



U.C.
Dio

May

Exploring the
Powers of the Mind . . .

THE MYSTIC WAY

While digging through piles of old manuscripts in a musty closet, a carefully wrapped package, bound and sealed with an unfamiliar wax seal, took our eyes. On opening, there were six typed manuscripts within, now somewhat yellowing with age. On the cover of each was an illustration of a great and mighty mystic. The author's name on each of what proved to be a biographical sketch was that of the distinguished Rosicrucian Grand Master, Frater Raymond Andrea!



Saint-Martin

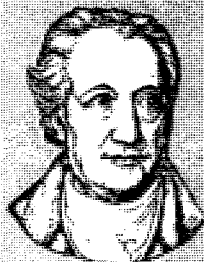


Bacon



Poe

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Goethe

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Rousseau

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Robin M. Thompson, Editor

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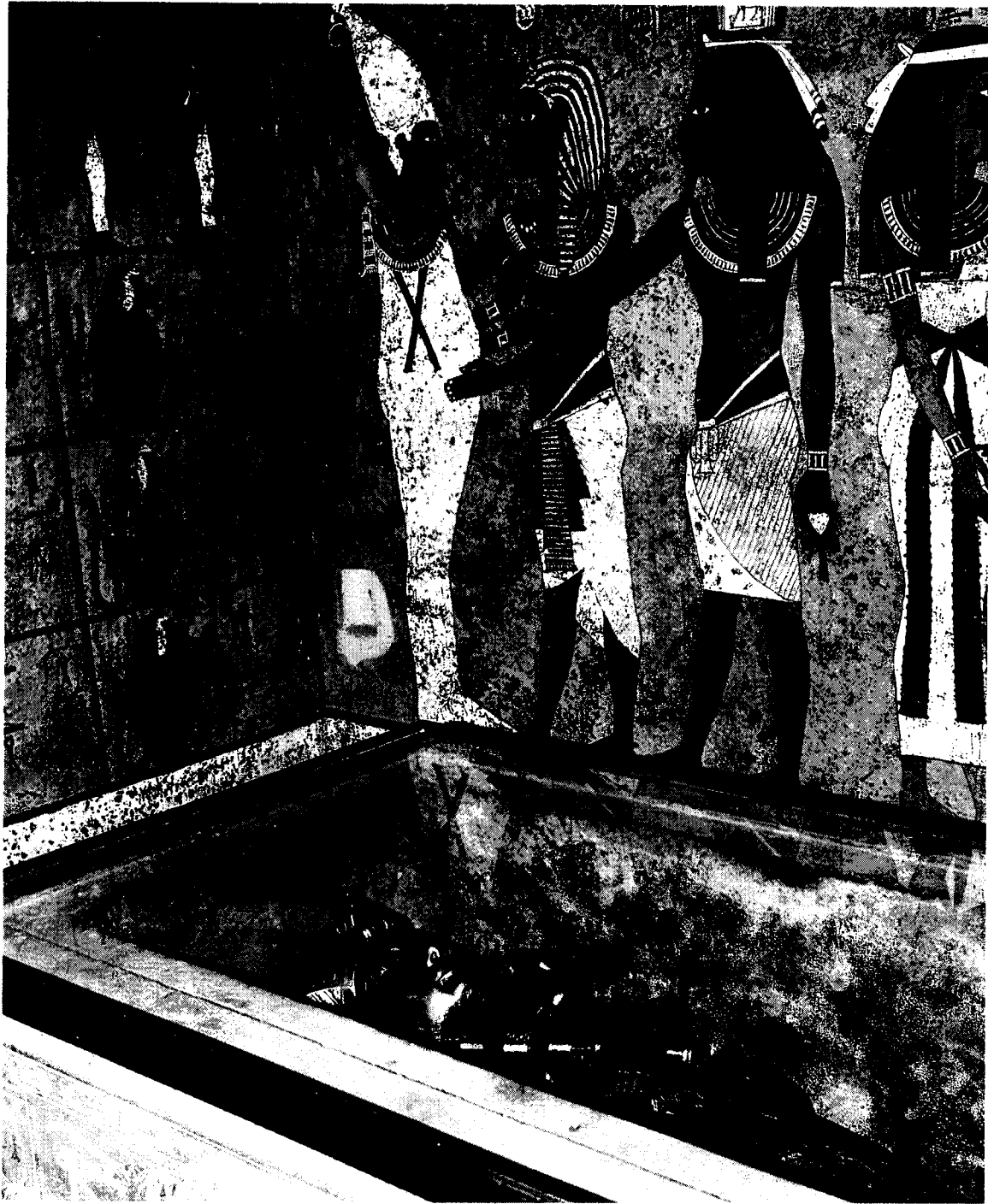


THE best preparation for
good work tomorrow is
to do good work today;
The best preparation for life in the
hereafter is to live now.

— Elbert Hubbard

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INSIDE TUTANKHAMEN'S TOMB

Shown here is the inner sarcophagus (coffin) of King Tutankhamen in his tomb in the Valley of the Kings, Egypt. The original murals on the walls are so vivid that observers are amazed that the colors have retained their brilliance over the centuries that have elapsed since the ancient artists painted them. The prominence of "King Tut" is not due to his accomplishments, as he was a minor Pharaoh. Rather, it is because of the excellent artifacts that were found in his tomb that he is given exceptional recognition today. Such, however, were the cultural achievements of his predecessor, Akhnaton, also of the 18th Dynasty.

(PHOTO BY ROSICRUCIAN EGYPTIAN MUSEUM)

MYSTICAL PANTHEISM

IT is really amazing what misconceptions are associated with the word *mysticism*. This is partly due to the loose terminology and connotations in which the popular press often frames the word. As a result, the average person who is not in the least familiar with the subject will think of mysticism in the sense of that which is weird, uncanny, occult, and mysterious. These erroneous ideas are principally caused by words somewhat similar in their form such as *mystify* which, as defined in the dictionary in its proper form, is quite contrary to *mysticism* in meaning. It is resemblance in spelling of the two words which causes a false meaning to be attributed to mysticism.

Mysticism is the doctrine and practice whereby the individual attempts a personal union in consciousness with his concept of God, or such other terms as the Absolute, Cosmic, the One, and Supreme Mind. The important element of mysticism is that it proclaims man does *not* require an intermediary through which he must act to have the awareness of a transcendental power.

A mystic does not necessarily have to have a religious affiliation, that is, be a member of a sect. The doctrine of mysticism postulates that man possesses an innate link with the Divine or the Cosmic Source from which all things emanate and upon which they are dependent. No one human has this attribute to a greater extent than any other; that one person may be more successful in expressing this phenomenon than another is attributable to the technique applied and not because

of any difference in his immanent power or faculties.

Many orthodox sects attack any organization or society advocating or teaching the doctrines of mysticism. Such attacks reveal an ignorance of mysticism in the statements used, or a prejudice against any society whose thoughts do not conform to the sect's own doctrines. The fact remains, and is obvious to any scholar or student of the subject, that most all of the great mystics—as, for example, Meister Eckhart, Jan van Ruysbroeck, Jacob Boehme, Abu-Hamid Muhammad al-Ghazzāli—were devout advocates of one of the great religions. Not all mystics were Christians; there were prominent Judaic and Islamic mystics as well as mystics of the Oriental sects. For instance, the *Sufis* are a renowned sect of Islamic mystics whose writings are most illuminating.

The Supreme Divine Cause

These renowned mystics and many other persons like them knew through personal experience that the enlightenment and ecstasy provided by mysticism are an *individual attainment*. It does not require the formality of a theological creed. However, if a mystic is also a member of a religious sect he will then be inclined to define the transcendental power with which he personally seeks union in the terminology and images of that particular sect. Thus, for example, the Islamic mystics conceive the Supreme Divine Cause as Allah; the Hindu,

Brahma; the Christian, Jesus. However, there are mystics who are nonsectarian; to these mystics the transcendental and primary cause may not be theistic. In other words, they will not consider the primary cause to be a divine personage. To these mystics a *metaphysical* and abstract term may represent the power they consider universal and which they believe infuses their being. To them such terms as Cosmic Mind, Universal Consciousness, and Supreme Being have a significant meaning. The latter term, Supreme Being, is not construed by such mystics to mean a single entity; rather, it refers to the *Whole*, the *Absolute*, the *One* of which all is an integral part.

Such mystics have often been contemptuously spoken of or denounced by illiberal clergy as atheists. This in effect implies that man can have no personal awareness or experience of reality through the medium of his own faculties and mental self, but it must be experienced through the specific channels determined and regulated by a religious and theological system. This attitude would deny the possibility of a so-called "Afflatus of the Soul" or spiritual attainment outside the bounds of a religious creed.

There have long been men and women termed *pagans* who have had no access to the established religious systems, yet have exhibited reverence for the magnitude and grandeur of nature. Such individuals have the same subconscious motivation as the religious creedist. They too are awed by the finite nature of man in comparison with that mysterious infinity of phenomena existing in, around, and beyond man. It is the desire of such so-called pagans to know and understand this phenomenon. Out of such feelings of intermingled awe and reverence there emerged magic and thence finally religion.

The more liberated mystics, who seek to know, to become aware of the great infinity through personal experience, are often also *pantheists*. To pantheists such

as Spinoza there is an indwelling divine or cosmic power, an intelligence or order, that permeates all manifestations of nature. Everything is conceived to be of this reality, this primary cause. The pantheist may say that all things are infused with God, Divine Mind, or some intelligence or power. Yet, like Spinoza, he will declare that the totality of all things is not God or the sum of Supreme Power. The real pantheist will declare instead that all manifestations of nature are impregnated with this infinite or divine quality, yet *no* total of such can ever equal it. The reason given is that this Cosmic Cause, or whatever you may term it, is not limited by any number. It is *infinite* and, therefore, no finite number can represent its entirety.

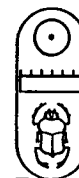
The *mystical pantheist* in no sense worships any particular object or phenomenon of nature. He seeks a *union* with that of which all nature consists, and of which he is *one* of its creations. Through his observation of nature he finds that mystical attunement which causes him to feel that he is embracing the infinite even if but momentarily, assigning whatever term he may choose to this transcendency.

Giordano Bruno, who was burned at the stake in Rome (1600) for his views, is an example of a pantheistic mystic. Bruno extolled the idea of the *unity* of all expressions of reality: "It is not reasonable to believe that any part of the world is without a soul life, sensation, and organic structures. From this infinite all, full of beauty and splendor, from the vast worlds which circle above us to the sparkling dust of the stars beyond, the conclusion is drawn that there are an infinity of creatures, a vast multitude which, in its degree, mirrors forth the splendid wisdom and excellence of the Divine Beauty."

Who can truly separate the finite from the infinite? Where does one begin and the other leave off? If this separateness is not evident, then is not *oneness* their nature? △

**The world is as good as man sees it and
goodness is only as man values it.**

—Validivar



The Language of Music

by Jean E. Snow, F. R. C.

IF A LANGUAGE can be defined as a means of communication, then surely music must come within this category. The serenity of Bach, the pathos and exhilaration of Mozart, or the spiritual profundity of Beethoven reveal depths of human experience beyond mere words, and can create a bond of sympathy between listeners and performers regardless of whether they actually speak the same language.

