

Rosicrucian Digest

April 1980 • \$1.00

Featuring:

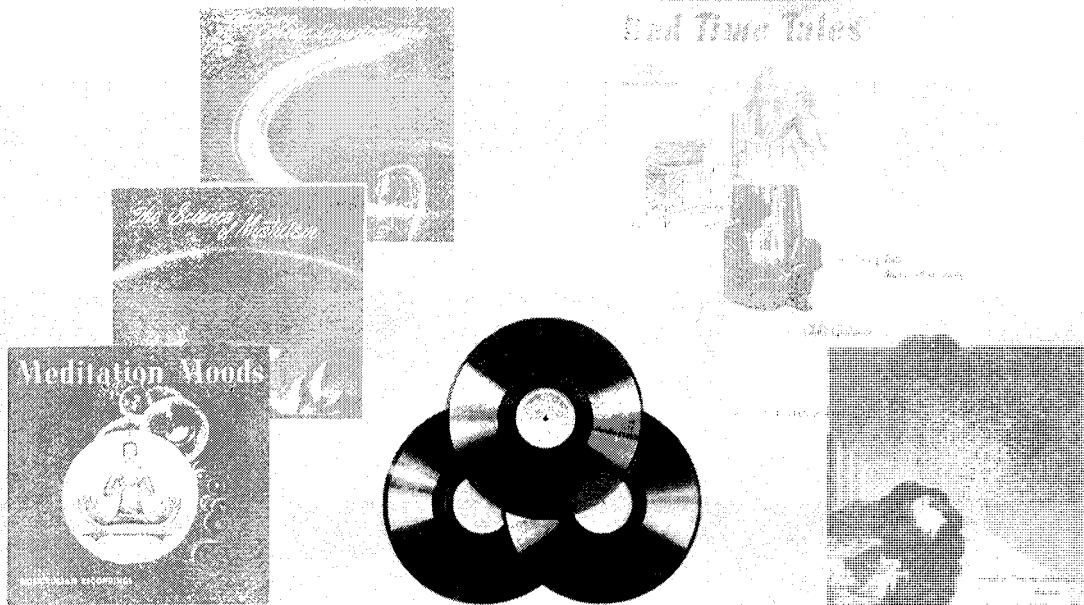
- **Mysticism**
- **Science**
- **The Arts**

**Is Peace
on Earth
Possible?**

**The New
Holistic
Health**

**Mindquest:
Results of
Rosicrucian
Research**





Rosicrucian Recordings

Attaining Cosmic Consciousness

Here is personal oral instruction in the technique for attaining this unity with the Absolute. Recorded by Ralph M. Lewis, Imperator of the Rosicrucian Order, it contains exercises which can be used daily with pleasure and benefit. (12-inch). Members only. **\$5.75**

Sanctum Concert

By the Brilliant Pianist, Albert Ferber

Albert Ferber has graciously consented to cut this record for AMORC. You will experience the same thrill and mystical satisfaction in your home as thousands of listeners who have heard him in concert halls throughout the world.

Side One: Selections from Bach-Busoni, Alexander Scriabin, and Franz Schubert.

Side Two: Selections from Frederic Chopin, Rachmaninoff, Claude Debussy. (12-inch). **\$5.75**

Child Guidance

Especially prepared to present universal truths in simple, story-like form. The recording narrated by Imperator Ralph M. Lewis also encourages good behavior, consideration, and other virtues through special exercises. **\$5.75**

Other Currencies:
£2.88 A\$5.22 NZ\$5.75
¥3.83 R5.00

Science of Mysticism

Concentration, Contemplation, Meditation. These three techniques embrace our whole existence. Every successful endeavor in the material, mental, or spiritual world depends upon the effectiveness of application. These techniques, with the added emphasis of the spoken word, may now be a part of your home and sanctum. (12-inch). Members only. **\$5.75**

Meditation Moods

Rosa Rio, internationally renowned organist, has recorded an organ rendition of special selections for meditation. (12-inch). **\$5.75**

Bedtime Tales

Enchanting tales from the Child Culture series of lessons. These tales help to bring small children closer to nature, explaining natural laws in a colorful dramatic way. (12-inch). **\$5.75**

Sanctum Music-Sanctum Preparations

This fine recording preserves the voice of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle. He explains the proper pronunciation of vowel sounds. He conducts a Cathedral Contact period. He opens and closes your sanctum session. Truly, an uplifting experience. Included on the record are organ renditions of *Secreto Eterno*, the *Colombe's* ritualistic march, and *Ah, Sweet Mystery of Life*. (10-inch). Members only. **\$5.75**

**These Records Are Available on Tape (3 3/4 IPS)
or Cassette at \$5.75**

Send your order to:

California residents please add 6% for sales tax.

ROSICRUCIAN SUPPLY BUREAU SAN JOSE, CA. 95191. U. S. A.

INSIGHT...

The *Unspoken Words Of Inner*

VISION



YOU have heard it. You have seen it — that sudden flash into consciousness of a *word* or a *mental image*. Its clarity is unmistakable. Call it hunch, or intuition, it can and *does* solve problems. It suggests ways to accomplishment where all previous thought may have failed.

Whence comes such light of the mind? What mental processes generate such practical *useful* thoughts? Why wait for these occasional and mysterious flows of creative thought from the inner recesses of mind? Learn how to provide the value of *insight* at will.

Let the Rosicrucians, a worldwide organization, prove to you, as they have to thousands of other men and women, that there is more to life than you would ordinarily suspect. Not theories, but a practical application of cosmic laws for everyday use.

*This Free Book
Points The Way*

The Rosicrucians (not a religion) extend to you an invitation to write for a *free* copy of the book *The Mastery of Life*. This book is not for the idly curious, but for those who wish for attainment and peace profound in life. Use the coupon below.

THE ROSICRUCIANS AMORC

San Jose, California 95191, U.S.A.

SCRIBE: S.P.C. 69

**Rosicrucian
Order, AMORC**

Rosicrucian Park
San Jose,
California 95191
U.S.A.

Kindly send me a *free* copy of *The Mastery of Life*. I am sincerely interested in the inner functions of self.

Name _____

Address _____

_____ Zip _____

Rosicrucian Digest

(ISSN 0035-8339)

Published Monthly by the Supreme Council
of the ROSICRUCIAN ORDER, AMORC
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

April 1980, Vol. 58, No. 4

CONTENTS

- 4 Thought of the Month: *Is Peace on Earth Possible?*
- 7 Letting Go of the Past
- 10 Macrocosmos and Microcosmos
- 14 The Celestial Sanctum: *Reaching A Higher Level of Awareness*
- 16 The New Holistic Health
- 18 Nature's Remarkable Mothers
- 22 Mindquest: *Results of Rosicrucian Research on Subjects of the Day*
- 26 Why Art Therapy?
- 28 The Antiquity of the Rosicrucian Teachings
- 31 The Symbolism of Salt
- 35 Rosicrucian Activities Around the World

PHOTO PAGES

- Cover Swiss Village (*see page 6*)
- 3 Buddhist Temple
- 37 The African Veldt
- 38 Tibetan Village

SUBSCRIPTION: \$10.00* per year, single copies \$1.00. **ADDRESS:** *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Other Currencies:
£5.00 A\$9.09 NZ\$10.00
¥6.66 R8.69

BUDDHIST TEMPLE » » »

A Bhikku or Buddhist Monk stands in the pronaos (outer portal) of an ornate temple in Bangkok, Thailand. His position is one of a meditative state. Though Buddhism began in India, like Christianity it is numerically stronger in lands other than of its birth.

(Photo by AMORC)

Copyright 1980, by the Supreme Grand Lodge of AMORC, Inc. All rights reserved. Republication of any portion of *Rosicrucian Digest* is prohibited without prior written permission of the publisher.



Is Peace on Earth Possible?

PEACE ON EARTH has been an appeal that has rung down through the centuries. Generally it has referred to a state or condition in which all men participate. But just what is *peace* to the individual? What is its substance or nature? Is peace a physical entity or a mental state? Do we personally see or feel this thing called peace? Simply, how does the individual experience peace?

If we approach the subject psychologically, we find that peace has more of a *negative* quality than positive. In other words, we arrive at a better understanding of peace by knowing what it is not. Emotional stress, anxiety, aggravation are immediately accepted as being counter-states to peace. Therefore, one word can sum up the personal experience of peace, namely, *imperturbability*. Peace, then, is the negation of that which perturbs man.

If this be so, peace is something which cannot be sought in itself. Peace is entirely abstract, that is, subjective. It is the absence of the *undesired*. Consequently, peace is but an effect. In other words, we can only experience peace by the effects which follow the removal of perturbation.

In ancient Greece several schools of philosophy espoused Hedonism. To them the summum bonum, the highest good in life, was pleasure. Aristippus, the founder of the Cyrenaics, one of the Hedonist schools, said that "nothing in itself is disgraceful." He taught that there are no higher or lower pleasures. All pleasure exacts a personal satisfaction. The ideal in life, according to the Hedonist, was to fill each moment with pleasure.

Some pleasures, however, are evanescent; they pass away. We eventually be-

come satiated with them. Further, some pleasures are first preceded by an irritation before being realized. For example, we must itch before we can enjoy scratching. Religion, the first to proselyte for the need of peace, laid down specific rules for the attainment of this state. But in most instances religion was only concerned with the individual, not with society as a whole. Let us consider briefly some of these concepts and doctrines for peace that have been expounded.

Nirvana

Gautama Buddha, in the 5th century B.C., taught that *Nirvana* is the ultimate attainment of man. In the Sanskrit language the word *Nirvana* means "extinguished." At Bodh Gaya, India, Buddha delivered his first sermon to his disciples. He said that our whole sentient existence is a *burning*. Life is but a burning energy; it goes through a combustion and a perfect change. Buddha further said that if man extinguishes, or at least controls, his burning desires, he will experience *Nirvana*. Man will then have risen above the tormenting flames and will then abide in the eternal peace of *Nirvana*.

The Stoics of ancient Greece also conceived peace as being a negative effect. To them, personal peace was the absence of disturbing desires and passions. The Stoic philosophy taught that the soul of man has to be emptied of desires and passions. They exhorted that "an emotion is a disturbance of the mind." Seneca, Roman statesman and Stoic philosopher, said, "I am seeking to find what is good for man, not for his belly. Why, cattle and whales have larger ones than he."

In Judaism and Christianity we find that the blessings of peace are related in



terms of *negating* the adversities which man experiences. They are said to be principally freedom from anxiety and from cares, and a foreboding about the future. Once again peace has no positive quality of its own as it derives its identity from the absence of unwanted particulars.

When man began to think of society and of social order, peace acquired a new meaning. A specific quality was given to it. In the 4th century, B.C., Mo Ti, a Chinese Confucian, assigned a positive substance to peace. He said all strife among mankind is due to a lack of mutual love. What is needed is love as a universal mutual virtue.

In this sense, love was being declared the principal element of peace. However, the weakness of this idealism must be apparent. First, love is but *one* of the human emotions. Further, all men are not capable of loving the same object or with the same intensity. Plato, in his dialogue *The Republic*, set forth a code of human behavior for the members of society. It challenged human instincts and well-established customs. But it lacked the imperturbability which is necessary for a peaceful society.

In the famous book, *The City of God*, St. Augustine (A.D. 354-430) proclaimed "a spiritual society of the predestined faithful." In other words, those who were faithful to the Christian creed would thereafter live in a theocratic society—a city divinely organized and ruled. Here was a positive quality, yet also a dogmatic moral code. Such could not provide any universal peace on earth, simply because all men would not submit their intellect or faith to a single moral interpretation. It is needless to mention other examples of the utopias that have been presented.

Those of Sir Thomas More in the 16th century and Karl Marx in the 19th century are representative. Their doctrines of peace on earth failed the necessary *universal* acceptance by men.

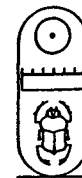
Peace on earth, therefore, is something which cannot be sought. Peace is an abstract thing. It has an existence only when its opposites are removed. What are these principal obstructions to universal peace? They arise out of man's misunderstanding of both himself and of his cosmic relationship.

Man is not a chosen being. He is no closer to a godhead than any other self-conscious being that may exist elsewhere in the greater universe. No man is more divinely endowed than any other. The flame of cosmic enlightenment burns within every human breast. In some men, it is fanned into a personal illumination. In others, it never penetrates the shadows of the mind. It is a false concept to say that all men are equal. All men do not share the same biological inheritance nor do they share the same environmental influence. However, the insistence on supremacy of race or of religious precepts are obstacles to peace.

Good and Evil

The Cosmos, nature, is neither good nor is it bad as humans think of it. If it were good, then it would have to be separate and apart from that called evil. Such would then imply that the Absolute, the Cosmos, is divided against itself. These terms, good and evil, are but concepts arising out of the human values. What man experiences as stress in nature is not something that has been imposed upon him. Rather, it is the function of the necessary evolutionary and devolutionary processes of nature. Death is not a disorder; it is a change in the phenomenon of the living organism.

Satisfaction of the bodily appetites and passions is not sufficient for the self. It does not confer any prominence upon the self. To attain a sense of prominence the self resorts to its basic roots of aggression—*possessions, power, and fame*. In the quantity of things or possessions that self accumulates, it acquires distinction. In resisting and suppressing the ego thrust of others, the self asserts *power*. Power compels a recognition of the self. *Fame*



is the insatiable urge of self for distinction and recognition.

It is by these drives that man has slowly altered his environment. But these fundamental instincts and aggressions of self are ruthless. Their principal motivation is for the prominence of the person, the ego, the self.

