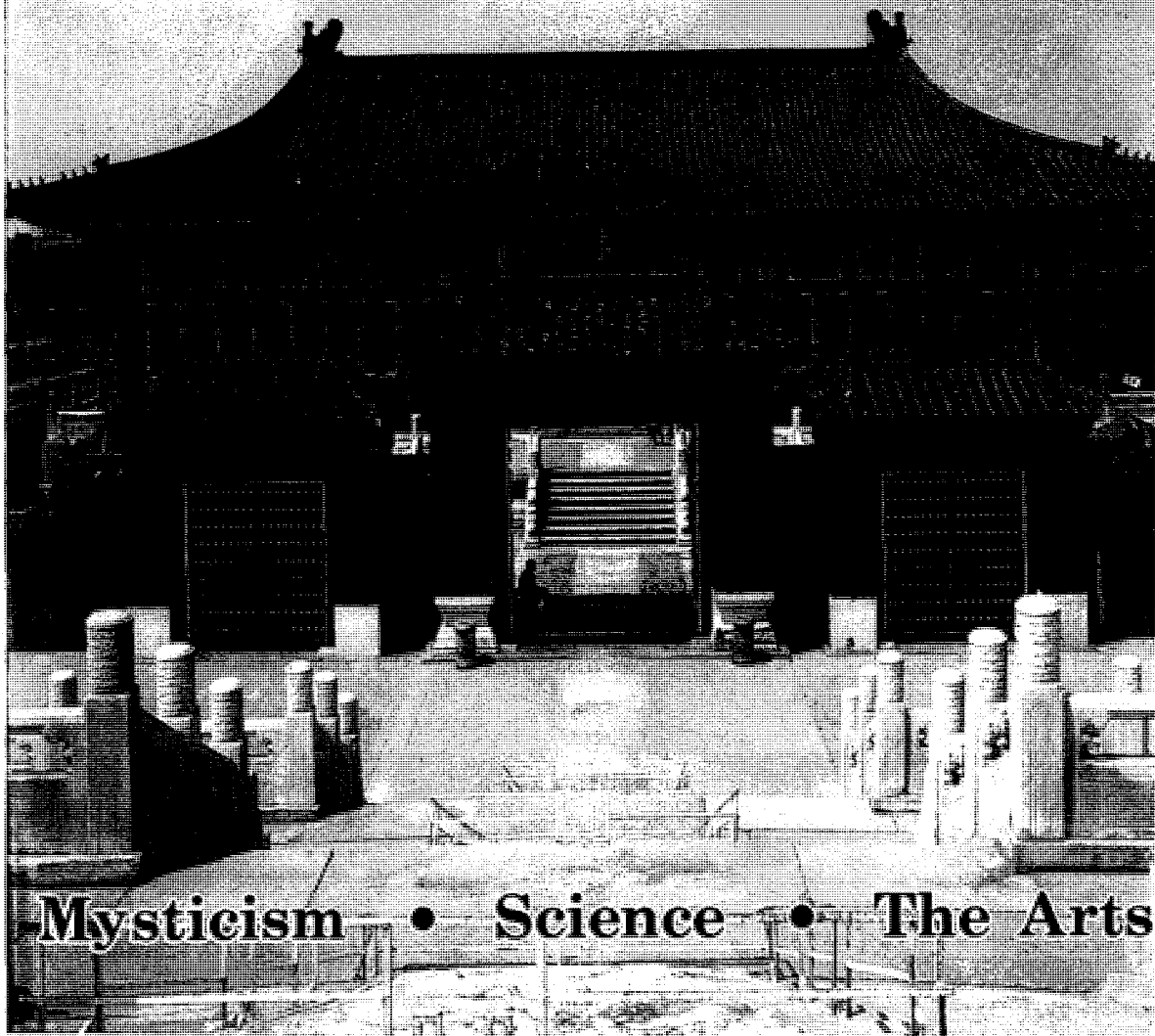


Rosicrucian Digest



Mysticism • Science • The Arts

Yesterday Has Much To Tell

BY RALPH M. LEWIS

An Intimate Glimpse Into Ancient Places, Teachings, and Rites

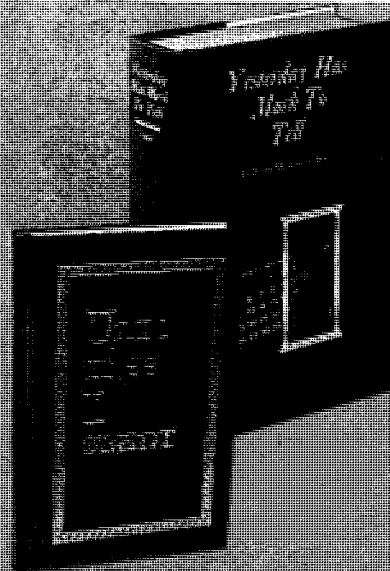
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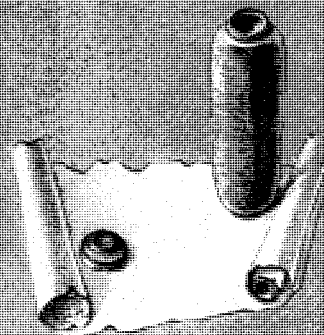
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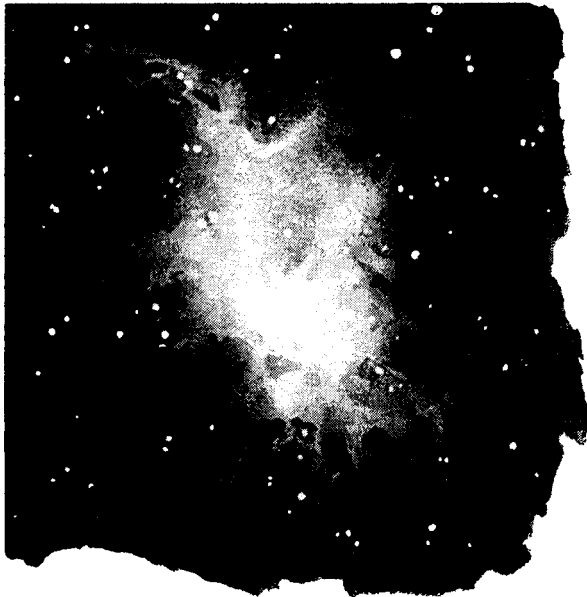


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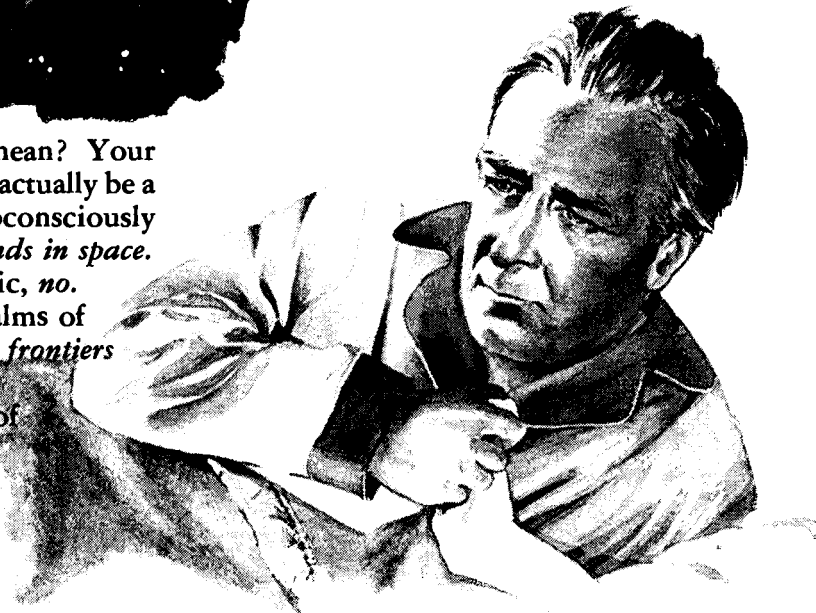
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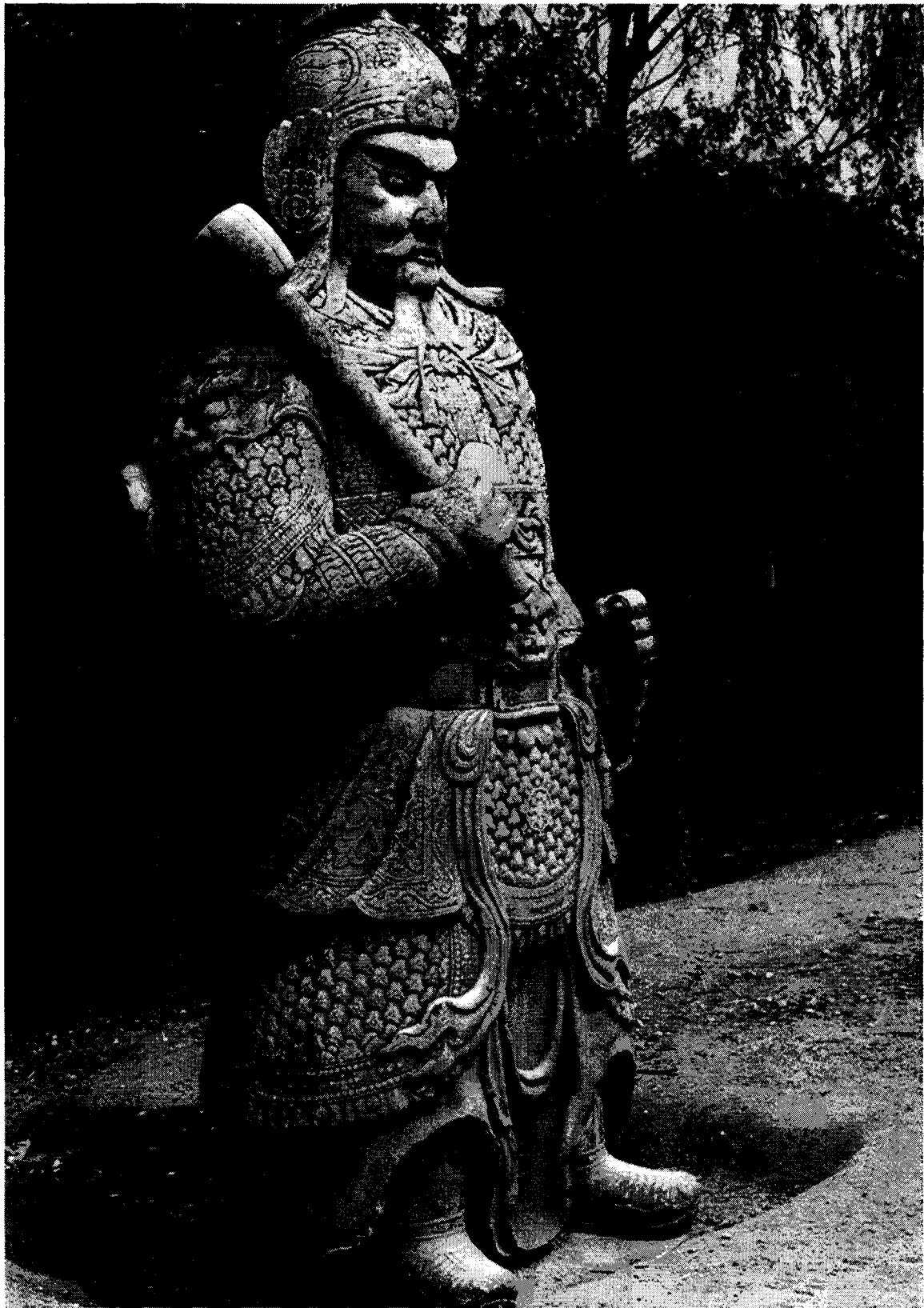
Along the Sacred Way

This statue of a funeral attendant is one of many statues, both animal and human, lining the Sacred Way to China's Ming Tombs. The 13 tombs of the Ming Emperors are located in a valley 30 miles north of Beijing. The tombs are approached through several impressive gateways and between rows of statues, all dating from the 15th century.

(Photo by Jerry Chapman)

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The Dramatic History of Incense

MOST OF MAN's customs and habits have had their origin in his physiological and psychological nature. This is especially true in regard to that which either gratified man or which he experienced as unpleasant. Man's sentient experiences were the fundamental guide in his primitive state. Though we can well presume that primitive man had no concept of the nature of good and its opposite, yet those sensations that were pleasing to his senses were the preferred state, and those contrary, he avoided. Man came to select his foods by their succulence and sweetness; and that which pleased his sense of smell was likewise categorized as having a special agreement.

With the advance of polytheism and anthropomorphism, humanlike qualities were attributed to the gods that man conceived. Therefore, the gods likewise desired those substances and materials which gratified man, and were thought to be irritated by that which man found offensive. It was then incumbent upon man to placate the gods if he wished them to be propitious in their relations with him.

Special foods, herbs, barks, and plants having an agreeable odor were offered to the gods in sacrificial rites. Such a practice was the beginning of magic and primitive religion. If certain areas were consecrated to the worship of the gods, such as the natural elements, the sky, earth, and stars, which were apotheosized as supernatural beings, fragrant flowers were strewn upon the ground or placed on altars. This, it was thought, made the gods conducive to the appeal of the worshippers.

The earliest of these odoriferous substances used in this manner were frankincense and certain gum resins extracted

from trees and plants. Josephus, ancient Jewish historian, relates that in the Hebrew rites "thirteen ingredients and sweet smelling spices . . ." were used. According to Pliny, Roman naturalist (A.D. 23-79), the majority of fragrant substances were the product of trees in Arabia that were held sacred.

The original purpose of material pleasing to the sense of smell, as said, was generally for use in magical and religious rites. The bodies of the dead were scented with aromatic oils and decked with flowers. The oils were mixed with other ingredients to compose a form of perfume. The ancient Persians believed the evildoer was punished in the afterlife by being sent to a region of evil odors. In other words, what was offensive to the living was thought to be more so after death, as a retribution for evil committed during life. This equates with the concept of the evil-smelling odors and fumes said to exist as a form of punishment in the Christian concept of Hell.