This was brought home vividly to me while listening recently to many young musicians in Malaysia, Singapore, and Hong Kong. Many of these young people spoke very little English or any other European language, but all were pursuing their study of music belonging to European culture with utmost enthusiasm—often achieving success in conveying the intentions of the composers.

Most children, the world over, are born with a basic sense of rhythm. The Rosicrucian Order, AMORC, teaches us the importance of duality in creation: ebb and flow, night and day, positive and negative, and, of course, “as above, so below.” The subconscious mind of a baby must become aware of this fundamental as one of the first experiences of earthly life when the to-and-fro rocking of a cradle harmonizes and soothes the tiny infant. A sense of pitch is another faculty inborn in the vast majority of human beings, although some never have the opportunity of testing this ability.

In England, from medieval times to the present day, boys have been trained in music to take part in the ancient church services. Most cathedrals have a school associated with them (the foundations of which go back to monastic days), where

the choristers are given an all-round academic education in which their musical studies are incorporated. Recent experiments have been made to compare the academic achievements of students who have a musical background with those who have not. Results show undeniably that musical training encourages the ability to concentrate, and a general “awareness” which produces far higher academic achievement in subjects other than music. Parents should therefore encourage their children to take part in music-making from an early age. Most children derive much pleasure from this, and also acquire self-confidence. In the rare cases where antipathy is shown, however, much psychological damage could be wrought by forcing the child to learn music, or to practice an instrument to the point of boredom. Any contact with an art cannot but be beneficial, and if there is little or no response to music, there are many other fields of self-expression which might be suggested.

Pitch and Rhythm

Pitch and rhythm might be described as the grammar of the language of music. The inspiration behind the music itself lies far deeper, and requires mature perception to understand. There is often instinctive response on the emotional level. Extremes of joy and sorrow may be experienced and affect deeply the psychic consciousness of the receptive listener. In this way, he can be transported far beyond his own mundane problems and milieu, and experience a form of psychic expansion through contact with the music. Often repeated, this can be in itself a form of education, and give him a deeper understanding of life.

The many emotional strands inherent in music, however, form but one stratum of its content. Of the many who experience and benefit from this, only a minority penetrate deeper to the inspiration of the greatest music—that which lies far beyond the emotional—to the spiritual, or, as a Rosicrucian might describe it, the cosmic source. The greatest composers were always in touch with this, and aimed to express it through the medium of their music.

For example, the fact that after writing the last note of any of his compositions J. S. Bach always inscribed the words,

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“Thank God,” does not indicate that he was simply a religious man as that phrase is usually understood. This could be taken not only as giving thanks, but as a conscious withdrawal from the cosmic plane, a return to Earth as Rosicrucians aim to do after a period of communion within the Celestial Sanctum. Bach composed some of the most spiritual music ever written, and frequently conveyed not only the feeling of awe, but also that of transcendent joy.



As white includes all colors, so silence includes all sounds. Progress along the mystical Path can never be achieved without “going into the silence,” or listening for the “still, small voice,” which, paradoxically, can only be heard once silence has been attained. Therefore, the most acute, sensitive *listening*—as opposed to mere hearing—should be the goal of all aspirants on the Path. The training of this faculty of listening cannot be rated too highly; therefore, neither can the true understanding of music.

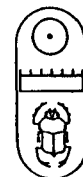
The frightening amount of noise perpetrated by the mechanisms of our modern civilization should not be tolerated and accepted as a normality. Ugly sounds blunt not only the actual hearing faculty, but also the perception. The medical profession has expressed its alarm at the health damage which can be caused young people who frequent discotheques where decibels of sound are enormously high. The unthinking habit of accepting background music, not only in the home, but in the place of work, or public places such as shops, stations, or airports should be guarded against. Often such background music tends to dull the power of clear thinking. Logic draws the inescapable conclusion that music—perhaps the most potent and subtle language

known to man—deserves absolute attention. I refer, of course, to music of high quality. Those who partly hear while giving much of their attention to something else are ignorantly, perhaps dangerously, relegating as much significance to music as to a pattern in the wallpaper. Cogent theories have traced the strong influence of music on character. Constant listening to military marches, for example, is believed to develop aggressive instincts, whereas music which has fluidity of rhythm and phrase construction may increase gentleness and receptivity, i.e., encourage sympathetic character traits. A balanced diet of the musical repertoire would seem advisable!

The saying, “man is what man eats,” could well be paraphrased “man is what man hears.” Would it not be appropriate for an individual to be as fastidious, perhaps *more* fastidious, in what he allows to enter his ears as in what he allows to enter his mouth? The temporary physical body will absorb and eliminate the latter, but the immortal psyche will absorb and utilize the former! △

ROSICRUCIAN CONCLAVE

ENGLAND, BIRMINGHAM—British National Conclave—August 26-27, The Albany Motel, Smallbrook, Queensway, Birmingham. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. For more information, please contact Mrs. Dorothy Armitage, Conclave Secretary, 15, May Tree Avenue, Vicars Cross, Chester, CM3 5MG. Tel: 46570.



The Forgotten World of French Misericords

by Betty Werther

FOR AT LEAST six centuries, hidden away in the nave of churches and cathedrals, they just sat there or, to be more exact, were sat upon. Then one day two American scholars fell in love with the forgotten French *misericords* and set out to reveal the story they tell—one of the most complete and vivid accounts of daily life during the Middle Ages.

The misericords, from *misericordia*, the Latin for mercy or pity, were narrow ledges fixed under the hinged wooden seats of choir stalls. They first appeared in the eleventh century as a compromise solution to allow sick or aged monks and priests to lean or squat instead of having

The subject matter dealt with on the misericords is one of the most varied in church art. The Krauses found over sixty trades represented. Shown below—a woodcarver from Rouen Cathedral, France.



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to stand like their more able brothers during the long divine services.

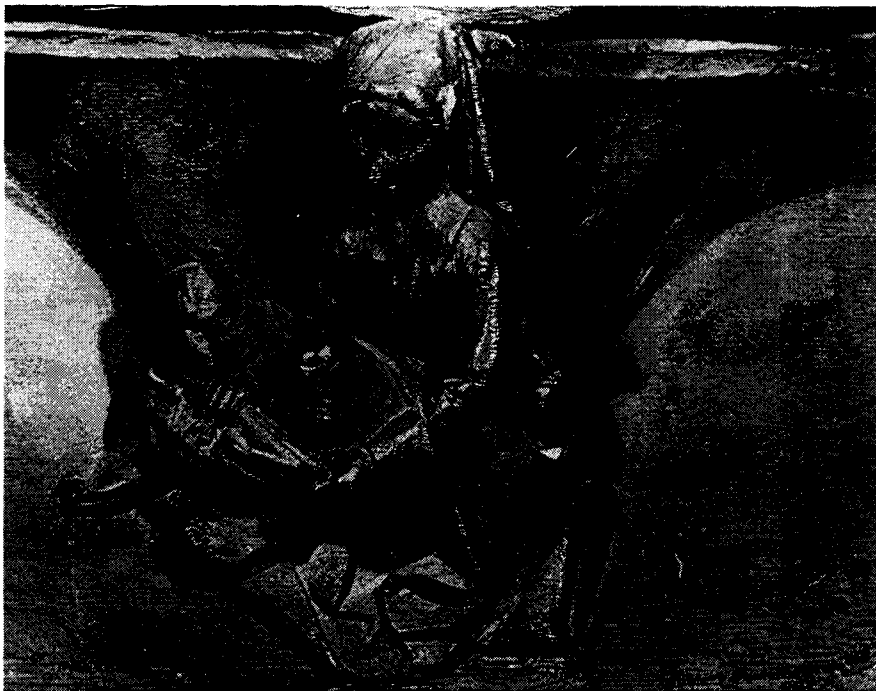
"They were an indulgence dissimulated by liberals from conservative churchmen who considered that such pampering ran counter to the rigours of ascetic life," said Henry Kraus who, with his wife Dorothy, recently published his findings after a study of 8000 misericords in churches all over France.

Underseat Art

To make the ledges stronger, they were reinforced underneath with a thickness

Churchmen closely controlled the subject matter—generally apostles, prophets, and saints—of the carvings which decorated the upper stalls, but through disinterest or disdain, left decoration of the misericords entirely to the craftsmen.

According to Henry Kraus, one explanation for this disinterest was the fact that the subject matter of the underseat carvings was overwhelmingly non-religious. "It would have been quite improper for a monk or priest to squat upon a likeness of the Virgin, of Christ or an Apostle. So what we have here is

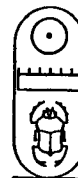


Other scenes of daily life include this woman dressing—from the church at Saint Cornin in Central France.

of wood, and although the whole surface measured only about 23 to 25 cms (9 to 10 inches) across, by 18 to 20 cms (7 to 8 inches) high—they began to tempt wood carvers and soon sprouted sculpture, "like a new genus of botanical wonders," say the Krauses.

the existence in the very heart of the church of a huge body of art which is not only secular, but sometimes verged on the irreverent, the scatological, even the pornographic."

Left to their own imagination, the craftsmen chose to describe what was closest to their own lives and those of ordinary, simple folk like themselves. While we know a good deal about the life of the aristocracy during this period, the lives of common people have re-



mained obscure, and the Krauses believe that the misericords will shed light on how humble men and women of the times thought and acted.

Certainly, the subject matter dealt with on the misericords is one of the most varied in church art. The Krauses found over sixty trades represented, including some like blood-letting and water-carrying. Another favorite theme was relationships between the sexes. A misericord in Rouen Cathedral even seems to presage women's lib by showing a man and a woman doing the dishes together. Others deal with recreation, music, dancing—in fact, almost every aspect of daily life.

Removed or Mutilated

Unfortunately this down-to-earth quality led later, prudish churchmen to order the removal of perhaps two-thirds of an estimated 30,000 misericords in France. Many other underseat carvings, like one of a couple about to share a bath in Paris' St. Gervais church, have been purposely mutilated almost beyond recognition.

When the Krauses began their research, Henry already had a reputation as a

medievalist through his many articles in the scholarly journal *Gazette des Beaux Arts*.

Louis Grodecki, professor of medieval art at the Sorbonne, called him the "sociologist" of Gothic art after the appearance of Henry's book *The Living Theatre of Medieval Art* (Indiana University Press, 1967) brought fresh interpretations to the social, economic, and political history of the period.

Starting late as a scholar and writer, Henry Kraus began his career as a trade unionist—he helped set up the United Auto Workers Union in the United States and to organize the historic General Motors sit-in in 1934. This may explain why as his departure point, he always takes the individual, the social and the down-to-earth.

It was Dorothy, however, who fell in love with the misericords. "I had nothing to do but wander around cold churches while Henry worked away behind his

Another favorite theme was relationships between the sexes. This misericord, from Rouen Cathedral, shows a man and woman washing dishes together.



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flashlight and binoculars. So I started turning up seats.”

The Krauses discovered that while studies existed on English and Belgian misericords, no book had ever been written on the French underseat carvings. In fact, a thorough search through the Ministry of Culture’s famous inventory of French art works, turned up only a handful of misericords. However, the inventory did mention old stalls and the Krauses decided to send a questionnaire, with self-addressed stamped envelopes, to 450 churches throughout France. They were thrilled and surprised to receive a 75% response which brought evidence of the existence of 8000 carvings. The Krauses were particularly touched when

an old priest made the trip from his provincial parish “just to see these Americans who are doing this important job for us.”

