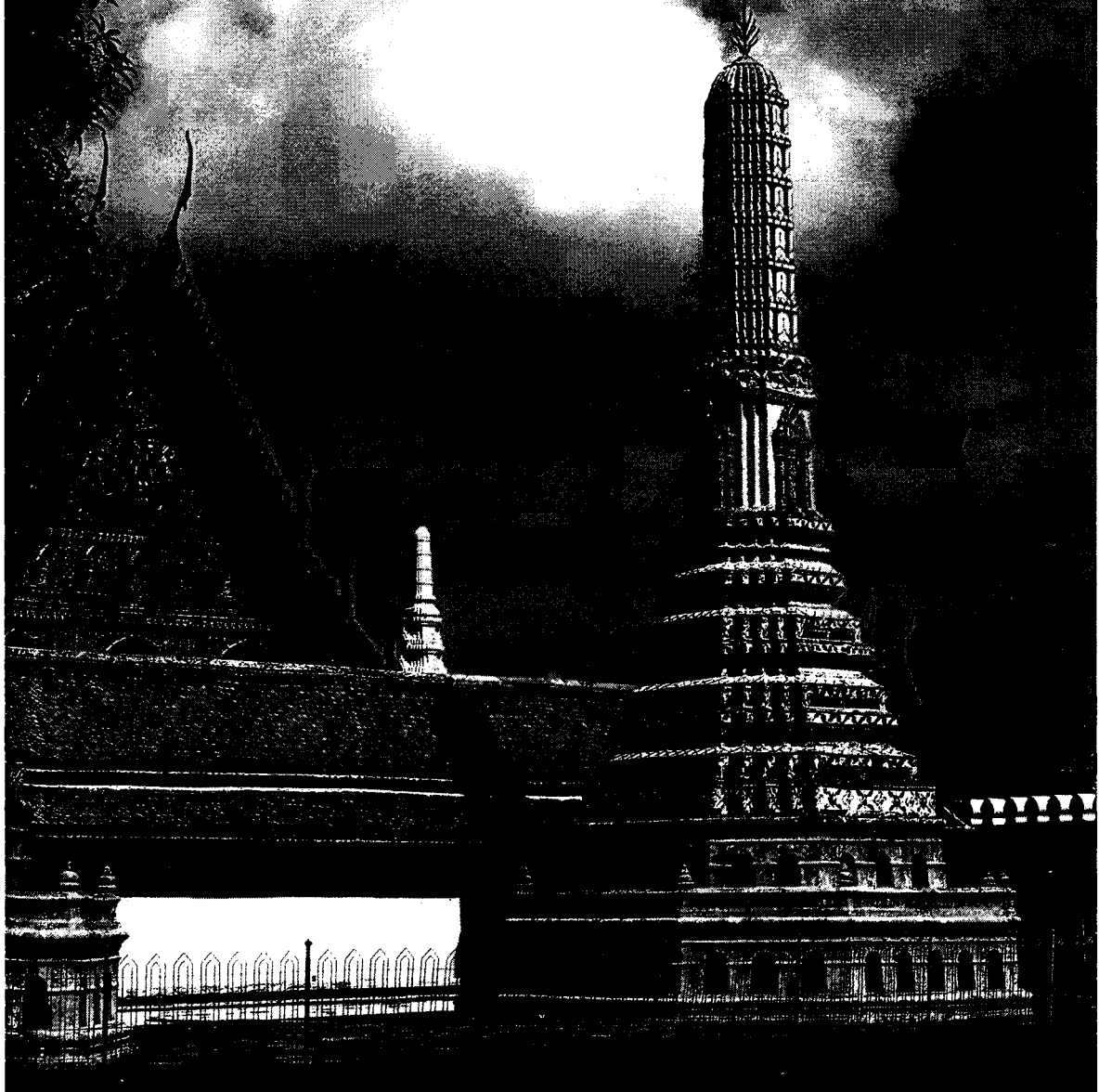


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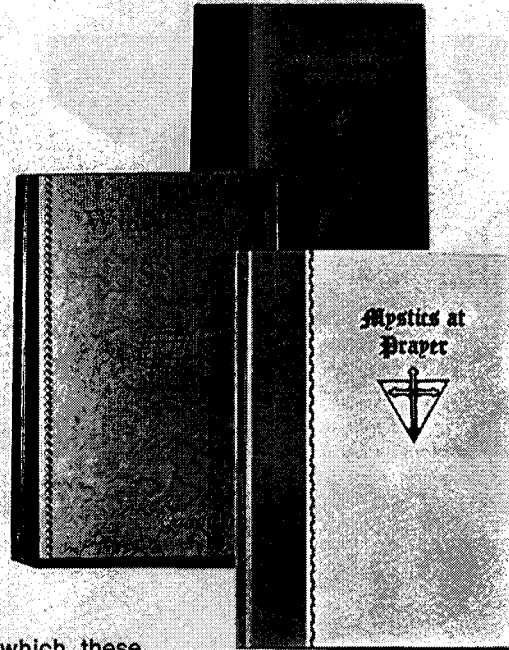
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Installation of Spanish Grand Master

On Tuesday, May 11, in the Supreme Temple at Rosicrucian Park, Frater Ruben Dalby, shown on left, was installed as Spanish Grand Master by the Imperator, Ralph M. Lewis. A beautiful traditional ceremony was performed with several hundred members present, a number of whom came from various foreign countries. The Imperator is seen placing the Emblematic Mantle upon Frater Dalby, signifying the bestowing of the title and authority upon him as Grand Master. Frater Dalby has been active for years in the Spanish-language affairs of AMORC.

(Photo by AMORC)

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The Mind's Fantasy of Reality

IS MAN alone the sole reality? In philosophy, those who are known as solipsists contend that there is no reality other than the self; in other words, all experience is believed to be a fantasy, there being no external existence to correspond to it. Many noted thinkers have rationally and logically refuted this theory. The very ideas experienced by the mind have their origin in the impressions of man's receptor senses. Man may distort the impressions of his senses into a state of fantasy. Nevertheless, there is that *something* which exists behind the fantasy; it is not solely a product of the human consciousness.

However, we cannot assume that the human mind is a mirror of reality, that what we perceive is an actual image of it. We cannot be certain that our consciousness of what we term *reality* is even a shadow of it, as Plato refers to it in his dialogue, *The Republic*.

There is a vast complexity between the nature of the stimuli of our receptor senses and their interpretation into sensations and ultimately into ideas. We confer upon these external variations of energy, to which we respond in consciousness, a specific identity, as color, sound, taste. If such are universally the same and apparently absolute, are they then reality? We know that certain wavelengths of visible light in the spectrum always produce certain colors to normal human sight. The same may be said of certain octaves of sound which produce various vibrations to normal hearing. But have they the characteristic of reality independent of human consciousness?

The question arises: "Would these phenomena appear different to a sentient being [4]

other than man? Some animals are color-blind to the varied frequencies of visible light that man interprets as color. Which, then, is the real? Is man's interpretation of the energies of the *electromagnetic spectrum*—such as radio waves, infrared waves, ultraviolet waves, x-rays, and cosmic rays—pristine reality? Should that which appears to man a *constant*, that which is universally realized, be accepted as *absolute reality*?

The noted philosopher and scientist, Albert Einstein, said, "The belief in an external world independent of the perceiving subject is the basis of natural science. Since, however, sense perception only gives information of this external world or of 'physical reality' indirectly, we can only grasp the latter by speculative means. It follows from this that our notions of physical reality can never be final. We must always be ready to change these notions . . . in order to do justice to perceived facts in the most logically perfect way."

Man and Cosmos

Since we rationally will not accept the theory of the solipsist, that man alone is the sole reality, but rather that he is just a minuscule part of the Cosmos, is the human, then, the only phenomenon to be accepted exactly as it is experienced? More succinctly, is *self*, our being, the only archetype of the whole of reality that our consciousness can realize in its true nature? Man is, and everything else of which he is conscious also is; but is it as he *knows* it?

Men have in common a measuring rod by which they determine existence. They rely on it because of its universality; that is, all normal humans have it alike. This measur-

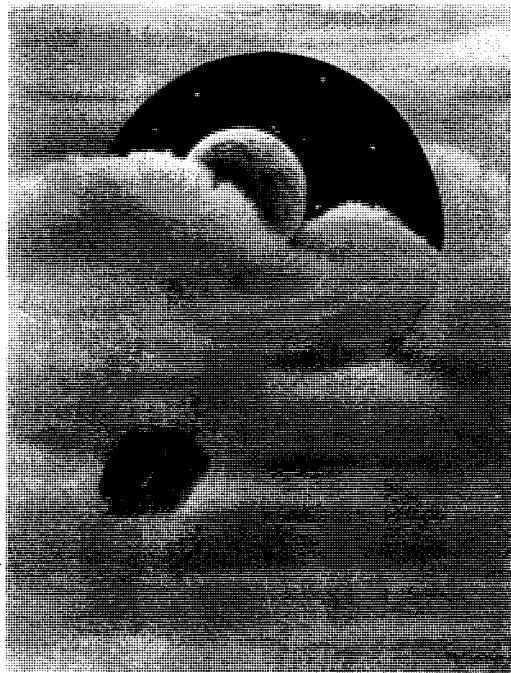
ing rod consists of the qualities of the peripheral senses and the mental constructions that man makes of them. Such innate tools of measurement are the categories of *identity*, *quantity*, *quality*, *continuity*, *space-time* (succession), and *causality*.

Identity is more than perception. It is not simply the stimuli of the particular peripheral senses as sight, hearing, and so on, or the images that emerge from them in consciousness. Rather, identity is the *comprehension* that follows from the experience. There must be an independent existence; in other words, what is perceived must be realized either as a particular kind or *class* of things. For analogy, for a banana to have identity, it is not enough that it assumes to us a certain shape and color and gives forth a particular scent. It also must be distinct, that is, a thing in itself, except where it may be related to many of its own kind or that which appears similar; then it is identified as a class of similar sensations.

Consequently, when we are capable of assigning identity to our sense experiences, they then assume a *relative* reality to us. It is that to which we give *meaning* and existence equal to our own, insofar as consciousness is concerned.

The concept of *quantity* arises from the perception of repetition of spatial change or a repetition of change of form, or both. For example, several rows of marbles of the same size and color, though close together, have a variation in space in their position to each other. This spatial change engenders the idea of quantity as distinguished from a single object.

On the other hand, objects of different colors and shapes, though bunched together, convey the impression of a repetition of change of form and of those elements of the form that give them distinction. Obviously, *identity* cannot be separated from quantity. There must be that which is *realized* as *something* before quantity can be attributed to it. Consequently, quantity is another contrib-



Sheryl McCarmey

uting factor to our common belief in the reality of our objective experience.

The idea of *quality* is derived from the impressions of each of our receptor senses. In other words, we can judge something to be of quality either visually, or by taste, scent, sound, and touch. The more the objective sense impressions support each other, that is, contributing the notion of reality, the more acceptance the experience is given. Quality is, however, a cultivated category. It is one that is gradually evaluated from the satisfaction derived from the experience of that which is perceived. For example, what is gratifying, pleasurable to us is the *good*. That which provides these sensations is the excellence of the nature of the thing; in other words, its *quality*. Conversely, that which is not acceptable to us in varying degrees is the lesser quality.

Space and Time

Continuity, or *succession*, is related to the concept of *space* and *time*. The most common experience of succession and time are three primary states of consciousness. In relation to our immediate state of perception, such as seeing, the *memory* is of the



past. The immediate experience being adjudged is the present. However, the recall of any event is also of the immediate, but the memory impressions ordinarily lack the intensity of the direct sense impressions. What I now perceive has normally a greater efficacy in consciousness than a memory image.

Imagination induces the notion of the future. The normal mind can distinguish between the wilfully created mental image and that which is directly perceived. What we imagine is also of the realization of the present, but we know it is not the consequence of an immediate sense experience or of memory. We know that its realization as an actuality can only occur at a later period of time; thus, that which is imagined is considered to be of a possible future.

Various mathematical factors, which are dependent upon the space-time continuum, likewise engender the concept of time. For example, the reference point of an individual in space varies the concept of time. Let us refer to a classical example often used to convey this idea. Light travels at 186,000 miles per second. From Star "A" it takes ten years to reach the Earth, and four years to reach Star "B." We shall say that you are on Earth looking through a powerful telescope at Star "A." Your sight of it is at the present. At no time in the past could you see it, or in the future. To any beings on Star "A," the event was ten years in the past. To an observer on Star "B," the event was four years in the past. So the reality of time and space is as we perceive them and is relative to our position in space.

The category of causality ordinarily seems as reality; simply, that there are such things as absolute causes. But are there actually independent causes, that is, having no dependence on any preceding event? Causes are a concatenation of contributing factors to that happening which we term effect. There is a transition from one event (thing) to another, in a succession of both cause and effect. However, we are not always conscious of what preceded that which we think to be the cause. Every effect is not isolated; it is not inert. Its transition in acting upon something else is not always observable. It, in turn, can be the causation of another form or state. Such a thing as an absolute cause would have to be an immutable thing; that is, not only unchangeable but being a single original creation. No true beginnings or endings occur in nature; there is but that chain of changes in which all things are related. There is no specific reality to what we perceive these changes to be at any given moment; they are not as we comprehend them.

