recording, and analyzing instruments.
- B. Infrared, ultraviolet, and fluorescent measuring equipment, biochemical analyzers, and laboratory scales.
- C. Magnetometers, magnetic field generators, waveform analyzers, ion measuring equipment, electronic display instrumentation and recorders.

The equipment outlined above will cost many thousands of dollars. For those who would like to contribute funds specifically for the Research Program, you are invited to share in this important work. Your tax deductible contribution will help to further our Rosicrucian tradition of advancing mankind into new realms of insight, learning, and wisdom. Your contribution of any size should be made payable to:

*AMORC FUNDS — RESEARCH*

Mailing Address:

*The Rosicrucian Order, AMORC  
c/o Research Program  
Rosicrucian Park  
San Jose, CA 95191  
U. S. A.*

*The  
Rosicrucian  
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1977*

# Elusive "Time"—

## How Can We Define It?

by George Ovitt, Jr.

TIME, as St. Augustine once remarked, is a thing that we understand perfectly well until we are asked to explain exactly what it is. Our everyday conversations are filled with references to time. We speak of "saving time" and "finding time" without any fear of being misunderstood. We watch the passage of time in the turning of the seasons. We feel ourselves growing and changing and thinking of how "time flies." We surround ourselves with time in the form of clocks and sometimes we let these clocks run our lives. Yet if we take a moment to reflect on the meaning of time we are apt to find ourselves at a loss. The mystery of time has baffled thinkers from Plato to Einstein; it is no wonder it puzzles us.

For the ancient Greeks time was a circle. Plato wrote that everything that happened would happen again, in some future time, in exactly the same way. Nothing could ever be truly new because everything was a part of a continuous process. This view of the cyclic nature of time was shared by the Buddhists and Hindus. It was natural for cultures that relied on the cycle of the seasons for success in agriculture to view time as a circle. Their year was determined by the annual acts of sowing and reaping; or, as in Egypt, on the yearly flooding that made farming possible.

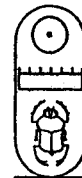
The idea that time could be a line rather than a circle was popularized by the Hebrews and passed on to the Christians. Time, in the linear view, is

always new because no event is repeatable. The idea of progress follows from this view of time. The past becomes a series of lessons for the present and a way of creating a better future. The linear and the cyclic views of time were both influential throughout the Middle Ages but the invention of the mechanical clock in the thirteenth century made the linear view seem more scientific.

Yet there remained those who were skeptical, or who looked for the meaning of time in the older traditions of Greece, Egypt, and India. Newton, the most impressive of the skeptics, wrote that "Nature is a perpetual circulatory worker." And Vico, in his *New Science* (1725), looked to the past and found that history moved not in lines but in *cycles*.

In the nineteenth century the birth of evolutionary theory strengthened the linear view of time and gave it scientific credibility. Yet the conflict between the linear and cyclic views of time remains unsolved. Recent investigation into the internal "biological clocks" of animals and man has provided evidence for the view that time moves in cycles. For example, in the late 1930s the botanist Erwin Bunning found that certain plants extend their leaves during the daylight hours and contract them at night. He also found—and this was completely unexpected—that these plants will continue to move their leaves *even in darkness* according to a cycle of approximately twenty-four hours! This means that the plant must have its own internal clock capable of measuring, with great accuracy, the passing of a day.

(continued on page 33)



# Mayan Geometry

## A "Language"

### In Architecture and Astronomy

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by James R. Morgan, F.R.C.

**N**EARLY EVERYBODY likes a good mystery, and the Mayas of Central American have provided us with one of the world's best. The mystery revolves around the Maya's extensive use of Pythagorean geometry as a principle of architectural design, and as a singularly effective "language" for communicating astronomical knowledge. When their code is more fully deciphered, we may also find that Central American Indians made extensive use of mathematics to communicate other profound knowledge—knowledge of esoteric subjects. Not only did the Mayas use number and proportion to communicate subtle religious and mystical concepts and to record and predict calendrical data with amazing precision, but they also could have used their system of dot and dash notation to perform all the basic operations of arithmetical computation, including square root. They used geometry as a "written language" to communicate knowledge and their concept of order and structure in the universe.

When and how did the Mayas acquire such minutely detailed knowledge of intricate geometrical and mathematical operations? There is some scattered evidence of Mayan contact with the Old World. However, one school of thought argues that geometry was *not* invented

by man at all. They point out that geometrical relationships are natural expressions of cosmic law in action. In this context, man only discovers the geometrical relationships that have existed since the foundation of the world. Geometry may indeed be a fundamental science discoverable by any keen and patient observer of nature.

This article, however, is primarily concerned with the intelligent uses to which the Mayas put geometry rather than with the question of how they obtained their expertise.

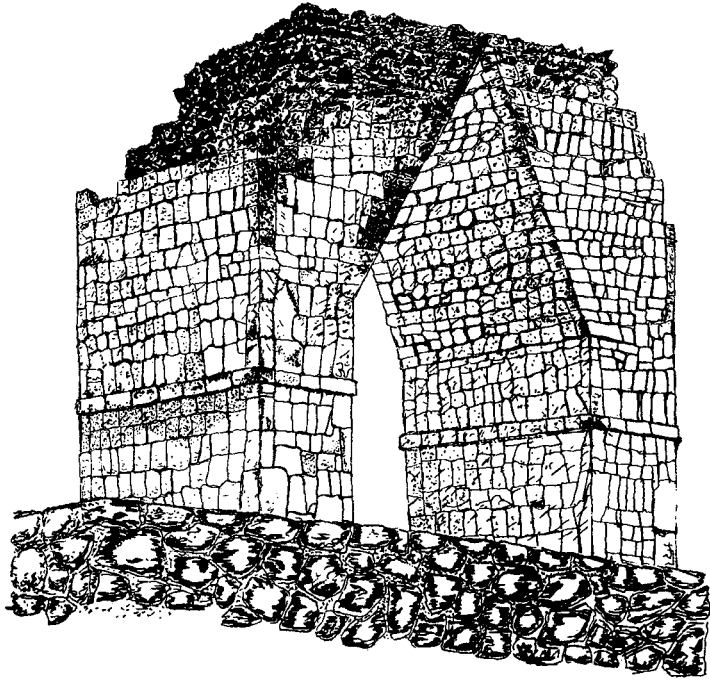
Consider first the distinctive ceremonial arch at the preconquest Mayan city of Kabah in the Yucatán Peninsula. The accompanying artist's rendition shows all that remains of this architectural gem. However, in Mayan times this arch was the ceremonial entryway into Kabah's Civic Center in which there were pyramids and the architectural masterpiece known to modern archeologists as the Temple of Masks.

#### $\Phi$ (Phi)

But before the geometrical magnificence of the Kabah Ceremonial Arch can be properly appreciated, one must have an acquaintance with the arithmetic constant called  $\Phi$  (phi) and its remarkable and frequent occurrence in nature. One way of deriving phi is illustrated in *Figure 1*—simply two squares forming a rectangle whose long side is *exactly* twice its short side. Draw a diagonal and extend the diagonal a distance exactly equal

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to one side of the unit square. Then bisect the extended diagonal (*Figure 2*).

