

Rosierucian Digest

Vol. 10 No. 1

Mysticism • Science • The Arts



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Rosicrucian Digest

(ISSN 0035-8339)

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

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

July 1983 Vol. 61, No. 7

CONTENTS

- 4 Thought of the Month: *Technology's Impact Upon Man*
- 7 Thoughts on Walden Pond
- 10 Healing the Whole Person
- 13 The Celestial Sanctum: *Aspirations*
- 15 Ever-Burning Lamps
- 18 Mindquest: *Medical Therapies*
- 21 In Memoriam
- 22 Four Mystical Keys
- 26 The Milky Way
- 29 Modern Alchemy
- 33 Days for Dancing
- 35 Rosicrucian Activities

PHOTO PAGES

- Cover Mountain Majesty (*see page 9*)
- 3 Dr. H. Spencer Lewis
- 37 Ancient Palace of King Minos
- 38 Guardians of the Gods

Subscription: \$12.00* per year, single copies \$1.25.
ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Other Currencies:

£7 95 A\$13 95 NZ\$18 18
R8 00 R13 33 CA\$15 00

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

Dr. H. Spencer Lewis was first Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas. He passed through transition August 2, 1939. For a memoriam article and further details, see page 21.

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THOUGHT OF THE MONTH

By THE EMPEROR



MAN HAS GONE THROUGH many transitions since he emerged as a hominid. In his remote past, the most prominent change was when man ceased being a food gatherer. The next step was hunting and then the domestication of animals. This was followed by permanent settlement and the introduction of the hoe—the beginning of agriculture.

Other changes related to the control of man's environment had an even greater impact on him. For instance, a drastic adjustment came about in his mode of living and social order. These various changes activated man's creativity, resulting in increased creature comfort and personal security.

What are some of the principal stages through which humanity has passed? Let us start with the early Bronze Age, which began about 1500 B.C. and lasted to about 800 B.C. Bronze was far more durable than the soft copper implements commonly in use. It made possible more massive construction.

There is evidence that crude iron implements were used as early as the Neolithic Period, approximately 10,000 years ago.

But the Hittites, an Asian people, have been credited with the introduction of the Iron Age. An ancient clay tablet, dating from the 13th century B.C., states that the writer, a Hittite king, was sending a gift of iron to Pharaoh Rameses II. Iron brought about a transformation in weaponry, and these new weapons were a fundamental factor in the spread of the Hittite Empire. Iron also further improved various tools.

About 1980 B.C., horses were introduced into Babylon by the Kassites, a Semitic tribe. The Kassites had received horses from an Indo-European tribe far to the north. The horse became a new mode of transportation, especially when used in conjunction with the wheel. As a result, it expedited trade and further enhanced warfare. Both for defense and conquest, the horse was an important military factor.

**The
Rosicrucian
Digest
July
1983**

[4]

Harnessing steam power opened yet another stage in the development of man's environment. Experiments with steam were conducted in Alexandria, Egypt, as early as the 2nd century B.C. However, it was James Watt, in the 18th century, who invented the first practical steam engine. Steam revolutionized transportation both on land and sea, and a great step forward was made in the simplification of labor and the shortening of time in production.

In 600 B.C., the Greek philosopher Thales noted that amber, when rubbed with woolen material, attracted objects. But it was William Gilbert, in the 16th century, who gave the name *electricity* to this force. Gilbert named it after the Greek word *elektron*, meaning "amber." In the 18th century, Benjamin Franklin showed that both the lightning flash and the electrical spark were instantaneous. He thought that an electric fluid pervading all space was the cause. Here then began another age where nature's power was put at man's disposal. Electricity came to touch nearly every aspect of civilized life. Further, its ramifications had a unifying effect upon world society.

Theories about the atom first arose in the 5th century B.C. These ideas were espoused principally by the philosophers Leucippus and Democritus. They theorized that all things are composed of atoms. They also declared atoms to be indestructible. Later, in the early 19th century, the atom was conceived to have electrical charges, the charges revolving around a *positive nucleus*. We might say that *nuclear physics* was then born.

The alchemists of antiquity and the Middle Ages had long sought the goal of transmutation of matter. Today their dream has come true in part. Two great accomplishments in our time are the *fission* and the *fusion* of atoms. Fission breaks down and destroys the atom, figuratively speaking. Conversely, fusion results in a combining of atoms. In other words, these processes are a reconstruction of elements of nature. Man has thus begun his most profound probing into the very substance of matter.

Still more recently, transistors have been developed. A transistor is a device for controlling one electrical current with another.

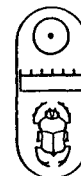
Transistors are made of germanium, or silicon. Electrical circuits are photographed and then etched on silicon chips. A chip of silicon, less than 1/4" on each side, can accommodate one half-million or more transistors. Five thousand transistors on a chip make an efficient small pocket calculator.

Though it may seem a sudden development, we have actually arrived at the Age of *Technology* only gradually. But like an octopus, its tentacles now reach out in all directions and touch almost every phase of our daily life. Technology is dual in its aim and accomplishment. This duality consists of basic *research* and *application*. Basic research in itself is also dual. One aspect involves the explanation of natural phenomena; in other words, it seeks to learn the underlying laws of nature. This basic pure research is discovering new knowledge for the *sake of knowledge*. That alone is the reward of the effort. The other type of research is for the application of natural phenomena; in other words, how to use such for practical and commercial advantage.

What does this Technological Age presage for a distant tomorrow? What is its ultimate objective for man? Has it any universal idealistic and moral guidelines? Certain definite trends in the activity of modern technology stand out. One such general trend is the saving of time. This is very evident in, for example, the development of faster means of communication. There is also great emphasis put on faster transportation. We can move ourselves and objects over greater distances more rapidly.

Another trend is the electrical and mechanical increase of memory data and quick access to this data. It is obvious that time saving is also a principal factor of this function. Still another obvious trend in today's technology is toward greater creature comforts and longevity. This can be construed as meaning a greater ease of living and a longer lifespan to enjoy it. As for education, great emphasis is being placed on technological training for the masses.

If we sum up these trends, what do we find as the result? What advancement is being made in the human self for the future? Does, for example, technology improve



human character? Does the ever-present compulsion of increasing competition, as a result of the growth of technology, improve or lessen self-discipline?

Technology strives to vanquish the unknown—space. It speculates upon the possibility of life in other worlds. But how does the mass modern mind, in its media—literature, films, and so on—appraise such other-world beings? We find that modern entertainment attributes all the lower forms of aggression to them; these other beings are depicted as warlike and lovers of conquest. Man imagines such extraterrestrials as resorting to violence and destruction, much as humans do. Yet man, at the same time, thinks of such beings as far more technologically “advanced” than himself because of the possibility of their culture having existed for a much longer time. We are then forced to ask ourselves the question, Is this what we are to expect from our advanced technological knowledge in another age?

Philosophy, as a source of *personal inquiry*, is never obsolete in any age, especially

where that inquiry is made into the nature of man himself. Why not, then, increase or revive an inquiry into life’s values? Humanity has discovered that there is far more to man than just his physical drives. His mind, higher emotions, and sentiments have caused him, at least briefly, to envision a possible cosmic harmony.

Man has interpreted this harmony in forms of the beautiful—art, music, and idealistic literature. In such thoughts and acts man’s self-awareness has transcended his lower desires. It is not in the corporeal part of man, after all, that the ethereal transcendence of his being exists. Technology is not a guaranteed instrument for the achievement of the *whole* man. As it is now, technology can be either an instrument *against* as well as *for* man.

Alexander Pope, the English poet, wrote: “The proper study of mankind is man.” These words epitomize our need in a greater tomorrow, one that is born out of holistic man, that is, one where man has realized the integration of his whole being.△

***One’s liberties are the liberties of everyone,
his source is a part of the united power of all
beings.***

—Dr. H. Spencer Lewis

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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July
1983***



C. Crummett

Thoughts on Walden Pond

ALTHOUGH HE once stated firmly, "I love to be alone," he said on another occasion, "I am naturally no hermit." The small house he built for himself at Walden Pond in 1845 provided an opportunity for Henry David Thoreau to be alone in the way he liked—close enough to the life and sounds of the rural Concord, Massachusetts, he loved, yet deep enough in the pines and oaks so he could transact his private business in relative solitude.

Walden today remains basically the way Thoreau left it 136 years ago in September 1847. The paths he trod around the pond are still there, well-worn and somewhat wider—arched over the birch, oak, and maple:

Descendants of the whitetail deer, muskrat, mink, fox, and gray squirrel, legions of swallows, jays, woodpeckers, and chickadees immortalized by Thoreau continue to populate the hills and meadows around Walden Pond.

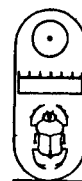
The "clear and deep green well" has a rusty tinge due to the iron-rich soil and the accumulations of leaves and tree carcasses. An occasional beer or soft drink can gleams dully through the sepia water in the shallows. To prevent erosion, portions of the sandy shoreline have been buttressed with timbers. Known as Walden Pond State

Reservation, the pond and its environs are protected and maintained by the Commonwealth of Massachusetts as a recreational area.

Little has changed at Walden Pond—with one very obvious and noisy exception: the public bathing beach and bathhouse at the broad eastern end of the pond. During the summer months hundreds of local residents gather to swim and splash in this small but illustrious body of water.

I sat on a concrete ledge near the bathhouse on a recent weekend waiting to rent a boat. Nothing had changed substantially in the years that had elapsed when as a boy I had bicycled from my home eight miles away to this same sliver of sandy beach and calm water.

Would Thoreau have resented this mass intrusion into his solitude, I wondered?





C. Crummett

"The scenery of Walden is on a humble scale..." The pond is but a half mile long and a mile-and-three-quarters in circumference.

From his tiny ten-by-fifteen-foot house at the northern extremity of the pond, he might have been able to hear the hubbub of the splashing swimmers.

I like to think he would have relished the idea that his fellow townsmen were finding Walden appealing in their own way. I believe, too, he might have sauntered over to have a look and perhaps a philosophical word with the bathers. (Didn't he also say, "I think I love society as much as most..."?) But I feel certain that at day's end, with the departure of the crowds, he would be quietly delighted to have Walden again to himself.

Walden Pond is really a state of mind, and Thoreau would have undoubtedly agreed with this thought. There are hundreds of similar sized bodies of water around the

country which are bluer or greener, smaller or larger—even more lovely. Many ponds are host to water lilies and cattail reeds; many promise great fishing. But Walden has few if any water lilies or cattails and has never been known for its fishing. The shore in many places plunges steeply and dangerously to a depth of over one hundred feet at the center. In fact, it does not really fill the bill as a "pond" at all in the way we like to think.

What then is the attraction of Walden Pond? I repeat, Walden is a state of mind. Of course, you must have read Thoreau's book in order for Walden to have that impact upon you.

Millions of people all over the world have read the work and have never set foot in the

area. Yet, each, in his mind, "owns" Walden Pond.

The book *Walden* is the essence of one man's vision of an ideal life distilled from a remarkably simple experience—that of living briefly by himself in the woods on the shore of a pond called Walden. Thoreau's vision is what *Walden* is all about; that is the attraction.

Every reader of *Walden* can relate to that

universal desire to be independent of the man-made rules and ties that shackle him to dull routine and gross materialism.

Henry David Thoreau—pencil maker, teacher, surveyor, recorder of snowstorms—changed the rules for himself. He marched to a different drummer and fortunately for all of us, he set his revolutionary ideas down on paper.

—Clovis von T. Crummett

This Month's Cover

Mountains all over the world have been regarded as sacred—and rightfully so, as gods were said to dwell among the highest peaks, far above the plains where most men made their homes. Even now, in an age in which the ancient gods are neglected or denied, mountains still inspire and awe mankind. The beauty of an ice-clad peak, such as the one in the Swiss Alps shown on our cover, uplifts our spirits and thus makes us more receptive to the wonders of nature.

(Photo by Ralph M. Lewis)

Take Advantage of this Benefit!

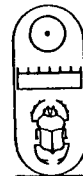


As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

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

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

When visiting, please present your *active membership credentials*.



Healing the Whole Person

by George F. Buletza
Ph.D., I.R.C., F.R.C.

THERE IS a tendency in our present world of good and bad, right and wrong, for many people to think that they know the only way to health and well-being. Attitudes that permit us to say, "I'm right and you're wrong" have been with the human race a long time. The ancients noted that such attitudes could affect the way we perceive our world, our relationships, our visualizations of the future, our health and our well-being. This attitude formed the basis for one of the three stages of human growth and evolution portrayed in the Mysteries of Isis in ancient Egypt and Greece, as well as the alchemical traditions of medieval times.

