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Mysticism ○ Science ○ The Arts



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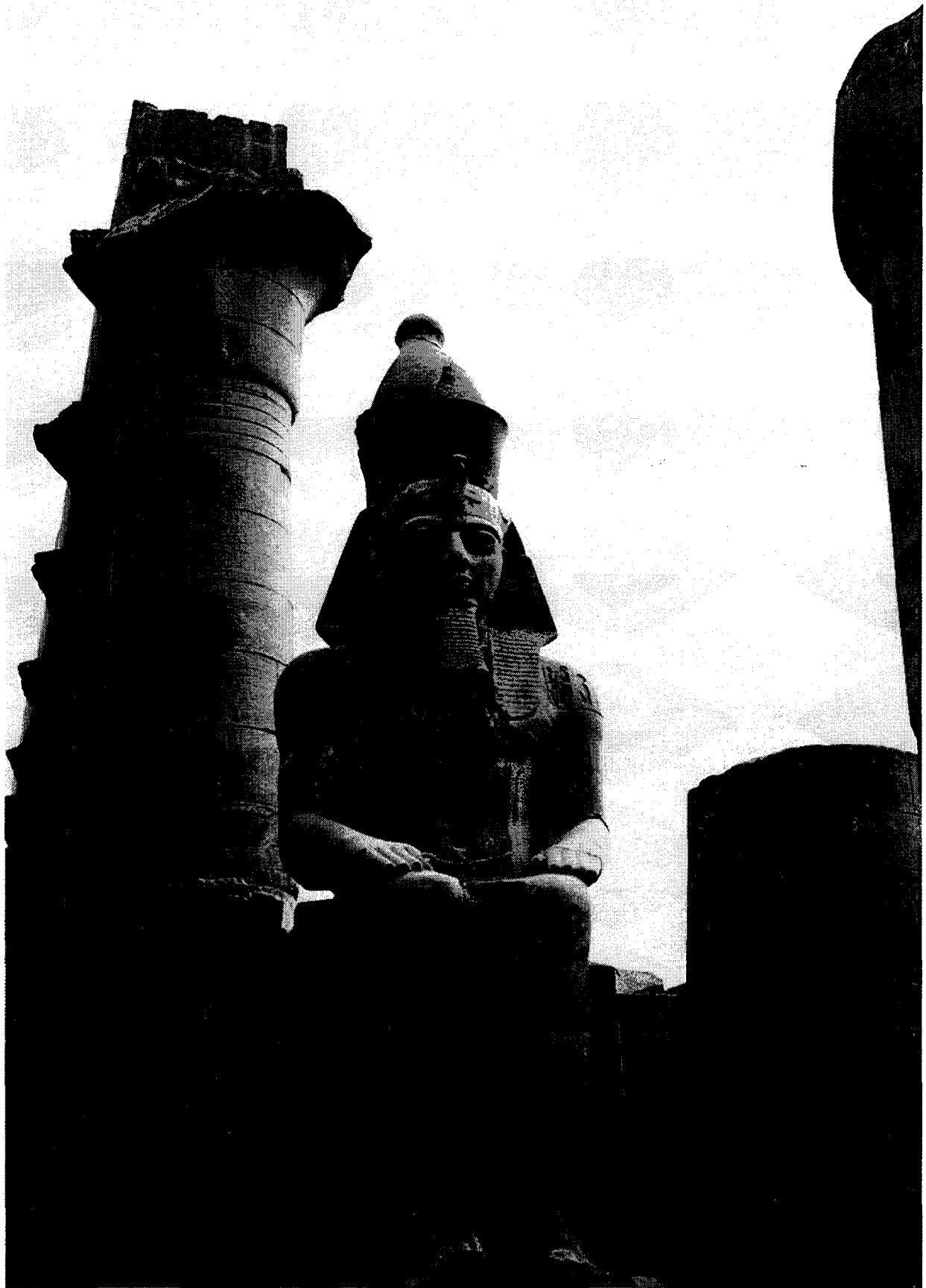
## Rameses II

### The Great Builder

This imposing statue of Rameses II (19th Dynasty) is located in the large colonnaded court which he constructed in the Luxor Temple area. He is shown wearing the double crown, signifying his reign over both Upper and Lower Egypt.

(Photo by AMORC)

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# Thought of the Month

by the Emperor



## Humanity at the Crossroads

EVERY SOCIETY in every culture has had the objective of attaining a state of harmony. That is, it attempts to realize a prevailing *peace*. However, the interpretation of what that peace should consist of has often been quite contrary to the true nature of peace. This peace has been construed as being the supremacy over other people by conquest, suppression, and restriction of freedom. History reveals that such were imposed on people to acquire an *assumed* peace.

As we have had occasion to say elsewhere, peace is not a thing in itself. Rather, it is a condition which follows the removal of certain irritations or aggravations. Therefore, we need to work for peace by first eliminating that which disturbs us physically, mentally, or psychologically. The resulting passive state is characterized by the individual or society as being *peace*.

The need for sustained peace is the dominant topic today, when the potential of nuclear war hangs over civilization like the mythical sword of Damocles. But there are other obstacles to peace in our time. The imminence of these obstacles is not so apparent as nuclear war, but their effects are equally as devastating to mankind.

Let us consider some of these threats. They are, frankly, *negative* subjects. However, we only know a thing to be positive by experiencing that which appears to be its opposite.

Slowly, man is becoming aware of the decreasing quantity of *water* throughout the [4]

world. The gradual diminishing of water on this planet is not a new phenomenon. Geologists and scientists in related fields have determined that the Sahara Desert, for example, was heavily forested in a past geological age. Fossil remains of marine life have also been found there. In more recent times the Romans used parts of the Sahara as a granary.

### *Encroaching Deserts*

Deserts throughout the world are gradually encroaching upon fertile regions. There is not enough rainfall or water stored in the reservoirs to reclaim the increasing arid lands. Though some early civilizations learned how to cultivate their lands with less water and to nurture them with fertilizers, others did not. When the soil of an area was exhausted, tribes would move on to another fertile region which, in turn, would become depleted.

With the lessening of rainfall in various lands, pumping of the underground water soon exhausted the water tables. In fact, in certain regions, at low altitude near the sea, such pumping brought forth the salt water into the underground water table, damaging the fertility of the soil.

Centuries ago, there were always virgin lands awaiting the adventurous pioneers. These regions are no longer available. The great mounting population growth and its demands for water cannot be easily met.

*Industry* is a tremendous consumer of water. Paper mills, steel mills, and chemical

plants are but a few examples. The media frequently exposes the indifferent and negligent pollution of streams and wells, forcing their disuse. It would appear that those individuals prospering from such industries, and who are responsible for the pollution, do not realize that their own offspring may be the victims of their perversity.

In the great cities of the world we observe ever-increasing automobile traffic and its increasing fouling of the air. As an example, in such cities as New York, London, Los Angeles, Paris, and Tokyo, millions of persons, in the course of their work, are obliged to inhale impure air. Such is a contributing cause of respiratory and other diseases.

*Urbanization* is accelerating in most nations of the world, and this is brought on by two basic causes. One is the inability of many small farmers to make a living by their own production. Large corporations buy the farmland and mechanize the methods of raising crops. Less labor is required, and as a result much unskilled farm labor floods into the cities seeking employment.

The *second* cause for galloping urbanization is greater appeal of living in a metropolis and the potential for welfare assistance available in these urban centers. Many unskilled workers intentionally desert the rural areas because of possibly finding less rigorous work in the cities.

These persons find themselves compelled, by the circumstances which they confront, to live in deteriorating buildings which become slums. Some individuals are able to rise above the obstacles, but many unfortunates resort to crime for survival, and the blighted areas become centers of disease and growing nuclei of dissension and violence.

### **The Population Time Bomb**

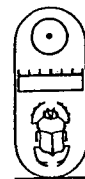
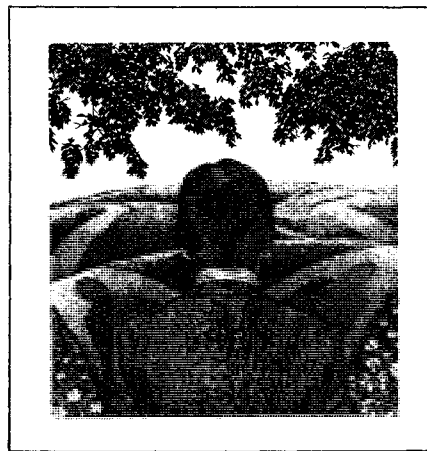
*Population* is another problem of our times in its explosive acceleration. Internationally, there is but minor support for "controlled" parenthood, or contraception. Demographic statistics disclose that by the close of this century the world population will have increased *many millions!* Unless food production can be increased, these humans face famine and starvation.

Even now, further statistics reveal that some large centers of population have a paucity of food reserves. It has been said that the large food warehouses that distribute to retail markets in, for example, New York City, must have their supply replenished every forty-eight hours—demand upon them is that great! It then becomes obvious what would occur if the supply was delayed even for one week.

The United States of America is one of the greatest exporters of food in the world. But *urbanization* is lessening that source of supply in certain essential commodities.

What can be done about the population explosion? An enforced limitation on childbirth, restricting population? That is not only an eristic subject, but a volatile one as well. It is a subject more emotionally than rationally considered today. The hagiography of the great religions expounds the fruitfulness of human life—making this a "moral obligation" on the part of man. The religions quote their sacred writing and theological decrees which expound that man must be prolific. To proscribe such a tradition is considered a sacrilege.

The decrees that advocate large families were in the main an outgrowth of an era when population increase was needed for religious and nationalistic objectives. Such an increase is no longer an asset to mankind and society, but rather a growing threat to our survival. ⇨



One must look at these problems with an open mind. We must individually speak out as to their danger to the immediate future of mankind. If we do not desire to do so as individuals, then we should at least lend support to those organizations that have the means and the courage to do so. But advocating what is right and the best for man has always required *courage*. The radical extent of opposition to the correction of one of these problems was recently made apparent in the press; that is, the *bombing* of "controlled" parenthood clinics in several cities in the United States.

If the intense interest in computer and electronic technology is an example of an enlightened age to come, then let us not inhibit it by refusing to examine those customs and traditions which stand in the way of its predicted future!

We must crusade against traditional darkness. Let us give mental and active support, legally and ethically, to all that which seeks to remove the screen that blinds man to the reality of the future. Let us analyze what we ordinarily and habitually accept as traditions and customs, as to their true worth to mankind. What is of enduring value must not stand alone on its past but reveal as well an equal value for the future.  $\Delta$

## Medifocus



*Medifocus* is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward *world peace*.

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## The Asymmetric Universe

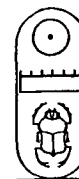
by Clara Elderkin Campbell, F.R.C.

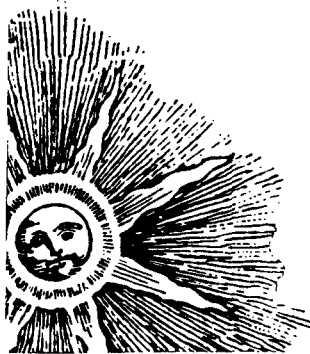
ACCORDING TO the most widely accepted theory currently accounting for the beginnings of this universe, a single "molecular" structure so tightly packed with material that it exploded into a fireball of neutrons and protons was the primal object in the cosmos. Some thinkers go one step further and say that this sphere was the final result of the contraction stage of a previous universe.

Physicists construct theoretical mathematical models of the forces involved and debate what happened in the first few seconds of incredible heat and force that initiated the formation of what we know as suns and galaxies and nebulae. An explosion such as has been hypothesized should

scatter the ultra density of the matter-energy components in the original "atom" as a cloud of particles spreading in an evenly distributed manner outward from the point of explosion.

The picture at this stage is one of beautiful and perfect symmetry—well, almost. Even in the impossible density that was forced to convert itself into the opposite action of dispersal, not every particle could be central, nor peripheral, simultaneously. Moreover, with the violence of movement, forces came into play that we can describe as gravitational and magnetic. These forces working on each other caused eddies in the movement of primordial particles and symmetry was further disturbed.





So life began!

Life? That quality which is especially manifested by metabolism, growth, reproduction, and adaptation to environment? No, not the vital force as it manifests in organic matter, but rather that pattern in which life activity now expresses itself has its earliest prototype in that deviation from symmetry which is postulated in the working out of the first moments of the theoretical "Big Bang."

The model of the universe constructed by cosmologists to account for the astronomical phenomena being discovered is one of a long series of such models. From the legendary feats of the gods to the concentric rings of seventeenth-century astronomy, man has been trying to fit the observable manifestations of nature into an understandable pattern.