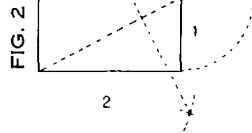
By the 47th Problem of Euclid, the diagonal's length is  $\sqrt{2^2+1^2} = \sqrt{5}$ . The length of the extended diagonal is therefore  $(\sqrt{5}+1)$ . Bisecting the extended diagonal gave a segment whose length is  $(\sqrt{5}+1)\div 2 = 1.618\ 033\ 988\ 7\dots$

The proportion, 1.618 . . . , called  $\Phi$ , like  $\pi$ , is a unique number that occurs endlessly in nature's geometry as well as in mathematics. It is what mathematicians call an "irrational" number, thus signifying that it will *never* "come out even" no matter to how many decimal places it is carried, nor can it ever be expressed as the ratio of two numbers no matter how many integers are employed!

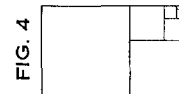
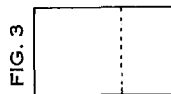
Nevertheless, I repeat for emphasis that  $\Phi$ , like  $\pi$ , is a fundamental constant of nature's geometry and occurs in an endless variety of natural forms from the geometry of the water molecule to the proportions in man's own anatomy.

Consider this specific application of  $\Phi$ : Start with a rectangle whose short side is unity (one) and whose long side is  $\Phi = 1.618\dots$ . As illustrated in *Figure 3*, form a unit square with the  $\Phi$  rectangle. The remaining area is another  $\Phi$  rectangle. Thus the process can be continued *ad infinitum* (*Figure 4*).<sup>1</sup>

(continued overleaf)



2



**Φ Geometry In The Kabah  
Ceremonial Arch**

Look closely at the artist's rendition of the Kabah Arch. You will note that the heart of the arch, the opening, is a square, on the sides of which are two conspicuous grooves located about two-thirds of the way up the side of the arch. These grooves have no evident utilitarian function.

Let's then assume that an Amerindian geometrician had wanted to tell us (or maybe it was his students and followers that he had in mind) something about Φ geometry. Perhaps he started with a square (A), marked the Φ point (B); drew an imaginary line at the Φ point (C); formed a small square at each corner of the original square (D); so that either small square plus the intervening rectangle would be a Φ rectangle. Hence, by definition, the intervening rectangle also has the Φ proportion, and thus can generate more squares and Φ rectangles *ad infinitum* (E). The same logic applies at all four sides of the original square (F); so there are Φ's all

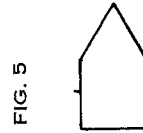


FIG. 5



FIG. 6

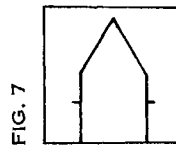
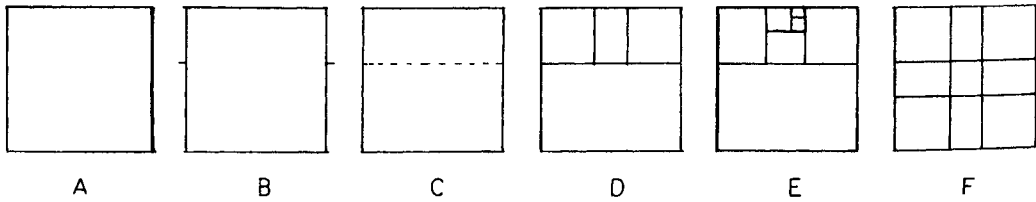


FIG. 7



over the square, and the square left over in the middle is available to start other successions of Φ rectangles as far as the mind can imagine!

To complete the arch passageway, the ancient Mayan geometrician set the "perfect" Pythagorean, or equilateral, triangle atop the square (Figure 5). In designing the supporting sides of the arch, he could have added half of the original square on each side (Figure 6). But, curiously,

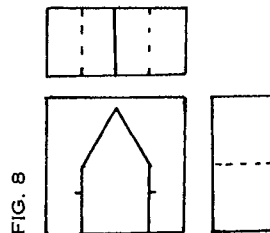
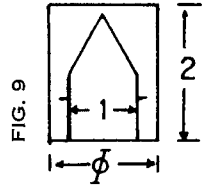


FIG. 8

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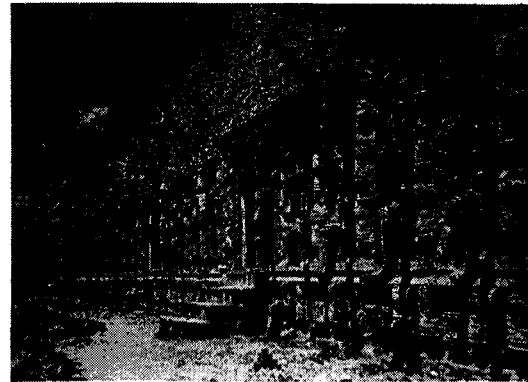


this is the original *Figure 1* (1 by 2 ratio) with which we began this geometrical excursion.

In completing the entire arch, the geometrician simply doubled the height of our original rectangle (*Figure 1*), thus generating a new square (*Figure 7*).

The ancient Mayan architect had an option by which he could have used subtle geometrical proportions to calculate the thickness of the arch. (I cannot scale my photographs accurately enough to determine precisely which he used, and, as of 1977, there are no published data from which to determine exact dimensions.) He might have chosen to make the thickness exactly equal to the width of the door. In that case, the part of the opening below the triangle would have been a perfect cube. The plan, as well as the elevation of the overall arch, would then have resembled our original rectangle, each embodying the 1 by 2 ratio (*Figure 8*).

Alternatively, the geometrically inclined Mayan architect might have formed the supports of the arch somewhat thinner, so that the entire base had the  $\Phi$  relationship to the original square of the "door" (*Figure 9*). Had he chosen this option, the plan of the overall structure would have been a  $\Phi$  rectangle and the elevation a rectangle such as in our *Figure 1*.



The Temple of Masks. We can try to appreciate the communication problems that had to be solved in describing the design of this complex structure from the mind of the Mayan geometrician or high priest, to the quarrymen and construction crews, not to mention all the necessary correlary transactions.

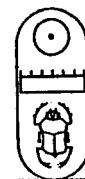
In view of the foregoing, I hope that each reader will help me explain some of the facts of life to those professional archeologists who tell us that the Mayan Indians built corbeled arches only because they weren't clever enough to conceive of the grossly simple semicircular Roman Arch!

Footnote:

<sup>1</sup>Mathematicians will note that all of the following expressions are valid for  $\Phi = 1.618 \dots$  but not for any other number, not even  $\sqrt{2}$ .

$$\begin{aligned} \Phi &= \frac{1}{\Phi - 1} & \Phi &= \Phi^2 - 1 & \Phi + 1 &= \frac{\Phi}{\Phi - 1} \\ \frac{1}{\Phi} &= \Phi - 1 & \frac{\Phi}{\Phi - 1} &= \Phi^2 & \Phi^2 &= \Phi + 1 \end{aligned}$$

**Editor's Note:** For more information on the subject of rectangles, including the "golden section," please see "On the Nature of Beauty," by Ralph M. Lewis, F.R.C., *Rosicrucian Digest*, July, 1977, p. 25.



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

## The Rationalism Of Reincarnation



SOONER OR LATER, the seeker for mystical truth comes face to face with the doctrine of reincarnation. Usually, at this point, he is initiated into the more secret doctrines of the mystic philosophers or else ends his quest and forever closes the book to mystical revelation.

It is not necessary for the seeker for higher knowledge to accept this doctrine in order to prosper in his search for higher knowledge. He may reject it in its entirety and still proceed to great heights. However, he must reject it without any bias, maintaining an open mind that says, "I do not understand and so I shall pass it by and wait until I am convinced that it is either true or false." It is seldom, though, that anyone who refuses to accept the doctrine does so with that attitude. Consequently, he brings an end to future enlightenment.