Visions of Paradise

Conversely, the idea that paradise has a *pleasant* odor is found in the Jewish, Christian, and Gnostic writings. The abode of the gods must be a region, it was believed, pleasing to the sense of smell. The pleasurable state in the afterlife was therefore a reward.

Aside from their primary purpose as an offering to the gods, aromatic materials were used for practical, symbolic, and mystical purposes. Scented woods were used in cremation to neutralize the strong odor of the burning body or of burnt sacrifices, especially in hot climates. Where this is done today, as for example in India and Sri Lanka, the scent is usually the same in all

cremation rites because of the customary use of similar materials. The odor is strong and, once experienced, always suggests the nearby burning of a human body. In fact, the scent has a cloying sweetness.

A further symbolic concept concerned the smoke ascending from the burning of aromatic plants and resins; it was thought to bear the *words of prayer* to the gods, who were pleased by the odor. Moreover, it was also believed that the soul of the dead ascended to heaven by the smoke of incense burnt in its behalf. It is psychologically interesting to note that man sought some tangible bond between his finite material substance and the infinite, or the invisible region where he believed the gods dwelt. The smoke at first was not symbolic, but thought to be an actual medium for the transmission of the prayer.

In early Jewish thought, incense was also connected with prayer. In Psalms 141, 2, we find: "Let my prayer be set forth before thee as incense; and the lifting up my hands as the evening sacrifice." In Revelations 8, 3, we read: "Incense rises with the smoke And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." In Revelations 8, 4: "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." In Christian thought, incense has likewise been regarded as symbolic of prayer. It also typifies the preaching of the faith.

The *primitive* use of incense was very widespread, but varied little in its application. We offer here but one example of a more or less universal practice. The magicians of the savage Malayans of Johore burnt incense. It is believed that the fumes rise to the abode of the god Jewa-Jewa and are gratifying to him. Likewise, incense is offered by the Malayans at their shrines and temples. At these latter places, the

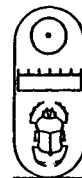


This rare and unusual Egyptian bronze incense burner was recently acquired by the Rosicrucian Egyptian Museum. It dates from the Late Period and was constructed in three pieces. The stem is of tubular form with the kneeling figure of a king in front of the cartouche-shaped container for the incense grains. Projecting from one end of the shaft, and of separate form, is a terminal in the shape of a lotus capital with a hand surmounting it. The other terminal, also of separate form, is shaped like a falcon's head.

incense is given as an invocation to the "spirit of Incense." Again, we see incense thought of as a means of communication with the supernatural. When it reached the nostrils of the god, he would be propitiated "as a foretaste of the offerings to follow" for him.

Incense in Egypt

In Egypt, incense offerings were made to the god *Ra* that he would "draw the soul up to the heaven on the smoke of the incense." Probably the earliest reference to the use of incense for any religious purpose appeared in the notice of a king of the Eleventh Dynasty, S'ankhkara (c. 2300 B.C.). He sent an expedition for aromatics across the desert to the Red Sea, to the "Incense Land of Punt." Ancient Punt, it is presumed, is modern Somalia. On the walls of temples of the kings, on the west side of the Nile opposite modern Luxor, can be seen representations of kings offering incense. "He holds a censer in one hand and in the other throws little balls of incense upon it, pray-



ing to the god to accept it and give him a long life." At funerary rites, incense was used to purify the deceased; fine grains were twice offered to the mouth, eyes and hands, one for the North and one for the South.

Divine Fragrance

Fragrance was thought by the Egyptians to have a divine quality. The goddess Isis had a wonderful odor, it was believed, which she could transfer to others. This odor had beneficial qualities and perhaps was assumed to have healing value as well. Osiris was believed to be able to transfer his odor to those whom he loved.

Apparently, the importation of the ingredient of incense and its compounding was quite a thriving industry in ancient Egypt. It is related that immense quantities of incense were used. Pharaoh Rameses III reports that, "1,938,766 pieces of incense were used during the thirty-one years of his reign." Seemingly, all of the gods were delighted with the odors which were offered to them. Even the statues of the gods were censured with fragrant substances.

Philo, the Jewish philosopher, relates that the four ingredients of the Hebrew incense represented the four elements—that is, air, earth, fire, and water—and therefore the universe. Herodotus, Greek historian (485-423 B.C.), says that in Babylonia 1000 talents of frankincense were offered on the great altar of Bel—the god of Heaven and Earth—at his annual feast. Herodotus also referred to a land where incense was placed upon bricks. This probably refers to Babylon, as most of the great structures in that city were made of mud brick and bound with bitumen, an asphaltic substance which bubbled up naturally in that petroleum-rich land. The incense was burned as a ritual, accompanied by incantations, prayers, and the predictions of oracles. Somewhat similar household ceremonies were held, with incense burned on bricks as an offering to Baal, the sun, moon, stars, and so on.

The ancient Hindus used sandalwood as a principal ingredient of their incense. They used it both in their temples and their homes in the performance of sacred rites. The fire was fed with the consecrated

wood, sandalwood, and other aromatic woods. Such is common practice today in India for cremation. Its odor can be detected out in the Ganges River when floating by the burning *ghats* (steps) at the river's edge where the funeral pyres are built. In the Hindu literary work, the *Ramayana*, the poet describes a solemn entrance into his grandfather's capital: ". . . the city was adorned with garlands, and exhaled the odors of frankincense and sweet smelling perfume." However, such were not indigenous to India but were brought principally from Arabia.

Among the Tibetans, the ritualistic use of incense was like that of the Roman Catholic Church. In a monastery in old Tibet we have witnessed monks censuring their high altars while chanting, similar to the practice in Catholic churches. The incense and censer were also used in Tibet in connection with the initiation of a monk and in the daily rites of the monasteries, which the author has observed.

Buddhism

Early Buddhism was opposed to external rites and ceremonies. In fact, the later external development of ceremonies by one school of Buddhism brought about a schism resulting in a different presentation of Buddhist teachings. Therefore, incense apparently was unknown to early Buddhism. But in later times, it became a general practice to use incense in certain ceremonies, and AMORC has made films showing the use of incense in both Sri Lanka and India. Perfumes and flowers are also placed before the image of Buddha.

Pliny states that the people of Greece only knew the smell of cedar and citrus, ". . . as it rose in columns of smoke from the sacrifices." Later, it was more extensively used in varied rituals. It is related that Alexander the Great, while making sacrifices to the gods, once flung so much of the incense in the fire that his fellow companion, Leonidas, cried out, "You may use incense in this manner when you conquer the countries where it grows!" Alexander, after conquering Arabia, where incense was produced, sent a great quantity of the incense ingredients to Leonidas, and jovially admonished him to be more liberal in

the future in paying honor to the gods; Alexander was convinced that the gods amply repaid his generous gift to them.

The Phoenicians, after the battle of Arabela, followed Alexander in his march to India, solely for the purpose of trade. "They loaded their boats of burden with the gum of the myrrh and the nard which it yielded in such an abundance as to scent the whole region with the fragrance. . . ."

Though many religious offerings of the Romans were sacrifices of living things, one of the most important of the bloodless sacrifices was incense. It eventually became an essential function of every rite, and was burned on high altars or in braziers. Though incense is used extensively today in the rituals of the Catholic Church, one of the early Church fathers, Tertullian (A.D. 160?-230), inveighed against it. He declared, "Not a penny worth of incense do I offer . . ." And Athenagoras, a Christian philosopher of the second century, said that God does not require the sweet smell of flowers and incense. However, incense is now used

by the Roman Catholic Church at the solemn mass before the introit (the first variable part of the mass); and also at blessings, processions, burial rites, and so on. Incense is used ritually in many churches of the Anglican communion, "the symbolic rite typifying prayer."

Aside from its practical uses as a means of dispelling offensive odors or for religious rites, incense perpetuates a mystical and esoteric symbolism. To the mystical adherent, the symbolism becomes an *objective* form of his subjective idealism and sentiment. The burning, the scent, the smoke have no import in themselves; they simply portray the spirit of the thoughts and emotions of the user.

The glow of the *fire* symbolically depicts the zeal and devotion of the adherent to his cause. The fragrance, the agreeable *scent*, is symbolic of the harmony of transcendent pleasure. Finally, the *smoke* represents the ascension of the consciousness, the projection of the finite nature of man to the infinity of the Cosmic. Δ

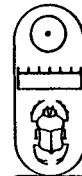
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Early Man in California

by Ann Valery, F.R.C.

A DESERT WIND whips across the Calico Mountains and the sunlight is brilliant as you stand at the Calico Early Man Site, looking out over the Mojave Desert of Southern California. The breathtaking vistas of soft desert colors and distant, misty mirages beguile you.

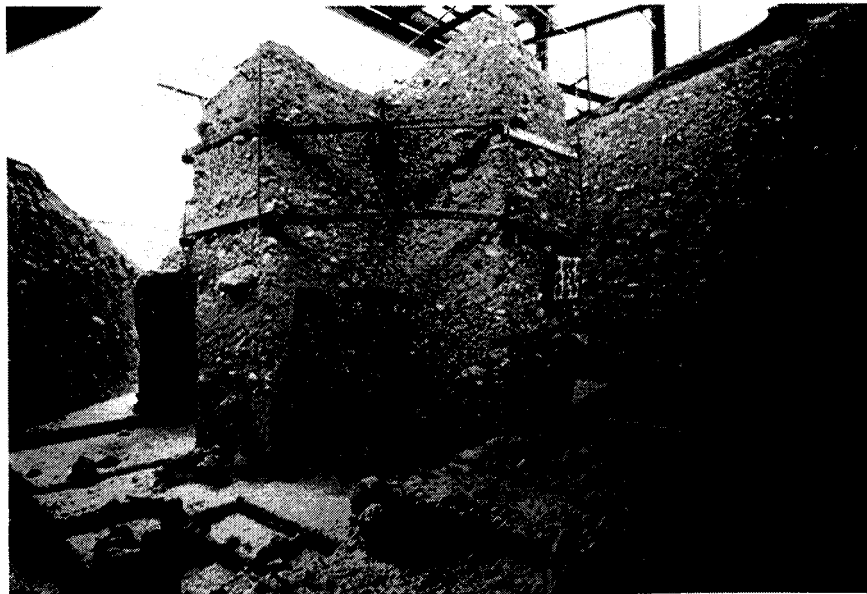
You are stirred by an inner excitement as you realize that the white material upon which you are standing is lake clay between twelve and twenty million years old. This barren desert area once held a series of vast prehistoric lakes. One of these, referred to as Lake Manix, was actually a group of lakes existing during the latter part of the Ice Age (300,000 to 10,000 years ago). Lake Manix covered an area of approximately 250 square miles, and along what were once verdant shores much evidence of Ice Age cultures has been found.

Geologically, this is exciting. But something even more exciting is that you are

standing in a unique outdoor museum containing artifacts of Ice Age man. Some of these artifacts have been proven to be 200,000 years old.

A small prospector's cabin serves as the site's visitor center. Here are displays of representative Calico Early Man artifacts found in the nearby excavation pits which you will soon explore. Also displayed are examples of different types of excavation tools used at the site, plus various photos.

The trail leads upward from the visitor center to the pits, which are special wonders in themselves. The trail crosses an ancient Ice Age alluvial fan. On entering it,



Daniel J. Griffin

The
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January
1982

Calico Early Man Site in California: View of Master Pit I. Note column in center. The pit is 16-18 ft. deep with a 25x25 ft. floor.

you can see how mudflows formed the fan and how earthquakes have affected it. This is one of the only places in America where you can experience this. You are also able to observe a fire circle used by early man, who left his traces on the fan as it was being formed some 200,000 years ago.

The existence of this outdoor museum and archeological treasure is due to the efforts of Miss Ruth D. Simpson, Field Director of the Calico project. She works out of the San Bernardino County Museum where an additional display of Calico materials is on exhibit.

As a result of an archeological survey begun in the ancient Lake Manix area in 1954, numerous late prehistoric sites have been recorded and associated with various ancient beach levels. Many artifacts, such as choppers, scrapers, and cutting tools were discovered, as well as the workshops where these tools were made. In the summer of 1958, Miss Simpson took twenty prime specimens from this collection of artifacts to Europe, where they were examined by scientists in Spain, France, Switzerland, Denmark, and England.

It was in London that Dr. Louis S. B. Leakey saw the ancient tools and immediately became excited over the find and the project. He said to Miss Simpson, "Find me the location where these are still in deposit, and we shall have the most important excavation currently in the Western Hemisphere."

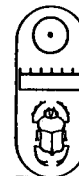
Miss Simpson continued her work, and in May, 1963, Dr. Leakey came to Southern California. He quickly realized that they were on a secondary deposit; however, he soon determined the location of the primary deposit, and immediately began laying out a 25 by 25 foot pit which would become known as Master Pit I.

Excavation was begun in November, 1964, with a grant from the National Geographic Society. "Leakey-style" excavation



John Kettl

Dr. Louis S. B. Leakey, first site director at Calico. This is the only archeological site in North America with which Dr. Leakey was associated.





A graver, a cutting or shaving tool, found 230 in. below the surface at Calico. Shown below is a chopper, an ancient utility tool, found 116 in. below the surface.

was taught and is still used, with each person responsible for a five-foot square which is dug with small handtools such as chisels, punches, dental picks, and so on. Calico is the only archeological site on the North American continent with which Dr. Leakey was associated. He supervised this site until his death in 1972.

In October, 1970, the International Conference on the Calico Mountains Excavations was held. At this time nearly 100 distinguished scientists and prehistorians from around the world had an opportunity to examine all artifacts and associated geological evidence.

Some of the scientists were quite skeptical and refused to be convinced because of the early dating of the site. Accepting the validity of the Calico artifacts would prove current archeological interpretation of the antiquity of man in America incorrect. And for some, at least, it was easier to avoid the new facts presented and continue with the old theory.

Others in attendance felt that the site had geological significance, but that the artifacts unearthed were not really man-made, but were products of nature. They felt that rocks striking each other could cause this type of stone formation.