Gradually another impulse of self awakened in man which was more subtle than the aggressions and drives. This was a sense of *affinity*, a bond with the self of others. It was a sympathetic extension of one's emotions to others. It was a mental comparison of one's own feelings under similar circumstances.

This was the *dawn of conscience*. Pragmatically, conscience is a sense of *guilt*. We adjudge certain acts and thoughts as being harmful to the self, and

therefore we have a sense of guilt if we cause them. Guilt demeans the status of the self; it lessens its sense of personal esteem. Thus, the conscience slowly began to have a restrictive influence on man's aggressions and drives. Unfortunately, this moral sense, in most humans, has far less efficacy than the primitive urges of self.

Peace on earth, then, revolves about a basic conflict between two key aspects of self. On the one hand is the personal compulsion of the ego. On the other hand is a sense of righteousness that includes the well-being of others. There can be no peace on earth where the possessions, power, and fame of the individual remain as unlimited rights. Peace begins with acts of *elimination*, not just the acquisition and expounding of poetic idealism. △

Cover In the Bernese Alps the majestic Jungfrau Peak towers over the quaint Swiss village of Vengen. Automobiles and manufacturing are prohibited in this village, and the magnificent scenery is not violated by the human habitation. Picturesque chalets dot the foothills and harmonize with the terrain.

(Photo by AMORC)

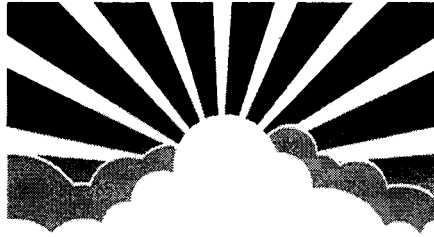


The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free booklet, **The Mastery of Life**.

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")

***The
Rosicrucian
Digest
April
1980***



Letting Go of the Past

by M. Eve Morgan, F. R. C.

INTELLECTUALLY, we know that it is not good for us to dwell on past events nor to relive situations which have brought us pain. However, unless we discipline ourselves emotionally, memory can cause us to experience the same hurts over and over again. Almost total recall can be a blessing and a curse. Recall is profitable in remembering facts to help in school or work. A good memory for names and faces is desirable in a social setting. However, this good memory can bring us to the brink of despair when it comes forward in the mind to recall almost unbearable pain.

It is sad to see persons embittered by what happened years ago. Such individuals call back from memory situations in which they were treated badly by others, reliving the humiliation of that moment. It takes work for the self to choose not to remember a difficult moment that is etched so clearly upon the consciousness. Yet, if we do not make the choice to let such memory fade, we are crippling ourselves emotionally. We may have been severely wronged by another. But, when we relive the event over and over again, we wrong ourselves.



Fear of poverty is one of the very difficult problems to overcome. If you know someone who is miserly, you probably know too that they talk a great deal about how poor they once were. There are many gradations to be observed in the fear of being without funds. We have all heard stories of some strange person living on handouts and leaving great wealth when the time of their earthly departure arrived. This is extreme. However, persons who keep living in poor surroundings and saving for old age seem to have more and more difficulty letting loose of money, for necessities, as old age approaches. Their fear has caused them to set up a pattern which is more difficult to break with advancing years.

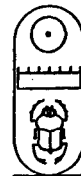
Suspiciousness that the past will re-occur may bring, eventually, a paranoia. The suspicious individual may recount news stories of robberies, muggings, and killings. Such a person feels reinforced in the belief that most folks are not to be trusted. They choose to remember the bad more than the good in life.

We do not have to ignore evil acts; they are indeed present. But we do not have to react to negativism around us with more negativism from our own subjective minds. Let the pain and the evil die its own death. Latch onto every good and beautiful thing. Let us appreciate the friendly wave of a neighbor, the pleasant voice of a supermarket employee, the smile of a companion, the snuggle of a pet, and the beauty of a flower. Is there not enough positiveness within us to respond to all that is good and kind and beautiful?

Importance of Thought

Our thoughts and our acts make up the day perhaps more than events outside ourselves. If we are alone or among people, the mental life is still that which determines our approach to life. In this mental life, we must carefully choose those events we wish to recall and those we wish to suppress. Going over past mistakes will not change them. But dwelling on the mistakes can interfere with the present.

If we let the past interfere with the present, then the present will interfere with the future. Somewhere along the line we have to take control of our lives and begin to decide what we will hold



vividly in memory, what we think about in the present, and what kind of mental life we want for the future. Do we want to cultivate an attitude of pessimism or one of cheerfulness, one of suspiciousness or one of peacefulness, one of bitterness or one of love?

We often say that some person we know brings out the worst in us. Perhaps we should be grateful to this person, for we then know where we need to work on ourselves. Does this aggravating individual remind us of someone in the past who was incompatible to our way of thinking? If so, perhaps this unpleasant memory is overly dominant in the mind. Perhaps we need more tolerance for those with an opposite view. Or, perhaps we need to learn how to quickly tell if we are incompatible with people before we develop a substantial relationship that can bring about discomfort.

It is an honorable goal to try to understand our fellow mortals. It is even more important to understand ourselves. What is it that the *real you* wants out of life? Is your present life of a positive, productive nature? Is the past hampering your daily happiness? By getting to know the real you, life can be more challenging

but more productive as well. You may find your personality stronger than you had previously determined. You may find you have more power to control your life than you had ever imagined. You do indeed have the wherewithal to choose what you will think!

When you have met the true self and found that self to be a friend, you can then cultivate reactions of a positive nature to add to this real you. If you have previously reacted to certain things by recalling previous similar situations, now begin to react as a totally independent thinker, from within—beyond the subjective memory. Call forth the calm, reasonable part of self that you may gain control of situations. Cultivate a more serene attitude.

By working daily to become more positive in thought and deed, we can build up our mental life even as exercise and diet builds up the physical body. When a stressful situation arises, we are better prepared. We can meet the stress with a more balanced attitude and avoid utter chaos. Letting go of the past is difficult, but life is much less difficult to handle once the pattern of looking back too much has been changed. △



Three New Courses

This coming Summer Session of RCU
June 23 - July 11

First Week: The Alchemy of Spirit Energy

Second Week: Evolution and Consciousness

Third Week: Modern Philosophy

To receive a brief description of the above courses, an application and fee schedule, and a list of the sixteen other courses offered, write to the registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191. **No previous college experience required.**

**The
Rosicrucian
Digest
April
1980**

Staff Appointments:

ON WEDNESDAY, January 16, the office of Supreme Treasurer was vacated by reason of resignation. The Board of Directors then held a special meeting, and elected Burnam Schaa to fill that office. Frater Schaa has had extensive training and background in AMORC's administrative areas. He has moved through a series of supervisory positions, from the AMORC Shipping Department to Data Processing, Curator, Controller, and lastly to the post of Grand Secretary. Frater Schaa is well known to members, having visited Rosicrucian centers throughout the world. He and his wife, June, live in the San Jose area, and share in the many Rosicrucian activities available here.



Burnam Schaa, F. R. C.

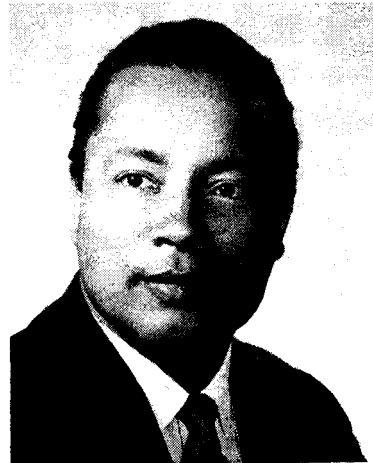
The appointment of Frater Schaa to the post of Supreme Treasurer left a vacancy in the office of Grand Secretary. For this position the Board of Directors considered and appointed Harry Bersok. Frater Bersok has also had extensive experience in AMORC's administrative departments, recently serving as the Director of the Department of Instruction. He and his wife, Cherie, have met thousands of members in recent travels, and will continue to meet personally with members in our subordinate bodies.



◀ *Harry Bersok, F. R. C.*

Edward Lee, F. R. C. ▶

Upon the advancement of Harry Bersok to the position of Grand Secretary, the vacancy he left is being filled by Edward Lee, now Director of the Department of Instruction. Frater Lee has served as Class Master in all Degrees of AMORC since his first days on the staff, and now is well qualified to supervise this vital area of Rosicrucian membership. He and his wife, Lilo, have served in numerous ritualistic capacities and are in personal touch with members throughout the world.



Macrocosmos and Microcosmos

by Walter J. Albersheim, F. R. C.

IN MYSTICAL LITERATURE one often comes across the phrase "As above, so below." This phrase expresses the concept that the structure and laws of the larger, higher world, the universe or *Macrocosm*, are mirrored and repeated on a smaller scale in the *Microcosm*, the smaller, lower world of man.

Rosicrucians have the privilege and the duty to ask what is meant by this separation into two worlds. Is there really a split or even an antagonism between the two worlds? Or is the heavenly world set up as an ideal and symbol for the ordering of human life?

Perhaps we are trying to read too much into this hallowed saying. Ancient cosmologists regarded both the heavenly and the human nature in a simple way which to us appears somewhat naive. The larger world consisted mainly of the solid Earth that was initially regarded as a flat disc and only later as a sphere. In either case it was thought of as the immobile center and foundation of the world, surrounded by the ocean and covered by the heavenly vault in which the fixed stars were suspended. Inside this firmament there re-

volvied in circular orbits the seven planets of which the Sun was the foremost.

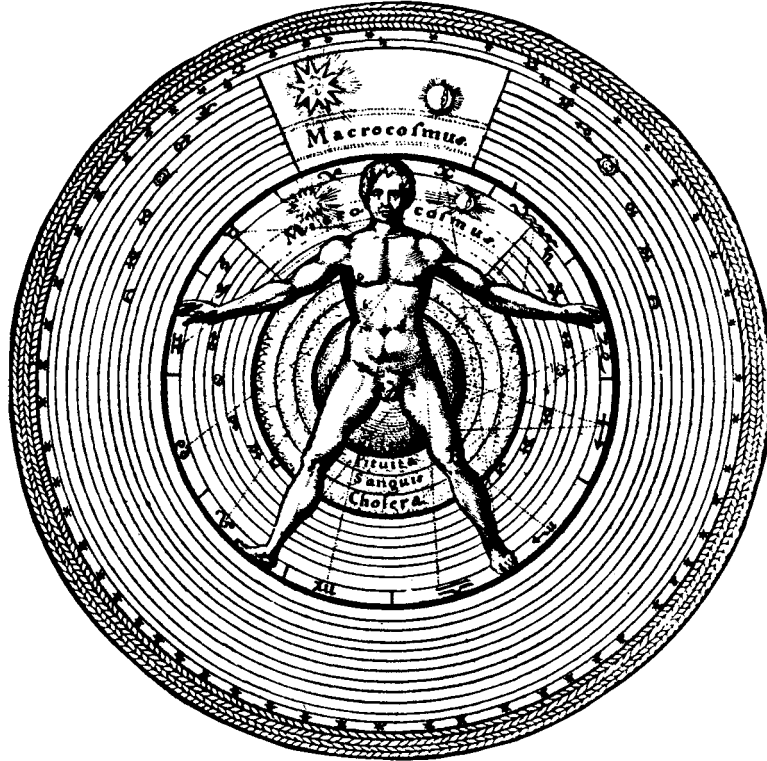
By analogy, man was thought to consist of solid flesh and bones, internally bathed in blood and other liquids. As the Sun and Moon and the other planets governed the seasons and other properties of the outer world, so the main bodily organs ruled man's inner world. It was believed that the human organs corresponded to, and were ruled by, the planets. Thus either the eye, or the heart, corresponded to the Sun, and so on.

Due to the assumed close, preordained correspondence between the large and small world, the relative positions of the planets at the time and place of birth and at critical times and events in the course of life were believed to influence a person's bodily constitution, temperament, and fate. This belief was elaborated in astrology, which some regard as an art; others, as a science; and skeptics, as a superstitious pseudo-science. Complete belief in such rigid correspondence leads to a fatalism repugnant to human instincts and the study of mysticism alike. Fortunately, reliance upon the compelling power of the stars was mitigated by two opposite influences: on one side, by faith in the power of God, who could set aside all laws that did not suit His plan; and on the other, by the agnostic's trust in human strength of will and cleverness that could evade "unfavorable" constellations. Thus, in Western countries, even astrologers admitted that "the stars draw but they do not compel."

If one steers clear of fatalism, the concept of correspondence is flattering and comforting to the human ego. It proclaims a contact between the higher and

A member of the Rosicrucian Order, AMORC, for many years, Frater Walter J. Albersheim has also been a member of the International Research Council since 1940. He holds a Doctorate in Electrical Engineering from the Institute of Technology, Aachen, Germany. Frater Albersheim continues his experiments, adding to the list of inventions which have led to over 50 U.S. patents.

*The
Rosicrucian
Digest
April
1980*



lower worlds so that man does not feel lost in the vastness of the universe and is not completely at the whim of uncontrollable forces. This feeling of human insignificance was further alleviated by those mystics who regarded the primordial Adam not as an individual but, like the totem animals of American Indians, as the archetype of all mankind, spread out over the entire inhabited Earth and extending in time throughout history. Even so, man was warned not to compare himself to the gods, and ancient legends dramatically told of dire punishment for overweening pride. Further, religion proclaimed a day on which man was created by divine power, and a last day on which he would be destroyed and judged.

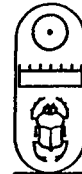
The Rosicrucian View

What is the Rosicrucian view regarding these matters? We should be aware of ancient lore, but not bound by it.

