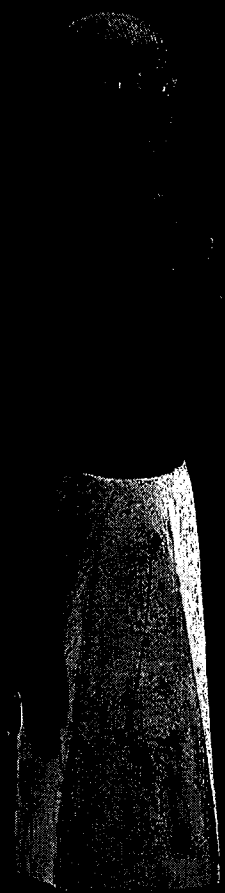
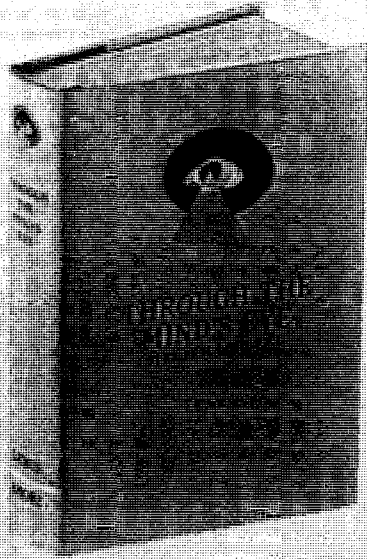


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September 1986 • \$1.50



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

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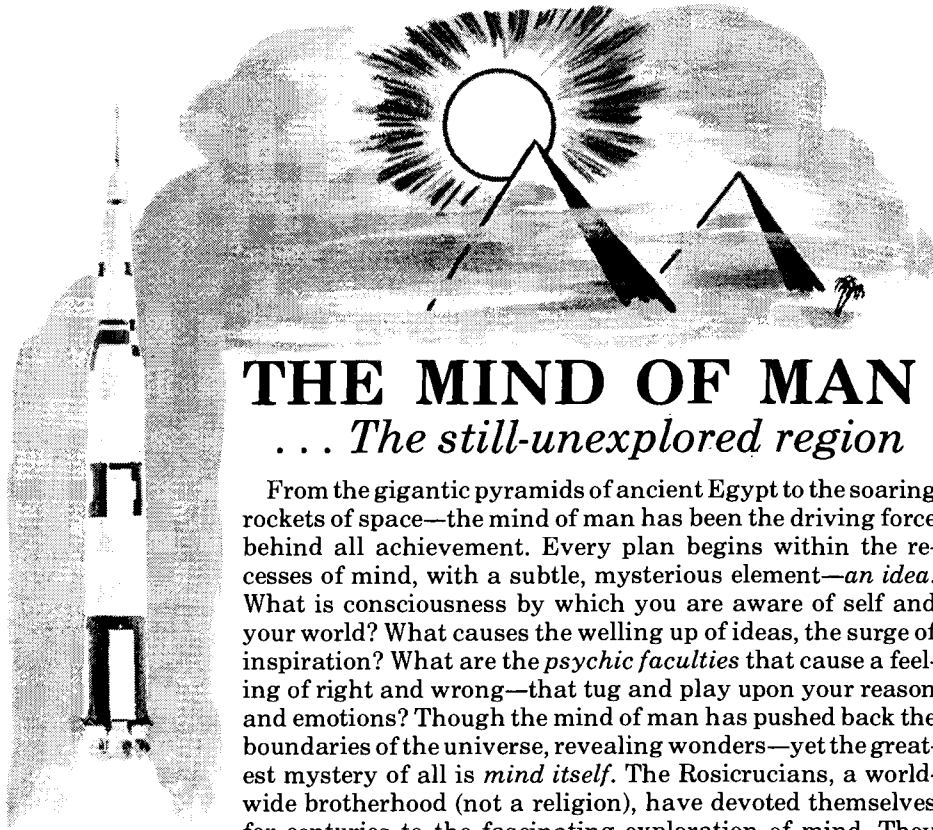
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Published Monthly by the Supreme Council  
of the ROSICRUCIAN ORDER, AMORC  
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the  
Worldwide Rosicrucian Order

September 1986 Vol. 64, No. 9

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Subscription: \$18.00\* per year, single copies \$1.50  
ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Postmaster: Send change of address to *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. The *Rosicrucian Digest* (ISSN 0035-8339) is entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

\*Other Currencies:

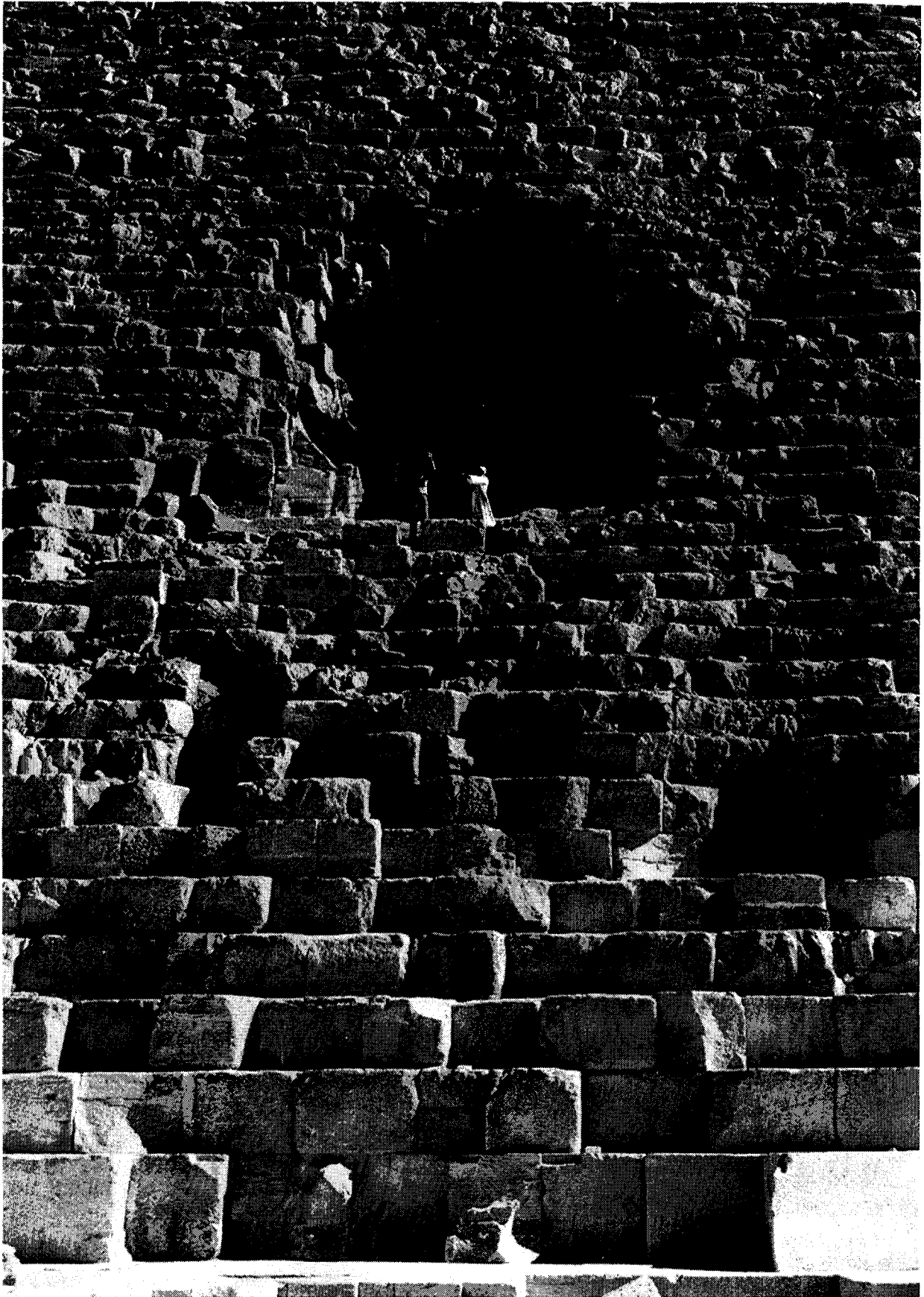
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## Gateway to Illumination ⇨

Shown here is the entrance to the Grand Gallery of the Great Pyramid in Egypt. The massive structure contains approximately 2,300,000 huge blocks of stone-like material weighing about 2½ tons each. The current entrance to the Great Pyramid, used by today's visitor, is seen to the lower right. For more information about the Great Pyramid, see the photographs on pages 37 & 38.

(Photo by AMORC)

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## Thought of the Month

by the Emperor



# Did the Universe Have A Beginning?

**N**O GREATER MYSTERY has confronted man since his earliest existence than the world around him. Sometimes it has presented itself to him as beneficial and friendly; at other times, as hostile and fearsome. When early man looked upon nature, it appeared hylozoistic, as though all things were imbued with life. No distinction was made between matter and that which was alive.

This primitive concept, it would seem, was suggested to man by his inability to determine the cause of things, as well as their substance, form, and other qualities. There was no idea of generation or evolution.