With this information in hand, Henry and Dorothy spent two years traveling some 10,000 kilometers (over 6000 miles) around France to study the misericords and photograph 1000 of the best for publication in their recent book *The Hidden World of Misericords* (Brazilier in New York, Michael Joseph in London).

—UNESCO FEATURES

Photos: Dorothy and Henry Kraus

Cover This month’s cover communicates AMORC’s exploration of consciousness and powers of the mind. Laboratories located at Rosicrucian Park operate in conjunction with the Rosicrucian International Research Council to help provide the latest findings in the psychic, parapsychological, and scientific areas. Research emphasis is placed on developing empirical methods to demonstrate natural laws and psychic abilities of the mind. See this month’s **Mindquest** for an overview of Rosicrucian Research.

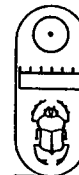
(Photo by AMORC)

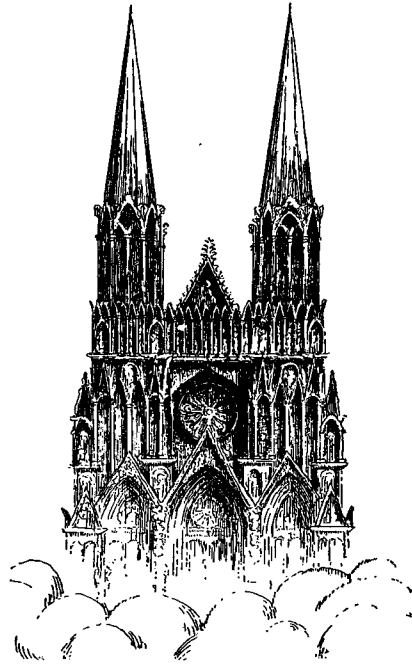


The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order 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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The Celestial Sanctum

THE DIGNITY OF MAN

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

MODERN SOCIETY TODAY emphasizes the need to develop a strong, pleasing, and magnetic personality. So true is this that many people spend considerable time and effort in the process of personality development, for they realize that fundamentally the greatest success in life and their own personal happiness will come as a result of such development.

The ideal personality, from a Rosicrucian point of view, is one which demonstrates the qualities of tolerance, humility, cheerfulness, justice, compassion, and love, blended in a trained and disciplined mind, and possessed of a powerful will. The mystical student is ever sympathetic, ever courteous, gentle, and refined. It is the goal to which all students of mysticism aspire.

The creating of personality is a continuous and eternal process from birth to

transition. The soul personality is immortal. As we build and create the soul personality today and tomorrow, it will act and express itself in the future. It is the real part of each one of us which will survive our earthly existence. We are today what we have made ourselves in the past through our various cycles of experience.

Modern psychology stresses that we must be positive and forceful. There is, however, a dual aspect to life, and we can learn a great deal, therefore, from the problems and difficulties we experience. In this way we come to understand ourselves and other people more deeply. And it is only when we really understand ourselves and other people that we shall find the true value of our existence.

In our endeavors to create the ideal personality, we try to visualize what, to us, constitutes the ideal personality. This is not an easy process, but experience, study, and meditation will teach us the true values of life. We will come to realize that it is by passing through many differing kinds of experiences that we will achieve the results we desire.

In a sense, it is a dual process. On the one hand we seek to discover and remove those traits within our character which we realize as undesirable; while, on the other hand, we strive to develop and evolve those qualities which we know to be of the highest good. In other words, we seek to learn what constitutes the harmony of every physical, mental, and spiritual condition we experience. We should endeavor to become receptive to the impressions of our inner self and ponder and meditate upon our experiences in life. We should demand less from other people and more from ourselves. Through meditation and contemplation we will draw from within our own beings those finer qualities which are so much admired by everyone. There is something immensely satisfying to each of us when we meet with those whose lives reflect those divine qualities of character which we desire for ourselves.

Let it be said, however, that mystical development is not the result of living a quiet, uneventful, and self-centered life. "Life is a ceaseless conflict of opposites," said Heraclitus. We must live life to the fullest, meeting circumstances head on,

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neither avoiding decisions nor running from difficulties. We must face life and its varied experiences with self-reliance and self-discipline. Perhaps the surest sign of real inner development will be revealed in our ability to remain calm and composed during those difficult periods of strife and hardship. It is necessary to look at life with deeper insight and composure. Only then can we really understand life's meaning.

Rosicrucians know that personality is expressed through character, and character is always in the making, always becoming. Each experience in life will affect our character for good or ill. Therefore, each thought and act which we commit, when not in accord with our ideal of conduct—which we hold to be the highest and best we know—will prompt our conscience and we will at once realize that we have fallen short of our best. But every thought and act that is in accord with our ideal will bring us one step nearer to the attainment of the ideal which we seek.

The soul personality of man, expressing itself through character, possesses the tendency to strive for self-improvement—to be kind, loving, and good. That is why when we do those things which we know to be the best we can achieve, we experience a real satisfaction from our efforts. We should ask ourselves, "What are those experiences which bring a greater harmony and a raising of consciousness?" We know of books, music, and beautiful things which stimulate and inspire us. We should always try to attract these things to ourselves. We know of people who make us think. Why? Because they reveal those qualities of character which we so greatly admire. The important thing is that all of these should strengthen our own resolve to bring about further improvements in our own character.

We realize that only through purity of thought and nobility of purpose can we hope to attain to greater and higher consciousness. As we think, so we become. We will never reach beyond our present level of consciousness and awareness until we remove from our thinking all the impure things of life. We are so easily influenced by other people, but we must not let others run our lives. Rather, we should decide for ourselves. We so often

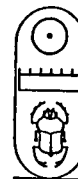
hinder our progress through trying to follow the opinions of others, when inwardly we know what our life and conduct should be. Do not lower your standard or values so as to fit in with the crowd. Dare to be different! But above all, dare to be yourself.

Everybody admires the man or woman who has those nobler qualities, even though they often try to pull such persons down to their own level of common acceptance. Elbert Hubbard said, "We are weaving character every day and every moment, and the way to achieve the best character is to be pure, kind and sincere." Think right and act right, for it is what we think and do that makes us what we are.

There is no task more noble or more complimentary to men and women than that of forming an ideal character; this we can more readily attain if we try to constantly hold in mind the ideal of perfection in everything we do. With each thought and act we should ask ourselves: "Am I trying my best?" We know there is a better side, a nobler side, a more beautiful side, to all we can think and do. And it is really just as easy to do the right thing as it is to do that which we later regret. We can do so much better than we realize, and the results we will achieve will bring us happiness and joy. This is our great work, and we should encourage each other in this task. Let us ever try to live and express the qualities of love, tolerance, and humility, and steadfastly resolve to reach the ideal of perfect living, when love and harmony will exemplify the essential dignities of man.

The Celestial Sanctum

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



Geber— the Prince of Adepts

by Gladys Lewis, F. R. C.



AGAINST a splendid and magnificent backdrop of the Thousand and one Nights and the court of Harun al Raschid, moves the figure of an Arabian alchemist — Geber. Geber—the very sound of his name was to become as magic to students for centuries to come. Up to modern times, fantastic tales have clouded the true identity and background of Geber, but time has sifted the true from the false, and it has been established recently through much research that Geber actually lived and practiced through the greater part of the eighth century, and that he rode in on the crest of the wave of culture that Harun al Raschid encouraged. At this period, perhaps the last half of the eighth century, wise men, students, philosophers, poets, and musicians all were welcome at the seat of the caliphate at Baghdad.

Geber, known as Jabir in the Arabian, was the son of the druggist Hayyan, and though Hayyan did not live long enough to guide his brilliant young son, he left the boy in very capable hands. The young Geber was educated in the finest style of the period; that is, he studied all branches

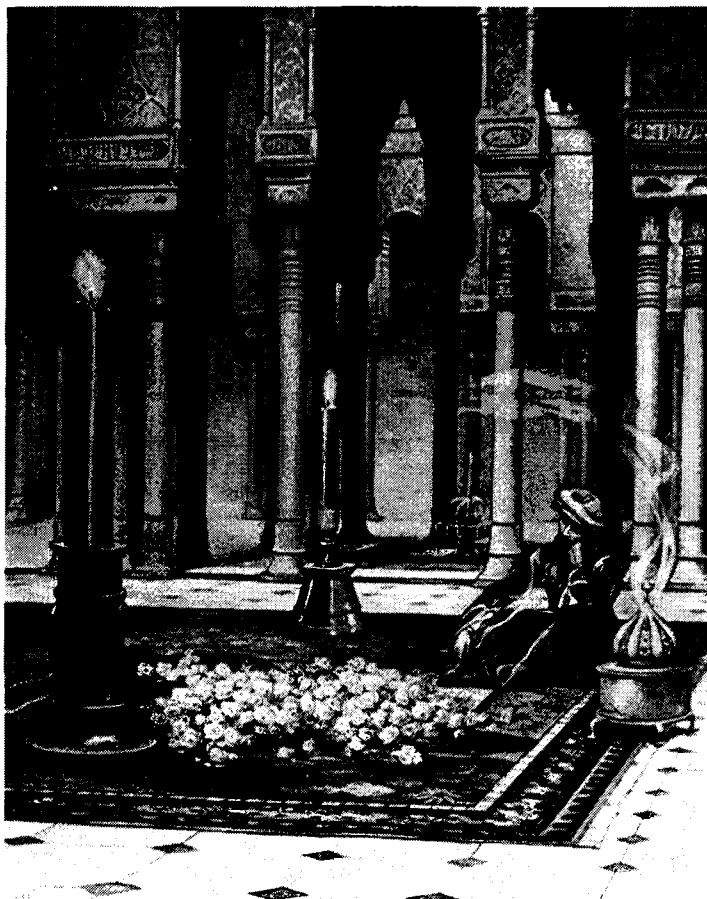
of learning. Alchemy, he learned from Ja far al-Sadiq, a great religious leader of the Shi-ites. With Ja far he studied mysticism and other occult subjects relating to alchemy so that when he came to the court at Baghdad he was a master of the art he was to follow during his entire lifetime.

Under the patronage of the Caliph's powerful ministers, the Barmicides, Geber was given the *carte blanche* for his experiments. Laboratories, equipment, helpers, and anything else he needed was his for the asking; Geber made the most of this opulent period in his life. It is well that he did because the Barmicides and others fell into disfavor with Harun in later years and only a few escaped with their lives, among them, Geber. He found protection in the town of Kufa from whence his father came, and he lived there in seclusion, continuing his alchemical experiments until his death.

Geber was worshiped by his successors. They called him "the greatest chemist of Islam," "the Prince of Adepts." "He is the oracle of mediaeval chemists," says Hoefer. "Geber for the history of chemistry is what Hippocrates is for the history of medicine." But to the student of alchemy he is more than that: he is a symbol of the passage of Hermetic knowledge to the Western World.

The path of this knowledge took a long and circuitous route by way of the great cities of Baghdad, Damascus, Toledo, Cordova, and finally northern Europe, but the true beginning took place with Geber at Baghdad. There was a lively exchange of knowledge and ideas, as well as material gifts between the East and the

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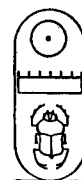
ROSECRUCIAN DIGEST COVER-1933

West at that time because of the great conquests of Charlemagne, and finally his wily and diplomatic dealings with the Islamic leaders. Hermetic knowledge and the art of alchemy had started its journey to the West.