During the course of the year statues of Isis were draped with certain colors that were also used to represent the three stages of personal growth. To the ancients, the first stage, or the color *red*, denoted vitality, energy, new life, childlike innocence. This is a dream-like phase, somewhat unconscious and accepting of nature. In this stage we may feel somewhat helpless and that life should take care of us. In terms of a healing situation, the healer-patient relationship is like a parent-child relationship.

The second stage of personal growth was characterized in the mysteries by *black and*

white. These colors represented duality, good and bad, right and wrong, likes and dislikes. Such judgmental thinking leads to expectations about how the world ought to be, about how we or others need to behave. In this phase we tend to focus rigidly on realities we create rather than actualities, the gifts life continually creates for us.

The ancients emphasized that the phases and cycles of life were natural processes of nature. These followed each other in ordered sequence and each contributed to the unfoldment of future phases. In regard to healing this rule also applies. In the black-and-white phase, for instance, patients may begin to accept self-responsibility. Rather than expecting a parent-figure to solve their problems, patients may participate by following the advice of a qualified healer, watching diet, exercise, breathing, and thinking, as well as actively visualizing and meditating. By participating in their own healing, patients may come to realize the healing potential within.

Developing Healing Relationships

Sometimes in the black-and-white phase the patient tries to assume total responsibility. This cuts out opportunities for developing healing relationships that bring us out of ourselves and old, narrow solutions. We miss opportunities to integrate with other human beings who may evoke new ways of doing things and a broader view of the world. If our visualizations, meditations, exercises, and other self-healing techniques do not appear to work, we deem ourselves unworthy failures. This is mental poisoning, not self-healing.

For the healer also, the black-and-white phase can lead to unhappiness . . . a "dark night of the soul." Regardless of healing style, whether medical or metaphysical, as healers we can have a personal need to fulfill our reality, to confirm our belief that we are good healers. When unsuccessful we may decide that we are poor healers and change our profession, or we may try to protect our belief by one or more of the following strategies:

1. We will master this problem, if we just try harder, read another book, attend another lecture, take another course . . . next time it will turn out all right.

**The
Rosicrucian
Digest
July
1983**

Frater Buletza is Director, Research and Development, AMORC, and Coordinator of the Order's International Research Council.

[10]

2. We may decide it's the patient's fault. My therapy is fine. If only they followed my instructions, then everything would be right.
3. This is not the kind of illness or patient we need to deal with in the future. This is not our specialty or area of expertise.
4. We can comfort ourselves and the patient by deciding that the very best is being done and that progress is being made, even if we can't see it yet.

Whether healer or patient, we tend to think that strategies such as these help us compete in a black-and-white world. They inflate the outer personality and encourage us to think that we are in control of our lives and problems. Yet even if we are convinced of our control, if we still have the courage to go inside with an open, questioning mind, we may discover that we still secretly fear we are not really in control, that maybe we are not really "good" healers, we only get by, we makes mistakes, and we are guilty of failing.

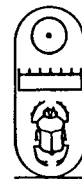
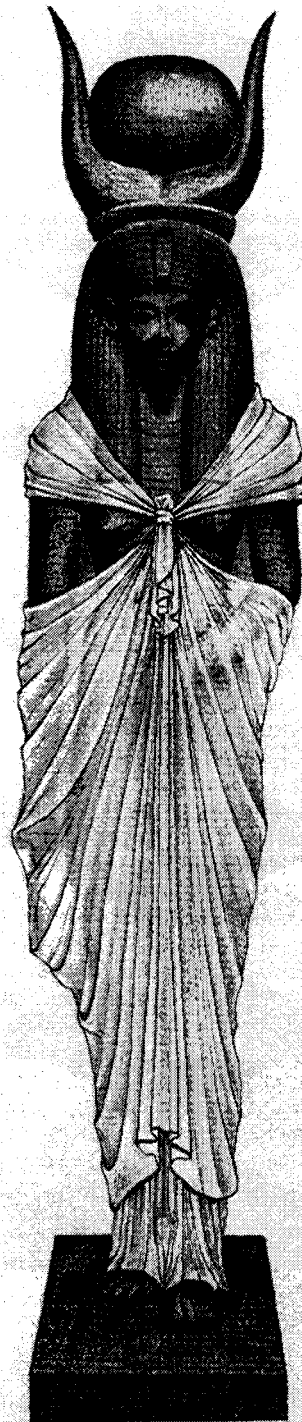
Caught in the extremes of dualistic thinking, neither healer nor patient is immune from mental poisoning. Fear, superstition and ignorance, burn-out, despair and degenerating health are all the legacy of dualistic thinking. The black-and-white stage represented death in the ancient mysteries; and death, in turn, putrefaction and separation in alchemy. Almost every culture of the world uses black or white to represent death. Yet the colors of death also symbolize the potential for rebirth and transformation to the third stage of life, represented by gold.

The Stage of Wisdom, Reintegration

Gold is the stage of wisdom, reintegration, wholeness. The idea of a separate healer and patient loses meaning in the gold stage. In dealing with patients, we as healers gain insights into our own lives. Friends' needs are our needs, friends' tears our tears, friends' healing our healing. In this gold stage there is no separation between patient and healer. We are one humanity with

Image of Isis in holy garb. ⇒

by Dale Jordan



common needs and problems, and even common transformations. Healings and transformations occur through relationships. As the Rosicrucian studies point out, our growth and transformation does not occur by being hermits or avoiding integration with other human beings. Transmutation occurs through the tests and trials of our realities, through our interaction with others. The alchemist's work is with his realities, with what he believes to be true about the world. This subtle shift in outlook, in attitude, in consciousness, suggests that rather than our shaping life to meet our expectations, we can choose to be transformed by life, and by the relationships we attract to us.

We may decide to practice the art of healing consciously, but this is done without the compulsion to act out the role of healer or patient. Each time we enter into a healing relationship with others we do not know what the precise outcome will be. We do not know in just what way our persona can be beneficially transformed. In the gold stage, entering into a healing relationship is an adventure. It is a quest that leads to ever greater self-discovery, deeper appreciation for the love that unites all.

When a person is ill, that person is vulnerable. Illness cracks our habitual defense mechanisms. When our unquestioned realities and beliefs are no longer effective, we can decide to replace them with realities that more accurately mirror our inner intentions. Upon discarding irrelevant defenses we may also be surprised to discover that we can experience greater freedom, spontaneity, and creativity.

If we are willing to let our defenses down, to look deeply within, to allow our friend to mirror our own nature, then we can come to realize the commonality, the unity, and

the love that always existed but that we didn't notice before. We may be surprised by our own transformations made as a result of seeing what is true in this mirror of self. We may discover at an inner psychic level there are no coincidences, that we and those attracted to us are co-healers, co-creators, on an extraordinary adventure we call life.

To embark on this extraordinary adventure, a trust in the inner power of healing and transformation is essential. Creative openness, integrity, firmness, and compassion follow from genuine confidence or intense trust. With genuine confidence we find that no one in a relationship is less than, or more than, he or she actually is. Instead of being lost in sympathetic responses to symptoms, we interact with compassion and integrity, creatively transforming into what we actually are.

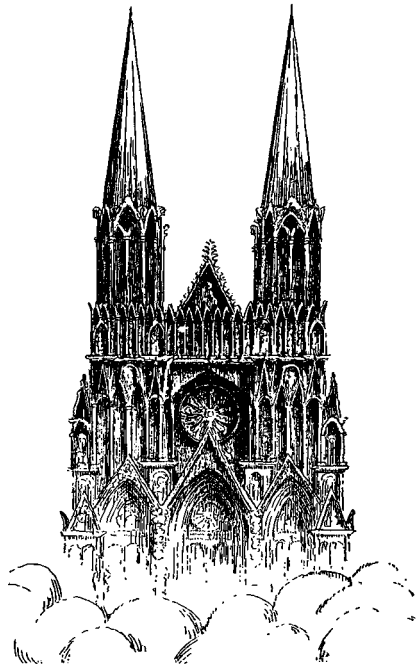
With trust, illness can be an opportunity, a threshold to greater health, to the golden state of life we call wisdom. With experience we come to realize that genuine confidence comes only when we are willing to face our own fears. Crossing this threshold results in greater physical, emotional, and mental wholeness. Rather than being the dualistic opposite of illness, health can become a celebration and appreciation of life. Life is our friend. Life is the provider of the conditions and opportunities that evoke the evolution of the open mind.

Growth, transformation, evolution can apply and be incorporated into any therapeutic modality, whether traditional or non-traditional. We can choose to follow allopathic medicine, homeopathy, chiropractic, acupuncture, touch, nutrition, or any of a host of other approaches to healing, and still realize that life is a shared adventure wherein we all are evolving. Δ

**Philosophy is the struggle to know.
Science is the search for knowledge.
Technology is the reduction of knowledge to application.
The first is the intellectual satisfaction.
The second is explorative creativity.
The third is the adaptation to self (social need).**

—Validivar

*The
Rosicrucian
Digest
July
1983*



The Celestial Sanctum Aspirations

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

MAY WE ALL aspire to the goodness and beauty that lies within. Aspirations, whether for the improvement of our material lives or our relationship to the spiritual world, are important desires to be conscious of each day. It is through our aspirations that we are lifted up, and at the same time we attract ourselves to those circumstances and conditions that will make possible the attainments we desire.

We attract to ourselves the conditions and experiences we need by our concentrated and continuous thoughts. Often, however, we must recognize the changes we must adjust to in order for these experiences to bring good results.

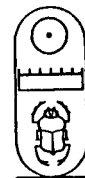
We were meant to be healthy, happy, and prosperous—this is our divine heritage—but we hinder the flow of these positive

things because we permit thoughts of selfishness, bias, and enmity to restrict their presence in our lives. Our thoughts sometimes reach the highest spheres, although we may little realize it. When we take a few moments each day to become aware of the divine presence within us, we allow our hearts and minds to become receptive to an influx of cosmic abundance. We thus allow cosmic blessings to come to us and to those around us as a result of the attracting influence of our thoughts and actions.

Being receptive to the beneficence of the Cosmic makes us a channel for its good work. Being appreciative of its blessings allows the continuation of these divine gifts in greater abundance. Using this outpouring of goodness and love in spreading health, happiness, joy, and love to others is our mission as members of the Cosmic. As recipients of the creative forces of the universe, we can direct this power into channels of the greatest need in our world, bringing joy and enlightenment to all.

Our work lies in seeking knowledge and experience of life, together with the attainment resulting from the diligent study of our teachings, and its consequent application for the benefit of mankind. We need look no further than our own circumstances and those of our friends and associates, to realize that we have each been placed in the right situation to demonstrate this knowledge. We should not look beyond the present situation until we have demonstrated our effectiveness in the place we now find ourselves. Later, we will be offered opportunities in widening our sphere of influence so as to spread goodness and light, but only after diligent and persistent effort has been made in our present circumstances.

The aspirations of the Soul lead us to spiritual fulfillment. It is through the formless desire of the Inner Self that we experience an ever-growing desire for spiritual ascendancy. This becomes a consuming need for the total expression of the living soul within us to find form and expression in the mental, emotional, and spiritual life. It is through our inner aspirations, formed not by our outer thoughts, that we are driven inward to seek what can only come from within: the real meaning of life and our part in it.



This process of inner discernment and unfoldment can be helped by a continuing desire to allow the Inner Self to express itself in all aspects of life. Whatever the task at hand, we can inwardly ask in what way we should respond to the situation. In this manner we can receive intuitive impressions and guidance which will prove to be invaluable in our everyday life, once we have confidence in them. We will soon develop a source of guidance which will carry us forward to a time when our inner aspirations become fulfilled on the outer, as we have prepared ourselves to be worthy recipients for the highest blessings of the Cosmic. Those around us will come to real-

ize that the spiritual life can prove to be a worthy aspiration for 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.

To be caught telling a lie is the most degrading of human experiences, for we shrivel with embarrassment when we are forced to tell the truth by admitting that we told a lie.

—George Petavine, F.R.C.

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by Raymond Bernard, F.R.C.

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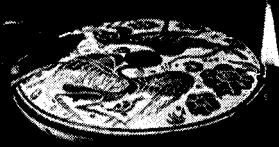
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**The
Rosicrucian
Digest
July
1983**

Ever- Burning Lamps

by John Harding Jones, Ph.D.



FOR MANY YEARS, the puzzle of ever-burning lamps has excited the imagination of researchers, but the problem of how such lamps were built or how they were powered has not been solved. The following information may prove helpful to future investigators.