We are not denying the existence of being, of reality, but rather our objective conception of it. To quote Albert Einstein once again:

"Behind the tireless efforts of the investigator there lurks a stronger, more mysterious drive: it is existence and reality that one wishes to comprehend. But one shrinks from the use of such words, for one soon gets into difficulties when one has to explain what is really meant by 'reality' and 'comprehend' in such a general statement."

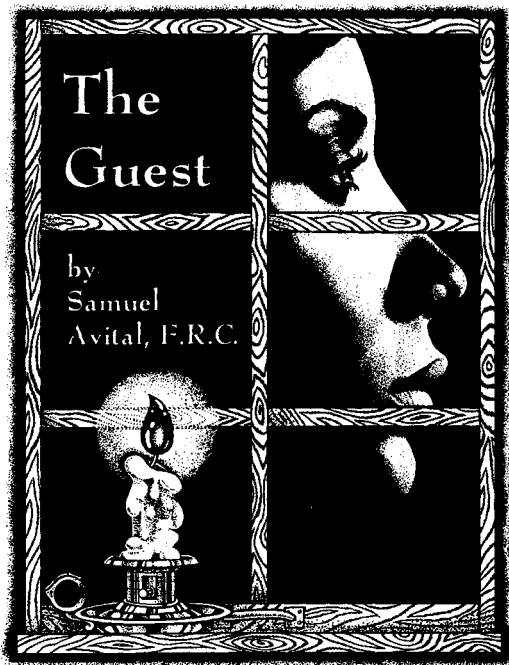
The
Rosicrucian
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September
1982

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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WE HAVE ALL experienced the wonderful warmth of being a guest in someone's home. Equally, we know the deep satisfaction of having been a host or a hostess, offering our hospitality to another. There is a genuine give and take when a visitor is welcomed into the home, an exchange which has been imbued with great meaning and significance in all cultures down through the ages.

Consider for a moment the house you live in as your host, and you, yourself, as a guest residing within. The house provides you with shelter and warmth and a place from which to operate. In return, you maintain it, keeping it clean and orderly. You, the guest, are actively contributing to the life of the host. In fact, you *are* the very life within that house.

Samuel Avital is best known as an outstanding performer and teacher of mime and has been conducting mime workshops throughout the United States under the auspices of Le Centre du Silence, of which he is founder and director. Less known is his work in Kabbalah, which has guided and informed his life and work since his childhood in Morocco, where he first received training from his family.

What about your own body, the "Temple of the Soul"? Is it not also a house, a dwelling for a most important guest? The house that shelters us, made of stone or brick or wood, is obviously not conscious or aware of our presence within its walls. But *we* are endowed with the gift of consciousness and self-awareness on both the mundane and spiritual levels, and should be aware of the guest residing within us.

We may sense the presence of a "still small voice" (inner quiet)—in Hebrew *kol demama daka* (קול דקמה דממה)—sometimes referred to as the Inner Self or the Master Within. We may even have begun to develop a relationship with this presence. But are we using the consciousness we have been given to truly know the Inner Guest?

In Hebrew, the word for guest is *ore'ach* (אורח), which also means visitor, path, the way, the traveler on the path. In Aramaic, the word is *oushpiz* (אושפיז), meaning visitor or the "holy" or honored guest.

Honored Guest

The idea of the honored guest has been carried with us since ancient times as part of our human heritage. In the Hebrew tradition there is a saying, "He who has fed a stranger may have fed an 'angel'." We see an example of this in the Bible, when three guests appear to Abraham and receive from him unquestioning service and assistance. Abraham learns from these "messengers" that he and his wife will have a son, even though they are both old and Sarah has been barren for many years.

The story of Abraham symbolizes the high stature of the guest as a divine messenger. Surely every guest brings a "message" and should be received with the same reverence that Abraham had for his visitors.

Let us now consider the less obvious meanings of the Hebrew and Aramaic words for "guest," such as "the path," "the way," "the traveler on the path."

In the Scriptures, Jesus is quoted as say-



ing, "I am the Way and the Truth and the Life . . ." (John 14:6). We know that Jesus and many other great avatars—Moses, Buddha, Mohammed—lived their lives as examples, pointing *the way* for others to follow. They were also wanderers themselves and "travelers on the path," like moving, focal points, spiritual reference points of living paradox.

What then about the Master Within, the "I AM" that dwells in our bodily temple, formed by cellular bricks of light? It, too, is a guest, a messenger from the Cosmic, deserving of our highest respect. The guest that resides within each of us is a part of the great Cosmic Soul.

This inner guest also represents the path or the way. It is by keeping our inner ear tuned to the silent self, our inner eye focused on the invisible guide, that we are directed on our proper course.

The Master Within

And, like the great avatars whose lives have inspired us, the Master Within is also a traveler. This traveler comes to us from afar, entering the body with the first breath. It carries nothing in the way of material gifts, but brings to us the richness of a knowledge more vast than we can imagine, a knowledge that is drawn from every corner of the universe.

Now that we begin to recognize our guest, how do we attune with the holy presence within us? First, we must learn to be like nature; ready, grounded, still, and silent, for it is in the stillness and silence that the Master Within reveals itself, and only to the one who is waiting and ready to receive with an open heart.

It may take some time for us to reach this state of receptivity. In preparation, we must keep a watchful eye on all that enters our "house" and all that radiates out from it, so that ours will be a temple worthy of the presence of the Inner Guest.

Each thought that knocks at the door of the mind should be examined and only the purest allowed to enter. Likewise, each word that we utter, each word that tickles the tongue to be said, should pass through three holy gates—truth, necessity, and kindness. Our actions, too, must be constructive and harmonious so that we may [8]

prove ourselves, to ourselves, deserving of the Master Within.

In thus preparing ourselves for attunement with the Inner Self, we are reminded that the personal guest resides in all other beings as well. There may be many "houses," but only one "guest," many bodies, but the same ONE Soul expressing itself in a myriad of special ways, like the many petals of our beloved rose or the many rays of the one Sun, the source of light of our solar system.

When two houses, two beings, face one another, they may recognize the same guest looking out through the "windows of the soul." In this constant reflection, the Inner Self is ever manifesting. That is why we are instructed in the ancient texts to "welcome everyone with joy" (from the *Sayings of the Fathers*). For "to welcome a fellow man is to welcome the Shekhina (Divine presence)" (from the *Midrash*). In the tradition, this is called "The Holy Meeting."

What better encouragement could we hope for, what greater security than to know that the all-embracing Consciousness of the Cosmic is everywhere and in everything? We need only direct the questioning mind to this great fount of wisdom in order to draw from its infinite consciousness the message that we need at any given time.

Expanding Consciousness

To do this requires that we expand our personal "little self" view to include the Guest residing in all beings and in all things. With a heart that knows how to wait, we gradually extend our boundaries far beyond the physical, mental, and emotional definitions of self. Only in this way can we partake of the whole.

But a word of caution from our brethren, the Sufis! "Don't make friends with an elephant trainer unless there is space in your living room for an elephant!" or "Trust in God, but tie your camel first." Fortunately, the teachings of our beloved Rosicrucian Order guide us step-by-step through our unfoldment, each phase perfectly designed so that we are able to gradually embrace a larger universal view, our consciousness expanding in its own time.

(Continued on page 31)

Give Me A Brook

A BROOK sparks the imagination. When looking at its waters, I often wonder where it comes from and where it ends. I'd like to be a drifting leaf and set sail for the sights and experiences that must be ahead as the brook runs on its way.

How old are you, brook? How did you come to be the way you are? Two hundred years hence, who will be standing where I now stand? How much will you have changed? Will you, indeed, still be rushing merrily along as you do now?

The brook is a marvelous accompaniment to meditating or thinking through a problem or resolving a conflict. My mind clears of trivia and reaches back to reexamine life's fundamentals.

Staring into the brook heightens my awareness of how we separate ourselves so deliberately from the natural bent of our bodies and spirit. How complicated our lives . . . how hectic our comings and goings . . . how cluttered our homes as we accumulate things to dust and repair and move from here to there. Why do we shove to the fringe of concern the importances that make life its most meaningful? Why do



we waste precious time so compulsively? Why do we give ourselves up to so much busyness?

The obvious solution is nurturing a closer relationship with nature. As I grow older my desire intensifies to understand nature as native Americans, the Indians, do. I wish to know nature's language, read its messages, learn how to live as an integral part of it. And, then—oh, then—isn't it possible I shall learn more about myself and what God wants of me in this world?

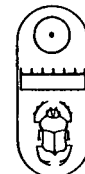
Is it too ambitious an undertaking? Have I traveled the concrete path too long? Surely my interest is at least a small encouragement to try, and my brook the perfect place to begin.

For all the reading I do . . . for all my predilection for how-to books on everything from saving time to solving problems, this learning must be done by watching and paying close attention. So, maybe, if I listen quietly on the brook's bank and observe with all the concentration I can muster, a beginning will have been made. And then, who knows what wonders may reveal themselves.—*Dorice Knoll*

Japanese National Rosicrucian Convention

October 23-24, 1982

This fourth annual Convention of the Japanese Grand Lodge will be held in Tokyo. Sessions will be conducted in the Japanese language. Supreme Grand Lodge will be represented by Supreme Treasurer Burnam Schaa. For more information, write to: Grand Lodge of Japan, AMORC, 49-16 Wakamiya 2-Chome Nakano-Ku, Tokyo 165 Japan.



Reflections on A Healing Philosophy

by Gerald T. Keegan, M. D., F.R.C.

Member, International Research Council

"But hope for the future is not altogether lost, nay, revisit this earth in spirit a thousand years from now and you will find the great medical practitioner in laboratory, hospital, and hovel, restraining the vicious, inspiring the hopeless, strengthening the weak, beautiful in the fullness of his ignorance, his sympathy, his humility, his dexterity, his share in every heart-beat of that humanity which lives and suffers and dies under his hands." Edward Keyes (1916)

There is a tremendous need in medicine today to develop a philosophy based on sound, ancient principles. Modern medicine suffers from a plethora of tools and techniques—but it has yet to develop a coherent and dynamic philosophy of health and healing.

Our current successes in medicine are due to a tremendous expansion of information and technique, but our skills only scratch the surface and nature continues its processes in mysterious ways. Pity the poor health professional* who fails to realize the limitations of his own techniques in dealing with nature. As health professionals each of us has far too long walked our own road in isolation, blind to the arrogance of our implicit assumption that we are the only relevant travelers. The time has come when we must admit that despite our technological advantages we are reaching the limits of our methodology in creatively and productively using this technology. We must together return to our roots, our heritage, our ancient principles, and work out among health professionals, patients, and society a medical ethic which is appropriate to our humanity. Such an ethic, although consistent with religion, must not be based on any

particular religion, or religious or cultural principles.

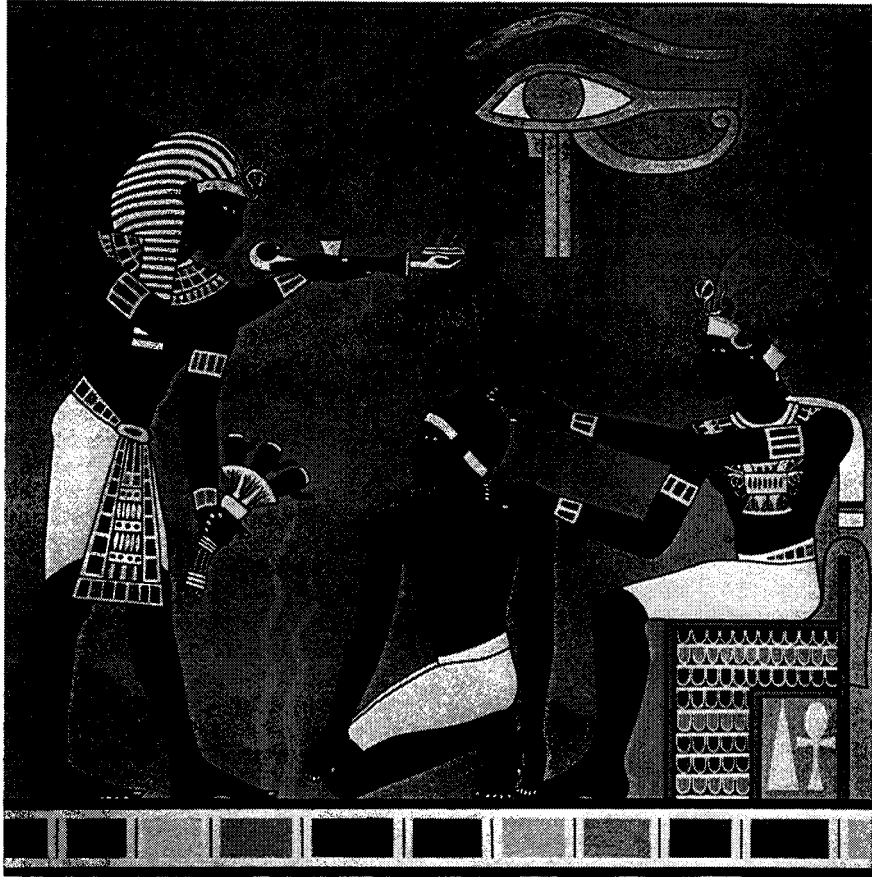
An Ancient Sacred Trust

The young physician, for example, often equates his vocation in medicine to an ancient sacred trust. He feels that the priest and the physician deal with the same substrate in similar ways, but that the physician has the greater role because he can deal with the corporal as well as the spiritual works of mercy. However, as many physicians become submerged in purely technical medicine, their idealism lies fallow in the unfertile environment, and their sense of purpose is lost. This loss of purpose and meaning also extends to patients who have abdicated their rights in the healing process. This results in creative, humanistic efforts being lost to society.

