

Rosicrucian Digest

July 1978 • 75c



Featuring:

- **Mysticism**
- **Science**
- **The Arts**

Unconventional Sources of Energy

Woman's Role in Ancient Egypt

Our Cosmic Neighbors

The Life of a Mystic

The Seal Of *Pharaoh Thutmose III*

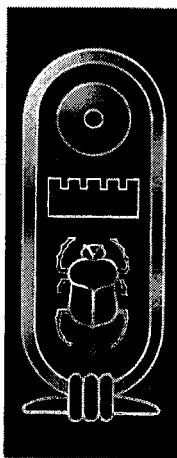
This photograph is of the original cartouche (seal) appearing on the obelisk of Thutmose III



erected in the Temple at Karnak, Egypt. Its meaning refers to "creation," or "beginning."

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Actual size of cartouche:
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DR. H. SPENCER LEWIS

Dr. H. Spencer Lewis was the first Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas. He passed through transition on August 2, 1939. For a Memoriam article with further details, see page 31.

(Photo by AMORC)

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KING ZOSER'S PYRAMID

At ancient Sakkara, Egypt, is this stepped pyramid. It is the first large structure in stone in history. It consists of six stages, each slightly less in area, giving it the stepped appearance. It rises to a height of 60m. Imhotep, King Zoser's famed vizier, physician, priest, and architect, was the builder. This pyramid was constructed in the Third Dynasty (c. 2980-2900 B.C.)

(Photo by AMORC)

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OUR COSMIC NEIGHBORS

THE THOUGHT that man is not alone in the cosmos is not a recent concept. Men in antiquity have been imprisoned and even executed for expounding the belief that man was not an especially unique divine creation.

Giordano Bruno, a Dominican monk born in Naples (1548), was greatly impressed by the theory of Copernicus—namely, that the Sun and *not* our Earth was the center of the universe. Bruno said, “By this knowledge we are loosened from the chains of a most narrow dungeon, and set at liberty to rove in a most august empire; we are removed from presumptuous boundaries and poverty to the innumerable reaches of an infinite space, of so worthy a field, and of such beautiful worlds.” “Only one bereft of his reason could believe that those infinite spaces, tenanted by vast and magnificent bodies, are designed only to give us light, or to receive the clear shining of the earth.” These are but samples of the thoughts expressed by Bruno for which he was persecuted by the Church and burned at the stake in Rome (1600).

The magnitude of the cosmos, whose full extent is beyond the comprehension of man, it is presumed must harbor intelligent beings elsewhere than on Earth. It is difficult to conceive that life on this small planet, Earth, is but a mere caprice, or that Earth alone was chosen for that phenomenon. Certainly the law of probability would suggest that the physical conditions which resulted in life on Earth

could happen many times elsewhere in the cosmos.

The vastness of the cosmos, which we cannot fully grasp since we are not aware of its extent, is suggested by merely a few facts: Our Sun is but *one* of 100,000 million stars in our galaxy, the Milky Way; the Sun rotates around the center of our galaxy every 225 years—this is called a *cosmic year*.

Alpha Centauri is the name of the next nearest star. It is about $4\frac{1}{2}$ light-years from Earth. Light travels at 186,000 miles per second, which means this star is 26 trillion (26,000,000,000,000) miles distant. Another way of looking at it is that the light from this nearest star takes some $4\frac{1}{2}$ years to reach us.

Quasars

The distances quoted here, in terms of cosmic space, are nevertheless relatively close to us. The nearest *major galaxy*, with its stellar universes, is 465,000 times the distance to Alpha Centauri. And today we read and hear of a more recent discovery, the quasar. (This is an abbreviation for: quasar stellar-radio source.) The nearest quasar, known as 3c 273, is estimated to be 3 *billion* light-years away!

Can we hope to ever know more about these distant cosmic neighbors? A new eye is being put into space by the National Aeronautics and Space Administration (NASA) of the United States, which has launched “a satellite as a high energy astronomical observatory.” By such

energy means it will seek out bodies in space which are not visible using conventional telescopes. It is also hoped that evidence of conditions that would support simple forms of life, at least, such as bacteria, will be detected by instrumentation.

As for life on the planets of our own solar system, except for Earth there is no definite evidence of intelligent beings. Also, the probability of any form of life on these planets is still a moot question. The recent Mars probe revealed it has less water than most of our desert areas. Further, the surface is being constantly bombarded with deadly ultraviolet rays. Neither Earth's moon nor the two moons of Mars have an atmosphere, so life probably could not develop there. We are told that the surface conditions on Mercury are "the hardest of any planet in the solar system." Temperatures, it has been noted, are extreme with "large amounts of solar radiation due to the planet's proximity to the sun." This "makes the possibility of life virtually negligible."

There would appear to be no possibility of advanced intelligent life on the other planets of our solar system. But in the deep reaches of our galaxy, with its millions and millions of suns and their probably infinite number of planets, there is a potentiality of intelligent life. Then there are also the other galaxies with their *billions* of possible planetary systems of which we know nothing. We can only presume that at one time—or even now—life existed there. If only one percent of such cosmic worlds were inhabited by intelligent beings, they could be harboring hundreds of thousands of other civilizations.

Physical contact from Earth to such extraterrestrial bodies, or from them to us, could take from ten to hundreds of light-years. We of Earth have no means of physical transportation at the speed of light. Furthermore, we have no confirmed evidence that any extraterrestrial beings have either.

The United States Government has formed a Committee in Science and Technology to investigate the possibility of intelligent life elsewhere in the universe. From a satellite, set free by the United States Government to continue on into the great depths of our galaxy, coded

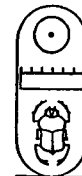


signals will be transmitted. These signals are of such a nature that it is presumed they could be deciphered by intelligent beings receiving them. They are not in the form of any specific language but are mathematical and otherwise. On board the satellite, in the event it is ever overtaken by people of an outer space civilization, a printed code sheet has been placed. This is in a geometrical form, which it is supposed can be interpreted by those who have it in their possession, informing them of the location of the Earth in our galaxy.

An Interesting Factor

There is a peculiar psychological factor, however, which is involved in the current thought about beings of other worlds and their contact with Earth. In fact, many of those who are UFO adherents and who claim that beings from outer space have physically contacted Earth, exhibit indications of the same psychological factor. The factor is this: that these people from "Outer Space" would have or do have the same militancy and tendencies toward violence that Earthlings exhibit. In other words, they might invade the Earth and subject its people to annihilation.

There is an inconsistency in this line of thinking which makes it an interesting psychological factor. The inconsistency consists of the fact that on the one hand we attribute great genius to such extraterrestrial beings. Humans think of them traveling millions and millions of miles



from a point in outer space and at the speed of light. Further, it is imagined that such space vehicles used by them would accomplish this feat by an energy equal to, or exceeding, the speed of light. Then, also, in the same articles, lectures, and in books, it is assumed that these super-beings will have psychic qualities that far exceed the capability of human intelligence and man's innate powers. Yet on the other hand, men clothe these beings with the same animal passions and emotions that dominate a large element of mankind. In other words, we attribute to them hate, envy, cupidity, or the impulse for ruthless possession and conquest.

In our speculation about what these extraterrestrial beings might be like physically, man ordinarily assigns them forms that deviate from his own, such as having more or fewer eyes, differently located; more or fewer limbs, smaller in

size; but larger heads. We presume the idea of a larger cranium is to indicate that such is necessary to house their superior brain. But when it comes to the emotions and feelings these beings are supposed to have, they parallel those of humans.

If this is so, can we then really think of these extraterrestrials as being advanced? If such extraterrestrial beings have existed for thousands of years before the advent of man, and yet possess the same primitive motivations as he does, such as those of war and conquest, then such is not promising for the future development of the human race. If our technology in a remote time will equal what we presume these beings of outer space have, and we will not have yet advanced further in the refinement of our emotional nature and self-discipline, then we will not have advanced very far in the wholeness of our being. △

An actor in a role can change in appearance and mannerism.

However, he has not changed his consciousness of self. A thousand persons may look alike but each realizes their difference.

—Valdivar

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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Look at Yourself!

Keys to Good Posture and Good Living

by John Palo, B. S., D. C., F. R. C.

WE ALL thrill at the sight of a young, erect, graceful athlete. However, it is an unexpected joy to behold a man or woman of eighty still spry, graceful, and erect in carriage. This sight evokes wonder. It gives us hope as we ourselves approach an older age. You may have wondered what that oldster's secret was. Or is there really a secret? Let me assure you there is a secret to good posture and I am going to give it to you.

First, however, I would like you to look at yourself. Go ahead, look in the mirror. Look at yourself from the side as well as from the front. If you caught yourself improving your posture, you were not satisfied with what you first saw. Perhaps your stomach was out, chest caved in, and the back of your neck tightened and wrinkled. These are the common signs of poor posture.

The first important step to feeling fit is looking fit. This is not a play on words because you can consciously do something about the way you look. Aside from the fact that looking fit makes you a more beautiful or handsome person, there are many other good reasons why it is important. So, look realistically into that mirror and ask yourself, "Am I slipping?"

"Well, suppose I am! What's so bad about that? Even so, what can I do about it?"

Well, in answer to these questions, there's plenty wrong with slipping, and much you can do about it.

Turned-Off Posture

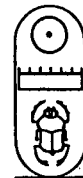
I remember a fashion expert who once looked at a mannequin in a store window. He noted that the neck of the model was in a slump and said, "That girl isn't working." Other fashion leaders have similarly commented about live models. They say that when the neck

is pulled up, the eyes brighten instantly. Shorten the neck and the eyes become dull. It's as if lengthening the neck turns us on, while shortening it turns us off.

Before we learn how to *turn ourselves on posturally*, we would do well to examine the possibly bad effects of a postural turn-off. One authority has stated that each displacement of the head determines a given attitude of the body; as the neck goes, so goes the body. Bad neck posturing can have a detrimental effect upon the health of the rest of the body. However, the psychological effects of a faulty neck posture are sometimes just as obvious and equally serious.

Gerald Stanley Lee, in *Invisible Exercise*, has gone so far as to state, "The fact that all our education and our civilization must face next and must put first next, is that a man does not have anymore brains than his command of his neck will let him have." Just examine a man shouting madly. The back of his neck is locked tight. His chin juts forward. Indeed, his posture is not too far removed from certain types of pathological idiocy.

Dr. Donald B. Mears, Sr. has taken over 1000 x-rays of the side of patients' necks. He has observed an association between head-neck postural types and mental health. He has noted that as the face moves forward and upward a certain amount of locking occurs in the





chest out, etc. Just try the above and then try to move. You can't. No, good posture is more dynamic. It involves the positioning of the body for its best and most efficient functioning. And in this complexity of body functions, good posture has but one most important point of concentration.

The Key

There is one major postural key to excellence in body function. It serves us in most all our body activities, whether it is standing, walking, running, or just sitting in meditation. Top-notch athletes, dancers, singers, and speakers consciously or unconsciously use this key. Everyone should learn to consciously use it. It permits us to make the most efficient use of our bodies. This key is to *unwrinkle the back of the neck*. Raise the back, not the front, of the head. Just bring the back of the head up as you flatten the back of your neck and extend its length. As you sit, stand, or walk, develop an upper neck consciousness of rising taller and taller. How tall you feel you are is much more important than your actual physical height.

back of the neck. The most important part of these findings was that such distorted neck posturing, such lockings, could be associated with mental ailments. He found that as the distortion was greater and the locking more severe, the patient's mental ailments went from neurotic to psychotic. Chiropractic science has had remarkably good results in such cases.

Turned-On Posture

On the plus side, good posture has been equated with good physical and emotional health as well as higher intelligence. Statistics on this subject, taken by Doctors Klein and Thomas led them to conclude that "With posture training there apparently follow improved health—improved deportment and improved scholarship"—bona-fide disciplines toward illumination.