Thomas E. Lee of Ottawa, Canada, a participant at the conference, noted that this opinion totally overlooked the fact that alluvial fans are the result of a mud-

flow. Rocks within the mudflow would move along as if in a huge bag of dough. The rocks therefore could not strike each other to bring about chipping or to form patterns.

Another piece of evidence completely ignored by skeptics was the workshop areas where numerous clusters of stone flakes were present. Flakes are not a work of nature, nor are clusters a natural occurrence.

Man-made Tools

The Calico site has more than 100 such workshop areas where flakes, chips, and chunks of various sizes have been uncovered.

This indicates that the area was used by early man to shape and form his tools from the available materials of chalcidony, chert, and jasper. The largest workshop area or "cluster" yet discovered contained more than 1100 items.

Lee Patterson of Houston, Texas, has developed a technical method which beautifully demonstrates how each type of tool was formed and shaped by someone with a





Daniel J. Griffin

Work continues at the Calico Dig. The existence of this unusual and valuable outdoor museum is due to the efforts of archeologist Ruth D. Simpson shown above (just left of center). Miss Simpson is facing Fred E. Budinger, Jr. (center), Curator of the Calico site; and Dr. Lee Patterson (right), lithic tool specialist from Texas.

great deal of intelligence. No random chipping or flaking can achieve such results. Mr. Patterson presented this technical method at an international meeting of anthropologists in Mexico City in October, 1981.

The excitement of proving these ancient stone tools were not only made by man but were used by him came about through the work of Clay Singer, a specialist in lithic (stone) wear pattern analysis. It was he who helped determine the wear patterns on the various stone tools— anvils, choppers, scrapers, flake knives, borers, burins, and many others—discovered at the Early Man Site. Various wear patterns indicated how different tools had been used in specific ways by early man.

In addition to the various types of tools and workshops, a fire circle was unearthed by Rosemary Ritter in December, 1968, in Master Pit II at a depth of 279 inches (23' 3"). A year later one of the rock tools was removed from the circle and was sent along with the other control rocks (taken from the same stratum) to Dr. Bucha in Prague, Czechoslovakia, for testing.

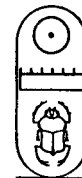
The results indicate the magnetization of the rock from the fire circle, which proved that one of its sides was heated to just under 400° C, while the other side of the rock did not indicate this type of heat. The fire circle had been used!

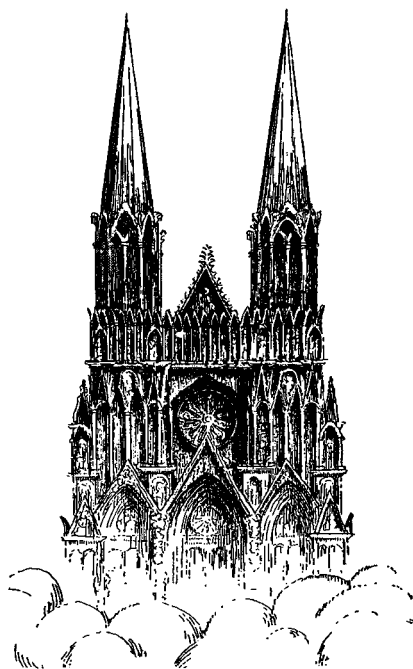
Since the antiquity of the Calico site is so great, radiocarbon techniques have not been successful in determining the age of artifacts discovered there. The name *Early Man Site* was given to this particular site to differentiate it from other nearby paleo-Indian sites which can be traced back to 20,000 years or less. Artifacts from these sites are of much more recent antiquity and the tools are quite different.

New Dating Method

A recent breakthrough in the fall of 1980 regarding the dating of artifacts was made by Dr. James Bischoff, a geologist with the United States Geological Survey, who proved the Calico Early Man Site to be 200,000 (±20,000) years old. This was achieved by one of the first applications of a uranium-thorium dating process in American archeology. The age of the calcium carbonate

(continued on page 32)





The Celestial Sanctum

The Rosicrucian Way of Life

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

THE ROSICRUCIAN way of life is one of preparation, purification, initiation, and illumination. Our studies through the grades of instruction and the many exercises and experiments therein are the means to accomplish this goal.

It will be obvious to each of us that such a high ideal cannot be achieved in a short period of time. The foundation for the goal of illumination must be well and truly laid, for it will affect and determine our whole future life. Once we have set our hearts firmly on the mystical path, our lives will not be the same as they formerly were. However, we will leave behind only the worst part of ourselves. The better part we [12]

will carry into a future made more beautiful and valuable than ever before.

Our studies and experiments, as well as many experiences of life, will prepare us in reaching the goal which we ourselves must strive for. An understanding of the meaning of life brought about by a comprehensive knowledge of man and the universe, together with the knowledge of the laws and principles operating through them, will help lay a foundation for the ideal we seek.

Much time must be given to meditation and contemplation on the whole spectrum of life, and our relationship to it. Such knowledge and experience is an indispensable foundation in our search for the truth of life, which can prove so valuable to us in our endeavors to find the secrets of our being and all they can mean to mankind.

This preparation entails much study and reflection. Step by step we must make headway into the realm of the known and the unknown. We seek to embrace all knowledge, and we seek this knowledge from many sources in the world's literature, as well as in our Rosicrucian studies. A persistent searching must pervade our consciousness. The desire to know and understand must be a daily ideal. We seek the unknown within ourselves by plunging into the secrets of our own hearts and penetrating into the depth of our own consciousness to reveal the hidden side of life. So much of our past lives lies ready to be revealed, and the vast wisdom of the centuries awaits our discovery and use.

The Inner Life

A love of life and of our brothers and sisters must ever guide our search into the life of the soul. This is not simply an exercise in thought control or something easily achieved after a few periods of meditation. It is a condition of attunement, brought about through a lifetime of devotion to spiritual things and a sympathetic love for one's fellow man. By way of meditation and service, we come to align our objective life to the inner life, and thus our progress in mystical endeavors is assured.

Purification of our hearts and minds is a most important requirement of the mystical life, one that is often overlooked by those who search for the meaning of life

with the eyes of the intellect. But the inner life of the soul will not reveal itself to those who cannot see with the eyes of the heart. The high ideals we seek and the desire for illumination exact a price of devotion to a new and higher way of life. Purity of heart and mind and the natural goodness of our desire to serve will carry us forward to a point where we can be inwardly initiated into the life of the soul. Many are not yet ready to meet the challenge of the inner life. They must continue their preparation on another level. Those who are prepared will find that life will make increasing demands upon them so that their preparation for illumination is brought to a point where an inner initiation will carry them to a deeper level of the consciousness of the soul.

The Preparatory Path

Illumination is the goal of every mystic. It is acquired after many years of preparation of the physical, mental, and emotional life, along with a specific training of the psychic consciousness and the acquirement of an ever-deepening understanding of the spiritual self. The illumination that comes is in direct proportion to the training and development we have acquired. The musician will be inspired through music, the artist through art, and the mystic will be inspired in the degree that he can serve others through writing, speaking, or in personal contact. The greater Light, Life, and Love that illuminate the mind must find a channel of expression which must be highly prepared and developed over a long period of time. Only through well-prepared channels of expression will the light of the Cosmic come down to those who are prepared to receive it.

Our Rosicrucian studies are a preparation for that accomplishment. Through preparation, purification, and initiation, illumination will finally come to those whose life best expresses the light of God here where it is most needed.

It is sometimes thought that in order to pursue the inner life successfully, we must change our vocation to one where there are more harmonious and satisfactory conditions to work in, and that every attempt should be made to remove all the trying and disturbing circumstances from our

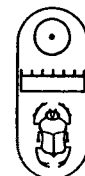


environment. It is a mistake, however, to think that there are certain types of work, particularly manual labor, which will prevent successful meditation and the proper inner development. It is often thought that spiritual development will be advanced if we are working in a more humanitarian occupation, but our greatest achievements with the inner self will lie in our ability to overcome the obstacles in our path rather than trying to circumvent them.

The most useful service we can perform for the benefit of others will be in our own environment, where people are seeking, often quite unknowingly, the light of a new life. Our presence there can be an encouragement and a source of comfort and inspiration when it is most needed.

We never know the extent of the good we do when we sit in silence and send out thoughts of peace and harmony to others. It is therefore important that we continue to send good thoughts and radiate the harmony of the inner self as often as possible.

The Rosicrucian path of attunement is an ever-growing desire for inner light. It is not the frustrating battle to reach a goal in



mundane affairs; rather, we step out into a world of new adventures, whereby many hidden talents are awakened from within, revealing latent abilities quite unknown to us.

In mysticism, we set our own goals and thereby set our own standard of thought and action. These acts are deeply personal ones, and we should not be too concerned what other people think when we, ourselves, are striving for the best we know in thought and action. The temptation to follow the crowd is not to be minimized; we are so often influenced by other people who would rather have us follow their own standards of behavior. But if we are intent on any form of development, we cannot wait for the majority to move with us.

Mystical attainment is an individual accomplishment. Others influence our way of approaching life, but the development of the inner self must be undertaken in solitude. Others may look outside, but the real student knows that only by retreating within, facing the real self, and by relying on one's own resources, that the way to the mastery of life is achieved.

The ultimate end of knowledge on the mystical path is its application in real and useful service to mankind. Our own progress will be accelerated in proportion to our unselfish service in the interests of others,

and we will know that our giving will bring real joy and happiness where it is most needed.

The greatest Rosicrucians of the past were men and women whose talents shaped the world we know today. They were writers, artists, inventors, statesmen, thinkers, philosophers, and mystics, whose ideas and values were brought forth from the light of the spiritual self. Theirs was not an easy life or a bed of roses. Many were persecuted for their ideals and some gave their lives for their beliefs. But Rosicrucians they were, first and last. The Rosicrucian ideals burned strongly in their hearts, and this is what is needed today: Men and women, dedicated to the ideals of the Order, who, by their own resolve, reveal the light of the Soul within and demonstrate the truth of the mystical life, and leave no doubt as to their mastery of the spiritual life and its great value to all mankind.△

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.

ROSICRUCIAN DIRECTORY

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

This Month's Cover:

Our cover features the Hall of August Heaven, part of the magnificent Temple of Heaven Park in China's capital, Beijing. Approached by four gates—north, south, east, west—Temple of Heaven Park features several outstanding examples of Ming Dynasty (1368-1644) architecture. Also located in this park is the blue-tiled triple-roofed Hall of Prayer for Good Harvests, built in 1420 and used by later Emperors to pray for bountiful crops. AMORC Staff Photographer Jerry Chapman recently toured the People's Republic of China, and his impressions, in words and pictures, begin on the next page.

(Photo by Jerry Chapman)

**The
Rosicrucian
Digest
January
1982**

CHINA

by Jerry Chapman
Staff Photographer, AMORC

A VISITOR, HAVING been deposited on Chinese soil from the exotic city of Hong Kong, is immediately struck by a unique feeling. Perhaps this subtle awareness comes from the rather Spartan, no-frills atmosphere of the air-depot, or maybe from the confusing babel of tongues as individuals approach from all directions. Many of us were gathering for the first time to form a "tour family" who would travel together for the next twelve days. The unique feeling lingers on. Perhaps it comes from the Chinese Officials—ever watchful. But the Chinese citizens also watch with eyes widened, asking unknown questions of the assembling foreigners. The tantalizing feelings continue as our newly formed tour family moves across the air strip to a small propeller-driven plane. All of this imparts the spirit of adventure, and gives the effect of stepping back in time to a simpler era.

Once inside mainland China, we travel by many modes of transportation: vintage aircraft, trains that have the charm of a bygone era, antiquated boats, barges, and an occasional three-wheeled bicycle with an enlarged area for more than one passenger. The tour busses—modern, air-conditioned and imported from Japan—cannot dispel this spirit of adventure. We all settle back to enjoy the array of sensory information. Although travel via tour group is not an ideal situation for the purpose of photography, one is transported to a number of areas quickly and efficiently.

The city of Guilin, and the area immediately surrounding it, was perhaps the farthest step back in time on this short trip

Carved stone at entrance to natural caves, Yangshou, China.

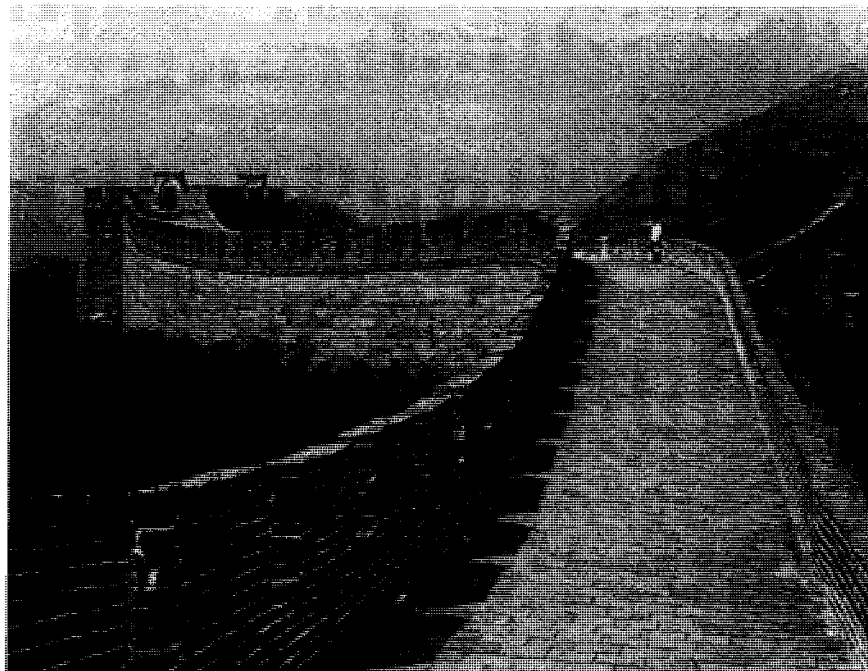


through China. Guilin, a medium-sized city surrounded by country and farm areas, is known for its topography. The land shapes of Guilin have been immortalized by ancient painters and artisans in a stylized manner that is, in reality, more a fact than artistic license.