A common practice among the early Egyptians, Greeks, and Romans was to seal lighted lamps in the sepulchers of their dead as offerings to the god of death. Possibly it was also believed that the lamps would guide the deceased through the Valley of the Shadow. Later, as the custom became more fully established, not only actual lamps but terra-cotta miniatures were placed in the sepulchers.

Some lamps were enclosed in circular vessels for protection, and instances have been recorded in which the original oil in them was found to be perfectly preserved, even after more than 2000 years.

There is ample proof that many of these lamps were burning when the sepulchers were sealed and it has been declared that

they were still burning when the vaults were opened hundreds of years later. The possibility of preparing a fuel which would renew itself as readily as it was consumed was a source of considerable controversy among medieval authors. After due consideration of the evidence at hand, it seems plausible that the ancient priest-chemists manufactured lamps that burned, if not indefinitely, at least for considerable periods of time.

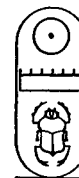
Numerous authorities have written about ever-burning lamps. Wynn Westcott estimates the number of writers who have given the subject consideration to be more than 150, and H. P. Blavatsky estimates 173. Although the conclusions reached by such authors are at variance, a majority admit the existence of these phenomenal lamps. Only a few maintained that the

lamps would burn forever but many were willing to concede that they might remain alight for several centuries without replenishment of the fuel.

During the Middle Ages, the question was raised on numerous occasions and one learned investigator, Athanasius Kircher, a Jesuit priest (1602-1680), writing in his *Oedipus Aegyptiacus*, showed a certain inconsistency by giving two opposing points of view. He first stated, "Not a few of these ever-burning lamps have been found to be the works of devils and I take it that all the lamps found in tombs of the Gentiles dedicated to the worship of certain gods were of this nature, not because they burned, or have been reported to burn, with a perpetual flame, but because the Devil set them there maliciously intending thereby to obtain fresh credence for false worship."

The Riddle Solved?

Having admitted that dependable authorities defend the existence of ever-burning lamps and that even the devil lends himself to their manufacture, Kircher next declared



the entire theory to be desperate and impossible, and to be classed with perpetual motion and the Philosopher's Stone. Having already solved the problem to his satisfaction once, Kircher solves it again—but differently—in the following words: "In Egypt there are rich deposits of asphalt and petroleum. What did these clever fellows (the priests) do then, but connect an oil deposit by a secret duct with one or more lamps provided with wicks of asbestos! How could such lamps help burning perpetually? In my opinion, this is the solution of the riddle of supernatural ever-lastingness of these ancient lamps."

Bernard de Montfaucon (1655-1741), in his *Antiquity Explained and Represented in Diagrams*, agreed in the main with the opinions of Kircher, as he believed the fabled perpetual lamps of the temple to be but cunning mechanical contrivances. He added that the belief in ever-burning lamps was due to the noteworthy fact that fumes resembling smoke often poured forth from the entrances of freshly opened vaults. Visitors going in later and discovering lamps scattered on the floor considered them to be the cause of the fumes.

Ever-burning lamps have been discovered in all parts of the world. The instances which follow are nearly all from the Mediterranean area, but examples have also been reported from India, Tibet, China, and South America.

Where They Were Found

Plutarch (A.D. 46?-120) writing in his essay "On the Failure of the Oracles," mentioned a lamp which burned over the door of the Egyptian Temple of Jupiter Ammon which, according to the priest, had remained alight for centuries without going out.

Pausanias in his *Periegesis* (Itinerary of Greece," written about A.D. 170) described a beautiful golden lamp in the Temple of Minerva which burned steadily for a year without refueling or having the wick trimmed. The refueling was made the occasion of an annual ceremony by which the date was determined.

St. Augustine (A.D. 354-430) described a perpetual lamp guarded in the Temple of Isis which neither wind nor water could

extinguish. He believed this to be the work of the devil.

In the early part of Emperor Justinian's reign (A.D. 527-565) an ever-burning lamp was found in a niche over the city gate of Antioch, elaborately enclosed to protect it from the elements. The date on it showed that it had been burning for over 500 years. It was destroyed by soldiers.

During the early Middle Ages, a perpetual lamp was found in York, England, where it had been burning in the tomb of the father of Constantine the Great, supposedly since the third century.

In 1401, the Lantern of Pallas, son of Evander, immortalized by Virgil, was discovered in his sepulcher. The lantern had burned steadily at the head of Pallas' coffin for 2000 years.

During the papacy of Paul III (1534-1549), a tomb which was opened up on the Appian Way was said to contain the body of a beautiful girl swimming in a bright liquor, which had preserved the lovely limbs and face in lifelike condition. As the tomb was opened, a lighted lamp in it became extinguished. It was said to be the body of Tullia, the daughter of Cicero and Terentia, who died in 45 B.C.

According to the *Fama Fratemitatis*, the tomb of Christian Rosenkreutz, when opened 120 years after his death, was brilliantly illuminated by a perpetual lamp hung from the roof.

In England, a curious tomb was found containing a mechanism which moved when certain stones in the floor of the vault were stepped upon by an intruder. A countryman discovering the tomb, and entering, found the interior brilliantly lighted by a lamp hanging from the ceiling. As he walked, his weight depressed some of the floor stones. At once, a seated figure—an automaton—in heavy armor began to move. It then rose to its feet and struck the lamp with an iron baton, completely destroying it, and thus effectually prevented the discovery of the secret substance which maintained the flame. How long the lamp had burned is unknown; certainly, it had done so for a considerable number of years.

Among the tombs near Memphis, and in

the Brahmin temples of India, lights have been found in sealed chambers and vessels, but sudden exposure to the air extinguished them and caused their fuel to evaporate.

Source of the Light

Various theories have been advanced as to the nature of these ever-burning lamps and the type of fuel employed. It seems unlikely that they could have employed any form of natural phosphorescence, such as that emitted by glowworms, as this only continues while the emitting entity is alive, something which could not occur within any enclosed space.

The extraction of radioactive materials, such as radium, is of such a highly complicated technical nature that it can be dismissed from the inquiry immediately. The same can be said of the ordinary electric lamp which can only function within a vacuum and which requires a steady supply of current.

Practically the only possible source of light left is that of cold plasma, heavily charged from dry batteries or some similar source of stored current. The voltage involved would be small, while the duration of the charge would be considerable. That the use of these crude batteries and condensers was known in ancient times was indicated in an article published by Mr. W. Savitsky:

"I found a note that the Mound Builders [in Mesopotamia] had used stone pipes, etc., plated with copper and silver. I think that I have found evidence that such pipes, circular bosses, etc., were plated and that electricity and chemistry were known in Atlantis. Namely, in the Iraq Museum in Bagdad is preserved a very interesting find made at Khujut Rabu, to the south east of Bagdad.

"The find consists of a vase made of clay, about 14 centimetres high and with its largest diameter 8 centimetres. The circular opening at the top has a diameter of 35 millimetres. Inside this vase was found a cylinder made of sheet copper of high purity—the cylinder being 10 centimetres high and having a diameter of 26 millimetres.

"The lower end of the copper cylinder was covered with a piece of sheet copper,

the same thickness and quality as the cylinder itself. The inner surface of this round copper sheet—the one that formed the inner bottom of the hollow cylinder—was covered with a layer of asphalt, 3 millimetres in thickness. A thick, heavy plug of the same material was forced into the upper end of the cylinder.

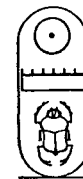
"The centre of the plug was formed by a solid piece of iron—now 75 millimetres long and originally a centimetre in diameter. The upper part of the iron rod shows that it was at first round and while the lower end has partly corroded away, so that the rod is now pointed, it might be assumed, that when it was first used, it was of uniform thickness. The only purpose of this assembly must have been the generating of electric current, any other explanation is impossible."

This "vase" was found among undisturbed relics of the Parthian Kingdom (c. 250 B.C.-A.D. 226). Four similar clay vases were found near Tell el-Asmar—three of them containing copper cylinders similar to the one found at Khujut Rabu. Similar vase-batteries were also found at Ktesiphon, with finds from the time when the Sassanids ruled Persia (A.D. 226-641). Such batteries were never mentioned by ancient authors because those batteries and their use was an ancient trade secret.

It is possible that such vase-batteries were invented and developed in ancient times with knowledge of their invention and use gradually spreading from one kingdom to another. Perhaps this knowledge was brought into Egypt from elsewhere, maybe from an earlier civilization.

Similar vase-batteries have been found in various parts of the Near East. Reproductions of such batteries have given as much as six volts, which means that quite a respectable voltage could be built up if needed. However, even the best storage battery has a relatively short life. Perhaps these vase-batteries were used for charging plasma which was contained in small stoppered vessels of glass or some other material. The light thus emitted might be scarcely more than a glow, but in the darkness of a tomb even this would be impressive. Also, it may have

(Continued on p 34)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

MEDICAL THERAPIES Who Can Help?

THE ROSICRUCIAN teachings contain helpful techniques to overcome illness and improve our good health. Yet health, in the ordinary sense of the word, is only a part of the teachings. Rosicrucian students should not presume to be therapeutic professionals. Our health principles are meant to be used in *addition to*, not *instead of*, professional health services.

When illness strikes we should seek the diagnostic and therapeutic services of a primary care doctor, that is, a doctor of chiropractic, osteopathy, or medicine. They are trained to find what our health problems are. These three professionals are considered portal of entry doctors. Upon arriving at a diagnosis, a portal of entry doctor will render treatment, or refer a patient to one whose treatment would be most appropriate.

Briefly, the chiropractic doctor has a biomechanical approach to health and illness. He holds that structural faults can adversely influence function. As such faults influence the nervous system, structural manipulations are given to free the nervous system. Such nerve freedom can improve health and performance.

The medical doctor has a more biochemical approach. His forte is drugs to destroy or neutralize organisms or toxins that may invade the body. The osteopathic profes-

sion started with a manipulative approach quite similar to chiropractic. Time has seen this profession turn more and more to the medical approach of drugs and surgery.

These three primary care professions have developed specialties. Most specialties are found in medicine and osteopathy. Medicine has psychiatrists, dermatologists, ophthalmologists, internists, orthopedists, surgeons, and so on. Chiropractic has recently developed specialist diplomate programs in roentgenology and orthopedics. It also has councils in nutrition, sports injuries, mental health, etc.

While not involved in primary care, there are also doctors of dental surgery, podiatric medicine, optometry, and clinical psychology. The optometrist examines and prescribes for lenses. The ophthalmologist also examines and prescribes for lenses, but also treats diseases of the eye. When the optometrist suspects eye disease, he will refer the patient to an ophthalmologist. The optician is not on a doctorate level. He fills the lens prescription from the ophthalmologist or optometrist and provides the eyeglasses.

There are many other forms of health service on a sub-doctorate level. Men and women providing these services are registered nurses, practical nurses, nurse's aides, physiotherapists, masseurs, etc.

The Rosicrucian Order, AMORC, encourages a balanced approach to health. It stresses the importance of the food we eat and the air we breathe, as well as the body's

*The
Rosicrucian
Digest
July
1983*

The author, Dr. John Palo, a member of AMORC's International Research Council, is a Diplomate, American Board of Chiropractic Orthopedists.

[18]

efficiency in using these two elements. Both of these elements can be healthfully influenced by good thoughts and good posture. Both can be adversely influenced by negative thoughts and postural tensions. These may cause excess stress, which in turn can lower the efficiency of both body and mind. This leaves us more prone to disease and accidents.

One technique for reducing stress is the conscious retardation of exhalation. Retarded exhalation appears to act on the autonomic nervous system. It seems to slow down the sympathetic nervous system and step up the parasympathetic nervous system. This tones down the body's voluntary muscles. The body then relaxes.

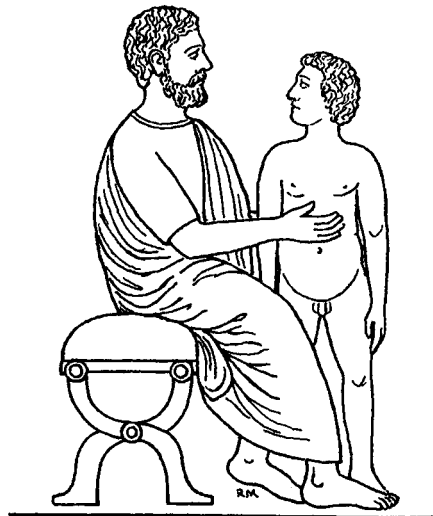
Relaxation and Breathing

There are two simple ways to accomplish such relaxation. Lie on a carpeted floor with your feet on a chair. Take a deep breath and slowly exhale. You may check how long it takes you to exhale. Inhale again, and again slowly exhale. Strive to take longer in completing your exhalation. Repeat for the third time. This should be your slowest or longest exhalation. By this time, you will feel more and more relaxed. You will find it helpful to give up completely to the rug. You'll find such relaxation not only breaks excess stress, but it leads you into a state of meditation and inspiration.