So, good posture is important. But, how can we achieve it? Is there really a simple secret key to it all? Yes, there is. This key, however, is not to be found in forcibly tensing your shoulders back. Nor is it a series of "musts," such as feet parallel, knees straight, buttocks down,

As a help, you can imagine a triangle with its apex under the back of your head and a base point at each shoulder. Tension will make that triangle smaller. Good posture, however, will make that triangle tend towards the shape of an obelisk. As the back of your head goes higher, imagine you are all neck with your shoulders comfortably drooped on the floor.

If you will, imagine you are all neck. Imagine you are a giraffe. Your head is held high upon a long, graceful neck. You'll not look like a giraffe. But, you will look more handsome or more beautiful. And, you'll become more alert.

As you unwrinkle the back of your neck to any depth, you will note that the secondary effects of good posture start to manifest. The chest comes forward as the shoulders relax and go down. Your abdomen firms up and retreats. If your feet were in a waddle-ducked position, they will be forced to a more parallel position. All seems to follow the lead of the neck. Soon the body assumes a posture of grace, strength, and dignity. When the positive neck posture is sus-

tained (and it takes tremendous will power at first) the body movements will assume a new grace and efficiency that may startle you. You may also find yourself more alert to physical impressions as well as mental and psychic impressions. You will find a myriad of good things happening to you both mentally and physically. And they all flow from that simple act of raising the back of your head as you unwrinkle the back of your neck.

Another Key—Breathe Effectively

As we are all living, breathing human beings, we can effectively use our breath to further enhance our postural efficiency. So, in breath control we find a secondary but perhaps equally vital key to good posture. It should be practiced. It is this. *Bring your chest forward as you exhale.* This practice is the best supplement to the major key of unwrinkling the back of the neck.

Too many of us still entertain the false notion that the most proper way of breathing is one in which the chest expands on inhalation and collapses on exhalation. Masters of breath control don't think so. For example, watch a good singer without a microphone. If he wishes to be heard, he needs a lot of breath. He stands as tall as possible with chest as wide as possible. Yet, as he exhales in song, his chest does not collapse. In fact, he becomes taller and his chest moves forwards and upwards. Try this yourself as you hum or sing some melody. See how you can improve your posture by vocalizing as you raise

the back of your head and move the front of your upper chest forward.

The achievement of a more regal posture, therefore, involves bringing the upper chest forward and raising the back of the head as we exhale. Remember, we spend most of our life and consciously directed activities while we are exhaling our breath. So, as you breathe out, as you vocalize, as you speak, learn to stick your chest out. You will evoke a sense of courage, forthrightness, and confidence from your body. Others will notice this and can learn these qualities from you. For this is the posture of courage, genuinely fruitful emotion, straight-forwardness, and good health. And it can be consciously sustained.

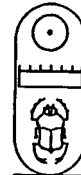
Rise and Shine

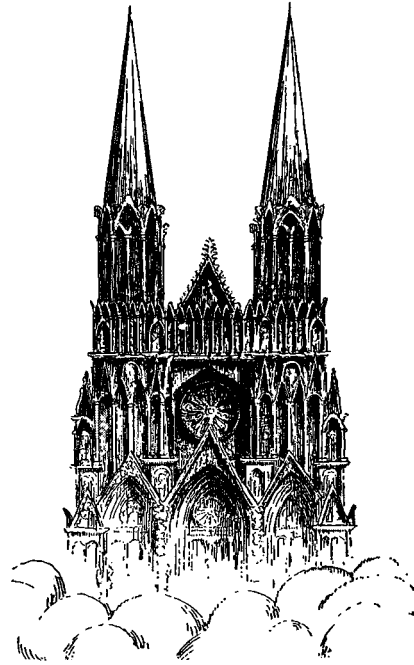
So, why collapse? Why drag yourself through life like a limp, lifeless wet rag? Let today mark a change in your life. Start assuming a more regal, upright posture. You will soon find yourself automatically doing more beneficial, constructive things. Thus, you can also help yourself to age more gracefully. Barring some unfortunate crippling disease, you can carry your bearing of optimism, strength, and better health even into old age! You can be an inspiration to the youth of that future day. For, in some ways, you are as young and alert as your neck.

Start the good habit today. From this day forward choose to be more erect. And every morning, as you face God, strive to *rise* higher and to *shine* brighter in His eyes. △

IN MEMORIAM

We regret to announce the transition of Frater Harry Gubbins, Grand Councilor of AMORC, 1954-1978. His many years of faithful service to the Rosicrucian Order helped to build the organization in the Eastern United States, which was his prime area of responsibility. He leaves behind many friends who admired and respected his selfless endeavors. May the Peace of the Cosmic ever abide with our beloved Frater.





The Celestial Sanctum

THE DIVINE LIGHT

by Robert E. Daniels

THERE IS a divinity within us which needs to be awakened and expressed in the lives of each of us. Its expression in our personality will bring to us a breadth of vision and a power of service which is needed so desperately in the world today.

It can beautify all aspects of our character and enlighten our minds with a deep spiritual insight into the causes of many of the problems which beset people from day to day. It will grant us the ability to serve others far more than we realize, and in ways little understood. It magnifies and enhances our present abilities and talents and reveals how we

may use them and truly serve where and when the need arises, because we will be granted deeper insight into many aspects of life.

Spiritual development brings about a clearer and more penetrating insight into all of life. We see things from a higher and wiser point of view. It is not only a developed psychic sight but a spiritualized level of that inner psychic attainment.

This is what the Rosicrucian student strives for. We are seeking beyond what either science, religion, or philosophy can give. As students, we are seeking to develop the highest attainable level of consciousness it is possible to attain, and that means we are striving to develop a mystical and spiritual consciousness and express the fullness of the soul consciousness within us. We are also striving to develop our objective consciousness in order that the inner self has a vehicle well trained which will allow the inner self to reveal itself to the highest degree possible.

Therefore, as Rosicrucians, we see that our goal is one of long preparation in which we gradually initiate ourselves into the highest levels of cosmic manifestations—where the cosmic forces may use us as instruments of great good.

Evolving Consciousness

These high ideals may seem too lofty for many aspiring students, but we must accept the fact that we are engaged in the serious task of the evolution of our consciousness and the development of our soul personality and character and that attainment will bring us in touch with the life of the soul striving to express itself in our personality. As we aspire to this goal, to express the will of God in our lives, many opportunities will come to us to become a channel of useful service to others and ensure our success in the mystical life. And we must give of ourselves in order that we may also receive.

The divine light begins to shine and reveal itself as we seek to use the talents and abilities we have developed. It is expressed in good thoughts and kind words or helpful advice. A word of praise and encouragement whenever possible will shed the light. Good thoughts and good deeds send rays of illumination

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to others and are far more important and helpful than we realize. The radiation of loving thoughts and a compassionate understanding towards others have a subtle but tremendous influence wherever they are directed. Therefore, we should use these tools of the spiritual self for the advancement of ourselves and others.

Our visualized ideals, good thoughts, and practical works are the means whereby we advance day by day. They are the stepping stones to our successful endeavors. Study and the practice of mystical principles lay the foundation for our good works, preparing us for the service and development we envisage.

We must never underestimate the good we can do. Our thoughts are more penetrating and far reaching than we realize; and once we begin to radiate a loving appreciation to others, a fusion of the light of the mind and of the living soul within us will begin to take place.

Our Thoughts

The effectiveness of our concentrated thoughts is greater than we realize; and when we visualize the ideals we seek and the service we want to render, we may be sure that we will be successful.

The divine light which resides in each of us is awaiting recognition and use. Its light will illuminate our mystical endeavors and cause a deeper insight into our daily affairs. Its practical value in our academic and vocational activities will prove to be a real blessing and encouragement to all we seek to do. This is the mystical life, the living of a practical and useful life in the world, ever seeking greater knowledge and understanding, helping others when the need arises and with a mind and heart uplifted and illuminated by the light of the divine consciousness within us.

There is a great need today for the mystical revelations which can come only from those who are prepared to give themselves to the life of the soul and whose training and education have prepared them for service. That service can be in science, medicine, industry, or in many of the social aspects of life. Wherever people are looking will be found those who have committed themselves to helping others. They feel the compulsion to help others by sharing the knowledge

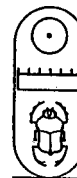
they have gained. Sometimes their methods are controversial, yet they do a great deal of good. Many new ideas are being tried and many old ideas are being revived for the benefit of those who can profit from them.

Looking at the world picture we see a great revival of interest in all kinds of cultures—some are very good, others are very bad. Yet the search is ongoing for a better way of life, and this is where we, as Rosicrucians, should be involved by utilizing our abilities and insights gained from years of experience of service and dedication to the Rosicrucian ideals. We need to apply ourselves to the world scene and do what little we can in the community where we live. Many of our members are engaged in this work of dedicated service, and as you attune yourself to the Celestial Sanctum where the spirit of God lies waiting for your approach, you will receive inspiration and enlightenment on how you may best utilize your abilities for the good of others. Your willing hands are needed and the good you can do will demonstrate the effectiveness of the divine light within you—which seeks to shed its light and rays of love upon you and all mankind. Will you help spread the light? It only awaits your decision.



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.



Woman's Role in Ancient Egypt

by Ernie Holyer

THE WOMAN of ancient Egypt looks at us from tombs, monuments, artifacts, and mummiform coffins. We see her seated beside her husband, striding alongside him, or sharing his boat while fishing and fowling with the family. We see her as temple dancer, priestess, singer, musician, mourner, midwife, or revered mother. Her look is direct and compelling; it seems to demand the viewer's attention.

What was she like, this mysterious creature? Long before modern-day scholars excavated revealing glimpses, the Greek historian Herodotus met her in person. Traveling up the Nile as far as Aswan in 457 B.C., he saw her about town, where she mingled with men, unveiled and unescorted. He saw her at parties, where she drank wine and received the same attention given other guests. She wore blue-green eye make-up, colorful beads, a black wig and a white linen gown. Nature's finest fragrances enveloped her slender body.

Herodotus marveled at the high status of Egypt's emancipated women. Compared to the cloistered women of Greece, Egyptian women certainly enjoyed freedom and prestige, and some even exercised real political power.

How emancipated were the women of Egypt? How much power did they have, and how did they handle it?

The written record reveals that the Egyptian woman owned citizenship rights and could not be enslaved. Whether married or single, her legal status equalled

that of man's. She held property, sold or rented as she pleased. She could make or break a will, and transmit titles and political rights. She could initiate law suits and testify in court, rule her estate, and function at religious ceremonies.

In his book, *The Ancient Egyptians*, Sir J. Gardner Wilkinson wrote, "Egyptian women were better treated than women of most ancient cultures, having authority in the running of the household over her husband."

B. Mertz, author of *Red Land, Black Land: The World of the Ancient Egyptian*, says of the Egyptian wife, "She had prestige as the mistress of the household, and her husband was expected to treat her well. Her children owed her respect as well as affection. Her property rights were assured."

"The high status which 'respectable' women enjoyed in Ancient Egypt arose in part from the matriarchal system, on which the family was based," explains L. Cotrell, author of *Life Under the Pharaohs*, adding that: "All landed property descended in the female line from mother to daughter. When a man married an heiress, he enjoyed her property only as long as his wife lived."

Wisdom and conduct books instructed men on how to keep a wife. Sages counseled husbands, "Love your wife, fill her stomach, clothe her back; gladden her heart during your lifetime; be not harsh, for gentleness matters her more than strength. Give her what she sighs for, so shall you keep her in your house."