Man, it would seem, is an inborn pattern maker and pattern seeker. Symmetry is his ideal. He attempts to regularize and systematize the world around him. In doing so he has regularly boxed himself into a repetitive mode of thought and action which he must then break apart in order to form new patterns.

The life force is likewise a pattern maker, but its pattern is fluid rather than static. A touch of asymmetry occurs that marks it as a product of growth rather than manufacture.

Observe the heavens. The pattern of galactic spiral wheels made up of multitudes of suns are scattered as far as our telescope-enhanced eyes can see. Yet each galaxy, each nebula, each constellation can be recognized by the astronomer as different, individual, distinctive.

[8]

Observe the organic world. The trees in an orchard may appear identical, but the careful orchardist can tell you that *this* tree blooms earliest or that another needs more careful pruning. Trees in a Christmas tree lot may have been harvested with the idea in mind of size and shape most apt to be desired for Yuletide use, but, as any parent can tell who has gone with his children to choose a special tree for the home, *none* of them are identical. Yet every pear tree bears the same leaf shape, every fir tree the same type of needle.

### *Myriad Colors and Variety*

As a child, gathering vividly colored leaves under the bright blue skies of the American Northeast, I examined my treasures with care, seeking the gaudiest colors and the most regular shapes. I noted that certain trees produced more red tones, others more shades of orange, and that the network of veining in the leaf would, in one tree's leafy scattering, be more open, and in another tended to be more delicate. Yet, for all the similarity, we find that no leaf on any tree precisely resembles any other leaf on that tree despite any "family" resemblance.

Patterns of life! Beautiful in their regularity yet permitting an almost infinite variation of individual form! The life pattern maintains a touch of asymmetry which permits the forms of life to adjust and adapt to circumstances and conditions.

Consider the branching patterns of trees. Some species have a distinctive and obvious mode of branching: some in rings, some in alternating pairs, some in spirals, and many in patterns that seem random to the casual observer. Yet a tree growing at the forest's edge will have most of its leaf and branch growth adjusted to adapt to its half-sun, half-shade condition; a tree growing alone in a field will be fully rounded with its branches beginning low on the trunk; while a similar tree in mid-forest will develop its major branches high on the trunk to enable it to compete with other trees for sunlight. The life pattern that does not demand precise, exact, and undeviating response to the laws of its nature permits this kind of adjustment to circumstance.

Even the inorganic world of minerals and crystal growth is not as regularly symmetri-

cal and as predictable as one might at first glance suppose. In an Alaskan prospector's log cabin I was once shown samples of gold from different spots in the vast interior of that northern state. One vial contained flakes of an almost silvery metal, another granules of a bright tobacco-colored ore, while a third was filled with small nuggets of the color most commonly seen in a jeweler's window. Yet all were pure Alaskan gold. From the color of the gold the Alaskan assay offices can give a shrewd guess as to the general locality of a prospector's claim. Fragments of non-metallic rock may show enough of the influence of Earth's magnetic field so that geologists can usually say with confidence that this sample comes from Quebec while that comes from South Africa.

#### The Asymmetric Universe

The tilt of the Earth's axis in relation to the plane of its orbit provides our planet with seasons and their attendant weather changes. The orbits of planets are elliptical, not circular, and they circle a Sun that is not stationary in relation to the constellations of the starry heavens, which causes the ellipses to gradually develop into a spiral form. Thus we have not the precise circles visualized by our Rosicrucian predecessors, but a slightly asymmetrical pattern that ensures that the influence of the Sun on its satellites is not a constant uniform state. Moreover, through this solar system pattern there comes, on occasion, a bright visitor—a comet, following its own pattern, but breaking into ours.

#### A Pattern of Variation

It is this asymmetry within the patterns found on Earth and Earth's relationship to the solar system that produces *variation* in magnetic forces and gives individuality to the very rocks that seem to the casual eye to be uniform and therefore identical.

Man as pattern-seeker, pattern-maker, has, in the Western world at least, made symmetry an ideal. The "perfect" diamond is cut in a symmetrical pattern and shows no natural flaws to disturb that symmetry. The "perfect" rose is the ideal blossom whose petals are exactly graduated in size, and each of symmetrical shape as well as true in color



and pure in scent. Perfection, then, is an ideal state envisioned by man as a final ultimate expression of symmetry. To be perfect is to require no further alteration or change when attained. It is unvarying existence in a beautiful balanced state—or so man pictures perfection.

The life-force, however, demonstrates no such dependence on absolute symmetry. Its attributes are those of Metabolism, the *change* of nutrients into bodily components; Growth, the *change* of immature into mature; Reproduction, the *change* which brings into being new forms; Adaptation, the *change* inherent in interaction with the environment. Note how all these processes are entirely occupied in active variation. If man's vision of perfection were correct, then Death, not Life, would be perfect.

It is the asymmetric element in the very fabric of Creation that permits, no, *enforces*, the magnificent variety of expression of the elements of Being. The interplay of positive and negative forces that produce evolution also produce devolution, and from devolution, evolution anew. The cycles of life that end in death permit life to spring up again. What we deem as death is a part of the mechanism of life. The asymmetry of the universe is not a flaw in perfect symmetry, but the mark of creative power.

The Rosicrucian student learns of the laws of nature and learns too that the structure of the universe is such that his personal creative powers can act on the world around him as well as on his innermost self. <sup>△</sup>



# TOGETHERNESS

## The Law of the Triangle Manifesting in the Brotherhood of Man

by Godfrey A.O. Ekama, F.R.C.

FROM Biblical records we are told the whole earth had only one language prior to the time of the erection of the Tower of Babel which ended in confusion. Togetherness, therefore, is as old as time.

But what is togetherness really all about? Is there any hope for man to regain this universal togetherness since the fabled incident of the Tower of Babel? Or has it eluded man forever?

Togetherness is *love in action*, since love is the matrix of the brotherhood of man. Love is the keynote of existence, the most powerful force in the universe, and the conclusive rule and guide in everything. Without togetherness there can be no manifestation of anything. By the Law of the Triangle, from the blending of two phases or qualities comes a third or new condition or state, possessing characteristics of both of the separate states. The harmonious togetherness of electrons gives rise to atoms; that of atoms, molecules; and that of molecules, tissues and organs of the body; and so on. Harmonious togetherness will always breed a concentrated force, and this is in consonance with the adage which says: "Little drops of water, if properly harnessed, make a mighty ocean."

Togetherness indeed works wonders, if we can only realize that even though ants are very small, their togetherness produces mighty and strong anthills. Try to imagine

how long it would take a single ant to erect an average anthill all alone. Recent research reveals that ants even hold conclaves, and this is further evidence of the drive to fulfill the law of togetherness. Nothing, then, should stop man, the highest expression of God's creation, from encouraging this universal togetherness, or oneness, to grow among all humanity. Man stands to benefit immensely from this.

### **Friendship and Cooperation**

No single individual can offer you perfection, but the whole of mankind, with all its varied characteristics, may do so. Each individual has something which is undeniably part of the whole, for in the marvelous design of the universe not even a sparrow can fall to the earth meaninglessly. In other words, the improvement and progress of mankind come from contributions of the individual to the whole, which, in turn, can come only from the association of the individual with others.

This is why a soul personality that has attained Cosmic Illumination always displays universal love for all mankind, without any discrimination. This further explains why the Rosicrucian Order, AMORC, encourages public association and interaction of members and non-members alike, by way of organizing World and National Conventions, local and regional Conclaves,

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as well as establishing affiliated bodies in various localities the world over. Love is the law.

### ***Cosmic Attunement***

Without any doubt, there is abundant hope for mankind to attain primordial togetherness again. An essential catalyst for the achievement of this universal togetherness among all humanity is Cosmic Attunement. Cosmic Attunement in this context may be defined as the establishment of a special rapport, or harmony, or link, between man and god, or the Cosmic, whereby the unity of minds is realized and precious cosmic law is revealed to man. Cosmic Attunement is the birthright of every living being, for it is the food of the soul.

Indeed, the fundamental techniques of Cosmic Attunement are well expounded in the Rosicrucian teachings and given out to all sincere seekers of the Light. These techniques widen an individual's degree of awareness or consciousness and thus make the student more spiritualized and immune to the common trials and tribulations which beset so many people today.

All that is spiritual is magnetic, and the stronger always overcomes the weaker through attraction and absorption. Little wonder then, "for him that hath not (the weak one) even that which he hath shall be taken away." It therefore behooves man to love all humanity, replace negative thoughts with positive ones, and project the light of knowledge into any area of darkness, so that the light which he already has might wax spiritually stronger rather than being taken from him.

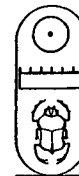
Simply put, Cosmic Attunement is the life blood of mysticism and hence the starting point of togetherness. The underlying principle of Cosmic Attunement teaches us that there is but one Soul in the universe: The Soul of God—the living, vital Consciousness of God. Within each living being, irrespective of race, class, or creed, there is an unseparated segment of this Universal Soul, and this is the Soul of man. It never ceases to be a part of the Universal Soul. It is an extension of God in man. Man can respond to it, but he cannot control or possess it. Every human being is, therefore, bound by this universal soul force to every other mortal, and hence all people are the sons and daughters of God. Thus the world is all a meshwork. What a small and beautiful world indeed!

Rosicrucians know that every living being is an offspring of the supreme Consciousness, and hence the need for all men to strengthen their bond of togetherness by always listening to the dictates of the Master Within, and filling their beings with thoughts of love, sympathy, kindness, and tolerance at all times. Should all mankind embrace this universal togetherness here on earth today, then the kingdom of heaven upon earth would be automatically established. We would then have no more wars, apartheid, economic depressions, strife, bloodshed, and tyranny in any form, but a reign of Peace Profound, because togetherness in the Rosicrucian sense evokes the spirit of moderation and empathy in all things by man. Consequently, this energy impels man to share with others what he enjoys, denying no one what is rightfully his. △

## **ROSICRUCIAN CONVENTION**

### ***Guildford, England***

United Kingdom Regional Convention—August 2-4, Conference Centre, University of Surrey, Stag Hill, Guildford, Surrey. Grand Lodge will be represented by Frater Gary L. Stewart, AMORC's Grand Master. For more information, please contact Mr. Vernon Thomas, Conclave Chairman, 181A Lavender Hill, London SW11 5TE, England.



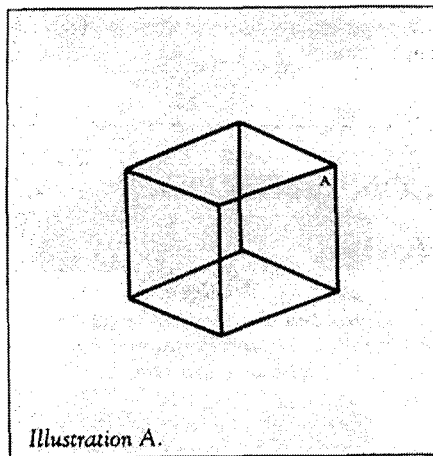
# The Open Door



by Kathleen Wowk, F.R.C.

HELEN KELLER once said, "When one door of happiness closes, another opens, but often we look so long at the closed door that we do not see the one which has opened for us." What causes us to miss seeing these open doors? How pervasive a phenomenon is this? How can we learn to perceive what we are presently blind to?

The fixed realities in our consciousness cause us to overlook many open doors in our lives. Many of the causes for fixed realities are illustrated quite clearly in the Necker cube, a classic example of perspective reversal (see *Illustration A*).



*Illustration A.*

Gazing steadily at the cube, corner A alternates spontaneously from a front to back corner. In other words, a depth reversal occurs so that what was once seen as the back face then becomes the front face of the cube. Though these two orientations alternate spontaneously, no one has yet been found who can see both orientations at the same time—corner A is either a front corner or a back corner at any moment.

The Necker cube is significant because of what it tells us about how we perceive. Our visual realities are not just a camera image of the world. If what we saw were an exact replica of what the retina of the eye beholds, our world would consist of a series of still shots representing the color and shape of an object from a single position. The color perceived by the retina can be affected by illumination, contrast, and retinal fatigue. Shape can be distorted by various illusions. In addition, whenever we would move our eyes or change body position, a totally different and unconnected picture would appear, just as if someone were taking a separate picture with a camera whenever a change occurred.

However, this retinal picture is not what we perceive. When we look at another person, as our eyes scan the various areas of the person, something compares the retinal vibrations received with memory, puts all these separate pictures together, adds depth, corrects for illusions, and then identifies the total picture as another person. The Necker cube and other illusions are valuable in that they enable us to comprehend just how much that mental something forms our realities.