A ride down the Li River from Guilin to Yangshou is a slice through time—a view of people and how they've lived for hundreds of years, fishing the waters, living on the banks of the river and farming with water buffalo as beasts of burden. History comes alive as we watch shipments of goods being moved by hand-powered craft and catch a glimpse of the households aboard these crafts. At the end of our boat ride awaits the inevitable "friendship store," generally a multi-storied shop stocking the best quality goods made in China. These specialty shops, unlike common stores for the people, are meant for foreign travelers and admittedly feature tourist prices. However, there are more intriguing sights around the corner—the real shops of China, whose style and goods echo from ancient dynasties while also giving us a glimpse of everyday Chinese life.



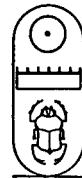
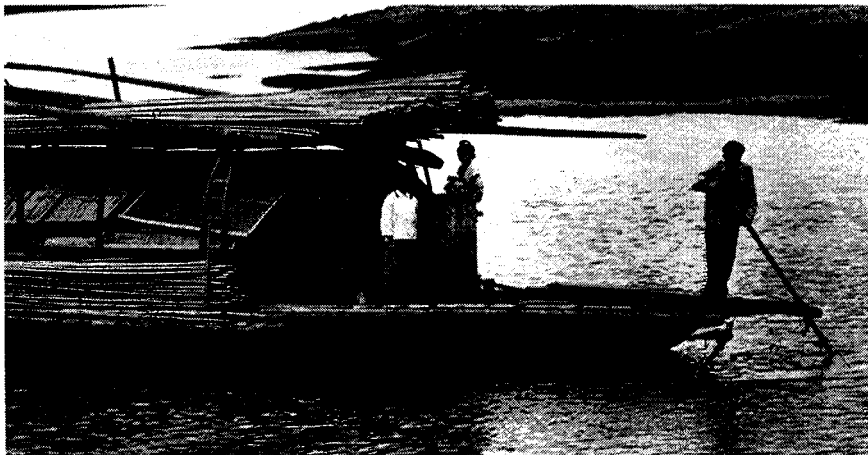
Near Beijing: Carved stone artifact at the Ming Tombs, and below, the Great Wall, largest man-made structure on Earth.



The People: School children, Beijing, and below, family on the Li River. The many faces of an ancient land.



There is much to see in China, from natural wonders to stones carved with writing which is obscured in meaning because of the use of antique dialects. Ancient cities are rapidly becoming museum sites and storehouses for antiquities. The modern inhabitants of these ancient cities are involved in everyday life while struggling to regain some of China's technological supremacy of thousands of years ago. Foreigners are still a curiosity to these people. And strangers are watched by the Chinese with an intensity that indicates their efforts to learn and understand. Amazingly, there are many Chinese who speak English and desire to practice their skill at semantics by starting conversations at every opportunity. Impressions of China often make their greatest impact when the visitor returns home to take up his normal routine. Then the underlying fascination of China begins to color one's thoughts, bringing new meaning into life. May modern China never lose the great charm of its unique heritage.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Déjà vu A Psychic Experience?

MANY PEOPLE have reported having *déjà vu* experiences. *Déjà vu* gives us the feeling we have experienced an event before, even though this may seem to be an impossibility. Thus, the feeling of familiarity accompanying *déjà vu* is often unexpected and inexplicable, leading many people to wonder if their *déjà vu* experiences are psychic, physiological, or both.

A number of mechanisms have been advanced to account for the *déjà vu* experience. Because psychic experiences of many kinds have been associated with *déjà vu*, it has often been suggested that *déjà vu* itself is a psychic experience. In this regard, *déjà vu* has been reported to be the result of reincarnation memories, subconscious memories of dream projections or out-of-body-experiences, subconscious memories of precognitive dreams, and clairvoyance. A higher frequency of *déjà vu* experiences

have been reported for those who meditate frequently.

Another proposed mechanism for *déjà vu* is that of biochemically encoded ancestral memories. This concept states that memories build up over generations into instincts, race memories, the collective unconscious, and all the materials that make up the totality of mind. Such a theory of memory, both personal and inherited, was advanced by C. G. Jung as an explanation for *déjà vu*. According to Jung, whenever an external event touches upon some subconscious knowledge, this knowledge can reach our objective consciousness. "The event is realized as *déjà vu*, and one remembers a pre-existent knowledge about it."¹

Brain Stimulation

While the puzzling phenomenon of *déjà vu* has been reported in nearly all categories of altered states of consciousness, brain stimulation also achieves similar effects. Only a half-second's stimulation in the hippocampal and amygdala portions of the limbic system, lying deep within the brain's temporal lobe,² promotes *déjà vu* or *familiarity* as it is called by some researchers. Dr. Jose Delgado of Yale University noticed that patients stimulated in certain regions of the limbic system would listen to subsequent exchanges between themselves and the doctor with an air of amusement and bewilderment. "But this has all happened before. I knew what you were going to say before you said it."³

Patients with temporal lobe epilepsy

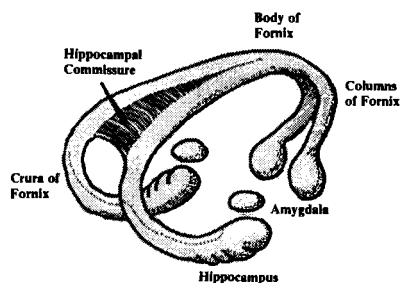
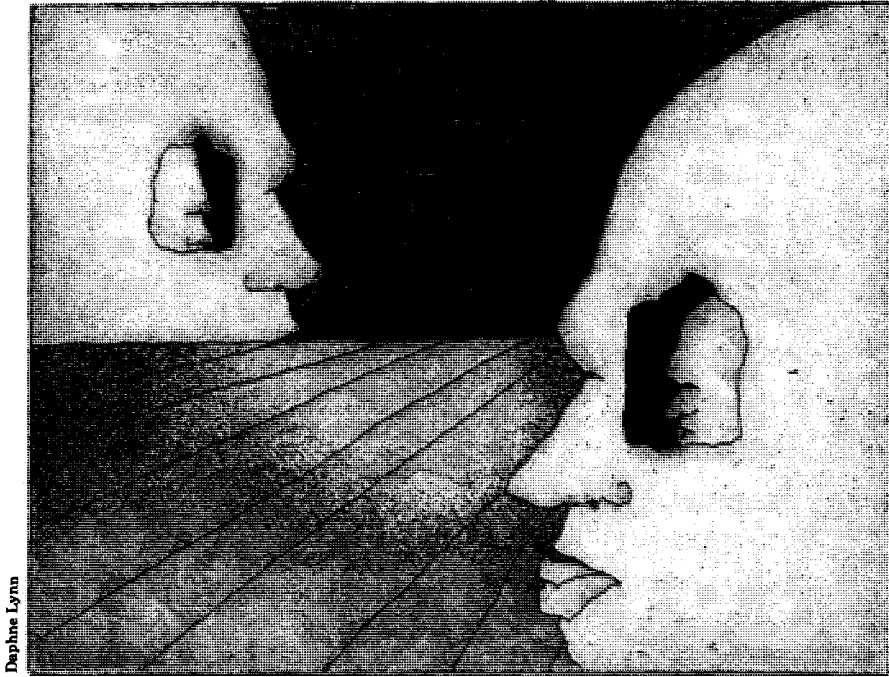


Figure 1: Diagram of the limbic system showing hippocampus, amygdala, and other major structures. The familiarity and the unfamiliarity of our experiences depend on activation of limbic and other temporal lobe circuits. See text for details.

[18]



Daphne Lynn

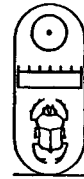
who frequently experience *déjà vu* are more likely to have lesions in the right temporal lobe. Coincidentally perhaps, the right hemisphere is non-verbal, and more intuitive and artistic than the left hemisphere.

J. E. Orme of Middlewood Hospital in Sheffield, England, discussed the relationship of *déjà vu* to time theory in his scholarly work, *Time, Experience and Behavior*.⁴ He cited the work of R. Efron, who found that the brain hemispheres do not necessarily process a message simultaneously. In a right-handed subject, a stimulus delivered to the left hand of the body is not available to the left hemisphere for two to six milliseconds after the right hemisphere receives the signal from the left side of the body. During the delay, the left hemisphere is unable to verbalize the sensation. The delay is the time it takes for the information to be passed to the talkative left hemisphere. If a lesion were to further delay the transfer, Efron felt that maybe everything would appear to be happening twice, like instant replay.

Feeling of Wonder

This speculation falls short of account-

ing for the subjective feeling that one is recalling the distant past. Also, the *déjà vu* phenomenon is sometimes accompanied by a wave of ineffable poignancy; the memory seems to be set in an emotional context. The psychic nature of *déjà vu* often leaves one with a feeling of wonder. This unique sense of wonder accompanied by familiarity is a hallmark of the mystical experience⁵, and thus, the increased incidence of *déjà vu* frequently reported for meditators is not unexpected. During such mystical experiences *déjà vu* may also be accompanied by specific memories of precognitive dreams and visions. In these instances the specific dream memory may be of a metaphoric or symbolic character. For instance, one subject in our laboratory reported dreaming of a recently deceased pet who transformed into another personality that was not recognized by the dreamer at that moment. But soon afterwards, when a close friend with identical features to those of the dream personality unexpectedly died, the laboratory subject experienced *déjà vu*. He came to realize that the dream was helpful to others as well as himself, for the dream served to pre-



pare them comfort during subsequent events.

In reference to similar cases of *déjà vu*, C. G. Jung commented that he had observed numerous cases in which dreams and waking states presented foreknowledge that led to later *déjà vu* experiences. Significantly, he observed:

“In such cases chance becomes highly improbable because the coincidence is known in advance. It thus loses its chance character not only psychologically and subjectively, but objectively too, since the accumulation of details that coincide immeasurably increases the improbability of chance as a determining factor. (For correct precognition of death, Dariex and Flammariion have computed probabilities ranging from 1 in 4,000,000 to 1 in 8,000,000.) So in these cases it would be incongruous to speak of ‘chance’ happenings. It is rather a question of meaningful coincidence.”⁶

Thus, brain mechanisms, while essential

for the realization of such experiences as *déjà vu*, reflect a psychic process that lies deeper than the brain itself. The value of brain mechanisms, however, is that they allow us the opportunity to reflect more deeply upon the true nature of self.

—George Buletza, Ph.D., F.R.C.

Footnotes:

- ¹ Jung, C. G. (1969) *Collected Works, 2nd Ed.*, 11:405.
- ² Buletza G., Schaa J., Wilson O. (1980) Inner mysteries of the brain, limbic system I: emotions, *Rosicrucian Digest* 58(12):20-22; Buletza G., Wilson O., Schaa J. (1981) Inner mysteries of the brain, limbic system II: memory and learning, *Rosicrucian Digest* 59 (1):22-25; Buletza G., Schaa J., Wilson O. (1981) The gift of cosmic consciousness, *Rosicrucian Digest* 59(2):20-23.
- ³ Delgado, J. M. R. (1969) *Physical Control of the Mind*, Harper & Row, New York.
- ⁴ Orme, J. E. (1969) *Time, Experience and Behavior*, Iliffe.
- ⁵ Buletza, *op. cit.*
- ⁶ Jung, C. G. (1969) *Collected Works, 2nd Ed.*, 8:522-523.

Take Advantage of this Benefit!

If you would like to visit one of the Rosicrucian affiliated bodies, that is, a Lodge, Chapter, or Pronaos, it is your privilege to do so if you are an active member of AMORC.

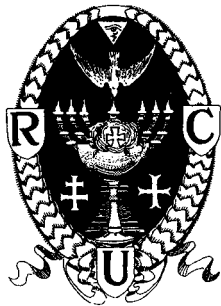
All that is necessary is to address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number; and ask for the:

- **Name and address of the nearest Lodge, Chapter, or Pronaos.**
- **Day and time that they meet.**

For a visit, it is only necessary that you present your active membership credentials.

Enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available in these affiliated bodies. You will also have the opportunity to become actively associated with the other Rosicrucians in the particular affiliated body you select.

*The
Rosicrucian
Digest
January
1982*



a new program to fit your study needs

Now members may choose a relaxed schedule of one morning course only, an afternoon course only, or a more challenging schedule of both morning and afternoon courses, for up to six courses over the three week period at Rose-Croix University. Students who choose the more relaxing half day schedule can use their free time for library research, museum study, and for interviews with the Rosicrucian staff. A choice of three different subjects are offered on any given morning or afternoon, from which one course may be selected. Here are the dates and the 1982 line-up of courses offered for any active member. Please notice that classes are now conducted Monday through Saturday.

First Week June 21-26

MORNING
Alchemy of Spirit Energy
The Techniques
of Sculpture
Color and Everyday
Living

AFTERNOON
Myth: Framework of Time
and Space
Your Personal Cosmic Bridge
Communication and
Self-Expression

Second Week June 28-July 3

MORNING
Glands and Psychic Centers
Great Cycles of
Life and Nature
Rosicrucian Principles
in Health & Healing

AFTERNOON
Ritual: The Timeless
Voyage
Mirror of the Mind
Dreams: An Inner and
Outer World

Third Week July 5-10

MORNING
History and Mystery
of Initiation
Man's Psychic
Structure
Oriental Philosophy

AFTERNOON
Psychology of Mysticism
Creative Writing
Music for Modern
Mystics

To receive an application, fee schedule, and course descriptions, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191.

Choose You This Day

by Jean Cole Stayton

REMEMBER the words of Robert Frost, in the last verse of "The Road Not Taken"?

*"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference."*

It deals with my favorite philosophical question: Choice. What choices do we have and what do we do with those choices? We can ponder endlessly how much of life is predetermined, how we are limited by heredity, intellect, social status, environment, economics. That is not the issue here; nor do I believe that it is important. However limited the choices, what matters is what we do with the choices we have.