Sages counseled grooms, "When you are a young man and take yourself a wife and are settled in your house, remember how your mother gave birth

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to you, and all her raising of you besides. Do not let her blame you, so that she lifts her hands to god and he hears her lamentations. . . . Do not supervise your wife in her house if you know that she is capable; don't say to her, 'Where is it? Get it for us!' . . . Watch and be silent, so you may recognize her talents." Ptahhotep wrote, "If thou art a man of note . . . love thy wife at home, as it beseemeth."

Divorce was possible and could be filed by either sex. Promiscuity was frowned upon and infidelity abhorred. Monogamy was the rule, though a childless woman might provide for heirs through her handmaid (usually a foreign slave girl acquired by trade or warfare), and exceptions occurred in the royal families.

Evidence suggests that the Egyptian woman was loving, understanding, and capable. "She ruled her house and family with benevolent but despotic power, and her influence extended far beyond the walls of her dwelling," E. A. Wallis Budge states in *A Short History of the Egyptian People*.

As a Mother . . .

While estate-related tasks occupied her time, she also functioned admirably as mother and instructor of young children. She nursed her babies for three years and included them in all family activities. In her close-knit family circle, she kept them from feeling alone and isolated.

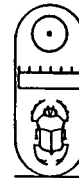
If she had sons, this added to her already considerable prestige. When her sons attended school, she daily took bread and beer to the schoolmaster. Sons proudly traced their lineage through her and gave mother a prominent place in their tombs. If a son needed assistance, he turned not to his father but to his mother's father. Girls were as welcome as boys and received names of affection, such as "Beauty Comes," "Ruler of her Father."

The mother's esthetic and moral influence on the child was significant. Children grew up in an atmosphere of artistic and natural beauty—in fragrant gardens, colorful flowers, and attractive plants. Splashing pools, breezy balconies, and shady rooms made playing fun, and live pets and toy animals delighted the child. Tasteful household objects were



Cleopatra VII, "The Great"

This black granite statue of Egypt's most famous queen dates from the Ptolemaic Period (332-30 B.C.), and is on permanent display in the Rosicrucian Egyptian Museum. The face of the statue bears a striking resemblance to that on the coins of the period of Cleopatra's reign (51-49, 48-30 B.C.). By order of her father, Ptolemy XII Auletes, Cleopatra became joint ruler with her brother (and husband), Ptolemy XIII, in 51 B.C. Driven from the throne by her brother/husband (49 B.C.), Cleopatra later returned to the throne of Egypt with the support of Julius Caesar.





Goddesses played important roles in Egyptian religion. On display in the Rosicrucian Egyptian Museum is this small statue of Isis nursing the young God Horus. It dates from the Ptolemaic Period.

a joy to behold, and mother's stories were fun to hear.

Children grew up valuing beauty as mothers passed on their own refined taste. As a result, boys and girls imitated their mothers in outer and inner ways. As adults, both sexes would use make-up and perfumes, don wigs and wear jewelry. And they scrubbed themselves daily and shaved their heads, just as mother told them to.

By mother's teaching and example, boys and girls learned early that gentleness is better than a show of strength; that good acts are better than mischievous ones; that power is more effective when used in a loving and mature way. Consequently, Egypt became famous as a land where a person traveled in safety. Juvenile delinquency was unknown. Egyptologist Cheikh Anta Diop stresses that Egyptians were horrified by theft. Felicity was possible only for those deceased who could prove to Maat, goddess of justice and truth, that they had been charitable to the poor and had led a blameless life.

The matriarchal influence created kind and affectionate people. Devotion to the

family and doing right by friends, king, queen, gods and goddesses kept Egyptians happy and cheerful. Budge wrote of the Egyptian, "He had a keen sense of humor and was easily pleased. . . . His morality was of the highest kind, and he thoroughly understood his duty towards his neighbor. He was kindly and humane, he fed the hungry, gave drink to the thirsty, lent a boat to the shipwrecked man, protected the widows and orphans, and fed the starving animals in the desert. He loved his village, his home, and rejoiced when he was 'loved by his father, praised by his mother, and beloved by his brothers and sisters.'"

Family Life

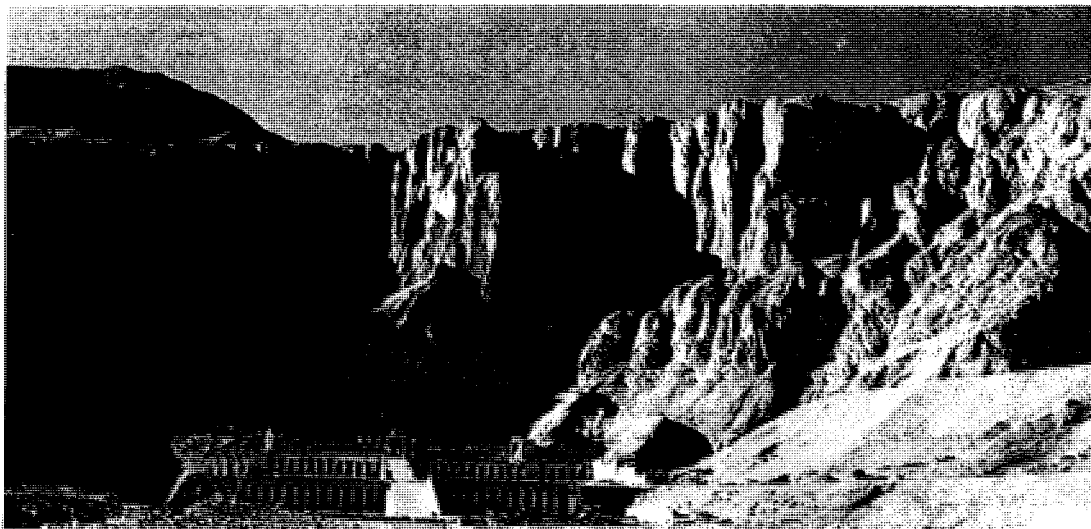
Scenes of family life are portrayed in the representations of Queen Nefertiti and her husband, Akhnaton. Both are shown on the balcony of the audience chamber, driving to the temple, and officiating as priestess and priest. The couple's daughters are never far from their royal parents. In one sequence the artist depicts a tiny princess who leans over the chariot and prods the fiery horses with a stick. In another sequence the queen turns around to kiss her husband.

"There is a constant emphasis upon a homely element of kindness and domesticity in the court life of the time," states James Baikie in *A History of Egypt*. A pair statue of the Fourth Dynasty shows Queen Khamerernebti II and her husband, Pharaoh Menkure, standing side by side. Her right arm is embracing him and her left hand rests on his arm. She looks self-assured. Head high, she stands firmly planted.

". . . the throne went strictly in the female line," states Cottrell, "The Great Wife of the king was the heiress; by right of marriage with her, the king came to the throne. The king's birth was not important. He might be of any rank, but if he married the queen he at once became king; the queen was queen by right of birth, the king was king by right of marriage."*

The sands of Egypt are yielding the names and deeds of powerful and stupendously wealthy queens. Long before

*Murray, Margaret A., *The Splendour That Was Egypt*, Philosophical Library, Inc., New York, 1949, p. 102.



The magnificent tomb of Queen Hatshepsut in the Valley of the Kings.

Cleopatra VII called attention to female rulers of Egypt, women functioned as co-regents, royal counselors, regents during the king's minority or absence, and crowned monarchs with unlimited power. Queen Hatshepsut's lengthy reign as sovereign over Upper and Lower Egypt is a prominent example. The magnificent funerary temple she built about 1485 B.C. still stands in the Valley of the Kings, rivaling the monuments of the Old Kingdom.

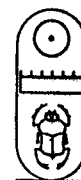
Egyptian women of the educated classes enjoyed an economic independence rare in the world at that time, and thus a greater amount of freedom and respect than that known by women of other cultures up to our times.

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**If there is no god image which is acceptable to all men
 alike, then no man's image of God is wrong.**

—Valldivar





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

What Is Thought?

Rosicrucians Thinking Together—Part II*

Prepared by the Research Staff

ROSICRUCIANS HAVE RECENTLY participated in a worldwide experiment. In February, 1977, readers of *Mindquest*¹ were invited to submit answers to a three-part question: 1. What is thought? 2. How does thought relate to man? and 3. Does thought have a universal purpose? After observing and analyzing the thought process, participants were asked to imagine a symbol encompassing their ideas concerning thought. Over four hundred readers submitted their ideas. A panel of ten people reviewed the ideas submitted and each wrote a synopsis. The Rosicrucian Research Staff then synthesized the reports for presentation in *Mindquest*.

Thinking involves the use of emotion, reason, memory, intuition, and imagination, as well as the five senses. The basic ingredient in all of these thought processes is that they employ *images*. Thinkers use images to recollect, to create or receive new insight, to analyze, reason, evaluate, and observe. Thoughts constantly move, change shape, and transform. Some images even trigger the transformation of other images. The movement of thought through conscious-

ness can occur spontaneously or it can be directed at will. Thought can be sustained, focused, and projected with suggestion and visualization in such processes as meditation, dream, prayer, and ritual. Whether directed or not, thoughts attract, channel, and give form to energy.

Thought can be transmitted over a distance as in telepathy, and directed toward the ordering of movement in natural objects. Recent scientific experiments in psychokinesis have suggested that the emanative power of controlled thought can produce molecular changes in water, accelerate growth and regenerative processes in plants and animals, and cause objects to move as if propelled by some material force. According to these findings, thought would appear to have a concrete character, affirming the old mystical adage that "thoughts are things"—and as one contributor adds:

"Thoughts are free for they are living things. The closer they dwell with truth, the greater the life-power flowing through them. Take care for these living thoughts, these gentle seed of winged-life, for they are our children who will be our parents in the next rebirth."

Most participants who answered the question "What is thought?" fell into two categories. One group indicated that thought is a product of human consciousness and occurs as man interacts with his

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*The original idea behind this article was expressed in "Mindquest: Rosicrucians Thinking Together," *Rosicrucian Digest*, Feb. 1977, p. 15.

The definitions of thought were classified into two broad categories. One point of view states that thought is a product of man's consciousness as he interacts with the inner and outer world. In this sense, thought is dependent upon man's physical and psychic faculties (Table 1). The other viewpoint finds thought to be the essence of all that exists. According to this idea, thought is the creative force or principle of the universe (Table 2).

TABLE I

Thought is:

- "man's attempt to comprehend his realization of the universe and to cope with what he can and cannot comprehend."
- "an everliving, self-renewing process of imagination."
- "the interpretation of intuition. Thought orders our experiences into conceptual knowledge to be used and transformed into constructive action."
- "mental pictures based on abstractions of our sensory modality."
- "the visualization of objective, subjective, and subconscious possibilities."
- "reality. Everything we perceive is in terms of thought."
- "the sum total of all the mental processes by which ideas are formed."
- "Thought generates speech. Speech in turn generates thought."

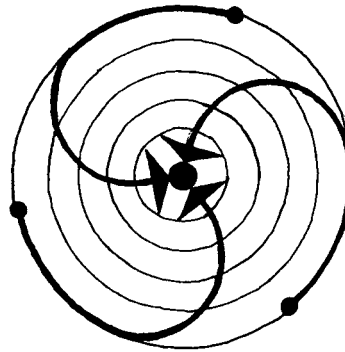
TABLE II

Thought is:

- "the essence of Being. This thought causes all things in the universe to develop and evolve."
- "the third point of the triangle which results from a combination of Spirit Energy and Vital Life Force."
- "reflection. It is the universe looking at itself."
- "the infinite expression of the One mind commonly called God—the Cosmos, Universal Soul."
- "the expression of the creative faculty of the Universal Mind (God) which is also reflected in man."
- "Thought in its most pure state is a constant vibration, emanating from the supreme energy and creative mind of God."
- "The universe is a thought in the mind of God."

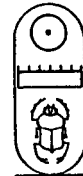
environment. The other group indicated that thought is the essence of all that exists within the Divine Mind. Typical responses for each of these categories are given in *Tables 1* and *2*.