The Necker cube is a flat two-dimensional figure, yet we not only perceive it as being three dimensional, but as three dimensional with an alternating back-to-front face. This illusion persists even when any background is removed, showing that depth is formed within our minds to some degree.

Scientists researching this subject theorize that the mental system assigns depth in accordance to what is most simple and regular. As an example, the most simple and symmetrical way to perceive the lines composing a drawing of a cube on a two-dimen-

sional surface is for the mental system to add depth. As the drawings become simpler and the lines less complex, they are more likely to be perceived as flat, like the hexagon shown in *Illustration B*.

This depth perspective isn't an inherent function, however, as people from different cultures looking at a Necker cube see only a flat two-dimensional figure. From these results we can understand how many of our realities which we feel are based on direct personal observation can be influenced considerably by what our prior thoughts and education have taught us to see. Thus, our minds form the realities that we see.

#### **Opening New Doors**

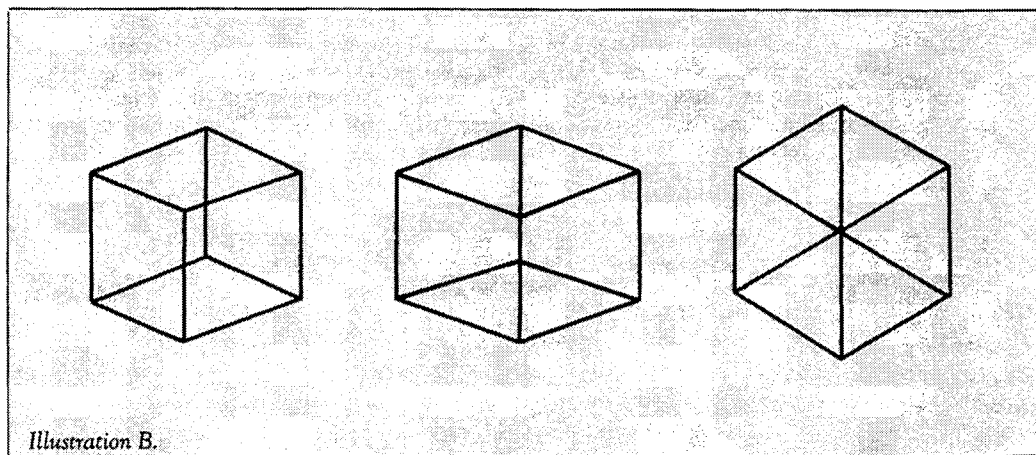
Change in all aspects of our lives is inevitable since motion is a basic law of the universe. If we wish to open the new doors of happiness that come with change, we must open our minds to forming realities that may include more than just what we want or expect to see. Life is truly what we make it, for our minds to a large degree decide what we see. When we make the choice to see the positive in life, our world changes into one beautiful unfolding experience after another.

In answer to the question, "How pervasive a phenomenon is this?", the formation of fixed realities that prevent us from opening those new doors occurs not only on an individual level but also on a collective level. Though it is generally assumed that

with more individuals contributing their own personal realities, a group reality would be more open and flexible because of the greater range of thought it draws upon, recent research tends to discount such an effect. The Mindquest article on "Rosicrucians Thinking Together" reports,

*In his book, Victims of Groupthink, Yale psychologist Dr. Irving Janis reports a surprisingly rigid adherence to group norms as well as unexpected pressures toward uniformity in otherwise highly intelligent groups. Committee group behavior was marked by illusions of invulnerability, arrogance, group loyalty, and illusions of unanimity and uniformity based on the fallacy that silence means consent. They collectively rationalized away suggestions that decisions be reconsidered, and self-appointed 'mind-guards' emerged to shield the group from any information that might have shattered its complacency about the rightness of its decisions.*

If these fixed realities do occur in our individual lives and/or in groups we are part of, how then can we learn to perceive what we are presently blind to? On an individual level, the general principles of initiation and visualization can be used to open those doors of happiness. Initiation into new potentialities must be preceded by the Rosicrucian thought process of concentration, contemplation, and meditation. ⇨



*Illustration B.*

We must first, of course, have the desire to change; after that we need to focus on some area of our lives so we can discover any potentialities that already exist within ourselves. We do this by using our reasoning abilities to define and assess the situation in an impersonal manner. We need to step back from ourselves so we can simply observe our actions and reactions to any situation. Then we are ready for meditation. The intuitive symbols we receive are our portals to initiation. Through assumption with such symbols, we take our first step through to a new more flexible reality. Visualization can also be used to aid this initiation by visualizing oneself leaving behind all the closed doors and stepping through a previously unseen open portal.

On a group level, a possible method is the anonymously submitted written response which is then reviewed by an unbiased jury

with the results being reported back to the group which then gives, if necessary, a response to the results, again by an anonymously submitted written report.

Since a group, however, is an assembly of individuals united by a common purpose, each member's personal commitment to perceive more flexible realities, to be more open-minded, not only opens many new doors of happiness for the individual but also for the group as well. For as stated in "The Master Amatu's Message: The Flame, The Rose, and Cross" (*The Mystic Triangle*, March, 1928): "Conceptions mystical—actions in accord; and to the ones who seek is given all that can be imparted, for remember that which limits is the limitation of the receptor." Choose today to open those doors and step into the beautiful creative world of flexible realities.  $\Delta$



## An Announcement to All Martinists

OUR first Full Martinist Convention will be held in San Jose, California, at Rosicrucian Park from *Thursday, June 13*, to *Sunday, June 16, 1985*, just prior to Rose-Croix University classes. The Convention will be conducted in the English language, and will include such activities as classes, lectures, initiations, and entertainment. All functions will be held at Rosicrucian Park, and the Convention will close with a luncheon banquet on Sunday, June 16. For further details, write now to receive your registration form. Write to:

Convention Secretary  
Traditional Martinist Order  
Rosicrucian Park  
Box M  
San Jose, CA 95191, U.S.A.

The  
Rosicrucian  
Digest  
May  
1985



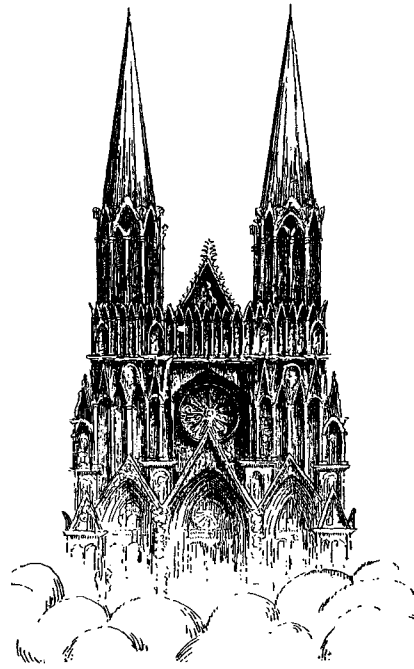
# Mystical Dreams

by Gary L. Stewart, F.R.C.

THE subject of dreams has always been a topic that has fascinated a multitude of people throughout time. Today, we may find on the shelves of libraries and bookstores a wide array of information that exemplifies this fascination. We may find books on the interpretation of dreams, the symbology of dreams, the psychological ramification of dreams to our personal lives, etc. Also, we may find individuals, both laymen and professionals, who will afford us an analysis of our dreams for the purpose of assisting us to become a "better" or more "adjusted" person.

Judging from the multiplicity of information on this topic, it is apparent that many people are seriously thinking about and sincerely trying to assess the value of their sleep-time experiences. It is further apparent, from the wealth of available information—and it should be noted by each of us—that many people will either consult information from a written work or seek personal assistance to evaluate those experiences. That is, if we have a particularly interesting dream, and perhaps we intuit that that dream may have a significant meaning to us, many people will be satisfied merely with knowing that it is important and should be consciously investigated. However, the quality of the inner experience is left in the remembrance of it, and a perusal of an objective interpretation is usually left for someone else to do.

Certainly, when we become interested in learning more about a situation, an intellectual pursuit is a great advantage and assistance as a *tool* to discovery. However, for a *deep understanding* of an experience, we

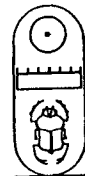


must *also* pursue a knowledge of that experience from within, through the utilization of such inner resources as our higher mind, and our intuitive and psychic faculties. It is, therefore, important that we maintain an attitude that will allow us to incorporate *all* aspects of our being to acquire an understanding. To rely upon others to do the work for us will lessen and possibly negate the intrinsic value and importance of our experience. This is why the Rosicrucian teachings emphasize that *we* take full responsibility for our endeavors.

## The Dream World

Since it is understood that the reader will recognize this important point, and it is assumed that the dream state is familiar to each of us, we will not go to any lengths to define dreams or pursue the psychological aspects of dreaming. Rather, we will confine ourselves to the mystical significance of dreams and we will put forth a few guidelines by which one can differentiate between purely mechanical subconscious brain activity and a meaningful psychic or mystical experience had while asleep.

When in a state of sleep, we find that certain activity which normally blocks or



prohibits our conscious awareness of such inner activities as psychic or mystical experiences is held at abeyance. That activity is, naturally, our objectivity, or that aspect of ourselves which is principally concerned with our five senses and our conscious awareness of the external world. While sleeping, by definition, the objective mind is stilled, and when we dream we find that an entire new world opens up before us. We become conscious of activities that appear to be real (as we conceive reality to be), but are in truth non-corporeal. We often find ourselves doing things, seeing or discussing things or events with others, and even thinking as if we were actually awake and walking about our physical world. But, when we do awaken, we realize that it was all a dream and did not really happen. Or did it? How can we determine if our "dream" was merely the result of external stimulation of the brain or an actual psychic or mystical experience?

The following approximate guidelines can assist us in this regard. When asleep, as previously mentioned, our objective senses are sufficiently stilled so as to lessen their interference. Therefore, our analysis can be confined to a simple determination of whether the dream has significance or not. How many of you dream or have had dreams in color? Try to recall several dreams that you had in color and attempt to see if you can determine a difference in their quality. That is, have you noticed that perhaps a percentage of those dreams have a different and distinct quality in the clarity and sharpness to the colors? Or, have you noticed that perhaps a different type of lighting is apparent—a warm, soothing, but yet, a sharp and almost surrealistic effect taking place?

During this type of dream, what were you doing? Were you not either an active participant in whatever activity was taking place, or an objective observer who, most importantly, was thinking rationally during the experience? Were you able to actively determine effects or create results? If so, then we can safely determine that your "dream" was actually a psychic or mystical experience. Whether it was a psychic or mystical experience is determined by the quality and noetic value of what occurred.

[16]

The important distinction is not whether the dream was in color or the type of color, but, rather, in the activity that occurred. The color quality appears to be an accompanying and identifying effect. The activity, the placement of yourself in the experience as being the instigator of a consistent and logical sphere of action is what determines the quality of the experience. If the dream is logical and consistent, that is, if a continuous related cause-and-effect sequence manifests, and you are an *active* instigator of events, then you can safely assess that the dream was, in reality, of a psychic nature. If the dream was logical and you were a *passive* observer, then that can also be called psychic. However, if you were a passive *recipient* of an influx of pertinent and applicable knowledge, then it was of a mystical nature. The degree of the mystical experience would be determined by your applied wisdom and understanding of the knowledge acquired.

Finally, if your dream is a mishmash of inconsistent, illogical, and unrelated events in which you appear to be manipulated like a puppet on a string with no direction in your activity, then the dream is nothing more than a dream and a vague awareness of a mechanical functioning of the brain.

Naturally, you must realize that what is written above is not definite and absolute. They are merely points to consider that are an application of our Rosicrucian teachings and attitude to a specific concern. Their value as a guide lies within yourself and how you interpret your own personal experiences. Dreams are just that—personal experiences. The interpretation of them must, ultimately, come from within yourself and not from the opinion of another person.

#### **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.*

# City Survival: The Urban Farm

by Christopher Nyerges



THE IDEA of living in the country appeals to people everywhere since the country dweller is able to raise his own food and animals, fish in his own pond (or the farmer's out back), and generally live more self-sufficiently than his city cousins. Staying in the city has some advantages, however. Generally, there are more job opportunities, more places to go to and things to see, more cultural variety, better educational opportunities, greater variety of consumer products, etc. And, of course, obligations, both financial and occupational, may be enough to keep people in the city.

At first glance it may not seem possible for the city dweller to live ecologically in the sprawling urban center. Granted, there are elements in cities that one seems unable to do much about—freeways, noise, smog, crowds, long lines, crime. Yet increasing numbers of city dwellers are proving—by doing it—that it is possible to live in ecological balance while dwelling in the city. Such a lifestyle necessitates looking at resources in a new way and thinking in a manner that may be different from what we've grown accustomed to.