What is there about the doctrine of reincarnation that is so difficult for the minds of the Western world to accept? What is there about the religious training and convictions of such minds that leaves no place for its acceptance? Nearly three-fourths of the earth's population have accepted the doctrine for centuries, and only the modern Jewish and Christian religions are devoid of principles that allow for its acceptance. Yet both these religions originally accepted reincarnation. This is proved by still accessible early sacred writings.

Is it inconsistent with any manifestation in life with which we are familiar to say that nothing dies, that it simply changes and is reborn in a similar though slightly higher form? Science tells us that both matter and energy are indestructible. No matter how we change the nature of matter, it still remains an element and reveals itself again progressively in other forms.

If we believe that the human personality, or spiritual character within the human body, ceases to exist at the end of its cycle of expression on the earth plane and never again manifests itself in a similar physical form, then we are making an exception to a great universal law. To the ancient philosophers and to every student of natural and spiritual law such an exception was incongruous and impossible.

I am not unmindful that there is a general serious misunderstanding of the doctrine of reincarnation in the Western world. For some unexplainable reason, it has become confused with an ancient superstitious doctrine called *metempsychosis*. That doctrine was itself a misconception of the doctrine of reincarnation. It was believed only by the illiterate, impious, and noninquiring minds of ancient times, which were given to all sorts of superstitious beliefs.

Such persons found satisfaction in believing that not only was rebirth on earth

a law of the human soul, but also that it could occur in lower forms of physical expression such as dogs, donkeys, reptiles, birds, and other animals, many of which were esteemed as holy beasts in their religions. That thinking men and women scoff at the idea of reincarnation on the basis that they do not believe "that the human soul will be born again in a dog or cat" is one of the astonishing things of our present-day understanding of natural and spiritual laws.

### **Orthodox Doctrine**

The average orthodox Christian is perhaps the most strenuous objector to the doctrine of reincarnation. He claims that it refutes the doctrines of the Christian belief. He does not realize that there is nothing in the Bible, in either the standard or revised versions, that contradicts the doctrine of reincarnation or is inconsistent with revealed religious principles. The doctrine may be inconsistent with certain creeds and theological principles sponsored by the Christian churches, but these creeds and doctrines were adopted by Church councils and fathers after the Bible was written. They are theological postulations and not fundamental Christian principles as revealed by Jesus or as taught by his disciples.

From a purely orthodox and dialectical point of view, therefore, it is not the doctrine of reincarnation that is at a disadvantage, but rather those creeds and doctrines that were added after the time of Jesus. If the devout Christian wishes to argue his faith on the basis of strict orthodoxy, he will find that it is easier to accept the doctrine of reincarnation on the basis of scriptural authority than to reject it on the basis of theological doctrine. This applies also to the devout Jew in regard to the modern form of his religion.

For the sake of those who may ask where to find intimations in the Bible to support the statement that the Christians and Jews preceding the Christian era believed in the doctrine of reincarnation, I call attention to a few salient points and quotations and suggest that the same consideration and analysis be given to them as to the theological doctrines that are considered to be inconsistent with the doctrine. If they will be as tolerant and analytical of the few following

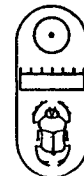
scriptural quotations and references as they are in their attempts to contradict the doctrine of reincarnation, they will find that nothing but the doctrine of reincarnation can explain them:

For instance, in the pre-Christian writings, we find in the book of Job, chapter fourteen, a number of proverbs and comments upon man's life, birth, living, and passing away. In the twelfth verse of that chapter, a definite statement is made regarding the physical body of man and the fact that at so-called death, the body goes into the grave and lies there until "the heavens be no more." This body, it is stated, shall never awake from its sleep. However, in the fourteenth verse, another definite statement is made regarding the *real* man, the part that actually lives. Here it is stated that the real man waits for the days of his appointed time after transition until his change comes.

That entire chapter of Job should be studied analytically in order to sense the divine message that is contained in it. Certainly, the twelfth verse does not permit any interpretation that could be considered consistent with the theological doctrine of the resurrection of the body from the grave and life on earth again in the same body. The fourteenth verse permits no other interpretation than that the soul of man awaits its *appointed* time for the change that will come.

Now let us proceed to the thirty-third chapter of Job. The entire chapter is illuminating, especially the latter half. In verse twenty-eight, we read that God will deliver the soul of man from the pit of the grave and his soul will see the light again. In the twenty-ninth verse, we read that these things God "worketh oftentimes with man." In what sense other than in the sense of reincarnation can these verses be interpreted? If the soul of man leaves the pit and comes back into the light of the living—and this happens often—we need search for no other statement to support the doctrine of reincarnation.

These passages are taken from the Jewish writings and no elaborate emphasis is given to them. No attempt is made to make them appear to be outstanding religious doctrines, for they are quoted and referred to as casually as any other of the complex incidents of life



because the doctrine of reincarnation was so universally held and understood as a scientific, biological, and physical law of the universe.

To see how universal the belief in reincarnation was among the Jews even during the days of the mission of Jesus, turn now to the Christian Gospels and find one of a number of incidents that reveal a thorough understanding and belief in reincarnation. I call your attention to the incident where Jesus turned to his disciples and asked a question that would seem strange if we knew nothing about the doctrine of reincarnation. Jesus asked, "Who do they say I am?"

What was it that Jesus wanted to know that could be of no importance to him unless it related to something that would reveal the spiritual perception and understanding that he hoped to find developing in the populace? He did not ask the question to solicit compliments or praise.

Jesus wanted to determine whether the populace related his work to that of the prophets who had preceded him and whether they realized that he was one of their former prophets come to earth again as had been predicted and expected. That such was his intention is plainly indicated by the answers given by the disciples. They said that the populace believed that he was this one or that one who had lived before.

Then when he asked them who they believed he was, their answer indicates that they knew the reason for his questioning, that they knew that he wished to determine whether they understood that he was not only the reincarnation of a great prophet but was also the infinite spirit of the highest attainment in divine Sonship. By reading that one incident in the life of Jesus and associating it with the statements of John the Baptist and other prophets regarding the one who was yet to be born, we may realize that nothing but the doctrine of reincarnation can explain these passages.

#### *In the Gospels*

What can be found in the Gospels that refutes the doctrine of reincarnation? Unthinking persons may argue that the Christian doctrines maintain that one's soul at the time of transition passes into a period of suspended consciousness to await the judgment day, when all of

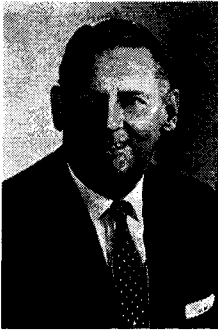
us shall reach the spiritual realm and dwell eternally in the consciousness and presence of God. They may further maintain that this doctrine contradicts the possibility of rebirth and the doctrine of reincarnation.

But does it? Is there anything about the Christian doctrine that precludes the frequent changes referred to in the book of Job? The true doctrine of reincarnation assures us that we shall have many incarnations on earth but that ultimately, after many opportunities to learn the lessons of life and compensate for our wrong acts, we shall come to the judgment day. At that time, it will be determined whether we have become pure of spirit, Godlike, and worthy of dwelling eternally in the consciousness and sight of God.