Proponents for both viewpoints describe thought as a tool which man uses to understand himself and his place in the universe. Thought in this sense is seen as a process of transformation. We use thought to acquire new information about our inner and outer worlds and to analyze the beliefs we hold. When we compare new observations and ideas with our current belief systems, questions arise. These questions are refined through further observation, analysis, and communication of ideas with other people. After we "let go" of our grip on the question, the intuition silently unifies our diverse ideas and shows us a new and different way of looking at our images. Through the process of thought, our beliefs are continuously transformed into more encompassing and useful realities. The more we learn through thought, the larger our frontier of knowledge becomes,



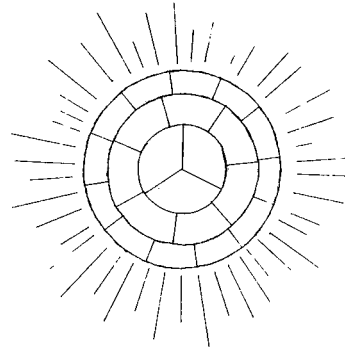
"Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself."

Symbols and accompanying quotations were submitted by participants in the "Rosieruclans Thinking Together" experiment.

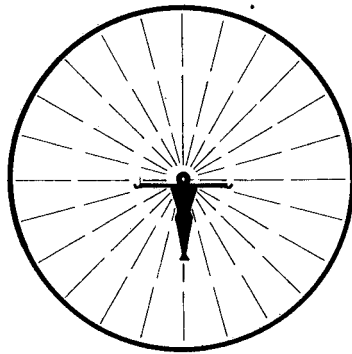




"Thought is like unto a large running river, sometimes running deep, filling peoples' minds, sometimes running almost aimlessly. At one point of the river are somewhat materialistic thoughts—at another point are divine thoughts; duality."



"As the particles of light radiate in all directions from the Sun, and upon striking a prism, are diffused into rays of various colors, so perpetual thought emanates from the Universal Mind, strikes the prismatic mind of man, and becomes diffused into a variety of meaning, each mind imprinting upon it its own particular vibration."



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". . . In certain senses God, the Cosmos, and Man can be regarded as within each other, but they still remain distinctive Ideas, and in no real sense equal. Nor must it be forgotten that all things, of which the human mind can hold any conception, are for ever within the One Inconceivable Godhead, Who is of necessity before all and beyond all."

—The Divine Pymander

and the more questions we have about the unknown. As one member stated: "Thought is an everliving, self-renewing process of imagination."

Images, then, are processed on three different levels. On the physical level we realize our objective sensations in terms of images stemming from sight, sound, odor, touch, and taste. On the mental (or ideation) level, images are processed by our faculties of inductive and deductive reason to form judgments and opinions. On the soul level, images are stored as memory patterns which can be recollected and recombined by the intuition to produce different forms of imaginative ideas or images. At this soul level, our thoughts acquire meaning, significance, and purpose.

The elements that go into the thought process are the desire and will, which provide the impulse for all thinking and activity; the observation and senses which provide the raw material and experience for complete memory; the emotional content that kindles and colors it; reason and analysis which gives to

thought a form and order; the imagination and visualization that allows thought to assume meaningful shape; and the faith based on knowledge that sustains it.

Thought is the innermost *expression* of the human consciousness—the whisperings of the self, the mind in action, directed awareness. It is accompanied by certain molecular movements in the brain and nervous system that produce electric and magnetic vibrations. At the same time there is a tendency in thought to seek expression in the subconscious movement toward physical creation and manifestation which is patterned after the forms of inner symbolic realities. A thought does not necessarily consist of labels or words, but rather a psychic glow, which may or may not be expressed in words.

In the next two articles we will examine the way many contributors interpreted the relationship of thoughts to man and the universe. An attempt will be made to synthesize the two apparently opposing views: that man is thought, versus that the universe is thought. △

ROSICRUCIAN CONCLAVES

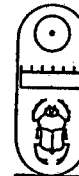
MICHIGAN, HOWELL—East Central Regional Conclave—September 8-10, Holiday Inn, 125 Holiday Lane, Howell. Grand Lodge will be represented by Frater Burnam Schaa, Grand Secretary of AMORC. For more information, please contact Jean Freeland, Conclave Chairman, 6478 Lance Avenue, Grand Rapids, MI 48843.

NEW YORK—Northeastern Regional Conclave—September 16-17. Grand Lodge will be represented by Frater Burnam Schaa, Grand Secretary of AMORC. For location and more information please contact Conclave Chairman, Marylou B. Delamonte, 16 Sprague Ave., Apt. 5, Hamburg, NY 14075.

MISSOURI, ST. LOUIS—Seventh Annual West-Central Regional Conclave—September 22-24, Ramada Inn, 9636 Natural Bridge Road, St. Louis, MO 63134. Grand Lodge will be represented by Frater Burnam Schaa, Grand Secretary of AMORC. For more information, please contact Albert W. Meyer, Conclave Chairman, 110 St. Christopher Lane, Cahokia, IL 62206.

WASHINGTON, SEATTLE—Pacific Northwest Regional Conclave—October 6-8. Grand Lodge will be represented by Frater Curt Schild, Curator of the Rosicrucian Egyptian Museum. For location and more information, please contact Wallace Smock, c/o Michael Maier Lodge, 2203 N.W. 60th Street, Seattle, WA 98107.

AUSTRALIA, VICTORIA, ORMOND—Harmony Lodge 1978 Regional Conclave—November 11-12, Harmony Lodge, North Road, Ormond. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Wallace Edgar Gloss, Conclave Chairman, c/o Harmony Lodge, Box 77, Ormond, Victoria, Australia 3204.



Unconventional Sources of Energy

by James Holahan

IN THE CONTINUING SEARCH by today's scientists for alternate sources of energy with which to provide warmth, light, vehicle fuel, and industrial power in a world of diminishing fossil fuels, it is common knowledge that untold *billions* of kilowatts of energy are being dissipated daily in our most basic and familiar reservoirs of power: the oceans of the world, and the winds that blow in most areas of the world with predictable velocities and duration.

Oceans cover a majority of the Earth's surface. As tides rise and fall, and the winds and thermal currents cause an interchange of water, great waves pound against shores, creating massive amounts of energy that, if not captured, are forever lost. The simple rise and fall of the tides can in itself create great amounts of energy. Other sources of energy from the ocean are the water's buoyancy, its salinity, and the varying temperatures between different layers of water. The oceans of the world are immense, as is the kinetic energy that they perpetually generate.

James Holahan has a background in Oceanography and is a member of the Marine Technology Society and the American Association for the Advancement of Science.

Note that when we speak of energy from the ocean, we speak of *kinetic* (moving) energy; stored energy, such as that provided by the fossil fuels, is *potential* energy. Through the use of the technology with which we are by now thoroughly familiar, potential energy can be transformed into kinetic energy to provide light and power for civilization. The transformation from potential to kinetic energy occurs relatively rapidly when the correct technology is applied, but it has taken millions of years for nature to store the energy. This discrepancy between the time it takes potential energy to be created and the time it takes man to transform and use it is depleting natural resources at a much faster rate than we dreamed possible a century ago.

The basic fact of industrialized existence is this: If we are to maintain a rate of technology and world productivity that is at least equal to our present rate, new (and preferably *renewable*) sources of energy will have to be exploited.

Our present methods of generating the energy that drives our electrical turbines are well known and, from the standpoint of efficiency, somewhat archaic. We do, of course, tap the natural energy created by rivers as they rush to the oceans. As "free" as this source would seem to be, however, we are now beginning to recognize, not only the limits of this source of power, but also the fact that an increasing use of our rivers in this manner can lead to serious ecological problems.

A more common way of creating kinetic energy is through the use of the potential energy of fossil fuels as they

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are used to fire boilers to produce superheated steam under high pressure; the superheated steam is discharged through a turbine, which drives a generator to produce electricity. The commonly used fuels are in the form of coal or oil—or derivatives of coal or oil—which are the basic fossil fuels that are becoming in short supply. With this realization, we are now ready to turn to alternate sources of energy.

Energy from Ocean Waves

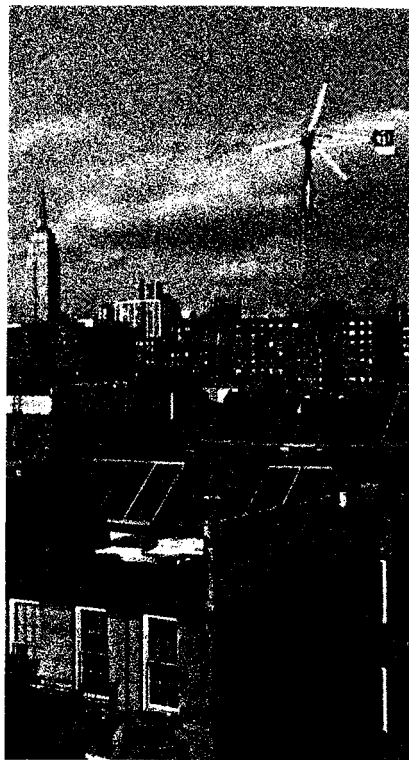
Presently under examination is the possibility of generating energy in commercial amounts from the action of the ocean waves. Wave actions are created by a combination of forces—winds, tides, and currents—and they are capable of producing energy for immense regions of the world. Scientists working in Scotland have already found that waves can supply more energy for a given amount of surface than can wind. They determined through measurements that a 113-km stretch of ocean is capable of creating between 100,000 and 8,000,000 kilowatts of energy.

A Scottish engineer by the name of Stephen Salter is looking at a method of obtaining energy from the ocean. This is a row of vanes that bob up and down as the waves wash over them. The theory of the device is that as the motions of waves combine with the up-and-down motions of the vanes, pulses of highly pressurized water can be created, which can be made to drive turbines. In preliminary tests of this method, it was found that an astounding 90% of the kinetic energy contained in passing waves could be utilized. An incidental advantage of this method is that relatively short stretches of ocean, some three to four hundred meters long, can be used for the production of energy.

Thermal Energy Gradients from the Ocean

Many investigators now believe that the most feasible method of harnessing energy from the ocean is through the utilization of *thermal energy gradients*. Studies have revealed that this thermal energy could make tidal power plants economically competitive with fossil-fuel and nuclear-fuel plants.

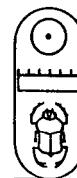
(continued overleaf)



Windmill in the City . . .

Turning briskly in the wind atop a five-story rehabilitated apartment building in Manhattan's Lower East Side, this windmill is generating electricity to serve some 33 low-income tenants in the apartments below. The renovated building also has experimental solar collectors on the roof. The 11th Street Movement, a tenants' organization, has funneled their genius into this unique energy saving project involving windmills and solar collectors. Both the windmill and solar collectors are test demonstrations of innovative, inexpensive methods of generating energy and power for use by poor families.

Photo: Courtesy Community Services Administration, Washington, D.C



The principle of ocean-thermal-energy conversion lies in the heating of surface water by the Sun. This occurs most noticeably in the tropics. The warmed surface water is carried to the poles, and in the process, the heat is dissipated. The cooled waters sink to the ocean bottom, moving along the bottom until they up-well again. Then the process is repeated.

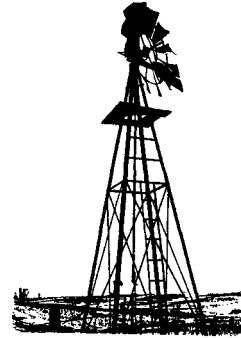
Investigators see the surface layers of the ocean as immense collectors and storage systems for solar energy, which is readily converted to ocean thermal energy during the natural cycle. To convert this energy into electricity, ammonia-powered turbines are planned to take the place of more familiar steam-powered turbines. Advocates of this method claim a twenty-four-hour-a-day production cycle, as opposed to shorter cycles when other solar- and ocean-energy schemes are used. The use of ammonia rather than steam to power the turbines is proposed because the ammonia boils at relatively low temperatures, thus making it more sensitive to the changing thermal currents.

