

Rosicrucian Digest

March 1978 • 75c

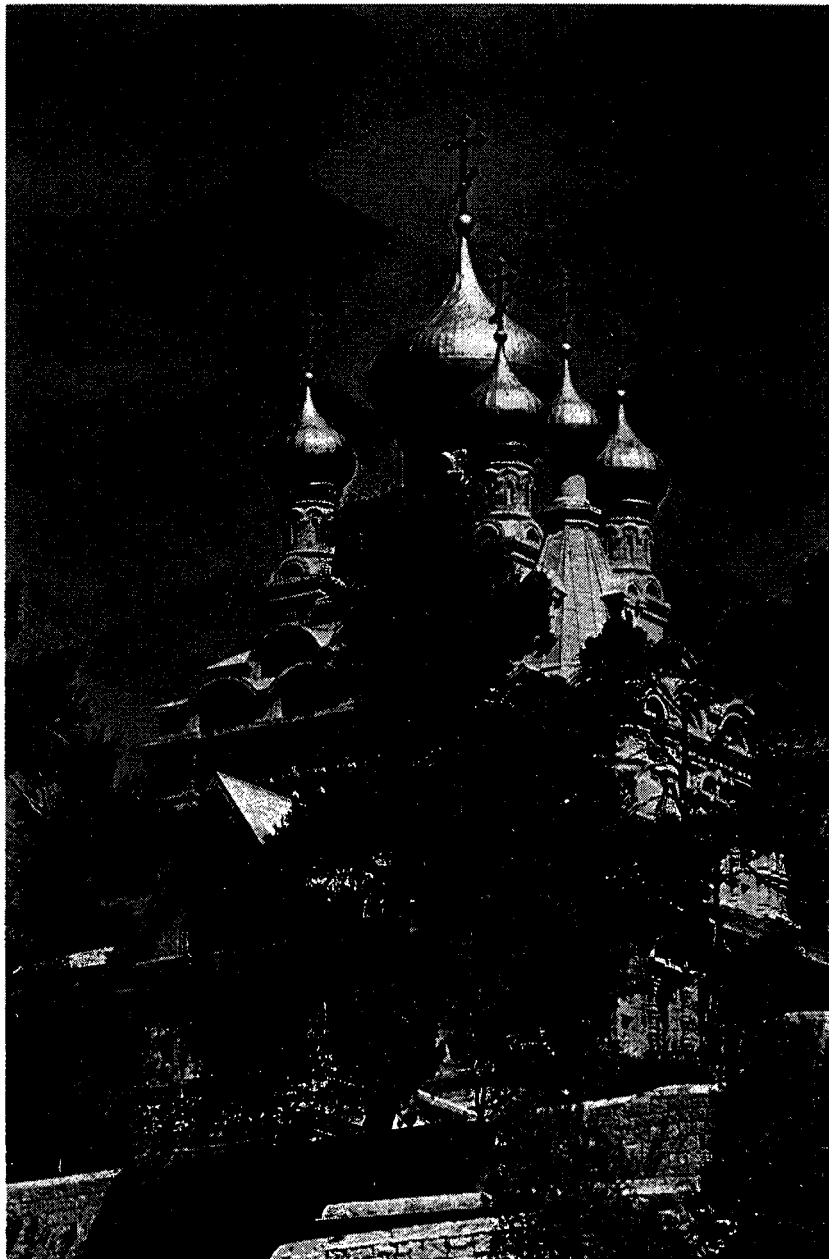
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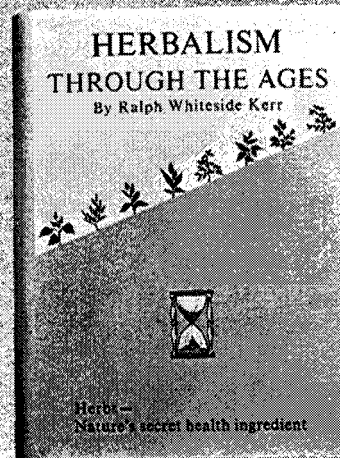
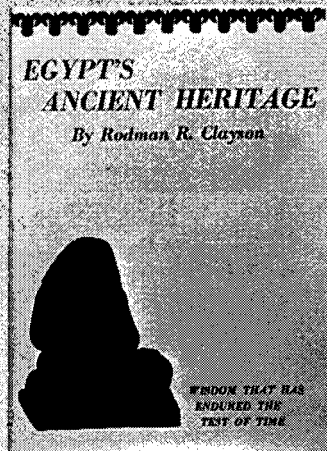
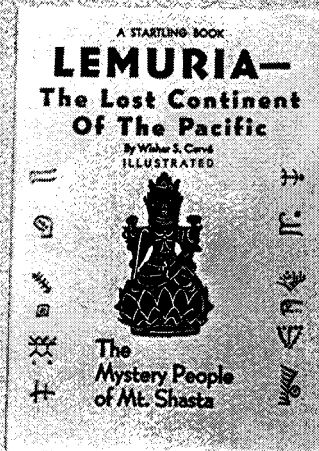
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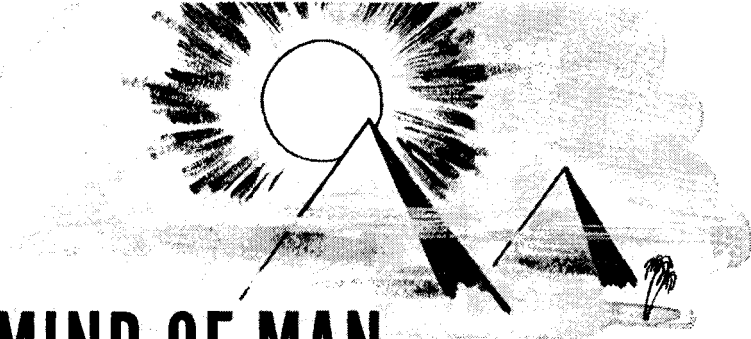
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***But when thou findest sensibility of heart,
joined with softness of manners, an accomplished
mind, with a form agreeable to thy fancy, take
her home to thy house; she is worthy to be thy
friend, thy companion in life, the wife of thy
bosom.***

—Unto Thee I Grant

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GLADYS LEWIS, F. R. C.

(1903 - 1978)

Member, Board of Directors, Supreme Grand Lodge of AMORC.
For Memoriam article with further details, see page 35.

(Photo by AMORC)

THOUGHT OF THE MONTH

By THE IMPERATOR

OUR ANIMAL BROTHERS

MAN IS RELATED to every other living thing, whether plant or animal. However, through the centuries man has often cruelly mistreated his animal brothers.

There are certain basic factors that have accounted through time for the brutal or indifferent attitude of man toward animals. First and foremost, man himself is biologically but another animal, regardless of the development of certain of his faculties and innate powers. As an animal, the first instinctive concern is for the personal self, the preservation of one's own being.

Under the influence of this instinctive impulse, everything is sacrificed; nothing is sacred. The only exception is that which seems to have such an intimate relationship to self as to be an integral part of it, as a mother's love for her children or the love for a mate. Here again, this is not unselfish love but rather a self that is more inclusive and loves that which emotionally is a part of its nature.

This impulsion to live will cause man to kill for food and defense. Since man has been by custom primarily a carnivorous animal, he has preyed upon other animal life—and sometimes his own species. Where reason entered to survey such a practice, man could easily justify it to himself. He could take the position that other animal life attacks humans and consumes them for food. Consequently, it is war of survival and, as man is the better equipped, he becomes dominant. Man has used all other animals that he

could subjugate to serve him in various ways.

Very few animals, according to zoologists, will torture their prey, use it as an object of play, with disregard for the pain they inflict in so doing. Man is one animal that does. Men will arrange cock-fights, bullfights, and will urge dogs to compete or tear each other apart in the pit. Men will ruthlessly wound animals in the "sport" of hunting. They have mercilessly worked animals to death as beasts of burden, casting them aside as they would an inanimate tool. They have caused animals to be shredded by shrapnel in conflicts which were not the animals' concern.

Man's Attitude

Still another factor influencing man's attitude toward animals is his assumption of his own prominence in the cosmic scheme. Most of his theologies, his religious doctrines, have gratified his ego by proclaiming him as God's chosen creation. Man has placed himself, in a self-conceived hierarchal order, next to the Deity.

Because of the supremacy of reason, many men have come to believe that their superiority is not an acquisition nor an evolved faculty, but rather an especially endowed one. All of creation is thus thought to be a divine gift for man's disposal, to further his exalted status.

This same faculty of reason, fortunately, has been able to conceive goals for man's personal powers other than the

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exploitation of all life physically or mentally inferior to himself. With the evolution of man, certain emotions, other than the basic instinctive drives, have developed. These may be poetically termed "higher loves," which reason has come to categorize as *virtues*. These have brought about an empathy, a sympathetic extension of the concern man has for himself to include other living things as well. Gradually, humane societies have been organized throughout the world for the protection of animals against human brutality and indifference toward them.

All men are not so influenced by such higher emotions. The rules laid down for the protection of animals are disregarded whenever the enforcement of the law can be evaded. These men continue to abuse animals by positive action or by a negative one of neglect. Unwanted pets—puppies and kittens—are often discarded on country roads to starve or upon highways to be killed in traffic.

Animals are acquired as pets for small children without regard for the abuse which the unthinking child may impose upon them. The small child is often thoughtlessly made to assume full responsibility for the pet. Because of this, the animal may lack water and be exposed to the hot sun. It may be tied to a tree for hours, the rope so wound around that the animal cannot move. Animals not properly fenced in are allowed to roam, to be caught bewildered in a stream of traffic surging by them.

Domesticated Animals

These animals are living things. They are of the same basic motivating *life force* as is man. They are organisms, as man is, with feelings of pain and pleasure. Their instincts and natural habits of foraging for themselves have been dulled by man, who has made them dependent upon him for their livelihood.

Domesticated animals particularly are unable to escape from the mechanisms and devices that man's intelligence has devised. They are helplessly dependent upon the more lofty aspects of man's nature, or are left to become victims of a brutality that lowers man beneath them.

Man is of two natures. Organically and biologically he is just another animal.

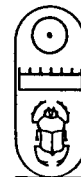


He is also a being capable of attaining an exalted state of consciousness; he is a creature which can, by its thoughts and actions, become something more than an animal ruled only by instinct. The *true man* is one who has aspired to a personality, a consciousness of self, and the creation of an ideal being within himself that transcends the animal nature.

Man can use the instinctive animal nature of himself as a subordinate physical quality to serve the *psychic* element of his being. The neglect and abuse of animals so common today indicate that the individuals responsible for such have never attained psychic supremacy. They are as yet either inhumane or all animal. Actually, in some respects, some humans are not much better than a trained chimpanzee that has learned the trick of conforming to the conventions and customs of society.

The individual who considers himself a moral person will recognize his common bond with all natural phenomena. He will see his relationship to every living thing, whether plant or animal. He will respect and love the phenomena of life. To the extent of his ability and time he will want to learn of them through the sciences.

He will realize that though in intellectual faculties and accomplishments he is superior, the vital force that



animates him is of no more spiritual content than that in the flower he plucks or in his dog that looks at him with an expression of mingled love and wonderment.

Of the dog we can say (paraphrasing a source I have now forgotten):

He is loyal without expectation of reward.

He is courageous without arrogance.

He is beautiful without vanity.

He seeks to please for love alone.

He asks for nothing greater than your friendship.

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 booklet, **The Mastery of Life**.

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William Harvey— Physician and Rosicrucian

by Serita Glassenberg, R.N., F.R.C.

IT TOOK OVER twelve years after the time he had finished his experiments on the circulatory system before William Harvey had the courage to publish his work *Exercitatio Anatomica de Motu Cordis et Sanguinis in Animalibus (On the Motion of the Heart and Blood in Animals)* (1628). The reaction was as he expected—a partial loss of reputation, and maligning comments from many. His humility and the King's patronage were about the only things that saved Harvey from total ruin.

People were reluctant then, as now, to accept changes. Fourteen hundred years before, the great Galen had taught that blood was moved about by the contractions of, and the air which entered, the arterial system. The blood in the veins was considered to be of a different nature and polarity than that in the arteries, and was supposed to ebb and flow as the tides of the sea, going backward into the veins and pooling. When the blood entered the vena cava, it was thought to ferment, forming a fresh, warm substance as when yeast begins to ferment grapes into wine.

By the fifteenth century, different conceptions of the blood, and even the possibility of its circulation, had begun to be guessed at; but such investigations were hampered by lack of equipment such as microscopes, as well as by dogma nearly as sacred as Holy Writ, so the centuries-old doctrines persisted.¹ But Harvey's mind was too observant, too

penetrating, not to see the contradictions inherent in the teachings, too logical and too honest to accept them.