Each night when we close our eyes in sleep, we close a period of life that has been filled with opportunities for good or evil and with lessons designed to purge us of our evil ways. Each awakening is like being born again into light, as stated in the twenty-eighth verse of the thirty-third chapter of Job. Each day is a new period of incarnated existence in which to correct the evils of the preceding day and redeem ourselves before the judgment comes. If we compare each period of incarnation on this earth to a day of our lives, we see that the ultimate and complete suspension of earthly life preceding the hour of judgment does not preclude the possibility of intervening incarnations and periods of preparation in anticipation of the final judgment day.

The doctrine of reincarnation teaches among many other wonderful things, too extensive and numerous to itemize here, that the purpose of life and its periods of incarnation are to enable us to work out our salvation. We are expected to make compensation for the evils we have committed so that eventually we can be absorbed into the consciousness of God and remain there eternally.

Is this inconsistent with the mystical and spiritual principles taught by Jesus and his disciples? Although the doctrine of reincarnation may appear to be inconsistent with some theological doctrines that were added to the Christian teachings later, it is not inconsistent with what Jesus taught and revealed. △



## Retiring . . .

In September of this year, Frater Chris. R. Warnken will retire from the highest office of the Grand Lodge. His appointment to this office in December, 1968, followed years of work experience at all levels of the Grand Lodge, beginning in the Supply Bureau, then on to Adjustment and Financial areas, serving as Grand Regional Administrator, later Grand Treasurer, and finally as Grand Master. Prior to his arrival at the Grand Lodge, he and his wife, Jo, were exceedingly active in Rosicrucian Lodge work. Both served as Lodge Masters for the John O'Donnell Chapter in Baltimore, and later he was appointed Inspector General for that area.

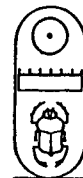
In his capacity as Grand Master, Frater Warnken has visited most subordinate bodies in his jurisdiction. As a consequence, he came to know the members and the officers of subordinate bodies well, and was able to select qualified leaders in every Rosicrucian center of activity. Frater and Soror Warnken plan to reside in San Jose, there to keep up their membership activities and contacts with the thousands of members who visit this area annually.



## Appointed . . .

On September 1 of this year, another Grand Lodge office is changing hands. The newly appointed Grand Treasurer will be Frater Edward L. Fisher, F.R.C., formerly Controller of AMORC. Frater Fisher brings to this office a wealth of experience in Rosicrucian administration. Beginning as far back as 1952, he managed the Rosicrucian Planetarium, a facility welcoming hundreds of visitors weekly. He later supervised the Financial Department; and then was chosen to organize and implement AMORC's data processing installation. Upon the successful completion of this task, Frater Fisher assumed the responsibility of AMORC's Accounting Office—preparing him for this new and important assignment.

Frater Fisher was born in Winnipeg, Canada, and received most of his early schooling there. He later settled in Vancouver, B.C., where he contacted the Order and was initiated into what was then one of the few remaining Regional Lodges. Frater Fisher and his wife, Shirley, both approach this point in life with dedication and a thoroughgoing desire to serve the Order in every way possible.



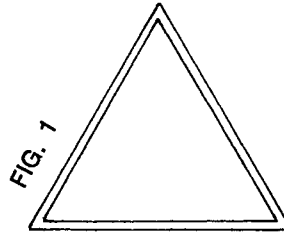
# The Triangle in Cause and Effect

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

THE TRIANGLE is not only one of the oldest mystical symbols of mankind; it also has practical uses, one of which is in solving problems, in tracing out cause and effect. To illustrate this at an elementary level, let any such problem be represented as a triangle (*Figure 1*) in which we can assign concrete meaning to the points *A*, *B*, and *C*. Let us say, for example, that *B* is a doorbell button at somebody's door. *A* is your finger, pushing on that button. Together these cause a bell to ring somewhere at *C*. Nothing happens at *C* unless the other two factors are brought together.

The first principle of the triangle is this: A force all by itself cannot produce any result; there must also be some condition that is susceptible or responsive, that can be affected by this specific force. While this may seem self-evident, it really is unorthodox. We have been taught, of course, to discriminate between cause and effect; but is it not popular logic that a cause produces a result? Or that an initial cause (1) produces a result (2) which in turn might cause another result (3) and so on—a chain of events in which each result becomes another cause, like dominoes falling one against another? This logic is superseded in the principle of the triangle.

It is not that there are two causes for every event, but that there are two parts



in any cause—a force and a condition. The second principle of the triangle emphasizes that these two elements must be fundamentally different, not two forces or two conditions, but of different nature—one of them active and the other receptive. If one gives a push, the other must be “pushable.” In hermetic literature these two factors have been represented variously as *active* and *passive*, or *creative* and *plastic*, or *positive* and *negative*, or even as *sun* and *moon*, or *male* and *female*. (No wonder it has been confusing!)

*Active* is adequate for the one element, but the other is not *inactive*; it participates, too. *Responsive* is better than *receptive* because it does join in, it collaborates with the force to produce a result. The third principle of the triangle is the corollary that the two factors, though they have different roles, are both responsible; there is no point in assessing which one is “more” responsible.

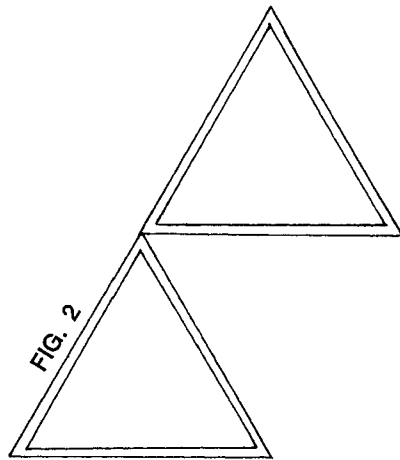
But it is not always simple to determine or predict which role will be which. To carry this same illustration further, in any such triangle let the *A* point always be the active element, *B* the responsive element, and *C* the outcome or result. With the doorbell we know there is some force that strikes the bell and makes it ring; but neither the button nor the finger on the button is that force.

The result produced at *C* becomes part of another connected triangle of cause and effect (*Figure 2*). We might presume that the initial result, *C*, becomes the active agent or *A* point in that second triangle, that it works on the bell at *B*

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to produce the ringing at *C*; but this does not fit the facts. The finger works on a *condition* behind the button, and all it does is to change that condition—that is, to bring about a new and different condition which then must become the *B* point in that second triangle (*Figure 3*).



This still would not accomplish anything if it were not for another active element, a source of electricity, that has been standing by out there at *A*, ready and waiting for this condition to come about. When that happens, this second triangle is completed, making the power effective somewhere else in the system at *C*; and at that point there are still other conditions set up so that other triangles carry on the action until the clapper hits the bell and makes it vibrate.

While this illustration has been in the area of technology, the same principles apply also in other areas. In everything that is going on around us, and also in everything we do, there are these long chains of interlinked triangles of cause and effect. We can trace them out forward or backward. For each single event in the chain there are the three points; and if we do not identify correctly those three points, then we do not really understand what is going on.

In our own affairs we often have to choose whether to direct effort toward modifying an *A* force or changing a *B* condition which makes the force effective, and whether that condition shall be

to facilitate the response or prevent it. Also in our efforts there are times to take the *A* role ourselves, to be forceful and in the driver's seat, and other times to take the *B* role, to be receptive and responsive. To illustrate this, a Rosicrucian student in a painful illness called for psychic help—and did it effectively—but kept calling continuously, not stopping to listen. Consequently she was tardy in receiving a directive as to something she herself had to do that turned the tide of the illness.