Power Through Varying Salinities

Another source of power under consideration is that caused when waters of varying salinities are mixed. If one of the waters has a high concentration of salt, and the other a lower concentration, the water of lower salinity will flow (by the process of osmosis) through a membrane separating the two waters. This is a fairly complex system, however, requiring a technology that is presently not economically feasible. Scientists are holding in limbo the idea of utilizing salinity gradients for possible exploitation in the future.

Power from the Wind

Mankind has converted wind energy into power, in some form or other, for thousands of years. The earliest sailing ships used wind power to transport the goods that helped to build civilization. More recently, up until a few years ago, windmills performing the dual tasks of pumping water and charging direct-current batteries were a common sight dotting the plains of the midwestern and southwestern United States. Most of these windmills have been replaced by a rural electrification system, fueled by



what we thought were plentiful fossil fuels. Now scientists are giving wind-driven generators another hard look.

So intimately related are the winds and the oceans that scientists who propose tapping the energy of the wind are talking about the use of huge, propellor-driven generators, strategically located at sea on floating platforms. Any energy thus produced in excess of immediate needs could be used to break the water into its basic components, hydrogen and oxygen. The hydrogen could, conceivably, be piped to the mainland, where it could be used in the same manner as natural gas. On a more imaginative level, the hydrogen and oxygen could be piped inland, where these components could be recombined to produce water.

Wind power generators would have to be carefully located to take advantage of regional and seasonal variations in wind velocities. Altitude is also a factor to consider in the distribution of energy from wind. Generally speaking, winds are created anywhere that heat and cold merge.

For millenia, man has pondered ways to utilize the kinetic energy created by the winds and the oceans, and in pondering has come up with ingenious ideas. What he lacked, generally, to implement these ideas on a large scale was *technology*. We now have that technology; but there is one other magic ingredient—*money*. Can an energy-hungry world afford the energy produced by unconventional methods? More important, can the world afford a slow-down of industrial and technological progress—a possible alternative? △

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.)

August: Hua Kuo-feng, chairman of Communist Party, People's Republic of China, is the personality for the month of August.

The code word is NAT.

The following advance dates are given for the benefit of those members living outside the United States.



HUA KUO-FENG



MENAHEM BEGIN

October:

Menahem Begin, Prime Minister, Israel, will be the personality for October.

The code word will be GRANT.



ANWAR SADAT

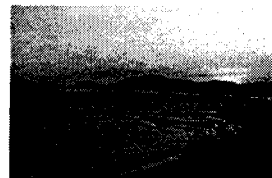
November:

Anwar Sadat, President, Egypt, will be the personality for November.

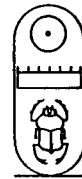
The code word will be LOOK.



Cover This month's cover presents a vista of beautiful Acapulco Bay on the Pacific Coast of Mexico. Acapulco is an international resort, 300 km southwest of Mexico City. For 250 years (1565-1815) Acapulco was the chief port for Spanish galleons crossing the Pacific in trade with the Philippines.



(Photo by AMORC)



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

The Life of A Mystic



MANY HAVE ASKED what advantage to the individual himself and to humanity generally there is in devoting one's spare time to the study of mysticism. They ask why attempt to comprehend the mysteries of life, especially the deeper spiritual values affecting and determining the real course of existence.

Such persons evidently have in mind direct results such as those attained by the one who studies law, art, music, engineering, or other practical subjects. Looking at the matter broadly, they wonder whether the time and effort put forward in the fascinating though arduous study of mysticism and its allied subjects repay the individual and contribute to the advancement of civilization to the same degree as does the study of these other subjects.

In the first place, it is not fair to compare the study of mysticism and life's problems with that of any of the sciences or arts. In the one case, the student is seeking to contribute to the spiritual and cultural development of himself and others; in the other, to employ his abilities and services for the more material and human development of our earthly existence.

Furthermore, in the one case, the student finds relaxation, personal inspiration, and pleasure in his studies; in the other, he often sacrifices pleasure and personal interest to prepare for a more successful position in life. The interesting fact remains that a great many students

of one class are also students of the other; thereby proving that comparison is impossible on the assumption that students of mysticism constitute a distinct class.

An examination of our records shows that the more inclined to study a person is, the more inclined he is to understand himself and his relation with the universe through delving into the mysteries of life. Any real student may be safely approached and quickly interested in the study of Rosicrucian subjects.

It is not necessary to argue with such a person regarding the fascination and attractiveness of good reading, the attainment of new knowledge, and the benefits to be derived from acquiring a broader viewpoint in all fields of endeavor. The real student, one who has developed the habit of study along any line, soon learns the power of knowledge. In his contacts with others in business and social conversations, in his comprehension of the activities around him, in all the fields of human effort, even in the casual indulgence in moving picture travelogues or historical plays, he is more keenly impressed because of the additional studies which increase his enjoyment and understanding.

An eminent linguist said that once a person acquires a working knowledge of a second language, he becomes a potential linguist inasmuch as the knowledge of a second language always presents the temptation to acquire a third. Having

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acquired a third language, acquiring a fourth, fifth, or sixth is a simple matter.

The man or woman who has taken up as a hobby the study of astronomy, one of the most popular of hobby studies for both young and old, is one who is ready to study cosmology, followed perhaps by ontology and biology. These would lead naturally into the study of psychology, and the combination would bring the student constantly so close to the border of Rosicrucian teachings that, when approached in this regard, there would be a ready response.

The student of chemistry or physics is easily drawn into listening to any revelation regarding the mystery of being and of one's hidden talents and abilities. The fact that there are in the human body certain forces and energies which can be made manifest in the laboratory of physics or chemistry in other ways is sure to attract the interest of any student of these subjects.

The Inactive Mind

It is the one who is not a student, not inclined to study, investigate, inquire, or search for new knowledge or greater light, who is the most difficult to approach. It is not the inactive mind continuously at rest and unburdened by deep thoughts that will find inspiration and personal pleasure in the study of mysticism or in the analysis of human spiritual and physical powers.

Unfortunately for the world, there are too many who take the attitude that life is a mystery that cannot be solved; that there are veiled facts regarding man and his possibilities which God did not intend for him to comprehend and that he should not attempt to lift the veil or peer behind it. Many such persons are quite satisfied with their position in life. They want to acquire only those things that are of immediate and material benefit to their worldly existence.

The person inclined to mysticism, however, is not a fanatic or extremist. He is generally a wide-awake individual who is keenly appreciative of the fact that he can make the utmost of his life only through knowing the utmost about it. Even when such studies are relegated to the purely pastime periods of the day and classified solely as being for relaxation, he believes that the time and effort

expended bring a much richer reward than mere amusement or relaxation.

One cannot approach a single aspect of cosmic manifestation without feeling that he is approaching an inspiring bit of wisdom. In my approach to any new field of mystical thought or cosmic law, I often feel that I am on the upper deck of an ocean-going steamship on a dark clear night, with my face turned toward the heavens.

Unconscious of the invisible borderline between the sea and sky, I seem to feel that I am floating in space. As I look at the stars and notice those which form the various constellations, I wonder what the mystery of their grouping really is and their usefulness and purpose in the scheme of things. This is the attitude with which many approach the subject of mysticism or the study of the Rosicrucian teachings.

The student of mysticism is one who loves knowledge. Concealed facts are magnetic attractions which quicken his mind, fire his spirit, and lead him into the bypaths of investigation. In comprehending the laws of the universe, he understands the real nature of the problems which have confronted him. He finds peace and contentment not simply in the fact that he has learned how to overcome his problems; but also because the unknown qualities in them no longer worry the subconscious part of his being.

The mystic finds happiness in the fact that he can give happiness through knowledge and helpfulness to others. He finds strength in the fact that he can attract that which will bring him physical, mental, and spiritual fortitude. He finds increased prosperity in worldly things because he learns to value all things by a higher standard.

It is all this that makes the mystic assertedly happy in his studies and willing to continue his devotion and investment of time and thought.

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



Formula for A Better World . . .

Love, Service, Communication, Dedication

by Ruth Olson, F. R. C.

AN INTERESTING Rosicrucian experiment was conducted wherein people were asked to determine factors which would be instrumental in creating and maintaining the social order if we were beginning a *new world order*. After a series of discussions, the group came up with a list of guidelines which were profound in their simplicity and potential. They were abbreviated into four words: *love, service, communication, and dedication*. There is valid reason to begin using these guidelines now.

The present world situation is unprecedented in recorded history. Our problems are more complex than ever. In 1931 Aldous Huxley in writing *Brave New World*, predicted things for the future date of 7 A.F., or in other words, the sixth century after "Ford." And yet, a mere twenty years later, when he wrote *Brave New World Revisited*, many of the previously unheard of notions from his earlier work were already being realized. Among these were tranquilizers and barbiturates, motivational and behavioral research, subliminal propaganda, brainwashing, the birth-control pill, and artificial insemination.

Then in 1948 George Orwell wrote *1984* in which, by contrast to Huxley's world of subjugation by tranquility, he painted a world of persuasion by fear and police totalitarianism. We have some aspects of both of these worlds today, plus some developments that neither of these men foresaw.

In such a world, reflection upon these four words chosen as "new-world" guidelines leads to some very interesting and provocative concepts and possible applications. Suppose, for instance, there was

a "Department of Love," given the responsibility of seeing to it that the principles of love were applied and adhered to in other social functions and in our daily affairs. A far-fetched speculation—but such ideas as fair-practices and consumer affairs have taken hold. Why not "love" principles?

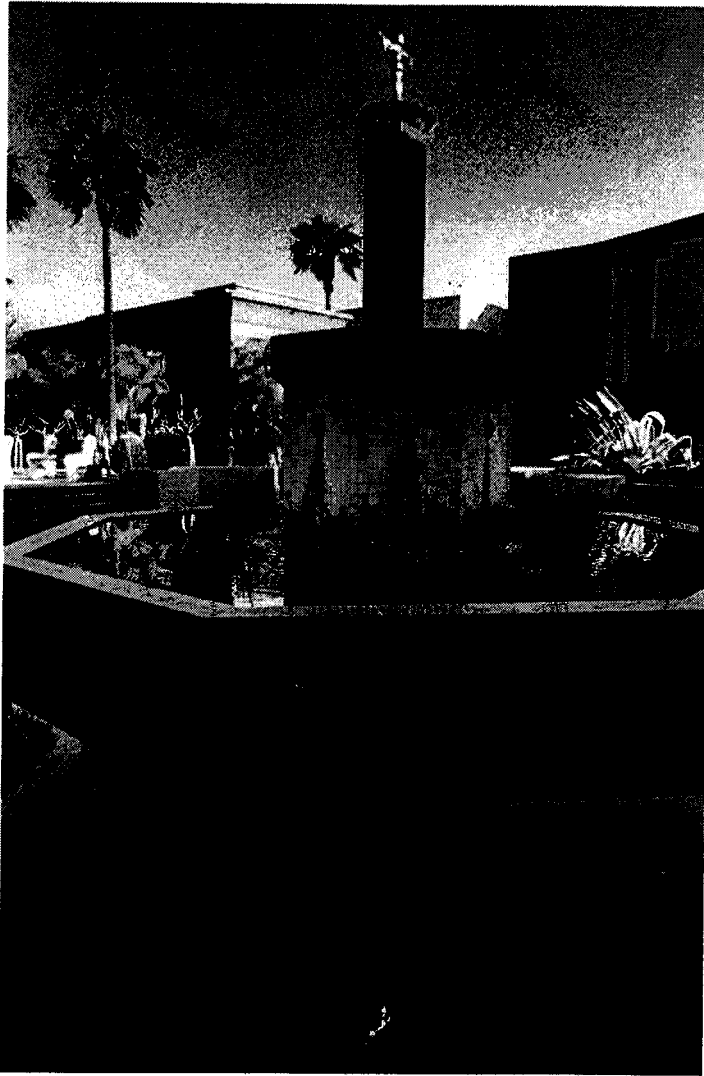
Love is the greatest force in the world and its effects can be traced in most of the worthwhile achievements of man. Books, poems, and songs have been written about it; mankind has been inspired to heights of joy, strength, and ecstasy because of love.