This same breathing technique can be used when standing erect. It should be done with the sense of increased body height (feel you are unwrinkling the back of your neck). The chest expands, allowing more air intake. The body organs assume a healthier placement. This posture makes the body's actions more efficient. It helps channel stress.

The Rosicrucian teachings are filled with self-help techniques for better health and increased psychic development. These you perform on yourself, for yourself. The teachings also show how we may be of some help in promoting the good health of others. For this, the teachings present both contact treatments and absent treatments. Contacts are a traditional way of using our fingertips along either side of the spine.

As an experiment, you may ask a person to extend his right arm straight out—that is,



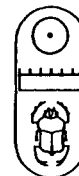
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ninety degrees from the side of his body. Place your right hand on the back of the subject's wrist. Tell the subject to resist your attempt to push that arm down. Judge the strength of that arm. Now have the subject point to a spot along the spine that may be causing some discomfort and is a little painful when the pressure is exerted. Place your thumb at this spot and ask the subject to again raise the right arm. Try to push the arm down at the wrist. You will find the subject's arm is easier to lower when your thumb is on this spot. You have discovered a place on the subject's spine that will weaken muscles when it is touched. You have also found the area where a therapeutic touch can be applied. This is called *therapy localization*.

Hold your thumb on this spot for one to three minutes. As you maintain contact, have the subject again extend the right arm. Again try to force it down at the wrist. You will now find it more difficult to do. The subject's right arm is now stronger. The details of the application of contact treatments are in the Rosicrucian teachings.

A detailed explanation of absent healing is presented in the booklet *The Art of Absent Healing*.* It uses basically a petition

*Available to Rosicrucian members from the Rosicrucian Supply Bureau for \$1.75 (£1.16 A\$2.03 NZ\$2.65 ₣1.16 R1.94 CA\$2.19).



approach. The sender petitions the Cosmic to send therapeutic help to one who is ill. We use ourselves as channels for the Cosmic in this process. The Rosicrucian Council of Solace, in its healing work, uses a team approach. When ill, you are encouraged to request such aid. Write to the Council of Solace of the Rosicrucian Order, AMORC. Give your name, key number (if you are a member), and a brief description of the problem.

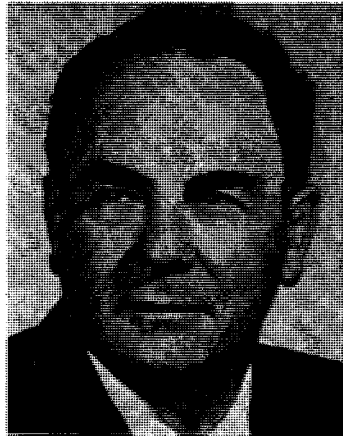
Even with our best efforts, there are human ailments that, as yet, have no known medical cure. We are mortal and some ailments are fatal. It is especially when these conditions manifest that the mystic asks, "Why?" There are many unknowns involved. A tragedy can be an initiation into

a new, more fruitful direction. We are more than the present body. We carry over many psychic causes from the present and past.

Rosicrucians are optimists. Above all, we strive to bring ourselves into harmony with cosmic principles. We feel every cross has a rose. We strive, we seek, and we find that rose.

So much of our health is in our own hands. We need to continually discipline ourselves so as to form good health habits. We need to eat nourishing food, breathe clean air, engage in proper exercise, maintain efficient posture, work creatively, rest, play, bathe, think good thoughts, and stay tuned to nature. In a sense, good health can come from a balancing and harmonizing of the creative forces available to us.

—John Palo, D.C., F.A.C.C., I.R.C., F.R.C.



In Memoriam

Harvey Miles, F.R.C.

AFTER years of sharing the mystical path with his beloved Rosicrucian Order, Frater Harvey Miles shed his earthly form on Friday, May 13, 1983, and went through transition from this life to a state of union with the Greater Self of which he so often spoke.

He was truly an untiring worker in the vineyard of the Order. He joined its ranks in 1923, and almost immediately gave close aid and support to former Emperor H. Spencer Lewis and the then

Supreme Secretary, Ralph M. Lewis. Together, these people helped to build the solid foundation on which AMORC now proudly stands.

Harvey Miles served as Grand Secretary of AMORC from 1939 until his retirement in 1966. Before that he was in charge of the Order's instruction and membership services departments.

He always emphasized the importance of physical health to mystical development. The body was the vehicle through which the soul found expression, and the vehicle was as important to the soul's expression as the soul itself. Throughout the greatest part of his life, he practiced those principles, and was the picture of health.

A naturally happy person, Frater Miles was gifted with a sense of humor and a balanced perspective of human needs. He gave much to those he touched.

A memorial service in the Supreme Temple on May 19 was attended by a host of members and friends.

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

The
Rosicrucian
Digest
July
1983

IN MEMORIAM



HOW ARE WE to evaluate the life of a man? Should it be by his character as it is generally discerned by others? In what manner shall character be construed? If character is to be accepted as *behavior*, then there are two fundamentals of its nature which should be understood. The first of these is one's relationship to other human beings. The other is the contribution which the individual makes to society as a whole.

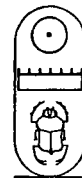
One who expresses a proper human relationship never measures others by his own interests, be they material or social status. Rather, the elements he respects and admires in others are primarily compassion, self-improvement, and humility.

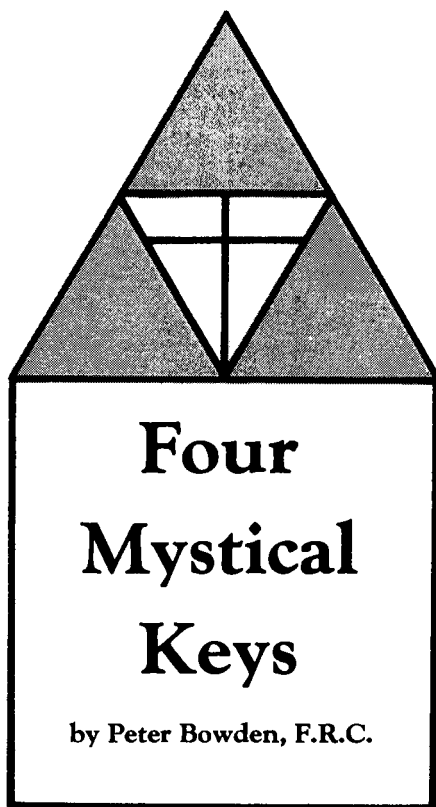
As for the contribution to society as an element of good character, this is not determined alone by the prominence of philanthropy or any simple achievement which has won the admiration of the masses. The contribution is far more simple and perhaps even an unconscious response of the innate character of the individual. It is that one has so lived that he has brought happiness to others by his presence, by the very fact of his existence, and by the dignity his way of life has conferred upon mankind. Such a person is a true *humanitarian*.

By these terms, Dr. H. Spencer Lewis, first Emperor for the second cycle of the Rosicrucian Order, AMORC, was a humanitarian. He saw these qualities in men of both high and low station in life.

Dr. Lewis passed through transition on Wednesday, August 2, 1939. It was his wish that his remains be interred in the Akhnaton Shrine in Rosicrucian Park, beneath a modest pyramid-shaped monument. He desired this especially because other officers of the Supreme and Grand Lodge who had served the Order throughout the years were likewise interred there.

Each year, on the anniversary of Dr. Lewis's transition, a simple memorial service is held in the Akhnaton Shrine in Rosicrucian Park. All Rosicrucians are eligible to attend this brief memorial service. It will be held on Tuesday, *August 2, at 4:15 p.m., Pacific Daylight Time*. It is kindly requested that all Rosicrucians who are not able to attend the ceremony enter a moment of silent tribute to the memory of Dr. H. Spencer Lewis, whose efforts contributed so much to the Order Rosae Crucis. Δ





THERE ARE FOUR mystical keys which can aid the Seeker in his progress on the Path. The first two keys are complementary; the second two are likewise complementary; and the four blend to form a foundational square, on which we can successfully base our mystical lives.

The first two keys are stated, in the Gospels of the *New Testament*, as follows:

1) "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

2) "Behold the kingdom of God is within you."

In these keys, the Master Jesus established that the answers to life can only be discovered by delving deeply into our own natures. Such a search ought to constitute the first priority of life, as all other good things will automatically flow from it.

Modern Western life compels most people to live and function near the surface of their consciousness. The stresses, rapid tempo, and sheer complexity of modern society and its demands tend to drag our

attention outwards. Conscious attention becomes lost in a puzzling wealth of external diversity. People become trapped in a panorama of changing circumstances, over which they seem to have little control. This results in feelings of confusion and alienation, reflected in the problems of the times, both personal and social.

The second key calls for a reversal of this pattern. One way or another, we need to withdraw conscious attention from the objective environment, and turn it inwards. Thus we detach our attention from surface events, examine them, and put them into some sort of synthetic perspective. More importantly, we become conscious of that which is within—the kingdom of God, the central source of all that is. To effect the reversal of a trend, which, for most people, operates like a conditioned subconscious habit, requires the regular use of certain tools or techniques. It means developing proficiency in the arts of *concentration*, *visualization*, and *meditation*.

Among the various mystical schools and movements in the world today, the Rosicrucian Order (AMORC) is one of the few which offers the sincere seeker a graded technique, whereby he can start from where he is, with what he has, and gradually develop proficiency in the necessary techniques and arts. It offers a well-balanced and comprehensive curriculum of study and practice, especially oriented towards the needs of men and women living in a complex, technological society.

The complementary key is of equal importance, if the seeker desires to obtain maximum benefit from his growing capacities to concentrate, visualize, and meditate. For example, the sincere seeker may set aside a definite period each day and faithfully practice the techniques presented in the lessons over a period of months or years. Although he values his daily sessions, he might still regard them as an adjunct to the rest of his life, rather than the central foundation—the fount—of his total life expression.

The Foundation Stone

Full entry into the spiritual life requires dedication to the practice. The inner quest needs to become the foundation stone of

life. In other words, the meditative state should be the central source from which all other activities are derived, and to which they are commonly related. A developing capacity to live life from within is obtained, from which life can flow outwards into multitudinous manifestation and expression. Ability to do this results in "all these things being added unto you."

As the seeker learns to live from within, there arises a spontaneous flow of inner purpose into outward harmony. His life becomes increasingly centered and integrated. Further, all facets of his outer life expression are brought into harmonic relationship—with each other and with the central source. This finds positive expression in improved relationships with other people, with respect to the environment and the role he plays in society.

A word of caution, however: Although the Master Jesus established the inward life as the foundation stone, he did not advocate people giving their entire lives over to passive meditation. The theme of "good works," of creative service, of playing a constructive part in society, was implicit throughout his teachings. It was a theme constantly reinforced by both his words and actions, and is highlighted in the second pair of complementary mystical keys:

3) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

4) "Thou shalt love thy neighbor as thyself."

The third key may pose problems for those unable to accept the concept of a personal God. It need not. For example, the sincere agnostic—one who starts from the standpoint of "I don't know but would like to find out"—is dedicated to a search for truth. If he substitutes the word *Truth* for *God*, then he has a point from which to start. Thus, what to a devotional person is a love for God, for the agnostic is a yearning to discover truth.

The Agnostic

The agnostic, starting from a position of honest doubt, might find it more difficult to make that initial conscious contact with the inner reality than the devotee, who is able to use his belief in God as a powerful trans-

forming symbol to establish rapport. However, if the agnostic perseveres, with an unwavering dedication to the pursuit of truth, he will come to realization. Eventually, he will discover in the depths of his being that to which William James referred to as "the more." Having done so, there is no necessity for him to believe. He knows.

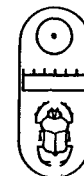
In fact, at a later stage, the agnostic tends to have an advantage over the religious devotee. The former has been following a path which is both experimental and experiential. Consequently, he finds it easier to adapt his views and concepts to keep pace with his expanding conscious experience. The devotee, on the other hand, may show an inclination to interpret his inner experiences against the backdrop of his religious convictions, which may become increasingly difficult as further realizations are experienced. The devotee's progress may then be slowed down or stopped until such time that the needed adaptations in attitudes and/or concepts are made.