Now why was Geber called "the Prince of Adepts" and the "first chemist of Islam"? He became the first chemist of Islam because in his pursuit of the art of alchemy he insisted upon experiment and more experiment. In his works he gave detailed instructions on how to build equipment and the amount of chemicals to be used; also the method was clearly set forth, together with the results to be expected. Geber, in his writings, reveals himself to be a man of an open mind and a generous heart. "This is a figure of the Athanor," writes Geber in his

instructions on how to build an Athanor, "Yet if anyone can more ingeniously invent the like, let not our invention retard him from so doing." This is a true mark of a master, to encourage his pupils to excel the teacher.

The student finds many controversial remarks concerning the authenticity of Geber's writings. His opinion is swayed from one side to another until clear thought often is hopeless when it comes to fine points of distinction. However, an encouraging ray of light comes from E. J. Holmyard of the new Science School, Clifton College, Bristol, England. We quote directly his simple and telling words: "The authenticity of the books under consideration (the writer is referring mainly to the books comprising The Sum of Perfection) is therefore still



uncertain. It is possible that they are genuine translations from Arabic books of Jabir; or that they are genuine translations from Arabic books of other chemists; or that they are summaries made in Mediaeval Europe of Jabir's Arabic books; or that they are Mediaeval European forgeries made by an unknown author and merely fathered upon Jabir in order to ensure favourable reception. Whatever the future may disclose concerning them, we may safely say that they are not unworthy of Jabir and that he is worthy of them; and that we know of no other chemist, Muslim or Christian, who could for one moment be imagined to have written them."

The Four Qualities

First it will be necessary to review what is generally known as Aristotle's theory of the four elements or simple bodies. The idea goes back to antiquity—to India and Egypt—but it is evident that Aristotle gave more life and meaning to the theory. Simply, the Aristotelian theory is this: There exists four qualities, and they are hot and moist with their opposites cold and dry. These four qualities combine in a very logical manner to form earth, air, fire, and water.

The various forms of all matter were composed of certain proportions of these four elements, and one form could be changed into another by altering the proportions of the elements. Furthermore, Aristotle extended his theory and stated that fire and earth combined to make an earthy smoke which condensed and gave form to refractory stones and minerals; and air and water combined to make a watery vapor which condensed and gave form to fusible metals.

At this point, Geber comes forth with his addition to the theories of Aristotle. Through his practical experience, he knew that Aristotle's theory was a little too indefinite to be of use to the chemist or alchemist, so he made additions and alterations, and this modified theory was accepted up to the time of modern chemistry, that is, the eighteenth century. The theory is this: The watery vapor (a combination of air and water) was converted into mercury, and the smoky vapor (a combination of fire and earth) was converted into sulphur. These two elements, sulphur and mercury, then combined in

varying proportions to form the metals and minerals.

Geber said that if the mercury and sulphur were of absolute purity and if they combined in perfect proportion the result would be the perfect metal—gold. If the mercury and sulphur were not pure and the proportions varying from the perfect, the combination would result in silver, lead, or any other metal. Logically thinking, Geber states that if the impurities and defects were removed from these other metals, gold would result because, basically, all metals are composed alike. However, through his experiments Geber discovered that the ordinary mercury and sulphur as we know them were not the same as the basic or alchemical mercury and sulphur present in all metals and minerals; but that these two minerals resembled the basic elements more closely than any other minerals.

With Geber's theory clearly fixed in our minds, we must examine his wonderful instruction on chemical processes and equipment, and lastly and most important we shall examine Geber, the alchemist and the keeper of the secrets of Hermes.

Geber places great importance upon the cleansing and preparation of metals and minerals, and gives explicit instruction for these processes. This must be completely understood and accomplished perfectly before any further work is done. Then, before going on with the description of the various metallic bodies and their properties, he lists in great detail the impediments that hinder the artist and the reasons why he meets with failure instead of the longed-for success. "The impediments incident to this work are generally two, viz: Natural Impotency and defect of necessary expence, or occupations and labours." Natural impotency embraces both the physical and spiritual qualities of man. Physical defects hinder very seriously, and also included are defects in our character, our mental make-up, educational training, and general personality.

To quote: "There are also, besides these, others who have a soul moveable, from opinion to opinions, and from will to wills; as those, who suddenly believe a thing, and will the same, without any ground at all of reason; but a little after that, another thing: and do likewise believe another, and will another. And

these are so changeable that they can scarcely accomplish the least of that they intend; but rather leave it defective.”

The second impediment embraces “a defect of necessary expence, or occupation and labours.” Many brilliant and ingenious men have failed because of poverty or the material cares of this world. These are the unfortunate creatures “from whom this our precious science withdraws herself” to quote the beautiful lines from the “Sum of Perfection.” Geber’s discourse and warnings concerning impediments refer to transcendental alchemy. In other words, the artist in some measure must try to reflect the perfection he hopes to find.

The artist now is ready to go on with his study and experiments concerning metals. He is taught calcination, sublimation, descension, distillation, etc., and the reasons for so doing are given. He is taught how to make his own furnaces and the instructions and illustrations are so complete and clear that anyone of average intelligence could follow them with success. The following instructions have been copied from Geber’s Book of Furnaces, “Of the Calcinary Furnace.”

“Let the calcinary furnace be made square, in length four foot, and three foot in breadth, and let the thickness of the walls be half a foot; after this manner: Luna, Venus, Mars, or other things to be calcined, must be put into dishes or pans of most strong clay, such as of which crucibles are made, that they may persist in the asperity of fire, even to the total combustion of the thing to be calcined. Calcination is the treasure of a thing; be not you weary of calcination; but study what we have said in our volumes. For

imperfect bodies are cleansed by calcination, and by reduction of the calcinate into a solid body, or mass. Then is our medicine projected upon them, and cause given to you of joy.”

The Alchemist— A Channel for Nature

We now advance to the truly alchemical aspects. As always, the treasure is hidden and the seeker is not always successful, but in reading and meditating upon the following lines from the Sum of Perfection, one of the profound secrets of the Art is revealed to us. “Likewise also, we alter not metals, but *Nature*; for whom according to Art, we prepare that matter; for she by herself acts—*not we*; yet we are her administrators.” Geber knew and understood that the alchemist was merely the channel for Nature and her divine laws.

On the preparation of the solar medicine of the third order, which seems to be almost the same as the philosopher’s stone or the great Elixir, Geber writes: “. . . and in this order is completed the most precious arcanum, which is above every secret of the sciences of this world, and is a treasure inestimable. . . . Now let the High GOD of Nature, blessed and glorious be praised, who hath revealed to us the series of all medicines. . . .”

And thus is transformed before us the first chemist of Islam into the Adept—the Prince of Adepts and the master of the inner secrets of Nature. With loving care he prepared the way for Nature, and she in gratitude smiled upon her servant and embraced him with her shining wisdom. △

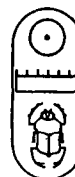
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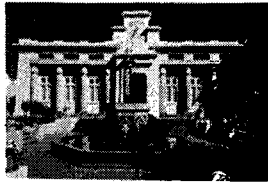
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The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

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





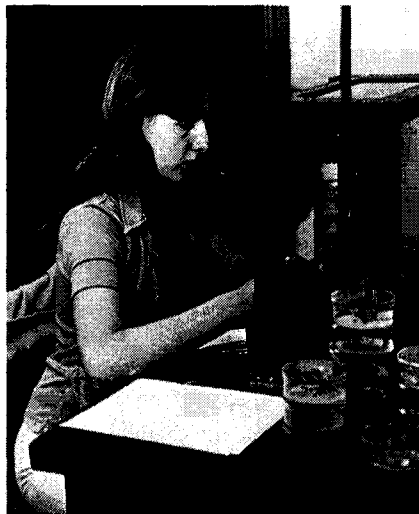
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REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

ROSICRUCIAN RESEARCH

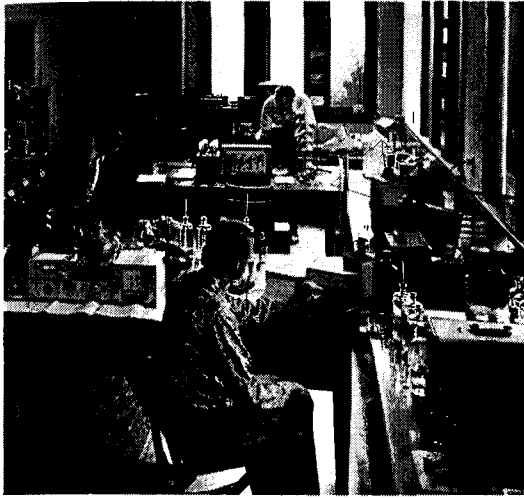
Exploring the Powers of the Mind

Rosicrucians recognize the necessity of being well grounded in both the material and spiritual realms. The universe is a continuous spectrum of interacting vibration. Changes in one part of the spectrum create effects throughout the whole. Natural laws underlying the psychic function of mind and soul also apply to the physical world and are demonstrable by science.



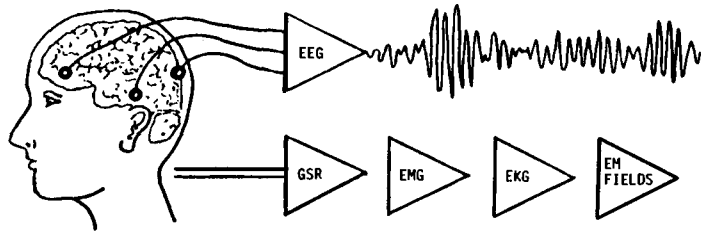
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The purpose of the Rosicrucian Research Laboratories is to investigate and scientifically demonstrate the practical laws and principles of the age-old Rosicrucian teachings, and to deepen our understanding of the interaction of body, mind, soul. Research emphasis is placed on finding empirical methods to demonstrate natural laws and the psychic abilities of mind.



Recent Areas of Investigation . . .