Unselfish Love

The kind of love referred to, of course, is the unselfish variety, where the welfare of the beloved is the first consideration—whether that be the lover, spouse, child, parent, friend, mankind in general, or the Divine Creator. If we were to apply the marvelous, exhilarating forces of love in our everyday, mundane affairs, this would revolutionize the world by eliminating most of the ills besetting man—ills which have usually been a result of greed, selfishness, and vanity.

Further, carried into the realm of the other classifications agreed upon in the forum, namely service, communications, and dedication, love would be the catalyst for their application. Let love permeate our simplest thoughts and it will soon permeate everything.

Service in the name of love would fulfill the achievements necessary to make this planet a paradise. Even today, surrounded by hostility and chaos, life is still endurable and even pleasant. So it is not impossible that the future could be a utopian heaven. There is, parallel with the population explosion, an explosion of ideas, an incredible increase in knowledge. We accomplish so much that surely



CHAPMAN

Patio Fountain and Reflection, Rosicrucian Park, San Jose

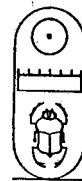
it is no mere fantasy to hope that we will be able to solve the most perplexing of today's problems.

For example, the world population explosion has made us more aware of lagging food sources. We are more conscious of the value of arable land, and through new developments in technology, more land could be made arable. The oceans are another vast source of food

still barely explored. Of course, for future generations and the world ecosystem, we must approach these food sources with the wisdom of ecology and conservation.

Besides food, there are numerous services needing to be accomplished. Ecology, fuel, transportation, shelter, human relations—all of these offer a wealth of areas that can be explored.

(continued overleaf)



Service can be rendered in a thousand different areas and ways—all helping to create a new life. Almost any chore would be acceptable and not too menial if done unselfishly. There would be no question of self-praise, there would be no question of reward. Where a need was seen for service, that service would be rendered.

Compensation for service in an unselfish world would come less in the sense of status and ego-reward, and more in the satisfaction of our contribution to the growth of the brotherhood of man. Rather than deeds of "do-goodism," our deeds of mercy would be performed as qualified commitments and not as attempts to appear great. Egotism would begin to disappear from the face of the Earth.

Communication

Communication, the next of our new-world needs, is of vital concern to the welfare of - mankind. It encompasses many areas, such as education, entertainment, child-rearing, encounter, human relations, and so on. The potential needs of communication among peoples of the future are hard to define, but such trends as identification with civil rights, world peace, and conservation are noteworthy. However, revolutionary methods will not produce as much good as careful work and planning. A construction plan of cooperation among people must be worked out and continuing efforts made to find solutions to the problems which exist. Solutions must bear a semblance of homogeneity in order to work for all involved.

Communication between individuals is just as important as among peoples. We need to hear and understand each other, to learn the real needs and desires in the heart.

We need a certain environment of protection, love, and security, for without these our inner lives become disoriented. At present we have a rather helter-skelter mode of providing these needs in a changing society where a skyrocketing rate of divorce seems to threaten the traditional family pattern. We must either change this trend or orient it to provide for the ultimate in security and love for our children.



Yet, while the familiar structure of morality has been seemingly in chaos, this has its positive side too; for as people come to realize that some of the old patterns might have been false and new ones can be worked out, they can also see the real wealth of value in some ancient customs.

Similarly, upheaval is also prevalent in the theoretics of philosophy and religion, but we can certainly expect that out of this chaos will emerge a new and better way of viewing life and God. While on the one hand some of the false fronts of puritanism and dogmatism seem to crumble, on the other there arises a renewed sense of identification with positive lasting values. The benefits of meditation and a true search of the mystical philosophies are becoming known and appreciated.

Communication, wherein lies one of the greatest sources of man's growth, offers the possibility of warmth and love in human relations and in raising children. Wars and miseries have been the result of its lack. With kindness and consideration as our guidelines, we could raise our children free of tyranny, cruelty, and lack of understanding.

Through communication, we can learn to accept each other as individuals, not expecting others to conform to our ideals. We can convey love with or without outward words. The science of body language, fairly new in the psychological world, but always implicit in the human world, has shown that our simplest movements reveal acceptance or rejection. There is no possible way we can speak love or tolerance and not mean it, because our bodies give us away. So when we communicate, we should learn to do so with our whole being.

Dedication, the fourth of our guidelines for tomorrow, will culminate our

efforts in the fields of service and communication, if accomplished with love and understanding. If we are interested in a concept, a cause, an idea, we can try to give it our wholehearted dedication. This will mean that we will stick with a thing even when the going is rough. We will dissipate our negative thoughts with positive, replace grief with joyous thoughts, uplift when down, and work toward our goal with diligence, courage, and perseverance.

We are on the threshold of a new era. Our greatest potential for continued survival is the self, the individual consciousness. We are fortunate in our mystical traditions because they have kept alive a pattern for survival, keys to open new areas of growth.

While history offers us many examples of man's inhumanity to man, it also offers many examples of man's greatness. The great men are certainly in the majority, as well as in the ascendancy.

The conscious self has brought us from the world of mere existence into the world of thought: the world in which we create our own heaven and hell. One thing we can be more and more sure of, as all elements of life prove, is that we can do a thing if we think we can. More and more people are beginning to believe that this world could be made into a better place. With all of our energies aimed in that direction, how could we miss?

The idea of improving our world is not new, but has evolved right along with our self-realization. Pharaoh Akhnaton tried new ways in Egypt and startled the world; the Greeks tried new ideas and performed wonders with them; and individuals down through the ages have shown what could really be accomplished with effort. No matter what experiences are in store for us, the greatness of the consciousness of man, as exemplified in some of the world's finest individuals, will prevail.

We can begin now to create a new world—with our thoughts, words, and deeds. We can project thoughts of *peace, love, harmony, kindness, and health*, any time, anywhere, with complete selflessness. And whenever this is done, there *will* be a manifestation of improvement. A harsh word can be turned to a kind one, ill feelings will vanish, harmony will prevail.

Let us practice, whenever and wherever we can, the principles of applying love, and try to serve in those causes we hold dear. We can strive to feel and communicate brotherhood, and work with dedication toward our ideal. We can support those persons and organizations that serve this end.

If we assist mankind to greater heights of consciousness and accomplishment, we will ourselves experience a return to our true natures. We *can* begin to create a brave new world and we can begin now.



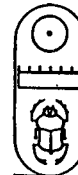
POSTAL INCREASE



There has been a *considerable increase* in the cost of United States' postage, not only for first-class mail but for most *all other* mail classifications as well. The cost of registration of a letter or package is exceedingly high. This increase not only applies to domestic mail (U.S.), but also to mail forwarded outside the United States and its possessions, that is, to foreign countries.

If you reside in the U.S. and wish a reply to your letter, an envelope with postage applied would indeed be appreciated.

If you do not live in the U.S., the sending of a *postal coupon* in the amount of the postage for a reply would indeed be appreciated.



How to Retrieve Borrowed Items And Remain Friends!

by Brantford B. Benton

MOST OF US enjoy sharing the mutual interests and experiences that occur when we lend friends and neighbors small convenience items such as tools, books, dishes, backyard gadgets, or camping equipment. The trick is to retrieve them from the forgetful borrower without impairing the friendship.

As an impatient or somewhat irritated lender, your reminder quite naturally might begin with, "*When* are you going to return my . . . ?"

Let's apply a little psychology to that approach.

How would *you* react to that question if you already were uncomfortable about your failure to return whatever you had borrowed? Basically, that *when* question is rather selfish. It reveals that you are not interested in any problem your friend may have encountered, and which may have delayed a prompt return. At best, it further embarrasses your friend by forcing an apology, or an admission of

failure. At worst, it results in suppressed resentment and a silent resolution to never again depend upon you for sympathetic understanding.

And that strikes at the very heart of friendship!

Eventually, of course, an answer to *when* is essential. It's a matter of timing. Next time, first try a different word: *how*. "*How* did you enjoy that book?" or "*How* did this-or-that (borrowed item) work for you?"

The *how* approach gives an embarrassed borrower the opening he or she has been hoping for—a chance to explain the causes of delay. You, too, then gain an understanding of your neighbor's situation and, if you are not in urgent need of the item, an opportunity to discuss a definite time for the return. Your friend also will appreciate the fact that you have replaced an embarrassing situation with your confidence in his good intentions and dependability.

By having applied the *how* question first, you have laid the groundwork for *when*. You'll be amazed, suddenly to realize that whereas your friend originally had been anticipating and dreading that question, he or she now welcomes it! Having "saved face" by having the delinquency accepted (justified or not), your friend is now eager to renew proof of normal integrity.

Because of the manner in which you worked up to the key question, you now have achieved your objective, and you also have salvaged that pleasant relationship.

And come to think of it, which is more important to save—a book or a friend; a tool or a neighbor? △



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In Memoriam

Dreamers and doers are equally important where there is a need for creativity in any enterprise. The first, the *dreamer*, visualizes and conceives the basic idea. The dreamer's contribution to creativity is wholly *subjective*.

The *doer* is the one who objectifies the ideas and brings them into the realm of reality. It is the doer who makes it possible for others to experience and to avail themselves of what was at first only an idea in the dreamer's mind.

It is therefore realized that there is an interdependence between dreamers and doers. No real accomplishment is possible without the collaboration of both. We see this necessary unity in the scientific, industrial, and literary worlds. We have our designers, engineers, artists, and as well, our doers in the category of mechanics, craftsmen, and technicians.

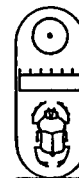
However, it is a unique talent that one possesses when he is both the dreamer, the conceiver, the planner, and *also* the executor—the doer, as well. One such individual whose activities rightly place him in this category and genius was Dr. H. Spencer Lewis, First Imperator of the Rosicrucian Order, AMORC, for its present cycle of activity. His versatility was exceptional: He was an author of note, as his numerous books and hundreds of monographs, discourses, and lectures evidence; as an artist, for years he designed the illustrations for the great majority of AMORC's literature—his work includes portraits and covers for the *Rosicrucian Digest*; and he was likewise a proficient photographer.

Dr. Lewis also designed many of the AMORC buildings, drawing as well the schematic and technical structural plans. In the scientific and mechanical realm he designed and constructed instruments for the laboratories in Rosicrucian Park, for the purpose of demonstrating Rosicrucian principles in an objective way. He constructed a large color organ that demonstrated a relationship between light and sound, and built the first large planetarium that was not of foreign design. His administrative and organizational talents are well known.

Never did Dr. Lewis pass on an idea of any outstanding merit for others to exclusively bring into existence. He always was the principal one in objectifying his ideas, but where large projects were concerned he had the assistance of proficient Rosicrucian staff members. The Rosicrucian Order, AMORC, as it is today—an extensive worldwide organization—has a debt of obligation to the original stimulus of creativity that Dr. Lewis' mind gave it. He built an early foundation to which others added. Subsequently, Rosicrucians throughout the world have created the fine extensions of Grand Lodges, Lodges, Chapters, and Pronaoi.

Dr. H. Spencer Lewis passed through transition on Wednesday, August 2, at 3:15 p.m., in 1939. Since then it has been the custom of AMORC to commemorate his Higher Initiation on that date every August 2, at 4:15 p.m. (Daylight Savings Time). A simple commemorative ceremony is held in the Akhnaton Shrine in Rosicrucian Park. It is in this beautiful shrine that the cremated remains of Dr. H. Spencer Lewis are interred beneath a symbolic triangular monument.