Modern mystics may benefit from the intervening millennia of scientific and mystical evolution. We may still talk about a large and a small world—macrocosmos and microcosmos—but having discarded the idea of a solid foundation beneath our feet, we can no longer distinguish between an “upper” and a “lower” world. Rather, we should think in terms of an *outer* and an *inner* world. The outer world can be explored with our optical and radio telescopes—and it is much larger and older than the ancients ever dreamt.

(continued overleaf)

Illustration above: Man as a universe in miniature—the microcosm in connection with the macrocosm. From Utriusque Cosmi . . . Historia, by Robert Fludd (1574-1637), English physician and Rosicrucian.



The age of the outer world, in its present configuration, is estimated as over 10 billion years, and the distance through which our instruments have penetrated is measured as a comparable number of "light years." The distance through which light travels in such a long time is inconceivable, since in a single second it can travel seven times around our Earth. This Earth, identified as part of the Cosmos, becomes a tiny speck in a universe filled with ascending hierarchies of planets, suns, galaxies, galaxy clusters, and so forth.

Symbol of Completeness

At the center of this vastness, man stands like the infinitely small point at the center of an all-encompassing cell—the ancient symbol of completeness, of the macrocosm. As to the inner world, the body of man—of you or I or any individual—may be regarded as a universe.

The outer border of this universe is represented by man's skin or by the aura. Inside man are the main organs—bones, blood vessels, and nerves—each consisting of millions of cells. Each cell, in turn, consists of many molecules, atoms, electrons, and nucleonic particles. The number of elementary particles inside our bodies is comparable, in order of magnitude, to the number of heavenly bodies in the universe. In that sense we may still claim that man stands midway between the magnitude of the observable universe and that of the smallest observable particle therein. It is up to us whether we wish to regard this correspondence as preordained, as coincidental, or simply that our limited powers of observation extend about equally far outward and inward.

How do modern mystics interpret the interaction between the outer and the inner world? Physically speaking, each one of us is totally dependent upon the physical laws of the outer world of which we are a part. Our bodies are composed of the same electrons, atoms, and molecules; grouped into the same chemical element; subject to the same laws of gravitation, electricity, and magnetism as all other matter in the universe.

Furthermore, we are not alone in facing up to the universe as individuals, but are just one among millions of human beings on this Earth alone, not

counting life elsewhere in the universe—dispersed over untold numbers of planets and galaxies. How, then, can we make bold to set ourselves up as separate inner worlds, equal in importance, if not in size, to the outer world?

The answer lies in another division of the world known to mystics. This is not a division into a larger and a smaller, nor between an outer and inner world—it goes much deeper than that. We are talking about the polar division into the aspects of *matter* and *mind*.

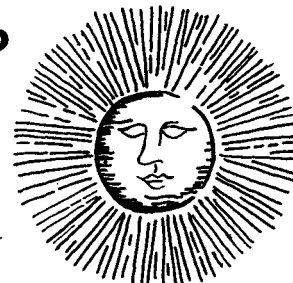
Matter is the negative polarity or phase of existence that we call *spirit energy*. It can be divided into particles, localized in space-time, and is subject to the laws of physics explored by "materialistic" science. From the material aspect, we are indeed only tiny specks of matter whirled about in a vast, unfeeling universe in which life may be snuffed out by human folly or by inexorable cosmic evolution. Materially speaking, we are one with the universe only because we are a part of it, neither loved nor hated by the unfeeling whole.

Mind, the positive polarity, is called *Nous* (the Greek word for mind or reason) in Rosicrucian terms. Its nature can only be hinted at by negative inference, inasmuch as being the polar opposite of matter, it is everything that matter is *not*. Mind cannot be divided into parts, localized in space-time nor measured. It is everywhere and at every time in its totality. Formless itself, it forms, directs, and organizes matter. But beware of calling it "higher," or "greater," or more valuable than matter, as do some religionists, because neither matter nor mind can exist by themselves. Only their polar interaction constitutes our *world*. It is in the polarity of mind that we are truly One with the Cosmos, that Macrocosm and Microcosm truly correspond. This is because the mind force that forms and directs the universe also forms and directs our bodies.

Our brain, upon whose powers we tend to rely in our earthly difficulties, is not mind itself—only a wonderful instrument for the expression of mind. Neither are we guided and directed by a *part* of the cosmic, divine mind. Since mind has no parts, limits, or location, our inner mind, our master within is indeed the *entire*

(continued on page 27)

Nothing New Under the Sun? *Try R.C.U. East*



. . . a brand new AMORC program, but with the flavor of the old tried and true Rose-Croix University curriculum.

Actually, in addition to the regular summer program in San Jose, we are extending the services of R.C.U. to Eastern United States in order to give more hundreds of members an opportunity to take courses under the tutelage of Rose-Croix instructors.

We have a fantastic campus on loan from St. Francis College, Loretto, in the beautiful countryside of Western Pennsylvania. Here you will have a choice of four one-week courses over a period of two weeks. The college is providing rooms and meals at very reasonable rates. The facilities offer coin-operated washers and dryers, social meeting lounges with television and snack-drink vending machines; golf, tennis courts, lake swimming and woodlands for recreational enjoyment.

Members wishing space off campus may make their own arrangements with their travel advisers. However, noon day meals would still be available for cost, on campus.

Now for deadlines: We anticipate a heavy response to this program, and since space is limited, it is necessary to be registered and have your remittance here by June 1, 1980.

For applications and detailed information, write to the Dean, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191.

August 4-8

"Psychology of Mysticism"

Michael Keeney

or

"Hermetic Philosophy"

Curt Warren

August 11-15

"Life and Healing"

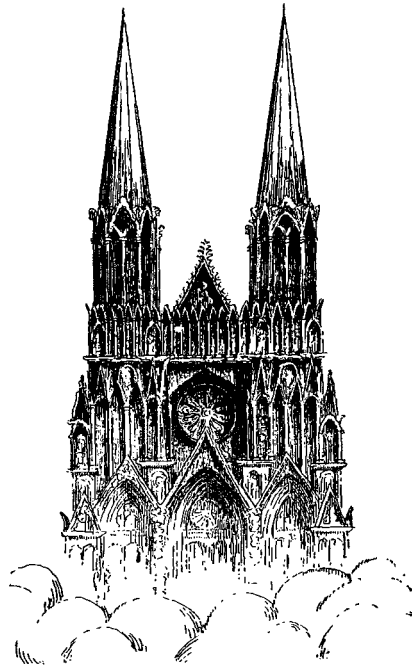
Albert Hugh G. Doss, MD, Psychiatry

or

"Wisdom of the Ancients"

Dr. William Clark

One or both weeks may be attended. No previous college experience is required. Course descriptions for the above courses, or for the courses offered at Rosicrucian Park in June and July just prior to the above event, please send your requests to the above address.



The Celestial Sanctum

Reaching A Higher Level of Awareness

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

*The
Rosicrucian
Digest
April
1980*

THERE IS a tendency to seek for the mysterious and unusual by many people today, particularly in the field of psychic phenomena. However, a greater mystery exists in the nature of man. This mystery concerns the very nature of the function of his soul or life force which manifests not only as the source of life, but creates the functions of the mind and all the psychic faculties.

That man is a living soul is not so much the question as *why* man is a living soul. Our ancient mystical traditions relate that the universal God or creative principle of all things is resident in man, and it is because God functions in man that he becomes a living being with conscious awareness.

However, when we examine man in greater detail, we realize that his consciousness gives rise to many psychic functions and therefore he can function on several levels of awareness at the same time. Man can be consciously aware of his physical being and the world around him through his five senses, and he may be aware of a higher level through his emotional responses. Particularly, he may be psychically aware of certain conditions in and around him which go beyond his awareness through the five senses. In addition, man may become aware of a spiritual consciousness by merely lifting up his thoughts and sensing and feeling a sense of love and admiration, or compassion and sympathy for other people. These states of awareness are quite commonly realized by each of us from day to day.

However, there is a state of consciousness going beyond any of these levels which enables man to be aware of the past, present, and future, as well as enabling him to gain knowledge and information from any part of human history. This all-embracing consciousness is often referred to as Cosmic Consciousness.

Inner Development

Each of us can develop all of the various levels or states of consciousness to a greater degree than we are now presently aware. Through different methods developed over thousands of years, a few people have been able to develop their areas of consciousness to a high degree. For example, each of our five senses can be developed and their functioning increased to a greater extent than the average person's. The musician and the artist develop certain physical senses and psychic centers far above the average individual. Then, too, the mystic develops each area and level of consciousness, along with his inner psychic centers, becoming more sensitive and more deeply

aware of the circumstances and vibratory influences around him.

Mystical development, which has been practiced for centuries, provides the means and technique for one to develop all areas of consciousness, from our worldly consciousness to the sublime, all-inclusive Cosmic Consciousness. Such development takes place over a long period of time and is the result of persistent practice of the mystical techniques for transforming our present state of awareness into a more purified and exalted one. We also need to develop the use of our minds and inner senses to their full potential, for only as we develop and use our inner psychic senses will we come to know the real truth of life.

The practices of meditation and contemplation are basic to the development of a higher level of consciousness, because we allow the inner universal consciousness of God to find a place in our hearts. When we put aside our selfish desires and seek to express the desires of the greater self within, our hearts and minds become imbued with a degree of Cosmic Consciousness which ennoble all we think and do. This development of a more spiritual, compassionate, and dignified character is an all-important foundation in our lives and provides the vehicle for the consciousness of the Cosmic to find expression within us. Once we demonstrate the qualities of love, compassion, tolerance, kindness, and unselfishness, we can be sure that the consciousness of God is working through us and can be felt and seen by others who look to us for guidance and sympathetic understanding.

The psychic nature of our minds will allow us to use these attributes once they become developed. The ability to see, hear, feel, and know on the higher psychic level as well as the ability to use our consciousness in many miraculous ways come about by the regular practice of certain exercises of the mind, applying

them to useful service for the benefit of others. The techniques for this development of our psychic faculties are taught over a period of many years in the Rosicrucian teachings, and our abilities to demonstrate them are related to the practice of the exercises we have been given. Many have accomplished remarkable results through the use of their higher psychic faculties.

With the coming of Cosmic Consciousness, we see life from a higher and finer point of view; all things have their meaning and we see with a greater clarity and understanding that cannot be realized by our finite minds alone. A deep sense of joy in our inmost hearts and a love for all fill our consciousness. We smile more often because of the inner sight we possess, and from knowing that as we radiate loving and compassionate thoughts, others receive and are blessed by them. As we sense the secret sorrows of others, we strengthen our resolve to serve and give what help we can to those whose needs are greater than ours.

Cosmic Consciousness enhances and beautifies all aspects of our physical, mental, and spiritual lives. By living each day with the presence of God in our hearts, we know that we are fulfilling the destiny which was decreed for us. All we do in life will have greater meaning and purpose, and thus our lives will prove to be a beautiful example to all with whom we come in contact.

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.

Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.



The New Holistic Health

by Gary Schwartz

THE CURRENT REVOLUTION in science is having vital implications for the practice of medicine and the health of individuals. Highly respected scientists and physicians, representing the leading edge in Western medicine, science, and philosophy recently held a conference at the University of North Carolina entitled "Holistic Perspectives in Education and Health." Of the 300 professionals in attendance, many agreed that each one of us is actively creating our bodies and our world through our thoughts, though this idea differs radically from traditional views.

Dr. Renee Weber of Rutgers University presented a theoretical overview of the holistic paradigm now being discussed and examined by physicists such as David Bohm, Karl Pribram, and Fritjov Capra. Expanding beyond the Cartesian model, current research in particle physics is demonstrating that there is no separation between the observer and the observed. The data demonstrate that the very presence of an observer affects the observed in any experiment. This raises serious questions for objective science.

Physicists are saying that the apparent separations between particles are only illusion. With the development of holography (laser-produced photography), the new model of the universe is emerging. Within every particle is contained all of the information in the universe. When a holographic picture is cut into hundreds of pieces, each piece continues to display a smaller, but complete, image of the original. Physicist-astronaut Bryan O'Leary commented that humans today may be living through a change which is the equivalent to the time when life just crawled out of the water onto the land.

While theoretical physics is being transformed with the holographic paradigm of the universe, there is a growing trend in a holistic approach to medicine which goes far beyond treating symptoms with

drugs and surgery. There is a shift from studying disease to studying the factors of health. New and innovative treatment modalities are being used. The whole patient is considered to include mind, body, and spirit. Physicians are also including attitudinal and environmental factors. It is the new medicine. Considering that enormous sums of money were spent on health care last year without significantly affecting mortality rates, a new medicine is in order.

Mind

As the senior physicists of the world study smaller and smaller units of matter, they are drawing alarming conclusions—namely, we cannot be certain that the physical world is really there. Dr. Irving Oyle stated, "The suggestion coming down from the best minds in the scientific community today is that the world is crystallized thought . . . what you think creates your world." The work of Dr. Carl Simonton over the past decade totally supports this view. Working specifically with cancer patients, Dr. Simonton is having remarkably good results by directing patients to meditate—visualizing their cancers disappearing or being consumed by friendly white blood cells.

The conclusions now being drawn by Western scientists and physicians have

been the premises of mysticism and yoga for thousands of years. Dr. Elmer Green, director of research at the Voluntary Controls Program of the Menninger Foundation was quoting Patanjali, one of the founders of yoga, when he said, "Everything consists of mind and its modifications." Using biofeedback training, Green's patients are controlling bodily states previously considered to be controlled by the involuntary or autonomic nervous system. They are controlling the flow of blood to specific parts of the body and influencing internal states to effectively control high blood pressure, migraine headaches, arthritis, and to eliminate pain—all without the use of drugs.