In many practical ways we do sit in the driver's seat; we can aim our efforts one way or another in line with our intentions. Conversely we can withhold any action to do or to prevent. There is muscular and mental power—if not exclusively ours, at least at our disposal—with which to be creative, preventive, or destructive. Muscular energy we can trace from sunlight through the food we eat, but mental energy does not have that same relationship to physical energies. Where does "mind power" come from?

(continued overleaf)

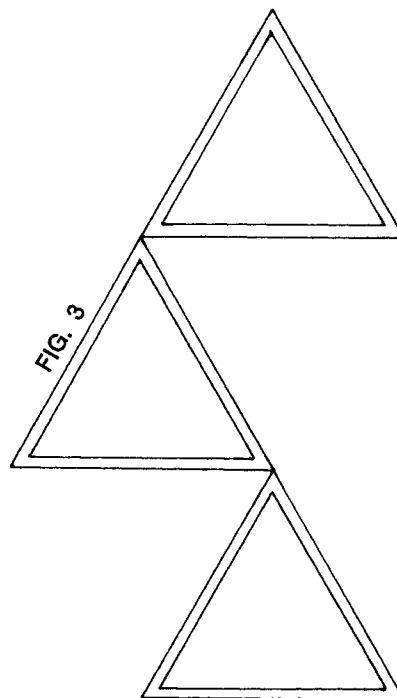
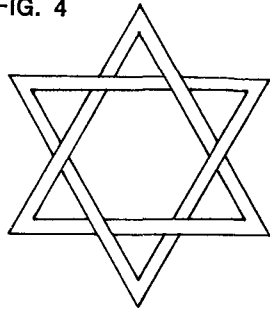


FIG. 4



### Cosmic Triangles

Inevitably this leads into consideration of universal or cosmic factors and their operation. This is the substance of mystical teachings that are often expressed in terms of dualities—of forces and conditions, causes and effects, that are everywhere and forever interlaced. A grand symbol for this network of cause and effect is Solomon's Seal (*Figure 4*)—two triangles pointing oppositely up and down, that are not merely overlaid but interwoven, inextricable.

This symbol discloses that cosmic elements follow the same laws of the triangle in all levels of their operation. Our practical applications of the triangle not only were derived from such principles, but in turn illustrate them. The interlocked triangles are a succinct summary of this relationship—not a beginner's guide but a competent "postgraduate" summary.

Going back to the roots of it, underlying all conditions is a sort of universal substance, and underlying all manifest energy a universal force—two aspects of the same First Cause, not yet fully structured as either matter or energy but always available for it. Such structuring is brought about by another universal factor, Cosmic Mind, which itself has dual aspects—awareness, and volition or will. This pervasive dualism is represented in myth as "the two hands of God," or as a pair of deities, or some other image of polarity or partnership.

In terms of the triangle, First Cause provides of itself both the power (*A*) to create and also the substance (*B*) out of which to create. Everything else is "junior" or derived from this dual First Cause—which is the triangle pointing downward. The third point (*C*) at the bottom represents all its manifold results. In still another differentiation or polarity, it not only has the capacity to create (*A*) but also the capacity to *be impressible* (*B*) as to what it creates. The working out of this two-way polarized scheme of things is summed up in the double interwoven triangles of Solomon's Seal.

Exploring this symbol further, each creature (that which has been created) is a microcosm or extension of all this—an outpost, as it were, of First Cause—and especially mankind. His substance and energy are part and parcel of the universal elements, structured by natural processes through a long, evolutionary development. His awareness and volition are part of Universal Mind, likewise patterned by a long evolution of experience, training, and tradition.

Each creature inherits not only some of the authority of its source but also, in one proportion or another, both of its attributes (*A* and *B*) whereby to create further or to modify the varied manifestations of First Cause. This is the triangle pointing upward, reaching to take advantage of the impressibility of First Cause, at any level of its function, as to what it creates. In effect, this makes mankind a junior partner and collaborator in ongoing creation and life.

In Christian mysticism, where many familiar terms have also another secret meaning, the downward-pointing triangle is the *father*, the other matching triangle is the *son*. As one triangle is a mirror image of the other, the son is the "image and likeness" of the father. This brings new meaning to scriptural statements such as, "I and the father are one," and, "It is not I but the father in me that does these things."

Mankind in his technology has learned to make use of natural energies by practical application of the principles of the triangle. He does this only by manipulating the conditions in which different energies function. In mystical and occult applications, far reaching and unconventional benefits go beyond the scope and

limitations of technology; but in essence the method is not different. In any case it is a matter of reaching back into the chain of cause and effect in order to give direction, make changes, and so to take charge more and more as to the outcome of things.

Where the mystical way becomes arcane is in reaching levels of operation and "authority" that are ordinarily beyond our ken but which nevertheless can be directed. "Raising one's consciousness" or "invoking the higher laws" is, in effect, reaching farther back in the antecedent chain of cause and effect.

To illustrate this, the Rosicrucian technique of visualizing could be diagrammed, in triangles, as one aspect of

human consciousness (volition, *A*) impressing the other aspect (awareness, *B*) with a specific goal or directive (*C*) that is transmitted "upward," that is impressed on the cosmic triangle at a higher level, from whence it can be worked out objectively because the ways and means, the forces and conditions, are responsive to the "senior" creative authority.

As in any area of know-how, greater mastery depends on a higher level of understanding of its principles. Yet the more competent a person becomes to sit in the driver's seat, the more he realizes that his "driver's license" is always a "learner's permit." His authority to drive depends on the presence of his "senior" partner who always rides with him.  $\Delta$

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## Elusive "Time"

(continued from page 21)

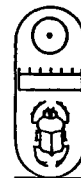
The same kind of internal clock has been found in unicellular plants, in many species of animals, and in man. For example, men living in northern latitudes, where the sun shines continuously in the summer, still maintain their physical rhythms on a twenty-four hour basis.

Apart from the evidence of biology for the existence of cyclic time, there are the impressive facts of everyday experience to be considered. At one time or another we have all had the feeling of living through an experience we have already seen (*déjà vu*), which is evidence for cyclic time. We may *think* that everything is new to us, but sometimes we feel as Plato must have when he described the merging of past, present, and future.

We may have clocks that tell us that each hour is exactly the same length but we all know that hours of boredom are endless and that hours of joy pass too quickly. Yet when we recall past events, just the opposite is the case: The happy times seem to expand in memory and the bad times are compressed. We have an emotional clock that tells time in its own way. It is also true that time seems to speed up as we grow older. As our bodily processes slow down, time goes faster for us.

All of these facts and experiences make the matter of understanding time more difficult. Can we trust the clock on the mantel when our internal clock records a different time? Can we believe that time is a straight line when we are watching the slow coloring of the leaves just as we did last year? Can we believe in the "inevitability of progress" when all of history points to the same actions, noble and foolish, repeated again and again?

Time remains mysterious: a secret at the heart of nature.  $\Delta$



## Cover

Our cover features one of the magnificent scenes of Zion National Park in Utah. Established by the United States Government in 1909, Zion's attractions are the unusual shapes and landscapes formed by thousands of years of faulting and erosion. The precipitous walls of Zion Canyon are some 750 m in height. Hundreds of thousands of visitors come to Zion National Park annually.



(Photo by AMORC)

### SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 20, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.

### ROSICRUCIAN CONCLAVES

**CANADA, VANCOUVER**—Pacific Northwest Conclave—October 7-9, Vancouver Lodge, 805 West 23rd Avenue, Vancouver, British Columbia. The Imperator Frater Ralph M. Lewis may attend or will send a Supreme Grand Lodge officer to represent him. For more information, please contact Soror Thea Pisetti, Conclave chairperson, Benson Rd., Point Roberts, Washington 98281.