Christopher Nyerges, author of *A Southern Californian's Guide to Wild Foods*, is a naturalist who regularly conducts wild-food hikes throughout Los Angeles County, California. He writes of Los Angeles because that's where he lives. However, he encourages all city-dwellers, wherever they may live, to see that many of the same ecological lessons and examples apply to their cities also. Says Nyerges, "We've got to make the entire world our garden again."

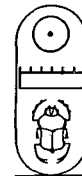
In the city a large yard is a great asset because such an open space will enable you to grow fruit trees, vegetables, berries, and possibly keep animals, such as chickens, ducks, goats, and bees. Animals may be illegal in certain areas, but generally the laws are in the books only to be enforced if and when neighbors complain. So city-farmers must provide adequately for their animals and keep them clean and healthy. It is important that there be no obnoxious odors or stagnant water holes which breed mosquitoes, harmful bacteria, and phone calls to the health department.

Bees are relatively easy to keep. Not only will they pollinate your fruit trees and other plants, but they'll provide you with wax and honey. A wise city beekeeper will use great discretion in locating the hive—preferably where nosy neighbors can't see it.

The size of your yard will determine, in part, how many fruits and vegetables you can raise. Yet even with a limited space, the city dweller can carefully select those trees, bushes, ground covers, herbs, etc., which are not only aromatic and ornamental, but also edible. To find out which species do best in your location, ask at a nursery, arboretum, college, or at the local native plant society.

Gardening in containers is one solution for those with minimal space. Most seed catalogs list vegetables that do best in containers, and such container vegetables include virtually all major vegetable categories. Herbs also do well in containers.

Sprouting seeds for use in salads, sandwiches, soups, and bread is an excellent way



to grow fresh food right in your kitchen. Sprouting provides year-round fresh produce even if there is snow on the ground—and you live in an apartment. Sprouting jars are available in most markets and health food stores, or you can just use an old pickle jar covered with cheese cloth.

Foraging for greens, roots, fruits, nuts, and herbs is becoming increasingly popular as people desire to become truly self-sufficient. A great number of the common weeds, ornamentals, and trees found in the city are edible or have edible parts. Foraging is a study in itself, and should be done scientifically to avoid deadly errors. I suggest you study with an expert if you can, or enroll in a plant identification class (or an edible weed course) at a local college or university. Also investigate hiking clubs or herb and plant societies since they often conduct field trips where you can learn the plants first-hand.

#### Food Storage

Buying food in bulk is an integral aspect of city self-sufficiency. For one thing it is more economical to purchase food this way, and you won't face starvation in the aftermath of an earthquake or other disaster which may restrict your local food supply. Your friends and neighbors may, in their panic and unpreparedness, be looting the local market, but you'll be able to avoid the mobs. Another reason for bulk-food buying: Food storage offers some protection against the ravages of inflation (historically food is the best of all investments).

What specific foods should you store? Entire books have been written on this subject. A general rule of thumb for home food storage is to *eat* what you store and *store* what you eat. In other words, buy in bulk those items you normally consume and rotate your supply by eating the older products first. Beans, grains, seeds, honey, salt, powdered milk, and such things as canned tomatoes, apple juice, olives, peanut butter, oil, pickles, tuna, and especially *water* should be stored.

Durable plastic five-gallon buckets with airtight lids are excellent for storing grains and seeds. Other rat-proof containers such as glass jars are also good. For water storage, [18]

add twenty drops of ordinary household bleach to a five-gallon bucket of water before you seal the lid. This will prevent algae growth and keep the water palatable indefinitely. Household bleach, four drops to a gallon of water, renders suspect water safe if boiling is not feasible. And in an emergency where your household's piped water is cut off, don't forget that there are at least thirty gallons of water in the water heater and five gallons in the toilet tank. Both are usable sources of drinking water. Simply boil (or treat with bleach) before using. Boiling is preferred, especially with toilet tank water.

#### Water Conservation

Water conservation and water recycling are important aspects of ecological city living. Many water conservation methods are well known: put a brick in the toilet tank so less water is used with each flush; don't leave the water running when brushing teeth or washing dishes; fix leaks promptly; etc. Water recycling involves saving used water for use elsewhere. For example, bath water can be saved in one-gallon plastic containers and two of them can be used to flush the toilet simply by pouring the water directly into the toilet bowl. If you try this, first enlarge the opening of each container to about three inches so that the water rushes out quickly enough to effectively flush the toilet.

Dishwater can be carried outside in a pan and emptied on various plants. Another method of water recycling is to disconnect the drainpipe where it attaches to the sewer line and redirect the bathtub or kitchen sink water into your garden or yard. If you make such an alteration, you *must* only use organic, *biodegradable* detergents thereafter or else you may kill your plants. Even water from the washing machine drain can be rerouted into the garden.

#### Importance of Recycling

Recycling is another important aspect of self-sufficient living. This not only refers to saving cans, bottles, and newspapers and taking them to a recycling center, but also finding ingenious uses for commonly discarded items. This helps to exercise our creativeness, and we begin to see these items



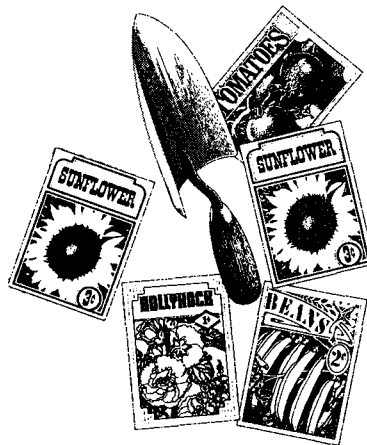
that are normally thrown away as valuable resources. Scraps of food can be fed to animals or dug into a compost pile. Free "return reply" business envelopes (which most of us receive daily and refer to as "junk mail") should be saved and reused. Simply mark out the old name, or cover with a blank label, and write the new name. Then write on the envelope "Save Our Trees! Recycle All Envelopes!" so that others can do likewise once they understand that your primary motivation to recycle is not an empty pocketbook.

Plastic produce bags should be rinsed, dried, and used for collecting wild foods on outings. Paper shopping bags have a multitude of uses and should be saved. These bags cover books, line drawers, carry fruit, wrap packages for mailing, and they can even be taken back to the market so the grocery clerk won't have to use a new bag. Milk cartons, ice cream containers, and old cans make excellent pots for plants. Plastic one-gallon jugs are handy for several household chores. They can also be cut down and used as scoops or funnels. The list goes on and on. Once you see the value and versatility of those things that are commonly discarded, you will begin to find many practical uses for them. As a result, your weekly trashload should dwindle, causing slightly less stress on all those valleys and canyons where the trash from the cities is dumped.

We need to be concerned with other aspects of living in a big city as well. We need to become more energy and transportation efficient—possibly we can ride our bicycles more often or slowly switch to

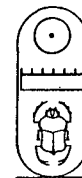
electric vehicles. And how do we deal with smog, noise, muggers, rapists, burglars, etc.?

Not all of these problems (or, in some cases, results of our greed) can be tackled head-on, although there is always some positive personal action we can take. (A wise man once said, "You cannot destroy evil, you can only root it out of yourself.") For example, by including garlic in our diet, approximately one clove daily, our body is protected from the ravages of pollution and is better able to rid itself of lead and other toxins. Vigorous breathing exercises in the morning help the lungs to cleanse themselves.



Survival training and martial arts schools have sprung up in all big cities and even many towns. The initial interest is self-defense (even though that is not the true purpose of the martial arts), but more and

(Continued on page 27)





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## GINSENG and the Stress Response

**G**INSENG, used in Chinese medicine for over 3000 years, remains today the key element in the pharmacopoeia of the Chinese medical profession. The Western medical establishment, however, remains reluctant to consider ginseng to be of medicinal value. Many Westerners, however, maintain that ginseng does have a beneficial effect on the physiology of the body. This continued interest in ginseng has caused medical researchers to take a closer look at ginseng.

A testimonial to the belief people place in the wonders of ginseng is the fact that top-grade Korean ginseng root sells for \$190 per pound in Hong Kong and retails for \$320 per pound in the United States. The Chinese believe that ginseng can cure the sick, strengthen the weak, rejuvenate the aged, and revitalize the dying. Consequently, ginseng is perhaps the most widely employed plant in Oriental medicine.

Due to popular interest in this drug, many people have begun studying the pharmacological properties of crude plant extracts and identifying the active principles. Work in the past two decades suggests that ginseng has certain antifatigue properties, a transient regulatory action on carbohydrate metabolism and blood pressure, increased survival rates in animals exposed to physical and biological stresses, and increases in adrenal cortical capacity and ability to respond to stress<sup>1,2</sup>. The Russians, who have done a large amount of the available research, claim that in human subjects ginseng can increase work capacity and improve performance in tasks demanding stamina, speed, and accuracy, such as proof-reading and telegraphy. Other research has claimed 35 to 100 percent increases in the stamina of mice forced to continuously swim or climb an endless rope when given either a single or one-month maintenance dose of ginseng extract (15 mg/kg).

### **Quick Response and Recovery**

The purpose of this paper is to discuss some of the work that has been done in assessing the usefulness of ginseng as an "adaptogen," allowing animals to respond

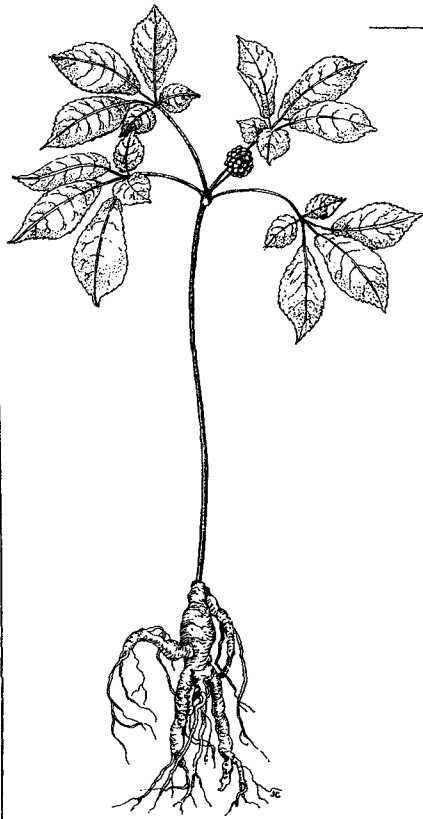
*(Continued on page 22)*

**The  
Rosicrucian  
Digest  
May  
1985**

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*The author, Dr. Michael Kell, is a Rosicrucian and member of the Order's International Research Council. He is a medical doctor currently doing physiological research at Wood's Hole, Massachusetts.*

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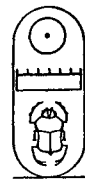
## The Snow Goddess

Many years ago an old and particularly wise physician traveled throughout China rendering aid to people of all levels of society. He asked no payment. He became renowned for his empathy and extensive knowledge of herbs and medications useful in returning the sick to an inner state of equilibrium and good health.

One cold and stormy day in the mountains of the south, the physician came upon a young, though emaciated, woman freezing to death

near an old and deserted roadside temple of the Snow Goddess. Being the compassionate man that he was, he brought the girl into the temple and bundled her in his only coat. Out into the storm he went to find dry wood to build a fire to prepare food and herbal tea. Even though the old man grew cold and tired in his search, he continued until he found enough wood to last the night. On returning to the temple he built a fire and prepared nourishment for the sickly girl. She regained consciousness and strength from his remedies, but would not answer his inquiries as to how she came upon the temple.

As the girl found renewed strength, the physician grew chilled and fell sick so he could not rise and tend to his patient. Suddenly, the girl arose in a bright light and prepared a tea using a "man-like" root that she gave to the physician. The physician was surprised since he had never seen such a root, nor felt such warmth or strength from a medication. He fell into a deep sleep. When he awoke, the girl was gone, the storm had passed, and the physician stood up strong as he had been at twenty. In the temple lay a bush having the man-like root he had been given, and he knew he had found a wondrous new drug. The physician, who was no longer old, traveled many more years aiding the people and teaching them of this new medicine which came to be known as ginseng—a gift from the Snow Goddess.



more quickly to stress, recover, and return to a neutral state more rapidly. Whether such studies will be applicable and of benefit to humans in response to their highly stressed environment remains to be demonstrated.

#### *Ginseng's Special Properties*

The earliest work demonstrating the effect of ginseng on the stress response was done by Professor Brekman at the Institute of Biologically Active Substances in Vladivostok in the Soviet Far East. In order to investigate the Chinese claims of the preventative properties of ginseng, mice were exposed to a wide variety of stresses; such as alcohol, anti-cancer drugs, irradiation, bacterial-viral-parasitic infections, extremes of temperature and pressure. Administration of active ginseng glycosides increased survival and prevented depression of the adrenal gland reservoirs as measured by adrenal weight and vitamin C and cholesterol content<sup>2,3</sup>.