Born April 1, 1578, in the latter half of the Elizabethan reign, he was the eldest son of Thomas Harvey, a merchant. Between the years of 1588 and 1593, young William Harvey attended King's School at Canterbury. Then at age sixteen he entered Gonville and Caius College in Cambridge on a scholarship. Early in the year 1600, he journeyed to Italy where he studied two and a half years at the University of Padua (near Venice). Already Padua was known for its liberal thought, and had a sizable British community. It was probably during his medical training here, while studying anatomy under Fabricius (who, before Harvey was born, had rediscovered the valves in the veins²—the function of which, however, yet eluded the great minds), that Harvey began to question the past knowledge. In order to better study the movements of the heart, he regularly dissected live animals, and records also show that whenever he found a dead animal in the fields, he would obtain permission to dissect it.

Practicing Medicine

In 1602, as a Doctor of Medicine, Harvey returned to England. In 1604, he married Elizabeth Browne, the daughter of a King's physician and senior Fellow at the College of Physicians. Upon becoming a Fellow of the College in 1607, he was entitled to seek a post at St. Bartholomew's or St. Thomas's (then the only two major hospitals of London). As the physician³ at St. Bartholomew's, his duties would be minimal: One day each

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week he had to attend the patients; the remainder of his time—except for making himself available for special call at the hospital—was free for pursuing research, or building a private practice. He was appointed assistant to the physician early in 1609, succeeding to the post upon the latter's demise months later.

Though he held that post for thirty-four years (until the Protectorate of Cromwell—1643), William Harvey also devoted much of his time to his experiments and to his private practice. Despite his rebellious ways, Harvey's courtesy, integrity, and practical common sense brought him the affection and respect of his colleagues, and made him popular with royalty and commoners alike. In time he became Physician Extraordinary to King James I and later Physician Ordinary to Charles I.

Among his many distinguished patients was Sir Francis Bacon, former Lord Chancellor, whose health was already failing rapidly at the time Harvey was called in. Bacon (Imperator of the Rosicrucian Order, with which Harvey was also affiliated) had established the rules for conducting research and the collection of facts. His inductive methods taught Harvey the value of experimenting, and experiment he did (even when it meant performing autopsies illegally in his secret hospital laboratory).

Despite his wealth, Harvey was not arrogant; but he had a passionate desire to establish what he instinctively knew to be correct. When asked what induced him to think of circulation of blood, he answered:

... when I took notice of the valves in the veins of so many parts of the body and saw that they were so placed that they gave free passage to the blood toward the heart but opposed the passage of venal blood the contrary way. I was invited to imagine that so provident a cause as nature had not so placed so many valves without design and no design seemed more probable, that since the blood could not well, because of the interposing valves, and be sent by the veins to the limbs, then it should be sent through the arteries and returned through the veins—whose valves did not oppose its course that way.⁴

Without a microscope, of course, Harvey was unable to see the capillaries, and he did not hazard any guesses as to their existence. But because of opposition

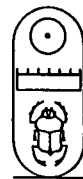


from other physicians, things became difficult for him; so, in 1636, King Charles I sent him with a group going on a ten-month diplomatic embassy to the Holy Roman Emperor Ferdinand II. In at least one encounter during his travels (in Nuremberg) Harvey attempted to convince a famous doctor of the truth, but failed.

On his return to England, he devoted more and more of his time to research. Although he engaged in vivisection (anesthetics were unknown then), he disliked unnecessary pain and death, preferring to use the lower animals whenever possible for his studies. In making a demonstration for his friends, when it was necessary to use a dog as the experimental animal, he said to the dog:

It is not ferocity of mind, it is not dire lust that makes me cruel, nor is it the mercilessness of a wicked heart; but the sacred hunger for Fame, . . . which forces me against my will to make such experiments . . . to inquire the causes of things once unknown; to release the truth long a captive in chains. I desire to seek out great things and to explore parts hidden and far removed; to learn in what stream the blood is drawn along; what is the manner in which a new purple tinges the livid vein. Thou, wretched one, though thou wilt experience unspeakable pain, and wilt bear an unmerited punishment, shalt have in death a solace; for thou wilt not be murdered by an unjust fate . . . thou who are about to die wilt become . . . of eternal life.⁵

(continued overleaf)



During the Civil War, he was made physician to the Princes Charles and James, who eventually fled the country. When the King was beheaded (1649), Harvey went into a deep depression and found, too, that as a Royalist sympathizer, many of his papers were destroyed.

In 1651, however, Harvey managed to produce yet another book on the reproduction in animals, *Exercitationes de Generatione Animalium (Anatomical Exercises Concerning the Generation of Living Creatures—1653)*. Again, he had rejected Aristotle's theory that the menstrual blood took part in formation of the fetus. Although microscopes had not yet been developed, he questioned the role of the semen. He also determined, in agreement with Aristotle, that the embryo was formed part-by-part and not pre-formed (parts in miniature at one time) as so many believed.

Harvey, now a political undesirable, had been forced to quit Cromwell's London and take refuge with his brothers in the country. On June 3, 1657, at his brother's estate in Roehampton, William Harvey passed through transition. Though disheartened with the present, he had faith in the future, for the beginning of his *Exercitatio* published in 1628 reads:

"It is possible that one day, *De Motu Cordis* will be carried further along the path that I have opened up, and that it will receive new interpretations. No one can produce a theory so sound but that fact, time, or use may not bring forth something new, to show one's fancied knowledge to be ignorance, and that one's first judgement is repudiated by experience."⁶ His training had taught him that over-confident assumption of a belief as true may ruin a theory elaborated

by impeccable logic but built upon a shifting foundation. His explanations were offered only as provisional ones.

It was impossible for Harvey not to have been influenced by the ideas current in his day, and he had supposed that the main function and object of the blood was to carry heat and "vital spirit" to the organs. He had been led to conclude by a prior argument (that of fermentation) that the blood must come back from the organs cooled and deprived of "vital spirit." He had a conviction that there were subtle essences imperceptible to the senses. As in everything, time has proved him right. Harvey risked all that he had for the betterment of mankind and for the defense of what he knew to be the truth.

Footnotes:

- ¹There had been those who had already attempted to contradict the teachings of Aristotle and Galen. Ibn-en-Nafis, Servetus, Vesale, Colombo, Caesalpinus, and others had attempted to observe and teach what really happened with the motion of the blood; some died at the stake for their convictions. None had produced clear definitions, or proofs; Harvey alone started from the beginning, defined the entire circulation of the blood, and gathered massive proofs to support his arguments.
- ²Sylvius of Louvilly had discovered the valves in the veins in the early sixteenth century.
- ³Surgeons, apothecaries, nurses, and midwives were not physicians.
- ⁴From the works of Lord Robert Boyle; (1744), Vol. 4, p. 593.
- ⁵Chauvois, L. (1957) *William Harvey: His Life and Times: His Discoveries: His Methods*, Hutchinson Medical Publishers, London, p. 43.
- ⁶*Ibid.*, p. 80.

Illustration on page 9: John Crerar Library.

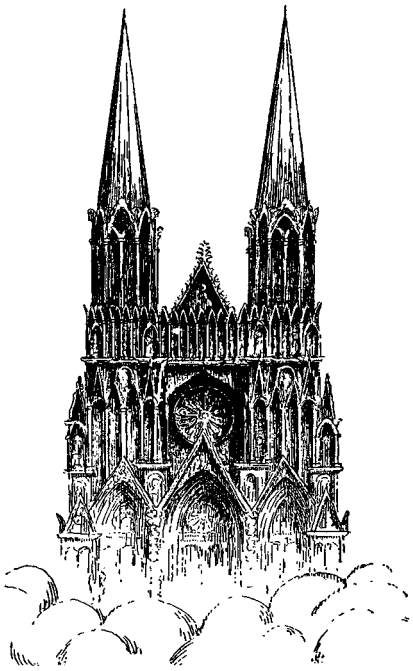
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The Celestial Sanctum

LIFE IS WHAT YOU
MAKE IT

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

THERE IS an old saying that, "Life is what you make it." However, we so often center our attention on events and circumstances which show we are more concerned with what life might have been rather than looking ahead to what we can do with the life that lies before us. It is true that much of our past experience can be of great benefit to us, but if we could apply ourselves each day to the tasks which confront us we would achieve far more and reach a greater satisfaction in life than if we wait for opportunities which may not appear.

Life for each of us is like a series of events taking place moment to moment in a spiral of activity. If we join in the

process seriously, we will be carried onward and upward to a more meaningful life and to many experiences which will insure our inward progress and development. Should we merely stand by the wayside watching the panorama of events passing us by, we will get nowhere. We will continue to experience the same, often dreary, wheel of events which has characterized our lives for many years and which has led us to our present unenviable position.

Adventures in life are for those who will step out of the crowd and join the few who are endeavoring to reach the higher and more satisfying and rewarding way of life that leads to Cosmic Illumination.

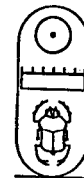
There is no shortcut to the highest attainment of the mystical life. Yet thousands of people will pass from one thing to another, hoping that this or that so-called teacher, or this or that book will prove to be the answer to their never-ending search.

The truth of life lies within ourselves: We need only turn our attention to the Self within to find all the light and understanding we desire. Books and teachers can point the way to a higher and deeper understanding of ourselves, but they are not the answer or the solution to the problems we experience. By looking within ourselves and dwelling there for a few moments each day a new world will open before us.

Instead of pursuing the endless path of diverting activities seeking answers to self-made problems, we must at some time or another look to the Soul within wherein lies the truth of life and the answer to all our perplexities and inner suffering.

Giving

Remember that in giving we receive, and if we are seeking ourselves we need to give of ourselves to others. We cannot expect to receive the things of the inner life and the answers to our problems and difficulties if we continually seek only for ourselves and are not prepared to consider the needs and interest of others. The law of life is clearly, "Give unto others and it will be given unto you, even in greater abundance." This law operates



on all planes of life. We cannot escape it and its good intentions.

The way to the greatest accomplishment is not obscure, difficult, and hidden from us. It is revealed in the simplest things of life. As we learn to give of ourselves from the heart of our own being, the way to greater attainments will be revealed to us. We will find in this giving that our efforts will open a new door to a more interesting and beautiful world.

Intellectual achievements are all well and good but these experiences do not carry over into the life of the Soul to any large degree. The past experiences within us which are of the greatest benefit to us are experiences of the heart and our emotional nature. Intellectual achievements mean something, but they can be quickly learned in any life; our artistic and cultural attainments will more easily carry over into the future.

The Soul in us carries within it a reservoir of past experiences of such a wide and varied nature that we would be astounded if this knowledge were suddenly revealed to us; but whatever guidance we need and whatever light we might seek repose within secret chambers awaiting our call to be revealed. As we learn to attune ourselves through meditation, the light and understanding we seek will gradually unfold within us; but it is not something we can achieve easily in a short period of time. Persistent effort must be made to reveal the truth of life: the regular practice of attunement through meditation will bring results.

The world is changing rapidly. We need to be aware of these changes and cooperate with them in order to reap the

benefits they bring. Life is ever carrying us forward to new adventures of the heart and mind, but we are creating these events by our conscious thoughts and actions as well as by our emotional reactions to the life and circumstances around us.

We need discipline of mind to direct our thoughts and actions into channels of useful service and constructive work if our future is to be one of our creative making, rather than one brought about by our thoughtless acts and reactions to our present circumstances.

We are molders of our fate and the captains of our destiny. We should be mindful of the thoughts we create and our heartfelt desires, for they make us what we are.



The Celestial Sanctum

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

IN APPRECIATION

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

Ralph M. Lewis
Imperator

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Is Fear Holding You Back?

The mythical dragon holding us in check . . .

by M. Eve Morgan

THE DRAGON is a mythical creature of the human mind, and the dragon of fear is one of the hardest to slay. Striking fear from our minds is slow and hard work.

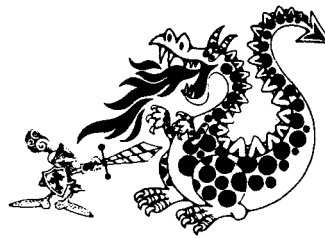
There are those who fear transition. Their bodies may be emaciated and their minds feeble, but they hold on to mortal life, fear dominating the waning consciousness. Such fear-ridden people believe this incarnation to be the only one, and they are uncertain of what the after-life may hold. Reincarnation is misunderstood and rejected by many whom it would help in understanding natural transition.

In mental hospitals we find persons who fear a devil or a vengeful God to the extent that they have crossed over the brink of sanity. They dwell in a pit of mental horror, beyond reasoning and understanding.

There are some people who fear their fellow mortals. To one who has been subjected to psychological and physical abuse in childhood come tendencies to withdraw and to be afraid of trusting anyone. It is helpful for such individuals to realize that within our inner beings we are all part of the Cosmic. Those who have done despicable deeds are out of touch with the inner self. Therefore, let us develop intuition to know whom we can trust so as to no longer hide in the shadows of fear.