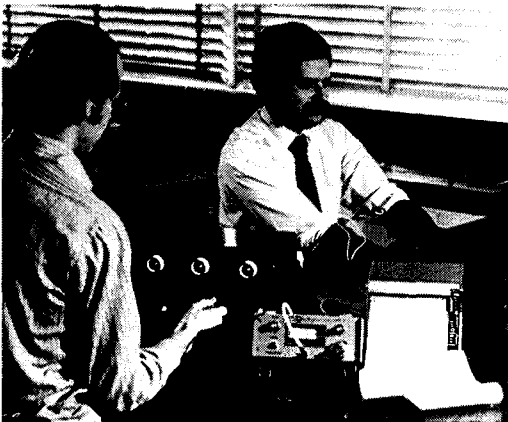
- Visualization
- Meditation
- Precognition
- Mental Telepathy
- Kirlian Photography
- Pyramid Phenomena
- Psychokinesis
- Neurobiology
- Creativity
- Clairvoyance
- Mental Alchemy
- Regression



. . . and Their Physiological Correlates

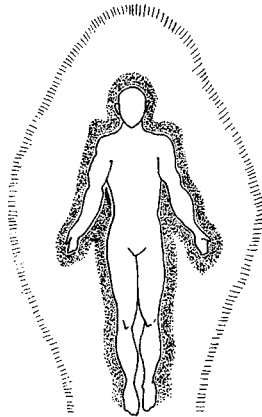
- Metaphysical Healing
- Intuitive Insight
- Vowel Sounds and Mantras
- Dermo-Optic Perception
- Consciousness
- Mystical Art of Breathing
- Thought
- Cycles of Life
- The Human Aura
- Biofeedback

dermo-Optic Perception



Metaphysical Healing

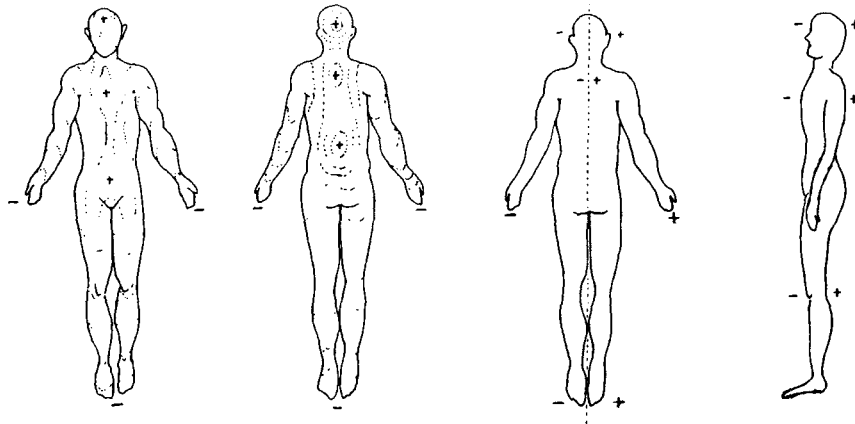




The Human Aura

All objects and living things are surrounded by energy fields. The following contribute to the properties of the human aura:

- Electric Fields
- Magnetic Fields
- Infrared Radiation
- Sound and Infrasound
- Ultraviolet Radiation
- Chemical Aura
- Psychic Aura



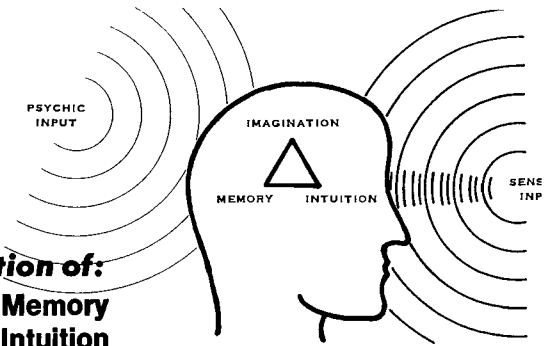
Our thoughts, emotions, health, and growth all affect, and are affected by, the energy flow in the body. The study of human energy forms one of the vital areas of Rosicrucian research.

Thought

Techniques & Measurable Effects—

the human consciousness is a constellation of:

- Sensory Information
- Feelings and Emotions
- Inductive and Deductive Reasoning
- Memory
- Intuition
- Imagination



Thinking involves the use of all these faculties. Rosicrucian techniques develop all of these faculties in their proper sequence and time, so that each contributes its part to the whole of understanding. Rosicrucian models of the mind are providing researchers with new strategies for studying the movement of thought through consciousness.



CONCENTRATION: Rosicrucian concentration exercises increase awareness and discovery in the objective and subjective world. Concentration means "bringing to a center." Rosicrucian mental concentration is a technique of gathering all of one's attention and directing it towards observing and defining one condition, object, or principle.

CONTEMPLATION: Judgment and reason are used by our center of being to discriminate and evaluate our sensory inputs and imaginative constructions. By discovering mechanisms of action and their practical application, we learn to master life and balance the inner and outer worlds.

MEDITATION: In meditation, confusion and disjointed thoughts melt away to be replaced by a unifying, healthful, and loving experience of the inner self. Imaginative impressions received in meditation give meaning to the fruits of concentration and contemplation. They explain the past, give insight into the present, and indicate future possibilities. They offer courses of action, guide us in decision making, and lead us to new insights to be validated by observation and concentration.

Research into the physiological and behavioral effects of thinking has led to new insights and understanding of the age-old techniques for attaining Cosmic Illumination and the following kinds of mystical experience:

- Unity
- Transcendence
- Directed awareness
- Unexpected and surprising insights
- The sense of sacred relationship and purpose
- Initiatory experience—undescrivable in words—and therefore a participation in a timeless, arcane knowledge.
- Transformation of outlook, attitude, personality, behavior, and expression of mind and body energies.



International Research

The Rosicrucian International Research Council is composed of distinguished professionals in the various sciences. They contribute their time and research efforts to the Order so that its teachings may continue to advance mankind's knowledge.



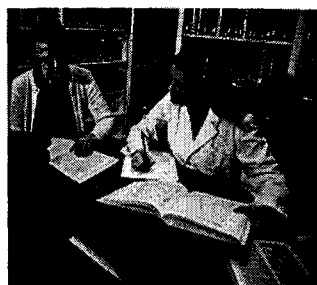
Laboratories located at Rosicrucian Park operate in conjunction with the International Research Council to help provide the latest findings in the psychic, parapsychological, and scientific areas. Reports of Rosicrucian research appear monthly in the *Rosicrucian Digest* and other special publications which are circulated throughout the world.



In addition to maintaining an active research program, the Research Department produces:

1. Mindquest Reports
2. New information for potential use in monographs, pronunziamentos, and the Rosicrucian Forum
3. Informative books and booklets on scientific subjects of Rosicrucian interest
4. Home laboratory kits
5. Lodge and Chapter experiments, demonstrations, and slide programs
6. Public demonstrations and lectures
7. Research reports for publication in international journals and magazines.

Other activities include laboratory tours, correspondence, and bibliographic research.



Research



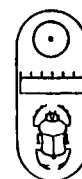
Discussing Experimental Data



Typing Mindquest

Assembling A Mindquest Article

Editorial



Last Call

1978 World Convention— July 9-14

The 1978 Rosicrucian World Convention is just around the corner. Available rooms and banquet seats are filling fast. Don't take chances on last-minute arrangements! Fill in your reservation form and send it with your remittance to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, CA 95191, U. S. A. If you do not have the form, here is a summary of facts that will suffice.

Registration for a single member is \$25.00

Registration for companion members is \$40.00

Banquet tickets (members or nonmembers) are \$11.00 each

For rooms you may write directly to . . .

San Jose Hyatt House Hotel

1740 North First St.

San Jose, CA 95112, U. S. A.

. . . or ask the Convention Secretary for a list of alternative quarters.



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June 18 - July 8, 1978

Would you like to adventure through the world of metaphysics and mysticism free from all restrictions on thought and mind? Such freedom can be found in the atmosphere of Rose-Croix University classes. Choose from 24 weekly courses. A lifetime of fruitful study and personal advancement is offered in this annual event. Exploration of the Bay Area is also planned for students from distant cities through well-organized bus trips on Sunday, June 25, and July 2.

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

***The
Rosicrucian
Digest
May
1978***

Visualizing and Wanting

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

THERE IS NOTHING wrong with wanting, unless it makes one unhappy. Yet, misguided, we have hang-ups about wanting—about wanting anything for ourselves, anything that smacks of self-preferment, or anything that might be “bad for us” (to say nothing of what might be harmful to others). True, we have ways of getting around most such hang-ups, ways of rationalizing “good” out of most anything we want very much.

Even if the objective is creditably “pure,” even when we ask in prayer for help to realize it, it still has to begin with wanting. Without wanting, without practice and expertise in wanting, even a prayer has to “fly on one wing.” This is true whether the method is petition by prayer or (in occult or metaphysical terms) putting into operation the “higher laws” of a cosmic system.

The pragmatic technique of soliciting spiritual assistance—divine or cosmic—consists of three steps:

1. *Visualize precisely the desired result—while wanting it.*
2. *Communicate the want and its specifications to the “system” (however that is conceived)—and dismiss it.*
3. *Follow-up and collaboration—without interfering.*

These comments will have to do only with the first step—wanting.

One “lost secret” of effectual prayer came to light in recent scholarly translations of the Christian Bible.* Even into our generation most English versions agreed that, “. . . whatever you ask in prayer, believe that you *receive* it, and you will.” (*Mark 11:22, RSV*) Some versions used future tense: “. . . believe that you *shall receive*.” A more precise rendering, conforming to the past tense in the Latin, is: “. . . believe that you *have received* it” (*NEB*), or “. . . that you *have it already*.” (*Jerusalem Bible*)

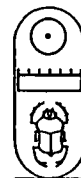
A small matter? Not at all; in fact it is crucial. To avoid digressing here with respect to *believe*, simply substitute *visualize*, that is, have clearly in mind. “Visualize it as accomplished.” This secret is known in various occult traditions where technique in visualizing has been evolved and tested. To impress a particular direction on cosmic events, this must be done not merely by words but by mentally creating its specifications, pictorially and dramatically. Otherwise (as in *Hamlet*):

*“My words fly up, my thoughts remain below;
Words without thoughts never to heaven go.”*

No reasonable specifications would include that what is desired must remain always somewhere in the future, but this

*“Time: Some Scriptural Paradoxes,” by Edgar Wirt and Chris O’Connor. *Spiritual Frontiers*, vol. 2:4 (Autumn, 1970).

“. . . It is not enough, for instance, to visualize that there is a good job waiting for you somewhere . . . you must see yourself in that job. . .”



is often the way that it is inadvertently done. Although it may take time to be realized, the aim is total accomplishment. Therefore its specifications must be visualized as completed now. "Believe (?) that you have it already."

Further, if this accomplishment involves yourself, the specifications (the drama visualized) must include you and your ultimate feelings in its accomplishment. It is not enough, for instance, to visualize that there is a good job waiting for you somewhere. You can specify where that job is to be if it is important to you. But you must *see yourself* in that job. Though you may not be able to specify its nature so precisely that you can visualize its operation, at least you can visualize, with appropriate feelings, coming home from work with a paycheck and a sense of accomplishment.

There are other ways that desire can miscarry; but the fatal error, and the unfortunate fate of many prayers, is that they lack this specification of "nowness," of mission completed. Another shortcoming is to visualize less than the true ultimate goal.

One might say that King Midas got what he asked for, then realized that what he had specified was not really what he wanted. He wanted an end result, a satisfaction he could almost taste; what he specified was his naive idea as to how that satisfaction could be brought about. He specified a *means* instead of an *end*. Such bias in specifications can cause delay if not miscarriage, or limit the possible ways in which the ultimate goal can be brought about.

This is sometimes evident in appeals for spiritual healing. Suppose, for example, that a person (*A*) has an illness (*B*) that has been diagnosed as a deficiency (*C*) due to dysfunction of an organ (*D*). Appeals for help may be focused on (*D*), visualizing that organ as first being healed. But healing by extraordinary means does not depend on ordinary diagnosis, and the objective should be total well-being. There are alternative ways to relieve the person (*A*) which, however, might be precluded by specifying the sequence (*D-C-B*).

As another example, if I want a boat and my image of it is fixed on a specific model priced at \$30,000, I can waste much time and defer my enjoyment if I

visualize only that \$30,000 will somehow drop into my lap so that I can buy this particular boat. This specification is in the future, and also is several steps removed from the end result. What may be only a milestone on the way to attainment is specified as the objective. I am not visualizing that I "have it already" and am already enjoying it. Further, I have ruled out any other ways to attain an equivalent satisfaction.