**CALIFORNIA, PASADENA**—Southern California Regional Conclave—October 15-16, The Pasadena Center, 300 East Green Street, Pasadena. Grand Lodge will be represented by Frater Arthur Piepenbrink, Supreme Secretary. For further information, please contact Soror Waltha M. Sievert, Conclave Secretary, 148 N. Gramercy Place, Los Angeles, CA 90004.

**WEST INDIES, JAMAICA**—English Language Caribbean Regional Conclave—October 15-16, St. Christopher Chapter, 5c Mona Road, Liguenea, Kingston. Grand Lodge will be represented by Frater Edward L. Fisher, newly appointed Grand Treasurer. Further information is available by contacting Frater Howard E. Bennett, Chairman, P.O. Box 26, Liguenea, Kingston 6, Jamaica, West Indies.

**NEW YORK, NEW YORK CITY**—North Atlantic Regional Conclave—October 21-23, The Biltmore, Madison Ave. at 43rd Street, New York City. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. For further information, please contact Soror Azolma Ryan, Conclave Registrar, P.O. Box 5575, Grand Central Station, New York, NY 10017.

**CALIFORNIA, OAKLAND**—Central California Regional Conclave—November 11-13, Madison Street Temple, 1433 Madison St., Oakland. Grand Lodge will be represented by Frater Raymond Morgan, Director of Promotion & Public Relations. For more information, please contact Soror Pamela Morin, Conclave Coordinator, 3881 21st St., San Francisco, CA 94114.

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

*The  
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1977*

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# Rosicrucian Activities

## Around the World

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**T**HE ROSICRUCIAN Humanitarian Award was recently presented to Mrs. E. M. (Mom) Blair of Truth or Consequences, New Mexico. Mrs. Blair received the Award in recognition of her community work as a leader of the local REACT (Radio Emergency Associated Citizens Team). Through alertness and patient vigilance at her CB (Citizen Band) radio, along with coordinating her team, Mrs. Blair has been directly responsible for the rescue of many persons lost or injured in the remote and rugged mountainous desert surrounding Truth or Consequences. Many times she has been responsible for great tragedy being averted. Also, during holidays, Mrs. Blair organizes and participates in operating a free coffee stop for weary highway motorists. Our congratulations go to Mrs. Blair for her fine work.



Mrs. E. M. Blair of Truth or Consequences, New Mexico, receives the Rosicrucian Humanitarian Award from Frater Edward R. Wagner (left). Also present are Tony Baca (center), President of the CB Jet Club (REACT); and Mrs. Blair's son, Calvin Cox, Jr.

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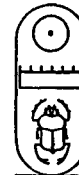
The Parapsychology Laboratory Staff at Rosicrucian Park often collaborate with or play host to distinguished guests from near and abroad. However, Dr. Dan Kent's parapsychology class was the first such group to be given a tour of AMORC's laboratory facilities. Dr. Kent is on the faculty at Santa Rosa Junior College.

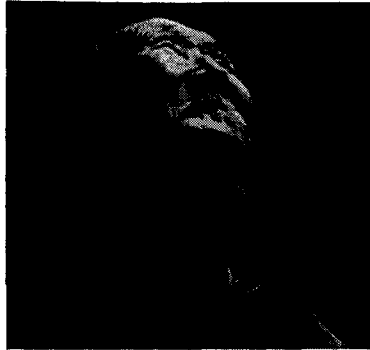
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We at Supreme Grand Lodge are very proud of Supreme Colombe Cynthia Rettberg. Colombe Cynthia recently graduated from High School with outstanding honors for scholastic achievement. Be-

sides receiving a Life Membership in the California Scholarship Federation, Cynthia received three awards for being the outstanding student in her class. She also received two additional scholarship awards from the Bank of America and the San Jose Elk's Lodge.

During August our Supreme Colombe officiated at the Rosicrucian World Convention in Paris. This autumn she will attend classes at the University of California, Santa Cruz campus. Cynthia will major in Liberal Arts and the Humanities. We extend best wishes to our Supreme Colombe Cynthia in her future life work.





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*says aged Lama*

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## ROSICRUCIAN DIRECTORY

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

## LOST CIVILIZATION » » »

In Mexico's Yucatán Peninsula are several great Mayan pyramids. Throughout several of the Central American nations are remnants of the once great Mayan civilization. A number of these large structures are still enveloped in jungle vegetation. Pyramids such as the one shown here would again be unrecognizable if left without care for several years.

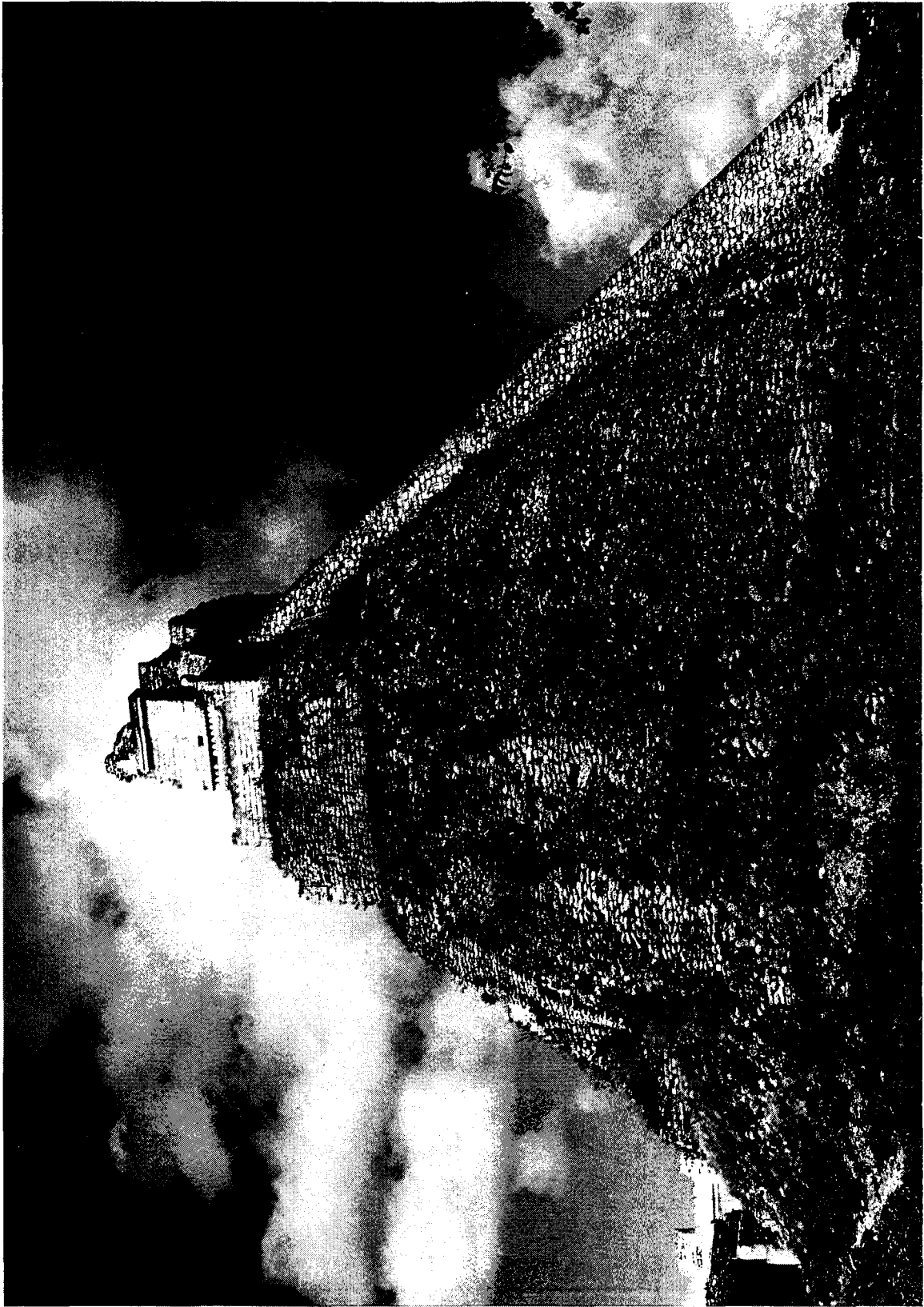
(Photo by AMORC)