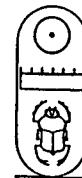
There is a fear unique to those individuals who have had psychic experiences and do not understand the meaning of them. If one is better read in modern-day psychology than in mysticism, it is possible he or she may assume mental illness is occurring. This is not necessarily so.

In the night, memories can come into the forefront of the mind—memories of pain and fear. It is extremely important to think about positive, inspiring subjects just before going to sleep. Our desire to overcome the enslavement of this strong emotion must be equal to the strength of the emotion itself.



There is also fear of failure. Experiencing a lack of self-confidence in the past, we may not have succeeded in our most recent endeavors. It is well to remember that any particular incarnation is only one part of the continuing stream of life. It is also important to note that as mystics on the path toward light, we are

(continued on page 34)



Ukrainian Stele Raises Questions About Prehistoric Migrations

by Galina Tarassova

THE REPEATED DISCOVERY in recent years in both Eastern and Western Europe of steles bearing incised anthropomorphic images is intriguing archaeologists and prehistorians.

More than sixty of these rectangular stone slabs, with a protrusion in the form of a head, a well-delineated face, arms, waist, ribs and shoulders, have been found to date. The first such find on Russian territory was made in 1872 at Natalevka, a village near Zaporozhye in the Ukraine. More recently, these mysterious stone idols have been turning up along the middle reaches of the Dnieper and in the north of the Ukraine, the Northern Caucasus, Soviet Moldavia and Romania. And steles of a somewhat similar form have been found as far west as France.

While scientists agree that they date back to the Neolithic, Chalcolithic (Copper-stone) and Bronze Ages (3rd and 2nd millennia B.C.), they have been unable up to now to decide to what ancient culture they belong, for their extremely broad area of distribution does not correspond to the territory of any known archaeological culture.

The Kernosovka Stele

However, the recent discovery by schoolboys of another of these steles on a collective farm in the Ukraine may throw fresh light on the question.

According to Lyudmila Krilova, head of the archaeology department of the

Dnepropetrovsk Historical Museum, the find has resulted in the identification of a previously unknown culture that flourished in Eastern Europe some 5,000 years ago.

The image was found by the boys while they were playing around a newly dug silo pit on the outskirts of the village of Kernosovka in August 1973. Sitting on a stone slab that had been thrown up from the pit by a bulldozer, one of the boys noticed a groove in the stone. Their curiosity aroused, the boys began to scrape away the sand and earth revealing a head, square shoulders and a body covered from tip to toe on all four sides with incised drawings.

"None of the anthropomorphic steles found so far carried so many depictions," Lyudmila Krilova said. "After grouping them according to their subject, we began to look for analogies on utensils and other prehistoric artifacts."

The Dnepropetrovsk Museum collection already included three such steles: the original Natalevka find and two others discovered by the museum's field workers in 1965 at the village of Shiroky, on the Ingulets River, near Zaporozhye.

Prehistoric Cemetery

A mound on the Shiroky site contained eleven graves resembling those of the so-called Pit culture (latter half of the 3rd millennium B.C. and first half of the 2nd millennium). The skeletons were lying in a characteristic position with their heads turned towards the north-east and knees drawn up. But

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This stele, discovered by schoolboys on a collective farm in the village of Kernosovka, in the Ukraine, is now in the Dnepropetrovsk Historical Museum.

Similar graves were later found in several areas of the Ukraine, Moldavia and the Northern Caucasus, and have enabled the archaeologists to determine the territory on which the tribes of the Ingulets cultural group lived.

After analysing the finds, Lyudmila Krilova and her fellow researchers are convinced that the group derived from three sources: the cultures of the local Dnieperside tribes, the Maikop and the Tripolye. For it is in the area where these cultures met and interacted that the elongated oval graves, characteristic of the Ingulets group, were found.

Furthermore, a comparison of the objects depicted on the Kernosovka stele with articles found in graves of the Ingulets groups and of the Maikop and Tripolye cultures strongly indicated that it and other anthropomorphic steles reflect the same beliefs.

Mediator Between Men and Gods?

What does the Kernosovka idol represent? It is only 1.20 metres tall, and is therefore too small to be a god. Neither is it an ordinary man, for it has a tail. This feature, however, is taken to indicate that it represented a priest who acted as a mediator between men and the gods. The shamans or priests of the Yakuts and other northern peoples wore tails while performing their rituals.

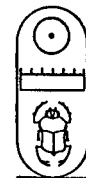
(The stele's) appearance is that of a bearded ascetic, with a bald head and a roll of hair only at the back. The ears are in relief with apertures pierced in them. These details indicate that the idol was all-seeing and all-hearing.

Several other details recall the transitional period from matriarchy to patriarchy, as attested by legend. The figure is that of a male but with a woman's breast. And a small human form depicted below the waist in the area of the stomach is assumed to be an infant in the womb. This is confirmed by the scene on the left side, showing the infant passing from the father's womb into the mother's—a feature of early

whereas the Pit graves were generally rectangular, those at Shiroky were of an elongated oval shape.

As the finds at Shiroky were discovered in a single mound they were named the "Ingulets Chalcolithic Cultural Group," after their site near the river. However, from the graves' positions in the mound it was possible to distinguish three separate groups: the Ingulets, the Ancient Pit culture (of tribes which had migrated westward from the Volga in the third millenium B.C.) and the Pit culture proper. The Ingulets graves were clearly the oldest, separated from the others by a layer of turf. It was also evident that the anthropomorphic steles belonged to the Ingulets graves.

Pots found in the Shiroky graves also had unusual features: pointed bottoms, widely bulging sides and conical necks, some of which recalled the ceramics of the Maikop culture, in the northern Caucasus, and the Tripolye culture which flourished in the 3rd millenium B.C. on the territories of present-day Ukraine, Romania and Bulgaria.



The scene depicted on the left side of the Kernosovka idol, showing an infant passing from the father's womb into the mother's, recalls the transitional period from patriarchy to matriarchy.

patriarchal society asserting the right of the clan's primitive father.

Another scene is depicted on the idol's abdomen: a man with a pole running after two animals which resemble dogs. On the back are articles that recall the implements of early metal smelters: a primitive furnace and a crucible for heating metal. It is interesting to note that the first metal workers were generally priests and shamans who kept their skills secret. As late as the 19th century, the belief was current among country folk in Russia that the village blacksmith was a sorcerer who performed deeds beyond the understanding of ordinary men.

Weapons and tools are also engraved on the front of the idol: a bow and arrow, a spear, a knife, two stone axes and a small tool resembling a hoe. Also shown are two horses heading toward an enclosure, a reference to animal husbandry practised by [these ancient] peoples along with agriculture.

Depicted on the idol's back are a backbone and ribs—thirteen on one side, fourteen on the other. This, Lyudmila Krilova believes, is the tree of life, surmounted by crude drawings of the sun and moon with trees growing on them for, according to ancient beliefs, life existed on them.

New Line of Research

Who were the ancient people who worshipped such idols? The researchers of the Dnepropetrovsk Museum first investigated the legends of the Siberian peoples but found nothing resembling such symbols and images. When, however, they turned to the myths and legends embodied in the ancient Indian text, the *Rig-Veda*, they felt they might have a lead, Lyudmila Krilova reported.

In the *Rig-Veda*, the universe is divided into sky, air and earth. In one of its hymns, the god Vishnu is addressed as, "You who made three steps and moved the sky and earth apart . . ." Three footprints are depicted on the Kernosovka



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idol and a number of other such steles. Similarly, the sun and moon shown on the stele are prominent in the *Rig-Veda*. The gods in the *Rig-Veda* are often referred to by the names of the animals on which they ride: Indra is referred to as Bull, and the stele includes a drawing of a young bull. Brahmanapati, the "first blacksmith" may also be referred to through representations of objects for smelting metal, the Soviet researchers believe.

It will probably take many decades to complete the comparison of the images on the Kernosovka idol with the *Rig-Veda*, Lyudmila Krilova states. "As yet we can only suggest connections between them. But if our suppositions are correct, there is a serious chronological discrepancy."

"Researchers attribute the *Rig-Veda* to the Aryan tribes which settled in India

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at the close of the 2nd millenium B.C. And it is generally thought that the *Rig-Veda* hymns were recorded at the turn of the Christian era.

“Yet we know, if only from the stone axes shown on the Kernosovka stele, that it dates from the latter half of the third

millenium B.C. This dating, together with the fact that it was found in the middle Dnieper basin in Eastern Europe, point to the need to reconsider present scholarly views regarding the movements of Aryan tribes and other scientific concepts.”
—UNESCO FEATURES

Cover Our cover features the Russian Orthodox Church of St. Mary Magdalene in Jerusalem, Israel. Located on the side of the Mount of Olives, the spired church looks westward toward the old walled City and the Dome of the Rock. Held sacred by three major religions, Jerusalem contains numerous churches, temples, and shrines.



(Photo by AMORC)

Medifocus

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

April: Houari Boumedienne, President, Algeria, is the personality for the month of April.

The code word is NAT.

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



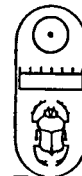
MUAMMAR EL-QADDAFI

June: Muammar el-Qaddafi, Head of State, Libya, will be the personality for June.

The code word will be NEO.



HOUARI BOUMEDIENNE



The Power Of Positive Giving

by Faith Brown, F. R. C.

TO GIVE is as natural as to breathe; yet there are people who think they have nothing to give. For example, a patient in a nursing home was overheard murmuring one day, "What use am I now?" The attendant who was working with him suggested that he record his activities for one week.

The patient's list of endeavors covered several pages. He recorded errands for staff, visitors, and fellow residents. The items included moments, even hours, of listening to those who needed to talk to someone. Some part of each day was spent in cultural pursuits such as musicals, dramas, and crafts.

This review of his life proved to him that although he was paralyzed from the waist down in an accident and confined to a wheelchair, he was still helping people, still enriching his own life through learning.

The desire *to give* releases the power to give. To think is to give; to smile is to give; to feel is to give. To give with the entire being is to give in a positive way, for positive means "more so" compared to a lesser polarity. To give from the heart means to give more than would otherwise be possible. "Positive" also means dynamic and creative, so being positive towards life means giving through action.

Let us consider the analogy of a glass filled to the brim with water. If we empty this glass we play a part in its positive function. Yet we only accelerate what nature would do on its own in a different way, for left on its own, the glass would

become depleted through evaporation of the water. Sometimes the process is so gradual that the water becomes stagnant. People, too, become depleted and stale unless creative potentials are used for specific purposes.

In contrast to those who allow themselves to become dull and apathetic are the men and women whose vim for living brings youthfulness, even in their later years. A good example of this type of person is a lady of ninety-two who traveled with a group of AMORC members to a Rosicrucian Conclave. On the train returning home she shared with me poetry she had written—some of it recently. Commenting on our five-block walk from the hotel to the train—a walk she insisted on in lieu of a ride she was offered—she said: "That was nothing; I walk two miles every day." The passing of the years has taken a smaller toll on this lady than on most people, perhaps because she gives of herself unstintingly and enthusiastically, both physically and mentally.

Give of Ourselves

We give what we are. And what we are is the product of our experiences. If we have needed the benefit of the doubt and received it, we give it wholeheartedly to others. If we have known the relief of forgiveness, it flows freely from us. If we enjoy the satisfaction built through handling responsibility, we thrill with each opportunity to share in service with others.

For example, an insurance executive I know enjoys speaking in public; he is good at it. Yet he shares with his staff the invitations he receives to lecture at local service clubs instead of retaining them for himself. Whenever possible, he

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encourages other people to express themselves, even if he must remain in the background to do so. This type of giving has been referred to as charity rather than mere generosity, for it demands sacrifice of something one wants and could retain for oneself.

We all want peace of mind, particularly freedom from concern for the well-being of our loved ones. So, for the sake of the people who love us, we take care of ourselves, perhaps even acting with more caution than we would otherwise. We must, for the balance of life returns peace of mind only if we have given it.

Giving is an act of completion, something we do with ease if we are secure enough to let go. And there are many ways to give, to share, to let go. Even the enjoyment of simple possessions may give happiness to others as well as to ourselves. The key is to function through, rather than to cling to, what we have.

For example, during the rainy season we may carry bright new umbrellas. The dash of color or the design of the pattern can so lift our morale on gray, drizzly days that we forget ourselves. Then the tilt of our shoulders as we splash through mud puddles cheers the people we pass on the streets. Our thoughts are on other matters, yet we give of ourselves in a positive way, for good moods are contagious.

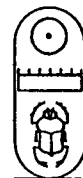
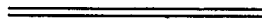
Joy for living is a potent force. Even if we cannot carry a tune, our desire to be one with our inner music—"the song in our heart"—has a prayer-like quality

when released to the nurturing source within us. Our total surrender to the Cosmic plants a seed. Later this emotionally charged quest germinates in a creative form we can use—something just right for us.