A Clear Objective

Analysis will disclose in most instances that the ultimate aim is a feeling, a satisfaction, regardless of how it is to be brought about. That, of course, is why one's feeling response must be included in the specifications. (There are also other reasons having to do with putting enough "voltage" into the visualizing.) Why then be concerned with any specifications? Why restrict a desire in terms of any specific objective as a means of satisfaction? The answer (to make a long explanation short) is that it just does not work out very well any other way—at least not with average human beings. We think in terms of concrete things and specific satisfactions from them. Desire without a clear objective tends to vaporize into fruitless wishing.

With patience and practice we refine and revise our objectives at the same time that we become more expert in it. Moreover (to shorten another explanation), despite our shortcomings in specifying the true goal, "the system" seems to read our intentions better than we do; the result is often better than we would know how to specify. An emergency device that has helped many in crucial circumstances, or at any time when clear specification is difficult, has a sort of reverse twist: "Not my will, but thine be done." Note especially that this is *not without desire*, but the specifying is delegated.

Another difficulty comes when one is trying not to achieve a *positive* satisfaction, but is trying rather to *eliminate* something (or someone) that frustrates—something that seems to be standing in the way. This sets up an adversary situation—a contest. For example: a member of a certain religious sect said he had failed to "make a demonstration" to resist and overcome his desire to smoke

cigarettes. Even in his own terms, would it not have been simpler to make a demonstration that he would no longer *desire* to smoke? Unwittingly or ineptly, he specified a conflict, a hard way to do it.

In circumstances of annoyance, it is difficult to shut out the intrusive element, to keep it out of the specifications. It is difficult in illness, especially when one is hurting, to visualize and “feel” oneself in health, which is why we turn to each other to “carry the ball” for us,

and why there are groups, seen and unseen, dedicated to psychical healing along with other metaphysical assistance.

In summary, just as craft skills come with experience and practice, effectual wanting is best developed—by wanting. Wanting is the root of all change, even for attaining a state of “wantlessness” or apprehending God. It takes practice in wanting—experiment, technique, expertise—to become effectual with prayer or any other spiritual or psychic performance.

Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS Monday through Friday
9:00 A.M. to 4:00 P.M.

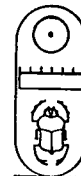
EGYPTIAN MUSEUM Tuesday through Friday
9:00 A.M. to 5:00 P.M.
Saturday, Sunday, Monday—Noon to 5:00 P.M.

PLANETARIUM *June 15 through September 15: Tuesday through Sunday*
September 15 through June 15: Saturday, Sunday and most holidays
Noon to 5:00 P.M.

RESEARCH LIBRARY Tuesday, Thursday, Friday,
(for members only) Saturday
2:00 P.M. to 5:00 P.M.

SUPREME TEMPLE Convocation every Tuesday
(for members only)
8:00 P.M. September 20 through May 9

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



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

The Eyes of A Mystic



THE EYES have often poetically been called the *windows of the soul*. This phrase implies that the profound moods of the individual are reflected through the eyes.

They are exceedingly expressive because of their sensitivity. They react to high frequencies of energy such as light and to delicate nerve impulses as well. The muscles of the eyes are mobile and responsive. It requires a considerable force of will to cause them not to blink, or the lids not to close partly or to open widely in response to various emotional changes.

Psychological experiments in universities and clinics have demonstrated the reaction of facial muscles to various stimuli and their effect upon the shape of the eye. The tightening of the jaw muscles, the grating of the teeth, the opening of the mouth, the slight flaring of the nostrils are all indicative of emotional stimuli.

We know, for example, that "hard" expression that comes over the face when one is angry. This is an involuntary emotional response carried over from early times when the angered man had to prepare for personal combat. He tensed his muscles so as to be ready to spring into action to repel attack. The facial muscles likewise were tensed, following a familiar pattern and indicating that the individual was angry.

The opening of the eyes in wonderment, the contraction of the pupils in terror, the welling up of tears, all of these depict emotional states. The intelligent person in good health usually manifests a penetrating gaze, not objectionable but easily noticeable. It is primarily the result of the habit of acute observation, the involuntary focusing of the visual consciousness, causing the individual to be alert and to have a penetrating glance. The energy of the glance is subtly felt as a radiation from the eyes.

Many have commented about conversations with especially intelligent persons, saying that their glance seems to pierce their very being. It is because they have the faculty of excellent concentration when in conversation or observing something. The whole power of the consciousness is brought to focus upon the object of interest. This intense energy radiates its vibratory force and can be detected by the aura of others when they are in close contact with it.

According to physiologists and neurologists, the human eyes consume about twenty-five percent of the total amount of nerve energy expended. Through the autonomic nervous system, they are more responsive to the psychic self and its forces. Anxiety, fear, tranquillity, and inspiration are reflected not only in the forms which the eyes assume and the

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facial muscles about them but in an intangible radiation from the eyes detected psychically by a sensitive observer.

An observer may think that he sees changes in the eye which he identifies as the reflection of the individual's emotional or psychological state. More often, what he experiences is the vibratory energy which is involuntarily transmitted to him and which his own psychic self interprets.

Psychic Force Tested

The question as to whether the eye actually transmits an intangible psychic force as the ancients claimed was investigated years ago in the laboratories of the Rose-Croix University. In one of his lectures, Dr. H. Spencer Lewis related the nature of the scientific experiment. Members of the faculty, with recognized degrees in physics and psychology, directed the experiments.

Water was placed in a small glass bowl, filled to the top. A small metal ring about 2.5 cm in diameter was suspended by a thread into the water. The lower edge of the ring barely penetrated the surface. It was then slowly raised. As the ring was lifted, the viscosity or adhesive qualities of the water caused it to adhere to the ring—the water surface was raised along the lower edge of the ring.

It has often been observed that water seems to cling to the surface of objects suspended in it and lifts with them as they are slowly raised. By means of a delicate instrument, the tensile strength, to use a technical term, of the water was determined before it freed itself from the ring and fell back into the bowl.

After the preliminary experiment several people standing close to the bowl were requested to concentrate upon the surface of the water. It was then noted that the instrument for testing the water tension registered various changes. The water had become charged as with a magnetic force. Its viscosity or stickiness was increased so that the ring could be raised higher, with the surrounding water still adhering to it.

As Dr. Lewis stated, the changes were minute. The variations of the lifting of the water's surface were really only perceptible by means of the instrument.

However, they were *positive* enough to indicate that whenever the concentration occurred, changes that were not an illusion were produced in the phenomenon.

Further, a sensitive galvanometer was used later to determine a slight electrical charge in the water beyond what had been present before the period of concentration. The experimenters were convinced that they had substantiated by these physical means the traditional claim of mystics that the eye transmits a power into space.

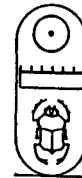
The will likewise radiates energy from the eyes. Will consists of mental desires. When we exercise will, it means that we have singled out some end which we wish to realize. This desire supersedes all of our natural desires or appetites, which are then made obedient to the will. The whole of our mental power and the force of our concentration—the sensitivity of our nervous system and of our brain, at least of our objective faculties—are made receptive to whatever is the objective of the will. Since sight is the most common and most important of our objective receptor faculties, this concentrated energy of will radiates through the eyes.

The "Third Eye"

There is still another eye whose energy radiates into space with even greater efficacy. It is known as the *third eye*. It is not visible in the face. According to tradition, it was at one time an actual eye although now it is but a vestigial eye, a remnant of the earlier one.

It consists of a small organ in the center of the head, technically known as the *pineal gland*. Before birth, it is quite large in proportion to the size of the head. After birth, the rest of the body grows, and for some time the gland remains about the same size. However, as known among physicians, this gland or *psychic organ* gradually diminishes. By the time one has attained the age of forty-five or fifty, it is considerably smaller than at birth.

The function of this third eye is that, shall we say, of psychic sight. It causes us to have sensations or impressions which are like those of intuition when realized. Like sudden intuitive impressions they manifest as visual images in



the consciousness. The ancients called this *psychic sight* because the third eye could apparently perceive as monitions things at a distance far beyond the range of physical sight.

Actually, however, this organ does not see in the sense that our actual eyes do. It is, of course, not exposed to light waves and does not detect light impulses at all. What it does perceive are ultrafrequencies, vibrations which fall in the range of higher cosmic octaves. We may best term them *psychic forces*. As an organ it is apparently quite sensitive to transmitted thought impulses. These impulses are transformed in the consciousness into visual images. Thus we have the term *third eye*.

It is doubtful if there is any characteristic about the eyes of a mystic that makes them different from those of any other spiritually motivated, intelligent, thoughtful person. Because of the intensity of the mystic's thought, one becomes conscious of the radiated power of his eyes. It draws attention to them.

Further, the radiation of psychic force through the third eye, the pineal gland, may also affect the aura of those near him and cause them to focus their attention upon his eyes. This suggests that their attention was aroused by a magnetic attraction from the eyes when at times it may not have been so.

However, thoughtfulness, intelligence, and the calling forth of one's latent psychic forces by the use of the mind do give the eyes a luster, a sparkle, vivacity, or life. Radiant health of body and mind does likewise. What we notice about the eyes of a mystic is more the consequence of our superconscious attraction to them than an actual difference in their appearance.

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.

An R.C.U. First!

Recently Detroit's Thebes Lodge, AMORC, hosted the first Rose-Croix University *extension courses* held in the United States. Taught by R.C.U. Instructor, George

Buletza, Jr., Ph.D., F.R.C., of San Jose, the two-week session attracted nearly 90 students. The courses presented were "Your Personal Psychic Bridge" and "Mirror of the Mind." Also included during the session were Degree initiations and forums. Shown in the accompanying photo are (left to right) Dr. George Buletza, Instructor; Barbara Ann Apple, Chairman Coordinator of the R.C.U. extension session; Murray Knowles, Master, Thebes Lodge; and Toni Denning, Master, Francis Bacon Lodge, London, England.



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Have You Considered The Power of Suggestion?

by Jay Francis Sheridan

THE POWER of suggestion is one of the most useful and powerful tools that we possess. Not limited to usage by individuals, suggestion may be utilized by different communication media and corporate entities. Its effectiveness is directly related to the motives employed by the individual or group.

What exactly is suggestion? Suggestion is the gentle presentation in a situation of an alternative that the individual or group believes most desirable. The word "gentle" is used here to emphasize the nonthreatening nature of true suggestion; it is simply an alternative mixed in with others. The effectiveness is based on the degree of goodness carried within the suggestion. Planted as a seed, like all options, a suggestion best comes to fruition when the higher nature of the suggestion grows and is able to harmonize with the higher nature within the person receiving the suggestion. The union of the higher natures, one external and one internal, calls out the success of the suggestion.

Suggestion is not pressuring another person; rather, suggestion is the presentation, fruition, and finally realization that the alternative truly is the alternative sought. Hence, suggestion is a choice, an action, as opposed to power or fear, which usually brings a reaction.

How do we see suggestion at work? When you have a difference of opinion with your spouse, to which of the following do you prefer to respond: A calm, serene suggestion that you change; or a command, yelled at full volume, that you must change, or else?

If you change jobs, which do you prefer as a method of learning certain work attitudes: Having the company

present you with a manual that states either/or; or having someone show you the plant, explaining how they like to look at business?