Work by Kim, *et al.*, has shown that ginseng can increase the levels of corticosteroids in the serum of certain male albino rats.<sup>4</sup> This effect is not dependent upon release of the corticosteroid-stimulating pituitary hormone, ACTH, but is an apparent direct effect upon the adrenal glands themselves. These researchers found that the administration of ginseng did not significantly alter the adrenal content of ascorbic acid until the animals were exposed to heat or cold stress. Under stress conditions the ginseng initially facilitated depletion of ascorbic acid and secondarily enhanced and shortened the recovery time of the gland. This effect occurred whether the stress was of short duration or given continuously for several hours. Similar results were seen in animals who had lost their pituitary glands. The results were scientifically and statistically valid.

Work by Fulder, *et al.*, at the University of London has demonstrated that certain strains of mice exposed to daily doses of ginseng (40 mg/kg/day) beginning at either 8 or 52 weeks of age (mean life 80+ weeks, max. 112 weeks) did not demonstrate any adverse reactions as judged by weight loss, coat condition, or increased mortality.<sup>1</sup> Although ginseng did not alter

the mean, median, or maximum lifespans of the treated mice, it did cause a statistically significant modification in behavior of mice when subjected to conditions of mild stress as tested by placing the mice in a bright open field for 5 minutes and sequentially ringing a bell. The behavioral change began *after* the mice had been started on ginseng and persisted throughout its use. The treated animals exhibited behavior consistent with an increased responsiveness of the mice to external stress which could be postulated to be the result of a more reactive adrenal gland. Unfortunately, no biochemical studies were included to aid in additional correlation.

From the work that has been done in evaluation of the effects of maintenance ginseng therapy on modifying the stress response in mice, it can be perhaps concluded that ginseng may have a measurable effect. At the present time there is insufficient data to say that daily ingestion of ginseng in moderate amounts is beneficial to humans in lowering the stress level and its disastrous consequences. However, it is unlikely that it is harmful considering 3000 years of use by the Chinese. It would be useful for Western investigators to further study physiological and behavioral aspects of ginseng use in controlled, double-blind human experiments.

—Michael J. Kell, M.D., Ph.D., F.R.C.;  
Member, International  
Research Council, AMORC

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#### Footnotes:

<sup>1</sup>"The effect of ginseng on lifespan and stress response in mice." S.J. Fulder, *Gerontology* 25:125-131 (1979).

<sup>2</sup>"Ginseng, useless root or subtle medicine?" S.J. Fulder, *New Scientist* 73:138-139 (1977).

<sup>3</sup>"The effect of an extract of ginseng on the function of the adrenal cortex." V. Pekov & D. Staneva-Stoicheva, in Chen and Mukerji, *Pharmacology of Oriental Plants*, Pergamon Press, Oxford, 39-50 (1965).

<sup>4</sup>"Influence of ginseng on the stress mechanism." C. Kim *et al.*, *Lloydia* 33:43-48 (1970).

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## What Is A Garden?

Recently at a garden club meeting I listened attentively as an expert lectured on garden design. He talked of the beauties of a secluded garden and the necessity of using restraint in the arrangement of plants to achieve the effect of a formal garden.

He then explained that the architectural style of the house *must* have a close relationship with the plan of the garden, and that the coloring of the house should affect the choice of tones and colors to be used in the garden.

Our garden designer showed slides of "perfect" gardens which used his approved principles of composition. Although the gardens differed somewhat, the finished views were unvaried. These gardens were very restrained and formal, featuring rigid and confined lines, an overly planned look, and exuding an almost mathematical quality.

I couldn't help it when my mind wandered off to a garden of long ago, a garden of unrestrained childhood delight. I wish I could have shown it to him. What a contrast to these formal gardens with their clipped hedges!

I don't know whether Mama's garden could rightly be called a garden, for it covered the entire front yard. This garden of long ago was not secluded in "good taste" as the lecturer had suggested. It was in

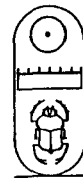
plain view of anyone coming up the country lane to our house. It was also in plain view for anyone inside the house to see if he looked out the huge, open bay windows. Undoubtedly Mama's garden violated our lecturer's suggested principle of restraint. The luxuriant front yard looked as though some magical force had passed over it, scattering flowers in every nook and cranny of the yard. Blowing in the breeze were Canterbury bells, snapdragons, hollyhocks, peonies, poppies, day lilies, irises, bachelor buttons, yellow cosmos, zinnias, periwinkles, pinks, daisies, verbenas, marigolds, petunias, and even sunflowers.

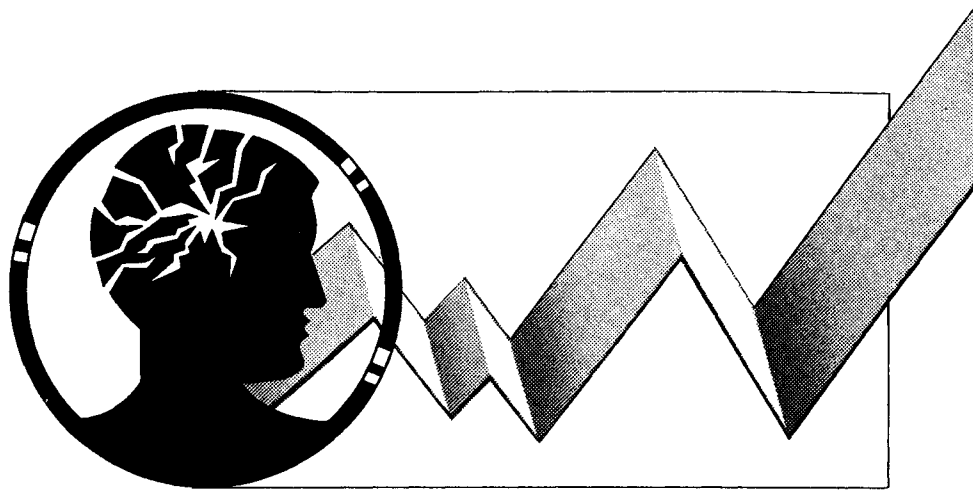
And I'm afraid the architectural style and faded color of our simple farmhouse contrasted greatly with the vibrant myriads of colors spread across our front yard. The color of my childhood home had faded from white to gray to speckled as it weathered many a bitter winter. But every spring our beautiful garden bloomed anew.

Although Mama's garden made no attempt to reconcile itself with its surroundings, it always brought us a sense of pleasurable beauty and exhilarating peace.

Like this wild flower garden of long ago, perhaps the world needs rewarding spontaneity more than perfect synthesis of achievement.

—Faye Field





# Communication

## A Process of Expressing and Listening

By Faye Jeffery, F.R.C.

DEEP WITHIN each of us is the desire to love and be loved, to know that we matter and that someone cares. For many this need remains unfulfilled. People seem too busy to really care or to become deeply involved in the lives and concerns of others. Change outpaces them. As the population growth accelerates, and the pace of society snowballs, the traditional supports to which people have clung in times of crisis are being eroded or lost, such as the family circle, the local minister, the family doctor.

The man in the street feels insignificant, and he lives under constant pressure. The advent of thinking machines dehumanizes him as modern man finds it easier to communicate with the man on the moon than with the man next door, or with his own wife, father, or son. Instant communication has shrunk the world, yet people have forgotten how to listen, and the cries of despair and the longings of men go unheeded.

The subject of communication is one of vital importance to us all. It is through the process of communication that we relate to others and the world in which we live. We

also need to be aware of communication with Self. Self unto self will speak; self unto self will reveal.

How we express ourselves or communicate is another important point. Before we can express ourselves in any manner, we first need to verbalize internally, that is, we must be able to put our concept into words for ourselves before we can express the concept externally.

### *Perception*

Our perceptions, through whatever sensory mechanisms we employ, are limited to the nature and structure of our physical systems. The actuality of the vibrations of Essence (the primary substance which gives rise to the ideas and imagery of which we are aware), that bring forth our realities, pass through a series of filtering processes that differ minutely with each human being.

These differences are reflected by the sense organ itself, with its many variations of thicknesses, curvatures, shape, and proportion, that sends a stream of electrons down a neural pathway. The neural path-

ways also have their variations of length, number, contact points, and so on, thus further affecting the nature of the final impression.

The screen of consciousness, where all these impressions take form, is equally susceptible to variations between one person and another, lending the possibility of even further variations to the end result. If this were all that affected our perceptions, they might not vary much, since anatomical differences between one human and another are minute.

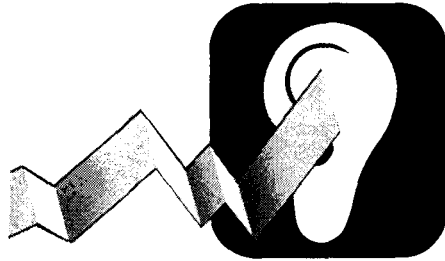
Thus, our centers of consciousness are normally subject to a bombardment of impressions from a number of neural pathways; sounds, sights, and feelings from external sources; and from subconscious and memory sources in the system—all of which filter and color the main stream of vibratory essence, and come together to form a composite image of multi-dimensions. The mind sorts these impressions into an understandable and meaningful experience. However, before a sense impression or emotion can be conveyed in language, a concept must be formed which can be conveyed in words.

Dr. R.M. Bucke, author of *Cosmic Consciousness*, states that "Ninety nine out of every hundred of our sense impressions and emotions have never been represented in the intellect by concepts, and therefore remain unexpressed and inexpressible except imperfectly by round-about description and suggestions." Each idea, no matter how it is arrived at, must be clothed in the words of a contemporary language.

There are various ways in which we express ourselves, and it would do well for us to remember that Rosicrucian teachings state, "Our Inner Self is in continuous contact with the *mind* of every human being and with the Universal Mind of God."

#### **Purpose of Communication**

Communication is looked upon as a basic method of effecting behavioral changes, and it incorporates the psychological processes (perception, learning, and motivation) on the one hand, and language on the other. Listening and nonverbal communication are also closely associated.



Research studies show that people who do not trust one another do not really communicate. Many people can agree with Herbert Hicks, who writes: "The heart of all the world's problems, at least of men with each other, is man's inability to communicate as well as he thinks he is communicating."

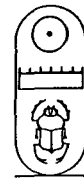
The purpose of communication can be broken down into four divisions: 1) task coordination; 2) problem solving; 3) information sharing; and 4) conflict resolution. Most important of all, the key to successful communication is in *effective listening*.

#### **Listening As An Art**

What does it mean to listen to another? It means at least five things: that someone is speaking; what he says matters to the speaker; someone is listening; what is said matters to the listener; through the speaking and the listening, something happens to both the speaker and the listener.

When someone is speaking, another being, another self, another person, another "I" is there. He has an identity, a validity, a value, that defines him and no one else. Listening requires that this other who is speaking be recognized in and for himself. He may speak from behind a mask—a mask of vocation, station in life, education, success or failure, or a mask of false ideals, pretended feelings, artificial manners, self-protection. But no matter how impenetrable or deceptive the mask may seem to be, behind the mask is a person—the person we must listen for and to.

That person—the speaker—has something he wants to tell us, and for the moment it is the most important thing in the world to him. He may be suffering from pain, anxiety, fear, and guilt; or he has a



problem, faces alternatives, is all mixed up, must make a decision; or he needs help, support, or encouragement. On the other hand, he may have some good news or cause for thanksgiving. No matter how seemingly insignificant the message, it is real and urgent and will consume him if he does not speak.

Listening is an art, a skill, and a discipline. As in the case of all other skills, it requires control—intellectual, emotional, and behavioral. We must understand what is involved in listening and develop the necessary self-mastery to be silent and listen by subordinating our own ego and substituting a sense of humility.

Listening is obviously based on hearing and understanding what others say to us. Hearing becomes listening only when we pay attention to what is said and follow it closely.

Yet there are barriers and roadblocks to listening, and it may help if we examine some poor listening habits and then make some suggestions as to how these might be corrected.

**On-Off Listening.** This unfortunate habit in listening arises from the fact that most individuals think about four times as fast as the average person speaks. Thus, the listener has three-quarters of a minute of spare thinking time for each listening minute. Sometimes he uses this extra time to think about his own personal affairs, concerns, and troubles instead of listening, synthesizing, and summarizing what the speaker has to say.