Expansion of Consciousness

Whether the initial approach is agnostic or devotional, the seeker finally comes to a point where he realizes that his growth in understanding and awareness is really an expanding consciousness of the common ground of all experience—the immortal and all-embracing Soul. He comes to recognize that *he is Soul*, and that his evolution constitutes an unfolding awakening to that fact. He appreciates the truth expressed by Pindar: "It is the business of man to become what he is."

Having opened to Soul and experienced the expansion of consciousness resulting

"There are four mystical keys which can aid the seeker in his progress on the Path. . . the four blend to form a foundational square, on which we can base our mystical lives."



therefrom, as well as its transforming magic on the whole life-expression, there develops a trust and a confidence in it. This manifests as a yearning to stabilize and increase the experience. It is in this sense that the seeker, well established on the Path, eventually comes to love God with all his heart, with all his soul, and with all his mind.

The fourth key states that we should love our neighbors as ourselves. We need to remind ourselves that all are equal in intrinsic worth and ultimate potential, and this, of course, *includes us*. We likewise must remind ourselves that we all have a long way to go in realizing that potential. Recognizing these two facts engenders a true sense of humility.

It is impossible to love others in a generous and spontaneous way until we can lovingly accept ourselves, warts and all. Clear-eyed acceptance is the ability to recognize obvious weaknesses and shortcomings, without unduly exaggerating or morbidly dwelling on them. Shortcomings and weaknesses are simply reminders that we still have far to go and much to do, and may indicate directions for current and future efforts.

We Create Tomorrow

We are what we are because of what we have been. Wisdom dictates that we start from where we are, use what we have, and aspire to the next step. We can control, to some degree at least, the way in which we live today, and thereby create tomorrow. Although we can recall the past and to some extent anticipate the future, it is the *now* which is lived today. We live *now*—at all times, continuously. We fail to live the now as intensely, and as effectively as we can, if we continually hang on to the past, and/or anticipate and worry about the future too much.

Both preoccupations are really escape mechanisms, serving to distort the reality of now. Of course, in living now, we may utilize experiences from the past and make some tentative plans for the immediate future. But these are subordinated to the needs of now.

Self-acceptance brings with it an openness of heart, which allows a flow of love [24]

into radiant, altruistic expression—such as warmth, generosity, compassion, tenderness, empathy with all life, goodwill, tolerance, and so on. These qualities naturally express in a caring and sharing attitude, culminating in *loving service*. The flow, thus released, is spontaneous, joyous, and expansive.

In sharing generously, we too receive—as is our right—because we have become more open through it. Greater openness to love acts to widen a channel for the flow of cosmic abundance, from which we and our fellow man derive benefits. Such benefits may or may not take material form. There is no reason why they shouldn't, if that is what we need so as to serve more effectively. They will always manifest in joy, happiness, an enhanced sense of freedom, and a general upliftment in consciousness.

The Dance of Creation

Those living in accordance with the flow of love perceive the whole of creation as a *celebration*—a dance of ecstasy, a song of joy. Love makes life light, fascinating, enjoyable, and ever full of wonder. Life becomes an ongoing adventure, rather than a sterile duty or a complex of problems to be solved. In love, duties are performed with enjoyment, and pressing problems tend to get solved without too much fuss and bother.

Humor is closely associated with love, because, like love, it is spontaneous and flowing. Genuine humor involves a capacity to laugh *at* ourselves and *with* other people, not vice versa. I recall that some years ago I was driving home from work, seething with righteous indignation. (Incidentally, Elbert Hubbard once defined righteous indignation as "...one's own perfectly justifiable wrath as opposed to the shocking bad temper of others.") Some minor difference of opinion with a fellow employee had made me all uptight. I was reviewing the perfect justice of my stance, together with some unfavorable reflections on the motives and general intelligence of my colleague. Then I happened to glance in the rear-view mirror. The picture was so comical, in its cheek-puffing pomposity, that I exploded into laughter. The tension was broken, perspective regained, the blood pressure

and digestive processes restored to some semblance of normalcy.

Humor is an expression of self-acceptance, in the first instance, and a warm kinship with all things on earth, in the second. Humor helps us to retain a true sense of humility. It likewise helps us to restore proper perspective, to see the long view,

when confronted with a series of minor frustrations and irritations which threaten to bog us down in trivia. It prevents us from taking our ideas, our causes and, above all, ourselves *too* seriously.

Therefore, let us meditate, love, serve, and laugh our way forward on the magnificent *cosmic adventure* which we all share. Δ



What Am I?

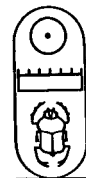
SOMETIMES I know not. I am illusionary, dreamy, vaporous. I am formless, yet fully conscious of contour and realization. I, then, may be just a thought.

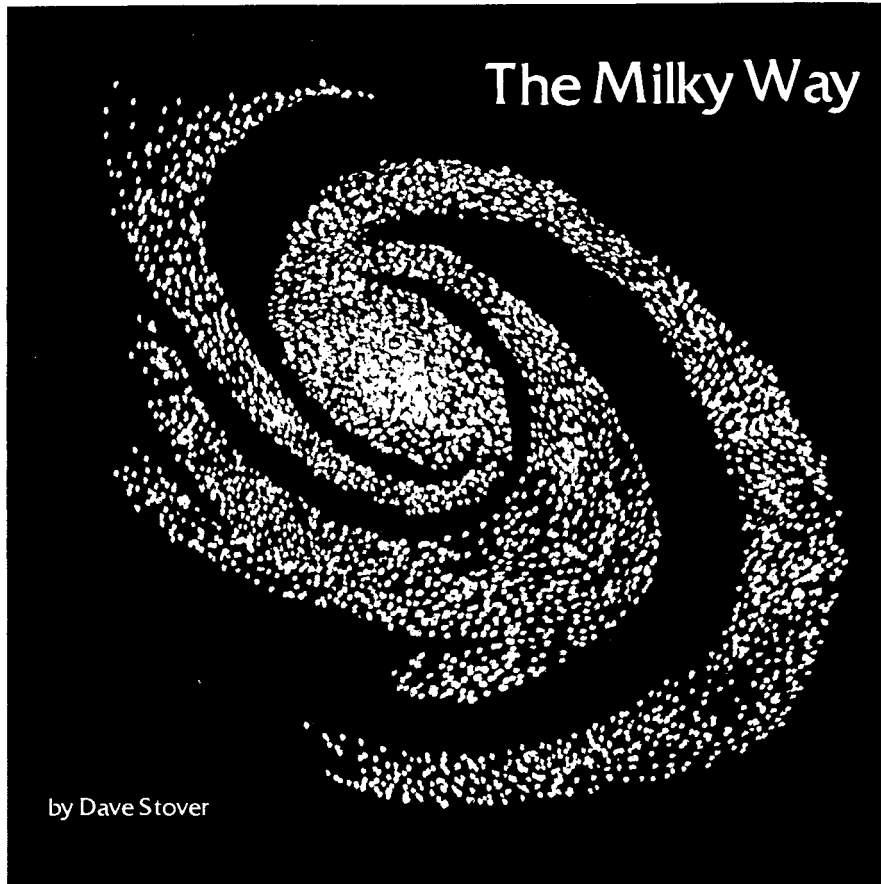
Perchance I am an expression likened to a breath of wind destined to blow over the lowest valley, highest hill, deepest sea, and shallowest stream. I am a breeze that caresses the cheeks of all young and old, that brushes the breasts of the holies and villains alike. I am a breath of wind that murmurs, hums, buzzes, rumbles, and whistles. I am a cosmic melody.

Possibly I am an accident of nature, much like a chip of stone—a fragment of a boulder. I am solid, crude, and also crumbly. I am a hardened component of dust and an elementary manifestation of evolution. I am solid only when glued together by some spirit. And when the spirit is absent, I crumble and decay. But from whence comes the spirit and whither does it go? I, the conscious I, must be vibratory and dual in nature.

Maybe I am a victim of chemistry. Or by chance am I just an atom, neutron, proton, or even an electron; or some of these combinations? Perhaps like a drop of water, I consist of some of these discernible molecular properties, yet am refreshingly mystical—life-giving, baptismal, and purificatory, charitable, sublime, and astral. It is of great comfort to visualize that a drop of water is responsible for the formation of an ocean, a floating layer of cloud, and a rain or deliverance. I must then be something cyclical, transcending all limitation and composition. I exist, but in a split moment, a vaporous moment, a floating moment, and an electrical moment.

Yes, I am a sparkling moment of great light—an electromagnetic light, a light destined to join another light to chase away the darkness of the deep abyss. I must be consumed, for therein lies the great mystery of me. I must be absorbed, for therein lies the great destiny of me: complete harmony with the Universality. I am at peace with His nature and nature proclaims His magnificence and glory. I am thrilled to know what I am now.—C.S. Low, *F.R.C.*





IMAGINE YOURSELF suspended in space looking through the emptiness to a vast whirlpool of stars. From this distant vantage point, the whirlpool resembles the familiar weather-satellite photos of Earth's hurricanes. You note the large, dense central nucleus and extending outward from it, spiral arms trailing off into space. This whirlpool resembles the familiar hurricane, but on a scale billions of times larger. You are gazing upon the Milky Way—a vast arc of stars, and humanity's home in space.

All of us are familiar with the band of milky whiteness that stretches across the night sky. Best seen on a clear, moonless night, the ancient Greeks called it *galaxias kyklos* (circle of milk)—but they weren't sure what it really was.

Some Greek philosophers thought the Milky Way might be a grouping of many stars, individually too small and dim to be made out by the unaided eye. But most believed the Milky Way to be some type of

atmospheric phenomenon, a sort of glowing cloud in the night sky that resembled the more familiar clouds of the daytime.

A final decision had to wait till the invention of the telescope—which increased the seeing-power of the human eye a million-fold. When the telescope was turned upon the Milky Way, it revealed a band of millions of tiny, dim stars.

But why should so many stars be concen-

**The
Rosicrucian
Digest
July
1983**

trated into a band running in a roughly circular path around the sky?

Astronomers decided that stars weren't scattered randomly through space; instead, they formed clusters called "galaxies." Such clusters are, it was decided, disk-shaped, like a phonograph record—extremely wide but extremely thin.

When we look at the Milky Way, then, we are looking into the midst of such a cluster—looking across the phonograph record, so to speak. And when we look at other parts of the sky, away from the Milky Way, we see only the relatively few stars in the thin cross-section of the galaxy. (The name "Milky Way" has now come to be applied to our galaxy as a whole, as well as the band of stars visible in the night sky.)

Once the nature of the Milky Way was realized, astronomers tried to determine the Sun's location in space. The Milky Way seemed equally bright in all directions, with roughly equal numbers of stars on all sides of us. It was logical to conclude, then, that the Sun was positioned about in the center of this "star-city." That was comforting news. The work of Copernicus had demonstrated that the Earth was not the center of the universe but merely another planet orbiting the Sun. But the Sun, at least, seemed to maintain its central position in the Milky Way—and, for all astronomers knew, the whole universe as well.

This conception of the Milky Way with Sun at its center proved to be wrong, however. The telescope enormously advanced man's exploration of the universe—but it still had its limits. Observations by telescope are made, of course, using visible light. As astronomy progressed, it became obvious that stars and planets are not the only objects to be found in space. There are also gigantic clouds of dust and gas—and those clouds block light from reaching us.

What's Out There?

Fortunately, visible light is not the only tool we can use to observe the universe. There are other varieties of "electromagnetic radiation," which travel at the same speed as light but have different wavelengths and frequencies. The ultraviolet rays which give you a suntan, the infrared radiation used in heat-lamps, the microwaves and radio waves used for communi-

cations—these are all types of electromagnetic radiation.

World War II forced the development of radar systems using microwaves, and following the war it was possible to begin making astronomical observations using microwaves. Microwaves travel directly through the dust and gas clouds that block out visible light, and astronomers could now create more accurate maps of our galaxy.

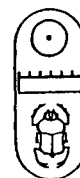
The Sun is not in the center of the Milky Way; we are far to one side, in fact. The Milky Way consists of a vast disk with a central nucleus or core. The disk is about 100,000 light-years in diameter—a light-year being the distance light travels in one year, about six trillion miles. Our galaxy is about 160 billion times as massive as the Sun. Since most stars are smaller than the Sun, astronomers estimate there are 400 billion stars in the galaxy—nearly half a trillion!

The nucleus of our galaxy is roughly spherical and about 15,000 light-years across. It accounts for over ninety percent of the mass of the Milky Way. It contains most of the galaxy's stars, too, but I say "mass" instead of "stars" because the center of the galaxy may also contain mass in other forms.