The majority of medical decisions are not made by physicians. They are made by ordinary people when they decide whether or not to seek or participate in treatment. Not only the patients, but the mothers and fathers of infants, the sons and daughters of afflicted elderly, hospital administrators, government planners, nurses, and other health professionals are all continuously making medical decisions; all of us do so without a basic understanding of what we wish to accomplish.¹ Healers must extend

Gerald T. Keegan, M. D., a Rosicrucian and member of the Order's International Research Council, is Director, Division of Urology, Scott and White Clinic and Hospital, Temple, Texas, and also serves as Associate Professor and Head, Division of Urology, Texas A&M University College of Medicine. He is interested in developing a philosophy of healing and exploring forces responsible for development and evolution.

*By health professionals, I mean not only physicians and nurses, but all those who feel that they can contribute in some way to improve a quality of life in a primarily corporal way, using both corporal and spiritual means.



the sacred trust of the body to all participants, while each person must also endeavor to take greater responsibility for many of the decisions that affect his life and body. The great avatars of the past have consistently extended their "priesthood" to all, and as humble healers we can do no less.

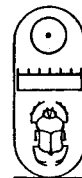
Obviously, we cannot turn our backs on the intellectually delightful tools and techniques which may appear miraculous to the uninitiated, but we can begin to question what we are trying to do and whether our projected accomplishments are desirable.

Pellegrino and Thomasma have recently published a book entitled *A Philosophical Basis of Medical Practice*.² This is a scholarly, thoughtful, well-researched effort based on ancient wisdom. They borrow from Aristotle the search for definition that can lead to a discipline. They discuss an "ontology

of practice" as a common ground for development. This "ontology of practice," as I interpret it, involves a unique relationship of the physician and the patient. The relationship is sacred, divorced entirely from materialistic concerns.

However, unlike the authors, I would devalue the "cure" as an end point. Although in fact, a "cure" may occur in the healing relationship, we certainly are deeply involved with patients with chronic diseases and patients with terminal cancer who will only find rest in transition. The authors provide at least the initiation of a dialogue. However, in our definition of medicine we must include prevention, health promotion, and self-treatment. We must define this patient-physician relationship in more complex terms.

The goal of a physician-patient relation-



ship could be better stated as "healing." Healing should be defined as improving the quality of life in a physical and spiritual way, using both physical and spiritual means. Perhaps there is in this patient-physician relationship a "once and future" shared karma. The good deed done, the sacrifice sustained, the doubts reassured may bear fruit in hardly suspected ways. The coincidences and the *déjà vu* experiences may mean more than is overtly clear. The shared karma of healer and patient may place both in a complex subjective-objective relationship. This is appropriate since healing itself is both a subjective and objective phenomenon which is then transcended.

Healing Relationship

The original root of the word *patient* implies passivity and being impressed upon. As we begin to define this mutuality in elevating the physical quality of life, perhaps we ought to call it *a healing relationship*, to better emphasize the subjective self-healing nature of the process and diminish the emphasis on the passive aspects. We must also appreciate that both in present and future terms the healer may also be healed paradoxically by the healing relationship. To express this interpersonal relationship in a somewhat mystical way, reflecting an intrinsic nature, the following construct may be helpful. The object becomes subjectified; the subject becomes objectified; and a transcending relationship is produced which is then transcended. Thus, the evolutionary process of the mind of man is fueled again into its next cosmic cycle.³

Pellegrino and Thomasma also exhort their readers to be suspicious of intuition. My personal experiences lead me to trust intuition at times more than some of our most "advanced" diagnostic techniques where malfunctioning computers may pro-

duce false results. Traditional philosophical teachings make a clear distinction between true knowledge from the inner self and simple "information" derived from various sources. The good health professional uses both information, inner knowledge, and the existence of this unique relationship in trying to alter the process of disease.

However, the good health professional must play more than one role. While following the ancient Hippocratic tradition on one hand, and working on a one-to-one relationship with each patient, he must not divorce himself from his responsibilities as a member of a functioning social organism with a definite mission. The health professional must be involved in a shared advisor-ship role in the humanization of social, national, legal, economic, political, institutional as well as medical concerns, especially as they pertain to the healing professions. The health professional must guide and advise both the individual and society in improving the quality of life. The health professional must above all encourage a dialogue which will lead to a truly coherent philosophy of medicine, which embraces not solely individual judgments, but rather seeks to develop a systematic set of principles that can serve as a basis for an ethical code. The core of this system should not only be Aristotelian but also incorporate elements of mystical thought to make it more applicable for all humanity. I do not think Hippocrates would be terribly offended by seeing his successors share and expand their mission. Δ

Footnotes:

¹ Veach, R. M. *A Theory of Medical Ethics* Basic Books, New York. 1981.

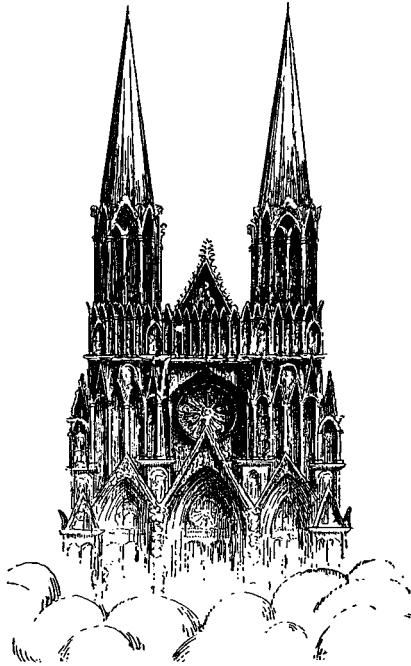
² Pellegrino, E. D., Thomasma, D. C. *A Philosophical Basis of Medical Practice* Oxford University Press, New York 1981.

³ Reference is made to Omega concept of Pierre Teilhard de Chardin.

A thing does not exist unless it has meaning, for identity depends upon the significance of experience. The understanding derived from experience corresponds to reality.

— Validivar

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September
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The Celestial Sanctum

The Universal Consciousness

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

Today, as groups of all kinds press their demands and seek preference for their own benefit regardless of the needs of others, one cosmic truth stands clear—it is the individual who counts. Groups can prosper only if the individuals who compose them become more knowledgeable and learn to work in harmony with others.

Self-interest must be put aside if society is to grow, yet each individual within society must be helped in order that he may fulfill his purpose in the eyes of the Cosmic. It is when we learn to think in universal terms and look upon ourselves as part of a greater

whole that real growth and development towards a better society takes place.

Once we learn the simple truth that we are a part of all around us, an integral part of the universe and not an individual separate from others, our lives will change remarkably for the better. Mental attitudes will undergo a transformation that will bring peace of mind, less incidence of stress, and an insight into the lives of others.

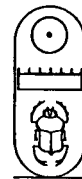
We are all linked in the karma of the world; thus we inwardly sense today the awakening of new areas of psychic unfoldment in the mass of humanity, and this new awakening is sensed in the Universal Consciousness of which we are all a part. Our inner consciousness is in perfect attunement with the Universal Consciousness, and as we become more attuned to the inner self through meditation and inner reflection we cannot help but become sensitive to the feelings which are stirring the minds and emotions of mankind.

Inner Sensitivity

Those who are developing their inner sensitivity and are striving for a greater understanding of all that life means are bound to be receptive to a variety of emotions which result from the discipline of inner attunement. Our task is to focus our inner consciousness on areas of need and send our concentrated thoughts to ameliorate the problem. We must therefore realize that such contacts with higher levels of consciousness bring not only joy and upliftment, they can often bring sorrow and sadness, because we become more aware of the suffering of mankind.

As Rosicrucians, we practice certain principles and exercises to achieve a psychic development which results in the ability to contact the Universal Consciousness, and that contact enables us to be aware of the many conditions which make up the consciousness of mankind. We also realize how our own thoughts and consciousness become a part of this Universal Consciousness.

Therefore, our individual responsibility increases as we become more attuned to the Cosmic. We then realize all the more that individual development is of paramount importance, for we cannot always move



along with the crowd. Personal self-mastery means that there are aspects of development which we must accomplish alone, as we cannot help but become sensitive to the our ascent on the mystical path. We must be prepared to travel alone, at least inwardly, with the aid and encouragement of our companions. To each the path is individual, yet we come to earn the companionship of other beings on a higher level.

The wisdom of the Cosmic resides in the inner consciousness of each of us, and when we study and practice those principles and laws which free the inner self and develop our psychic consciousness, we become closely attuned with the Universal Consciousness, bringing to us an illumined understanding and a power of service which will be helpful to many.

Dr. H. Spencer Lewis, our former Imperator, has said, "As the inner consciousness of man expands and develops, it forces the physical part of man to mold itself around the consciousness in harmony with it. What is more important, as the inner consciousness develops in comprehension, it becomes more attuned with the Cosmic and attracts to it prosperity, happiness, power, and contentment. When the brain and physical part of man are developed and educated, it becomes necessary for that brain to fight for all of its attainments. On the other hand, as

the inner consciousness develops to a higher attunement, it draws to itself without any effort—and without even revealing the process to the outer man—the power, blessings, and essential things of life."

Therefore, from the moment we attune ourselves with the Universal Consciousness—no longer concentrating upon our sorrows, griefs, and needs as a personality—we change our attitude and become universally inclined, seeing ourselves as a part of the cosmic whole. We then begin to attract success and prosperity, greater happiness, and more cosmic inspiration. Contemplation and meditation will bring a greater sense of harmony and peace, and we will feel the love and harmony of the Cosmic surround and envelop our whole being, and life will take on a new and greater importance to us all.

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.

This Month's Cover

The ornamental tower featured on our cover is one of many to be seen in Bangkok, Thailand. It is called a prang. In the interior of these temple-towers are ornaments of precious stones, images of Buddha, and other sacred objects. Some are said to enshrine a personal part of Buddha's being, such as a hair. The beautiful porcelain work on some of the prangs is now nearly a lost art. (Photo by AMORC)

Brazilian National Rosicrucian Convention

October 28—November 1, 1982

This Convention in the Portuguese language will be held in the beautiful Rosicrucian Park and Grand Lodge Headquarters—Bosque Rosacruz—in Curitiba, Brazil. Supreme Grand Lodge will be represented by Supreme Secretary Arthur Piepenbrink. For detailed information, write to: Grande Loja do Brasil, AMORC, Caixa Postal, 307, 80.000 — Curitiba, Paraná, Brazil.

**The
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Communicating From Your Higher Self

by Valerie I. Peters

IT IS IMPORTANT for one to be wary of the tendency to feel, to any degree, that he is better than others, because he is a member of a particular esoteric organization. This can lead to fanaticism, and isolate one from learning from the rest of humanity. I have some friends who are not members of any mystical organization. If I may compare, I would say they are more evolved than I. They do not follow any particular doctrine, but they live in a manner which, in time, I hope to master through the teachings I follow.

Everyone is a traveler on the path, whether they realize it or not. God speaks through every mouth, even if we personally do not care for the tone of the speaker's voice. Realizing this, we will take care to humble ourselves before it is necessary for an external event to teach us humility.

If one wants to learn to be loving, he might ask himself, What can I do that will make it easier for another person to relate to me? Trying to relate within another's framework is not manipulation, but rather, consideration and common sense. If someone is extremely formal and you disregard his sense of etiquette, whose fault is it if you were not understood?

Try to give a little of yourself every day, not to score points for some future day of reckoning, but just to be a better, more loving person. If you do it for any other reason, you may still have something to learn, or as some might put it, karma to work out.

If you have difficulty reaching out and

being with others, it may help to remember that they are probably as nervous as you are when it comes to making the first move in getting to know someone new. We are all self-conscious at times. But to be conscious of only ourselves can lead to a selfish attitude. It is not wrong to be concerned with yourself. However, by thinking *only* of yourself, how can another feel comfortable with you? How can he feel that you mean him no harm and have his best interests at heart, if all he can see is your preoccupation with your own needs and fears?