All Rosicrucians are eligible to attend this ceremony in Rosicrucian Park (4:15 p.m., August 2) if convenient for them. All other Rosicrucian members are asked to hold a moment of *silent tribute* for Dr. H. Spencer Lewis at a time also convenient for them.



Alchemical Experiments Concerning the Transmutation of Matter

by Councilor Karl von Eckhartshausen

(translated from German by Erwin Watermeyer, F. R. C.)

The reprint of this alchemical work of Karl von Eckhartshausen (1752-1803)—eminent German occultist, Hermetic philosopher, and Rosicrucian—exactly 175 years following its first publication requires several explanatory remarks.

Up to the present time, von Eckhartshausen has been principally known through his moral writings and his rare occult works and novels. However, of von Eckhartshausen's numerous chemical, or rather alchemical, experiments, practically nothing is known today because of a scarcity of these writings. Yet, von Eckhartshausen's research represents the connecting link between the work of the Middle Ages and that of modern times.

It is necessary for the modern alchemist, if he wants to arrive at tangible results of his practical labors, to gradually work his way backward in time through the records of alchemists who preceded him, and in this way gradually approach a direct contact with the views of the alchemical adepts of the Middle Ages. In this way, then, von Eckhartshausen represents the first milestone along such a road toward the ancients—a road which no student who desires to truly penetrate these remote regions may overlook. The great value of von Eckhartshausen's investigations made in the nineteenth century remains unchallenged even today. We have only advanced in our chemical technology. Everything else is just as new to us now as it was 175 years ago.

—Editor

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THERE WAS ONCE a time when the art of transmutation of metals was held possible only if those special conditions were fulfilled by means of which one could compose the noble metals by a process of "mortification." But this latter type of decomposition was considered impossible and therefore—it was reasoned—the first was considered impossible also. However, experience proves that man should not judge too soon about matters concerning which he has had no previous experience, and a modest person will say: "According to our present knowledge of chemistry, transmutation does not seem

to be capable of achievement. Perhaps we are lacking in the necessary higher knowledge." This was the nature of my thoughts, and this manner of thinking guided me to the reality of an actual transmutation of metals, a fact whereby this possibility is demonstrated satisfactorily: thus practical experience is the best demonstration.

If someone should ask me: "Are you now able to produce gold?" I would answer him: "To analyze the metals and to synthesize them again is quite a different process from that of generating them." For example, it is well known

how to separate from various types of bodies their constituent components as well as how to recombine them again, but without being able to artificially reproduce the original bodies themselves.

If someone would ask me: "Is it possible to produce gold by artificial means?" then I would answer: "I shall not deny anything unless I have become convinced of its absolute impossibility. However, I believe that a practical demonstration of the impossibility to produce gold is just as difficult as the making of gold itself." However, I flatter myself that through my experiences I have rendered a service to chemistry, because these experiences lead us nearer to a true understanding of nature. The gold which I seek is TRUTH.

But to those gentlemen, the Alchemists, I am writing the following: Alchemists and gamblers always share a like fortune. The first vainly hope during each operation to reach their Universal, just as the latter expect at each drawing their assured gain. Let me offer you my opinion concerning Alchemy. It appears to me that he who is searching for gold shall not find it, but that he who is seeking for God—namely, the First Cause of all power—he could very well find God in everything for which he is searching. It appears to me also that it has not been written without a definite reason: "Seek ye first the Kingdom of Heaven and all else shall be added unto ye."

From this truth follows another: unless you seek the Kingdom of God first and above all, nothing else of the Divine Order will be granted to you.

But what constitutes the Kingdom of God?—It is the complete occupancy of our hearts by Jesus Christ, who shall reign within it, His Temple, with wisdom and love, and who shall illumine our mind by His Spirit within so that we shall be able to penetrate the exterior cloak of nature.

When we shall have come into possession of this Universal Spirit (that is, the Spirit of Christ within us) perhaps then we shall become acquainted, through His Grace, with the exterior universal spirit of nature in a more perfect manner than is possible to ordinary philosophy.

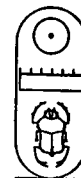
As long as man has not acquired that art of interior analysis which enables him



to distinguish the sacred from the profane and the pure from the impure, until that time has arrived man will not succeed in being able to distinguish blessings from curses in the exterior world; and the exterior blessings are related to the interior in a like manner. To succeed in this science—which I believe to be the most exalted—ordinary theoretical knowledge is not sufficient. To this knowledge there must be added practice, and to this practice added strength, and to this strength a power which descends from Above and which cannot be communicated from one man to another.

He who thinks differently concerning these matters is in error. He either deceives himself or he has been deceived by others, because he is not acquainted with the concatenation between the esoteric laws of God and the exoteric laws of nature. I know very well the manner in which many people assert that nature acts according to immutable laws. Sulphur and mercury always produce cinnabar. Arsenic and sulphur always produce orpiment. Two times two is always four, no matter whether these numbers are composed by good or by evil men.

(continued overleaf)



Therefore—it is reasoned—higher chemistry obeys identical principles! Thus anyone who is acquainted with the properties of matter, knows its synthesis, has observed and learned the operation of this synthesis from others, should be able to succeed in these experiments just as well as any other man. Nature cannot deprive us of her treasures if we master her through her own laws. Thus sound the sophistries of those people who are trying to force their way into the sanctuary by breaking into it through the roof. But many such burglars do not always recollect that when they finally reached the door to escape, the master of the house suddenly appeared, demanded and recovered from them the stolen property.

The former line of reasoning represents indeed an argument which upon first consideration seems to be absolutely irrefutable and possesses so much force that it has already misled many men of great intelligence. But only he who knows how closely God and nature are interrelated, who realizes that God holds the reins of nature perpetually in His hands—although in an indirect but definite and perfect manner—he only understands the great truth of which Saint Paul speaks, that man will easily comprehend that God would never let these reins pass from His Holy Hands or would entrust them to anyone not most closely united to Him.

Nature would not be the product of an Infinite Wisdom if at the same time her Creator had not taken every possible care to prevent her power, her secrets, her concealed bonds from falling into any hands but those of whom the Omniscient God is assured that they would never guide the rudder of nature in a different manner than according to His great plan, His divine intentions, and according to His unchangeable provisions. It would indeed be a presumptuousness bordering on blasphemy to ascribe to the highest First Principle the capacity of having surrendered the PUREST, most HOLY and most SUBLIME principle of ma-

terial nature to profane hands. For this reason, I believe it to be real foolhardiness for anyone to aspire toward the sanctuary of nature (which is known to only a few and which will forever be shared by only a few) without having himself attained the Sanctuary of Grace within the innermost recesses of his own heart.

He who peruses the Bible, especially the school of the Prophets, will discover that gold is the most insignificant product, the discovery of which has been granted to us by the material First Principle, and that much higher and much more astonishing forces of nature are related and united to it. But who is entitled to make demands of this First Principle of material forces? Is this really the labor of a fighter or a seeker? Or is it not rather an act of grace and compassion?

What I am stating here is no affected piety but hard, forceful, and absolute truth. But it is just this very truth which has kept itself at a distance from those people who have concerned themselves with a study of Alchemy or who have boasted of being able to peddle the secrets or to communicate them to others. I have listened to many, but I think only a few have arrived at sound concepts. I do not deny that the ambition to become rich has led some men to new, useful discoveries, and that the science of chemistry owes a great debt to Alchemy. But concerning the Universalissimum (Universal Solvent) it appears to me that it is only dispensed by the Universalissimus (Universal Spirit), and that it has been withheld for a noble purpose only to be executed by God Himself, and to which we shall have to humbly submit without further inquiry as to *how*, *when*, and by *what means* this event shall take place.

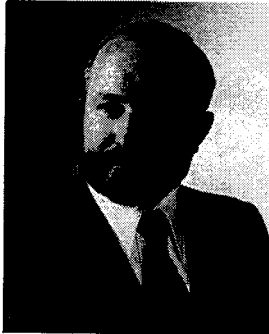
The gold which I seek is TRUTH, my silver is WISDOM, and my philosopher's stone is the REALIZATION of my own insignificance—and a realization of the Omnipresence of God within the depths of nature. △

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ROSICRUCIAN DIRECTORY

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

Appointed...



On June 1, 1978, the Supreme Grand Lodge of AMORC appointed Burnam Schaa to the post of Grand Secretary, filling the position vacated by Leonard Ziebel's recent resignation.

Frater Schaa brings a wealth of experience to his appointment. A member of the Order's hierarchy, he has served the Grand Lodge as staff since 1969. He began his employment in AMORC's Shipping Department, advancing next to AMORC's data processing center, later becoming director of that expanded department.

In 1974, Frater Schaa took the post of Curator of the Rosicrucian Egyptian Museum. It was because of the administrative capabilities he demonstrated as Curator that the Supreme Grand Lodge transferred him to a vital administrative position in its Accounting Section, as Controller. From this experience Frater Schaa was well prepared for a Grand Lodge officership.

Frater Burnam Schaa was born in Corpus Christi, Texas. He is married, and his wife, June, is also a staff member at Rosicrucian Park, presently doing research work in AMORC's laboratories.

Footnotes for *Odyssey* (outside back cover)

¹McGuire, W., & Hull, R. F. C., editors (1977), *C. G. Jung Speaking*, Princeton Univ. Press, Princeton, New Jersey, p. 142.

²Jung, C. G., (1963), *Memories, Dreams, Reflections*, Pantheon Books, New York, p. 228.

³Jacobi, Jolande, (1959), Ralph Manheim, editor, *Complex/Archetype/Symbol in the Psychology of C. G. Jung*, Bollingen Series LVII, Princeton Univ. Press, Princeton, New Jersey, pp. 33-35.

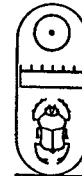
⁴McGuire & Hull, (1977), *op. cit.*, p. 216.

⁵Jung, C. G. (1970), *Alon*, transl. Read, Fordham, Adler, & McGuire, 2nd Ed., Vol. 9, Part 2, *Collected Works of C. G. Jung*, Bollingen Series XX, Princeton Univ. Press, Princeton, New Jersey, pp. 201 & 212.

⁶Jung, C. G., (1968-69), *The Archetypes and Collective Unconscious*, transl. by R. F. C. Hull, *Collected Works of C. G. Jung*, Vol. 9, Part 1, *Bollingen Series XX*, Princeton Univ. Press, Princeton, New Jersey, p. 224.

⁷McGuire & Hull, (1977), *op. cit.*, p. 134.

⁸*Ibid.*, p. 463.





MAN AND MAGIC

Throughout the ages man has been fascinated by certain laws of the universe. Magic originated as an attempt to become more in control of the forces around us.