What of the sky and earth? Were they also alive? Their magnitude and vastness made them, in the human imagination, superior to all other reality observed by man. Were they also self-generated, and were they the source of the primeval beginning?

Over the centuries, these challenging questions evolved into myths about the beginning of the universe. Today we still speculate on the beginning of the universe—if there was a beginning. This field or knowledge, known as *cosmology*, is the science which theorizes on the origin and generation of the universe. This scientific

theorizing is done in conjunction with the study of natural law.

The rather simple cosmogonies of early man contained little conception of gradual or evolutionary changes. For the most part, they postulated a simple creative act, performed by the magical power of a crow, a tortoise, or an old man. Such a magical animal or individual was said to take raw material and, in a single effort, fashion the earth and heavenly bodies as we know them, and as they appear today. In this conception the creator is presented as merely shaping, carving, and building that which comes forth.

For instance, the cosmogony of the Tlingit Indians relates that a creator hero stole the box in which were hidden the sun, moon, and stars, and he hung them up so they would illuminate the earth.

### *India and Egypt*

Among the contemplative people of India, creation was teleological; that is, creation came about by a *thought* in the *mind* of the creator. At first it was but a vision in the creator's mind. Suddenly "the world burst into reality."

The ancient Egyptians held various concepts regarding creation. These differences

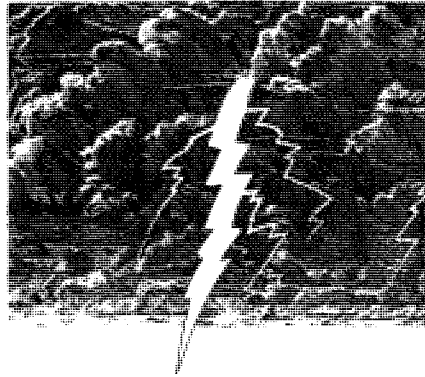
arose over the centuries, and were influenced by religious changes. One persistent concept expounded that "a self-begotten god lived alone in a primeval watery mass which was part male and part female." This self-existing god, at some unknown time, "uttered his own name as a word of power and subsequently there came forth the heavenly bodies, the firmament, and all vegetation and living things." In this we see an early idea of a *cosmic word* which, when spoken, had a *creative force* affecting all existence.

The vivid imagination of the ancient Greeks related a poetic concept of the reality of the world in an *impersonal* beginning. Six centuries before Christ, Thales of Miletus challenged the early mythology, denying the idea that this power was completely centered in a human. He was of the opinion that a philosopher could produce a more rational concept. Two centuries later, Empedocles said that all things are formed out of the union of the four eternal indestructible elements of *fire, air, earth, and water*. In this we see the beginning of relating phenomena to natural elements.

#### **The Biblical Account**

The *Mosaic* account of creation has enjoyed a wide acceptance in the past and today. It gives a very *recent* account, however, for man's existence on this planet. James Ussher (1581-1656), an Anglican archbishop, gave his notion of the creation of the earth. He declared that it had taken place 4004 years before the birth of Christ; that is, 4004 B.C. Even today the *King James Bible* generally accepts this version. The date of 4004 B.C. usually appears at the top of the column of the page beginning with Genesis. By this calculation of Ussher's, the age of the earth and that of the universe (at the time of this writing) is 5990 years!

A Doctor Lightfoot, a profound Biblical scholar and vice-chancellor of Cambridge University, gave his interpretation of the Biblical account. He propounded that "Heaven and Earth, center and circumference, were made in the same instance of time, and clouds full of water, and man was created by the Trinity on the 26th of October 4004 B.C. at 9 o'clock in the morning"!



There is a tremendous gap between the hypothesis of modern science regarding the creation of the universe and the ideas propounded throughout the centuries. Christian Johann Doppler (1803-1853) declared that if a light source (as a star) is receding from the observer, the light which it emits is shifted toward the long-wave *red* in the spectrum; if it is approaching, the light is shifted toward the short-wave *violet*.

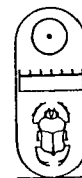
#### **The Expanding Universe**

From tests of many stars, it was found that some stars were receding, while others were approaching, at various speeds—some at 100 kilometers (approximately 62 miles) *per second*. Later tests showed galaxies outward bound at speeds of thousands and tens of thousands of miles per second.

Evidently the universe was *expanding*, but did it have a boundary—or was the universe infinite?

It was concluded that the universe was expanding and galaxies were moving away from each other. It was theorized that, if one were standing on a planet in any galaxy, all galaxies, except the one upon which he was standing, would seem to be receding. The farther the galaxies were, the greater they would be receding.