Victor Frankl survived the death camps of World War II to write in *Man's Search for Meaning*: "We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms—to choose one's attitude in any given set of circumstances, to choose one's own way."

I believe we have a great deal of choice; that most of us do not make the most of these choices and that we tend to live our lives based on other people's decisions and expectations. I believe that too often we

lack the courage to act on our decisions. Not to decide is to decide. I believe this freedom to choose is one of the most important aspects of our lives, and that to act responsibly on those choices determines the success or failure of our lives.

It is important to differentiate between freedom and license. Make no mistake—this is not the concept of "if it feels good, do it." All choice combines freedom with responsibility; they are inseparable. We pay a price for all our decisions and our indecisions, but we have the individual freedom to determine for ourselves when the price is too high.

Each day brings new opportunities for choice. Each day brings countless decisions to be made. I submit that all choices matter and that the potential for a better life is all around us. It is by the choices we make—the large, the small, the important, and the seemingly trivial, that we determine who we are and the quality of our lives. I believe we become the sum of our choices. Let's talk about choice and some of the areas in which we can exercise our freedom to choose.

We can choose the living God. Erich Fromm said: "All living things seek the sunshine." Therefore, the natural condition is to seek life and the life-giving force. You can, if you so choose, move into the shadows, you can deny the sunshine, you can curse God and die. Your denial does not diminish the sunshine, it changes you. Remember Joshua: "Choose you this day whom you will serve." The New Testament speaks of Mary and Martha. When Martha complained because Mary didn't help her in the kitchen, Christ said: "For Mary has chosen the good part." Choose the sunshine.

We can choose love. We can decide who matters in our life; we can nurture the relationships we care about. We can make time for the people we love. We can find new people to love. I believe good, lasting relationships require *willing* commitments by the people involved. You can choose to have more love in your life.

We can choose health—both mental and physical. Again, we choose not from our limitations, but from the freedom we do have. We can choose not to abuse our

bodies, how we spend our days. We can choose not to whine about imagined aches and pains. Choose good health.

We can choose beauty. You can decide to include beauty in your life. For me, each day includes the simple pleasures: fresh flowers, light through stained glass, wine in stemmed crystal, music, candlelight, a little poetry. Why not? They are easy to come by—clichés really. Clichés that got that way because they gave other people pleasure too. Choose your own beauty.

We can choose to be happy. If you are unhappy, it is your fault. It is your responsibility, no one else's. If you permit some one to make you unhappy, you choose to do so. I believe we are most influenced by other people in this area; only you know what makes you happiest. Choose to be happy.

Each Day, A Choice

We can choose to have fun, to be spontaneous. I have a small plaque by my phone which reads: "Life is not a dress rehearsal." It isn't. Let's choose to fly more kites, buy more balloons, give more just-for-fun presents. Let's pick more daisies, go barefoot more often, look for more seashells, and sing in the car. Let's serve more red onion sandwiches with icy cold beer. Let's hold hands more often. Choose fun.

We can choose to dream. In the words from *South Pacific*, "If you don't have a dream, how you gonna have a dream come true?" Dream your own dream.

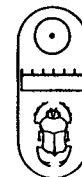
I would persuade you to make choices and have the courage to act on those choices. Remember that choice means to select the best part, to discard that which is not. I would persuade you to make deletions in your life. If someone consistently makes you uncomfortable or unhappy, why are they a part of your life? If you don't like the movie you are watching, why don't you leave it? You don't have to leave a tip—if the service is poor, do you really care what a surly waiter thinks of you? You don't have to answer the phone because it is ringing. If you don't like your life, are you looking for ways to make it better?

Choose what you want in your life and what you do not. Have you ever made a list



of the things that make your life better and the things that detract from it? I have made some deletions in my life. I no longer make room for: plastic flowers, wine in paper cups, chronically unhappy people, self-service gas stations, restaurant meals that cost more than \$30 each. I haven't missed any of them. Their deletion leaves more time for the things that matter. I do not want people with me who would rather be somewhere else. I do not invite people to my home I do not really want to see. I attend parties and give presents because I want to—not out of obligation or duty. It is more honest and in the end, it is easier.

All choices involve responsibility for those choices. We have to pay our dues. I believe in choice for myself. I believe in choice for other people. I believe we have the right and the freedom to make our own decisions—not from selfish motivations, but from our own uniqueness and integrity. We become the sum of our choices. It is your choice . . . remember the Scriptures: "I Have set before you life and death, blessing and cursing. Therefore, choose life."△





Agassiz

Father of Natural History

by Raymond Schuessler

IN 1836, Jean Louis Rodolphe Agassiz, a young professor of natural history, began to investigate glaciers in his native Switzerland. Camped on the ice of Aar Glacier in the Jura Mountains, he noticed stones and massive boulders alien to this locale and wondered how they could have been put there. Certainly they were larger than a river could have budged; nor could a river perch some so high.

He wondered too, why when a man fell to his death in a glacial crevasse, his body would be found emerging at the melting end of the glacier at some future, almost predictable date?

Could the huge glaciers move and thus deposit such boulders, and could they have moved great distances in the past? To test his theory he placed stakes in the snow in the valleys and matching stakes in the snow in the mountainsides. Checking them every few days, he discovered that the valley stakes had moved! Thus was born the theory of the Ice Age.

The following year Agassiz not only confirmed the theory of moving glaciers but suggested that during an "Ice Age" not only Switzerland, but all of northern Europe and probably half of America had been covered by a sea of ice.

When Agassiz first published a paper on the subject, many respectable scientists ridiculed his theory. His mentor, the renowned naturalist Alexander von Humboldt, told him to abandon such nonsense. And Charles Darwin, too, was skeptical at first. But they would soon change their mind about "God's great plow," as Agassiz called the glaciers. He wrote:

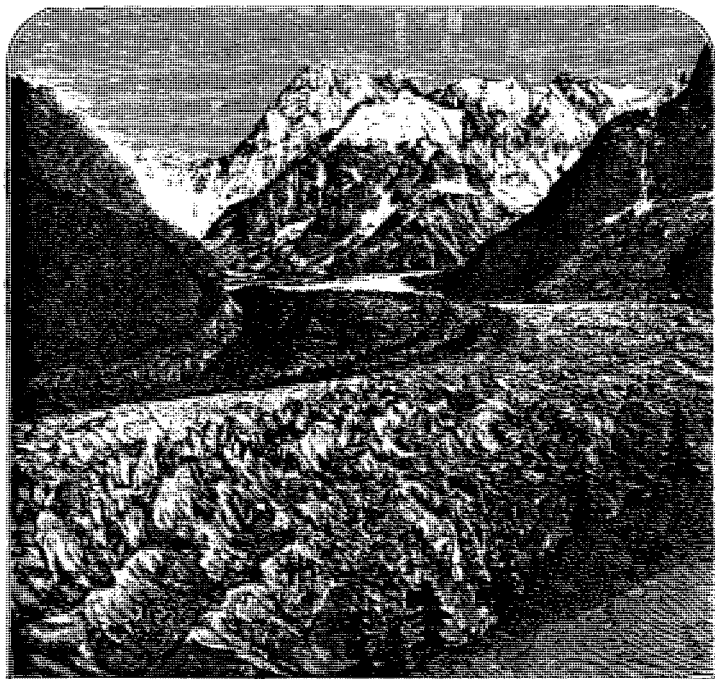
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"What was the use of this great engine set at work ages ago to grind, furrow and knead over, as it were, the surface of the earth? We have our answer in the fertile soil which spreads over the temperate regions of the globe. . . . The hard surface of the rocks was ground to powder, the elements of the soil were mingled in fair proportions, granite was carried into the lime regions, lime was mingled with the more . . . unproductive granite districts and a soil was prepared fit for the farm use of man."

Agassiz in America

In 1845 the King of Prussia granted Agassiz money to finance a search for glacial evidence in America. Here he found plentiful evidence of glacial movement. Lecturing to spellbound audiences he convinced the most learned men to accept his Ice Age theory. He was soon the most talked-about man in America. Agassiz so impressed the Americans that Harvard University offered, and he accepted, the chair of Zoology and Geology.

Louis Agassiz dominated the American scientific scene from the time he started teaching at Harvard in 1847 until his death in 1873. For over fifty years he carried on



a romance with nature, dedicating his life to educating all the people to the mysteries and wonder of the outdoor world. "Nature," he said, "brings us back to absolute truth . . . the study of nature is discourse with the Highest Mind."

Before Agassiz came to the United States in 1846, there were very few classes in natural history. Schoolchildren knew little about rocks, birds, or fish. And if they wanted to look something up there were no reference books. But by 1873 almost every large city had a natural history museum, most of them directed by Agassiz-trained men.

"A museum . . . is an apparatus as indispensable for the progress of modern civilization as a chemical laboratory," he said. "But . . . it must be ever progressing and improving. The moment it is allowed to stand upon its own merit, it will go down and soon take, irretrievably, a subordinate position."

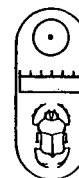
Agassiz was born May 28, 1807, in Switzerland, the son of a pastor and a gifted mother who taught him to love plants and animals. Until he was ten his father was his only teacher. At nine he could read and

write in Latin and was learning to read in Greek. That he was a most gifted child was obvious.

In his room he had snake skins, bird's nests, dried frogs, caged field mice, odd assortments of pebbles, some round and smoothly polished—a puzzle he would soon unravel—and perhaps a few fish he was preparing to have his sister draw accurately to the last scale. When he went fishing he was more interested in the name of the fish he caught than its edibility.

Agassiz's scholastic career was a brilliant one. He attended several Swiss and German universities, and received doctorates in philosophy at Erlangen and in medicine at Munich. When twenty-two years old, Agassiz inherited a collection of Brazilian fish collected by two eminent naturalists and classified them for publication. For this he won great renown in scientific circles the world over. He gained the notice of Alexander von Humboldt, who used his influence to secure a professorship for Agassiz at the University of Neuchâtel, Switzerland.

When Agassiz turned to the movement of glaciers he was aware that there were





predecessors in the field. In 1821, J. Venetz, a Swiss engineer, presented a paper declaring that Swiss glaciers had once expanded on a great scale. In 1832, A. Bernhardt had championed this theory.

In 1834, Jean de Charpentier also presented such a thesis before the Helvetic Society. Most of the scientists opposed the idea, one of them being Agassiz. Hoping to show Charpentier what the flaws in his theory were, Louis spent the summer with the glaciologist, who admitted his mistakes, just as Darwin and Humboldt would later.

Agassiz's influence in America scientific circles was immense. His dynamic and captivating personality induced people to give him the means to make his work easier. "His face was the most genial and engaging that I had ever seen and his manner captivated me altogether," said one student. "It has been my fortune to see many men of engaging presence and ways but never have I known his equal." The secret of his amiability, they said, was that "he was content with himself and everyone else."

Lionized by the intellects of the nation and much of the world, he was given what-

ever he wished. When he needed an outdoor laboratory, he was given an entire island. When he wanted a museum to store and catalog his work, Harvard built it for him. (So intimate was his fame with museums that the Museum of Comparative Zoology at Harvard is known today as the "Agassiz.")

His home in Cambridge became no different than his childhood room: rocks, turtles, rabbits, opossums, and even a tame bear in the cellar. (His bear broke loose one night when Agassiz was entertaining and bounded upon the dining room table.)

His method of teaching was from the book of nature. "If you study nature in books, when you go outdoors you cannot find her . . . It's not textbooks we want but students. The book of nature is always open. Strive to interpret what really exists."

Shown here are lithographs from Agassiz's book, *Lake Superior* (1850), one of the most popular books of its time. In 1848 Agassiz led a group of scientists on a trip to study the natural history of the northern shore of Lake Superior. Two artists accompanied the group, and their illustrations enhanced Agassiz's book. Shown above is Thunder Cape, and on page 27, an illustration of two species of fish, 1 & 2. *Percopsis Guttatus*, 3. *Salmo Siscowet*, found along the shores of this immense lake.

When taking his students on field trips he would give open-air lessons, always exhorting everyone to observe on their own. He insisted on patient, unending attention to precise individual facts, and then comparison of facts to discern a pattern.

Many city students could see nothing around them at first, but slowly they began to notice that the soil, rocks, trees, and wildlife were different in each locality. The world suddenly began to open up before their eyes and reveal its innermost secrets. "If I taught my students anything, I have taught them to observe," Agassiz said proudly.

In time, every outstanding teacher of natural history in America from 1850 on was at one time a pupil of Agassiz, or of one of his students.

No one wrote science with such clarity and beauty as Agassiz: "The exact description of things seen," said Hugh Kenner, "on which so much 20th century writing is

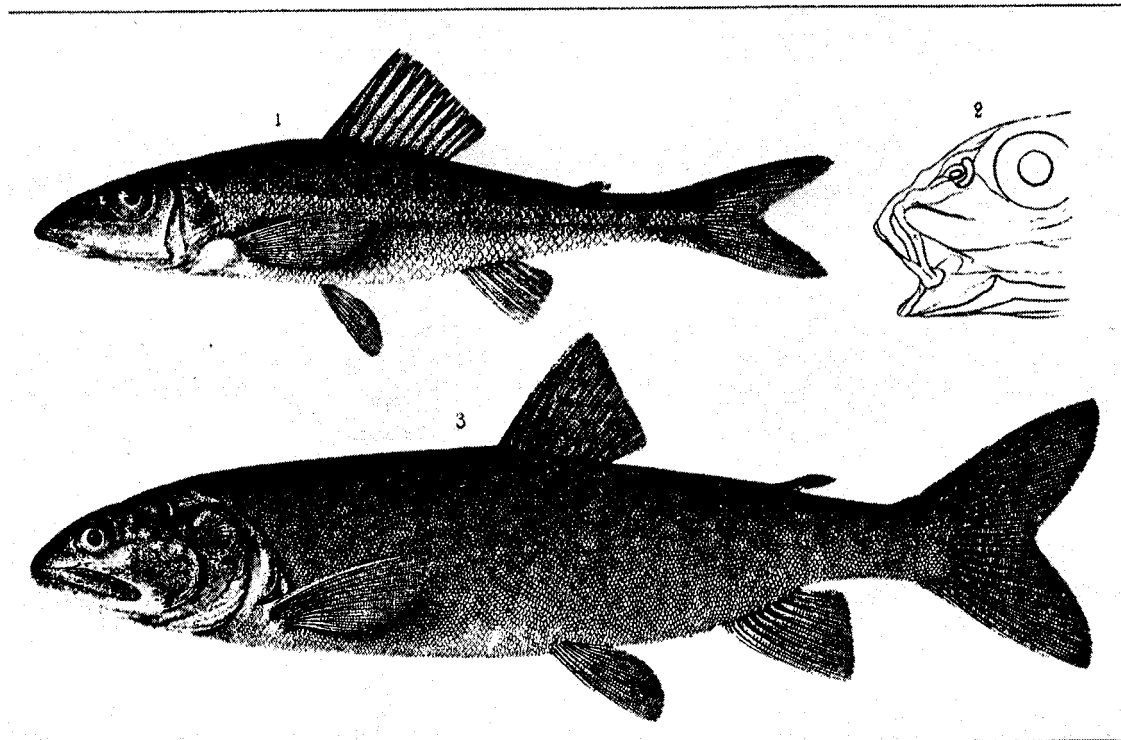
founded, was a craft developed as recently as the 19th century, and not by men of letters, but by scientists. Agassiz was quite possibly the greatest master of this art who ever lived."