**Red-Flag Listening.** To some people, words are like the proverbial red flag to a bull. When we hear them, we get upset and stop listening. These terms vary in every individual. However, to some the terms "communist," "liberal," "modern youth," "rising cost of living," "diet," etc., are signals to which we respond almost automatically. When this signal comes in, we tune out the speaker. We lose contact with the speaker and fail to develop an understanding of him.

**Open Ears-Closed Mind Listening.** Sometimes we decide rather quickly that either the subject or the speaker is boring, and that what he says makes no sense. Often we

jump to the conclusion that we can predict what he knows or what he will say, and therefore there is no reason to listen because we will hear nothing new. It is much better, of course, to listen and find out for sure whether this is true or not.

**Glassy-Eyed Listening.** Sometimes we look at a person intently, and we seem to be listening, although our minds may be on other things or in faraway places. We drop back into the comfort of our own thoughts. We become glassy-eyed, and often a dreamy expression appears on our faces. We can tell when people look at us in this way. Similarly they can see the same in us, as we're not fooling anyone. Postpone day-dreaming for other times.

**Too-Deep-For-Me-Listening.** When we are listening to ideas that are too complex and complicated, we should force ourselves to follow the discussion and make a real effort to understand it. It is possible that we might find the subject and the speaker quite interesting when we listen and understand what he is saying.

**Matter-Over-Mind-Listening.** People do not like to have their pet ideas, prejudices, and points of view overturned: Nor do many like to have their opinions and judgments challenged. Consequently, when a speaker says something that clashes with what we think, believe, and hold firm to, then we unconsciously stop listening or even become defensive and plan a counter-attack. Even if we want to do this, it is better to listen. We can then find out what he thinks and try to come to terms with the other side of the question so we can do a better job of understanding and replying to it.

Being good listeners will help us to become good speakers. We also need to ask ourselves various questions to determine our effectiveness as a speaker:

As a speaker can you express clearly what you want and need?

Before you speak do you know what it is you want to say?

Do you choose your words carefully, expressing yourself in language which is understandable to the listener? Or do you express ideas that have had no time to

mature and are spilled forth, one overlapping another, in the urge to leave no single moment unfilled with verbal expression? A lot of incomplete thinking gets into circulation that way, and more important, reservoirs of potentially helpful ideas are bottled up, undeveloped, because a hastily conceived thought has been flung out to fill the conversation.

To summarize, communication is embedded in interaction patterns that are

mutually established through everyday living. The most important thing to remember is that communication is a two-way process with an ongoing rhythm that creates messages at different levels of awareness. Communication is a process of giving and receiving, of expressing and listening. The greatest hindrance to true communication is fear, fear of what we might say, and of what we might hear. When we give into such feelings, instead of facing them, we deny any possibility of resolution.  $\Delta$

## City Survival: The Urban Farm

(Continued from page 19)

more students realize that the martial arts discipline builds both physical and mental endurance, strengthens the body and keeps it fit, and trains the mind to be alert and ready for danger.

One way to make cities more livable and bearable is to become acquainted with your neighbors. Start co-ops, barbers, credit unions, clubs, discussions, football teams. A neighborhood that communicates and closely interacts is one that will survive disasters and crises far better than one whose members retreat ostrich-like into their own type of bomb-shelter hole during times of stress.

The city may not be your idea of heaven, but if it is your home, you should do the best you can under your circumstances. Solutions to all city problems are available to you *now*. They are not hidden in social programs or in bureaucratic proclamations—they are hidden within YOU and the way you think and act out your daily life.

It takes great courage to realize that the primary source of fear, disenchantment, discouragement, anxiety, and frustration is not "the city," "circumstances," or "other people"—it is that unperfected being we see when we look into the mirror.  $\Delta$

### ROSE-CROIX UNIVERSITY

#### *Three Summer Courses Return*

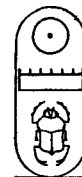
For this coming Summer Study Program at Rosicrucian Park we are pleased to bring back three exciting courses:

**Myth: Framework of Time & Space**

**Great Cycles & Subtle Forces of Life and Nature**

**Rosicrucian Principles in Life and Healing**

To receive the complete list of 18 courses that will be offered, write to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191.



# Toward A New Consciousness

## An Aperspective View

From the theories of Jean Gebser, translated from the German by Erwin Watermeyer, M.A., M.Sc., F.R.C., and edited by Louise A. Vernon, F.R.C.

THE principal theories of the Swiss philosopher and writer Jean Gebser are embodied in his book *Ursprung und Gegenwart* (Primal Origin and the Present).<sup>\*</sup> The German translation of the word *origin* is *Ursprung*, a word composed of two segments, *Ur*, meaning *primal*, and *Sprung*, meaning a jump or leap. The German word implies that an origin is a sudden, abrupt leap into existence—that is, a creative jump.

Every genuine origin is the manifestation of events which take place outside the space-time continuum and contains all of its possible potentialities in latency. Only a limited number of such possibilities are able to reveal themselves to man's awareness during the course of history, and only when man's consciousness has become sufficiently sensitized through a series of progressive, sudden mutations.

Jean Gebser postulates four such stages in the unfolding of man's consciousness during the course of history. Each of these mutations of consciousness unfolds its particular structure first in a positive, efficient phase, followed by a negative, deficient phase, during which the beginnings of the next mutations manifest. According to Gebser's thesis, the history of human consciousness began with the Archaic, or primal origin; followed by the Magical, in which consciousness still lives in unity with nature and the collective consciousness; the Mythical, where consciousness discovers the existence and dual polarity of the archetypes of his psyche and their circular movement, and the Mental, where consciousness develops the intellectual powers of reasoning and logical thinking. Still to come is the Integral, where man's con-

sciousness is able to integrate consciously all preceding structures and perceive the whole.

According to Gebser, our present mental structure of consciousness is already far advanced into its final, negative, deficient phase. By returning to the roots of human unfoldment and then considering all subsequent structures, we shall not only understand the past but also the future of a new reality.

### A New Consciousness Emerges

About five hundred years ago a fundamentally new constellation in consciousness occurred. The laws of perspective were discovered, by means of which space became realizable. Now an entirely new orientation is in the making, namely, the aperspective period. (The letter *a* signifies *freedom from*.) This orientation overcomes the dualism of the *yes-no*, that is, of all opposites. The aperspective view presents the whole as an entirety, at once, not merely from one or several views of diverse perspectives.

The perspective world is the world of individuality. The period preceding the perspective might be called the unperspective, or world of collectivity. Both forms are now outworn and deficient. Individualism has now become egocentric. Collectivism has become the mass, which thinks that it can do everything. Both orientations tend toward the extreme, and they will perish because there no longer exists a reconciling middle ground.

Man must reestablish the relationship to the *you* as well as to the *I*, and also to everything which has led to the present, thus providing the necessary distancing to the collective and also to the perspective bond and its relationship to the *I*. If one realizes

<sup>\*</sup>Gebser, Jean. *Ursprung und Gegenwart*. Stuttgart, Germany. Deutsche Verlagsanstalt, third edition, 1966.

what of the past has become merely an exhausted remnant, he will really be able to recognize what is truly new—the sources of the aperspective world. If man is willing to accept his wholeness, namely, all the various structures which are components of his consciousness, he can integrate them into a new reality.

Man must be conscious of his Primal Origin (*Ursprung*), ever present, containing not only the entire past but also the future, because the whole contains all possibilities, past, present, and future, in latency. The four structures (Archaic, Magical, Mythical, and Mental) will become transparent. What Gebser terms the Spiritual (*das Geistige*), residing so to speak behind the struc-

tures of consciousness, will then become manifest through the now transparent veils of the four structures and will thus be perceived as a whole.

But conscious awareness is only in the present (*Gegenwart*). To fully experience the present, the past and future must be permitted to manifest in their proper manner and be perceptible in the present. In this way, the origin (*Ursprung*) is the present, and the present becomes transparent to the past and the future.

The aperspective view is not an attempt to synthesize or reconcile an orientation that has become deficient. The aperspective presents the new consciousness as a whole. △

## This Month's Cover

The Joshua tree (*Yucca Brevifolia*) is found in the deserts of the American Southwest. There are particularly fine specimens of this handsome plant in the deserts of Southern Nevada and Southern California, where extensive stands of Joshua trees are preserved in Joshua Tree National Monument.

(Photo by AMORC)

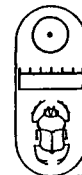
*Important  
Notice!*

### EGYPTIAN TOUR II

September 19—October 4

Those individuals who wish to take part in this tour should take note of the following corrections of the advertisement in the March *Rosicrucian Digest*: As accommodations on this tour are limited, reservations must be made not later than *July 1, 1985*. This tour will also feature two additional Initiations, one at Lake Moeris and one at Tell el-Amarna. Please direct all inquiries and booking directly to:

**Aquarius Tours and Travel, Inc.**  
206 Bloor Street W.  
Toronto, Ont. M5S 1T8  
Canada  
Telephone: (416) 968-7980



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

## Attracting Success

THE AVERAGE human being begins a strange search early in life. The adolescent, just beginning to sense an evolving personality, is perhaps more affected by this inner desire than by physiological and mental changes.

It would be an unfortunate thing for the progress of civilization if, through some magic of cosmic law, each of us should suddenly find his prayers answered, his desires fulfilled, his search ended. Not only would there be an end of the urge to achieve better and greater things, but also of the search for knowledge and for solution to the mysteries of life. Civilization would come to a standstill, and we would begin to retrograde.

The artist never feels satisfied with his art. Many admit that they never carved a piece or painted a picture, never chiseled, engraved, or cut in any way a thing of their creation with which they were perfectly satisfied. So it is with the inventor and with the musician. So it will always be with the man who is evolving cultural ethics in his business system, who is improving his merchandise, his sales and advertising methods, the service he renders to his customers.

An individual who feels quite satisfied, who finds no criticism coming from the voice within, is generally a failure. If he has been a success up to the present, failure is written for his future. The moment he feels he is in the very shadow of success or just around the corner from it, he is sure to be far from it. It is this sense of possibly greater service, power, and accomplishment that has quickened man into real progress toward perfection.

Perhaps many structures throughout Europe now in ruins beyond recognition may have been built by men who labored under



a whip, who had no inspiration, no love in their work; but the lasting things throughout the world, from the Leaning Tower of Pisa to the magnificent temples of learning, art, religion, and science, were not made by slaves but by worshipers of the art on which they were working.

### *The Inner Fire*

It is the same today. We have in our modern times the same desire for success, for individual power, for class, national, and international power. We have the same desire for recognition, attainment, and some of the luxuries. Those who are attaining success or attracting it are those who are laboring primarily under the whiphand of life, the urge of inspiration, and the constant impulse of an inner desire to do better and better.

You cannot take success in life and reduce it to an element or take happiness and reduce it to one phase of emotional expression. You cannot take sorrow and say it is of one standard. Success for each individual is not measured by a yardstick but is wholly and exclusively personal. The success for one cannot possibly be the success for another to the same degree.

Not all success is accompanied by wealth. The thing we do not have is often the thing that is the most tempting, and we seldom

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understand the real nature of anything, especially of material things, until we have tasted of it.

There are those who are not seeking money primarily, although everything they do may help to increase what they already have. It is not the increase that is the urge, but the desire to attain, to reach that goal which they have set in their lives, to go just a little beyond.

Men who watch for the sign of an approaching army—even in times of peace—are always looking beyond the horizon, listening to what you say but listening at the same time for an undertone like the trampling of horses' feet. They are listening for something, looking for something they want to add to their lives or keep out of them. They are looking for success in something.

You could ask a woman like the one in Paris who worked with radium (Madame Curie), "After all the education you have had and the possibilities that lie before you—to teach, lecture, or see the world—do you mean to say that you enjoy sitting here? Does it give you anything to eat?"

She would answer, "No, not even a crust of bread."

"Then does it give you any new clothes?"

"No, I am wearing out the ones I have."

"Does it make you any younger?"

"No, I have aged ten years in the last two."

"Will it prevent death?"

"No, it is bringing it on. That tube contains radium and it is destroying the cells of my body. I am more dead than alive."

"What is keeping you alive?"

"My desire, my ambition. I want to reach success—success that will not bring me anything but thanks from the waiting multitudes."

That is success from the point of view of one person. Thank God, there have been thousands who have worked for such success in the past. We are reaping the rewards of those who attained success in centuries gone by; we are enjoying their fruits. The man or woman who is seeking success of a selfish nature is seeking something that will never materialize.

#### **Channels and Instruments**

It is a just desire to live and labor so as to receive such compensation as will make one happy and able to meet the necessities of life and enjoy its blessings. But there must be more than that. If desire stops there, it may be commendable and pass the judgment of man; but it will not meet the judgment of the Cosmic Mind.