What caused the recession of those bodies into space? A theory was advanced that seemed to give the reason for the expansion of the universe. The Belgian astronomer Georges Lemaître (1894-1966) suggested that in the far-distant past all of the universe's mass was compressed into a small volume. Later, this was called the *Cosmic Egg*. Subsequently, under terrific pressure,



the Cosmic Egg exploded in an enormous cataclysmic outburst that created the universe. This theory became known as the "Big Bang."

After calculating the velocity of the stars and galaxies, some scientists have theorized that the Big Bang must have taken place 20,000,000,000 years ago, which means the universe is approximately that age. However, there are various other estimates of its age.

In 1948 another concept, known as the *Solid State Theory*, engaged the cosmologists' attention. It proposes that the universe is in continuous creation of matter "in an elementary form." In other words, there is a continual formation of elements which are said to compensate for the drifting apart of the galaxies. Since there is never a void—would this mean the universe always has the same mass?

#### What Was the Source?

As we peruse these principal cosmological theories regarding the origin of the universe, we are particularly impressed with how the theories always presuppose a *thing* or *condition* out of which the universe came into existence. If, for example, the Big Bang was the result of the explosion of a tremendous concentration of mass, which had built up great pressure and temperature, and the emission caused the formation of the galaxies, *what then was the source of the mass?* If we then speculate on its source, we are further obliged to determine that cause. Thus we could go on ad infinitum in search of a primordial beginning.

Must there be a beginning? The idea of beginning arises from the concept of *causation*. Everything which we ordinarily experience, a thing or condition, appears to us to have been generated by or is the development of something which preceded it. In other words, such is then accepted as its *cause*. Even if we cannot perceive the cause of something, we are inclined to *believe* that one must exist. Since it appears that things emerge from other things or conditions, the idea of a *chain* of causes throughout nature seems rational. Each thing became an eventual cause in itself, either in a process of development or deterioration.

[6]

However, what constitutes development or deterioration is principally a human value. If, for example, something has a function or a value to us, it is accepted as being in a state of relative completion. If it ever changes from that state which we attribute to it, it is then thought to either develop or deteriorate.

But is there an *absolute cause*? If so, it would need to be a fixed cause with nothing preceding it, and it would then appear as though Being was *self-generated*. Simply, this concept—everything being but a series of *separate* manifestations—would seem to be contrary to the oneness of the Cosmos.

The modern electron microscope has shown that there is an infinity of the *small*, the minute, just as there is an infinity of the *large*. Increasingly powerful microscopes reveal that what was once thought to be the basic particle of matter actually contains an *infinite* number of smaller particles. Therefore, we can postulate the impressive concept that there is no limit in either the *contraction* or the *expansion* of matter. The ontological and metaphysical question then arises: What could possibly be the limit; and what would be its cause?

If we put aside for a moment traditional religious doctrines or myths of creation and reflect upon the subject, it will appear to us that Being, the totality of all reality as the *Cosmos*, had no beginning. There was *no cause* apart from itself! To say that Being came forth from *chaos* is to attribute to chaos a kind of existence in itself—and then again, the question arises: From whence did chaos come?

It is declared that Being, substance, is the result of a teleological cause; that is, *mind*. However, this propounds two questions: First, did this mind have an *origin*; or was it *self-generated*? Second, was the mind separate from Being? Did Being come forth from mind? Is it not reasonable to think that the universe had *no beginning*, that it is an entity with no limit, either spatial or temporal? In fact, what could possibly limit it? Being, the universe, is constant in its internal motion. It is ever manifesting an infinite number of changes. Where man cannot perceive this continuity of *change*, such appears to him as a fixed, immutable point. All the hypoth-



eses regarding the origin of the universe only project us further into the aura of its mystery.

Being is *energy*. It is all-inclusive; therefore, it has no opposite. A *non-Being* would have no quality in itself; consequently, it

would *not be*. Being is and thus can only be *active*. An absolute inertia is not possible of existence, for such would be nothing, and therefore only an *illusionary*, relative form of Being as it appears to man's perception.  $\Delta$

## Intend To Visit Rosicrucian Park?

**I**T IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

### ADMINISTRATION BUILDINGS:

Mon.-Fri., 9:00 A.M.-Noon  
12:45 P.M.-4:00 P.M.

### EGYPTIAN MUSEUM:

Tues.-Fri., 9:00 A.M.-4:45 P.M.  
Sat.-Mon., Noon-4:45 P.M.

### PLANETARIUM:

June-Aug., daily, Noon-4:45 P.M.  
Sept.-May, weekends, Noon-4:45 P.M.  
Sept.-May, weekdays, 1:00-4:45 P.M.