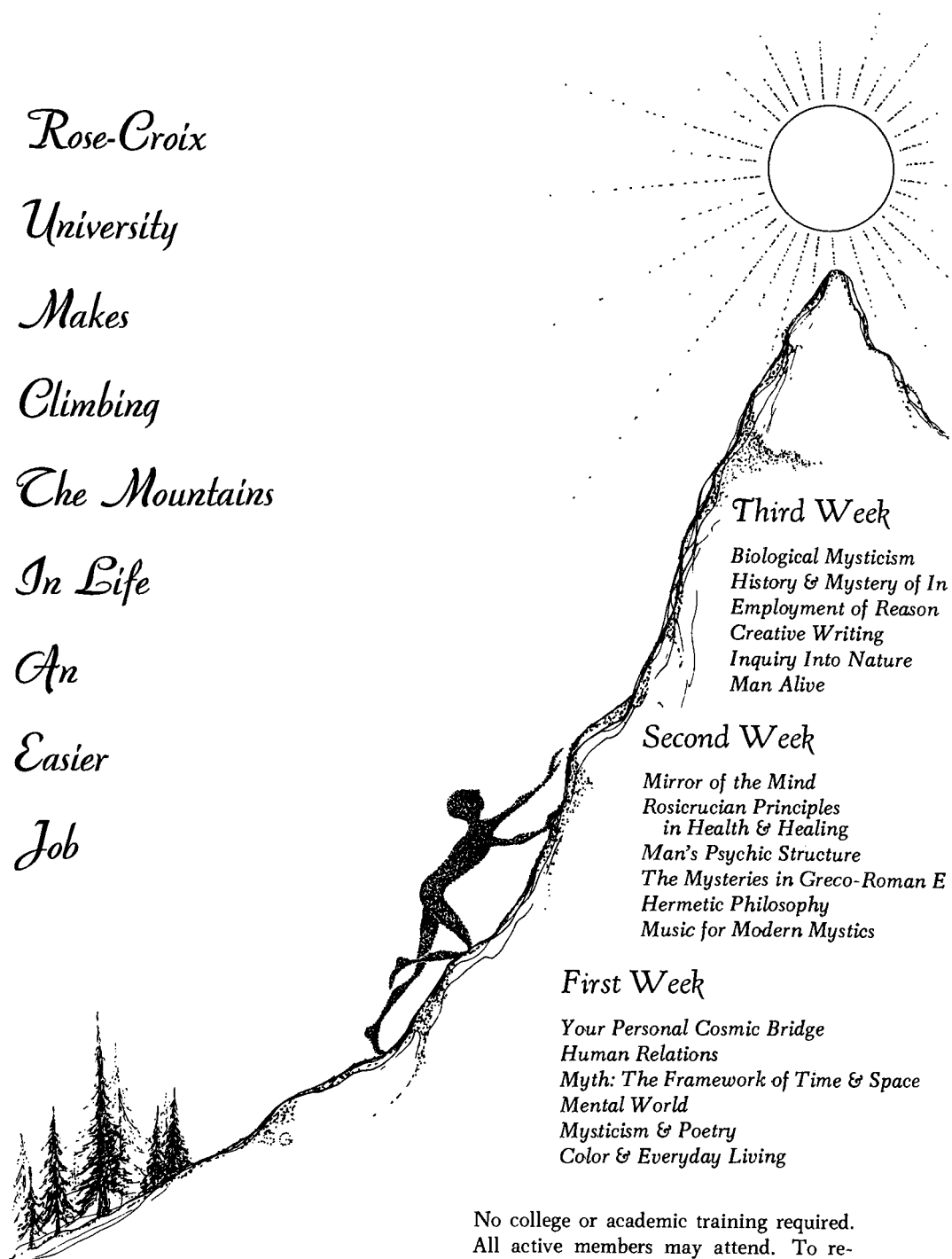
Our urge for beauty may also trigger inspiration for someone whose aspirations are akin to our own, for, as we know, our thoughts are things and may be picked up telepathically.

Our confidence in unlimited possibilities within the framework of natural law puts the Universal Consciousness within us to work. At the same time it raises our limited self-consciousness to the great All. We turn ourselves over completely to Its will; then we wait and listen. Eventually our creative desire is fulfilled by the Cosmic in a rhythm to match the needs of the moment. The intuition may be to say a certain word of reassurance, or to build a birdhouse, or to follow a new route of thinking in solving a scientific problem. The impulse will depend on what each recipient is ready to utilize. To follow these "hunches" gives inspired expression to each person's special gifts.

We seek, and then we receive, our answers in a form similar to the positive nature of our questions. But this nature is expanded by the Cosmic Consciousness within us—the source of our power to give. Δ



*Rose-Croix
University
Makes
Climbing
The Mountains
In Life
An
Easier
Job*



Third Week

*Biological Mysticism
History & Mystery of In
Employment of Reason
Creative Writing
Inquiry Into Nature
Man Alive*

Second Week

*Mirror of the Mind
Rosicrucian Principles
in Health & Healing
Man's Psychic Structure
The Mysteries in Greco-Roman E
Hermetic Philosophy
Music for Modern Mystics*

First Week

*Your Personal Cosmic Bridge
Human Relations
Myth: The Framework of Time & Space
Mental World
Mysticism & Poetry
Color & Everyday Living*

No college or academic training required.
All active members may attend. To re-
ceive an application, fee schedule, and
class descriptions, write to the Registrar,
Rose-Croix University, Rosicrucian Park,
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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Electrical Energy of the Brain— A Mind Mirror?

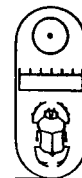
by
Michael Bukay, M. S.
Staff Research Scientist
&
George F. Buletza, Jr., Ph.D., F.R.C.
Research Director

THROUGH TRAINING and perseverance, many mystics develop the ability to produce particular states of consciousness at will. By means of mystical techniques, they experience new insights into the universe and they learn to apply these insights in harmonious and constructive ways. Some researchers have thought that, if states of consciousness could be correlated to electrical rhythms of the brain, then those states of consciousness might be reproduced and self-initiated by other individuals through brain-wave biofeedback techniques. According to this idea, one might, by learning to produce particular brain-wave frequencies such as alpha or theta, rapidly learn to produce

states of consciousness that take mystics many years to develop. To what extent does research support such a possibility?

The recording of the brain's electrical-activity patterns is usually referred to as an EEG (electroencephalogram). Use of the term EEG in neurology and neurophysiology generally implies use of four or more electrode pairs placed on the scalp according to a standard configuration. One of the obstacles to relating brain waves to consciousness is that EEG patterns recorded from different scalp areas can vary remarkably. Even recordings over the same brain area can vary between individuals. Many brain-wave and biofeedback instruments used in consciousness research have only one pair of electrodes and can measure activity in only one brain area. This means that considerable care must be taken in interpreting research and clinical results.

What we know about brain waves is almost totally dependent upon the instruments used to record them. EEG



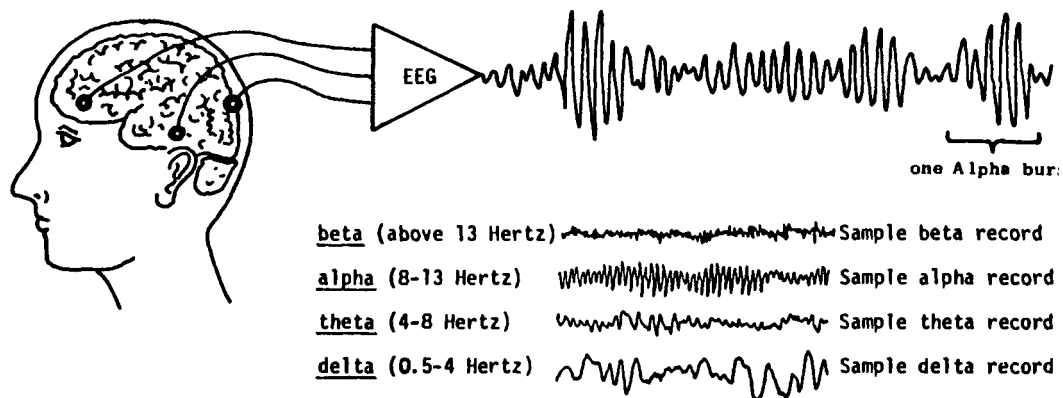


Figure 1: Brain and EEG. The 20 billion nerve cells constituting the brain produce electrical energy which is used as a source of power by the EEG. The signals are amplified nearly a millionfold and filtered for specific frequencies which are arbitrarily categorized as delta, theta, alpha, and beta brain waves.

instruments are designed to focus attention on slow brain waves, and on slow-wave components associated with brain pathology. Fast waves are either dampened or eliminated by special filters, because the higher frequency waves correspond with electronic "noise," and because of mechanical limitations in recorder pen movements. However, as research turns to more subtle aspects of human consciousness that are accompanied by higher frequency brain waves, instruments with better signal-to-noise ratios should become available.

Another problem encountered in consciousness research is that, even with the present EEG limitations, one sees a never-ending variety of patterns. It is almost impossible to find duplicate patterns of even a few seconds' duration. One sees recurring rhythmic waves interspersed with periods of no rhythm. Thus it can be difficult to define and assign meaning to EEG patterns.

Unfortunately, some research into the significance of brain waves as related to subjective experience has been concerned only with certain components of the EEG

spectrum, such as alpha activity. Alpha waves are an arbitrary component of the full spectrum of brain-wave patterns. They reflect a partial summation of activity in a large number of neurons interacting in numerous brain structures. Brain-wave components such as alpha are not causative elements in themselves, and it is misleading to treat them as such. Dr. Charles Tart, a psychologist, puts it this way:

When you get right down to it, alpha waves are a very crude measure of what is going on in the brain. It would be like measuring the performance of your car engine by putting a thermometer on the outside of the hood. The temperature you measure will have some relation to what the engine is doing, but it's an awfully indirect way of trying to discover what other things are going on in your engine. Alpha waves are like that, picking up a composite signal from umpteen quadrillion brain cells in action—a very rough indication.

Thus the electrical field surrounding the brain is in a constant state of flux and, as recorded by our EEG instruments, may only be a faint mirror of brain events and subjective experience.

Despite the limitations of the EEG instruments, serious attempts have been

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made to correlate brain-wave frequencies with subjective feelings. The slowest rhythms, ranging from 1 to 4 Hz (1 Hertz = 1 cycle per second), are called *delta waves* and are associated with low levels of arousal. Delta is commonly found in deep "dreamless" sleep and in some forms of "meditation." *Theta waves* range from 4 to 8 Hz and have been associated with various creative and imaginative states of consciousness. Deep meditation, dreaming, borderline states, and the release of subconscious imagery and inspirations are often accompanied by some theta waves. Many Rosicrucian relaxation and visualization exercises are accompanied by theta waves.

During periods of rest, calmness, and tranquillity, *alpha-wave* frequencies of 8 to 13 Hz are most commonly observed. Simply closing the eyes will often result in the production of one form of alpha. Opening the eyes, hearing unfamiliar sounds, or concentrating can often reduce alpha activity.

Rosicrucian Meditation

Rosicrucian meditation and receptive-visualization states are often accompanied by brain rhythms which lie between alpha and theta. This *alpha-theta* state of 6 to 9 Hz frequently occurs during reverie and hypnogogic¹ imagery experienced before the onset of sleep. Reflective problem solving, transcendental thinking, and non-verbal psychological growth have all been associated with the alpha-theta brain-wave frequencies of 6 to 9 Hz.

Beta rhythms range from 13 to 30 Hz. Beta accompanies high levels of arousal which occur in the waking state. Active thinking, problem solving, concentration, and focus on the outer world are all known to produce beta waves.

Of great importance to the understanding of subjective states has been the process of brain-wave biofeedback. Its contribution has been that practitioners of this art can maintain relatively steady patterns of electrical activity of a particular frequency which can then be correlated to subjective feelings. But these are indeed rather simple states of consciousness. It would appear that the activities of the more complex thought patterns, visualizations, and projections produce much more complex patterns in

the electromagnetic mind field than was at first anticipated.

As shown in *Figure 1*, brain waves are characterized not only by frequency, but also by amplitude. Frequency refers to the number of waves or vibrations per second. The brain-wave amplitude refers to the height of each wave. In general, the greater the brain-wave amplitude, the greater the arousal and/or anxiety in the state of consciousness which is associated with that frequency. In contrast, lower brain-wave amplitudes are associated with deeply subconscious states. In some deep amnesic levels of hypnosis and in certain Rosicrucian assumption states, brain-wave amplitudes have been observed to decrease almost to zero, even though these subjects were having intense imaginative experiences.