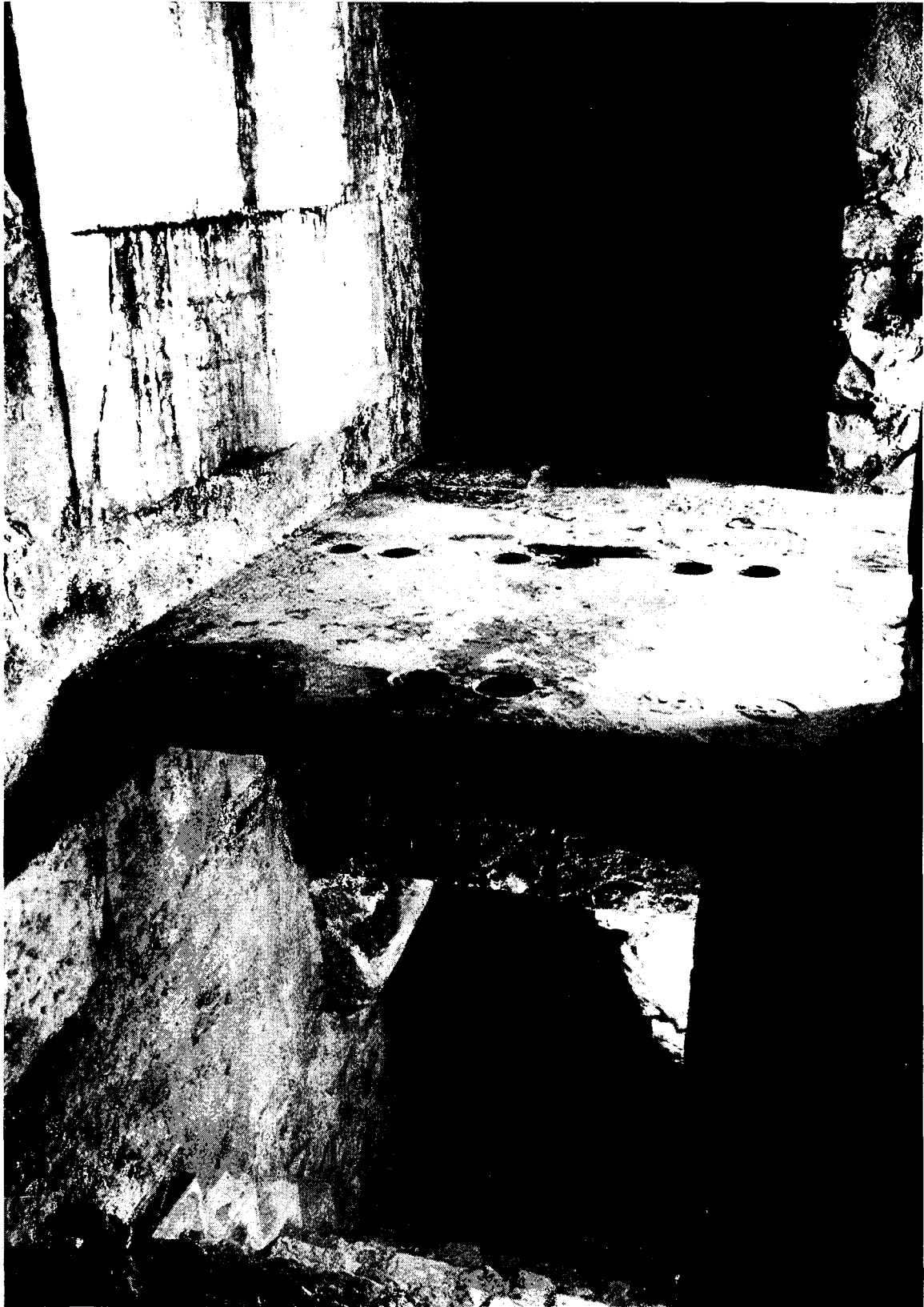
## ANCIENT MAYAN TOMB DISCOVERED

Viewed here is the descending gallery of an ancient Mayan tomb discovered and cleared of rubble by Alberto Ruiz, archeologist for the Department of Anthropology and History of Mexico. During restoration of the pyramid, it was noted that the floor of the chapel, located at the summit of the structure, sounded hollow. Upon removal of several limestone slabs, a rubble filled descending passageway was discovered. Several years of work was required for the removal of rubble to reach the treasure-laden tomb of an important Mayan personality.

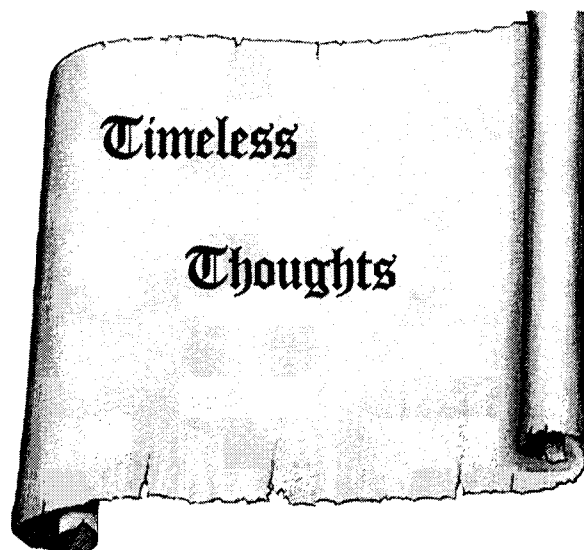
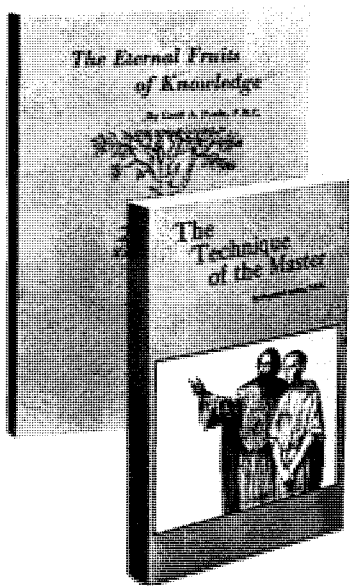
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# BRAVE NEW ERA

**D**OUBTS have been expressed about the necessity of investing the sums necessary for the Shuttle Orbiter spacecraft NASA has started testing this year.

The Orbiter, which looks like a heavyset jetliner and lands like one, is the manned portion of the Space Shuttle Transportation System, a reusable Earth-to-orbit workhorse that promises to usher in an era of ready access to space with attendant advantages in cost, flexibility, and breadth of space operations.