If there was any glaring error in his life, it was his jealous fight with Darwin's theory of evolution, which some historians believe limited the value of his later work.

Disturbed at Darwin's audacity, he wrote an essay arguing that God created all the species separately in the form in which we find them, and were destined to remain unchanged. Yet later, in private, he admitted that in his studies of fossils he was "on the verge of anticipating Darwinism," but he hesitated because "we had the higher fishes (brains of sharks) first."

Agassiz lives everywhere in America; wherever a child lifts a rock in a stream, or chases a butterfly, or digs for arrowheads, or visits a museum.

(continued on page 34)



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

The Mind

A Human Radio

SO MUCH is said in occult and mystical literature about the power of thought and the radiations of mental energy that the student is often misled in understanding just how these radiations manifest themselves and how there really can be any radiations at all.

To thoroughly understand the power of thought without resorting exclusively to psychological principles, we should turn first to physiology and understand that all nerve energy is electrical.

This fact immediately opens the doorway to a vast field of research and incidentally to a vaster field of speculation. Too many writers on occult and mystical literature, who are not properly trained in the real principles, delve too deeply and too freely into the field of speculations regarding the nature of nerve energy, and too casually or too superficially into the field of research. In other words, such writers or students are profoundly impressed with the scientific statement that nerve energy is electrical, and with this fact as a premise or starting point begin to speculate wildly and illogically, and therefore come to all sorts of erroneous conclusions. The real conclusions, which should be the result of their proper reasoning, are far more interesting and surprising than the speculative ones.

Mesmer's Experiments

It was Mesmer who discovered a method of proving the ancient mystical principle that all nerve energy is electrical. Up to his time this principle had been taught in the Rosicrucian teachings, and Mesmer was a deep student of the Rosicrucian work in his [28]



country. But, while the Rosicrucians in their laboratories had ways and means of proving that a nerve impulse was an electrical impulse, Mesmer wanted to prove that they caused or set up in the field around them certain vibrations of an electrical or magnetic nature. If Mesmer were living today, he would not have to resort to the involved methods he used to establish the fact that every electrical impulse sets up an electrical or magnetic field of radiations.

There are thousands of experiments recorded in the annals of the science of electricity showing that in recent years this fact has been well established. Many wonderful electrical devices now in use depend entirely upon the principle that an electrical field surrounds a point of electrical impulse; and if this were not so, we would have no telephone, radio, or many other things in common use.

However, in Mesmer's time the science of electricity was not greatly advanced except in the laboratories of the mystic, the alchemist, and the free-lance investigator who was not bound by traditions or principles of science; therefore, many things now common knowledge in electricity were not known.

Mesmer believed that if the nerve impulse in the human body was electrical in nature, then more than just the physiological mani-

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festation would result from such an impulse, and there would be put into operation some secondary impulse or radiation of the original impulse which would move outside of the human body. In other words, he came to the conclusion that if the nerve energy in the human body was directed and concentrated to points in the fingers, then in addition to merely producing a physiological effect within the finger, a secondary effect in the nature of radiations of that energy would result, and this secondary effect would tend to radiate or move outward from the point or place of the original impulse. This led him to believe that there would be radiations from the ends of the fingers in the form of very subtle waves of power or energy which could be detected by sensitive persons or perhaps sensitive instruments.

It is not my intention to review the experiments of Mesmer, although these will be found intensely interesting to every student of mysticism, especially inasmuch as Mesmer was greatly misunderstood by the average person in his time, and absolutely condemned as a fraud or a person self-deceived by the scientists and those who were not ready to accept his discoveries. It was unfortunate, indeed, that Mesmer's early experiments took on the form of such test of these radiations as were soothing and quieting to the nervous systems of other persons, and caused them to go to sleep or to go into a quiet, peaceful, relaxed condition.

Healing Power

We know today that such conditions as this not only quiet the nerves and cause a sleepiness, but tend to cure nervous troubles and establish a condition of harmonium in the body where disease and pain are lessened. That is the reason why so-called magnetic healers have been able to produce such wonderful effects by the use of their hands, and this explains why many of the great Masters in the past, and especially the Essenes, were able to do such wonderful healing by the laying on of hands.

However, the ignorant populace became fearful of this sleeping condition, and compared it to some strange coma or trance condition that might come to the patient.

They wrongfully believed that if the "magnetic fluid" which emanated from the end of the fingers of Mesmer or other persons could produce a light sleep or a peaceful condition, that a little more of such fluid or a continuation of such treatments might cause them to go into a very deep or endless sleep. Such a conclusion was absolutely false and groundless, as we know today, but in Mesmer's day fear and superstitious beliefs, based on ignorance of facts, were always easily developed in the minds of persons and adopted as truths without investigation.

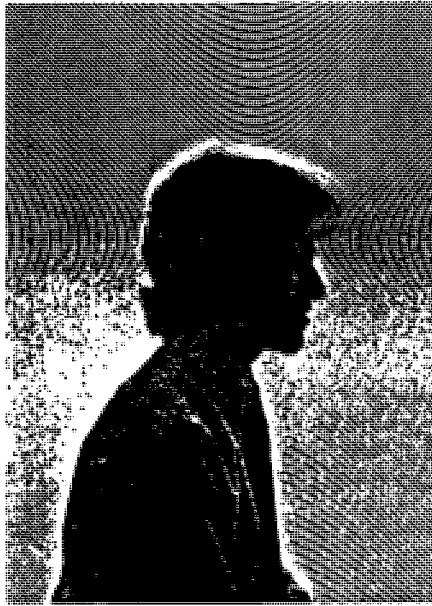
Therefore, Mesmer was accused of having devised a method of inducing trance or deep sleep. This condition was called Mesmerism, and later was likened unto hypnotism, whereas in fact there was no relationship to hypnotic sleep in anything that Mesmer really did. Because his experiments were dubbed and considered wrongly in this manner, the scientific and medical worlds ridiculed him, and his work had to end with disgrace to himself and to the ideas he tried to establish.

The Body's Electrical Energy

Now the whole truth of the matter is that not only is the nerve energy in the human body electrical, but it is like unto electrical energy of the kind we know in connection with all other electrical manifestations. In other words, it is composed of a negative and positive polarity and is a result of the relationship of a negative and positive stress attempting to coordinate themselves in a proper flow through a given channel. Therefore, the manifestation of this nerve energy is an alternating manifestation, consisting of phases of rest and action, or inactivity and activity, causing an undulating impulse of such rapid beat or at such a rapid rate as to seem to be a continuous and uninterrupted flow.

I have said that science acknowledges this electrical nature of the nerve energy, and yet I must say that such acknowledgment is of only recent date, and was thoroughly presented only a few years ago in some very complete text books on physiology, written by such eminent authorities as to remove all question of the





correctness of the statements.* Until this fact of the electrical nature of nerve energy was established, no one knew scientifically what it was; and scientists and physicians especially did not know and did not seem to care, since they were concerned mostly with the flow of the nerve energy and its manifestations.

The relationship of this nerve energy to thinking is interesting. We know that the brain is the control board of the human nervous system, and it is, therefore, the control board of the electrical system of the human body. All impulses that move along the nerves of the human body do so electrically, as though moving along electric wires. When we put our fingers upon some things, the contact with a different substance causes them to receive an electrical or reflex contact with matter having a different polarity or potentiality than that of the human nervous system. The result is that that contact or impulse is transmitted electrically along the nervous system to the human brain, and there it is transmuted or translated into an impression, and we have a consciousness of what we have touched.

It is like the dial system on the tele-

phones; by moving the dial and allowing it to swing backward to position, we cause a wheel to rotate that gives off a certain number of electrical impulses as it returns to its rest position. These impulses, from one to nine in number, are carried along an electrical wire to the control board of the dial system, which is like the control board of the human brain, where they register themselves by making the same number of impulses as they had at the dial. The impulses are transmuted into action, which sets other electrical devices into action, and thus the circuit is completed. In the human nervous system a similar operation takes place. A certain number of vibrations travelling along the nervous system to the brain and registering themselves there create impressions or thought forms which are realized by the consciousness.

Vibrations and Thought Forms

Now we see by this that thoughts are thought forms, and thought forms are electrical impulses. A note on a violin string is composed of a certain number of vibrations and the difference between one note and another is a difference in vibrations. The difference between one color and another is a difference in the rate of vibrations. And the difference between the sensation of a substance that is hard and a substance that is soft is a difference in the rate of vibrations started at our fingertips and transmuted to our brain control board. Therefore, at the human brain centers the nerves of our body are constantly impressing and registering impulses of various rates of vibrations, which in turn produce thought forms.

As I dictate this article, my eyes wander about my room, and I am receiving numerous impressions by sight, all of them being transmitted by vibrations to the brain centers, where they are translated into thought forms of pictures. I hear my own voice speaking, and my stenographer hears my words. The words which I speak are transmitted, by vibrations of an electrical nature, through space to the nerves attached to the drums of her ears, and there through the impulses received on the eardrum send forth vibrations again along the nervous system to the centers of her brain, where

* This article was originally published in 1929

such vibrations register themselves and create thought forms which become sounds.

The same is true of tasting and smelling. During our waking consciousness as we move about, seeing, hearing, smelling, tasting, and feeling, we are probably having thousands of impressions transmitted to our brain every second, and these are rapidly translated into thought forms and realized as such by the translating process of our consciousness.

I am passing over the other phenomena of the nervous system that deal with the transmission of impulses from the brain centers to various parts of the body, as for instance, when one is writing, the brain sends out vibrations along the nerves to the hand and the fingers, which cause pulsations of muscle energy, causing the muscles to retract and expand and thereby move the hand and fingers in the process of writing. The same is true in the process of walking, breathing, eating, and doing any of the other hundreds of things which result from the operation of nerve energy upon the muscles of the human body.

Going back again, however, to the thought forms produced in the human mind by the radiations of the electrical impulses there, we should understand one additional manifestation of these thought forms or impulses which general science does not take into consideration, because it is outside of its fields of experimentation and research. The mystic contends and demonstrates, through various applications of natural law, that every time an electrical or vibratory impulse at the brain centers causes a thought form to be created, the impact upon the consciousness of that thought form and the directing to it of the higher vibrations of consciousness, cause that thought form to radiate vibrations of itself outwardly into space.

Thought Forms Through Space

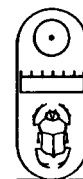
These vibrations radiate like the vibrations from the antenna of a transmitting broadcasting station. They will go into space and impinge themselves upon the receptive nerve centers of other human beings who may or may not be conscious of the reception. But just as a receiving station or a receiving set must attune itself by



proper balance and by the proper harmony of its capacity and induction, so that the slightest change of polarity coming upon it will be quite manifest, so must the human consciousness and nerve system become attuned to the incoming vibrations of thoughts.

That is why there are so many experiments in the work of the Rosicrucian teachings intended to aid us in balancing, toning, and tuning our nervous system and especially the psychic part of the nerve system which has to deal with the higher rates of vibrations like those sent off by thought forms.

This brings me to the concluding and important point regarding thought form. During the process of translating the low vibrations of the nerve energy of the nervous system in the human body to thought forms which will be recognized by the human consciousness, the vibrations of these nerve impulses must be increased or stepped up to the higher rates so that they will be within the scale of vibrations of human consciousness. The human consciousness is a part of the soul energy, and the vibratory rate of this energy is so much higher than the vibrations of the nerve energy that the two sets of vibrations are in entirely



different periods of the scale of vibrations. The soul consciousness vibrates in the highest octaves of the scale, while the electrical nerve impulses of the nerve system are in one of the lower octaves of the scale.

The human nervous system is designed to recognize and sense all the impulses of the lower octaves, but it is the nerves of the sympathetic nervous system that are sensitive to the vibrations of the higher octaves. That is why thought waves make very little impression upon our nervous system, if at all. But it is also the reason why we must develop the sympathetic or psychic nervous system to a keen perception of the vibrations which it has not learned to notice, or which it misunderstands if it receives them at all.

Therefore, psychic development in one sense means the development of the sympathetic nervous system to such high attunement that it becomes more and more sensitive to all higher rates of vibrations

from within and from without the human body. As soon as this development is underway, we become more and more sensitive to external impressions of all kinds, and we become like a very fine radio receiving set that is susceptible to close and sharp tuning, covering a wide scale of frequency. If we stop to realize that the human mind is always, even from childhood, a potential radiating station of thoughts and thought forms, we will be more careful of what we think and what forms of thought we allow to develop in our consciousness so that we may always transmit, as we will always want to receive, only the best, the kindest, and most loving thoughts. Δ

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.

Early Man in California

(From p. 11)

coatings on the artifacts can be determined by this method.