An enormous amount of basic research is still needed simply to categorize the normal EEG. Each brain-wave type can vary irregularly in (1) abundance, (2) specific frequency, (3) amplitude, (4) topographical distribution on the head, and (5) propagation or conductance time to the different recording sites. At the present time it is almost impossible to obtain adequate values on each of these aspects for even *one* EEG component. Paper recordings of EEG traces are extremely difficult to measure and interpret accurately because of their small size. It may take a technician eight hours to analyze a single four-minute EEG recording. When manual analysis is performed, it is usually limited to only one or two parameters such as alpha abundance and its average amplitude. Computers have been used to analyze EEG data, but at present even these do not provide adequate information. The most commonly used computer analysis deals only with EEG frequencies and does not calculate amplitudes. Although computer analysis is capable of mapping multiple brain-wave frequencies, it does not present a clear indication of brain-wave relationships as they are simultaneously generated in "real time." When the experimenter sees an interesting pattern, it is often too late to ask the subject about the content of his experience at the moment of interest.

Some problems associated with EEG measurement have recently been overcome by a new multi-channel EEG called



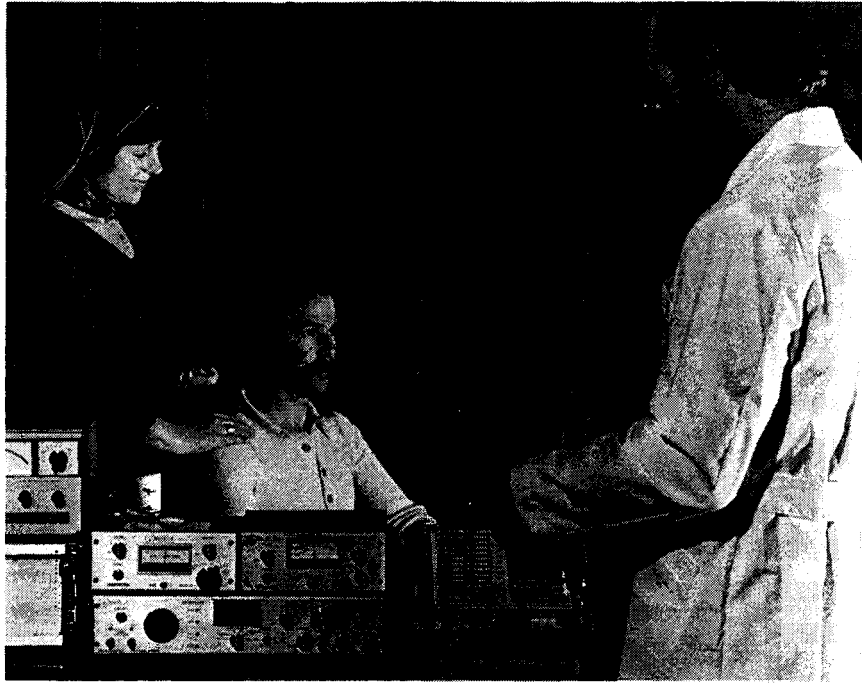


Figure 2: A new EEG instrument called the Mind Mirror (on far right of table) is being used in conjunction with other physiological test equipment to study the effects of Rosicrucian healing treatments on brain-wave activity. The Mind Mirror gives an almost immediate display of brain-wave activity recorded simultaneously from both hemispheres of the brain.

the *Mind-Mirror* (see *Fig. 2*). This instrument gives an almost immediate display of the full slow-wave spectrum, including delta, theta, alpha, and beta frequencies from 1 to 40 Hz. Amplitudes of each frequency are displayed simultaneously for both the analytical and imaginative sides of the brain.² With the *Mind Mirror*, researchers are beginning to correlate patterns of frequencies and amplitudes with mental imagery and physiological states. Preliminary studies by Cade and Wolley-Hart in England have identified five major brain-wave "signatures" as shown in *Figure 3*. One such signature, termed *lucid awareness*, involves high-amplitude alpha accompanied by bands of beta and theta. Lucid awareness has been observed in metaphysical healers while they are sending healing energy.

In one session, a healer visualized a golden cloud of love enveloping a subject; within fifteen minutes the subject gradually assumed the healer's distinctive lucid-state pattern. Cade reported that virtually all healers produce the lucid awareness pattern while sending healing energy.

Maintaining the Pattern

One advantage of this kind of research is that the lucid-state subject may be able to hold a particular state of consciousness for an extended period of time. It appears that the pattern may be maintained regardless of other activities. For example, subjects in the lucid state reportedly can walk around with their eyes open, converse, solve mathematical problems, induce emotional states, read and

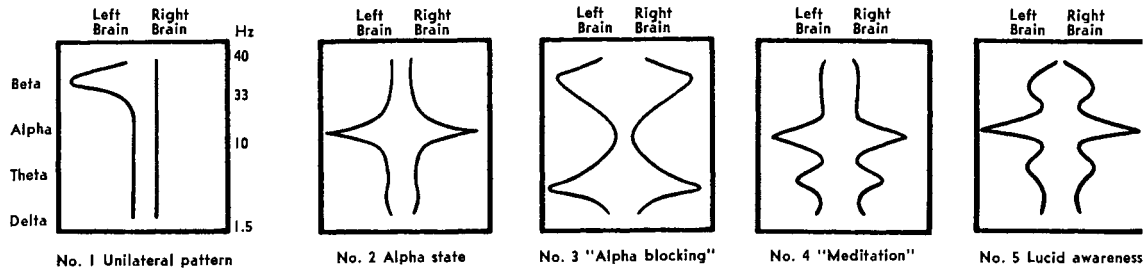


Figure 3: In preliminary studies with the Mind Mirror, five major brain-wave "signatures" have been identified: 1) Unilateral pattern resulting from dominant left-brain activity; 2) Bilateral alpha rhythms—calm, detached alertness—no thinking, no images; 3) "Alpha blocking"—symmetrical beta and theta associated with passive awareness; 4) "Meditation"—calm, detached, inward and outward awareness—symmetrical alpha, some theta; 5) Lucid awareness—symmetrical alpha, some beta and theta—reported to be commonly produced by healers while sending healing energy (see text for further explanation).

understand literature, all without disturbing this "lucid" state. It may be that major advances in consciousness research will be made by studies of such brain-wave patterns that can be held for extended periods. If these preliminary reports are replicable, studies with the Mind Mirror may further our understanding of the relationship between thought, insight, and consciousness.

Despite difficulties in processing and analyzing the electrical energy of the brain, some inroads into the nature of consciousness and its associations with electrical rhythms have been made. New discoveries in consciousness and metaphysical healing await the application of such new instruments as the Mind Mirror and the development of yet more sophis-

ticated EEG's. Although the electrical energy of the brain may be a clear reflection of mind activity, brain-wave technology is still rudimentary and, as yet, can only provide a faint mirror for investigating subjective events of the mind.

Footnotes:

¹hypnagogic (or hypnagogic)—the borderline state of drowsiness immediately preceding sleep.

²See "Mindquest: Split-Brain Research," *Rosicrucian Digest*, January, 1978, pp. 14-18.

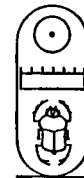
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Solomon and the Mysteries

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

ONE but needs access to an extensive research library to find the halo of mystery and the fabulous legends that surround the life of Solomon. These are not only the creation of the Jews but likewise of the Arabs who are followers of Islam. They also appear in the religious accounts of the neighboring states which were vassals of Solomon's kingdom. To distinguish fact from fancy, of course, is nearly impossible. Some accounts, however, are obviously allegorical and can be discredited from a historical point of view. Solomon had many critics even among his own people. These critics attributed many of the evils of the day to his acts and decisions. Similarly, the citizens of our times relate every economic adversity to a conceived misjudgment on the part of their supreme governmental leaders, be they kings or presidents.

The information we are to relate is twofold: the generally accepted chronological or historical facts, and the traditions that have persistently been carried down through the centuries. These traditions have become a part of the unwritten Rosicrucian records and, when compared with history, have a strong probability of truth.

The time of the birth of Solomon appears to be well-established as the year 986 B.C. He was the second son of David and Bath-sheba. Nathan, the prophet, called him Jedidiah, which literally means "Beloved of YHWH," or of God (Jehovah). It was assumed by the Prophet Nathan that David had been finally instructed to name his son *Solomon*—meaning in substance, "peaceful." This

name seems to have presaged the character of his reign for it was one that was "favorable and peaceful." It appears that Solomon had, as a youth, a close affection for both his father, David, and for his mother. The mother, Bath-sheba, was reputed to have been an exceptionally talented woman, displaying unusual judgment. This was a heritage that served Solomon well. Solomon became the third king of Israel in 971 B.C., upon the death of David. That Solomon should reign was his father's wish. David counseled his son as to the personages he should consider his advisers and who should particularly serve him. It is apparent, too, that David admonished young Solomon concerning the political enemies of the reign.

Solomon's older brother, Adonijah, conspired to become coregent with him, having perhaps the purpose of eventually usurping his place. The early wisdom of Solomon was evident in his detecting the strategy of this plot. In accordance with the practice and customs of the time, Solomon had Adonijah executed as well as certain highly placed coconspirators.

Wise Statesmanship

Solomon's inheritance was tremendous. It consisted of a well-organized and prosperous government. Solomon displayed his ambition and aggressiveness at an early age. He immediately proceeded to increase his advantages, both militarily and economically through wise statesmanship. His religious spirit was manifest in that his first principal undertaking was to go to Gibeon and to offer "one thousand burnt sacrifices" to YHWH, asking for divine assistance. Subsequently, it is related he had a dream in which YHWH appeared to him, asking: "What shall I give thee?" The

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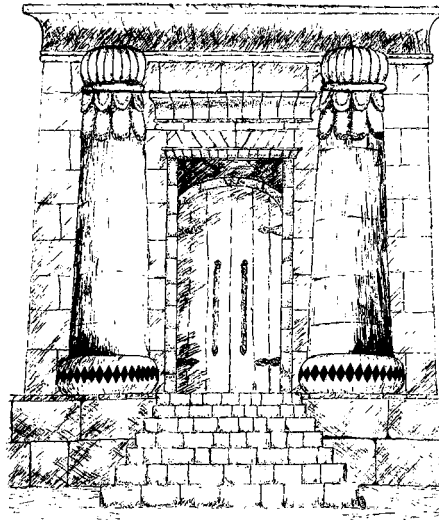
excellence of Solomon's mind in estimating the true value of things is found in his reply. He chose to have as a gift the *wisdom of a judge*.

The numerous wise decisions of great magnitude made by Solomon in many of his affairs of state would seem to indicate that YHWH had granted him his wish. The popular account of his decision as to which of two women appearing before him was the real mother of a child each claimed, is an example of his renown for wisdom. His critics, however, have stated that he showed lack of judgment in his marriages. They attribute to this cause some misfortunes which befell the state. As was the custom, Solomon could choose many wives. He chose his brides from the royal families of neighboring states, such as the Phoenician, Hittite, Egyptian, and several others. Actually, this, at least at first, was good statesmanship. It brought these neighboring states into a domestic and friendly relationship to the kingdom of Solomon's. It bound the respective nations closer together.

Objection was particularly directed to Solomon's marriage to an Egyptian princess. He erected a special residence for her which was lavish. Apparently, if we may believe the critics, she was his special favorite. It would seem, too, that Solomon spent quite some time in Egypt and during his sojourn there was greatly impressed by the magnitude and splendor of the Egyptian architecture. There, too, as a royal visitor, he made the acquaintance of the Kheri Hebs, or chief priests, who were the sagacious and learned element of the Egyptian populace.

The various wives brought with them their respective religions, some of which were polytheistic. The worship of numerous gods was repulsive, however, to the monotheism of Judaism. Nevertheless, Solomon showed considerable personal tolerance and allowed his brides their religious faiths notwithstanding the heterodoxy. Possibly this tolerance was misunderstood by Solomon's people. It was probable that it was an act of statesmanship by which Solomon brought the royal families of his wives into closer relationship to his own kingdom.

To keep domestic peace, Solomon lavished luxurious quarters upon his wives and gave pretentious court affairs in his place. The cost of many of these



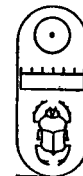
**The Entrance
to Solomon's Temple**

events was tremendous. It resulted in a severe taxation of the people to replenish the royal treasury, and, of course, with resultant dissatisfaction of the populace.

The Famous Temple

David had intended to build a great temple to the sole God, YHWH, whose name was ineffable. Solomon desired to carry out his father's wish. To accomplish this end, Solomon consulted an old friend of his father, Hiram, king of Tyre. He finally entered into an agreement with Hiram that the latter should supply cedar from the famous forests of Lebanon for use in the building of the temple. To accomplish this, it is related, Solomon sent 150,000 men to Lebanon "to cut and hew timber." The timber was floated "on rafts to Joppa and thence transported to Jerusalem."