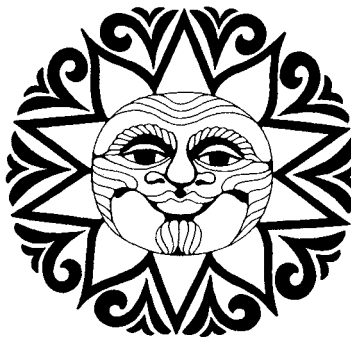
A recent study on the placebo effect by Field and Associates at the University of California Medical School had surprising results. Fifty-one subjects were given placebos as a pain reliever following tooth extractions. In support of the new theories, eighteen of them experienced complete relief from pain. "It turns out that the physical world is the densest section of the mind," Green said.

Body

Neurosurgeon Norman Shealy, president of the American Holistic Medical Association, presented some hard facts about the American diet. Some of the compositions of processed foods which he showed looked more like house-paint than food. In one study, a group of rats was fed whole eggs, while a second group was fed a popular low-cholesterol egg substitute. At the end of three weeks the egg eaters were fluffy and healthy, and the second group eating the egg substitute were dead.

Dr. Shealy gave warnings about refined sugar, caffeine, eating too much meat, and smoking cigarettes. He stressed the importance of physical exercise and mental attitudes as well. He considered faith to be more important than all the drugs. "A person who does not have meaning in life is not likely to be healthy. It's so important . . . faith is the final leveler."

In regard to lifestyle, it is now becoming apparent that Americans need to take responsibility for their own well-being. "The next great advance in [the] health of American people will not come from



the laboratories or hospitals, but in what they learn to do for themselves."

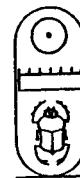
H. H. Swami Rama, founder of the Himalayan Institute, spoke on the science of breath and meditation. A master at controlling internal states himself, Rama emphasized and demonstrated the need for proper breathing to maintain health and balanced well-being. "Without understanding the science of breath, physical health and mental health are not possible."

Spirit

It is important to note that this conference, which outlined a significant shift in science and established medicine, was produced and sponsored by the Light of the Mountains, a Sufi spiritual community. At a time when objective science alone can no longer solve the ills of the planet, people are returning to their spiritual roots, and looking within for divine guidance. The critical importance of faith, ideals, and purpose in life is becoming apparent.

John Johnson, head of the Sufi Healing Order, addressed spiritual healing. He said, "One of the greatest diseases of our time . . . is the feeling of lacking purpose in life; that life has no meaning."

Later, as Johnson outlined the specifics of the Sufi approach to magnetic and spiritual healing, cardiologists and other medical professionals listened with rapt attention. "You have to open your heart. . . . There is an energy unleashed from the heart that is so powerful, it creates universes. This is the root, the source, of healing."



Nature's Remarkable Mothers!

by Josephine C. Walker

A LADY in Texas reported that her large yellow cat strolled under a nest in which a mockingbird mother and her babies were squawking. Upon seeing the cat, the mother bird, screaming in anger, swept down from her perch, hit the cat behind the ears, making the fur fly. Then she flew higher, bombed down again until the frightened cat scuttled away. From a small sweet-singing bird, the mother mockingbird changed into an attacker when she thought there was danger to her babies.

Bird mothers are much like human mothers, concerned with protecting their children against unforeseen dangers, trying to teach them what they will need to know later in order to survive, and always there is the need to supply enough food. Mother birds handle their duties much as human mothers do, sometimes in surprising ways. No mothers anywhere are more heroic or more protective than birds with their chicks. They go to great extremes when there is a need.

It happens in all sorts of ways. Some mother birds try to hide their young or draw attention away from them when danger approaches. When a mother quail gives a "scatter and be still" signal, all her tiny babies seem to vanish. They crouch motionless in the field, their spotted bodies blending with the background until their mother signals "all clear." In the water, baby grebes often ride on their mother's back as she floats along. If danger threatens, she dives with them tucked under her wings. And anyone who approaches a swan's nest had better



FLORIDA NEWS BUREAU

Tern mother guards nest along Florida coast.

watch out. Arching her neck and hissing fiercely, the mother bird will attack an intruder fiercely with beak and wings, ready to defend her children with her life. Storks are especially devoted to their young. Some years ago a thatched roof caught fire in Denmark; a mother stork guarded her nest, covering her babies. As the flames billowed nearer, she beat her wings violently to keep the chicks from suffocating in the smoke. When the fire was extinguished, she was covered with black soot, but her babies were saved.

Birds must consume an immense quantity of food to keep themselves alive, and their young devour their own weight in food each day for the ten days to six weeks they are in the nest. Feeding is a sunup to sundown job for parents raising a bird family. A house wren was once counted making 1500 trips in fifteen hours to its nest with food. There are always wide-open mouths and constant chirpings to be satisfied. A photographer taking a picture of four young hawks saw the parents circling over the nest with food as the four baby hawks lined up watching. "Their heads swiveled back and forth as if watching a tennis match," he said.

The pelican feeding her family is an amusing sight. Usually there are only one or two children, which is fortunate, be-

*The
Rosicrucian
Digest
April
1980*

cause the babies poke their heads into their mother's gullet so far as to nearly disappear, in order to secure the fish she has recently caught for them. The mother's lower beak has a large fold of skin that serves as a net for catching fish. She dives into the water in pursuit of a fish; when she surfaces, she pushes two or three liters of water out of her pouch, then swallows the captured fish and takes them home. Spoonbill babies feed much the same way. The downy pink baby reaches into its mother's throat to feed on regurgitated food.

Pigeons

Domestic pigeon mothers go one step further. In addition to food, they also supply "vitamins" for their children. The young birds need bone and minerals for bone formation. When pigeon squabs are between four and twelve days old, their parents consume large quantities of

minerals, sometimes pecking the mortar from a crumbling wall or roof in order to supply their young with what they need.

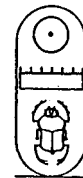
Another expert "fisherman-mother" is the osprey. Diving from a height of twelve to fifteen meters and plummeting into the water, a moment later she will reappear and fly off with a fish. When a mother osprey serves up a mullet dinner to her five-week-old baby, like every good mother, she gives him the choice center part bit by bit, leaving the head and tail which she eats herself.

Sometimes fathers play an important part in feeding. The large-beaked hornbills of Africa have an odd routine. The female seals herself in her nest in a hollow tree, with a mixture of mud and dung that hardens like plaster. She leaves an entrance hole just big enough for the tip of her huge beak. She stays imprisoned incubating her young, while father runs himself ragged bringing in food to the

In the protective recesses of Everglades National Park, pink-downed young roseate spoonbills are watched by their benign mother. The park, third largest in United States, becomes a nursery for thousands of rare tropical birds each year.



FLORIDA NEWS BUREAU





U. S. DEPT. OF INTERIOR

Emperor geese rear their young along tidal sloughs and streams where overhanging banks and tall grass provide protection from predators. These geese were photographed in the Clarence Rhode National Wildlife Refuge, Alaska.

family. An observer noted that by the time the youngsters emerge, the male father is skinny and bedraggled. That is one bird mother who has found a way to feed her babies the easy way!

Other fathers help too. The male ostrich does most of the work in his family; he usually incubates the eggs and feeds and protects the young. One oddity in family living involves the bird called the nightjar. The female is in such haste to have another brood that she often lays a second batch of eggs and starts to incubate them while the first brood still needs care. Then the father must take over looking after the older children.

Perhaps no bird is so deeply attached to his home and family as the eagle. Eagles mate for life, and often occupy only one home through their lifetime, which may be as long as thirty years. Eagles build one home on top of another, so the nest grows and grows. The mother eagle lays two or three small white

eggs, and father and mother take turns incubating—which sometimes lasts thirty-five days. One mighty bird will sit as long as seventy-two hours, guarding eggs and nest without stirring. The eagles are expert at teaching their children too. The parents begin by tearing up a fish as the youngster watches, to show him how to do it. Later they watch while the children learn to do it themselves. They are taught to exercise; the parents show them how to jump up and down on their eyrie, flapping their wings, and when it is time for the eaglets to leave the nest, if they are slow or hesitant about leaving, the mother disciplines them by withholding food.

Varieties of Nests

All birds lay eggs, but their nests, eggs, and incubation methods are as varied as the types of birds themselves. Not all birds build nests: some shore birds lay eggs on the sand; cowbirds and cuckoos

**The
Rosicrucian
Digest
April
1980**

lay their eggs in the nests of other birds; and the owl's nest is nothing more than a depression in the ground. The oriole has a swinging sack-shaped cradle which looks as if it would fall but never does; hummingbirds line their tiny nests with soft spider webs. Strangest of all nests is that of a bird called a fairy tern, a resident of some islands in the Pacific. The mother lays only a single egg which is deposited in the branch of a tree with absolutely no sign of nesting material around it. The parents must be expert balancers as they join in incubating the egg!

The second Sunday in May is Mother's Day; it is to honor human mothers, of course. But bird mothers are something special too, as in the case of the stork who protects her young from fire, no matter what the danger to herself; the small mockingbird who attacks her most frightening enemy to keep him away from her babies; or the small mother wren who makes 1500 trips in fifteen hours with food to her nest and waiting children. Superb courage, heroic devotion, and loving care are not limited to just human mothers. Birds are endowed with these qualities too! △

"... his name is repeated with his praise and benedictions."

"Charity," Unto Thee I Grant



Mr. Geoff Lee

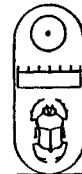


A moving account of an outstanding humanitarian has been brought to our attention. The Bristol Pronaos, AMORC, conferred the Rosicrucian Humanitarian Award upon Mr. Geoff Lee, of Bristol, England.

Mr. Lee, it is reported, "... is driven to work in the service of others . . . modestly avoiding any thanks—by some inner force rather than any objective considerations." His "... selfless devotion to the cause of bettering the lives of his fellow men, far beyond the normal cause of duty. . ." has resulted in many good works. Geoff, though the landlord of the building in which the pronaos meets, returns any rent paid to their chapter/lodge building fund. Also, he has personally done extensive redecoration and endowment of the Bristol Pronaos. In addition, Mr. Lee "... has given himself unsparingly to the task of improving the environment in which handicapped young people live," namely the National Star Centre for Disabled Youth. Leading work teams and alone, he has used his spare time to accomplish massive renovations at the charitable organization.

Mr. Geoff Lee was presented the Humanitarian Award by Grand Councilor Peter Allen before a crowd of 200. The event was broadcast by the BBC and published in the local newspaper. It was a very emotional gathering; many were in tears, including broadcasters and reporters.

The BBC reported their switchboards were jammed after the broadcast by people asking where the Rosicrucians could be located in Bristol.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Results of Rosicrucian Research on Subjects of the Day

by Ralph M. Lewis, Imperator

OVER the past four years the Rosicrucian Research Laboratories in San Jose have investigated many new and traditional areas of human consciousness and psychic functioning. With their relevancy to the Rosicrucian studies, we hope that the Mindquest Research Reports have been helpful to you—that they have helped to deepen your understanding and ability to demonstrate natural laws, and that they have been helpful to your desire to create conditions of love, harmony, and peace in our world. Because of the great breadth, diversity, and rigor of Rosicrucian research, we have attempted to summarize and encapsulate some of this work. The following list of major conclusions regarding psychic phenomena has been abstracted from the Mindquest Reports and from other products of the Rosicrucian Research Program:

I. *The Human Aura*

- A. Demonstrated that the electrical corona produced by Kirlian photography is not an aura. Kirlian photography will demonstrate autonomic effects but not as well as the galvanic skin response (GSR).
- B. Demonstrated that we only see a “rim aura” following exposure to Kilner screens.
- C. Demonstrated that the “rim aura” is produced in the mind by means of normal optical and physiological mechanisms (neurologically called *lateral inhibition*), and that the “rim aura” is not a psychic aura.
- D. Demonstrated that to perceive a “psychic aura” it is necessary to: (1) use the Rosicrucian principle of *letting go*, and (2) use creative visualization, imagination, and intuition.
- E. Demonstrated that what is “creatively imagined” as an aura can symbolically correspond to physiological activities occurring in the visualized subject. The visualization can correspond to the following activities:
 1. subject’s electromagnetic field demonstrated with sensitive DC voltmeter;
 2. subject’s autonomic nervous system function as demonstrated by GSR and skin temperature computer analysis of tonic and phasic effects;
 3. subject’s subjective experience of feelings, emotions, body sensations, thoughts, and health.
- F. Demonstrated the necessity for validating what is imagined or visualized if the symbolic reality of aura perceptions are to be interpreted and understood.

*The
Rosicrucian
Digest
April
1980*



Current Rosicrucian Research Staff: Stephen Mehler, M.A.; June Schaa, F.R.C.; and George F. Buletza, Ph.D., F.R.C., Director of the Research Department.

II. *The Effects of Mystical Breathing Exercises & Vowel Intonations*

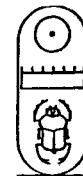
- A. Demonstrated the autonomic effects of Rosicrucian positive and negative breathing.
- B. Demonstrated that with every inhalation there is a sympathetic activation and with every outbreath a parasympathetic or relaxation response. Further demonstrated that if the subject concentrates attention on outbreaths this will facilitate the relaxation response.
- C. Demonstrated the autonomic aspects of active and passive vowel intonations.
- D. Demonstrated that the active vowel sounds, such as RA, give an arousal response only for the first three or four times used in succession. In other words, the

active vowels are most effective when used only three or four times.