A cargo and personnel carrier, the Shuttle will deliver payloads to orbit, eliminating the need for costly launch vehicles. It will extend the useful life of satellites by allowing repairs in orbit or retrieval of the satellite for refurbishing on Earth, and will lift to orbit upper stages that can boost satellites to higher altitudes or launch probes into deep space trajectories. It will also permit scientists without astronaut training to study and experiment at vantage points as high as 800 kilometers above Earth.

Because of the Shuttle, the dream of a true space station built in orbit will become a reality, paving the way for the manufacture in space of certain items, such as pharmaceuticals and crystals for electronics, which are better produced in the vacuum or weightless environment only found in space.

This may all sound well and good, some argue, but that is all in the future. What is the benefit *now* in spending much-needed funds on a vehicle which will not be tested in orbit until 1979, and cannot be expected to begin operations until the following year?

The word "spinoff" describes something which has become synonymous with the Space Program, and means "a collateral product or effect."

Besides the fact that the rate of return for the space investment—in the form of new products and new jobs—has averaged about twenty dollars for every one invested, there are a series of items and technological applications that have come into being which would be very difficult to evaluate or price in terms of human lives saved or the achievement of a higher standard of living.

Just a few examples will suffice, however.

The technology developed for satellite power systems has permitted the development of a cardiac pacemaker whose battery can be recharged through the skin, without pain or inconvenience to the user, eliminating the recurrent need for surgery to replace the old battery and implant a new one. The new pacer's nickel-cadmium battery, rechargeable in 90 minutes, has a lifetime of 10 to 20 years and stores enough energy for eight weeks of operation.

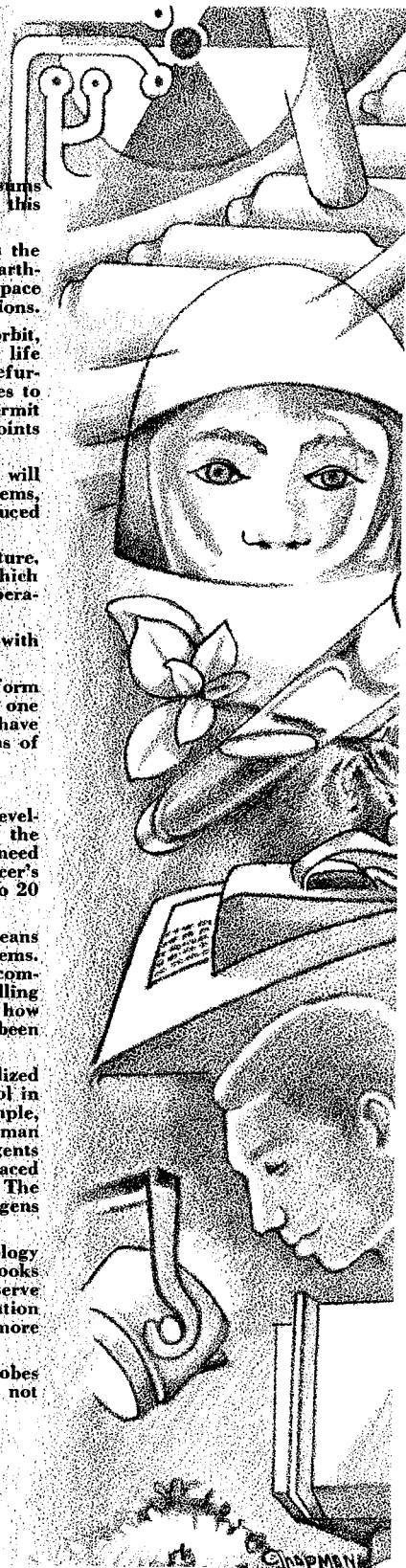
Spacecraft malfunction detection system technology has provided the means for a commercial product which unerringly diagnoses vehicle engine problems. Called "Autosense," it examines an auto or truck engine and provides a computer printout comparing each component with factory specifications, telling both mechanic and customer why a particular part is malfunctioning and how to repair it. After repairs, Autosense verifies that the problems have been corrected.

Technology developed for the remote detection of life, like the one utilized in the *Viking* Martian probes, is finding daily applications as a diagnostic tool in hospitals and doctors' offices. The AutoMicrobic System (AMS), for example, is a fully automated system which detects harmful microorganisms in the human body, identifies them, and instantly determines which microbe-killing agents would be most effective in eliminating them. Samples of body fluids are placed into the AMS where they are exposed to nine different microbe nutrients. The AMS automatically monitors which cultures grow and therefore which pathogens—or disease-causing agents—are present in the fluid sample.

The examples which can be given of the application of space technology here on Earth are endless: devices that allow the blind to read regular books without using Braille; new and more efficient ways to preserve ready-to-serve foods without refrigeration; quicker, more efficient means of communication and information storage and retrieval; safer automobiles and aircraft; more efficient engines; in short, a plethora of benefits.

The Space Program not only means trips to the Moon and planetary probes . . . it is also a large part of what we have become accustomed to and are not willing to do without during the course of this, our brave new era.—AEB

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





# ODYSSEY

*Mystic Poet*

**S**OMETIMES INSPIRATION COMES at our darkest hour. Amid the dark night, surrounded by the sometimes harsh realities of physical existence, great beauty may suddenly be revealed to us. This flash of creative beauty, flowing through our being, comes from deep within. Such was the case with sixteenth century Spanish mystic poet San Juan de la Cruz (St. John of the Cross). Confined in a stifling cabinet-sized cell, and ill from malnutrition and torture, San Juan composed some of his most beautiful verses—clearly expressing a positive message of love, beauty, and personal union with God. These poems rank among the best in Spanish literature.

Much of San Juan's life was a struggle against opposing forces. Although born into deep poverty (1542), San Juan was lucky enough to receive some education. He was an exceptional student. In his early twenties he took vows as a Carmelite friar and attended university. Along with Teresa de Jesús, San Juan became involved in the reform going on in the Carmelite order—a reform taking the order away from its affluence and returning it to its original goals of austerity, prayer, contemplation, and seeking of mystical union. In his work with the reform, San Juan made enemies within the Church and was eventually imprisoned and tortured for nine months—a period during which he wrote his most beautifully inspired poetry. He escaped and continued his work with the Discalced (reformed) Carmelites, but remained suspect and suffered at the hands of his enemies for the remainder of his life.

There was much contrast in San Juan's life. A deeply introspective mystic, San Juan was also a practical reformer very much acquainted with the pain and suffering, and also the great beauty, found in this world. He was well-educated, but much of his knowledge was obtained through meditation rather than the university. He lived as a celibate monk, but his vision of joy and ecstasy went far beyond the narrow views of the Church. These contrasts are reflected in his poetry.

San Juan's poetry tells of the soul's journey through darkest night into the light of higher understanding and eventual mystical union with Absolute Being. To express this journey of the Soul toward mystical union, San Juan used the allegory of physical love and sexual climax between lovers. He always spoke through a mask—that of the female lover describing her ecstasy. Thus one of San Juan's most important poems, **Noche Oscura (Dark Night)**, starts off: **On a dark and secret night, starving for love and deep in flame, . . .** The poem goes on to describe the coming together of lovers and their ecstasy. Thus the poems can be read as erotica, or more symbolically, as joyful and beautiful descriptions of the Soul's journey to mystical union (the spiritual marriage).—RMT