Of particular significance is the manner of construction which is emphasized in both the rabbinical and Arabian records. The huge stones used in the building of the temple were prefabricated; that is, they were cut and exactly fitted at the



quarry in advance. Apparently each stone was numbered so that it could be joined on the site with other stones, also previously cut with mathematical precision. It is related in ancient archives that "the stones and timber were put together noiselessly." Not even the sound of a hammer was heard. It is said that people were mystified by the temple erection. Legend further relates that "large stones were seen rising and setting in place of themselves."

Actually, prefabrication of masonry in the quarry was not unique to Solomon's temple. The Egyptians had been doing this for centuries before the time of Solomon. The Great Pyramid of Cheops, as one example, is constructed of enormous stones which average some two and a half tons each. The huge blocks were fitted together so accurately that not even the blade of a knife could be inserted between them! The quarry where these blocks were hewn and prefabricated was discovered by modern Egyptologists. There has also been found what appears to be the architect's description of the manner in which the blocks were to be hewn. Each block before it arrived at the site of the building had been predetermined as to its exact position in relation to other stones. That the Egyptians were proficient engineers and builders is found in the evidence of the work they accomplished.

Crafts and Symbols

Though Solomon engaged Phoenician craftsmen to make the exquisite temple furnishings, he also had skillful Egyptians fabricate the stonework. This is quite evident. We must keep in mind that he married an Egyptian princess and undoubtedly during his sojourn in Egypt had been shown by the priesthood the manner and secrets of this type of construction. To the populace of Jerusalem who were, by comparison to the culture of Egypt, relatively more provincial, this type of construction was fantastic! It suggested something weird and magical.

An example of the belief that there was something supernatural in this "modern" construction of Solomon's temple, is another legend that has descended to us. We are told that in certain quarters it was the general opinion that Solomon had "the stones hewed by means of

shamir." The shamir is "a worm whose mere touch cleft rocks." According to Hebraic literature, the shamir was brought from Paradise to Earth by an eagle! All of this merely points up how confounded the common people were by this new and different type of construction.

The skilled workmen, both Egyptians and Phoenicians, had what we may term *secret guilds*, or brotherhoods. Their fundamental purpose was neither religious nor esoteric. Rather, they were formed to protect the secrets of their craft. For example, workers in metal and stone had over the centuries of time evolved techniques for the mastery of their trade. These were principally handed down from father to son. Further, there were particular rites involved with the imparting of the "trade secrets." Obligations had to be taken wherein one promised not to divulge in any manner what he had learned in his apprenticeship, and it was, in fact, a kind of *initiation*.

Each craft had its trade symbol and these old symbols are still extant. Further there were other symbols which depicted the responsibility of the craftsman to society as a whole. These were exhibited and expounded upon during the secret initiation or rites. Some of the symbols were etched or inscribed upon the building materials used by the initiated craftsmen. Any person falsely using such symbols might lose his life; in fact, during the initiation the penalties to be exacted for a violation of the craft secrets were dramatized to impress secrecy upon the craft initiate. It was customary in Egypt and Phoenicia that the craftsmen working upon a large project would meet periodically in its shadows. At these conventicles the secrets would be divulged to the new candidates. The same practice was carried on centuries later in the guilds of Rome in the Middle Ages.

Seven years were required to complete the great temple of Solomon, but *thirteen years* were necessary for the final construction of the king's palace! Solomon, to his further credit, decided to improve the architectural appearance of the whole city. To do all these things, great sums of gold and precious metals were needed. Taxes alone were not sufficient. Solomon revealed himself during this crisis as a shrewd businessman. He "bought from the Egyptians horses and chariots which

he sold to the Hittites” and to other peoples at apparently a substantial profit.

His next economic project was to organize a commercial fleet in conjunction with the Phoenicians who were most proficient traders and seamen. Every three years a large fleet would depart for the coast of the Arabian Peninsula. From there it would return with a fabulous amount of gold and rare tropical plants and herbs. Legend relates that Solomon had gold mines in Arabia, now popularly known as “King Solomon’s Mines.” In relatively modern times numerous expeditions have put forth on hazardous adventures to try to locate these mines.* Some persons have even related that they discovered them only to fail again to relocate them. However, the gold and the sale of the tropical rare herbs collected added revenue “to increase the pay of his capital city” and to maintain Solomon’s palace and military organizations.

Culture Emphasis

Solomon’s activities were in no wise limited to the construction of huge edifices or the enlargement of his political domain. He had, it is recorded, an excellent knowledge of botany. His knowledge of trees, fruit, and of the life of bees was renowned. He was also a genius in the composition of proverbs and songs. It is said of him that he was “wiser than the sages of Egypt.” However, this further indicates that the wisdom of Egypt’s priesthood and mystery schools was well known. It is recounted that Solomon selected the wise of Egypt and of other neighboring states to counsel him and to instruct him in the known arts and sciences. They secretly met (as a mystery school) and discoursed upon the phenomena of nature. So accomplished and proficient did Solomon become in the application of this secret gnosis, this publicly unrevealed knowl-

*King Solomon’s Mine has *perhaps* been found. In Saudi Arabia, midway between Mecca and Medina, is *Jabal Mahd adh-Dhahab* (Hill of the Cradle of Gold). During the 1930s, mining interests removed 60 tons of gold from this hill. Recently, research teams from the United States and Saudi Arabia have checked out this site. Their four-year study has provided evidence supporting the theory that *Jabal Mahd adh-Dhahab* may be the location of Solomon’s legendary lost gold mines.

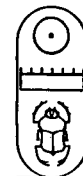
edge, that he was accused of invoking the supernatural and performing magic.

Already we have related that Solomon was liberal in religious matters—which attitude invited severe criticism from his orthodox subjects. Because of this he began to lose his hold upon the people. Nevertheless, Solomon built synagogues and houses in which the sacred Mosaic Law and Commandments were taught to scholars and the public, including children. In the private, so-called mystery classes in which the sages met, the symbols of the craftsmen, the operative signs, were given speculative and esoteric meanings corresponding to cosmic and natural laws.

Both legend and history relate that Solomon was also a prophet of note. He presaged that the temple and city were to be sacked by the Babylonians. In preparation for this, he had an underground receptacle constructed in which the Ark, a sacred Judaic reliquary, was placed. In this chamber were also placed, it is said, tomes or scrolls containing sacrosanct truths.

With the dissatisfaction of Solomon’s policies, mostly misunderstood by the masses, there was further defamation centered upon his Egyptian wife. An example of this is an allegory which relates: “When Solomon wedded Pharaoh’s daughter, the Angel Michael drove a rod into the bed of the sea; and the slime gathering around it formed an island on which, later, Rome (enemies of Jerusalem) was built.” In defense of Solomon, his friends say that he married the Egyptian princess to convert her.

There is an interesting tale of Solomon’s introduction to Queen Saba (Sheba). On one occasion he was making merry at a festival and he noticed that no mountain cock was present. This was a bird known as the Hoopoe. “The bird was summoned.” The bird supposedly said that it had been looking for a land not yet in Solomon’s domain. It had at last found one in the east. Its capital city was Kilor, and the ruler was Queen Sheba. After gaining this information Solomon demanded her presence. Queen Sheba sent in advance of her coming elaborate gifts to Solomon and finally made her appearance at his palace. The various accounts emphasize the great riddles which she asked of Solomon to



test his wisdom, and she was deeply impressed with the ease with which he solved them.

Solomon died at the age of fifty-three when his temple was not as yet completed. It is related: "An angel took his soul while [he was] leaning on a staff

praying." His books of secret magic, the gnosis of the mystery schools, were locked under his throne. He feared, we are told, that harm could have befallen humanity if the unprepared, the uninitiated, were to have come into possession of them. △

To youth is the future; to age is the fruit of experience.

—Validivar

Convention Notes

1. Members who pre-register for the 1978 Rosicrucian World Convention in San Jose will be receiving reservation cards for the San Jose Hyatt House. The Hyatt House is assuming responsibility for housing of all convention members, either in its own facilities, or, when those are full, in nearby accommodations. However, on special request we will send you a list of other hotels and motels in the San Jose area.
2. If you register in advance, your credentials and program will be available for you Sunday, July 9, from 7:00 a.m. onward. The pre-registration desk is located outside the back entrance to the main Administration Building in Rosicrucian Park.
3. There will be special buses serving members between major hotels, the Convention Center, and Rosicrucian Park, throughout the week.
4. All banquet reservations must be received by Tuesday, July 11, 1978.
5. Because of the large attendances, each member will be limited to one Convocation in the Supreme Temple. Your Supreme Temple Convocation will be reserved for you on a separate schedule. However, there will be other Convocations in the Convention Center.
6. Planetarium admissions are also reserved for you in advance so that each member may enjoy a Planetarium session.
7. The Convention's opening session is to be held Sunday evening, July 9, in San Jose's Center for Performing Arts. The program in the Spanish language begins at 6:30 p.m., and in English at 8:00 p.m.
8. The Convention closes with the Banquet and Rose Ball on Friday evening, July 14.

***The
Rosicrucian
Digest
March
1978***

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

The Divine Law of Compensation



AS SURELY as light dispels darkness and the planets move with exactness in their orbits, so does the immutable, divine Law of Compensation operate in the affairs of man as well as of nature.

“As ye sow, so shall ye reap” is only part of this law. It should also be said that as ye fail to sow, so shall ye fail to reap, and that which ye would sow if opportunity permitted shall be reaped in the same measure as was the strength of the desire.

The law is simple in its fundamentals. The conservation of all natural forces and of nature itself will demonstrate the material manifestations of the law.

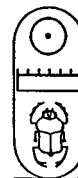
Had it been possible to have weighed every gram of earth and water on this planet 5000 years ago or 5,000,000 years ago, and to do so this year, one would find that there has been no change made in the amount of earth or water in the interim. Yet coal has been extracted from the crust of the globe by thousands of tons monthly and consumed and reduced to a less bulky and less weighty substance. Heavy, massive trees—entire forests—are cut down and reduced to fine, lightweight ashes each month. Oil and water have been drawn from this sphere and consumed without leaving a material residue. Why then has not the Earth—this old planet—become lighter in weight?

It is an interesting speculation, but ere one ponders long, one is confronted with the almost incomprehensible fact that the Law of Compensation, working through the laws of conservation, brings about an EQUALIZATION, a restoration, and an actual, material compensation. For every gram of matter apparently destroyed, nature provides a gram of apparently new matter. Thus equalization is ever active.

The same law operates in the immaterial world. The Law of the Conservation of Energy is a well-recognized law of physics. Energy, like matter, is never destroyed or lessened in its correct measure. Energy may be changed in its nature, in its physical form, in its manifestation to our objective faculties, but in reality its existence remains.

One of the most potent forms of energy most commonly considered as a force is electricity. In our homes certain mechanical meters measure the amount of electricity consumed in producing light or power. These meters proclaim that we have consumed, actually used and destroyed, so many units of the power, for which we are asked to pay—to make compensation.

In truth, the electricity utilized in producing electric lights is neither consumed nor destroyed. The meters register the number of units or amount of current power, or energy, which passes through



them. This current reaches the fixtures, enters the electric bulb, and there is transformed into another form of energy or force—light vibrations. These vibrations are just as powerful, just as forceful and energized in their way, as were the units of the electric current from which they were derived. And like the electric units these light vibrations—units of light—can also be measured and registered.

We may boil water until a liter is changed into steam which rises into the air, condenses into thin vapor, and disappears into nothingness—seemingly! But we have not destroyed the water, nor has it lost any of its power. One liter of water passing over a rock and falling upon the paddles of the mill wheel acts as a power, a force, to turn the wheel some measurable fraction. In boiling the water we destroy neither its material existence nor any power resident within it. That same liter of water when turned into steam in a proper container, with certain mechanical features, will exert its power and energy in any directed channel, and perhaps more forcibly and efficiently than in turning the mill wheel.

As the steam passes off into the air its seeming disappearance is due to the re-evaporation of the infinitesimal drops of water into the air. Later, under the right conditions, this moisture will condense again, forming rain, which then drops to earth and finds its way to the larger bodies of water. Thereby water returns to water and the Law of Compensation is satisfied.

In Affairs of Men

Man, who is both material and immaterial, natural and supernatural, matter and spirit, is subject to these same laws. It is given unto man to perform and fulfill a certain function in this world. Like substance and energy, man is subject to the Laws of Compensation and Conservation.

It was decreed by God that man should live. God gave to man the ability, the power, the energy, to utilize the products of nature to maintain life. He gave to man the first breath of life, but demands that the second breath shall be earned. In exchange for the life force which God placed in man, man shall give back to nature an equal amount of force, or

energy. And—so decrees the law—as man gives unto nature, as he compensates nature, so shall nature compensate man.

Man is created in material form with divine power and energy. He is created perfect. If his gradual development—either before or after birth—is imperfect or defective, it is because the Law of Compensation makes it so. Imperfect man—imperfect creation of any kind—in material form, is the result of imperfect production of man.