- E. Demonstrated that continued intonation of passive vowel MA with every outbreath can lead to rapid, deep states of relaxation. This has even worked with a subject suffering from anxiety nervosa.

III. *Dermo-Optic Perception*

- A. Demonstrated that the electrodermal activity of the skin is specific for different frequencies of light.
- B. Demonstrated that the skin does not "see" but that it is sensitive to ultrasound and possibly electromagnetic fields.
- C. Demonstrated that subjects are not objectively conscious of skin sensitivity to ultrasound.



IV. *Metaphysical Healing (Absent Healing)*

- A. Demonstrated that metaphysical healing can have physiological effects at a distance. These effects include changes in the subject's electromagnetic field or aura, autonomic functions, mental attitudes, and personal realizations.
- B. Demonstrated that the above changes can be instantaneous.
- C. Demonstrated the importance of using Rosicrucian principles of receptivity, of letting go, of using imagination and creative visualization.
- D. Presented a rationale for electromagnetic control of healing.
- E. Verified the effectiveness of the Council of Solace and the Rosicrucian absent healing techniques.
- F. Accumulated evidence supporting the view that disease has a mental as well as a physical cause.
- G. Demonstrated value of relaxation in coping with greater levels of stress.
- H. Demonstrated that Rosicrucian self-regulation exercises provide opportunities for people to attune with the forces that motivate will power.
- I. The secret of learning to self-regulate "involuntary" functions is a relaxed, passive attitude of body and mind, and the creative use of visualization.

V. *Concentration-Contemplation-Meditation (The Science, Art, and Mystery of Knowing)*

- A. Demonstrated that the Rosicrucian Thought Process can be used for solving personal problems.
- B. Demonstrated that the Rosicrucian Thought Process can be used for arriving at new insights about the inner and outer world, and can further be used to validate these insights objectively.
- C. Demonstrated that as a subject answers questions designed to lead him through the various stages of meditation, his physiology instantly changes with the kind of thought process being

used, regarding: EEG, GSR, and SPR.

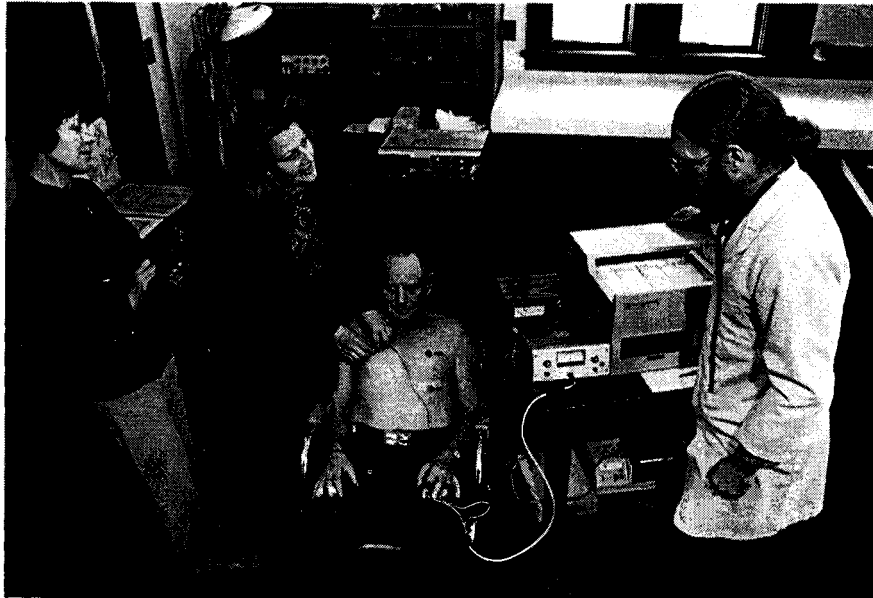
In the assumption state of meditation, EEG amplitude disappears and the body DC potential balances out at zero.

VI. *Telepathy*

- A. Demonstrated that telepathy is most apt to occur when the Rosicrucian principle of *assumption* is employed. However, during assumption trials it can be difficult to tell who the sender and who the receiver is—it is simply more like a shared experience.
- B. Demonstrated that assumption states are usually accompanied by a low or nonexistent EEG amplitude and a zero electromagnetic body potential. GSR and skin temperature indicate deep body relaxation and parasympathetic outflow.
- C. Demonstrated the importance of the Rosicrucian principles of *letting go* and *creative visualization* to telepathic responses.
- D. Demonstrated that ESP may simply be a form of creativity. ESP is, therefore, dependent on the insightful powers of imagination and intuition.

VII. *Psychokinesis*

- A. Demonstrated that air currents are the primary motive force to needle movement in the Rosicrucian Dialectte exercise.
- B. High scores on tests may be due to precognition of where air currents will push the needle. Since subjects are trying to do psychokinesis, they tend to "let go" in terms of doing precognition.
- C. Demonstrated that no subject we have tested so far can move the dialectte when it is protected from air currents by a bell jar.
- D. On several consecutive days in the summer of 1979, two subjects, working and visualizing together, repeatedly moved the dialectte while it remained in a bell jar. However, when the bell jar was removed from direct sunlight, no further results were obtained.



Rosicrucian scientists studying cardiovascular and autonomic functions correlating to various mental and psychic states of consciousness.

VIII. Mental Interactions With Plants, Pyramids, Radionics & Radiesthesia

- A. Demonstrated that plants can grow faster when subjected to beneficent thoughts. Further demonstrated that the same process works with or without pyramids, radiesthesia, and radionics devices, especially if the operator is not aware that the device is absent or not operational.
- B. Pyramids, radiesthesia and radionics devices may simply be concrete symbols like talismans. Since the operator believes the device will do the work, he inadvertently uses the Rosicrucian principle of "letting go." The operator doesn't concentrate on doing something himself, but eagerly anticipates what the device is going to do for him. Meanwhile the subconscious mind can work unhindered and thus produces the subconsciously visualized, desired result. This hypothesis may explain why

"faith" can be such an effective psychic tool.

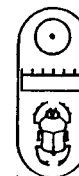
IX. Mind-Brain Connection

- A. Illustrated the correspondence of Rosicrucian mystical views with modern scientific conceptions of the pineal, split brain, and electromagnetic activity.
- B. Demonstrated connection between brain functional anatomy and our ancient system of initiation.

X. Reincarnation and Creative Insight

- A. Established that the theory of reincarnation as a "generally accepted fact" may lie outside the realm of empirical proof that is acceptable to everyone.
- B. Established that according to modern psychological evidence past-life recall experiences are the products of healthy minds. Demonstrated that such experiences enhance creative imagination and can lead to greater contact with one's inner self.

(continued on page 34)



Why Art Therapy?

by Ruth Schaus

HOW MANY TIMES have you admired a creative work and thought, "Why can't I do that? I can feel it, but I can't get it out!" Each of us senses our own uniqueness, yet we find it always just beyond our reach. What holds us back?

All too often, we ourselves have formed the bonds that hold us. We have given too much power to a hidden, inner tyrant—letting him block off half of our potential. We sense this when our inner self feels empty and directionless, ambivalent and confused.

Who is this tyrant? What is his power? He is our inner critic, servant of society, who usurps our power and uses it to suppress the very source of our uniqueness. As our world becomes more specialized, more technical, and impersonal, so we have changed ourselves to meet its challenge. From infancy, we live in a world of cause and effect; its ideal is the rational human being. We are trained to trust in linear thought, in logical deduction. The very basis of our learning is reading, writing, and arithmetic. These functions serve us well in the outer world. Our critic stands on guard to defend them.

Ruth Schaus, a professional artist, has also studied psychology and art therapy. She is a graduate of San Jose State University.

But this is only half of our natural potential. What of the inner world—of intuition, emotion, instinctual knowledge? This is the world of the artist. Here he finds his roots, his power. When we experience his work, we sense our own inner spirit. *But his work must be spontaneous to be alive.* When the critic tries to block him, the artist is in danger. The critic must be bypassed, then confronted.

Artists overcome a block by painting inner images, writers by freely writing whatever drifts across the mind. The nature of their work suggests the way. But blocking caused by conflict is not confined to artists. The critic blocks most of us at times. The critic must be bypassed, and the artist's way is open to us all. Art therapy provides the short-cut.

In art therapy, previous art experience is not required. We learn by doing. There are many techniques with which to loosen inhibition, to free imagination. Essentially, the process is simple. We dip the brush in paint and let the hand move freely over the paper. We let our fingers find the form in a lump of clay. Intuition guides the hand, and images of personal symbolism appear. At this point, the therapist's experience becomes a crucial part of the process.

Personal Symbols

Using special training in art, human nature, and literature, the therapist helps us to discover hidden meaning in our work. Like diamonds from the earth, the symbols come from the unconscious. Like rough diamonds, their inner nature must be sought. The symbols are personal; only we can know their meaning. But the therapist can guide us as we learn our inner language. Bit by bit an unknown inner self emerges. This is where the critic, with his realistic outlook, can help us to accept and integrate this strange new self.

The critic knows us well. He has access to our memory; he knows our least reaction. If we would deny a message, he holds firm. He helps us face our darker truths which cover buried treasure—self-knowledge, inner growth—releasing repressed energy.

As in dreaming, meditative painting tends to balance the psyche. Feelings too fierce to speak aloud may be brushed on

*The
Rosicrucian
Digest
April
1980*

paper or formed in clay. Often it seems as though the mood itself were transferred to the paper; the next work may show release and hope. Our work may be predictive. After paintings which express frustration in a present situation, sometimes a new and vigorous work will almost "paint itself." Something in us knows the answer; it will soon break through.

Since we strive for the closest possible contact between inner and outer worlds, most therapists suggest that we keep a daily journal. In it we put whatever is significant to us: personal observations, sketches, dreams, newspaper clippings, good ideas, plans for future projects, reminders. The very act of writing about present plans and problems seems to activate a source of inspiration. Ideas tumble forth, sometimes in entirely new directions. In the journal they remain available to us.

Some people draw a daily mandala; this is a drawing, usually round, done in colored ink or chalk, which represents our state of being at the time. Others write a word or phrase found drifting at the edge of awareness. After some time, these mandalas or phrases very often will be found to have a meaningful pattern. The unconscious is a bottomless well of wisdom.

It is in this confrontation of inner and outer worlds that the creative process comes alive. Once kindled, creative energy first illumines, then nourishes our new potential—an unacknowledged goodness, a hidden talent. Horizons broaden, the spirit grows. In the flush of growing confidence, the critic keeps us balanced. Gifts must be shared. Talent must be



nurtured with hard work and dedication. The inner self becomes harmonious and strong.

In the rhythmic swing between inner and outer worlds, there is a process of discovery which builds upon itself. The more of ourselves we discover, the more we have to give. It is a process of change—from confusion to clarity—from ambivalence to resolve. It is a process of becoming—of filling former emptiness with our own reality.

Art therapy has a unique contribution to the process—it provides direct access to unconscious visual images. In addition, we regain the aesthetic, sensual pleasure of creating with the hands. Art always has been—always will be—a natural expression of man.

Mandala (above) by Dan Bernard

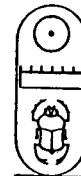
Macrocosmos and Microcosmos

(continued from page 12)

cosmic mind—the same unlimited divine essence, the same God, that fills the universe.

Our task as mystics is not that of approaching a distant God dwelling in

heavenly splendor high above us. Our goal is to become consciously aware of the "Kingdom of God" within each of us, to merge into the divine mind that never left us because it fills the universe. When we achieve this awareness, this merging of the outer and inner mind, then and only then can we truly say, "As above, so Below." Macrocosm and Microcosm mirror each other, because on the mind plane they are one. △



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

The Antiquity of the Rosicrucian Teachings

I AM NOT, at this time, going to touch upon the origin of the Rosicrucian Order as a physical organization. That subject is one with which historians and writers have dealt at great length and not always with complete agreement. As stated in its literature and elsewhere, this organization, like many others, has both a traditional and a factual history. Tradition traces the origin of the Rosicrucian philosophy as a school or system of thought to the mystery schools of Egypt. It traces the Rosicrucian doctrines, not as man-made dogmas but as fundamental principles of human experience, to the secret teachings of various mystery schools of the Near and Far East in ancient times, teachings which gradually blended into one established system of study.

Just when the traditions and fundamental principles were brought into conformity with certain ideals and doctrinal principles, it is difficult to state. Because of the absence of any printed records of the earliest days, the traditional history, passing from generation to generation by word of mouth, has become colored with symbolism and allegory. But there was a time when the factual history was carefully noted and preserved. Certain books and manuscripts available today reveal the spiritual foundation of the Order as existing prior to the twelfth century, and the material form of it definitely in existence and recorded in the thirteenth and fourteenth centuries.



Other organizations of a fraternal or mystical nature have traditional histories also. Such histories are not susceptible of precise proof and concrete recording except in allegories and symbolism. Nor is it necessary for such traditional history to be proved in order to benefit from the spirit of the work so associated. Many of the modern fraternal organizations of a esoteric nature which trace their traditional history far into antiquity cannot prove any details of their factual history beyond the fifteenth or sixteenth century. Some frankly admit that so far as recorded facts definitely related to traditions are concerned, they cannot be traced beyond the seventeenth or eighteenth century.

Christian Rosenkreuz

Some writers, especially present-day critics who are not familiar with the facts, attempt to discredit the antiquity of the Rosicrucian principles as wholly mythical and even declare the Order's existence as a concrete organization prior to the past century unproved and questionable. Even a few who look upon themselves as Rosicrucian writers have fallen into the error of accepting the mistakes of old encyclopedias, and have stated that the Rosicrucian Order had its first worldwide inception with an individual calling himself Christian Rosenkreuz, who created the Rosicrucian organization sometime

*The
Rosicrucian
Digest
April
1980*

between the years 1604 and 1616 in Germany.