As a result of this testing, Dr. Bischoff states that there is little doubt in his mind that the Calico digs are the oldest early man excavations in the Western Hemisphere.

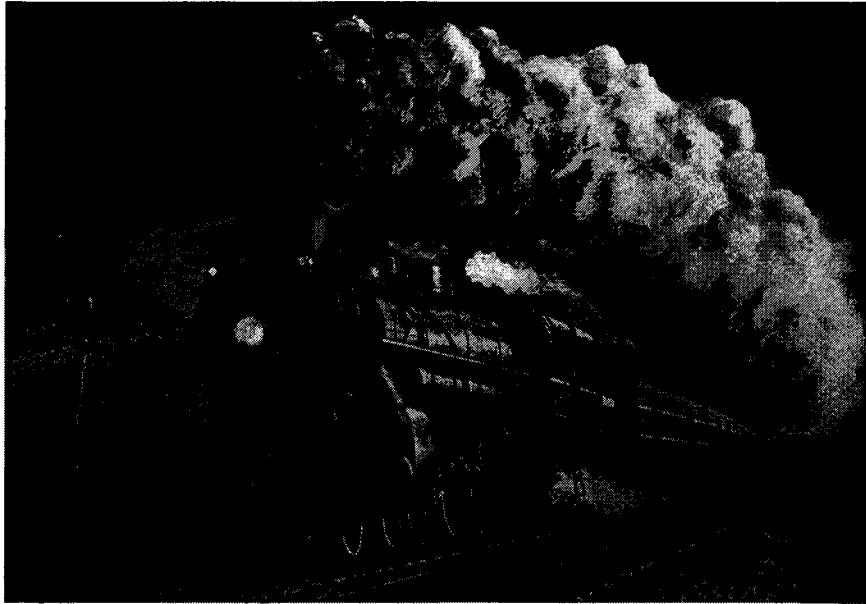
At the present time the state of this archeological and geological treasure, the only one of its kind in the United States, hangs in a precarious balance. The Calico Early Man Site was once part of San Bernardino County's park system. Funds for the park were cancelled, however, due to California's budget cuts resulting from an election in June, 1978. In early 1979, the Federal Bureau of Land Management (BLM) assumed responsibility for maintaining and protecting the site. But at a result of the presidential election in the fall of 1980, new cuts have been made in BLM funds, so this support has also been curtailed.

[32]

Because of the devoted efforts of archeologist Ruth D. Simpson, resident-curator Fred E. Budinger, and those who know and love the site, "Friends of Calico" was born. This non-profit organization is now working to raise funds for maintaining the site and protecting it from vandalism. Their wish is to keep Calico open to the public as a living museum and also to continue excavation there.

Further information regarding the site can be obtained from Miss Ruth D. Simpson, San Bernardino County Museum, P.O. Box 1149, Redlands, CA 92373, or Fred E. Budinger, Jr., Calico Early Man Site, P.O. Box 535, Yermo, CA 92398.

Information sources: *Pleistocene Man at Calico*, Walter C Schulling, editor, San Bernardino County Museum; various papers on Calico; visits to the site and the San Bernardino County Museum; interviews with Miss Simpson and Mr. Budinger.

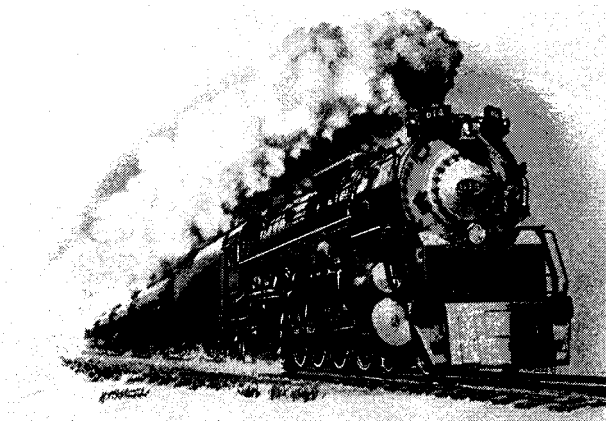


Union Pacific Kansas Fast Mail - painting

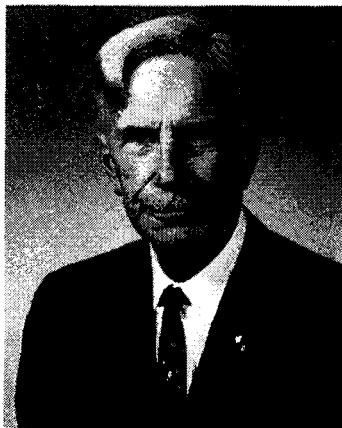
Steam Trains

THE ART GALLERY of the Rosicrucian Egyptian Museum recently presented an exhibition of railroad paintings and drawings by Michael F. Kotowski. Growing up next to the railroad tracks in Michigan sparked Michael's early interest in trains. As a boy he started drawing pictures of the roaring giants that passed his parents' vegetable garden. He spent hours hanging around train yards talking to the crews. He hitched rides in engine cabs to nearby towns and dreamed of becoming an engineer. He instead became an artist, moved out west, and received an M.A. degree in commercial art. Mr. Kotowski's work reflects the speed, grace, and power of those iron giants of days gone by. His pen and ink drawings are especially realistic and dynamic; each sketch is an exquisite reproduction of a specific engine—exact and to scale. This exhibit was a look into America's past and the proud steam trains that helped build this nation.

Chesapeake & Ohio
"Greenbriar"
pen & ink



In Memoriam



Camp Ezell, F.R.C.

ON SEPTEMBER 30, 1981, Frater Camp Ezell, distinguished newspaper man, citizen, and Rosicrucian, experienced the Great Initiation. He passed through transition at his family home in Beeville, Texas, where he was born in 1896. Frater Ezell was a Rosicrucian for 52 years and served for many of those years as AMORC Grand Councilor for the Southwestern States. His wife, Helen, an excellent artist and college art teacher, is also a Rosicrucian. In 1948 Frater Ezell served as Chairman of the Rosicrucian International Convention, and in 1953 he and Soror Ezell accompanied the Emperor to Egypt and took part in the sacred ceremony held within the King's Chamber of the

Great Pyramid. For his devotion and service to the Order, Frater Ezell was knighted by the Emperor and other honors were conferred upon him.

Camp Ezell's life has been devoted to seeking higher knowledge and helping others. He learned the newspaper profession from the ground up, starting out as a printer's devil at 16 and later becoming a linotype operator. In this profession he worked on many of the nation's largest daily newspapers. Eventually Frater Ezell turned to that phase of newspaper work in which he found his true mission—speaking to the people through editorials and special columns. In 1945 he returned to his native town and became editor of the *Beeville Bee-Picayune*. During his 27 years as editor he and his wife worked diligently to improve their community—promoting a community library and bringing community concerts to Beeville. Throughout his newspaper career Frater Ezell always held to those ideals which best serve the public interest. Emperor Ralph M. Lewis wrote in 1955, "Few men have used their association with the press to better advantage for the good of all people than has Camp Ezell."

Frater Ezell's service and dedication to the ideals of the Rosicrucian Order will be long remembered.

Agassiz

(From p. 27)

His thought for posterity: Agassiz envisioned education as the panacea for mankind's ills: "Every dollar given for higher education, in whatever department, is likely to have greater influence upon the future character of our nation than even the mil-

lions which have been spent to raise the many to material ease and comfort."

Agassiz lies buried at Mt. Auburn in Cambridge. By his grave stands an unshaped boulder from the Aar glacier field of Switzerland inscribed, LOUIS AGASSIZ, TEACHER.Δ

Rosicrucian Activities

THE ROSICRUCIAN Humanitarian Award was presented to Mrs. Rhoda Zusman in recognition of her contribution to the rehabilitation of the mentally ill through an organization called PROJECT RETURN.

The PROJECT RETURN program, currently sponsored by the Mental Health Association of Los Angeles County, is a federation of self-help clubs organized throughout the county to facilitate the rehabilitation and reintegration of the emotionally handicapped into the community. The clubs provide opportunities for these individuals to develop a sense of belonging in a caring, supportive, friendly environment, where they can learn skills, make friends, and improve self-esteem.

Mrs. Zusman is not only the Director of PROJECT RETURN in Los Angeles County—she was instrumental in founding PROJECT RETURN in Buffalo, New York, where in 1971 a massive reduction in hospital beds for the mentally ill resulted in premature return to the community of thousands of patients.



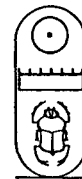
Mrs. Zusman was recommended for the award by Frater Peter Fogler of Hermes Lodge, and is shown here receiving the award from Regional Monitor Edley Watson on the occasion of the First Annual Conference of PROJECT RETURN.

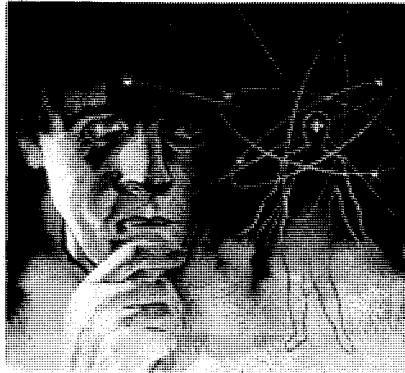


AMORC's SUPREME TREASURER, Frater Burnam Schaa, and his wife, June, recently represented Grand Lodge at the Northeastern Regional Conclave in Montreal. The theme, "Resonance," helped to make this Conclave a thrilling two-day experience for more than 250 persons attending this 6th annual gathering, hosted by Mount Royal Lodge. Jean-René Van Becelaere, Conclave Chairman, was ably assisted by Frater Emile Lacroix (Regional Monitor), Dr. Chris Eriksson, Marcel G. Nehme, and August Wintels. Also taking active roles were Grand Councilors Faith Brown, Alberta Patterson, and members of Toronto Lodge and Trillium Chapter. Members will long cherish their initiatic journey into the Temple with Frater Schaa, as well as the exotic musical atmosphere which accompanied Frater Schaa's slide-lecture of the mysteries of Peru. Another moving expe-

rience came when Mount Royal Colombes Alice Nehme and Connie Wintels assisted Soror Schaa in her meditation, "The Gift."

A thoroughly enjoyable dinner program was rounded out by a puppet-theatre production called "The Cariboo Blues." The original script was written and produced by Frater Don Lamoreux. The puppets were special creations of talented Soror Hertha Fellner von Feldegg, and Frater Dragon Cvejic provided special effects. The Mount Royal Choir premiered under the direction of Frater Jean Garceau, and opera celebrity Roland Guerard was also on hand during Sunday events. Frater Guerard, Grand Councilor for the French-speaking members of Quebec, highlighted the English-French spirit of brotherly love so obvious at this Conclave. Such tonal harmony is often heard and *felt* by Rosicrucians gathering everywhere.





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Within the Imperial Palace

Shown here is a building within Beijing's massive Imperial Palace. The complex contains more than 9000 rooms in an area of 250 acres. The Imperial Palace was originally built in the 15th century, and was later extensively renovated and restored during the 18th century (Qing Dynasty). The Palace was the residence of Ming and Qing Emperors.

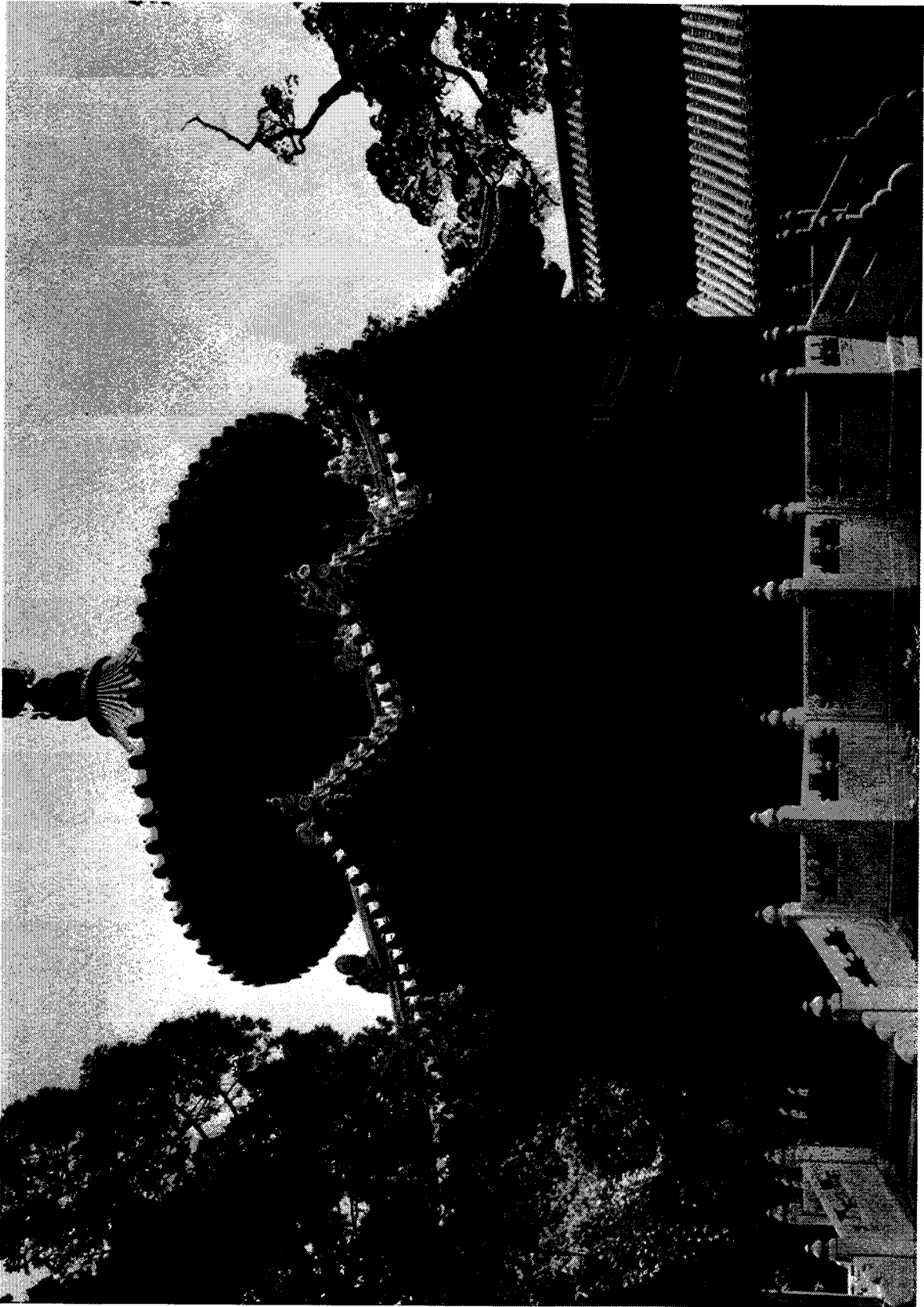
(Photo by Jerry Chapman)