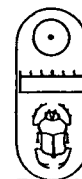
Men and women were created to be channels and instruments of creative work, and until a man or a woman entering upon any path of effort can say conscientiously, "I am laboring *with* God, for God, as one of His instruments," he is not going to achieve the real success that is possible.

You cannot tell whose work is the most important. You cannot tell which gives the greater light: the great four- or five thousand-watt lamp on the street corner or the little light at the head of the surgeon's instrument to guide him in an operation. Success in life depends upon one's contribution to the necessities of the nation or the community and upon one's fulfillment of some cosmic mission. Success depends upon doing it well.

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

***Conscience imposes feelings of restraint on those actions that would disrupt the unity of self and the psychic.***

—Validivar



# Nervous Anxiety

by Louis G. W. Löhlefink,  
F. R. C., I.R.C.

**M**ANY PEOPLE suffer from the burden of fear. They are afraid of losing their family, children, or money. Some people are so fearful of making mistakes that inhibitions rule their lives. They do not know the cause of these crippling inhibitions for they have forgotten what is deep within themselves. In their own subconscious they counteract their own progress.

Worse yet, anxiety is in direct opposition to desired behavior. For example, a person can be afraid of entering an elevator, standing at the edge of a height, walking down a street, and so on. The person is fearful that the elevator will break down, that he will fall off the edge of the cliff, or that the houses lining the street may collapse upon him. The real cause of such anxiety is the acceptance of a suggestion from an earlier time in life.

Yet, anxiety plays an important role as a profound, though normal, psychological warning system. It is a state of heightened attention to the world around us, an adaptive reaction of the body to the environment, and we share this adaptive reaction with animals.

A significant characteristic of anxiety is the heightened activity of the pituitary, a small organ in the brain, that signifies to the body that more adrenalin must be secreted into the blood. After the secretion of adrenalin, the pituitary signals the input of other hormones that stimulate action. This state of individual adaptive reaction is called *stress*. Its goal is to survive changing situations. At such a moment we realize the

object of anxiety—it gives us a warning. “Red light: Don’t go into the elevator!” “Edge of the mountain: Stop! Don’t go any closer!” “Red triangle: Construction zone! Falling stones!”

Thus, stress and anxiety have a function in life. They tell us what to do in a fight-or-flight situation. Man can therefore understand and utilize anxiety to avoid certain situations and improve his life.

## **Anxiety As An Inhibition To Living**

There is a great difference between anxiety that, in relation to our consciousness, alerts our attention, and the anxiety that veils our consciousness and through which we see only the object of fear. These states of mind appear in gradations. Most of the time they are accompanied with bodily phenomena. There is, in mild cases, only a feeling of dissatisfaction, and in extreme cases, an overwhelming anxiety that disorders our whole consciousness. The anxiety experience cannot be precisely described. We can only name symptoms such as unrest, tension, a sense of pressure, feelings of impotence. Above these deeper bodily sensations is the overriding “anxiety experience” felt in the chest and neck, along with the emergence of perspiration.

In mild anxiety the autonomic nervous system, which controls the involuntary (unconscious) functioning of our organs, is strongly influenced. The heartbeat and pulse change, the rate of respiration changes, and tension in the vascular system, stomach, and intestines increases. Yet bodily effects can occur without an apparent awareness of anxiety. This is the psychosomatic (or psychogenic) response that gives rise to gastric hyperacidity or gastric ulcers, heart attack, and vertigo, for example. In this case the patient has forgotten what the object of the fear originally was. Yet, in both cases, body and mind work together as a unit.

The cause of such anxiety is that we have given a wrong instruction (suggestion) to our subconscious, and because our body responds with the same reaction to each corresponding anxiety-producing situation. We can demonstrate this by the following simple experiment.

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For this experiment you will need a thin cord or string, and a key. Hang the key on the cord so that the cord ends are even, then tie the ends together. Hold the tied cord with the knot between the thumbs and forefingers of both hands. Support your elbows upon a table or upon the the armrest of a chair. The key must hang freely, not touching any objects.

Think of a person or an object in the room. Once you begin, think only of the person or object and do not change the focus of your attention. After a few seconds you will see that the key starts to move. It will move more and more at the direction of your thought.

Now change your mind, thinking of another object. Each time you do this you will see the key move in the direction of your thought. This is *not* a magic key, nor is it a demonstration of telekinesis.

What you are seeing is simply an amplification of your muscle contractions affecting the taut cord or string. When you look at your fingers you cannot see any obvious motion, but the cord demonstrates it to you. The cord shows you, too, that your mind gives instruction to your body.

#### **Your Thoughts, Your Body**

This simple experiment has shown us that our way of thinking is important to the functioning of our body. Anxiety, unrest, dejection, and jealousy are causes of bodily dysfunction, but they are the consequence of a wrong suggestion that was given earlier. All anxiety has, at its root, an anxiety concerning death. As I have said, anxiety is also a warning system.

We must understand that warnings to our consciousness are normal. Only overwhelming anxiety is not a normal state of mind. We must maintain a balance as we strive to control the situation. As we master our mind, we must not disturb the balance of our body. In an anxious state we hyperventilate, we create a lowered state of consciousness simultaneously with a heightened activity of the pituitary, and so we are in a continual state of stress.

Hans Selye of the University of Montreal has found in his research that 25% of people working as air traffic controllers suffer from gastric ulcers as a consequence of

enduring chronic stress. In such a state, the body is continually filled with negative energy.

#### **A Helpful Exercise**

If we want to overcome anxiety, we will need to do a few exercises. In a state of fear there is a high concentration of "material power" in the body, and the reaction is to breathe rapidly. What the body needs to achieve a balance is more vital life force. We cannot achieve that balance by breathing rapidly, hyperventilating. The body needs time to attain a balance of the "spiritual element." To achieve such balance we must learn to control our breathing.

Stand upright, gazing a little upward. Place your hands on your thighs. Say to yourself, "I am calm, calm, calm." Now take a deep breath and hold it for four seconds. Place your tongue against your teeth and pronounce "TH" (as in *cloth*) and exhale for eight seconds while making the "TH" sound. After exhaling, say again "I am calm, calm, calm," which takes four seconds. Repeat the entire process twice more, for a total of three times.

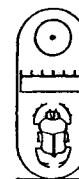
Do this exercise in the morning and in the evening. After you have learned to regulate your breathing in this manner, you can use this method each time you are approaching or are confronted by a difficult, anxiety-producing situation.

As you breathe during this exercise, you can also give yourself positive instruction (suggestions). An example is found in words of poet John Borroughs:

*I stay my haste, I make delays,  
For what avails this eager pace!  
I stand amid the eternal ways,  
And what is mine shall know my face.*

Each line of this poem takes approximately eight seconds to recite, so you can use it during each inhalation and exhalation. In this way you can relax, listen to your inner self, and lose your anxiety.

If you suffer from a more severe phobia, such as fear of enclosed spaces (claustrophobia), open places (agoraphobia), heights (acrophobia), water (hydrophobia), animals (zoöphobia), or the like, then you need a deeper state of relaxation and autosuggestion. △





## *Death and Bereavement*

*by Ralph M. Lewis, F.R.C.*

*The  
Rosicrucian  
Digest  
May  
1985*

ONE CAN SAY with a degree of certainty that no matter how death is explained, regardless of how plausible, philosophical, or inspirational the concept, it will not eliminate the grief of a majority of those bereaved. Love is a desire for certain pleasurable sensations. There are, therefore, various types of love, a virtual hier-

archy of them. Love for a member of one's family or of a close friend is the desire for association with that person and the intimate pleasure it affords, such as his or her voice, gestures, personality, and character.

When one is separated for a considerable time from a loved one, a relationship is severed which has satisfied the inherent desire of love. If a loved one is taking a long journey, there is in the parting perhaps not grief, but an emotional display of dejection and sorrow. It is extremely difficult, if the emotion of love is intense, not to experience the opposite emotion of unhappiness at the departure, even if it is known that there will be an eventual reunion when the journey is ended.

Why, then, should it seem strange or even unnatural that at death there is bereavement? The fact that in his religious conception an individual expects to eventually join the beloved in the afterworld, or believes that they may meet again on earth, is not sufficient consolation. Philosophy and religion, so far as their beliefs, dogma, and concepts are concerned, are objective, intellectual. But man is more than a rational being; he is likewise an emotional one. The circumstances of death mean, at least, an indefinite period of loss of all those human elements which accompanied and encouraged the love for the deceased. This loss is an emotional trauma which invokes bereavement.

It would be abnormal for an individual to not show bereavement for a much beloved person at the time of that person's transition. It would indicate either a deficiency in emotional response or a suppression of one's feelings. To suppress such an emotion, under these circumstances, is psychologically detrimental to the mental and physical welfare of the individual. To use an analogy, it would be like attempting to keep an increasing pressure of steam from expending itself through a safety valve. If the pressure becomes intense enough, it will force its own release in a manner that can be quite disastrous.

The release of emotional pressure at the death of a loved one is normal and even beneficial. It allows a more speedy return to a natural and disciplined psychological adjustment to the circumstances. An appearance of complete propriety and self-control at such a time by one who had deep love for the deceased would seem incongruous.

#### *An Understanding Friend*

As for helping the bereaved, this can be accomplished by sympathetic relatives and friends. Where there is no actual hysteria, but where there is sorrow and weeping, then soothing, comforting words related to the beliefs of the beloved one are a great help. Relatives can remind the bereaved of what death means in the mystical (or religious) sense. It is not appropriate to urge the grieving persons not to weep—as before explained, they should.

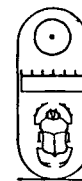
Many well-meaning friends make remarks to the bereaved that are further shocks to the emotions. Friends may have an opinion about life after death that differs dramatically from that of the bereaved. It is important to realize this and be judicious in one's remarks and statements. To the highly emotional bereaved person, such remarks may be offensive—perhaps even frightening. The pragmatic value of one's philosophy or religion will come forth and be exhibited at a time of crisis. At such times the beliefs in which one has long had confidence should be consoling to him. For anyone to make contrary suggestions, even with the best of intentions, can be cruel and inflict hurt.

#### *Personal Beliefs*

Among certain people there is a sadistic strain which manifests itself upon such occasions as death. These persons may not have been successful, for example, in converting a friend or acquaintance to their own religious convictions. Therefore, in time of emotional distress, when the bereaved is not able intellectually to resist or logically combat views with which he is not in sympathy, such views are imposed upon him. Such insensitive individuals will insist that the grieving person listen to their conceptions. They actually often insist that their views be put into practice.

We have known of instances where an individual desired to be cremated at transition. It was his sincere belief that such was the proper way for the disposal of earthly remains. However, at the time of transition, friends or relatives would insist that the immediate family ignore the wishes of the deceased and have an interment other than cremation, according to their own religious preferences. When the deceased was alive, such persons knew that they could not have persuaded him against his wishes. Consequently, they derive a sadistic satisfaction in imposing their bigoted wishes upon the individual when he has passed through transition.

When one has passed through transition, the beloved who are grieving can be told that after death a new relationship may ensue. It is true that the physical companionship long known has disappeared, but a readjustment occurs. In the consciousness



of those remaining, a new kind of rapport is established with the personality of the deceased. This is not to be construed in a spiritualistic sense. Rather, the memory of the deceased becomes a new, a deeper kind of emotional bond that supplants the loss of

the physical relationship.