Such persons, of course, have never read the books that tell a different story, nor have they ever had in their hands for careful study or even casual examination genuine Rosicrucian publications printed prior to the year 1604. These show that even at that time the organization of Rosicrucians had a very wide existence with established principles, doctrines, rules, and regulations. Such persons are ignorant of the fact that the name *Christian Rosenkreuz* was not the true name of an individual but simply the symbolic name of various persons to whose lot had fallen the right and the authority to issue official manifestoes or decrees in the name of the Order.

For this reason, we find references to a Christian Rosenkreuz in Germany in the years 1604 to 1616, and also sometime in the fifteenth century, in the fourteenth century and earlier. There are persons living today in distant lands who have had in the past, and one who now has, the right to issue formal manifestoes in the *symbolic* name of Christian Rosenkreuz. And it does not always mean that the one who uses the name in this manner is necessarily a reincarnation of the person who formerly used that name.

This peculiar fact is not unique to the Rosicrucian organization. In the Martinist Order, which has existed for some centuries, the highest chief in each period of time has had the right to use the symbolic name used by his predecessors. In other fraternal organizations there are certain officers representing the symbolic leader, founder, or idealized character, who bear his symbolic name, and each successive high potentate of the organization in any part of the world uses that same symbolic name. In a study of the ancient mysteries, we find very often that over a period of many centuries parts of the rituals were performed and the candidate initiated "in the name of _____" wherein the name of a great character was used as though he were living at that very time.

During all the periods of activity of the Rosicrucian Order, certain books, as well as manuscripts, were prepared on parchment or other durable material in cipher or code or mystical language.

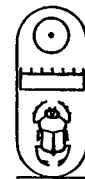
These were hidden in the archives of the Order to be revealed at specific times and to be passed on to various new branches or revivals of the Order, so that its fundamental principles might be preserved to posterity and a uniformity of teaching and practice maintained.

Prior to the time that Francis Bacon invented several special ciphers and secret codes, most of the early manuscripts of the Rosicrucians were prepared in mystical language and in symbols or hieroglyphic marks that had to be interpreted in various ways. Realizing the danger of mistranslation, Bacon deliberately invented and kept secret several ciphers. He had these published in several books, not one of which gave the complete group of ciphers or complete instructions for their use. One of these appeared to be only a treatise on the value of ciphers and their importance, while other books contained samples of such ciphers, and still others contained certain codes separated from any text or explanation.

A Treatise on Ciphers

Some of these publications printed in London and other parts of Europe in Latin and English, and bearing early seventeenth-century dates, are here in our possession, in the private archives of our Grand Lodge. Their validity, genuineness, and true nature are authenticated by some of Europe's principal librarians, or chiefs of esoteric libraries, and antiquarians who have made a special study of ciphers and codes and know what these special books of Bacon's were intended to be. Sometimes parts of the Baconian code system were incorporated in the final chapters of a book dealing with an entirely different matter so that if the book were found in a library or indexed anywhere, it would not be considered or recognized as a part of the Baconian code system. We also have one of these books in our archives.

A part of the Rosicrucian study deals with the psychic and mystical nature of our human existence—including our body and all the vital forces that animate it, as well as the cause of disease and the possible correction of the cause through mystical and cosmic help. One Degree, as our students know, deals principally with the psychic side of our bodies, along with



mystical anatomy. As I prepare this article, I have before me for reference a Rosicrucian book, issued in the very early part of the seventeenth century and printed upon a marvelous quality of handmade paper, watermarked with the Rosicrucian marks.

It is beautifully illustrated, especially to reveal the psychic and metaphysical side of the body and explain its relationship to cosmic principles. It includes other fundamentals upon which our work of this Degree in particular is based. It is the foundation for many of the exercises and principles contained in our present work, especially in connection with the use of the breath and the radiations of the human aura in other experiments.

Today's Teaching Authentic

All AMORC teachings today are based upon authentic writings contained in the true Rosicrucian publications and manuscripts of the past. These fundamental principles have never been changed in our lessons since they were first given to me in the years between 1909 and 1916, or in special manuscripts since then. It is true that, from time to time, we have augmented our lessons. New matter has come to us in Rosicrucian books and manuscripts, sent by our branches in other countries where experiments, tests, and demonstrations have been made for the purpose of keeping our teachings abreast of the times. Further elaborations on the basic concepts are made by each Emperor in accordance with modern research and study.

There are certain so-called landmarks, connected with genuine Rosicrucian doctrines, by which the true Order and its teachings can be instantly recognized by those who are familiar with them, or by those who have made any special study of the history and work of the Rosicrucian Order. These landmarks are not only the few true symbols of the organization, but certain Latin or symbolic terms used in connection with the names of certain officers of specific Degrees of the work and of certain phases of the practices, certain emblems, formulas, nota-

tions, phrases, and doctrinal statements that indicate a definite manner of speech or working, different from those used in any other organization.

By these things antiquarians who have studied the history of the Order, or who have been initiated into or reached certain of its Degrees, easily recognize the genuine organization.

Furthermore, there is a circle of Rosicrucian students throughout the world which constitutes the Hierarchy of the Order, the spiritual council, whose members act as advisers and conservators. These persons are never known to the public but are known to a wide number of advanced students and members, and their manner of working and participating in the activities of the organization is well known in various lands. Above and beyond this Hierarchy are the Supreme Officers throughout the world whose decrees and manifestoes are acknowledged and acted upon. There is also an International Research organization composed of scientists who are Rosicrucians.

In this way the unity of Rosicrucian teaching is maintained, and the authenticity of the Order, as well as its integrity, is preserved. There are members in America who are part of this Hierarchy. They know the genuine from the false, and they are pledged to preserve the integrity of the Order and see that the work goes on, regardless of the tribulations which sometimes beset the physical part of the organization.

In past centuries there has never been a time when the Hierarchy and the Supreme Officers in various jurisdictions have not kept alive the spirit of the work and protected its archives and private possessions, even when in certain countries the Order was in a period of public inactivity.

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.

***The
Rosicrucian
Digest
April
1980***

There is more to life than told in the pages of books.

—Validivar

The Symbolism of Salt

by Jack Roland Coggins

THOMAS JEFFERSON once wisely said that "salt is a necessary of life." Centuries earlier, Saint Luke recorded that "salt is good," and Saint Paul wrote to the Colossians: "Let your speech be always with grace, seasoned with salt, that you may know how to answer each other." Jesus praised his disciples with, "Ye are the salt of the earth"; then warned them not to lose their savor.

Actually, in all recorded history there was salt: a mineral, a food, but most important, a mystical symbol.

Job, in his misery, was comforted by his poetically phrased question: "Can that which has no savor be eaten without salt?" As we shall discover, this was not a resentful statement, but a voiced understanding of the intrinsic nature of mystical knowledge. Job's temptations on Earth had become so intense that he no longer had any "taste" for his existence here, but with the "salt" of wisdom it could be endured.

Salt was one of the earliest symbols for wisdom. Salt preserves; so does wisdom. Wisdom gives "flavor" to the most arduous life just as salt flavors food ordinarily tasteless. Salt is necessary to physical life; the salt of spiritual life is wisdom.

Like Job, most persons have no "taste" for the mystical approach to living. Few can endure its purifying tribulations as admirably as he did. The reason is, it is uncommonly difficult; it has not the "savor" of human thrills, attachments, successes—nor the ultimate failure. Such a life is not attractive to human intellects. It is attractive only to those who have had some degree of inner awakening. But to continue long on its demanding courses requires, indeed, the "salt" of wisdom. For, "many are called but few are chosen."

Many ancient and historical sayings become clear and extremely meaningful

to "the student on the path" when wisdom is substituted for salt.

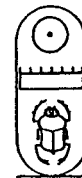
Jefferson's conclusion that "salt is a necessary of life" is seen to be more than casual observation. It was an epigram clothed in allegory; "The wisdom of understanding is necessary to the attainment, the *higher* life." The Biblical declaration that "salt is good" meant essentially the same. Of course, in Paul's statement, "let your speech be seasoned with salt," the admonition was that we speak wisely.

Why did Jesus warn his disciples not to lose their savor? It was a veiled manner of declaring the occult fact that when wisdom has deteriorated into mere outward symbols, without understanding what is meant by them, it is futile.

Salt also symbolizes divine wrath and judgment. It is the wisdom which enacts the law of cause and effect. The Bible has many references to this connotation. Moses solemnly described to the Israelites the habitation of the disobedient as brimstone, and salt, and burning. God Himself warns similarly in Jeremiah 17:6 that the man whose heart departs from the Lord "shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited." Jesus warns the wicked that they "shall be salted with fire" (Mark 9:49).

"Spilling the salt" means to betray the wisdom one possesses and so incur divine anger. Leonardo da Vinci's symbolic painting, *The Last Supper*, depicts Judas as having just spilled the salt on the table after hearing Jesus speak: "One of you shall betray me." In reality, anyone who fails to heed the promptings of wisdom "spills the salt" and enters into transgression.

Da Vinci, undoubtedly fully schooled in mystic symbolism, shows Judas clutching in his right hand a bag of money,



symbol of earthly or material ambition. It is clear that Judas overturned the salt cellar with his right hand. In most of us, the right hand is the active one; it therefore is symbolical of the active, outer man as opposed to the inner, contemplative man (symbolized by the left hand and side). Jesus understood and used this particular symbolism: "If thy right hand (material ambition) offend thee, cut it off, and cast it from thee."

The clutching of the money bag indicates that whoever acts to gain material wealth at the expense of wisdom (spilling of the salt) betrays his Christ-like qualities.

To counteract the penalty of acting unwisely the ritual of throwing a pinch of salt over the left shoulder, with the right hand, was inaugurated. The outer man, symbolized by the *right* hand, takes up the practice of wisdom again and recognizes its source, the inner, contemplative man, symbolized by the *left* shoulder.

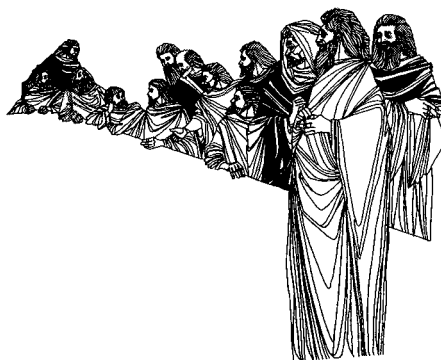
Throwing or pouring salt is dispersing wisdom for good; "spilling the salt" is betraying it.

Lot's wife was turned to a block of salt because she looked back (doubted). To look back is to worry and wonder; to doubt if we are doing the right thing. It is the opposite of faith which looks ahead, confident in cosmic guidance. The destiny of everyone who looks back is that of Lot's wife: the salt of wisdom crystallized into fear and inactivity.

To throw salt over our shoulder, symbolically, of course, not superstitiously, we have faith in the Inner Self to take care of any and all "evil" forces which we cannot see or understand. It is a symbolical representation of the faith in goodness that casts out all fear. Philo said that the eating of salt is a symbol of peace.

Ritual

The mystical symbolism of salt has other connotations closely allied with the concept of wisdom. Purification is one of them. Ezekiel prophetically warned Jerusalem, ". . . thou was not salted nor swaddled at all. No eye pitieth thee to do any of these things unto thee." Early Jews had the custom of rubbing new-born



infants with salt, just as do Orientals of today. This ritual is meant to purify and to dedicate the child's life to God. "Jerusalem," Ezekiel was clearly saying, "you have failed to remain pure and you are no longer dedicated to the service of Truth."

Under Jewish dispensation it was requisite that salt be used in every sacrificial ritual. The rule was: "And every oblation of the meal-offering shalt thou season with salt . . . with all thine oblations thou shalt offer salt." Without the salt of wisdom, the ritual was worthless. Therefore, wisdom purified the ritualistic offering, making it acceptable. To receive any value from them, whoever does any oblations must understand their hidden meaning.

Jesus is called the "lamb" and the "sacrifice." From the mystical point of view, anyone who follows the path of Truth offers himself as sacrifice to God. Regarding that which is sacrificed, the Bible states: "Thou shalt bring them before Jehovah and the priests shall pour salt upon them." Interpreted as occult formula, this contains much of value. "Whoever desires enlightenment shall seek God (bring them before Jehovah) and the possessors of Truth (priests) shall teach them wisdom (pour salt upon them)."

The fact is, in every age those who diligently search for Truth are cosmically led to organizations possessing such truth. In a ritualistic sense, they then have salt poured upon them—the salt of wisdom, purification, and steadfastness.

Steadfastness, permanency, or unbreakability, is another concept represented symbolically by salt. Anything done with

salt (wisdom) is everlasting. The Bible declares: "Ought ye not to know that Jehovah the God of Israel gave the kingdom of Israel to David forever, even to him and his son, by a Covenant of Salt?"

To Aaron the Lord said: "All of the heave offerings of the Holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and daughters with thee, as a due forever, it is a Covenant of Salt forever before the Lord unto thee and to thy seed with thee."

Among ancient Jews, taking salt from anyone bound them to that person; they were obligated then to do him no ill. This was a strict rule. Even the taking of salt from a foreign ruler placed the receivers in moral indebtedness to the giver. "Now, because we eat of the salt of the palace we are bound by covenant, and it is not meet for us to see the king's dishonour; therefore have we sent and certified the king," explain the enemies of Judah and Benjamin (Ezra 4:14). They had warned the king of Persia of the rebuilding of Jerusalem. Knowing the city had a history of rebellion against rulers, they felt obliged to inform him—because they had eaten his salt.