The ideal man is created to work and return—compensate—for all that God provides in nature. If man, for one hour, for one day or one month, fails to carry out his obligations, he is made to compensate through suffering. If man does not compensate WILLINGLY in one way, he is COMPELLED to compensate in another.

When man fails to return the good things to nature which he can give, when he fails to use his power, his abilities, to produce a compensation to nature, or to man, for what he has received, he will no longer receive from God, or from nature, or man.

Man shall be joyful and cheerful. He shall likewise make others happy for what joy and cheer he has received. If he fails to pay his obligations, joy and cheer will come no more to him. If in return he gives, produces, instills, sows sorrow, sadness, grief, misery, and anxiety, he shall in turn REAP sorrow, sadness, grief, misery, and so on.

Nature works and manifests through exact, infinite, ever-perfect laws, rules, and operation. If man wilfully violates any of these laws, nature rebukes him, repays him, compensates him, with the suffering from his acts. If man unmindfully violates any law of nature, nature in return teaches him the great lesson of compensation through a practical demonstration of her inviolate rights.

As to Wealth

If man is blessed at birth—or suddenly or slowly thereafter—with wealth, then nature expects that in the USE OF IT he shall compensate nature and produce in others, AND FOR OTHERS, that blessing which he has received. If man fails to make proper compensation, nature will

deny unto him complete and final joy from his wealth.

It is interesting, in this respect, to note the Rosicrucian teachings in regard to the illogical claims of fanatical socialism. I will diverge and touch on this important point, for while Rosicrucians are active workers for the principles of universal brotherhood, and believe in many of the present-day doctrines of cooperative activities, they do not tolerate the unreasonable demands of the aggressive Socialists who ask that "he who has shall divide!"

William H. Hile, in *The Ostrich for the Defense*, his great, symbolical, and captivating book, says:

"Learn to serve thyself and in doing so thou shalt serve others; learn to love and love shall be returned to thee; fellowship between men and man's oneness with God—such precepts and thoughts are to sum up the religion of Tomorrow."

In that one thought, "Learn to serve thyself and in doing so thou shalt serve others," is the whole key to the problem of the disposition of one's abundant material blessings.

Regardless of the cause of one's fortunate position in life—whether through planetary influences one is born wealthy or suddenly acquires wealth, or whether he obtains it through personal endeavor, by the "sweat of the brow," it is a fact that wealth—material possessions in abundance over one's actual necessities—is given to one for a definite purpose. It is a compensation from God and nature to mankind that those who deserve it may be compensated. He unto whom the abundant wealth is given is selected to be the medium of distribution—the distributor of nature's compensation.

But—mind the law—one cannot fulfill nature's demands by taking the abundance and giving it away promiscuously or always even selectively. Nature cannot be compensated by dollars and cents. These things are man-made mediums of joy, happiness, sustenance, and so forth. But nature demands that the requisites, not the medium, shall be returned as compensation. . . .

To serve others does not mean to give lavishly right and left, neither does it mean to judge, through discrimination, our fellow men. The good for others must be done through the road of self-

help, to assist the individual to self-reliance by easing and relieving the mind of the burden pressing upon it.

If a man so disposes of, or UTILIZES, his wealth that he serves himself well, he will serve others well.

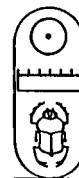
The miser, who disregards the great law and hoards his abundant blessings, clings to his wealth, and spends not, is denying to nature her just compensation. He is holding great riches—life, food, shelter, money—selfishly, refusing to make a return. Nature, however—through the Law of Conservation—is not cheated, but the miser is cheated. He shall pass on, without the true happiness and joy that might have been, while his wealth will remain—hidden, perhaps, for years—to compensate eventually those who deserve.

Another man may suddenly come upon this hoarded, hidden wealth. He may be a laborer whose toil unearths the fortune in the bowels of the earth where it was buried. Shall he feel free of the duty of compensation? Is he not to be the medium for giving unto others the compensation which the former possessor failed to give with this wealth? Or, is he truly an individual freed from all debt to God, nature, and man, and therefore entitled to a selfish possession of this money?

Or, if a relative of the miser acquires the accumulated, hoarded wealth by process of law or by testament, is he, too, free from all obligations to God, nature, and man?

One will not find the answer to these questions in the demand that man "divide his money with those who have not."

Would the miser be serving himself well were he to learn the law and its great lesson and, even at the last year of existence, start to spend his wealth lavishly, not in debauching or by violating the laws of nature and the principles of true compensation, but by building or buying a good home, furnishing it comfortably, providing for himself, and those with him, good food and clothes, buying a yacht, an automobile, and having well-paid employees to manage these, and also by buying flowers, attending musicales, founding charitable institutions, encouraging medical or scientific research, and so on, and so on? Yes, if the miser were to do those things,



he would be serving himself WELL "and in doing so would serve others," and thereby be complying with the Law of Compensation.

Think of how hundreds might be benefited by one man's wealth in this wise. Think of the joy, the happiness, the comfort, the hope that would be instilled and maintained in many hearts and souls by one man's attempt to serve himself well.

But—if the same amount of money were divided among many and given in lump sums it might soon be gone, foolishly used, and though some others would eventually receive good from it, those to whom the money was originally given would not receive all the joy and happiness and good possible. The giver might never know of what good was accomplished, and thereby he would fail to receive the happiness and joy he deserved.

The Immutable

The law says: for every hour of pain that you cause to another, for every moment of grief that you bring upon another, thou shalt suffer sometime—

now, in this life, or in thy next incarnation. For every good deed thou shalt be compensated in nature's own way with a like act. For every evil thought thou shalt have suffering accordingly. For every destructive thought thou shalt be reduced accordingly. For every constructive thought or act thou shalt be rejuvenated and uplifted. For every gift thou shalt make return in goodness. Nothing is lost, nothing forgotten, nothing completely consumed. All things shall be equalized, not at the great judgment day, not at some distant time, but at the setting of each sun, at the tick of each minute—NOW! God has ordained it so.

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

Is Fear

Holding You Back?

(continued from page 13)

now cooperating with natural law, not going against it as may have been the case in the past. Therefore, we must not let fear of past failures keep us from trying new projects.

We reach out to others with our thoughts. We want to be so free of fearful thoughts that our whole consciousness will register only loving and peaceful impressions, thus becoming a part of the force for good in the world.

Finally, when we have attuned with the divinely creative force of nature for a brief moment, the ecstasy of the expe-

rience will flood us with such love and humility that we forget to think of the dragon of fear. We want to be in the proper mood to experience again the joy which transcends all joy, the sense of oneness, the feeling of belonging, being at home and at ease with all that exists. As we can feel a part of nature on a walk among the trees, we can feel the oneness of divine nature in brief moments of higher consciousness.

By understanding natural law, we work toward obtaining the rare pearl of wisdom, the Philosopher's Stone of ever-shining enlightenment. As we become more aware, we know we must serve truth; that same truth will then become our shield. We cannot fulfill our purpose if we are filled with fear. That dragon, *fear*, must go!

In the eye of the storm is calm—the innermost part of our being is a point of calm. Let us find the total calm where fear cannot dwell but must melt away with other illusionary creatures of the human mind. △

In Loving Memory . . .

GLADYS LEWIS, wife of our beloved Emperor, and member of the Board of Directors of the Supreme Grand Lodge of AMORC, passed through transition on Monday evening, February 20, 1978.

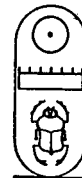
There was never a more beautiful person in the service of AMORC than this fantastically humble and dedicated woman. No person was ever so free from discouraging words as was our Soror Lewis. Her name was never mentioned in any but the kindest, most loving tones by all who ever knew her. For a person in high office, this record is rare indeed.

Her life on this plane was full and rewarding. She married early, and traveled, worked, and cared with the Emperor for well over fifty years. Her home was always open, and she graciously received members there, on any day, at any time of the year. Because of her extensive travels, she was known to most members throughout the world. As a member of AMORC's Supreme Board, she carried the wishes and requests of those members into many a board meeting where they could be aired and discussed for the welfare of the membership at large.

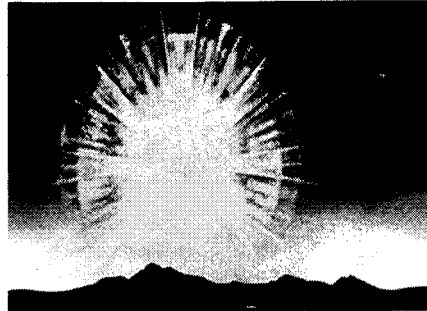
Soror Lewis was born in the rugged Klondike country, later moved with her family to San Francisco, and there met her husband when they were both nineteen years of age. From that time on, her life and achievements paralleled those of her husband, and of the Order, which was and still is their life. She is now at rest, free from the cares that her chosen path imposed upon her. Soon she will know again the beauty of rebirth into a new and glorified body.

As she would want, and as we are now wont to do, our thoughts are with her husband, the Emperor, who, with his loss and continued burdens of office, needs our love and support as never before.

May your future life be blessed with Peace Profound, dear Gladys.



Metaphysics and Mysticism



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TEMPLE OF THE SUN

This propylaeum, or outer portal, leads to the great Temple of the Sun in Jerash, a town of northern Jordan. It was built during the time of the ancient Ammonites who were defeated by Joab and David (*II Sam. 11-12*). The town was later conquered and rebuilt by Pharaoh Ptolemy II (285-246 B.C.).

(Photo by AMORC)

ANCIENT RELIGIOUS SHRINE (Overleaf)

This entrance to a synagogue in Israel reflects in its architecture the influence of various cultures which swept over the land. The ancient civilizations, as those of today, were eclectic, that is, borrowing elements from each other they thought to be superior. Basic principles of architecture, just like music, have known no national boundaries.