The Galaxy's Turbulent Center

Astronomers used to think the center of the galaxy was a quiet place with a large number of older stars that had formed as the galaxy itself condensed from interstellar gas. Radio astronomy has revealed that this is not the case. Instead, because the stars in the core are so close together, that area of space is more violent than our own neighborhood, far from the center. Some of these old, massive stars have collapsed to form black holes—dead stars so dense not even light can escape from them.

We now think there may be a vast black hole in the center of the galaxy, with a mass 100 million times that of our Sun. As the black hole pulls other stars into itself, vast amounts of energy are released, sending exploding waves of gas hurtling outward from the core. Radio astronomers have detected these shockwaves moving outward from the nucleus.



Our solar system is relatively safe from the violence of the galaxy's core, because we are so far removed from the center. To us the Milky Way appears to be about the same brightness in all directions because dust and gas clouds hide the core from view. (The nucleus is located in the general direction of the constellation Sagittarius.) In fact, the Sun orbits the core at a distance of 27,000 light-years, taking 200 million years to revolve around the core once. We are located far out in the spiral arms—far from the turbulence of the galactic nucleus.

While contributing enormously to our knowledge of the universe, radio astronomy did not displace the Sun from the center of the galaxy. That had already happened in the early years of this century, long before World War II had spurred on development of microwave receivers.

By the 1920s, astronomers had developed telescopes—regular optical telescopes using visible light—far more powerful than any used before. These new instruments were turned on certain puzzling objects in the sky, seeming blurs of light, called *nebulae*. For years a debate had gone on: Were the nebulae clouds of gas *within* our galaxy, or other, extremely distant galaxies?

The new telescopes managed to resolve these blurs of light into stars. The nebulae—some of them, at least—were other galaxies.

Most of the nebulae seemed to be spiral shaped; that is, with a central nucleus and "arms" twisting out from it. It was reasonable to think that our galaxy had much the same shape, but the stars in our immediate area of the galaxy were more like those in

the spiral arms of other galaxies than like those found in galactic cores. The motions of the stars around us also suggested to astronomers that all the stars in our region of the galaxy (including, of course, the Sun) were circling a distant, massive center—in other words, the galactic nucleus.

Without seeing the core, even by microwaves, astronomers deduced it had to be there; that it contained ninety percent of the galaxy's mass; and that the Sun orbited this core at a distance of 25,000 to 30,000 light-years. Later microwave observations confirmed and refined what astronomers had already deduced by looking at other galaxies and star motion within our own.

It is a grand and glorious picture that astronomers have created concerning our galaxy, the Milky Way. From the density and violence of the galactic core with its star-eating black hole and shockwaves of expanding gas, to the quieter spiral arms where our Sun follows its 200-million-year orbit, to the very edge of the galaxy where the last few stars trail off into interstellar night—this vast panorama has been made clear to us only in this century. And beyond our galaxy are more like it, some larger, some smaller, perhaps 100 billion in all, stretching out for billions of light-years across all the known universe.

A grand and glorious picture, yes—but mankind's attempts to piece this picture together deserve credit as well. We live on a small planet circling an average star on the edges of one star-cluster among billions of such—but from that precarious vantage point, mankind has managed to learn about our vast home galaxy, the Milky Way, and all the universe beyond. Δ

The
Rosicrucian
Digest
July
1983

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.

California residents, please
add 6% sales tax

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

Modern Alchemy

THOSE OF US who are familiar with the progress of physics and chemistry and the advancement in the science of metallurgy were astonished recently by some statements made in a court of law. It happened during the trial of a man who claimed the privilege to criticize publicly the claims made by those who are still actively engaged in the search for unrevealed laws and principles of alchemy and chemistry.

This man, evidently wholly devoid of any interest in the reading of modern textbooks or even scientific news, as reported in the newspapers, and otherwise showing an inferiority of comprehension that wanted to vaunt a superiority complex, made the bold statement that in his belief anyone who thought that transmutation of metals was possible, or who claimed that gross metals could be transmuted into gold, was insane.

He made his statement with all of the positiveness and sureness of a person who had no idea that he was making an absurd statement, proving his unfamiliarity with subjects supposed to be his special study. In other words, he was posing as an authority on subjects with which he proved himself to be utterly unfamiliar. We often find such types in our everyday affairs. Those who know the least about a given subject are the ones who make the most positive statements and are ready to voice their opinions publicly with more vehemence and more explanations than the person who is well versed in any subject.

The man's statements caused a flutter of

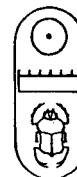


surprise, and judge, jury, and spectators alike could not help smiling. But we wonder how many persons know just to what extent the ancient art of alchemy is still being carried on in this busy modern world. Few intelligent persons, familiar with the progress of scientific achievement, have any doubt any longer regarding the possibility of the artificial making of gold from base metals.

The transmutation of zinc, lead, or similar metals into a chemical imitation of pure gold has been made in many of the university laboratories and in the laboratories of industrial institutions. There is neither any mystery nor secrecy about the process. It is merely the combining of various processes of nature in an artificial manner so as to produce gold in the very same way in which nature produces it.

The chemical or physical difference between a piece of zinc or lead and a piece of gold is well known to scientists; the scientific steps necessary to change the zinc into gold are also well known. But to carry out these steps and imitate nature in her processes is a tedious and extremely costly thing. For this reason, the artificial manufacture of even a very small grain of gold in the laboratory is too expensive to ever make the process possible to commercial benefit.

It would be much like taking one thousand dollars worth of gold and reducing it



to a piece that would be worth less than ten dollars and claiming that this process is of value to the arts or the industries. It probably will be many a day before science will be able to artificially produce a piece of gold with as little expense as the average man or woman can get the same amount of gold in the mountains of California.

In fact, thousands of persons who were unemployed have taken to the mining of gold in California in the past two years. By careful, hard work by every member of a family, from early morning until sunset, these families are able to extract from the earth about four to five dollars worth of gold per family per day [1933].

This enables them to live and sustain themselves during the upset business conditions, and although a few have made more money than this in the simple mining process used by them, still the taking of gold out of the earth is far more profitable than any process that can be invented in the scientific laboratories.

However, just as the ancient alchemists, mystics, and Rosicrucians spent many years of their lives in experimenting with transmutation merely for the sake of testing and proving nature's fundamental laws, so the laboratories of industry and science today feel that it is worth while to spend thousands of dollars to make a grain of gold that is worth only a few dollars.

In some parts of the world, alchemy is still a science separate and apart from general chemistry. It is considered a synthetic art and one of the hermetic sciences and for that reason is kept quite distinct from modern chemistry. Of course, the man who made the statements in court knew nothing of this fact and did not know that his ridicule of anyone's interest in alchemy was casting a slur upon the intelligence of thousands of men and women of great learning, and especially men whose daily activities are connected with metallurgy, physics, and chemistry in a highly scientific manner and who devote their evenings or spare hours to the intensely interesting hobby of alchemical research.

One of the great leaders in the alchemical movement throughout Europe, and per-
[30]

haps the foremost alchemist in the world today [1933] is M. F. Jollivet Castelot of Paris. He is not only an eminent scientist who has devoted most of his life to the study of transmutation and synthetic chemistry, but he is director of the Société Alchimique de France and Editor of a quarterly magazine called *La Rose-Croix* which bears the Rosicrucian emblem. He is also an honorary member of the Rosicrucian Order in America, AMORC.

Some years ago we published in our *Triangle* a photograph of Frater Castelot in his laboratory. We have continuous reports from members of his association regarding their joint and individual achievements. Their monthly publication is filled with interesting items from their laboratories and quotations from other newspapers and scientific magazines regarding the art and science of alchemy and transmutation.

One would think that after having accomplished the feat on numerous occasions of producing small amounts of absolutely pure gold the quest for the process and the search for the principles would be brought to an end. But here, again, I remind the reader that the real quest is not for the purpose of making gold nor is the search intended to reveal a more simple manner of producing gold.

The whole idea of the alchemists' studies and experiments is to observe nature's laws at work and to find more simple ways of demonstrating them. In the process of transmutation and in the study of alchemy generally, more of the fundamental principles of the universe are revealed than in any other laboratory experiments that might be conducted. This is what makes the whole subject so fascinating and so fraught with new and surprising conditions, situations, and revelations.

It was in 1894 that Frater Castelot published his first book dealing with his great studies in alchemy and in transmutation, after having been a student of the Rosicrucian and mystical principles which revealed the work and secret process used by the early mystics and alchemists.

In 1904 Frater Castelot published other important instructions regarding the science of alchemy. Since then his writings have

been read before the most learned scientific societies throughout the world and quoted in many popular books and treatises dealing with scientific subjects. In 1896 Frater Castelot and others founded the alchemical society of France.

Mystics in Laboratories

Occasionally those who seek to criticize the Rosicrucians as being impractical people because of their advanced ideas and progressive programs, point to the fact that the ancient Rosicrucians were interested in alchemy and in the search for artificial gold. They think that this search constitutes evidence that the Rosicrucians are dreamers instead of practical men.

Such persons do not realize that the father of modern chemistry was alchemy and that although the child in the form of modern chemistry has grown to be a great and universally recognized science, the parent has not passed out of existence or out of the universal picture, for alchemy was limited to certain lines of research and those fields of research have not yet been exhausted even by the most modern achievements of science.

As stated before, the Rosicrucians and mystics who performed so many experiments in their laboratories, were seeking, through the material laws of the universe, to discover universal principles which had their action and reaction in the spiritual world as well as in the material world.

They believed that just as the difference between gross metal and pure gold was a difference in character, constituted by the various rates of vibrations and by the presence of impure or unevolved elements, so the differences in human character were the result of impure and inharmonious elements which might be transmuted and changed into the pureness of spiritual life here on earth.

Much is said these days about vibrations and their effect upon our health and our

lives generally. We are coming to learn that all of life consists of vibrations which affect us and, in fact, compose everything of which we have any sense or understanding. It was in the laboratories of the alchemists and mystics that the law of vibrations was first discovered and proved to be an actual fact.

And while these mystics sought for an elixir of life which would prevent disease, old age, and so-called death, and change gross material into pure gold, they found laws and principles that would enable man to cure disease and to overcome many of the obstacles to old age.

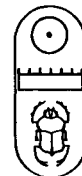
They also found ways and means of producing many of the modern metals, such as bronze and various alloys, which have been extremely valuable to industry and commercial interests. So we have these ancients to thank for many modern achievements which they turned over to mankind as worldly benefits, and those mystics who still continue their searches and their inquiries.

Dreamers they may have been and dreamers many of these mystics may still be, but they are the sort of dreamers who test their dreams in the crucible of materialism as well as the crucible of spirituality. They seek to turn their dreams into practical account and to practical application, and from their efforts we have derived so many benefits that it does not behoove anyone to criticize the mystics and their dreaming.

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

***If we know all there is and the laws thereof, there is still
the mystery of the cause.***

—Validivar



Can You Explain This?

ONE evening in early summer I stopped by to visit my friend Barbara to enjoy a snack and some small talk after work. Barbara's telephone rang just then, and since she had a recording device, which for a short time played her message to the caller, we did not yet know who was on the other end of the phone. While waiting to find out who was calling, we both happened to look through the large window which was a few feet from the sidewalk. The weather had been warm; the curtains were open. Through the window we clearly saw Sue, a mutual friend, standing on the walk facing us. "There's Sue," Barbara remarked, and called out to her, "Come on in!" When Sue didn't enter, I went out to see where she was. But not seeing her anywhere, I returned to the living room.

When I found Barbara now conversing with the previously unknown caller, and heard her exclaim, "But, Sue, you were just here!", I started getting a glimmer of understanding, but even so, my logical mind was considering the possibility of Sue's being in the apartment next door and calling from there. Actually, she was calling from an apartment five miles away. Sleeping, she had suddenly awakened in a depressed and miserable state, feeling an urgent need to contact someone.

When we had seen Sue in the window, in her blue jeans and red-checked flannel shirt, I had noticed two phenomena which at that moment made no sense—so I hadn't even tried to figure them out. One odd thing I had observed was that the light that was with her presence was not quite right—it didn't seem to be appropriate as far as the lighting out on the walkway was concerned. Secondly, although Sue was *looking* in at us, I was aware that she was not *seeing*. There was nothing to indicate that she even knew she was anywhere.

After we calmed Sue down a bit (and I had ascertained that she was wearing her red-checked flannel shirt), she said another friend was going to come by soon and they would go out to a coffee shop. We did not tell her then what we had experienced, as she seemed to have no knowledge of it, and was upset enough as it was.

I remarked to Barbara, "You realize what we saw . . ." She did, but was rather shaken by the unexpected occurrence. We decided to tell Sue about it the next morning. Somehow strange things seem less strange in the light of day.