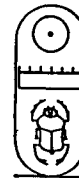
In the last few years, more and more people are becoming sensitized to the effect of the communications media. Recently, two films have carried with them suggestions that may significantly enrich all of our lives. The first, *Star Wars*, carries the suggestion that there is an all-pervading "Force" permeating the universe—something that is inborn within each of us; something that can aid all of us should we care to prepare and purify for such channeling. Such a beautiful suggestion can only reap benefits for all mankind when the seed, developing at variant rates, blooms within the millions who viewed the film.

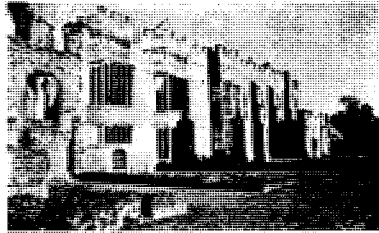
Close Encounters . . .

The second film, *Close Encounters of the Third Kind*, carries the suggestion that accepting our fears—in this case of UFOs—and learning to channel those fears, can lead to personal fulfillment of inner urges. Again, such a suggestion, implanted in the minds of millions, can only benefit all of us as we strive to make this a better environment. An additional benefit from *Close Encounters* is that should there be UFOs and should there be landings, many more people will have a nonviolent option embedded in their subconscious to offset the violent reactions shown in films of the 1950s and 1960s.

Therefore, the next time you're in a situation and you can calmly suggest an approach that is better for all concerned, simply say, "Have you considered this. . .?"

▽ △ ▽





Erratum: Our thanks to our readers for pointing out to us that the picture featured on the cover of the December 1977 issue of the **Rosicrucian Digest** is **not** of Cowdray Castle. Our special thanks to Pamela Pillsbury for sending us the picture shown at left, which **is** that of Cowdray Hall, as well as offering us the following information.

The Hall, which is a large estate, not a castle, is in the middle of the town of Midhurst. There is no longer a moat, but a river runs nearby. The ruins now standing were built by Sir David Owen, and fortified by Sir Fitzwilliam, and date back no further than A.D. 1520. Bohun House did once stand on the land, but it was destroyed in the early 1300s.

Medifocus

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

June: The personality for the month of June is Muammar el-Qaddafi, Head of State, Libya.

The code word is NEO.

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



HUA KUO-FENG

August: Hua Kuo-feng, Chairman of Communist Party, People's Rep. of China, will be the personality for August.

The code word will be NAT.



MUAMMAR EL-QADDAFI

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Tell Us What You Think About A Trip To Egypt & The Nile



A journey to the Pyramids,
to the Valley of the Kings, Luxor, Karnak,
and Aswan could be a vacation of a lifetime

WE want to create a dream vacation to this ancient, exotic land. We need and ask for your help. Here's how:

We have put together five possible tours to Egypt and the Nile. Tours include King's Chamber Initiation, and each is oriented to Rosicrucianism. We want to find out which trip(s) you prefer, so look at these tours and tell us (and, of course, there is no obligation on anyone's part) what your first, second, and third choices are. But before you make your choices, first think about the time of year when you would prefer to go, and look at the average high/low temperatures at Luxor/Aswan during the various seasons.

Next, determine how you would prefer to travel through Egypt's ancient past in the Luxor/Aswan area (you travel by air from Cairo to Luxor or Aswan). You could sail on an air-conditioned boat on the Nile for four days, or you could travel on modern, air-conditioned motor coaches, staying at first-class hotels at night. Note that one method costs more than the other.

Finally, what about the length of your vacation? The significant Luxor/Aswan area can be covered quite well in four or five days. Historic Cairo can be seen in two days. Would you prefer a nine, eleven, or a fifteen-day tour? Also, check whether or not you would be interested in a stopover in Paris or in an added excursion from Aswan to Abu Simbel.



Suggested Tour A is for nine days: Cairo, motor coach from Luxor, Karnak, and Aswan; evening cruise on Nile, all meals, full sightseeing, escorted, deluxe hotels. Price—\$1264.

Suggested Tour B is the same as Tour A, except it features first-class hotels. Price—\$1189.

Suggested Tour C is for eleven days: Cairo, motor coach from Luxor, Karnak, and Aswan; evening cruise on Nile, all meals, full sightseeing, escorted, deluxe hotels. Price—\$1315.

Suggested Tour D is the same as Tour C, except it features a four-day Nile cruise, instead of motor coach, from Luxor to Aswan, shore excursions, first-class hotels. Price—\$1295.

Suggested Tour E is for 15 days and has the same escorted sightseeing and shore excursions as Tour D, except it features a 6-day Nile cruise and deluxe hotels. Price—\$1889.

Please note: all suggested prices are based on double rooms shared and flights from New York and return. Special air fares are available from all cities.

THIS IS AN EGYPT TOUR PREFERENCE QUESTIONNAIRE ONLY

Suggested Tour	Autumn	Winter	Spring
	(Sep/Oct/Nov) Temp. 36°-21°C (98°F-71°F)	(Dec/Jan/Feb) Temp. 24°-9°C (75°F-49°F)	(Mar/Apr/May) Temp. 35°-18°C (95°F-65°F)
A			
B			
C			
D			
E			

Please indicate your 1st, 2nd, and 3rd choices in the appropriate spaces.

Would you want to consider a stopover in Paris? Yes No
Would you want to consider an excursion to Abu Simbel? Yes No

Name _____ Key No. _____

Address _____

City _____ State _____ ZIP _____

Please detach this questionnaire along the dotted line and mail to: Egypt Tour, Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California 95191, U. S. A.

Rosicrucian Activities

Around the World

IN LATE 1977 Michigan Rosicrucians commemorated Soror Delta Harris' fifty years of membership in the Rosicrucian Order, AMORC. Soror Harris has devoted her life to serving others—teaching, nursing, and comforting the sick. She owns Lakewood Lodge, located on a small lake in Bangor, Michigan. Many years ago a “cosmic vision” pictured to Soror Harris what the lodge could become and how it could help others. Following the initial inspiration with many years of hard work, Soror Harris built the lodge into a “dream come true.” The lodge became a haven for orphans, and a restaurant and nursing home for the elderly. Soror Harris is a charter member of Chicago's Nefertiti Lodge, AMORC. Regarding her fifty years in the Order, Soror Harris commented: “When I joined the Order in 1927 life really began for me, for it brought meaning to all experiences.”



In commemoration of her many years of inspiring service as a Rosicrucian, Soror Delta Harris of Michigan was presented a hand-made cross. Making the presentation was Leonard Hentschel, Master, Grand Rapids Pronaos.

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Recently, in what was appropriately called a “Mystical Interlude,” the Peninsula Chapter, AMORC, of San Carlos, California, presented, for the first time, a delightful program for members of nearby subordinate bodies. Following a warm welcome by Master John Blackwood, an audience of about seventy-five persons participated in an outstanding telekinesis experiment presented by Frater Joe Teare. Mind over matter was employed successfully to rotate a suspended wire pendulum when members held hands,

chain-like, and directed their energy toward it.

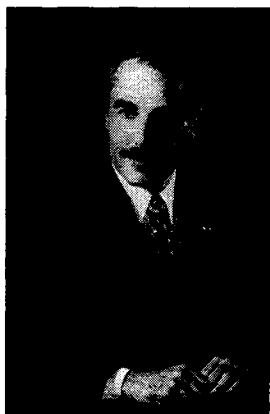
Frater Ted Fisher, AMORC's Grand Treasurer, the honored guest speaker, lectured on aspects of the mind, then answered interesting questions in a Forum. Following an elegant luncheon, Frater Howard Snyder enriched the audience with an instructive session on healing; and later, all participants of the mystical drama, *The Alchemist*, splendidly presented this Rosicrucian play in a most original way.

The enjoyable “Interlude” was concluded with Convocation, and a thought-provoking discourse by Frater Ted Fisher. Serenity, tranquility, and poise were contributing factors in the selfless efforts of

the Chapter members who worked together on this program in complete harmony. Master John Blackwood, Chairman Harold Peters, Master of Ceremonies Bill

Woodward, members of the Committee, and all the other officers and helpers must be congratulated for a most successful first venture.

Elected to Supreme Board



At the annual board meeting of the Supreme Grand Lodge of AMORC, Alden Holloway was elected to fill the term of Gladys N. Lewis, who passed through transition on February 20, 1978. Frater Holloway comes to the Board well-qualified for the responsibility it holds. Born of Rosicrucian parents—his grandfather, Dr. H. Spencer Lewis, having been the first Imperator of the Order in its present cycle—he is grounded in the Order's philosophy and ideals.

While majoring in business at San Francisco State University, Frater Holloway simultaneously served in the Armed Forces as a Bandmaster and musician. Later he held various management posts within the Bell System and the computer industry. His broad business experience also includes four years as vice-president of a management consulting firm.

Frater Holloway came to work at Rosicrucian Park in 1974, beginning as supervisor of AMORC's Research and Development Department. In 1975 he became heavily involved with the progress of AMORC's worldwide Regional Grand Lodges, and up until the present time has served as Secretary of the Board of each of these Grand Lodges.

As Director of Organizational Development and now as a member of the Supreme Grand Lodge Board, Frater Holloway will continue to devote his full time and energies towards the progress of the Order as a whole.

Footnotes for *Odyssey* (outside back cover)

¹C. G. Jung *Speaking*, Princeton Univ. Press, 1977, pp. 202/169/206.

²Jung, C. G., *Memories, Dreams, Reflections*, Pantheon Books, New York, p. 51.

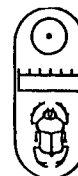
³C. G. Jung *Speaking*, p. 7.

⁴Jung, *op. cit.*, pp. 42-43.

⁵*Ibid.*, p. 20.

⁶*Ibid.*, p. 226.

⁷*Ibid.*, p. 227.





What Occurs After Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. **BUT ARE THESE PROOFS?** Are there any facts which actually support the doctrine of immortality?

FREE MANUSCRIPT

An illuminating manuscript "Does Self Survive Death?"* is now available *at no cost*. Simply request it by name when you subscribe or resubscribe to the *Rosicrucian Digest* at the regular annual rate of \$7.00**

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 \$4.66 ø8.75 R6.08

THE TOMB OF TUTANKHAMEN

In the mysterious "Valley of the Kings," with its gnarled, sun-baked cliffs, many of Egypt's famous kings are entombed. Shown here is the entrance to the tomb of Tutankhamen, a minor Pharaoh, whose reign was a brief nine years.

(PHOTO BY ROSICRUCIAN EGYPTIAN MUSEUM)

GRAND GALLERY OF GREAT PYRAMID (overleaf)

Shown is the Grand Gallery in the interior of the Great Pyramid of Pharaoh Khufu (Cheops). The gallery, constructed of mammoth stone blocks, leads upwards to the so-called Queen's and King's Chambers. The latter is mystically referred to as the "Hall of Illumination." Tradition relates that passageways lead from the Sphinx to here. At this time test excavations are underway by Egyptologists at the Sphinx in search of such passageways.