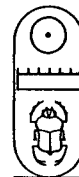
If you reach out to another in a friendly manner and are met with negativity, perhaps you can take comfort in knowing that you were communicating from the highest part of yourself. Maybe your kindness or smile won't be returned, but perhaps it will be passed on to another who has a greater need of it than you. If someone is kind to you but because you are in a bad mood, you rebuff him, do not be too hard on yourself. Just try to do better next time.

At times we look for the perfect mate or the perfect friend. However, since we are not perfect ourselves, there is a good chance that we will not find another who is perfect. Acceptance of who we are, although the tendency to deny it is compelling, is the first step to perfection. Hard work to change these painful flaws is the next step. Perhaps, changing what we can, but also accepting ourselves as we are, will help us to help another, to become that perfect someone for whom we are searching. These efforts are difficult and seem so small in comparison to the great work others have accomplished. Yet we may eventually realize that our efforts toward this goal are the greatest work we can do.

Perhaps, because of these efforts, we will one day find there is less need for formal teachings. Each person will be in touch with the God Within, and teachings will be heard whenever humanity converses. There will be no comparing, no judging—just ecstatic joy in being. Δ

ROSICRUCIAN DIRECTORY

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



MAN AND Robot

Will robots be programmed with Mind and Soul?

by Ukio GEORGE Yorioka, F.R.C.
GRAND MASTER
GRAND LODGE of JAPAN, AMORC

RECENTLY, reports and feature stories about the astounding accomplishments and capabilities of robots have been popularized on television, in newspapers and magazines, and other mass media. Such reports must surely suggest to us that the age of robots has really begun.

In certain factories, robots work continuously day and night, without any human supervision and without any coffee breaks or lunch periods, manufacturing their assigned products. On automobile assembly lines, these clever robots go through truly mystifying motions to complete the intricate and difficult welding operations quickly, uniformly, and accurately. Also, the now famous micro-chips—the microscopic, intricate circuitry of the super LSI's that control the operations of the robots—are themselves being welded and assembled by robots, at a tremendous speed and error-free accuracy that even the most experienced and expert human workers find impossible to match. Watching all these wonderful performances of robots and listening to the detailed reports, we, as Rosicrucians, are naturally inclined to compare the capabilities of these machines and their future descendents with the capabilities of man's mental-psychic aspects.

At the present stage of robot technology's development, the functions of these machines are, of course, still extremely simple and elementary, and therefore cannot compare to the functions and capacities of man's mental-psychic aspects. However, as robots are still in this elementary stage, it is easier to make the comparison in some respects. Also, in making this comparison

between the robot's elementary functions and the functions of man's mental-psychic aspects, we can more easily understand the Rosicrucian principles covering our own mental-psychic aspects. In other words, we may use the robot as an analogy to explain and fully understand the operation of Rosicrucian principles.

First of all, let us look at the mechanical construction of the robot itself—that is, the robot's body. In accordance with its assigned duties, the robot has arms, hands, eyes, and legs. It may also have one or more of man's five senses—sight, hearing, smell, taste, and touch. There is what corresponds to a head, containing the microcomputer controlling the machine. Also, the robot has what corresponds to a torso, containing electric motors and gears to actuate the arms and hands. However, in order to ensure a coordinated, smooth operation of various parts of the robot's body at all times, constant repair and maintenance is necessary, and this, of course, must be done by human beings.

I remember seeing a number of years ago, in the early days of American science-fiction movies, a scene where a planet was discovered, and on the planet was found a giant electric power generating plant, still running smoothly. The plant had been built by a race of beings who subsequently vanished, and the plant continued its operation by repairing and maintaining itself. This, of course, is purely a science-fiction story, but such a capability is a natural thing to

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Frater Yorioka's insightful and timely article on robots was originally published in Barajuji ("Rosy Cross"), the Japanese Rosicrucian magazine.

[16]

education from the first day of birth makes up what may be called his program, and this enables the human being to perform complicated and intricate operations. However, at the same time, man possesses another complicated program already incorporated into his mental aspect at the time of his birth, and this is known as instinct. Instinct, also, has been accumulated over the millennia of man's long history, and can be said to constitute a program of the basic actions and emotional reactions.

Every Rosicrucian is also aware of the existence within himself of another important inherent program. This program is incorporated in the personality of his soul, which really constitutes his psychic aspect. This program within the soul personality, or these characteristics of the soul personality, have also been accumulated through the individual's various experiences during numerous previous incarnations. Thus this program is not a permanently fixed program, as it can be improved upon and it can evolve through lessons learned in the trials and tests during the present incarnation on this earth plane.

Furthermore, to Rosicrucians, access is available to a truly gigantic data bank, incorporating the ultimate program containing all information ever available throughout the Cosmic. It is what is called variously the Universal Cosmic Mind, Akashic Records, or the Infinite Wisdom of God, and it is accessible to anyone possessing knowledge of the correct access method and the correct access code number. The

correct access method is the correct meditation method, which enables contact with the Inner Self. The correct access code number is the ability to readily recognize an urge or impression received through the Inner Self during meditation, as that coming from the cosmic data bank. These two wonderful keys enable Rosicrucians to utilize this gigantic infinite data bank for the Mastery of Life. However, an even more positive method of access to this data bank exists, and this method can be used most effectively in obtaining certain specific data or information, or for realizing one's objective or purpose in life. To Rosicrucians this is known as visualization, and the access code number used in this case is exactly the same as that used in the above-mentioned meditation method.

Many programs are thus accessible to man's mental-psychic aspects, and the data bank of the Infinite Wisdom is of the utmost significance to his existence on this earth plane. It can be used freely and fully, whenever a necessity arises, to arrive at the correct and satisfactory solution to any problem encountered in one's everyday life, thereby making this present incarnation on the earth plane worthwhile, happy, and full. All this, of course, is quite different, beyond comparison, from the case of the modern-day robot, which is still completely controlled by a single simple program. On the other hand, although it might never take place, we can speculate that man's complex programming may become the ultimate model of the robot of the distant future.△

When You Change Your Address . . .

Please send only *one* notice, and send it to:

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

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

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

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World's First Airline Stewardess

A Rosicrucian!

BORN on August 29, 1897, in Genèlard, France, Jeanne Fontaine, a member of the Rosicrucian Order, AMORC, distinguished herself as the world's first airline stewardess. Early in life, Soror Fontaine displayed an unusual love for flying, and in 1912, after her first flight at Le Bourget Airport, she decided to devote her life to the "wings of France." That same year, she was hired as a stewardess by the French airline, Compagnie Aérienne Française (CAF) which owned 100 planes that flew throughout France and to Tunisia, Canada, and Indochina. During the first World War (1914), Jeanne served regularly on the Paris-Brussels flight on a Doran plane. The plane had no cockpit and the two passengers and crew had to brave "openly" the elements. But Jeanne loved flying so much that it did not matter to her, and for the last sixty years or so she has lived next to Le Bourget airport, never wanting to move. She declares that flying has kept her young, although she is eighty-five.

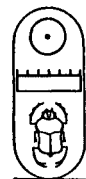
In 1932, Jeanne, as the commercial man-

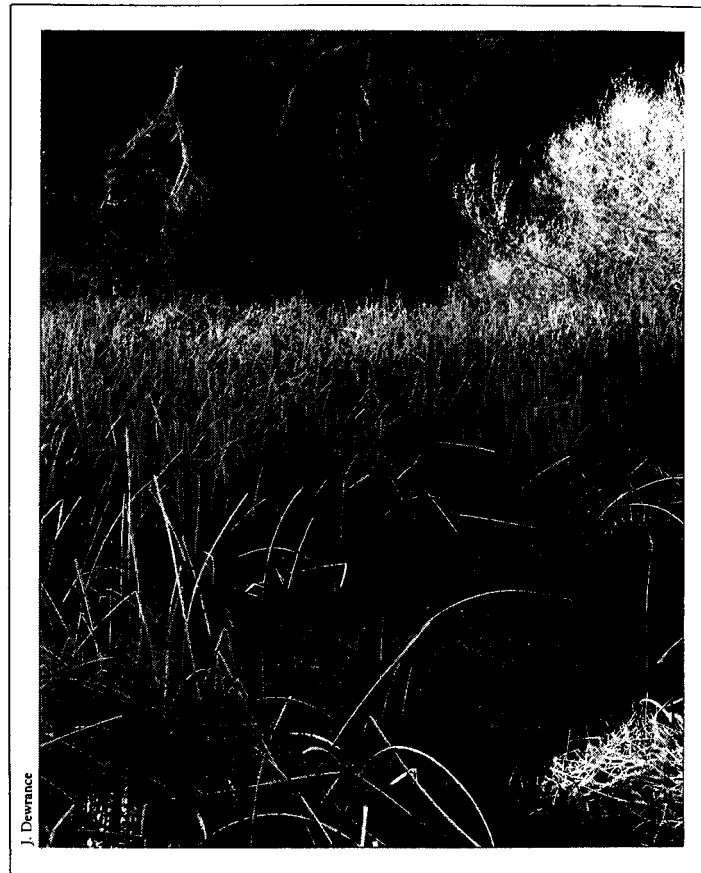
Soror Fontaine, the world's first airline stewardess, posed for this photo on a flight to Africa in 1921.

ager of the CAF Agency in Le Bourget, was elected to the Board of Directors of that company. In her new position she kept in close touch with the personnel of many airports, always willing to lend a helping hand, and she followed closely the innovations introduced in the materials used by the Farman, Air Union, and Franco-Rumanian airlines, as well as Air-France.

Many important people have flown on the planes of the CAF, and Soror Fontaine can tell many fascinating anecdotes. Once, on a flight with a woman pilot and a tall dark-haired woman passenger the plane took off correctly, but soon developed serious engine problems—the kind that usually prove fatal. But the coolness and skill of the woman pilot saved the day. The pilot landed the plane and its passengers safely on the roof of a military hangar where they were promptly rescued. In spite of the great shock, Jeanne arranged immediately for a new ride in a different plane, which proved most successful. Very impressed,

(Continued on page 35)





J. Dewrance

Celestial Light

by Riny Hulsebus

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1982*

MORE THAN 150 years ago, when William Wordsworth wrote the ode, "Intimations of Immortality from Recollections of Early Childhood," he did not know he was writing it for me. Had he known, he would have said more about "the glories he hath known" and he might have been more specific about that line, "Heaven lies about us in our infancy." Somewhere in my teens I stumbled upon, or was guided to, this poem and I knew immediately the things of which he spoke, and if I remember rightly I said a prayer that

hoped with fervent trust that this man I was beginning to be would never "perceive it die away, and fade into the light of common day." Of all my prayers, this one has been most kindly and very obviously answered, time and again. I would not have it otherwise.

What happens to an individual whose perception in certain areas is frozen or stagnated at the age of five or eight or ten? Can he grow? Must one then enter the prison to arrive at a maturity which would allow him to "Forget the glories he hath known, and

[20]

that imperial palace whence he came"? Must our birth become a "a sleep and a forgetting"?

For me, the answer to my prayer has been that I was permitted to retain many of the glories that a child can see, and thus enjoy the wonder of it all. I did not mature to the point of forgetting the glory of sunlight flashing upon water, or the mirrored wonder of reflections in a lake. I still enjoy the bubbling music of a cataract, the miracle of the "light" in night's sky which we call the moon and the mystery of a gaudily colored butterfly fluttering by. Many of us can remember feeling affinity for the ants, and sympathy for the worm the robin was swallowing. We may also feel possessiveness for a flower whose beauty tantalizes, for we know that all of creation was built upon a divine plan, to give us the treasure of its multiple beauty.

Beauty in Nature

Recently, in Iowa, I met the nettle, and was warned not to touch him, for he would give me misery. As it would intrigue a two-year-old, so it did me, and I grasped the nettle for the joy of touching it and being better acquainted. Naturally its spines pierced my fingers and irritated my skin for many hours afterward. As I pulled the spines out I was glad for the experience, for now I have known the nettle and understand that only in self-preservation did it harm me. I may never touch another one, but I know now the nature of the plant intimately, as I could not have done without that moment of contact.

I still look at a dandelion flower and see its beauty, in spite of the years mankind has been maligning it. To me the beauty of roving clouds in a deep blue sky is as great as it was when I found time to lie in the shade of a cherry tree and watch those clouds drift by. A mica-filled stone can catch my eye and invite my enjoyment the moment it flashes to let me know it is there. The chatter of birds is the friendliest of music and the wonder of a firefly at evening time is no less than it was when I was five. Finding a new kind of beetle that I can examine is still exciting, and often I carry a magnifying glass that will let me see the detail of structure and color of the smallest flower.

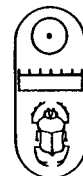
Wordsworth said, "Our birth is but a sleep and a forgetting," and I agree, but I would add that our time on earth is a kind of dream during which we can enjoy the wonders that we find. I do not thrill with wonderment as I watch a TV show, or while I patch a leaking roof, or help to wash a sinkful of dirty dishes. Necessary activity, yes, but such prosaic acts contribute nothing that will inspire my day, or add a bit of glory to tomorrow. As one poet said, "What is this life, if, full of care, we take no time to stand and stare." For me, the important moments are those when I must stare at the marvelousness of little things.