The next morning I described the whole event to Sue. At first her reaction was, "Yeah, sure," but that soon changed, due partly to my apparent credibility as well as to the fact that on two previous occasions, in past months, something quite similar had happened with herself appearing to others. On one of these occasions, one of the people was rather disgusted because Sue would neither look at her nor respond to her when she spoke to her. Finally she had recognized that the apparition was not Sue's physical presence.

The projections had been completely unconscious and spontaneous, and this apparently didn't bother Sue. She seemed to take it in stride. Barbara and I found it exciting, and I felt quite appreciative at having been able to experience such a vivid manifestation of another reality, which obviously coexists with our own everyday world, and which can be tapped into when factors and influences are conducive to it.

—Pamela J. Schmidt, F.R.C.

Days for Dancing

by Catherine Lazars Bauer

TUESDAY was cricket-crisp and sapphire blue. I didn't dance barefooted across my lawn, but I did ride my bicycle nine-and-a-half miles. Feet whirling round, I left the ground. Flying, wind at my back, wind at my face, 'twas all the same; a rightness prevailed. I was Zorba leaping his life story on the Grecian shore; Blake celebrating Eternity's sunrise. One moment was all moments.

To everything there is a rhythm and a reason. Too often the chaos and tragedy of existence blind us to the universal order. Too few are the golden days when the spirit transcends despair, lifting us to a peaceful reality that surpasses finite understanding. Tuesday was a day for dancing. I moved to the music and smiled.

Havelock Ellis calls dancing "the loftiest, the most moving, the most beautiful of the arts, because it is no mere translation, no abstraction from life; it is life itself." It weds spirit to flesh, sacred to secular, Religion to Art.

It is the Bantu who asks, "What do you dance?" Not "What is your name?", or "Where do you live?", but "What do you dance?", for what a man dances embodies his tribe, his social customs, and his religion; all that he is.

Ancient cultures did not separate dance from religion. Western Christianity, however, frowned on bodies swaying, melodious chanting, and feet slapping the earth. Only the Shakers used the dance drama as a part of communal worship.

The American Indian danced to announce birth or death, to prepare for war, to celebrate victory, to summon good spirits and frighten evil ones, to worship and to pray. The Omaha had but one word for dancing and for love.

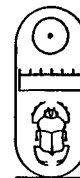
It seems fitting. Every special relationship knows moments of perfect attunement ...like that autumn day we journeyed to Beaver Dam, you and I. Without speaking, without even touching, except in our minds, we danced in harmony. We knew communion with an October'd earth.

Dancing days came more often when we lived on the farm. Ferocious storms lashed across our prairie. Maples and cedars strained earthward, bowing before the onslaught of wind and rain and hail.

But more than fury, I loved the country quiet and the squeaky windmill that sliced it into slender strands. There were days in all seasons when I walked to the woods. In autumn, the trees caught fire. In winter, I followed bird and animal tracks in the snow, listened to the cold stillness of January, and watched my breath take shape in silver. In spring, birdsong sparked the mea-



J. Chapman



dow. And in summer, I sat on the forest carpet of brown pine needles. My back rested against a trunk. Even when there was no visible movement, I could feel that great tree bend and sway with the wind. I could hear it moan. Like an ageless sage, it imparted wordless parables. A squirrel scurried from a tall pine, an owl spread its wide wings.

Before man, the dance was. Yet it didn't take him long to improvise on tempo, to alter rhythms to suit his needs, to attempt a control over mystical cycles.

Amid the earthswarm, there are too few days for dancing. Machines and traffic and noise expand economies, but drown the ferocious quiet of the natural world.

Listening to that quiet requires special time and care. Artificial has become our daily bread. One can't rush through a sanctuary of the forest or of the soul. If you would touch the quiet, you must move softly among those silences that slip between leaf and branch and sky, and then slide into the spirit. Welded to earth, the spirit yearns to fly.

To every being there is an allotted time we've labeled life. And within each being there is an innate longing for the timeless. How good the day, and how rare, when time and timeless couple in the dance and the soul moves to the mystic rhythm of the unseen piper until it becomes the music. Δ

Ever-Burning Lamps

(From p. 17)

been possible to devise means for this light to have continued for hundreds of years, although the methods employed are not known to us at present.

In conclusion, let me just say that static electricity is one of the readily accessible natural forces known throughout history and the wise men, artificers, and alchemists of old seem to have discovered some of the secrets of using this force which we have managed to forget or overlook in recent times. Δ

ROSICRUCIAN CONCLAVES

COLORADO, DENVER—Rocky Mountain Regional Conclave—August 12-14, Colorado Women's College, Denver. Grand Lodge will be represented by Frater George Buletza, Director, Research and Development, AMORC. For more information, please contact Susan Elliott, Conclave Chairman, c/o Rocky Mountain Lodge, P.O. Box 9486, Denver, CO 80209.

MINNESOTA, ST. PAUL—West Central Regional Conclave—September 9-11, Radisson-St. Paul Hotel, 11 East Kellogg Blvd., St. Paul. Grand Lodge will be represented by Soror Barbara Schild, Class Master, AMORC's Department of Instruction. For more information, please contact Jeffrey Klimmek, 15 E. Wyoming, St. Paul, MN 55107 (phone: (612) 297-8506) or Dave Albrecht, 4516 Nokomis Ave., Minneapolis, MN 55406 (phone: (612) 823-6805).

The
Rosicrucian
Digest
July
1983

ROSICRUCIAN DIRECTORY

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

Rosicrucian Activities

BETTIE and Lee Krauss of Howland Springs, Ohio, were recently presented the Rosicrucian Humanitarian Award in recognition of their outstanding work in providing surplus clothing and food for poor people in Appalachia. For over sixteen years Mr. and Mrs. Krauss have volunteered their services to help unfortunate people in the mountains of rural Kentucky, an extremely depressed area since the closing of the coal mines. Their dedication, enlisting the aid of family, friends, and many organizations, has resulted in an army of people supporting this good work. This service is now known as Aid to Appalachia, Inc., and its work is directed by Mrs. Krauss.

In 1966 Bettie Krauss read an article describing conditions in Appalachia—the unemployment, poverty, and despair. She contacted a local welfare department in Kentucky and sent down a few care packages. Later, when she personally delivered several vans filled with surplus clothing, she realized the need for this service first hand. Returning to Ohio, Mrs. Krauss organized several groups in her area to help provide this service. Three times each year several large moving vans (their services donated) make the trip from Ohio to Kentucky—their trailers filled with clothing, household articles, food, and furniture.

FRATRES AND Sorores find unusual opportunities to develop new talents and improve their skills in Rosicrucian affiliated bodies. Trillium Chapter in Ottawa, Canada, has just completed a Graphics Layout and Design Workshop conducted by Frater Gerry Saper, professional

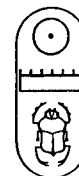


Mr. and Mrs. Krauss were presented the Rosicrucian Humanitarian Award by Soror Phyllis Cassetto, Past Master, Youngstown Chapter, AMORC. Soror Cassetto is familiar with the Krausses' work for the poor of Appalachia, having assisted them for the past four years.

In 1981 Bettie Krauss' good work was featured in a segment on television's *Good Morning, America!* The day after the program aired Mrs. Krauss filled three 45-foot-long semitrailers in two hours!

The Rosicrucian Humanitarian Award was presented to Bettie and Lee Krauss at a dinner celebrating Youngstown Chapter's 30th anniversary. The Rosicrucian Order, AMORC, takes pride in recognizing and honoring the dedication of such individuals to the service of mankind.

designer. The four 3-hour sessions were awareness-expanding opportunities for members as they learned the history of graphic arts, materials used, techniques of designing, and worked on individual projects. The Chapter bulletin, fliers, and promotions gave the workshop a big boost.





STATES OF MYSTICAL EXPERIENCE

IS MAN truly independent? What is his relationship to the universal forces around him? Have you ever had a chance to honestly *understand yourself*? Do you sense welling up within you strange impulses—ideas *struggling for expression*?

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Ancient Palace of King Minos



The island of Crete in the eastern Mediterranean was once the seat of the great Minoan civilization. This civilization reached its height as a flourishing commercial center of the ancient world in c. 1400 B.C. We see a portion of the vast palace of King Minos in what was Knossos, the great capital city. Knossos was also the site of the famed legend of the Minotaur, a monster that was half man and half bull.

(Photo by AMORC)