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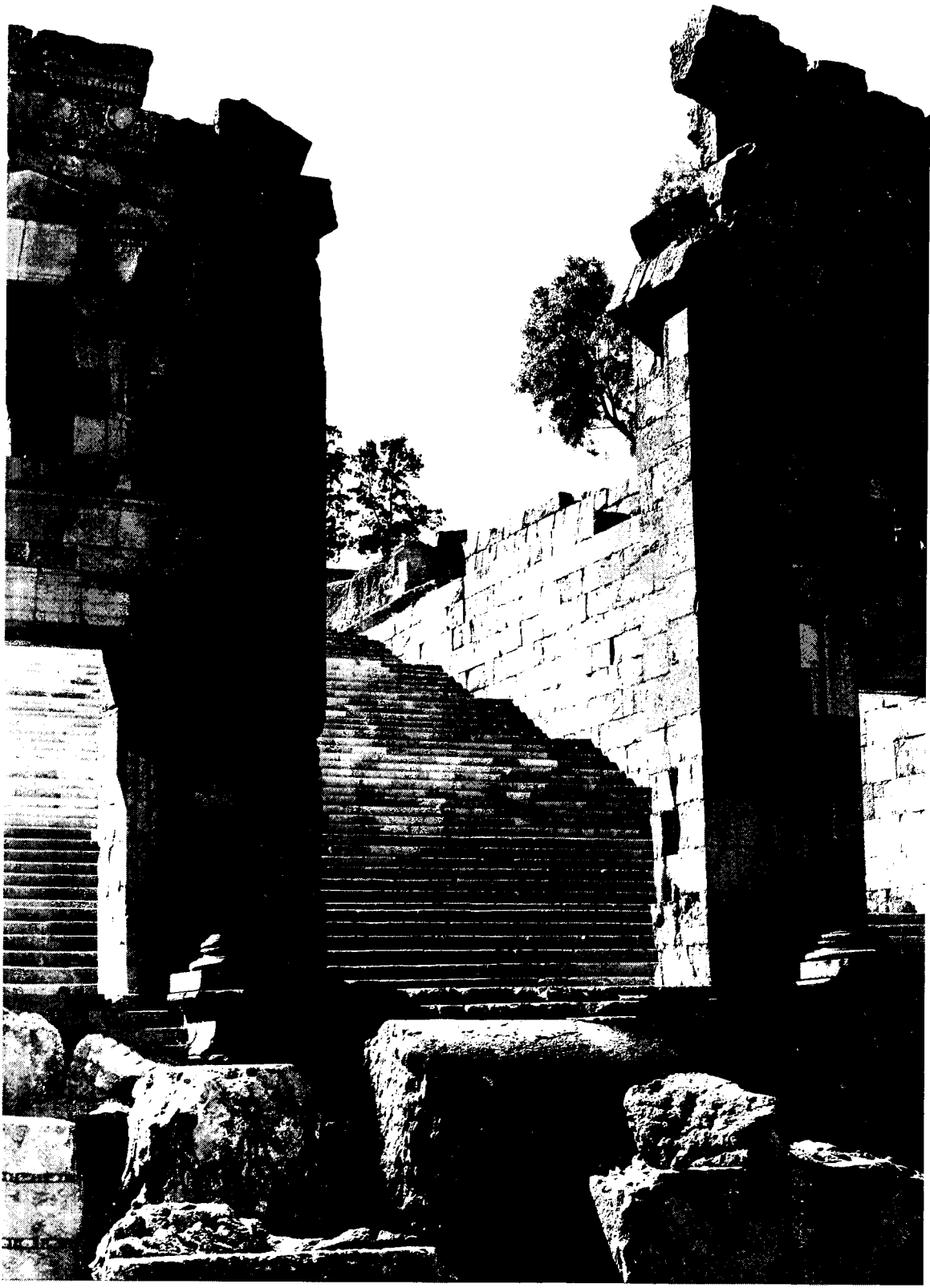
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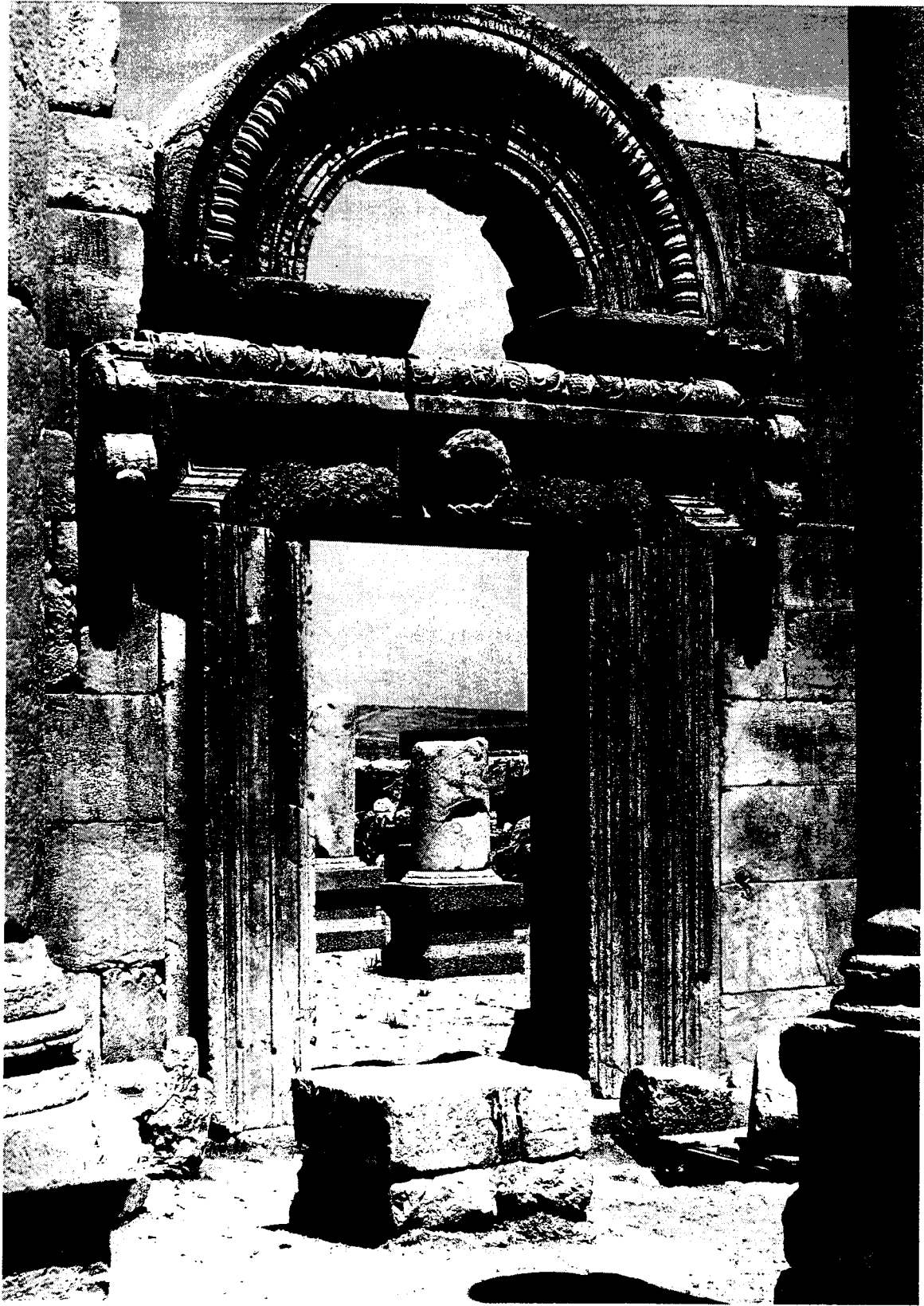
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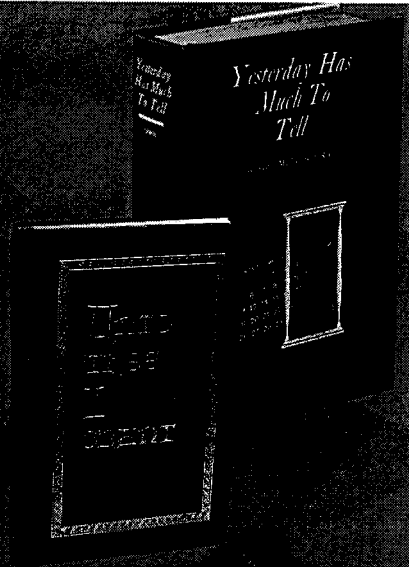
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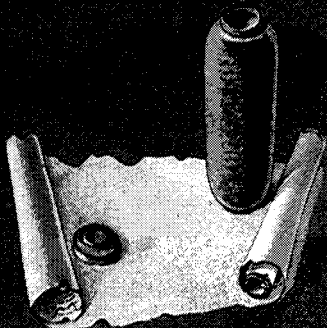
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BRAVE NEW ERA

ACCORDING to a report published by the American Chemical Society, persons living near roads and highways may face increased risk of developing cancer because they are exposed to elevated levels of cancer-causing agents produced by automobiles.

The authors of the report—Dr. Max Blumer of the Woods Hole Oceanographic Institution, and two Swiss scientists, Theodore Reich of the University of Zürich, and Walter Blumer of the Arzt für Allgemeine Medizin FMH—state that the implications for public health, for city and highway planning, and for efforts to control engine exhaust are considerable.

The investigation began with an earlier epidemiological study of a Swiss mountain town which showed a strong correlation between cancer incidence among the residents and the proximity of their homes to a well-traveled highway. During the period of the study (1958-1970), deaths from cancer were found to be nine times as frequent for residents near the highways; in fact, cancer mortality near the highway was found to be higher for all groups of residents, without correlation with age, sex, occupation, and smoking habits.

This suggested a link between cancer incidence and environmental carcinogens (cancer-producing agents) associated with the highway traffic.

To search for such a link, the group analyzed soil samples taken from along the highway both in and out of town, and from various locations away from the highway. They measured the content of polycyclic aromatic hydrocarbons (PAH), a class of compounds, many of which are carcinogens, known to be produced during combustion in car engines.

PAH levels were found to be significantly higher closer to the highway than in other sections of town or in the surrounding mountains.

Samples taken within 50 meters of the highway contained at least 100 milligrams of PAH per kilogram of soil (mg/kg). On the other hand, maximum PAH levels in more remote samples—even samples collected near industries—reached only 21 mg/kg.

The report concludes that the low values in areas close to industry but remote from the highway, and the high PAH values outside the town but near the highway suggest a correlation between automobile traffic and PAH content of soils. These results indirectly suggest also a correlation between automobile traffic and the observed cancer mortality in the area.

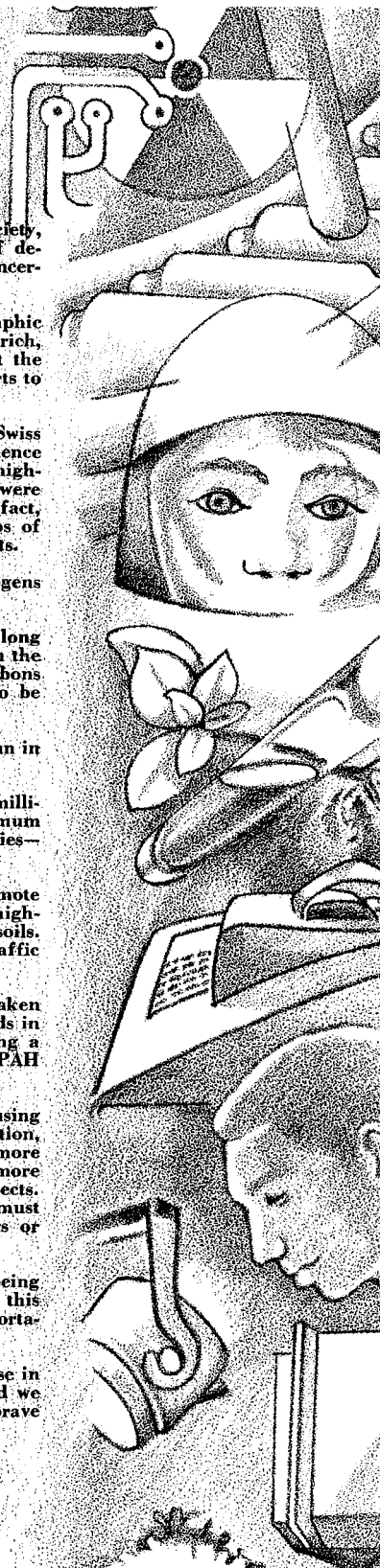
As another piece of evidence, the scientists also analyzed soot samples taken from an automobile exhaust pipe. The chemical pattern of PAH compounds in the soot closely matched the pattern in soils near the highway, providing a powerful argument that car exhaust is responsible for the observed PAH accumulation.

This research has other consequences as well. The new data, obtained using more sophisticated analytical techniques offering much improved resolution, demonstrate that auto exhaust and environmental PAH mixtures are far more complex than assumed earlier; therefore, earlier analyses now appear more limited in their power to correlate with, or to predict, public health effects. Numerous additional components of exhaust and of environmental samples must now be considered in their possible roles as carcinogens, tumor inducers or promoters, and mutagens.

It seems unlikely that the various smog control and antipollution devices being installed or planned for use in cars will do much to remedy the problem of this type of emission. In that respect, the future of personal and public transportation would seem to lie with the electric motor.

The new types of batteries and power sources originally developed for use in space offer a bright hope for the development of this type of vehicle, and we may well see the first prototypes very soon, during the course of this, our brave new era.—AEB

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





ODYSSEY

John Muir
Part II — Yosemite

WHEN JOHN MUIR first saw California's magnificent Yosemite Valley he was thirty years old (1868). Having decided to devote his life to the exploration and study of nature, he had taken off for the American West. Debarking from a sailing ship in San Francisco Bay, the young man hiked across mountains and valleys, into the Sierra Nevada, to the special valley known as Yosemite. He was immediately awed by Yosemite's bright beauty.

For the next few years Muir lived in Yosemite, studying this special place in every detail. And for the rest of his life, Muir considered Yosemite his spiritual home, returning there often. Through his writings, Muir championed Yosemite's preservation as a National Park, awakening political leaders and philosophers alike to the necessity of preserving wilderness in man's life.

Fascinated by the process of ongoing creation so visible in Yosemite, Muir eagerly studied its rock-faced walls, the waterfalls and streams, the action of ice-crystals in shaping the rocky landscape, the storms which blow snow and rain across Yosemite's landscape. In the physical shapes and forms found in this beautiful area—the shining rocks, dashing waterfalls, trees, animal life, snow-crystals, wildflowers in the open meadows—Muir sensed a message of light and beauty for mankind—something appealing to man's higher emotions and desires.

Muir's descriptions of the transcendent beauty of nature helped further the cause of wilderness preservation. In one of Muir's books, *The Yosemite*, he wrote: "But no temple made with hands can compare with Yosemite. Every rock in its walls seems to glow with life." To Muir this valley was a great natural temple, beckoning man to explore his higher self. Muir was fascinated with *light*. Further along in this same book Muir wrote: "One of the finest effects of sunlight falling on water I ever saw in Yosemite or elsewhere I found on the brow of this beautiful fall. [Illilouette Fall] . . . Nothing in clouds or flowers, on bird-wings or the lips of shells, could rival it in fineness. It was the most divinely beautiful mass of rejoicing yellow light I ever beheld—one of Nature's precious gifts that perchance may come to us but once in a lifetime." And from sunlight to moonlight, further along in this same writing, Muir penned: "Lunar rainbows or spray-bows also abound in the glorious affluence of dashing, rejoicing, hurraing, enthusiastic spring floods, their colors as distinct as those of the sun and regularly and obviously banded, though less vivid. Fine specimens may be found any night at the foot of the Upper Yosemite Fall, glowing gloriously amid the gloomy shadows and thundering waters, whenever there is pleny of moonlight and spray." In next month's *Odyssey* we will further examine John