Does any or all of this represent growth? That would depend upon the direction you would have growth take. If you would grow rich, work every moment for gain, and don't be bothered to look at a rose. If you would grow fat, indulge yourself in gourmet delights at the table. If you would grow wise, read all the books in the library. If you would grow strong, work with barbells or become dedicated to a sport. If you would grow wretched, do all you can to make those who should love you, hate. If you would grow content, have some time each day when you can marvel at the things of our world that no human can make, or fully understand.

Wordsworth wrote, "Whither is fled the visionary gleam? Where is it now, the glory and the dream?" It could be locked in the darkness of our eyes that have grown blind through the years. It could be lost in the preoccupation we all have with life's processes that drain our time and energy. I do not claim to know whether the glory and the dream can be reclaimed after thirty years of misuse and neglect. When the "prison house" door has closed, can we ever escape? I would guess that it would be more trouble for most of us than the vision of glory is worth to the adult mind. We will remain forever blind to those wonders we knew as children.

When Wordsworth asks "Why with such earnest pains dost thou provoke the years to bring the inevitable yoke?" he must have thought it too late to reverse direction. He adds, "Nothing can bring back the hour

(Continued on page 24)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Biologically Useful Energy

ENERGY, LIKE TIME and space, may be regarded as one expression of a relationship between things. However, because in the physical world "things" vary in form and complexity, energy manifests in a variety of ways. The types and magnitude of the various energies existing at a given time and place exert profound limitations on the types of phenomena that may manifest. Accordingly, as types of phenomena, could the nature and variety of life forms be largely determined by the peculiarities of energy-distributions that characterize a given environment?

Plants and animals that thrive in the Arizona desert are vastly different from those of the Louisiana swamp. This fact assumes particular importance when it is realized that the latitude, altitude, and mean annual temperature of these two locations are remarkably similar. Furthermore, no matter how much we may irrigate the Arizona desert it would not become a jungle, nor could we create a cactus garden simply by draining the Louisiana swamp.

At first glance it would appear that the fundamental differences between a desert and a jungle must be related to factors other than just water. Nevertheless, the fact remains that the major factors which differentiate between geographic locations lie hidden in those conditions of weather collectively referred to as climate. Without a doubt, climate is a major determining factor, not only in relation to the flora and fauna of a particular location, but also in the metabolic and mental processes of human and animal species. Accordingly, the action of subtle, hard-to-describe climatic forces [22]

may actually be important factors in determining the rise and fall of human civilizations. But what could the nature of these hard-to-describe forces be?

As we are well aware, climate refers not only to mean annual temperatures but, as well, to mean annual rainfall. Without in any way diminishing the importance of those physical conditions of geography that ensure an adequate rainfall in some locations and not in others, it is fair to say that the most striking difference between a desert and a jungle pertains to humidity. However, for purposes of our present discussions, humidity represents much more than atmospheric water vapor or an index of mean annual rainfall.

It has long been established, for example, that approximately 600 calories of heat

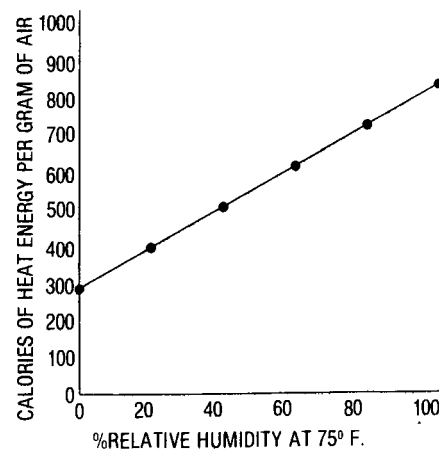
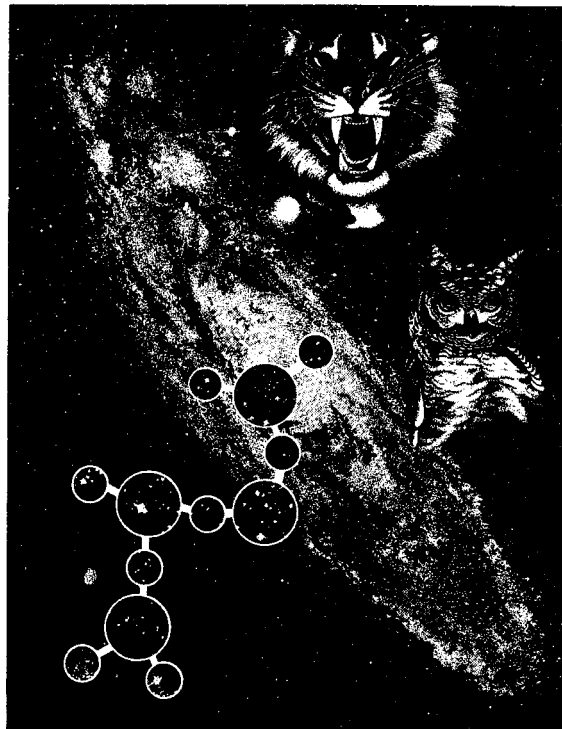


Figure 1: This diagram shows the contribution of increasing atmospheric water vapor to the heat content of air at 75° F.

energy are required to vaporize each gram of water that enters the atmosphere as moisture. However, these 600 calories of heat energy, referred to as the "heat of vaporization" of water, are by no means lost to the environment. Thus, in order that one gram of atmospheric water vapor be deposited as rain, the atmosphere must lose the same amount of heat energy (about 600 calories) that was originally required to vaporize the one gram of water. As a consequence, atmospheric water vapor represents a sort of energy-storage system in which heat energy is stored in the vibratory motions of water molecules. As may be expected, the amount of this heat energy varies with humidity and is available to the forces of life, be they environmental or biological. (See Figure 1.)

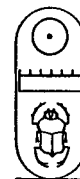
In addition to being a heat reservoir, atmospheric moisture contributes certain subtle electric and magnetic qualities to the environment. These subtle qualities arise as a consequence of the complex vibratory motions of billions and billions of electrically and magnetically polarized water molecules. The complex motions of each atmospheric water molecule, therefore, result in the formation of electromagnetic fields of unimaginable complexity. These fields represent a source of energy over and above the heat energy inherent in the linear but random motions of each water molecule. The influence of this electromagnetic energy on biological systems is clearly reflected in such life-sustaining activities as immunological responsiveness which, in many animal species, has been found to vary directly with humidity.¹ In man, rheumatoid arthritis, a known immunological disorder, is found to respond to variations in humidity.

Because of its electromagnetic character, the water molecule has a great affinity for ions of positive polarity (cations).² And since ions are the carriers of atmospheric electricity, the presence or absence of water vapor in the air has profound consequences



for the electrical conductivity of the atmosphere. Obviously then, regions of low humidity, such as deserts, can be expected to be somewhat deficient in those forms of energy associated with atmospheric moisture. The lifestyles of plants and animals inhabiting deserts, therefore, reflect the demands of a low-humidity environment.

The subtle energies associated with atmospheric water vapor belong to a class which we may call Biologically Useful Energy. To this class also belong all of those other forms of energy that are useful to plants and animals in the performance of their biological functions. Thus, Biologically Useful Energy is stored in the water, minerals, and other constituents of soil, as well as in the various atoms, ions, and molecules of the air. In addition, there are the electromagnetic and gravitational energies contributed by the Sun, Moon, and perhaps the other planets, solar systems, and galaxies of the universe. Thus we see that Biologically Useful Energy is associated with those subtle, "hard-to-describe" forces of nature which we recognize as man-



ifestations of the Vital Force of the Cosmos. Life-forms, therefore, develop and thrive in atmospheres replete with innumerable forces and types of energies. Interestingly, those subtle energies associated with the water molecule appear to be critical insofar as the manifestation of recognizable forms of life on Earth is concerned.

Forms of Life

Rosicrucian alchemists have long contended that although the fundamental substance, or Prima Materia, of the universe is itself eternal, the forms that this substance assumes are themselves mortal. According to this ancient view, the quality, quantity, and types of energies prevailing at a given place and time will determine the forms that the Life Force will assume. Accordingly, the relative abundance or scarcity of certain types of Biologically Useful Energy determines what type of plant or animal life will manifest and survive in a given location here on Earth, or elsewhere in the universe. Thus the relative lack of water, one of the four alchemical elements, will allow the manifestation and survival of those forms of life whose inner natures are in harmony with low-humidity environments. It appears therefore that the obvious differences

between flora and fauna of the Arizona desert and those of the Louisiana swamp are due largely to differences in atmospheric levels of water vapor.

Just as plants and animals select, and are selected by, certain environments compatible with their inner natures, so too humanity, collectively and individually, chooses certain environments whose energy-profiles are in harmony with its inner nature. It follows, therefore, that the tradition of seeking "holy places" for purposes of meditation may prove to be of profound physiological and psychic importance. In this regard it is interesting to note that mankind continues to be attracted to large bodies of water, be they lakes, rivers, oceans, or waterfalls. Perhaps this attraction reflects man's inner affinity with the magnetic waters of life.

—James R. Morgan*, M. S., F.R.C.
and Onslow H. Wilson*, Ph.D., F.R.C.

*Members International Research Council, AMORC

Footnotes:

¹ Wilson, O. H. & Bhaumick, B. (1971) Unpublished results.

² Wilson, O. H. (1981) Life breath: the ionic connection, *Rosicrucian Digest* 59 (6):17.

Celestial Light

(From page 21)

of splendour in the grass, of glory in the flower." But he also writes, "Those shadowy recollections, which, be they what they may, are yet a master-light of all our day." And a bit farther on he mentions "truths that wake, to perish never." I doubt if he thought it easy to retain that spiritual bloom of earliest childhood, but I feel sure he believed that it could be preserved by hard work and attention to those earthly values that are "Apparelled in celestial light."

I truly believe that keeping, or recapturing, this feeling of wonder at our world and universe is as important to men and women as is the heartbeat of life. As the trunk is important to the tree and the root to the

plant, so is this spiritual awareness vital to an individual. We can live without it, but how sordidly and how commonplace will be all of our days.

Childlike wonder is something to seek earnestly, if we have lost it, and something to hold onto firmly when in the confusion of life it tries to escape. Thus, take note of the simple marvels all about you. Watch a puppy play, study a captive worm, enjoy the changing pattern and colors of sunset, with a glass study the glorious structure of any flower, marvel at the thousands of leaves upon a tree, for none are the same, and bid the birds good night as they settle at dusk in an evergreen.

Soon you will find these things of earth are "Apparelled in celestial light." Suddenly you will find in yourself a new person, and your life will forever be richer and more fulfilling. Δ

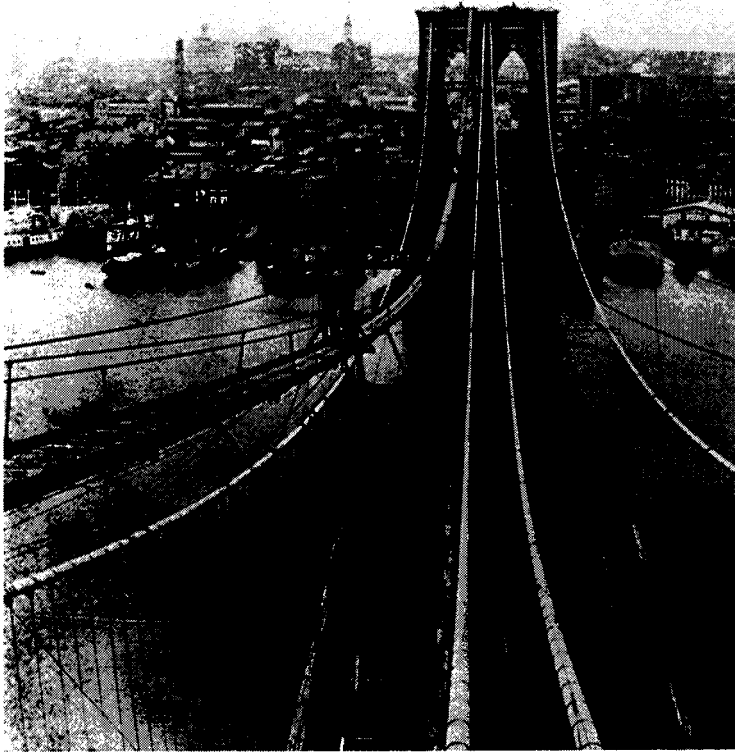
*The
Rosicrucian
Digest
September
1982*

[24]

The Brooklyn Bridge

An Engineering Miracle

by Otto Wolfgang



OVER A CENTURY ago a bridge was desperately needed across the East River between New York City and Brooklyn. Many Brooklynites worked in Manhattan and the ferry service was often slow, or it broke down, or the river froze.

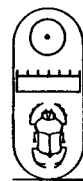
No one, however, could envision how a span could be built high enough over the 1600-foot-wide river to allow huge ships easy access beneath its arc. For ships to clear, the bridge would have to hover 135 feet above the river. No bridge this size had ever been built anywhere in the world. It would be an engineering miracle.