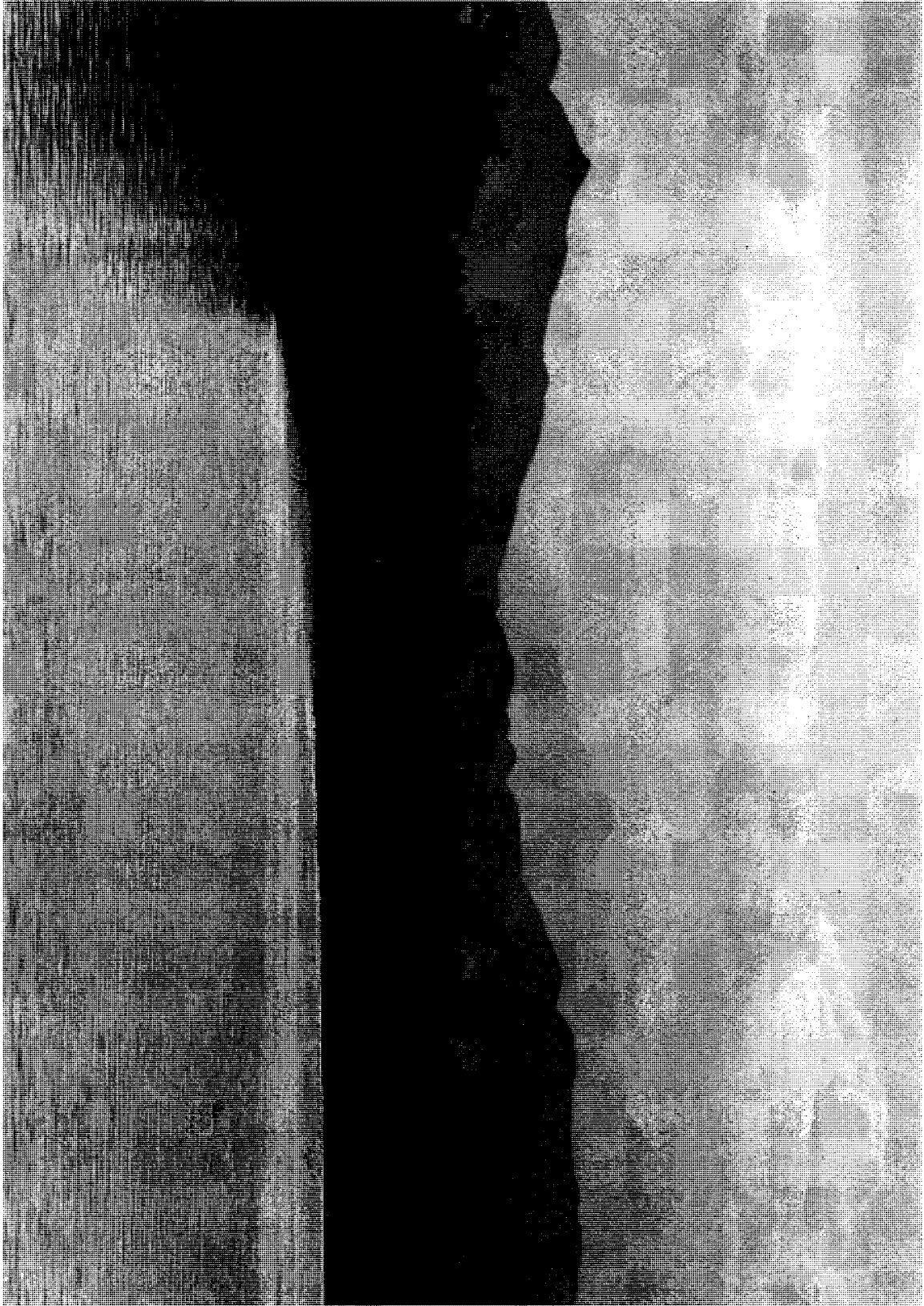
The Li River (overleaf)

A boat ride on the Li River is the best way to fully appreciate the incredibly beautiful scenery of China's Guilin area. From a boat, travellers will see bamboo groves, villages, fishermen, farmers selling fruit from small sampans, and the rocky crags and sharp peaks which make Guilin's scenery so unusual.

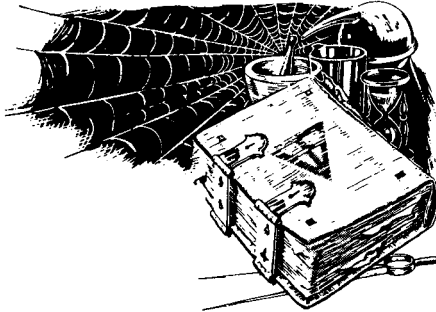
(Photo by Jerry Chapman)

**The
Rosicrucian
Digest
January
1982**





**THINGS YOU OUGHT
TO KNOW**



**A READING
TREAT**

Uncommon Knowledge

There is much unusual knowledge which is not easily available, especially in the realm of *mysticism, metaphysics, and esotericism*. Some of this knowledge is from ancient archives which today can be found only after extensive search in special libraries. In a sense many such truths are veiled by time and circumstance. The Rosicrucian Order has gathered a great deal of such material and reduced it to simple, everyday reading. The following list contains some of these *special discourses* which are available. You will find these discourses informative and interesting. They are offered at the following economical prices, and postpaid to you.

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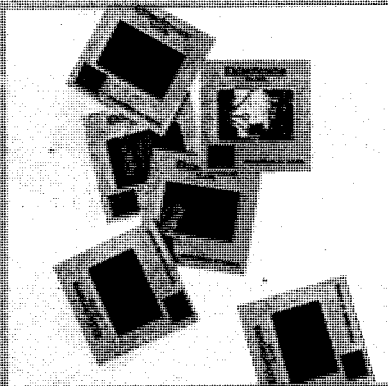
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Slide and Tape Sets

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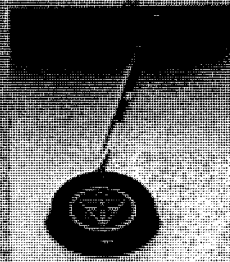
- FMS** Some Fundamental Mystical Symbols 17 slides, important esoteric symbols, with tape; 30 min.
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- TT** Temple Tales 18 slides, Supreme Temple murals, with tape; 13 min.
- HA** The Human Aura 17 slides, diagrams of vibrations and photographs of colors associated with the aura, with tape; 19 min.
- NS** The Nature of Self 13 slides, diagrams, and pictures illustrating the nature of man's being, with tape; 15 min.
- MC** Mentally Creating 19 slides, analysis of processes in mental creating with exercises in attention, imagination, visualization, with tape; 22 min.
- CE** Cosmic Consciousness 18 slides, colorful illustrations to help all members better understand this exalted state, with tape; 37 min.
- SC** The Soul Concept 20 slides depicting man's varying ideas concerning Soul through the centuries, with tape; 20 min.
- FP** Psychic Phenomena 30 slides defining and projecting various manifestations related to the higher levels of consciousness, with tape; 21 min.
- PC** Projection of Consciousness 18 slides illustrating this fascinating subject, with tape; 14 min.
- TS** Thinking in Symbols 10 slides, teacher program for member participation, instruction, with tape; 14 min.
- I** Intuition 14 slides, examining the nature and function of this fascinating subject, with tape; 17 min.
- P** Rosicrucian Park 26 slides, buildings and grounds at Rosicrucian Park, with tape; 19 min.
- MR** The Mystery of Numbers 18 slides, the origin and evolution of numbers fascinatingly discussed, with tape; 27 min.

- B** It Began in Egypt 26 slides, some principal Egyptian exhibits in our Museum, with tape; 24 min.
- C** Cradle of Civilization 20 slides, some principal Babylonian exhibits in our Museum, with tape; 20 min.
- WOS** The World and Our Senses 17 slides, illustrations depicting the psychological and mystical factors of perception, with tape; 19 min.
- L** Leonardo da Vinci Models 21 slides, models of his inventions, with tape; 17 min.
- MYC** Man Views the Cosmos 22 slides, portraying cosmological theories (ideas of the origin of the universe) from ancient time to the present, with tape; 40 min.
- MS** The Mystery Schools 20 slides, explaining the "mysteries" of the legends relating to Gairis and Eleusis, with tape; 23 min.
- CHH** Colors, Health and Harmony 19 slides, illustrating the nature and effect of colors in various ways, with tape; 23 min.
- S-G-H** The God Concept 21 slides, depicting man's evolving concept of God through the centuries, with tape; 41 min.
- TTA** Temples Through the Ages 33 slides, explain the origin, purpose and coloring of temples, with tape; 18 min.

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TREASURES FROM OUR MUSEUM



Thoth, God of Wisdom

To Ancient Egyptians this beautiful ibis bird of bronze and gesso represented the lunar god Thoth. The center of his worship was at Hermopolis. Mummies of this bird have also been found at Memphis, Abydos, and Thebes.

As a god of wisdom, inventor of speech, and patron god of scribes, Thoth was known as the Divine Recorder. He was in charge of intellectual pursuits, namely the invention of writing, the separation of languages, and consequently the recording of annals and laws. Therefore, another of his many titles was the "Lord of Learning."

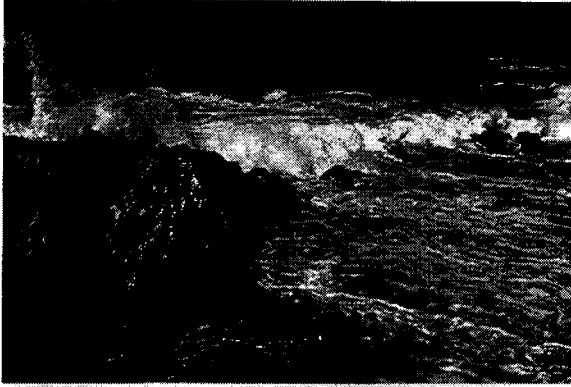
Because of Thoth's many talents, myths always portrayed him as the wise secretary of the gods—the scribe—indispensable for every divine action.

One of several texts mentions him as "the Heart of Ra," and the very essence of the Sun god's creative thought (the heart was considered the organ of thinking). Thoth was also mentioned as the "Tongue of Ptah," or the verbal expression by which the god gave existence to the universe.

Previous to the Ibis there were numerous deities representing Thoth, one of which will be presented in next month's "Treasures From Our Museum."

—Juan Pérez & Doni Frase

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

*Le Philosophe Inconnu
Part III*

THE PROCESS of regeneration is a strenuous labor. The Man of Desire—the Martinist term for the man with an eye toward the spiritual things of life—must abandon all hazy and self-indulgent thoughts of self. To rise above the dense, impure, and suffocating earth plane into which man plunged as a result of his crime, he must abandon himself entirely to God. He must become again a thought of God, steadfastly directing his will beyond the temptations of evil, consciously unifying his fate with Nature's, and sharing her suffering until she is entirely delivered from her state of degradation. Not only must man inject nature with the purifying divine essence to revive her from her comatose state, but he must worship the Supreme Principle at all times, demonstrating to both friend and enemy the unity, beauty, and inevitability of the Kingdom of Truth.

Simply the *attempt* to regenerate himself leads man away from the plane of mixed principles into the light, where he is enveloped by the most ineffable delights and captures. Prayer and divine thanksgiving in all he does also ensures man's regeneration and ultimate reinstatement in his divine mission as guardian of the universe.

We bring on the rebirth of the primeval, untainted man through our works and attempts to manifest the Name of God within us. We learn of the unseen infinite world within; that there is a new man born within us who is like a shining sun in that world. He lives through the Passion of Christ, and constructs a Holy City within his consciousness. He puts an end to the usurpation of the false self, and assumes into his own nature all that has remained innocent in fallen humanity.

The reintegrated being exhibits the highest faculties. He is instructed simply by life's actions, and sees deeply into all things. The Spirit clothes itself with him, and transforms all within him to a divine substance. The reintegrated being now has divine powers to purify, absolve, to expel the enemy into darkness, to rekindle light in souls, to restore everything to its rank and place. He is the thought and speech of God.

On the threshold of each person's mission, taught Saint-Martin, is a divine guide. This guide is imprisoned with the man until he may enjoy the divine joys of the divine life through the heart of man himself. The guide may then behold the face of God.

The end of the mystery of nature and of divine and spiritual things is to move and exercise within us the sentiment of wonder, tenderness, love, and gratitude. We then live in love, perfection, joy, and peace.

Through his work, literary and hierarchical, Saint-Martin himself directed many to this path, and doubtless they experienced the sublime treasures with which the Unknown Philosopher was entrusted. This wisdom is still applicable in a world of confusion, darkness, violence, and hate. Before his transition in October, 1803, Saint-Martin knew the seeds he planted would fructify. And the true Martinist Order still meets in many lands. The Supreme Council of the Martinist Order conferred the title of Sovereign Legate of the Martinist Order for the United States on Emperor Dr. H. Spencer Lewis in August, 1934, and met again in the fall of 1939 to bestow that honor upon Mr. Ralph M. Lewis, Emperor. Traditional work of the venerated masters of Martinism is thus carried on internationally and in accord with the ancient principles of the Order.—DJB