FREE Discourse

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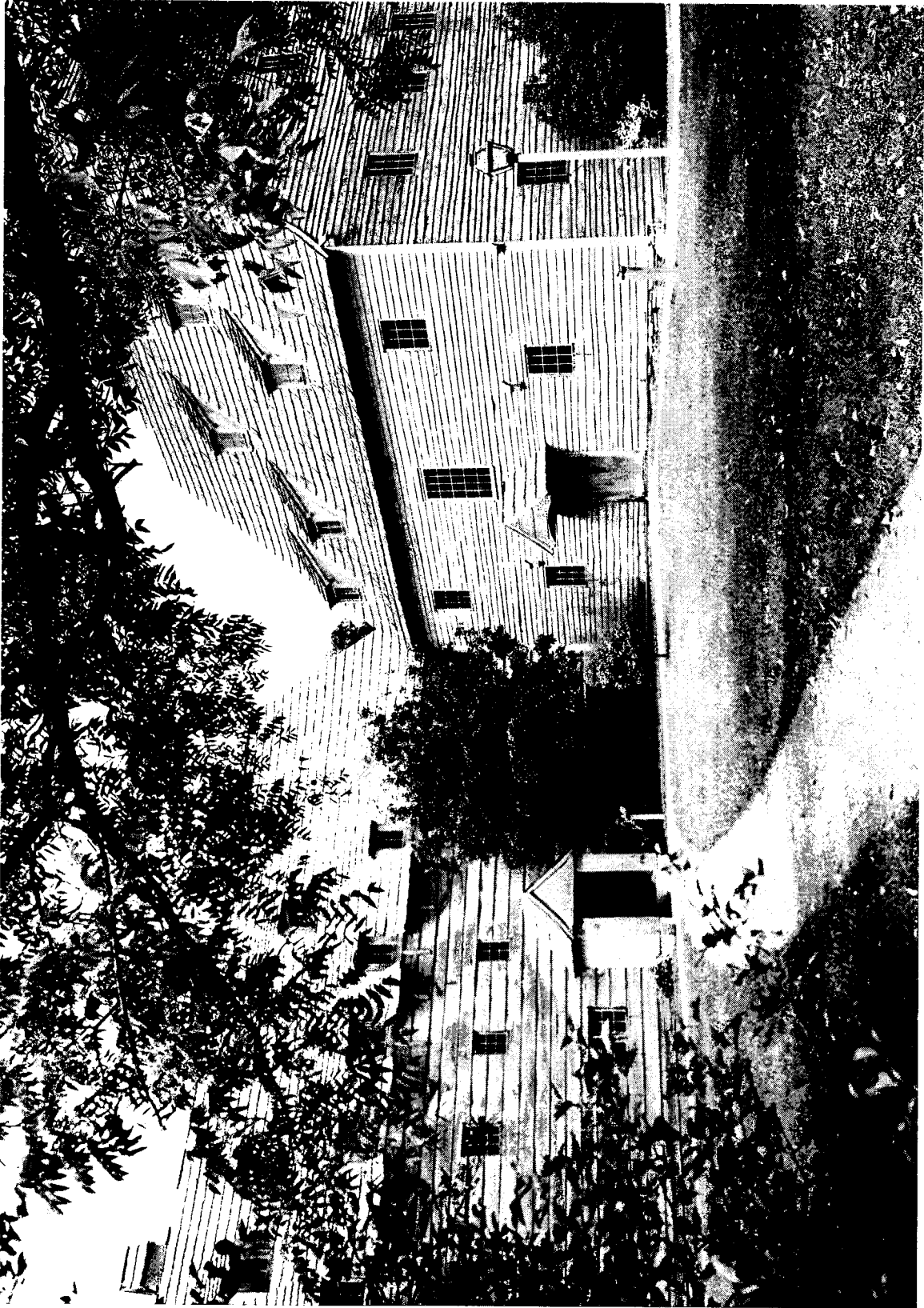
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What Next Stage For Man...



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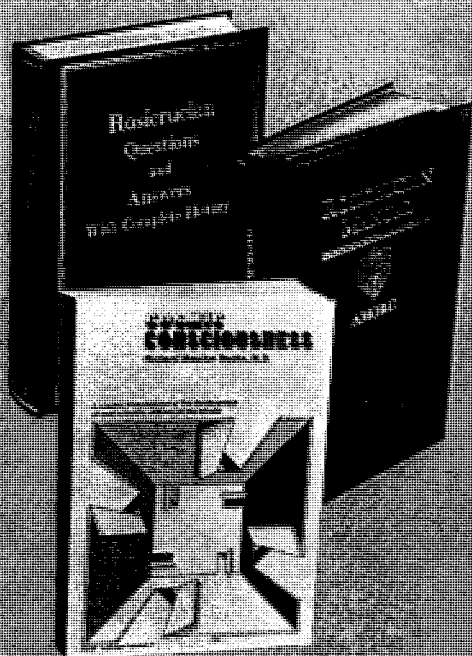
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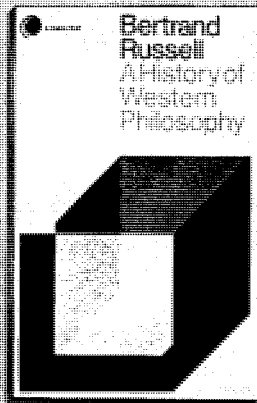
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BRAVE NEW ERA

AN OCEANOGRAPHER has suggested that by studying what happened in the world's oceans 10,000 years ago, scientists can predict what effect carbon dioxide emitted by industrial plants and automobiles will have on today's global climate.

Dr. Wolfgang H. Berger, associate professor of oceanography at Scripps Institution of Oceanography in California, arrived at his conclusion by studying data derived from ancient records left in deep-sea sediment cores. His research was supported by the National Science Foundation's Division of Ocean Sciences, of the United States.

The records Dr. Berger studied were the ratios of oxygen isotopes in the shells of microscopic animals found in eight cores taken from ocean sediment near Java, in the western Pacific. Isotopes are different forms of the same element which have closely related properties but different weights. The shells of microscopic animals which live in the surface water of the oceans contain different ratios of oxygen isotopes—oxygen-16 to oxygen-18—according to the degree of saltiness of the water in which they live. As they die and their shells sink to become part of the deepening ocean floor sediment, a record of the saltiness of the ocean surface waters is formed.

The results, according to Dr. Berger, suggest that during the period when the Earth's icecaps were melting and diluting the salty ocean water, between 10,000 and 12,000 years ago, a layer of low-salinity upper water was formed, creating, in effect, a "lid" on the oceans.

According to this hypothesis, which is not yet generally accepted, the lid prevented deep vertical mixing, causing carbon dioxide to become trapped and accumulate in the deep ocean. Among other things, the accumulation of carbon dioxide resulted in increased dissolving of carbonate shells on the deep sea floor. This dissolution is now well documented, and additional factors also played a role in the increased dissolution.

After some time, mixing in the oceans resumed, and the trapped carbon dioxide was released into the atmosphere. When this happened, about 10,000 years ago, a rapid global warming could have been expected and there is evidence that it did occur. Accompanying this global warming was widespread drought in North America.

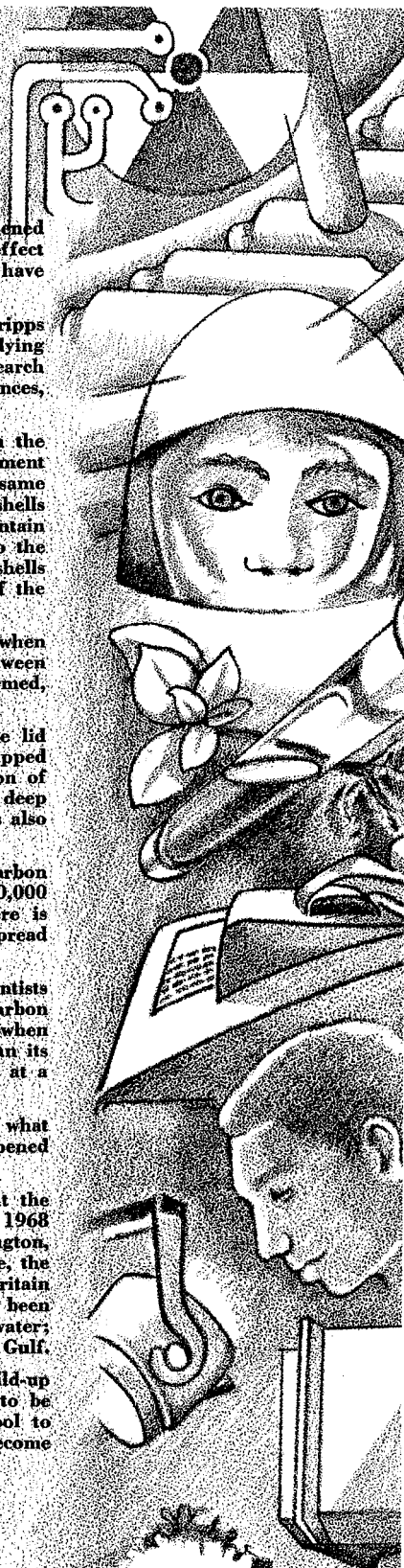
Dr. Berger believes that if his data are being correctly interpreted, scientists now have an analogue, or parallel, to the present large-scale industrial carbon dioxide input into the atmosphere. Dr. Berger thinks it possible that when the meltwater lid dissipated 10,000 years ago, the ocean once again began its mixing process and carbon dioxide was then released to the atmosphere at a rate comparable to present industrial input.

The significance of this is that now it could be possible to predict what industrial carbon dioxide will do to climate, by studying what happened millennia ago.

Dr. Berger's recent study is not the first to result in a proposal that the meltwater lid caused a carbon dioxide build-up in the world's oceans. In 1968 such an event was suggested by a physical oceanographer, Dr. L. V. Worthington, on purely theoretical grounds, but since there was no evidence at the time, the paper drew little attention. In 1975, scientists in the U.S.A. and Great Britain found that the salinity of surface waters in the Gulf of Mexico had been greatly decreased during deglaciation, indicating a rapid influx of meltwater; however, they interpreted this as a regional phenomenon restricted to the Gulf.

Dr. Berger proposes that the meltwater effect and the carbon dioxide build-up was world-wide and that its effect was global. If his theory turns out to be right, and at the moment this would seem to be the case, another tool to measure the environment-changing effect of man and his works will become available 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 III—Wizard of Bollingen

“**W**ITH THE DEVIL'S GRANDMOTHER for a mother and the devil for a father, how does one get to be the good Lord's child?”¹ Prof. Jung often inserted paradox or anecdote while indirectly instructing his audience.

Jung's stone with its alchemical mottoes still stands outside Bollingen tower, silently expressing Merlin's life in the forest, after exile from the world. Merlin, according to Jung, was an attempt by the medieval unconscious to create a dark brother for the Christian hero, Parsival. The legendary Merlin, son of devil and pure virgin, could not be understood and interpreted, and so remains unredeemed today. “Merlin's secret was carried on by alchemy, primarily in the figure of Mecurius,”² or Hermes.

Always Jung felt that he was in the unknowable “presence” of **inherited possibilities** called archetypes,³ the invisible order of the psyche which our conscious mind “clothes” in changing empirical images or symbols which fill us with awe, as though we were meeting the **Other** in ourselves. “God is a circle whose center is everywhere and whose circumference is nowhere.”⁴

Admitting fear, Jung never gave way to devil or god; he simply waited to understand. Often it is an impossible problem not to project the dark forces—the passionate, primitive, chthonic nature. If we face our fear, and seek within ourselves, then the instinctive, age-old unforgotten wisdom of the **Old Man**, the Ancient One, might speak, helping us to adapt to our personal dilemmas. The Old Man appears in Faust as the **Cabiro**,⁵ the beautiful water **Child**, or as the **cabiri**, the “original men” who are “little in length/mighty in strength.” “Apart from his cleverness, wisdom, and insight,” says Jung, “the Old Man is notable for his moral qualities.”⁶ The Child or Ancient One can best be heard by he who stands apart, even along the inward path.

Dr. Jung never considered himself a mystic, only an empirical psychologist, an intuitive thinker who reserved his opinions. Always a loner, he stood apart from the collective viewpoints of his own era. “Don't you know,” he quipped, “that if you choose one hundred of the most intelligent people in the world and get them all together, they are a . . . mob? Ten thousand together would have the collective intelligence of an alligator.”⁷

C. G. Jung's pungent, witty humor will touch the soul and spirit of other loners who'll agree with him that: “Man should live according to his own nature; he should concentrate on self-knowledge and then live in accordance to the truth about himself. What would you say about a tiger who was a vegetarian?”⁸—JS