Later, when another king of Persia, Darius, was giving supplies to the Jews for their sacrifices, he instructed his servants to give salt "without prescribing how much," that is, without limitation. The crafty king realized the more salt the Jews took the more bound to his allegiance they would feel.

This binding symbolism of salt has carried over to the present. Even today, an Arab who "swears by the salt" can be trusted to the ultimate. Salt is sprinkled on bread, then eaten. "Because of this salted bread I will in no way betray you," declare the Arabs while they stuff it into each other's mouths.

In Thailand ritualistic pledges of friendship are sealed by drinking salty water. Salt, of course, is vital to blood; in the blood is life. Any two who drink this solution become brothers in a spiritual sense.

Following the tradition of early Jews and Romans, the present-day Buddhists still add salt to their sacrifices. In meditation, the true Buddhist seeks to discover the salt of wisdom, and in this way salt regains its savor.

The Upanishad

Upanishad is that portion of Hindu sacred writings which deals with metaphysical explanations of the nature of man and the universe. In the Chandogya Upanishad is the following story:

The father said, "Put some salt in water and bring it to me tomorrow morning."

The son obeyed.

On the following morning the father instructed, "Show me the salt which you put in the water last night." Of course, this was impossible to do; for, the salt by dissolving had become one with the water.

"Place your tongue on the surface of the water," said the father. "How does it taste?"

"It is salty."

"Pour off the top and drink from the center. Is it different?"

"It is still salty."

"Now pour off the middle and drink from the very bottom."

"Still, my father, it is salty."

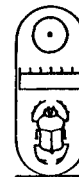
The father smiled wisely. He said, "Cast the water upon the ground, then return to me."

Once again the son obeyed; but the salt, interpenetrating the earth with the water, was not lost, for salt is eternal.

The father explained to his son: "Similarly, my son, the True Self of wisdom is within your body, interpenetrating it, but you are as yet unaware of it. All who perceive a self partake of this subtle essence. It is the true Self of all, and, Svetaketu, you are it."

Symbolically, then salt is the Universal Self, full of wisdom and permanency.

Using this Salt, Elisha worked a miracle, according to 2 Kings 2:19-22. "And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* bad, and the land miscarrieth. And he said, Bring me a new cruse. And they brought *it* to him and he put salt therein. And he went forth unto the spring of the waters and cast the salt therein, and said: Thus saith Jehovah, I have healed these waters; there shall not be from thence any more death or mis-



carrying. So the waters were healed unto this day, according to the word of Elisha which he spake."

As a historical statement this particular scripture is spiritually useless to the modern mind. Interpreted as an occult formula it has beauty as well as applicability. Water, because of its lucidity and its penetrating qualities, has long been used symbolically to represent mind; land, because of its imperviousness and distinct form, is a word-sign for expression or outer manifestation. So, "the water is bad, and the land miscarrieth" is a truth cloaked in figure of speech. It means, "When the mind is full of error, the outward life will lack order, harmony, and purpose."

Elisha's request, "Bring me a new cruse (of water)," is seen to be logical when properly understood. "To restore harmony, form a new set of thoughts and emotions. Renew your minds."

They did this, and *then* "he put salt therein." Elisha as a prophet of God represents Cosmic Consciousness. The Cosmic, therefore, endowed the regenerated minds with wisdom (salt), just as it does today."

Elisha did not stop here. "He went forth unto the spring of the waters and cast salt therein." Elisha went to the "spring" or the source of the trouble: the inner man, the so-called subconscious. It is here that thought patterns form the matrix for happy or unhappy outer circumstances. In other words, the Cosmic enlightens the inner man, erases his sense of error, and causes him to understand his relationship with God, man, and nature. Therefore, "I have healed these waters," or "I have perfected these minds by supplying them with wisdom (cast salt therein)."

(continued on page 36)

MINDQUEST

(continued from page 25)

- C. Demonstrated that the majority of subjects participating in experiments using past-life symbolism reported the experience was beneficial to their present lives and stimulated further growth of self-understanding.
- D. The principle of assumption can be used on any symbol, including past-life symbols, to solve problems and reach creative insights.

Future Research

In the future, the Rosicrucian Research Laboratories plan to continue investigations into those areas mentioned, and into new and exciting subjects of the day. Some future goals are: (1) Further exploration of aura perception and diagnoses for metaphysical healing and the functions and effects of the sympathetic and parasympathetic branches of the autonomic nervous system in these

studies; (2) further experiments to investigate blood pressure controls, pulse rate and heart rate changes due to Rosicrucian breathing and visualization exercises, vowel intonations, color therapy, absent healing, and weather fluctuation effects on cardiovascular functions; (3) further studies of the Rosicrucian *dialette* exercises under glass without influence from air currents or other interference to demonstrate psychokinesis; and (4) further investigation of influence of mind on body, role and effects of imagination as related to reincarnation and past-life experiments, and development of future symbolization visualization exercises.

As we continue to demonstrate and experiment with natural laws that pertain to our teachings, new findings will be reported in future Mindquest articles. We hope that these reports will continue to be informative, helpful, and rewarding to our readers. Our main objective in such amplification of Rosicrucian principles is to aid those men and women devoted to the investigation, study, and practical application of natural laws, that all peoples may live in harmony with the dynamic and vital forces of the universe.

Rosicrucian Activities Around the World

SOROR Mary Ann Fowler, AMORC's Grand Councilor for the Middle Atlantic States, USA, was recently honored at the Annual Awards Ceremony held by the U. S. Nuclear Regulatory Commission. Soror Fowler received the Equal Employment Opportunity (EEO) Award for her outstanding performance as an EEO Counselor.

In her three years as an EEO counselor, Grand Councilor Fowler has established a reputation as a knowledgeable and professional counselor, and is known as an efficient negotiator by Nuclear Regulatory Commission employees. In presenting the EEO award, Mr. Joseph Hendrie, Chairman of the NRC, described Soror Fowler as willing, forthright and committed to her duties. Her demonstration of the Rosicrucian ideal is admirable.



Mr. Joseph Hendrie, Chairman of the U.S. Nuclear Regulatory Commission, presents the Equal Employment Opportunity Award to Soror Mary Ann Fowler, AMORC's Grand Councilor for the Middle Atlantic States, U.S.A.

Dr. Bernard Grad, Ph.D., was presented the Rosicrucian Humanitarian Award at the Mount Royal Lodge, AMORC, in Montreal, Canada. Members and non-members alike gathered to honor Dr. Grad for his ingenious and original research in the field of psychic healing.

Dr. Grad is familiar to parapsychological circles, but in over thirty years of careful work he has experienced widespread criticism from his colleagues in conventional science. It is his feeling that

the main body of scientific knowledge lacks one thing—intuition.

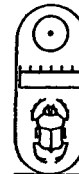
Dr. Grad's research has led him to observe that energy is at the core of psychic healing, life energy which he says has innate knowledge. His work and discoveries at the Allan Memorial Institute at McGill University, Montreal, has recently inspired other scientists to carry on similar research. We respect Dr. Grad for his brave and altruistic efforts in the face of controversy.

When You Change Your Address . . .

Please send only *one* notice, and send it to:
The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

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



Symbolism of Salt

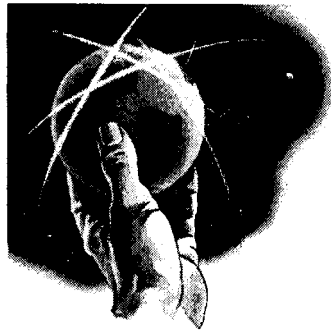
(continued from page 34)

And, "there shall not be from thence any more death or miscarrying." According to occult tradition, the perfected mind is not subject to the experiences of death or error. "So the waters were healed unto this day, according to the word of Elisha which he spake." In modern unveiled language, stated simply, this means: "Even in the present day, minds can be, and are being, perfected

with the salt of wisdom (understanding), and this is in accordance with the Cosmic's plan (Elisha's words).

Viewed from this insight, this strange scripture is meant to reveal, as well as hide from the vain, the key to the attainment of Cosmic Consciousness. Enlightenment is to be accomplished with Salt, with wisdom!

Through the long ages, mystery schools have preserved this salt of wisdom, just as they themselves have been preserved by it. △



Free Discourse

A free discourse, entitled "The Science of Mysticism," is yours for subscribing or resubscribing to the *Rosicrucian Digest* for the annual rate of \$10.00* Ask for your copy when subscribing.**

THE SCIENCE OF MYSTICISM

Developing the Potential of Self

There are definite steps you can take to harness the creative potential of your mind. They are keys to self-mastery. With them you can develop ideas that mature to full realization.

The ROSICRUCIAN DIGEST • San Jose • California 95191 • U. S. A.

**This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

*Other Currencies
£5.00 A\$9.09 NZ\$10.00
¥66.66 R8.69

THE AFRICAN VELDTS

In this grassy and partially arid land thousands of wild animals live in their natural environment. The photo is of Kruger National Park and Game Reserve in South Africa. The giraffe live mostly on the tender leaves and sprigs from upper limbs of trees.

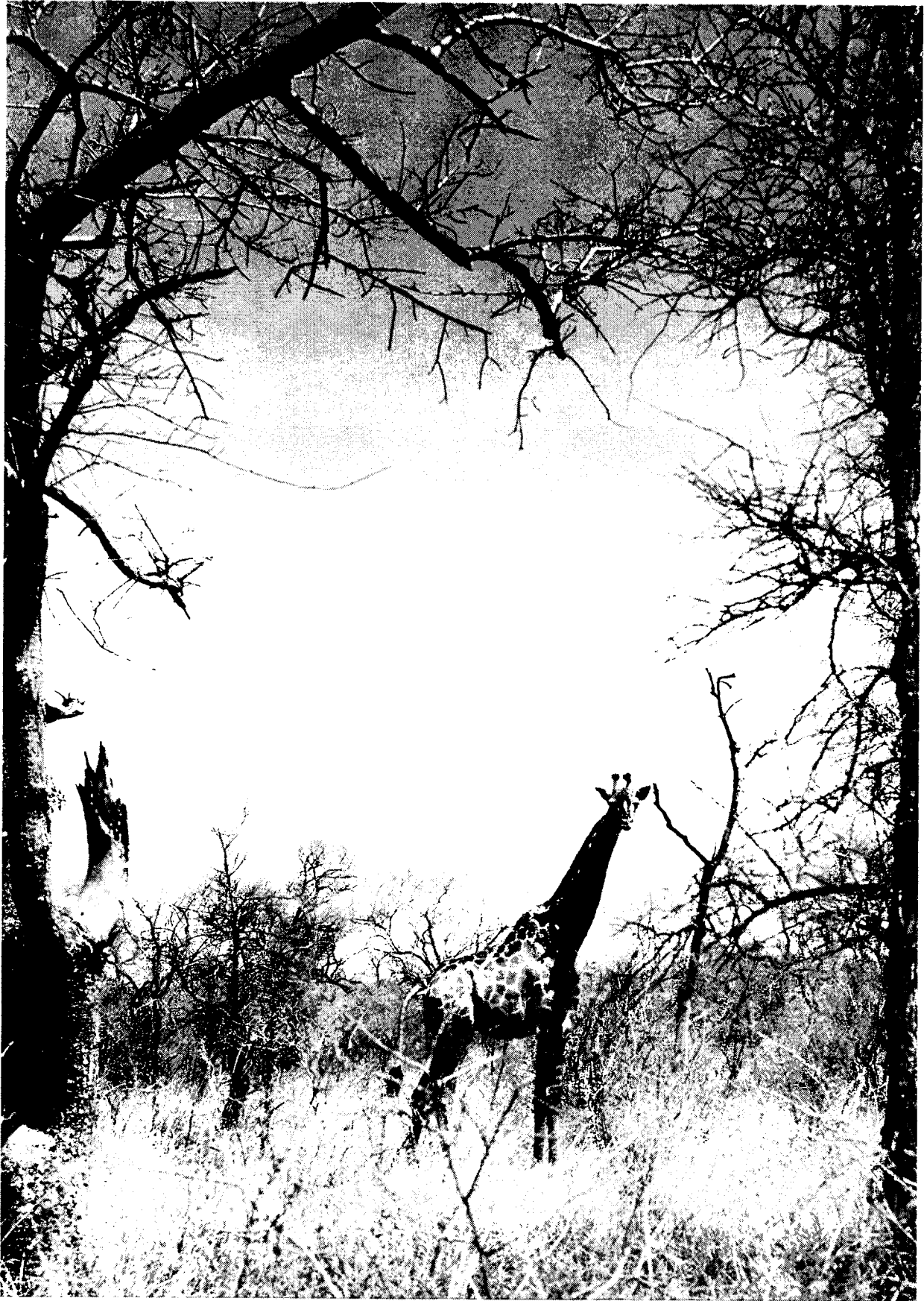
(Photo by AMORC)

**The
Rosicrucian
Digest
April
1980**

TIBETAN VILLAGE (overleaf)

Nestled in this valley surrounded by the rugged majesty of the Himalaya Mountains is this little Tibetan village. In the left foreground may be seen poles upon which have been strung white cloths. These cloths signify that the area is also a sacred ground consecrated to religious ceremonies.