This is the kind of relationship that death can provide with the passing of time. The wound heals. There is no longer pain, but in its place a pleasant glow, a calm, that fills the void. △



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## KARMIC JUSTICE

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## ROSICRUCIAN DIRECTORY

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

## Springtime in Switzerland



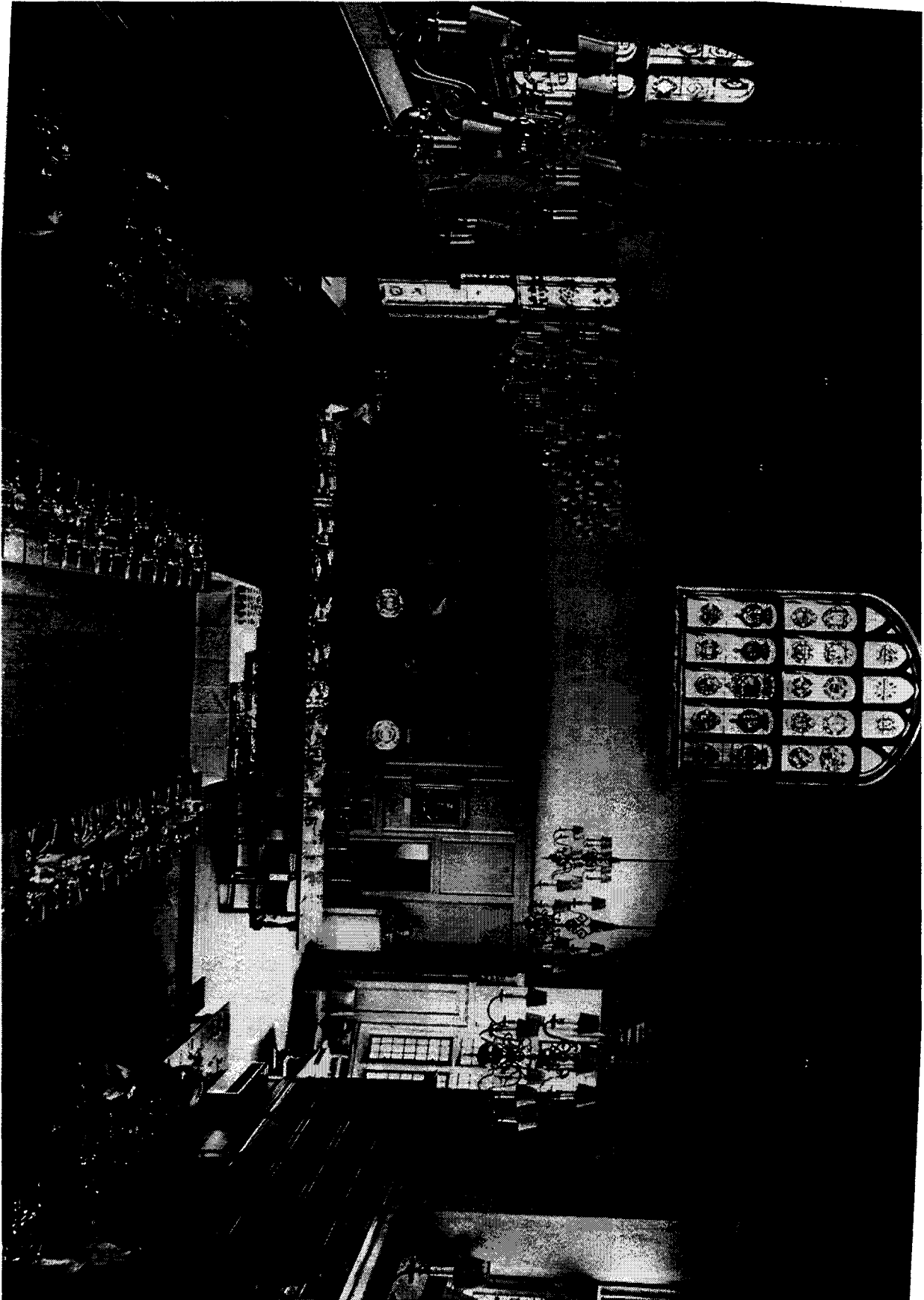
### Dining Hall, Gray's Inn (overleaf)

**The  
Rosicrucian  
Digest  
May  
1985**

Shown here is the celebrated dining hall of Gray's Inn, London—one of the Inns of Court that serve as institutions for legal education. Generations of lawyers have been trained here. In 1576 the young Francis Bacon was admitted to Gray's Inn to begin his study of the law. Francis Bacon resided at the Inn for many years and went on to become a famous statesman, philosopher, and Imperator of the Rosicrucian Order.

(Photos by AMORC)







*The crowd-pleasing music of...*

Soror **PINA  
ANTONELLI**

Pina Antonelli, pianist, has concertized extensively in the United States, Europe, Russia and the Near East. She has repeatedly been the featured artist aboard the Cunard liner QE-2. Following a recent recital in Washington D.C., the Post held her "ability to mold each note to her desires, to project great power and passion, and to maintain throughout her program a rare sense of timing... the talent was evident!" Her Tully Hall debut in 1974 drew a full house of enthusiastic listeners who felt her performance merited a standing ovation and who called for encores before the planned intermission.

Miss Antonelli's programs typically offer "crowd-pleasers" and "block-busters," which demand superlative technique and stamina. Perhaps, to this is attributed her rapidly growing following.

In spite of her bent toward "pianistic theatre," she is not averse to playing music of an introspective or cerebral nature. On the contrary, she was an early winner of the International Bach Competition and critics have regarded her "an Italian who can play Beethoven."

Miss Antonelli's zest and spontaneity in performance have time and time again evoked cheers and standing ovations both here and abroad.

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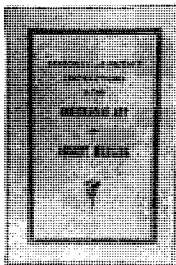
## New Light on the Hidden Archive



Just beyond the memory of our modern civilization lies a treasure of wisdom—ancient traditions, carrying truths hidden in allegorical form. A part of this wealth of forgotten knowledge has found its way into the Rosicrucian Research Library. Now, selections from it have been compiled in this newly revised and expanded booklet. "New Light on the Hidden Archive" is a collection of the ancient traditions, concepts, and legends out of which our current ideas and beliefs have come. It includes such fascinating topics as Stonehenge, The Holy Grail, The Meaning of the Number Seven, The Celtic Druids, Divination for Water, and others. Paperbound.

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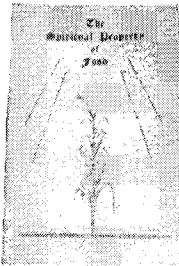


## The Art of Absent Healing

Within the depths of your inner being, there is a vast creative force; it is the GREAT PHYSICIAN. Each person can direct this subtle force, if he or she only knows how. The secret, rational Rosicrucian principles of absent healing, in addition to the many other systems of therapeutics, are extremely beneficial. These principles are given only to members of the organization, but as an advance summary of this knowledge, we offer to members this booklet. Paperbound. *(For members only.)*

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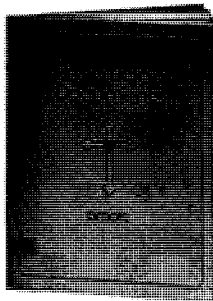


## The Spiritual Property of Food

Are there days when the sun is shining and all nature is smiling and yet *you* are despondent? Do you experience periods of depressed spirits when life seems to settle about you like a cloud of gloom? Do you realize the reason is most likely the food you eat? Each morsel of food contains subtle elements which directly affect the magnetic balance of your entire being. Your state of happiness depends not alone on what you eat, but when and how. Learn the nature of this mysterious influence which diet exerts on your thinking and mental life. Paperbound. *(For members only.)*

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These documents are numerous, and to publish them all would make a book too bulky and expensive. Therefore, the book has been confined to reproducing the most important and representative examples. Its explanations of the documents are in both the English and the Spanish languages. *(For members only.)*

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# TREASURES FROM OUR MUSEUM



## The Incense Burner

The Ancient Egyptians used incense extensively for many purposes in their magico-religious rites. The rising vapor and scent of incense was believed to establish a bond which united man with the gods in the other world. Incense offerings to the gods and goddesses and in symbolic and ritualistic initiations were common. One such offering is depicted on the memorial stone placed by Pharaoh Thutmose IV (1533 B.C.) on the breast of the Great Sphinx at Gizeh. On this tablet the Pharaoh is shown worshipping the presiding deity with oblations of gold and silver vessels, gems, cakes, wine, and incense.

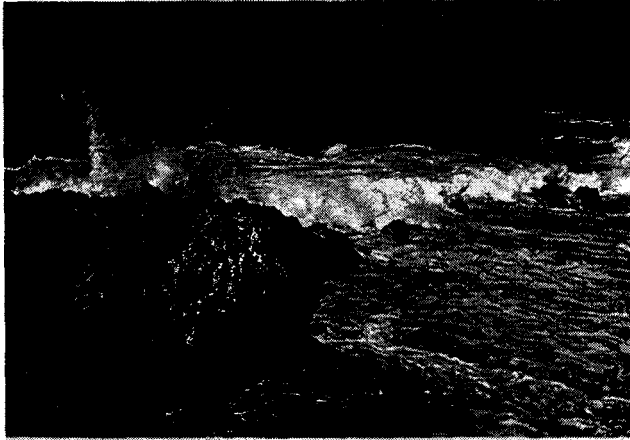
The early Egyptians used various substances as incense. They worshiped Ra at sunrise with resin, at midday with myrrh, and at sunset with an elaborate confection called *kuphi*. This compound contained no fewer than sixteen ingredients, among which were honey, wine, raisins, resin, myrrh, and sweet calamus. While it was being mixed, holy writings were read to those engaged in the operation. Apart from *kuphi*'s mystic virtues arising from the magical combination of four times four, it was renowned for its sweet odor and benign physiological effect on those who offered it.

In cold weather the Ancient Egyptians warmed their rooms with a brazier filled with charcoal, wherein incense was burned. In hot weather, rooms were refreshed by swinging a hand censer filled with frankincense, benzoin, or aloe wood.

Our photo shows a highly sophisticated and amazingly well preserved bronze incense burner in the Rosicrucian Egyptian Museum's collection. Dating from the Late Period, the tubular stem has a kneeling figure of a king in front of a cartouche-shaped container for incense grains.

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

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



# ODYSSEY

## Apollonius of Tyana

### The Young Initiate

In one of his works, Bulwer Lytton stated that "mean souls, the earth's majority, are worth the hope and the agony of the noble souls, the everlastingly suffering and aspiring few." One need not entirely subscribe to this view, but it is of course a simple fact of history that men have stoned their prophets, burnt their saints, and scorned the wisdom of their sages. For his wisdom, Apollonius too was scorned. And who was Apollonius?

We have a complete and reasonably reliable record of this great Greek mystic of the first century. The Empress Julia Donna, wife of Septimus Severus, handed to Philostratus the memoirs written by Damis, a devoted companion of Apollonius on all his journeys. Philostratus was commissioned to write the biography which has come down to us. In addition there was a history about Apollonius by an admirer called *Maximus*, and a treatise, now lost, was written by the sage himself—some of his letters have remained.

Shortly before the birth of Apollonius at Tyana in Cappadocia, his mother had a vision of a god. When she asked him what sort of a child she would bear, he replied: "Myself." "Who are you?" she then questioned. "Proteus, a god of Egypt," was the reply.

As her time approached she was warned to go out into a meadow. There her son was born.

At an early age, Apollonius was removed to Aegae for his education. He attended lectures on Plato and Epicurus, but was most attracted to the philosophy of Pythagoras, which he studied with great ardor, adopting the Pythagorean discipline and following it rigidly for the remainder of his long life. He renounced flesh diet, wine, even shoes, and wore only linen garments. He subjected himself in due course to a period of five years' silence. On one occasion, during these five years, he arrived at the city of Aspendus in Pamphylia, where the inhabitants were about to murder a rich merchant who had bought all the corn for export while they went hungry. Apollonius by his dignity of mien, by beckoning and gesture, obtained the attention of the crowd, soothed their anger, and presumably equitably distributed the corn. After the completion of the five years of silence, Philostratus tells us that, "his [Apollonius] words had a ring about them as of the dooms delivered by a sceptred king."

If it is true, as St. Mark states in his Gospel, that we can always discern a true believer (initiate) because he can lay his hands upon the sick and they will be healed, Apollonius was certainly a true initiate. At Aegae was a temple dedicated to Aesclepius, the god of healing. Here his cures were so numerous and so successful that people flocked to the temple—so much so that when anyone was seen hurrying through the streets, he would be asked, "Art going to see the stripling? Apollonius was known as the stripling for he was then only a youth.

During the whole of his life, Apollonius was always seeking knowledge, more especially arcane knowledge. For this purpose he set out for Persia, Babylon, and India so that he might make contact with the Magi, and with the Brahmans of India. The first city he reached was Nineveh. Here he met Damis, who became his disciple and constant companion. Together they journeyed to Babylon. Apollonius told the satrap on the frontier that he would be glad to see the king. He found him very friendly, and accepted his advice to cultivate good relations with the Magi, whom he, of course, visited, and subsequently described as "wise men, but not in all respects." Apollonius and Damis remained nearly two years in Babylon, and then went to India, the king having provided them with a guide and camels.

On their way they found some memories of Alexander the Great still lingering, and learned that the Brahmans had never been subjected to his rule. They verified the geography of Pythagoras. They were also given a letter to Iarchas, the oldest of the sages. These Indian mystics dwelt upon a hill, and when Apollonius arrived he was shown that they were not only expecting him, but also that they were perfectly familiar with his entire past life. Of these philosophers, Apollonius said after his return, "I saw Indian Brahmans living upon the earth and yet not on it, and fortified without fortifications, possessing nothing, yet having the riches of all men."

—Percy Pigott, F.R.C.

(Next Month: the continuing adventures of Apollonius.)