Miracles, however, were accepted by a master bridge builder, John Roebling, an immigrant from Germany who recently had

invented wire cable and had built suspension bridges near Cincinnati, Ohio; Pittsburg, Pennsylvania; and over the Niagara Falls gorge. In fact, in 1857 he had submitted plans for a bridge spanning the East River, but the plans lay fallow for ten years.

In 1867 the New York state legislature decided that the bridge had to be built and gave the job to Roebling. The next two years Roebling spent in detailing plans for a bridge that would not only be mechanically perfect but esthetically ideal. Located as it would be between two great cities he intended that the structure give the impression of massiveness and strength, as well as beauty.

He envisioned two great Gothic towers





Library of Congress

THE GRAND DISPLAY OF FIREWORKS AND ILLUMINATIONS

AT THE OPENING OF THE GREAT SUSPENSION BRIDGE BETWEEN NEW YORK AND BROOKLYN
ON THE EVENING OF MAY 24th, 1883.

The Bridge crosses the river by a single span of 1,595 ft., supported by four pillars, 220 feet in diameter each, composed of 8,474 pieces of steel. Strength of each pillar, 12,000 tons. Length of each pier, 300 ft. New York approach, 1,540 ft. Brooklyn approach, 97 ft. Total length of bridge and approaches, 3,080 ft. 6 in. Height of towers, 178 ft.

Height of roadway above high water at towers, 110 ft. 1 in., at center of span, 135 ft. Width, 80 ft., with track for cars, loading for freight and walk for passengers. The Bridge is lighted by the United States Manufacturing Co. with 50 Electric Lights of 2,000 candle power each. Construction commenced, August, 1870. Completed, May, 1883. Estimated total cost, \$15,000,000.

VIEW FROM NEW YORK, LOOKING TOWARDS BROOKLYN.

on either side, from which would be strung wire cables bound together into a huge rope from which the rest of the bridge would be hung. Such huge towers would have to be sunk into solid bedrock 40 to 75 feet below the riverbed.

Sadly enough, John Roebling was not fated to see his bridge begun. One day in 1869 as he walked the river's edge looking for the exact spot on which to build his bridge, he became engrossed in looking cross-river through his binoculars. Right then a ferry bumped into the pilings and crushed Roebling's foot. In two weeks the master engineer was dead from lockjaw.

Son Carries On Work

Washington Roebling, the 32-year-old son who had helped his father in his work, now took over. He followed his father's blueprints faithfully. He himself had gone to Europe to gain knowledge of building underwater foundations by means of pneumatic caissons.

Washington built these huge airtight chambers (108 by 168 feet), complete with [26]

roof and sides, but with no bottom. The caissons were towed and sunk in March, 1870.

Workers were terrified to work in the boxes. Enough workers enlisted only because the wages were very high during a depression and a multitude of immigrants were anxious for employment.

The men dug at the earth beneath their feet, breaking up rocks as they met them and sending the entire sludge up in buckets. A load of logs and heavy rocks on top of the caisson drove the box deeper as they dug.

Progress was measured in terms of inches, six a week during the first month on the Brooklyn side. The New York side went easier at first.

An observer left this impression of the dig: "Inside the caisson everything wore an unreal weird appearance . . . the pulse was first accelerated, and then sometimes fell below the normal rate . . . it became a great effort to speak. What with the flaming lights, the deep shadows, the confusing noise of hammer, drills and chains, the half-

naked forms flitting about . . . one might . . . get a realizing sense of Dante's inferno."

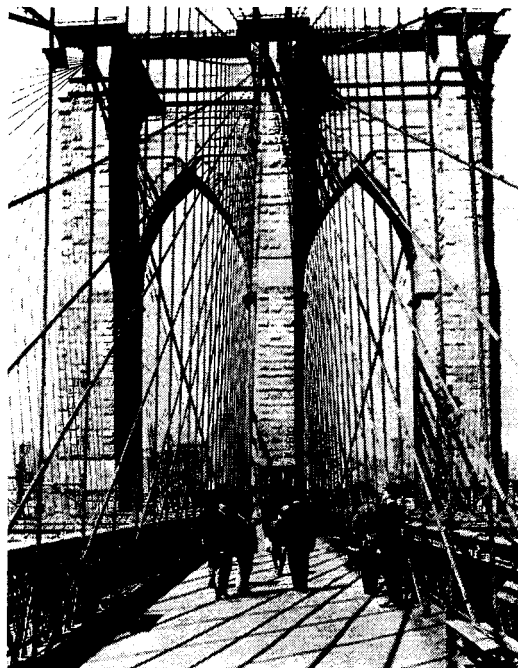
As the caissons sank deeper, the compressed atmosphere posed greater problems. The men began to feel slightly ill now, and the caisson, as it tilted slightly from the uneven floor, would lose air, blowing geysers to the surface. Sometimes workers on the top would see stone, mud, and fish shoot high into the air above.

One Sunday, when no one was working, the air suddenly blew out and showered nearby houses with mud and stone. People ran screaming into the streets as if the end of the world had come. If the men had been working in the caisson they too would have been hurled into the air.

The Brooklyn caisson luckily reached bedrock at forty-four feet, but the New York caisson had to descend seventy-eight feet before hitting the solid surface. As the New York caisson descended, the workers began to scream in agony, and some began to die. The first man died at 51 feet. "The bends" were then unknown in this country and physicians could not help the men. One suggested they get enough sleep, don't drink, wear warm clothing. Doctors were unaware of the writings of the French engineer, M. B. Pol, who in 1845 had suggested that "the ill effects [of the disease] are in proportion to the rapidity with which the transition is made from the compressed air to the normal atmosphere."

In the summer of 1872, Roebling spent twelve hours in a caisson and was carried out unconscious. He was paralyzed for life. Racked with pain, he could only lay in his apartment and observe construction from his window.

Since no one could take over the engineering job, his wife Emily went to school and was tutored by Washington so she might carry orders to the worksite and information from the bridge to her husband. She inspected the works every day and made technical reports.



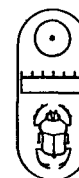
After five years both towers had been completed, rising majestically to 278 feet. A Brooklyn paper wrote: "There was nothing on earth save the Pyramids to rival this Brooklyn tower of ours."

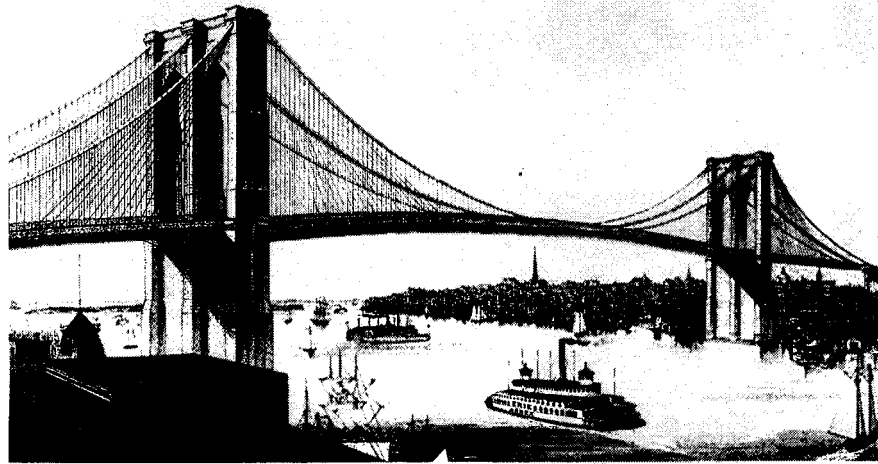
Now the cable had to be strung across the river, over the towers, and be attached to an anchor beyond each tower. The first strand was lifted off the riverbed on August 14, 1876. Huge crowds lining the shores and standing in boats watched the miracle to be enacted. A cannon shot warned shipping to hold back and in a few seconds the cable popped from the surface on both sides and sparkled as it rose swiftly. The crowd cheered wildly.

Cable Spinning

As the strand was passed over each tower, trestles were built along its route to the anchor and men were positioned even on rooftops to pass the strand along.

A "traveling wheel" was now used to carry strands of wire back and forth across the river, eighty-four miles being laid in one day. The cable spinning took one and a half years. Each cable strand contained 300





wires and was bound together without twisting. Nineteen strands bound together formed one cable nearly sixteen inches thick.

With the ponderous cables in place, wire suspenders now were connected like harp strings from the swaying cables to the bridge floor below.

Men were needed for work on the high wires, high above the waters, who were just as daring as those who had worked in the caissons below the water. Sailors were best suited for such work. To encourage his men, Master Carpenter E. F. Farrington rode a small boatswain's chair on the cable while ferryboats blew their whistles and factory sirens shrieked up and down the waterfront.

As Farrington swooped downward in a long arc from the tower, he waved his hat to the people below. His act seemed all the more miraculous since the wire on which he rode was invisible below. As he reached the New York tower, the mob insisted upon carrying him on their shoulders.

Emergencies sometimes came up on the high wire, such as a boatswain's seat getting stuck. The foreman of riggers would have to climb out on the strand with his legs wrapped around the wire and then go out, hand over hand, to disentangle the rope. Crowds below would cheer daily at the antics on the bridge. Never did they have such a show.

[28]

Not all spectacles were enjoyable, however. One day a cable broke and bull-whipped two men to death. The toll could have been higher, as the cable snaked across rooftops and whistled by loaded ferryboats. In all, the bridge took twenty-two lives.

When all the steel suspenders were hung from the cables to the floor beams below, girders, stays, trusses, and braces were added, and after sixteen laborious and dangerous years the bridge was finally completed.

The bridge officially opened on May 24, 1883. Every house flew a flag and an armada of ships crammed the harbor. President Chester A. Arthur and Governor Grover Cleveland rode in open carriages to the New York Tower, then marched across the bridge while the cannon of naval ships roared.

The marchers paraded through Brooklyn until they reached the Roebling house where they congratulated the crippled engineer who made his father's dream come true.

A steady stream of 250,000 pedestrians then crossed the bridge all night long. The toll: 1¢ for people, 2¢ for sheep.

Many modern engineers have proclaimed the Brooklyn Bridge, the most photographed of all bridges, the most beautiful and esthetically satisfying structure ever built. Mechanically, the bridge, they say, is good for two centuries more. Δ

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

Back to God and Health

THIS TITLE implies that we have wandered or strayed from the natural and moral path that leads to health. In many ways this is true. For years this country and its people were swayed by the dogmas and creeds propounded by those who would lead us into the channels and the customs that would take us away from our natural birthright of attunement with God and with all of the natural forces that give us life and health. But we who know the trend of human affairs rejoice that man has found freedom of thought and the determination to find God and health within his own consciousness and within his own simple existence.

We must pay homage to the various movements sponsored by foresighted men and women, broad-visioned churches and organizations, which have fostered a study of the natural laws pertaining to man's life and health and which have slowly and permanently broken down the faith and trust that men, women, and children had placed in injurious drugs and questionable proprietary remedies. I do not mean by this to cast any reflection upon the various standard and reputable and efficient systems of medical practice endorsed and recommended by the most eminent schools and scientists of this country.

The Rosicrucian Order has been devoted to the teaching and promulgation of those natural laws which enable men and women to maintain their natural birthrights, develop their inherited powers and faculties, and attain success and happiness through mastery over those things which are commonly called the obstacles of life. The Order does not represent a movement devoted to the ailing and does not recommend any one system of therapeutics as superior to any other. With studied care-

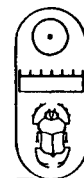


fulness it promotes the idea that illness of any kind is a result of violation of some natural law and that the patient is not the one to diagnose his situation and attempt to cure matters, but that he should consult an eminent authority or a specialist or a qualified practitioner and secure medical or therapeutic help as he may require.

The Nature of Life

The Order teaches certain fundamental principles in regard to the nature of life, its maintenance and its enjoyment, as have been known to the organization for many centuries and which have been partly responsible for the reputation that the Rosicrucians possess certain secret knowledge regarding the natural laws not commonly appreciated by the multitudes. Man has a right to perfect life and may possess it through certain simple rules.

The Rosicrucian ontology, or science of being, begins with the fundamental proposition which we find so ably expressed in the Christian Bible: that in the beginning God created man out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. No matter how we may analyze this statement—and we find it expressed in practically the same words by all of the ancient schools and cults and in all the sacred writings of the Orient—we come to a few definite facts that science



of today proves and individuals everywhere are discovering to be absolutely true.

First of all, man is a dual creature. He has a physical body and a spiritual body called the soul. In the process of creating and evolving this most wonderful of all God's creations, there came a time when these two bodies were united by the process of breathing or by the intake of the breath of life. Our own experiences have shown us that just as we become conscious of our existence as an animated being by the uniting of these two bodies, so the other great change called *death* or *transition* is a separation of the two and in the interval between birth and death these two bodies must coordinate, cooperate, and function in unison and harmony in order that there may be health as well as life.