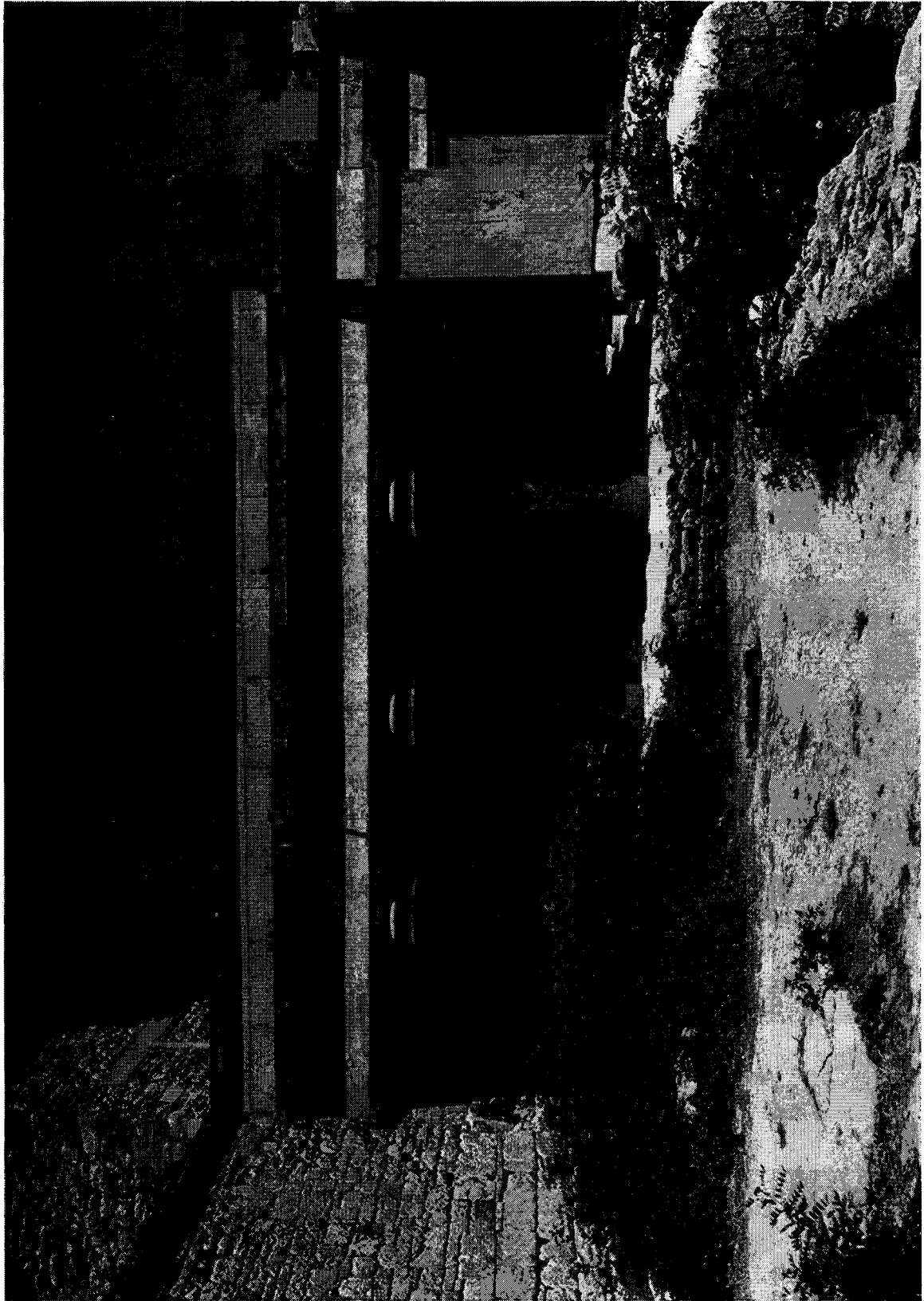


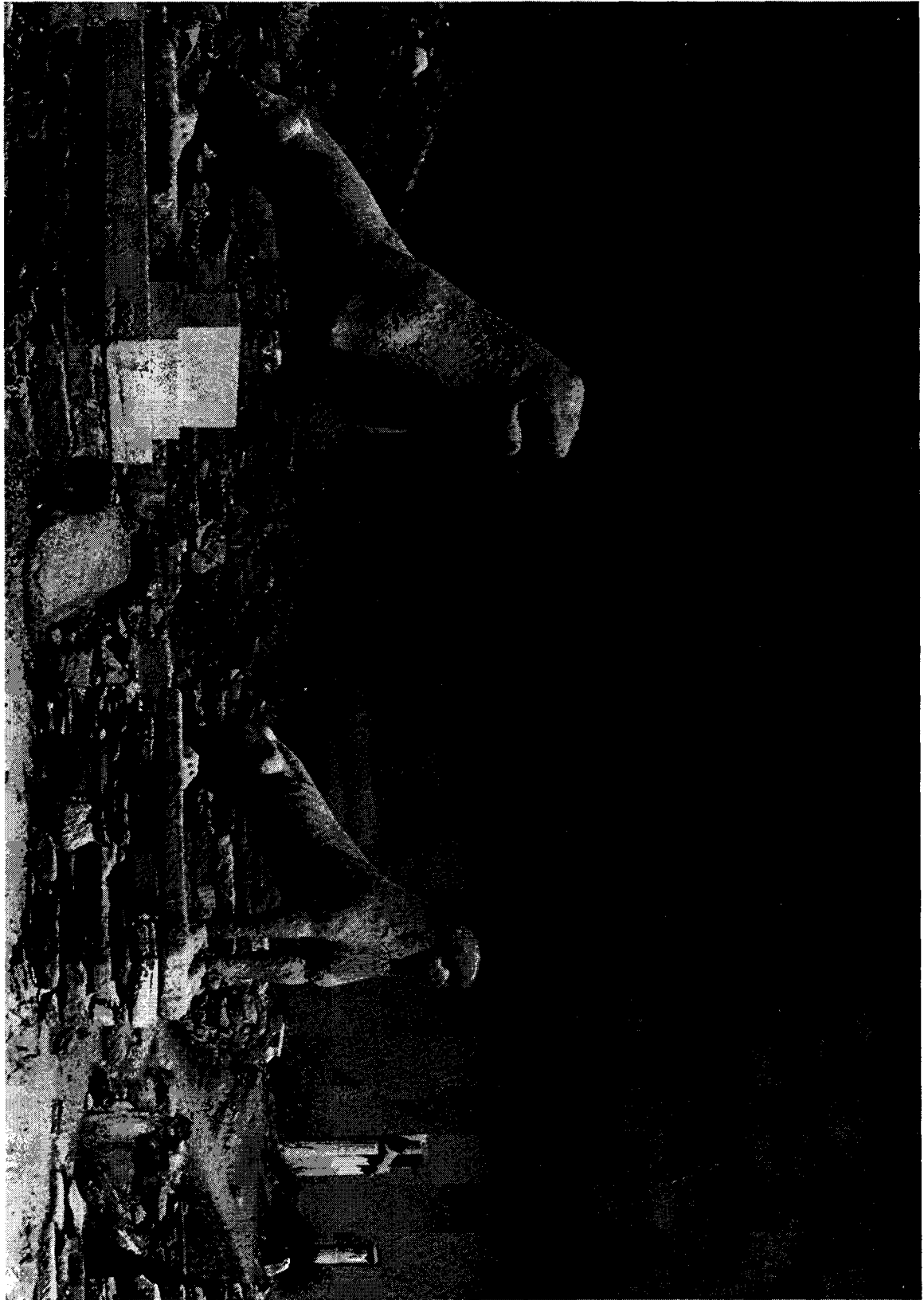
Guardians of the Gods (overleaf)

In the Aegean Sea is the little island of Delos, a dry granite rock about three miles long. Delos, once the political, commercial, and religious center of the Aegean islands, was said to be the birthplace of Apollo and Artemis. In the *Odyssey* Homer wrote a hymn to the gods of Delos. The lion statues are guardians who overlook the once famed sacred lake. Delos was noted for its oracles and many temples and shrines.

(Photo by AMORC)

*The
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July
1983*







HER-BAK

The Living Face of Egypt

by Isha Schwaller de Lubicz

Here is a vivid re-creation of the spiritual life of ancient Egypt. Isha Schwaller de Lubicz brings to life the world of ancient Egypt as seen through the eyes of the young Her-Bak, candidate for initiation into the sublime mysteries of the Egyptian temple. Her fictional account is based upon years of on-site research in the temples of Luxor and Karnak under the direction of her husband and teacher, R. A. Schwaller de Lubicz. She traces Her-Bak's development through progressively advanced stages on the path to self-knowledge and

Cosmic wisdom. We meet Her-Bak as a boy, still in his father's home, and witness the lessons which Nature reveals to him. Educated in a school for scribes, his potential for high spiritual attainment causes him to be singled out for further education in the Outer Temple. We follow his spiritual ascent, sharing his doubts, his set-backs, his discoveries, and his ultimate triumph, which wins him an audience with Pharaoh himself. Quality paperback (Sold but NOT published by AMORC)

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HER-BAK, Egyptian Initiate

This second and independent volume presents Her-Bak's initiation into the Inner Temple and his progressive penetration of the esoteric aspects of the Egyptian Mystery teachings. Her-Bak's story shows the evolution of one individual's life through the phases of temple training. By temple, we are to understand the entire structure of Egyptian science and wisdom, approached through the "intelligence of the heart." The living temple is Man, as he embodies Cosmic principles and functions. Through the teachings given by the Egyptian sages, he is led to knowledge of what we call salvation or redemption—the triumph over death.

This work is an authentic reconstruction of the sacred science and spiritual disciplines as taught in the temple of Karnak.

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The Initiatory Process in Ancient Egypt

by Dr. Max Guilmot, F.R.C.

*Secret Rites Translated
from the Coffin Texts*

Long have practices of the ancient Egyptian initiations been a secret. Only partial elements of them have crept into the rites of Greek and Roman mystery schools. Never in antiquity have they been disclosed to the masses. Herodotus, an ancient Greek historian, after a visit to the priests of Egypt, relates: "Now for the stories which I heard . . . which the Egyptians call the mysteries . . . I am not desirous of relating them."

There has now been translated direct from the hieroglyphic writing of the Coffin Texts the Secret Rites of Egyptian initiation. This is the work of the renowned Belgian Egyptologist Dr. Max Guilmot, Consultant for the Rosicrucian Egyptian Museum.

Step by step we follow the ancient Initiate on his solemn journey of Illumination. We see unfolded the beginnings of belief in immortality, judgment after death, and eternal life. The book contains photographs of the excavated initiatory chambers. A rare work you will be proud to possess. A 32 page booklet with rare photographs.

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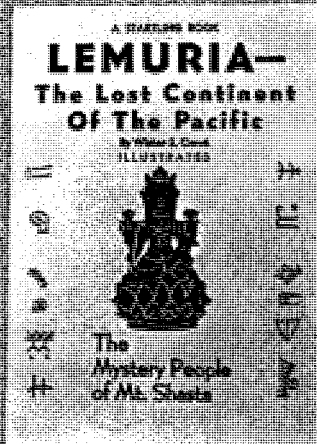
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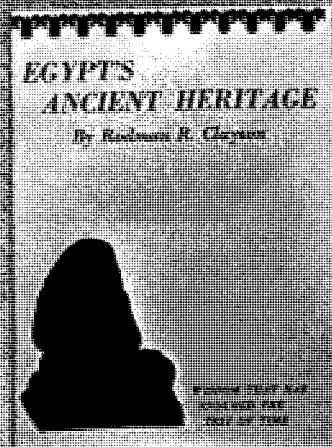
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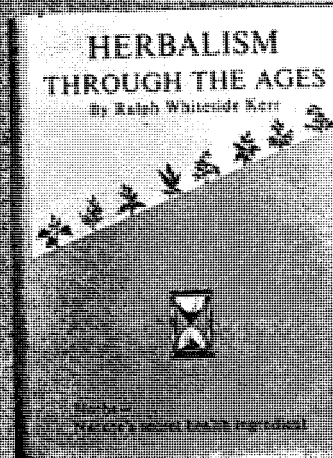
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This book is not a history of events alone. Rather the author delineates in an interesting manner the aspirations and inner motivations of the Egyptians through the centuries as best as modern Egyptology has revealed them.

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TREASURES FROM OUR MUSEUM



The Headrest

Wooden headrests were used as pillows during all periods of Egyptian history. Shown in our photograph are three of several on display in the Rosicrucian Egyptian Museum. The headrest on the right is a solid block of wood dating from 3000 B.C. The finely carved headrest on the left is from the 18th Dynasty (1400 B.C.). The tiny pillow amulet in the center is made of hematite and is referred to as the *ursh* or mummy headrest. Such miniatures were placed under the neck of the mummy to prevent decapitation in the *Tuat*, underworld. The funerary text on such amulets reads: "Their enemies shall have no power of decapitation of the deceased, but the deceased shall have that power over their enemies."

The ancient Egyptians used headrests for thousands of years. These uncomfortable objects were placed on the beds and couches of every Egyptian. The headrest was pushed under the neck so that the head hung free over cushions. Thus, the artificial wig of the sleeper remained undisturbed. This was the only reason for its use. The general pattern of headrests varied little: a firm base on which was fixed a vertical plinth which supported a crescent-shaped crosspiece at the top of which was placed a small cushion for the neck. The plinth was often decorated with pictures of divine protectors who were supposed to ward off evil spirits from the sleeping person. Headrests were also made from ivory, stone, or alabaster such as the one found in Tutankhamon's tomb.

—Juan Pérez & Doni Prescott



ODYSSEY

Imhotep

Physician & Sage

MAN, TIME, AND HISTORY create legends which serve as symbolic models for later generations. Such is the story of the Egyptian, Imhotep. During Egypt's Third Dynasty Imhotep served as King Zoser's Chief Counselor. This many-talented man was also a priest, astronomer, physician, and architect. Credited to him is the design of the famous step-pyramid at Sakkara near which he lies buried in an unmarked grave. But it was not Imhotep's destiny to lie forgotten in the shifting desert sands. His reputation, particularly as a physician and sage, lived on in Egypt's memory, eventually assuming legendary proportions. Generations later it was Imhotep, now proclaimed a god, whose name was invoked in temples throughout Egypt to cleanse away illness and begin the healing process. Throughout much of Egyptian history this man was revered as the perfect healer, the god of medicine. In the minds of the people the name Imhotep carried a great power—the power of healing and renewed life.

Medicine had its beginnings in magic and the mysteries. Miraculous cures and magical incantations have always held a fascination for mankind. In the early civilizations medicine and magic were closely intertwined and both were part of the spiritual—the religious ontology. The Egyptians believed that all true medical knowledge came from the gods. Thus ancient magical papyri contain medical prescriptions while medical papyri (Ebers Papyrus, for example) are constantly interspersed with magical incantations. One might say that magic and medicine were a form of *applied religion (religio privata)*.

So it was that Imhotep, son of a master architect, was initiated into medicine and magic by learning the code of medical precepts by heart. His training took place in temples and was conducted by priest-physicians. He was schooled in priestly wisdom, astrology, and magic, and he applied these various branches of knowledge daily in his medical practice.

Later, as Chief Counselor to Pharaoh, Imhotep distinguished himself as one of the most important and knowledgeable physicians in Egypt, and was appointed physician to Pharaoh, making Imhotep the nation's top physician. "A fine type of scholar-physician, he evidently rendered service to the bodies and spirits of the sick and afflicted to whom it was his privilege to minister." Imhotep's career as an outstanding physician was never forgotten in Egypt and centuries later, in Greco-Roman times, thousands flocked to temples dedicated to him at Philae and Memphis to seek a cure.

Imhotep was also remembered as a scholar. His knowledge of medicine, magic, astronomy, architecture, mathematics, and philosophy was probably unsurpassed in his time. Indeed, he was considered the patron saint of scribes, who for centuries poured out a libation from their water jars to Imhotep before beginning their work. As a maker of proverbs, Imhotep created a folk-wisdom recounted and revered by generations of Egyptians. His graceful and poetic proverbs, often in the form of songs, reflected a philosophy of life taught by experience, and subjects ranged from the philosophical to the practical every-day. One of the favorite proverbs, or songs, among the people, expressed the view that life is brief and uncertain, that we should live in the *now*, enjoying life and making the most of today. Thus Imhotep was remembered into Roman times as a master of poetry.

For centuries following the collapse of Classical Civilization his name was forgotten. It was only after Champollion deciphered the Egyptian hieroglyphs in the early 19th century that Imhotep's importance was rediscovered as new light was thrown on the world's oldest civilization. Today Imhotep has again taken his place in the pantheon of historical figures as a builder of civilization and one of the first *individuals* in man's history.—RMT