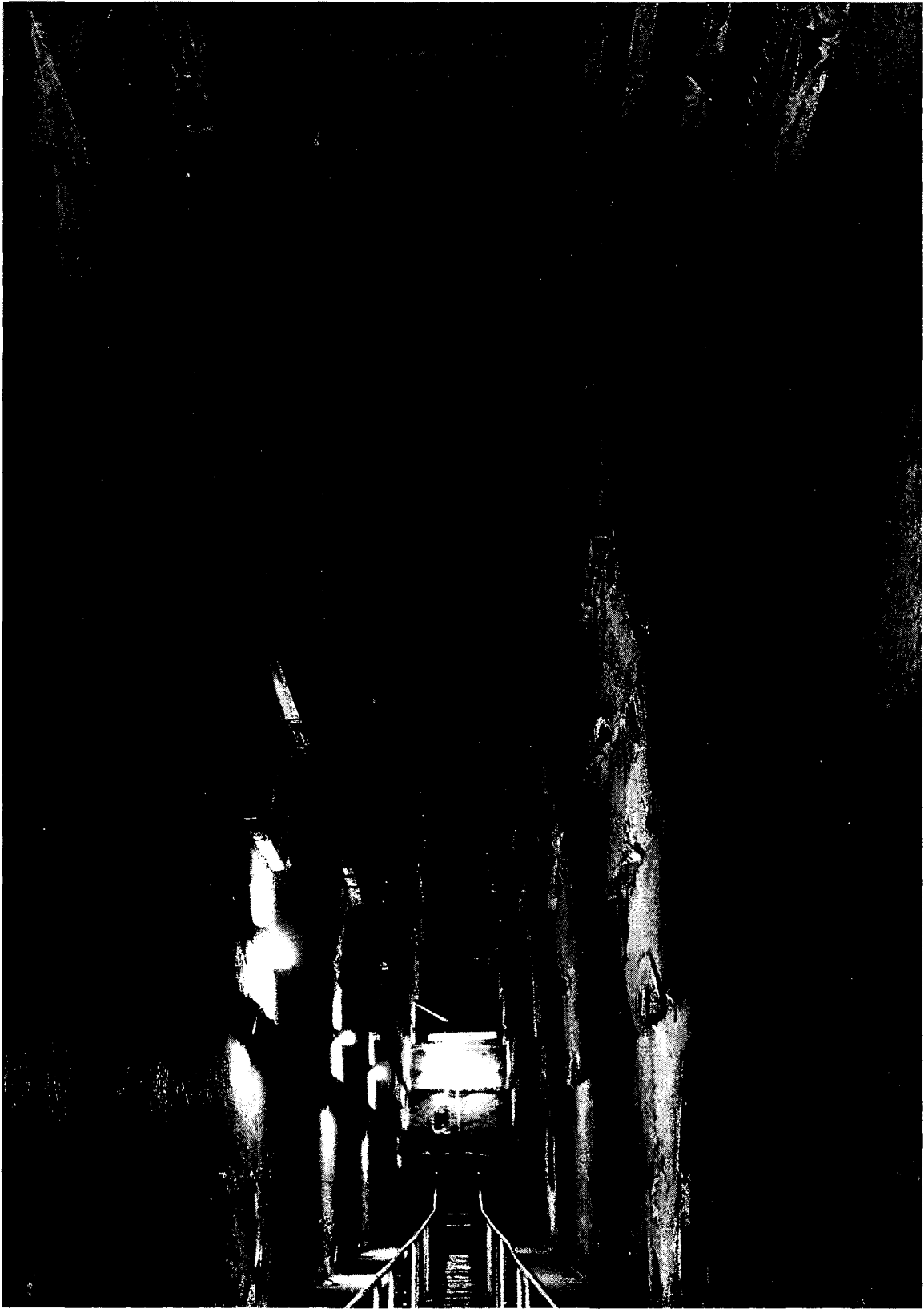
(ROSICRUCIAN CAMERA EXPEDITION)

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ROSICRUCIAN DIRECTORY

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







The Seeds of Truth Must be Planted Early

Prepare Your Child's Mind

THE FORMATIVE YEARS—those years when fears, prejudice, misconceptions may creep into the child mind. Notions, like parasites, may cling to the consciousness later to warp the personality. Establish in the young, inquiring mind the proper *positive thoughts* that will grow in breadth—and be a source of right direction all through life.

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Between 3 and 6

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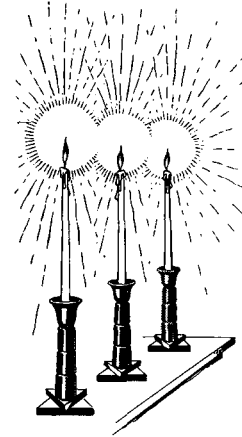
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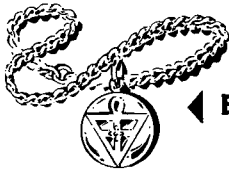


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THE ROSICRUCIAN SUPPLY BUREAU

BRAVE NEW ERA

WE HAVE ALL heard tales about microwave ovens: from how convenient they are, from friends who survive and even seem to thrive on frozen foods; to those stories one listens to with amused horror about the strange uses people give these much misunderstood devices (like the woman who used it to dry her poodle after a bath . . . R.I.P.).

What are the facts about microwave ovens? First of all, it is interesting to review how these devices operate. Microwave ovens essentially work like radar; in fact, as the story is told, the cooking effect of microwave radiation was noticed by a technician who left a chocolate bar in front of a giant radar dish only to discover it melting from the effect of the microwaves. (This may be, but there have been other stories, about sailors working on the radar dishes during the Second World War, when these were accidentally turned on.)

When exposed to microwave radiation, water molecules in the food try to align themselves with the incoming radiation like tiny compasses; however, the microwave beam reverses its polarity at a rate of about a thousand million times per second, causing these water molecules to attempt to switch back and forth at the same rate. This causes friction, friction causes heat, and presto! Cooking takes place . . . as long as no heat beyond 100°C, the boiling point of water, is required. No microwave oven can produce higher temperatures on microwaves alone. It should be pointed out right here that a microwave oven does not roast food, it boils it from the inside out, so if you don't mind steamed meatloaf or steamed chicken, you won't feel disappointed.

Still, the microwave oven can be a convenient device, especially to thaw frozen dinners, warm bread and cookies, etc. Well . . . up to a point. Manufacturers of the ovens state one of these devices can cook a baked potato in 14 minutes. That doesn't sound too bad, except that the potato is boiled, not baked. And that is only for *one* potato; if you wanted to cook six, it could take you over an hour, and food has to be prepared previous to cooking. If you want to cook an artichoke, it takes you only 15 minutes by microwave, but first you must soak it for about an hour, or else there won't be enough water to cook it. This raises the total to an hour and fifteen minutes, while a pressure cooker can do it in ten minutes, without previous preparation.

Another factor to be considered is the damaging effects microwave radiation can have on a living organism. Several groups are looking into this. The problem is that there are few experts in the microwave field. Such an expert would have to be a combination of biologist, electronic engineer, and physicist.

We do know microwaves can be deadly: The United States Army has what it calls a "flameless flamethrower" which uses especially focused microwaves, and can boil an enemy the same way one of these ovens cooks meat. Ophthalmologists have documented cases of servicemen working with and around radar as developing microwave-connected cataracts. The same thing has happened to some police radio dispatchers: the heat from microwaves in their communications equipment is suspected of cooking the lens of the eye much the way that heat turns the clear part of an egg white opaque. (Incidentally, for all of you CB buffs, your antenna can give off microwaves that may injure a passerby, especially if you've altered your set.)

It has been speculated that the Soviet Union uses microwaves to listen to conversations at the American Embassy in Moscow. Several employees at the embassy since the Russians started beaming microwaves at the place in the 1960s are said to have come down with cancer or pre-cancerous conditions. One authority says the people who have worked at that embassy have the highest incidence of cancer of any group in the world.

In addition to cancer and cataracts, some of the problems suspected by researchers to be linked to microwaves include sterility and genetic damage. Microwaves have been used to affect the the central nervous system, cause fatigue, affect behavior.

But, are microwave ovens unsafe? That is something which still remains to be determined. Right now, the safety of the ovens is mostly a matter of opinion. The United States Food and Drug Administration has set minimum standards of emission, and most ovens meet or surpass them; but nobody really knows how much is too little, or whether the effects of regular exposure to low levels of microwave radiation can be cumulative. The fact is that *all* microwave ovens leak some radiation. I keep remembering a demonstration I saw of one of these devices. The saleslady placed a platter of cookie buttons inside and turned the oven on, while she gave her sales pitch. A small girl left her mother's side and placed her nose against the oven's glass window, to see how the cookies blew up inside . . . she was fascinated by the whole process, as any six or eight-year old would be. Doubtless this scene repeats itself countless, in many households.

One can view all of this calmly or with alarm. The fact is that there are several experts who would not own one of these devices even if it were given to them. They believe the possible effects are too high a price to pay for the convenience of quickly thawing frozen food. Perhaps so; either way, the controversy is sure to be settled 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

Carl G. Jung
Part I—The Professor's Stone

NEVER CAN IT be said that the introverted Carl Gustav Jung (1875-1961) was at a loss for words; because of his extraverted writing abilities he is in danger of becoming a glorified spiritual phenomenon today. However, the point will then have been missed; Jung was all too human. "I am just a culture-coolie," he once mused, deriving pleasure from growing his own potatoes. Some call him a "fallible, rigid old man." He called himself "no philosopher . . . no sociologist . . . I am a medical man, I deal with facts."¹ But occasionally Jung's foot was in his mouth: e.g., the time he inadvertently blurted out an unknown dinner partner's dark secret!²

In youth he was known as a ". . . very merry 'Carl the barrel' by his school and drinking companions . . . always prepared to revolt against the 'League of Virtue,' as he called the organized fraternity brothers."³ You see, Carl was by choice an outsider. It must have been difficult being for nine years the only child of a Lutheran minister. Especially when one didn't dare blurt out one's own darkest secret! Orthodox religion held little meaning for a young boy emerging from "the mist" into a conscious dichotomy within himself. He would have found solace in Job: "Though I wash myself with snow water . . . yet shalt thou plunge me in the mire."⁴ "You always want to think," Carl's father often chided.

Carl's fascination with stones began around the age of nine when a jutting stone in the old garden wall became **his stone**. For hours he would pursue an imaginary game: "'I am sitting on top of this stone and it is underneath.' But then the stone also could say 'I' and think: 'I am lying here on this slope and he is sitting on top of me.' The question then arose: 'Am I the one who is sitting on the stone, or am I the stone on which he is sitting?'"⁵

At age ten Carl fashioned a manikin to whom he gave his second treasured stone, an oblong, blackish one from the Rhine, long carried in his trouser pocket. Carl's relationship to the garden stone and the dual-painted pebble, along with its manikin owner, became his **great secret** and comfort during his doubt-filled childhood. But there was no doubt that the Other in him was the timeless, imperishable stone.

In his early seventies Carl Jung unexpectedly found his third stone. Instead of an expected triangular cornerstone, which he explicitly ordered for his garden wall at Bollingen, the quarryman delivered in its place a perfect cube of much larger dimensions. The furious mason rejected this unfit stone, but Jung exclaimed. "No, that is my stone. I must have it!"⁶

At first uncertain, he then carved on two faces what seem to be "coincidental" alchemical mottos immortalizing his earlier stones; he then allowed the third face of the cube to dictate for itself.⁷ Feeling finished, Jung dedicated the stone but then began to wonder what lay behind his impulse to carve it. After all, there was that unseen fourth side still uncarved. Now we can wonder: Is there yet another stone—one whose mark the fourth face will carry—one that a philosopher might redeem as **the stone?—JS**

Footnotes: see page 35