The Spiritual Body

Few men or women will believe that health or disease or physical pain and suffering are a result of some condition of the spiritual body. The most casual observation of the operation of natural laws and the divine laws of the universe makes it plain that disease and ill-health, suffering and pain are things of the flesh and of the physical body and not of the spiritual body. For this reason we are justified in confining our study of health and disease to a study of the physical body of man and its relation to the natural forces and its weakness and power.

Reverting again to the fundamental proposition of the Rosicrucian ontology we find that the physical body was formed of the dust of the earth. But we change those words to the modern scientific terms and say that the physical body of man is composed of the material elements of the earth; or we may go even further and say that man's physical body is being formed hourly from the living, vitalizing, physical elements of the earth upon which we live. It is true that there would be no life without the soul or the divine essence and that this divine essence exists not only in the organized body called *man* but also in all of the elements of which the body of man is composed. There is the divine essence in the water, in the minerals of the earth, in all vegetation, in everything that exists.

We know today that there is no such

thing as dead matter, that all matter is living. It is alive with the essence of divinity, with that vital force known by many names, undiscoverable except in its manifestations, and most assuredly emanating from the greatest of all constructive sources of creation. But living matter, unorganized in the image of God, does not constitute the living body of man. It is only when the elements of the earth pass through that wonderful transmutation process established by God that they become organized and associated in a way that they have the highest form of physical expression on earth—the body of man, so wonderfully and fearfully made.

Complex as is this physical body in its organization, in all its parts, in its beauty of synchronous action, coordination, sympathetic cooperation, and power to move itself, it is nevertheless composed of and being recomposed of the simple things of the earth according to a divine law.

Man was not created in the image of God with any intention that he should take upon himself the right to change the fundamental laws of nature or to modify them or negate them. Man has found that when he goes too far in his privilege of exercising his mind and his ability to choose and ignores some of the necessities of life, some of the demands of nature, the decrees of God, that he weakens his physical constitution by the violation of natural laws and breaks his attunement with nature and goes farther away from God each time.

Contrary to the Laws of Nature

Without question, man has evolved a custom and habit of living not originally decreed in the scheme of things and in many ways decried by nature and abhorred by the divine principles. He takes himself away from the open country, from his contact with the natural forces of the earth, from the sunlight, the earth's magnetism, the fresh vegetation, the pure water, and the proper cosmic vibrations and confines himself for hours in small enclosures, in foul air, in darkness, and in the breeding places of disease, germs, and ill-health.

Man sets aside the right of the body to have free expression, unimpaired freedom of movement and proper ease, by tightening

about his body various limiting and binding articles of clothing. He brings pressure upon the vessels and nerves of his body, binds his feet, throws the body out of balance in walking or standing, and does many things to the mechanical operation of his body that are contrary to the laws of nature. He ignores the demands for rest and sleep; he negates the demands of the functioning organs and arbitrarily adapts periods and times for them which are not consistent with the perfect scheme outlined by nature; and in thousands of ways he takes it upon himself to force his physical growth and his physical development into habits and customs not harmonious with the decrees of nature.

Nature has provided him with thousands of elements that should enter into the recomposition of his body from day to day and yet man arbitrarily selects but a few of these as his choice and abstains from the rest. In all his thinking and doing he is hourly violating some law of nature for which he must pay the penalty in the form of pain and suffering, disease, and ill-health.

It is only in a normal healthy body that the soul of man can function and exist harmoniously. If man would find God, happiness, success, and prosperity, he must maintain the physical body of his existence and its normal standing so that everything may manifest the divine, the vital essence that

gives him life, that gives him health and gives him power to do. As he breaks down his physical organization he lessens the ability of the soul, the essence and mind in him to function in all their majesty and power.

There is no question about the fundamental principle involved—get back to nature! Get back to nature's way of living! Get back to earth! Get into the sunshine, enjoy the vegetation that nature has provided and all the things that give the elements necessary to the body, take in all the fresh air that contains the vital force of life, expand your consciousness, give greater freedom to your divinity to express itself. Thus you will become healthy, wonderful in your inherited privileges and blessings. You will become what God and nature intended man to be: the living image of the great cosmic powers with all the creative forces sustaining the ability to accomplish and attain.

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

The Guest

(From page 8)

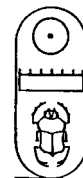
We experience disharmony only when we cut ourselves off from the perfect connectedness of all creation. This is obvious to the *true student*. The Guest residing within us and around us is our constant reminder of our rightful place in the cosmic scheme, ever affirming our true sense of belonging and purpose. It is by attuning with our Greater Self—through a proper word and a proper act—that all health and harmony are restored.

When we stop to reflect, we see that the Guest is the very life within us, just as we are

the life within our material homes of brick and stone and wood. The guest keeps the eternal flame of LIFE burning in our house, radiant and resplendent. We behold the same LIGHT shining within every other house. It is the fire of LOVE, a jeweled lamp in the window of every dwelling to welcome the weary traveler. There is a profound saying in our tradition, "If it is dark enough, friend, one candle is plenty." The Life, Light, and Love of the Guest guide us on our journey and remind us that our real home is the whole universe.

May these words uttered from the East, the symbol of light, so dear to us all, find the door of your heart receptive and waiting to be acted upon with the blessings of the God of our hearts.

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Our Missions and Talents

by Boyana Shoukletovich, F.R.C.

MAN ENTERS THE WORLD through the miracle of birth, lives a short while on the earth, and then experiences the mystery of transition or change. Many waste their allotted time in self-indulgence, in seeking the elusive praise of the masses, and in striving for power and material riches. The thoughtful, spiritually aspiring ones ask: "Why am I here? What can I do to justify my existence? What talents can I put to use? What is my mission in life?"

What is talent? It is a special natural aptitude or ability.

What is a mission? It is a divinely ordained work.

One can fill the waking hours with typical activities and feel exhausted but unfulfilled at the end of the day. Such a day can be counted as lost, never to be regained, if we have not devoted at least a part of it to a particular ability or to our purpose in life. The time arrives in the life of every thinking individual when he must take stock, and then devote himself to the attainment of spiritual growth on higher levels. And as long as one works in harmony with the Cosmic and obeys the laws of the universe, he will be helped.

There are as many missions as there are fields of endeavor. The Rosicrucian teachings touch upon all knowledge—the arts, sciences, comparative religions, various philosophies, and healing. Rosicrucians can study and specialize in the fields to which they are attracted according to their talents, and can apply their knowledge and experience to the Work of the Order and to the service of mankind.

Rosicrucians come from all walks of life and are of different ages and temperaments. From many experiences in the past we have learned numerous lessons, and there are still many more lessons to be learned. Yet, what Rosicrucians have in common forges a mighty bond—the desire to grow spiritually, and to reach ultimate mastership, however distant it may be. The Path stretches on ahead. At times it is a steep path, but we press onward and upward, setting our gaze on the heights above us.

Many students are guided to the Order because they are hungry for enlightenment and desirous of finding a real meaning in

life. Through study, meditation, and the conscientious performance of experiments, the student progresses. By learning to listen, the wisdom of the divine inner self is imparted, and he becomes aware of his talents and work in life.

What are our talents and our missions? We have been told by the great Master: "Seek, and ye shall find." Where there is desire there exists corresponding ability, though it may be latent. In fact, even the desire one has in mind is of the Cosmic. The human mind which conceived the idea is part of the system and processes of which the Cosmic consists. When we turn inward in meditation, the answer will come. In meditation we find our lost connection with the Creator. God's plan for humanity is more beautiful than our loftiest dreams.

True Expression

Fortunate is the one who can earn his daily bread doing what he loves. The outer pattern of his objective self is in harmony with the Master Within. Then miracles can take place. True expression of the self within is necessary for mental and physical health. Constant anxiety eliminates any chance of happiness. If joy has left you, how can you be aware of the beauty of the moon and the stars? If you keep your eyes fixed on the dust at your feet, how can you see the glory overhead?

Sometimes we arouse opposition and criticism from the outer world. In that case we are strengthened by abiding by our principles and not compromising ourselves. By allowing others to choose for us and dictate to us, we may consent with a degree of unwillingness and resentment, and then no one profits for whatever is done grudgingly cannot bear fruit.

The basis of the mystical approach to life,



Jerry Chapman

the foundation of everyday practice of a person who lives the life of obedience to esoteric law is the reversal of most usual ways of thinking, speaking, and doing. The student must dare to be different and true to his inner self, yet he must also feel perfect tolerance of the other person's ways. Each stage of the soul's growth has given man a higher concept of what is right, resulting in a higher ideal on his part. The light of awakened consciousness illuminates the road and makes the ideal a point to be worked toward and ultimately attained.

The way will open up before us, obstacles will be pushed aside. Every sound we should hear, every person we meet, every book we read, every mission we accomplish will be revealed to us in some way, and the inner urge will be ever-present until the work is completed, and valuable lessons learned.

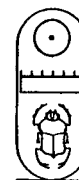
Genius always heeds the voice of the inner self and offers itself as a willing channel for divine manifestation. Ralph Waldo Emerson, the Sage of Concord, startled New England when he resigned his pastorate and devoted the rest of his life to travel,

lecturing, and writing, stressing always strong reliance on the inner spirit and its freedom. Had he not found his own niche and talents, the world would have lost a literary genius perhaps without equal in any age or country.

Nikola Tesla

The American-Yugoslav scientist Nikola Tesla forsook the joys of love and family, and lived for his experiments and inventions. He conceived the alternating current method that brought about new uses for electricity. The idea came to him in a flash one day during his youth while he was admiring a sunset. His greatest achievement was the discovery of the rotating magnetic field—the fundamental elements of the alternating current which could effectively produce and send electricity over miles of wire.

Anna Pavlova, the Russian dancer who popularized ballet, knew at the age of eight what her mission in life would be when she attended a performance of the ballet *Sleeping Beauty* set to the music of Peter Tchaikovsky. She was frail but headstrong. She knew that God meant her to express beauty



through dance, and thus she instilled a love of ballet in persons who came to see her, and contributed greatly to the beauty in the lives of all.

Michelangelo, famous artist of the Italian Renaissance, followed no school; his art was original. He attuned directly with the Cosmic, from which he drew his creativity and masterpieces. Michelangelo's "Pietà" raised him to the rank of Italy's greatest sculptor. He decorated the Sistine Chapel in Rome, and the Medici Chapel ranks as his architectural and sculptural masterpiece. Michelangelo was a willing channel for the overpowering urge of work and creation all of his life.

These are just a few examples of great minds who were cosmically inspired, who used and developed their talents, and who fulfilled their missions in life.

However, not everyone can occupy center stage. Not everyone can attain fame, power, and glory. There are other tasks and missions more humble, yet just as important in the cosmic scheme of things. Worthwhile, purposeful living is the key to the life of the mystic. Humble service performed with love and dedication is always blessed. In the eyes of God, there is no difference between the streetcleaner, the dishwasher, the scientist, or the physician. Knowing this, each person must find his own place in life. He must use his time in such a way that at the end of life, he will have something constructive to show for the time spent on earth.

Just as different instruments of a symphony orchestra combine to produce perfect harmony, so do we who wish to make life meaningful play our own parts to the best of our ability to create a harmonious whole.

The all-important thing is to care—loving and helping one another. When one chooses a life of caring, he becomes a part of

the flow of life and energy that has no beginning and no end. One is no longer separate but becomes an involved, integrated member of the human race. One then feels the abundance of the universe. No person becomes great until he gives himself to something greater than himself. The inner urge to serve is sacred and must not be disregarded or suppressed. We must spread light and love where there is ignorance, hatred, or darkness. We must all become involved in some way, whether it be at home, at work, or at Lodge. By serving others, we help ourselves. What we are and what we do flows out and helps to determine what others shall be.

We must extend a friendly hand to those on the Path, and open doors to new understanding for them. We can never know how far-reaching our words or actions can be to those striving to better themselves. At times all we have to do is to listen with a loving heart. Then we can look with compassion upon our troubled friend and say: "I know . . . I understand . . . I was there. . . ."

Our journey on the path of spiritual involvement will be smoother and present fewer obstacles if we will but keep our hearts and minds free from resentment, intolerance, and impatience. We must open our beings to the divine inflow so that it can work freely through us. We reach out to others as they reach out to us, and in the give and take of spirit contacting spirit, there is enrichment for both sides.

It is our duty and privilege as Rosicrucians to lift up the vibrations of our environment with positive thoughts and emotions. We experience the joy of fellowship as we love and serve wherever we are needed. Then, with the mission accomplished, and with the utmost joy, gratitude, and Peace Profound, we can say: "To this end was I born. For this cause came I into the world." Δ

First Stewardess

(From page 19)

the tall dark passenger told the pilot: "Lady pilot, since you tame planes so well, why not come and visit my menagerie tonight where you will surely be able to tame my lions?" The passenger was none other than the then-famous lion tamer, *Martha-la-Corse*.