(Photo by AMORC)





Rosicrucian Tape Recordings

Informative—Inspiring

**Most Reels and Cassettes
have two programs**

Price \$5.75 each

Other Currencies
£2.88 A\$5.23 NZ\$5.75
₣43.83 R5.00

On Reels or Cassettes

No.	Title	Source	No.	Title	Source
1M	Requesting Cosmic Help Mystical Power	R. M. Lewis	54M	†Sanctum Invocation, Cathedral Contacts, Ah, Sweet Mystery of Life, Exercises in Vowel Sounds, Breathing With Vowel Sounds, Secreto Eterno	Dr. H. Spencer Lewis
2M	On Being a Rosicrucian An Approach to Absolute Value	C. R. Warnken C. A. Poole	55	Self-Examination Mystical Misconceptions	M. McGowan L. Ziebel
3M	Initiation Sevenfold Wisdom of Hermes	H. P. Stevens J. Disher	56	Law of Karma Drama of Self-Expression	R. Morgan H. Kellem
4M	Beissel's Ephrata Music Commentary Music Hath Charms	R. R. Clayson C. R. Warnken	57	Spirit of Initiation Psalms of Akhnaton	R. M. Lewis R. M. Lewis
5M	Concept of Reincarnation Fundamentals of Rosicrucian Philosophy	C. A. Poole	59	Rosicrucian New Year	Ritual Officers
6	Land of the Incas African Rain Queen	R. M. Lewis R. M. Lewis	62	†Sanctum Concert	Albert Ferber
7M	Release of Self What Is Sacred?	C. A. Poole C. A. Poole	63	Entering the Silence Be a Leader	R. M. Lewis C. S. Esty
8	Our Future Incarnations Finding Personal Peace	R. M. Lewis R. M. Lewis	64	Understanding Our Universe The Creative Imagination	A. C. Piepenbrink C. S. Esty
9M	Recollecting Past Incarnations Psychic Sight	R. M. Lewis R. M. Lewis	65	Living in Full Expression Can You Be Mentally Controlled?	B. Schild Z. Caspers
10	Land of Meditation Service	J. D. Freeman J. D. Freeman	66	Practical Mysticism Create To Live	C. Schild G. Gallant
11M	Rubáiyát of Omar Khayyám The Nature of Secrecy	H. Miles R. M. Lewis	67	Unfolding Consciousness Self-Reliance	C. S. Esty C. R. Warnken
12	Two Practical Principles Training Your Emotions	E. Watermeyer M. McGowan	68	What Is a Mystical Experience? Egyptian Museum	R. M. Lewis B. W. Schaa
13M	Rosicrucian Techniques Why Attainment Is Not Equal	C. A. Poole R. M. Lewis	69	Staff Symposium	R. M. Lewis
14	Rational Mystics Concept of Pantheism	R. M. Lewis R. R. Clayson	70	Cagliostro (Drama) Jacob Boehme (Drama)	L. Ziebel
15M	Stradivari Violin played by J. C. French: commentary by R. M. Lewis Temple Music		71	"Use" Mystic in Time and Space	C. R. Warnken W. H. Clark
16M	Concept of Soul: Panel Discussion: Introduction: R. R. Clayson Moderator: R. M. Lewis The Emperor Explains AMORC	C. A. Poole J. R. Whitcomb A. C. Piepenbrink R. M. Lewis	72	Immortality Reincarnation	C. A. Poole A. C. Piepenbrink
17M	The Temple (Temple Use Only) Sacrificing for Others	H. P. Stevens R. M. Lewis	73	‡Reflections	P. Antonelli
18	Mystical Concept of God Tibetan Teachings	R. R. Clayson R. M. Lewis	74M	King's Chamber Vowels Esoteric Mysteries	E. Lee R. M. Lewis
47	Cosmic Consciousness Law and Order	R. E. Daniels C. R. Warnken	75	‡Pina Antonelli at the Keyboard	P. Antonelli
48	Peace Through Mastery Mind Over Matter	G. A. Bailey A. C. Piepenbrink	76	Music for Modern Mystics	Jazz Ensemble
49	The Rescuer and the Rescued The Practice of Rosicrucianism	E. Watermeyer C. R. Warnken			
50M	†The Science of Mysticism	R. M. Lewis			
51M	†Attaining Cosmic Consciousness	R. M. Lewis			
52	†Bedtime Tales	R. M. Lewis			
53	†Child Guidance	R. M. Lewis			

**Write For Catalogue of
Complete List of Recordings**

Send order and remittance to:
**THE ROSICRUCIAN SUPPLY BUREAU
San Jose, California 95191**

Give the tape number as well as title. **Specify
whether reel or cassette.**

M The letter "M" after a number designates that
it is for Rosicrucian members only.

‡ These items are also available on 33 1/3 RPM
phonograph records.



by Dr. H. Spencer Lewis

Three Books for Interesting Reading

Mansions of the Soul

This book reveals in an astounding manner the many facts to support re-incarnation. Quotations from eminent authorities, from Biblical and Sacred works, substantiate this doctrine. This volume **PROVES** reincarnation.

This Book Explains . . .

All about the soul and its cycles of reincarnation. It tells you in plain and understandable language where the Mansions of the Soul are, and why the soul has these Mansions and what is accomplished in them.

Rosicrucian Principles for Home & Business

This volume contains such principles of practical Rosicrucian teachings as are applicable to the solution of the everyday problems of life. It deals exhaustively with the prevention of ill-health, the curing of many of the common ailments, and the attainment of peace and happiness.

The book points out the wrong and the right ways for the use of metaphysical and mystical principles in attracting business, increasing one's income, promoting business propositions, starting and bringing into realization new plans and ideas, and the attainment of the highest ambitions in life.

Self Mastery and Fate With the Cycles of Life

This book will give you a practical method to map the course of your life—hour by hour, day by day. No guesswork of indications, no phantasm. A simple, surprising survey, sanely stating the marvelous mystical manifestations of the *cycles of life*, which enables every man or woman easily to learn more about the *fortunate* and *unfortunate* periods in each day. Here is an opportunity to be prepared for all the strange occurrences that perplex every human being. This book, *Self Mastery and Fate*, contains a system which time has shown has no equal in any form of astrology, numerology, or character reading.

Each Book is Priced at

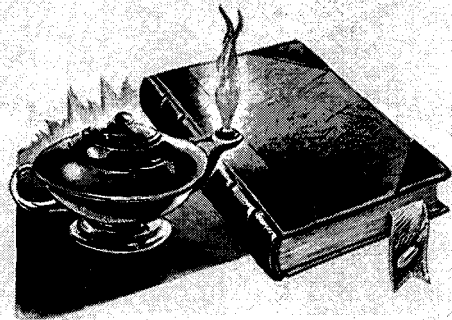
Other Currencies
 £3.48 A\$6.32 NZ\$6.95 **\$6.95**
 N4.63 R6.04

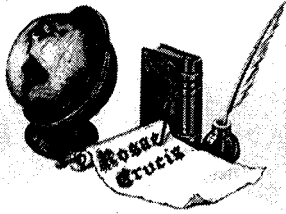
California residents please add 6% for sales tax.

Send your order to:

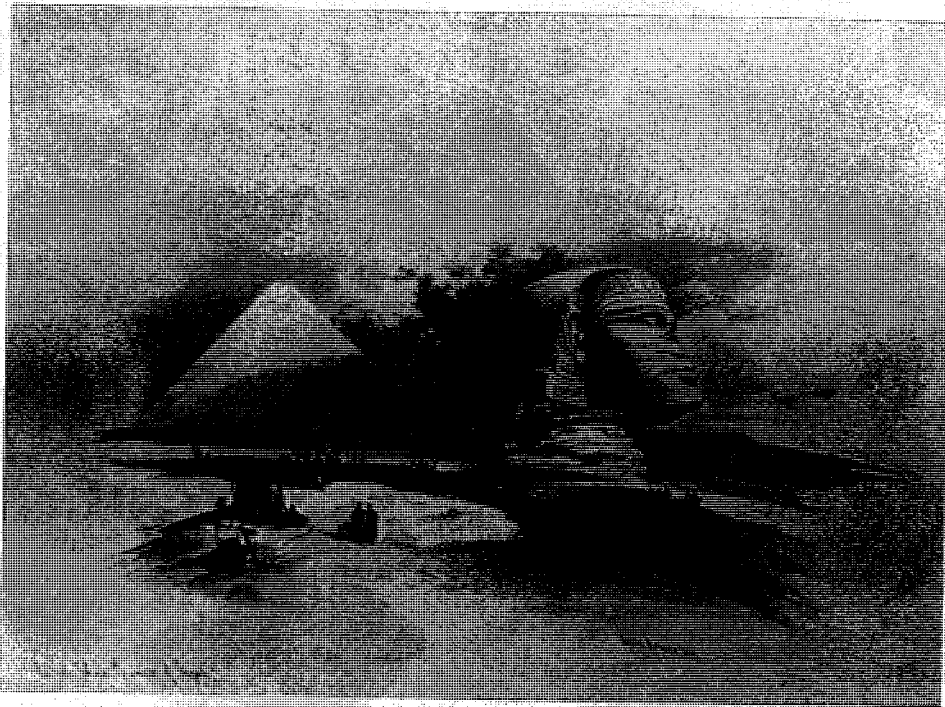
Rosicrucian Supply Bureau

San Jose, California 95191, U. S. A.





From the Archives

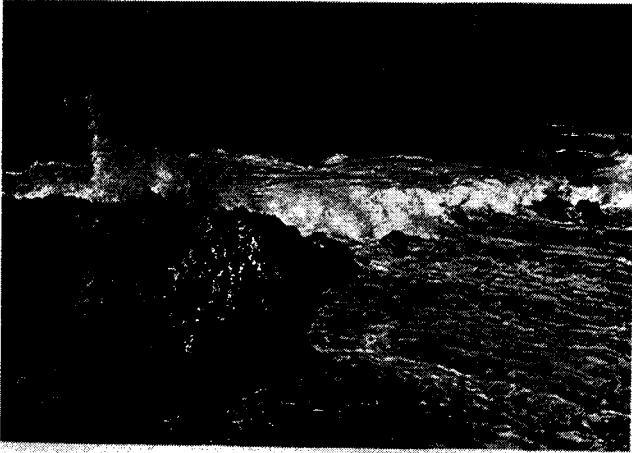


SHOWN ABOVE, "Profile of the buried Sphinx," a drawing by David Roberts published in *Egypt and Nubia*, 1846. This accurate and dramatic drawing shows the accumulation of sand that covered the lower two thirds of the giant statue in the last century. The Sphinx was as deeply buried in 1400 B.C. when young prince Thutmose dreamed in its shade. As monarch, he had the area cleared of sand; this was done again just before the Christian era. The area was excavated most recently in 1926, three years

before Dr. H. Spencer Lewis led the first Rosicrucian tour group from America to Egypt.

Quoting from the tour report: "We reached the Sphinx. . . and followed the instructions given for the first of our mystical ceremonies in Egypt. . . (on the) grounds of the Sphinx facing the ancient altar where the mystic rites were held at sunset in days gone by." The pavement on which these initiates stood was about thirty-five feet below the previous surface of the encroaching sand. One reason for the extreme depth of sand collection was that the Sphinx was formed from softer sandstone left after quarrying rock for the core material of the pyramids and other structures. Thus the Sphinx is located in the center of a man-made depression.—CC

This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.



ODYSSEY

Florence Nightingale
Part I

THE sentimental popular image of Florence Nightingale—the Lady with A Lamp—was to act as an inspiration to the nurses and soldiers of England and the world for decades following the Crimean War. Yet Miss Nightingale was not a maudlin figure—she was actually a practical and even forceful reformer inspired by the Cosmic.

Born in 1820, Florence was brought up in an atmosphere of great wealth, but she was not often happy when young. An intelligent and questioning child, she felt she was different from other people. And as she grew into adolescence, she came to detest the life she was expected to follow. Hers was a sharply circumscribed world; young women of her background were raised and trained strictly so as to charm marriageable men, namely, wealthy men of their own social class. Mrs. Nightingale, a strong-willed woman, wanted her two daughters to succeed socially, but was disappointed by the sulky waywardness in her younger daughter Florence. Florence agonized about her own feelings, but could not control them—and so retreated into a dream world of her own that gave little satisfaction.

Then came a significant day in Florence's life. As she wrote in her journal: "On February 7th, 1837, God spoke to me and called me to His service." The question now to plague Florence was what the service was to be. Seven years of despondency were to follow until she found her answer. Nursing was to be her calling. Yet training as a nurse was not an easy matter for a wealthy young lady—hospitals were places of squalor and nursing was grimy work only women of the lower classes were supposed to do.

Eight more years of violent opposition from her mother and sister were to face Florence. Although she fought back, she often felt exhausted and retreated into daydreaming. Yet she persisted in realizing her ambition. Florence was in contact with people in high places who were concerned about her needs. By talking and writing to them, she began gathering facts and figures on health; she soon became an expert in the field.

Sidney Herbert, a man of humanitarian instincts, who held various cabinet posts in the government over the years, was to play an important role in her future work. It was through Herbert's wife that Miss Nightingale assumed, in 1853, the place as superintendent of the Institution for the Care of Sick Gentlewomen in London. Although not experienced, she was soon to prove herself a dynamic and intelligent administrator.

The major problem Miss Nightingale faced was that of training nurses. On one hand, there was a small number of gentlewomen who would voluntarily minister to the spiritual needs of the patient, but allow him to die through physical neglect. On the other hand, nurses from the lower classes were often drunken, slovenly, and ignorant. Florence's goal was to train well-paid professional nurses of upstanding moral character who could ameliorate the suffering of others effectively.

In our next issue, we will discuss Florence Nightingale's experiences in the Crimean War and in later life.—RWM