Jeanne has shared the anguish and joy of pioneers of the heroic era of aviation who distinguished themselves in the air and

demonstrated exceptional courage. She is well known for having always acted honorably in every situation, and she won national recognition for her outstanding services as the first world airline stewardess. Last year, a book was published in her honor, paying Soror Fontaine high tribute as the world's first airline stewardess.

Today, she devotes herself untiringly to the welfare of the Air Museum at Le Bourget Airport, which houses a marvelous historical collection of French and world aviation. Δ

We should ascend out of perversity, even as we ascend a mountain that we do not know, with the aid of guides who do know. None who sets forth on an unknown voyage stipulates that the pilot must agree with him as to the course, since manifestly that would be absurd; the pilot is presumed to know; the piloted does not know. None who climbs a mountain bargains that the guide shall keep to this or that direction; it is the business of the guide to lead. And yet, men hire guides for the Spiritual Journey, of which they know less than they know of land and sea, and stipulate that the guide shall lead them thus and so, according to their own imaginings; and instead of obeying him, they desert and denounce him, should he lead them otherwise. I find this of the essence of perversity.

—from the Book of the Sayings of Tsiang Samdup.

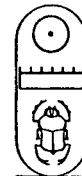
SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 21, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.

The Purpose of the Rosicrucian Order

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

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The Mystique of the Sea



A scene little changed in appearance after untold centuries is this view of the wild sea and rugged California coast in a protected area which has mostly escaped unscathed from modern "development." Modern man gazes upon the rolling sea, much as the ancient mariners did centuries ago. This is one experience that man still has in common with the beginnings of his kind.

(Photo by AMORC)

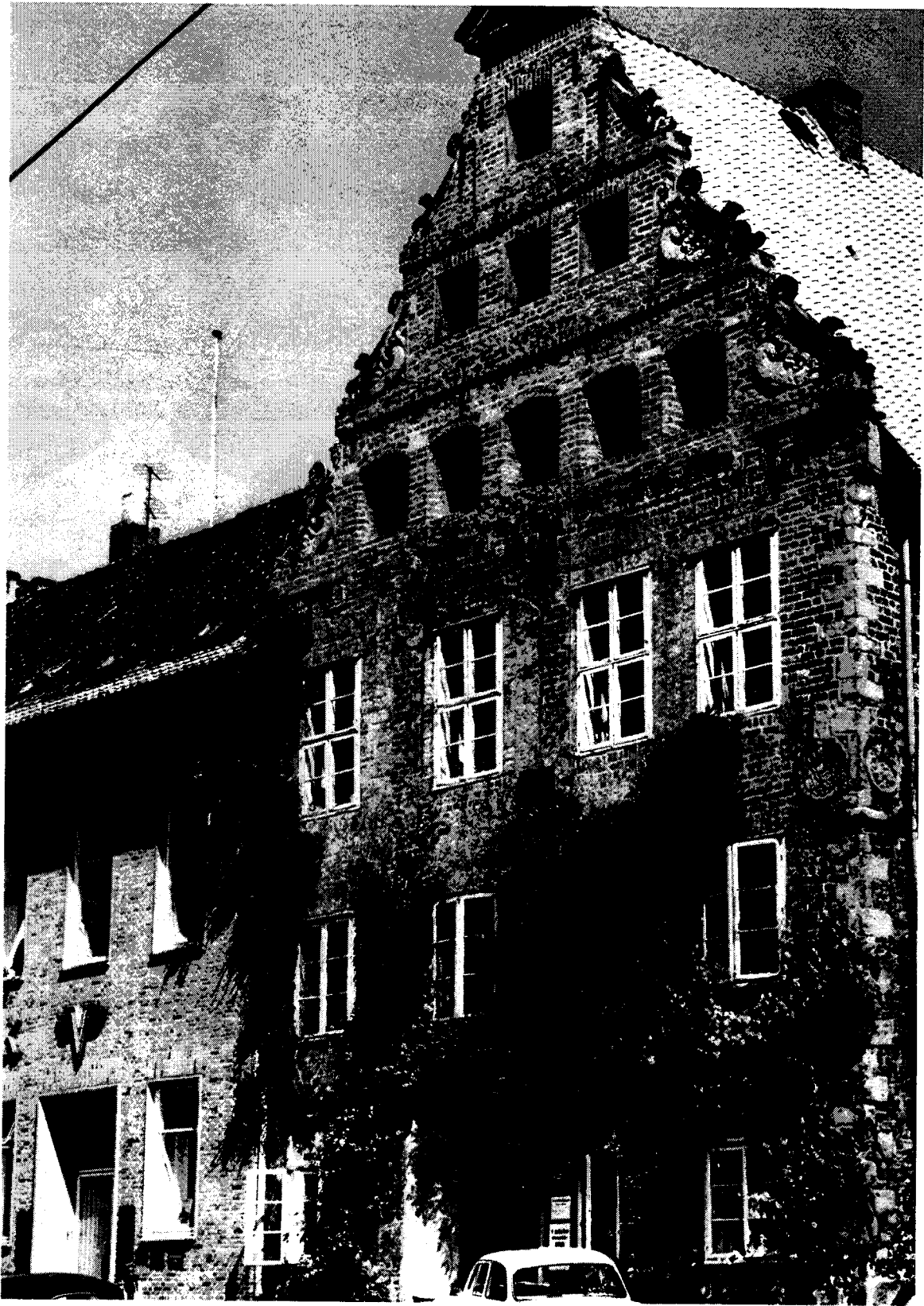
Home of Famous Lyric Poet (overleaf)

Heinrich Heine, German lyric poet, was born in this house in Düsseldorf in 1797. His best known work and most famous book of poetry in German literature is *The Book of Songs*. One of his well-known poems is the *Lorelei*, set to music by Friedrich Silcher. The Lorelei was a siren in German legend who lured sailors to destruction on a reef in the Rhine.

(Photo by AMORC)

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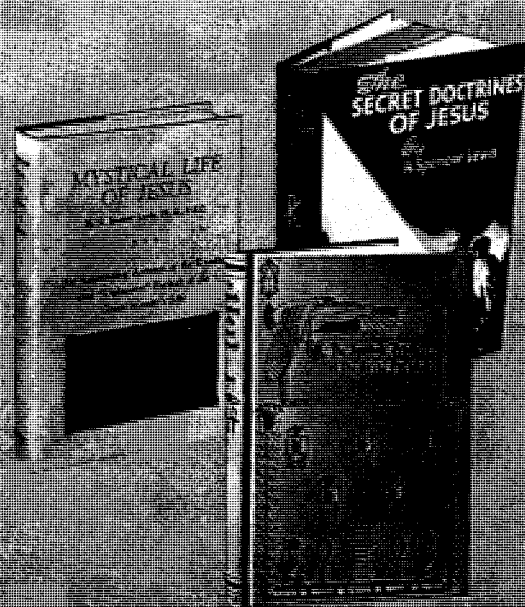
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TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

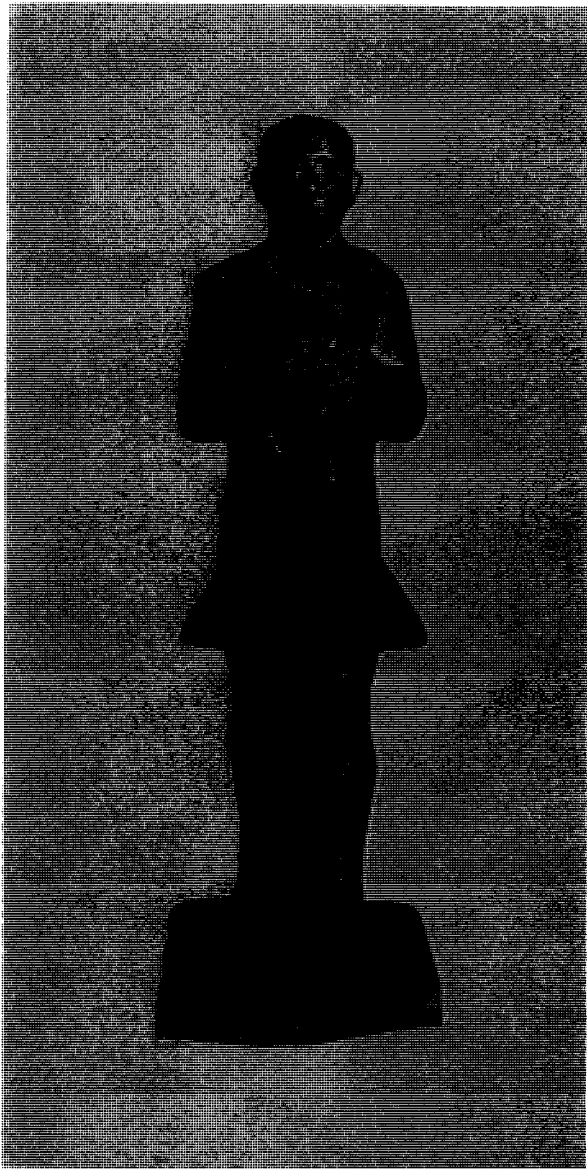
Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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TREASURES FROM OUR MUSEUM



Son of Mena

In predynastic times, hunters from many lands arrived in the fertile valley by the Nile River, as it had an endless variety of animals, birds, and fish. Before long, agriculture was intensive, although only a fraction was farmed, since much of the land was desert.

The ancient Egyptians named their country *Kemet* or *Kamt*, meaning "Black Land," due to the richness of the soil. This resulted from silt carried by waters of the Nile from jungles in the south. Thousands of years later, the Greeks called this land "Aigyp-tos" from which is derived the English version, "Egypt."

Even during predynastic times, Egypt had a large population, estimated to be a half million people. The valley was organized into a score of provinces or *nomes*. In Upper Egypt the *nomes* were strong political units which eventually developed into various confederations. The rulers of these confederations campaigned constantly against the *nomes* of Lower Egypt, until final unification was achieved around 3050 B.C. by the king-priest Mena, also known as Menes or Narmer. Under this Pharaoh, one of the most advanced and lasting civilizations was born.

Shown here is a small rare statue of the prince-priest who was a son of Mena (dated 3092 B.C.). The dress and ornaments are proof of royal birth and the head indicates the office of the priest. This sculpture was found in a tomb at Abydos.

—Juan Pérez & Doni Fraser

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

Dante Gabriel
Rossetti

EVERY AGE breeds its rebels—those individuals who expose the cant, the falsity of the day. One of the most charming rebels was Dante Gabriel Rossetti (1828-1882), leader of the Pre-Raphaelite movement in mid-19th century England. The Pre-Raphaelites reacted to the ugliness of the newly industrialized cities about them; they sought to create art that reflected the beautiful simplicity of a romanticized medieval time. Rossetti was not only an eloquent and persuasive individual, he was a generous man who encouraged all artists, accomplished or not, who sincerely sought to create beauty.

The son of a scholar who had fled Italy for political reasons, Rossetti grew up in an atmosphere of culture and intellectual stimulation. He was gifted in language; in his youth he wrote poetry and made notable translations of Dante into English. At first he was unsure of whether to pursue literature or painting, although he eventually settled upon the latter. He soon found that the Royal Academy of Art was uncongenial to his high spirits and originality, and left after two years. But while at the Academy Rossetti made the acquaintance of two other men of like mind—William Holman Hunt and John Millais. Inspired by Rossetti's enthusiasm, they formed a brotherhood whose aim was to create art of spiritual purity. Enough of insipid paintings that were only sterile emulations of Renaissance conventions! They would disavow Raphael's "perfection" and create art that was true to nature and had the austerity and glowing colors of Gothic art!

At this time Rossetti painted several religious works. One of the most notable is *Ecce ancilla Domini*. The Virgin is shown seated upon a pallet bed, drawing away in fear and awe from an angel who holds in his hands a stalk of lilies. The unusual mood and poses, the austerity of color and costuming, offended the critics, who lambasted the artist. Stung deeply by this incident, Rossetti only rarely displayed his works in public after this.

Before long Rossetti pulled away from Millais and Hunt as their temperaments and aims differed considerably. But by 1856 he had come in contact with Edward Burne-Jones and William Morris, two undergraduates at Oxford. He had found the perfect disciples, as all shared a romantic enthusiasm for a legendary past and for reform of art. The effect on avant-garde art in England was considerable—soon Rossetti's graceful designs appeared not only in his paintings, they were also incorporated in book decorations, murals, mosaics, and other pieces created by Burne-Jones and Morris.

In his art Rossetti had also turned away from religious themes and now drew upon ideas taken from literary sources, such as Shakespeare, Dante, and the Arthurian legends. Dante was especially favored, and Rossetti soon found his own Beatrice in the form of the poet's ideal Elizabeth Siddell. The remainder of his life was to revolve around her. He became so obsessed; after her death in 1862 he mourned her deeply and spent the remaining years of his life painting idealized versions of her. A man who had suffered the loss of a true love, Rossetti became increasingly reclusive and misanthropic. Yet in spite of his sad fate, one cannot overlook the beneficial acts in his life. By acting as the catalyst, he brought together artists of vision and integrity who gave life to a new idealism in English art.

—RWM