### RESEARCH LAB TOURS:

Wednesdays, 11:30 A.M.

### RESEARCH LIBRARY:

Tues., Thurs., Fri., Sat., 1:45-4:45 P.M.  
(for members only)

### SUPREME TEMPLE:

Convocation every Tuesday, 8:00 P.M.  
Sept. 16 -- May 12  
(for members only)

**Appointments** If you wish an appointment with a particular officer or staff member, please write in advance to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

### *The Purpose of the Rosicrucian Order*

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

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# Finding True Value in A World of Change

by Cecil A. Poole, F.R.C.  
Vice-President  
Supreme Grand Lodge of AMORC

**P**ROBLEMS are a part of life's experiences. Without problems we would have very few experiences that would give us the ability to grow and develop. The problems we face are peculiar to our own environment. No two people have exactly the same environment, because while environment is considered primarily a condition outside of us, it is formulated by the knowledge and experience which we store within us as a result of our perception. Consequently, the problems of one person are not the problems of another, regardless of the similarity of the environment.

Problems may be similar in origin; they may be classified as economic, social, or domestic, but they all have individual differences. Regardless of what these problems may be for you or for me, they will not exist forever. "This too will pass." The time will come when they will be no more, because they are as transient and changeable as the material things that are causing them to be. Furthermore, most problems will cease to exist for us because we will grow beyond their limitations.

This is the difference between considering all earthly conditions as transitory from a strictly fatalistic viewpoint and considering them from the standpoint of growth and progress. It would seem that if all were going to change, that if all that exists now will at some time exist no more, then there is no use doing much about it. On the other hand, when we come to realize that man is endowed with a soul, which is a part of an eternal force, then we will know that our potential abilities to overcome adversity and problems lie *within us* and not outside us.

[8]

To deny that all material things will change is foolish. We must acknowledge change as taking place in the universe all the time. Each anniversary of our lives is clearly an acknowledgment on our part that something has changed, or that change has taken place. That does not mean that we must sit back and resent the fact that those things to which the human being has fastened hopes and desires in the past can no longer serve the individual. Since we are designed to live in a changing world, a part of our purpose is to adapt to such change, and therefore the human being is required to also change.

## *The Constant of Change*

While changes can be looked upon as detriments, they also can be challenges, because they are a part of our environment. All that exists in the environment in a material form is there so that we may experience these material factors. All existing material things constitute a means to an end and not an end in themselves. The means to an end is primarily an acquisition of experience and knowledge.

All things we pass by in our lives exist and then change or pass out of our experience. They, in a sense, pass on, as they exist no more when we no longer have physical contact with them. What we take with us is not the result of a contact with the material, tangible elements perceived by our physical senses, but rather involves an experience that the material has caused to become a part of our experience.

The inspiration of great words and ideas, the uplifting value of artistic concepts, the inspiration that has come to us in those moments when we have lifted our con-

sciousness to attunement with higher forces, are factors which contribute to the completeness of our total experience.

#### ***Emphasis on the Material***

The world in which we live, it is true, will continue to have physical problems. There will be turmoil and strife. There will be adverse political, economic, and social changes which probably will not be the fault of any one individual, but which in a sense constitute the karmic debt of mankind. Throughout history there have been many times when mankind has not gained from the experience and knowledge which was made available. In these times, human hope and desire for physical things have most concerned the individual at the moment. Throughout history, effort has been directed toward the acquisition of wealth and property for their sake alone, resulting in individuals having missed the experiences that should have been part of their existence.

Both a solace and a challenge are found in the words of an ancient wise man who said, "This too will pass." All who suffer pain, who are ill, who are broken in body, may realize that these conditions, like all other things, will pass away. Those who carry a burden of grief because they lack what they once had and have no more, should know that this is but a transient condition, a condition that too will pass. All who are worried, who are tired of the combination of experiences which have been theirs, may know that these conditions will not endure forever.

#### ***Not Bound by Material Shackles***

By carefully considering and intelligently analyzing experiences that are a part of life, we will more and more come to realize with this point of view that we are not bound by material shackles. We are not so tied to the material that we are slaves. As the universe

changes, the individual changes. The challenge to each of us is not to try to hold that which we as individuals may be making an effort to acquire, but allow to register upon consciousness the lessons that the experiences provide. These lessons are not always prepared in a simple form. They are not written in simple language. They are written so as to transcend language. They are written only upon the hearts and souls of all of us by the pen of the Cosmic, which knows no limits or artificial language.

Our challenge should be to dedicate ourselves to a state of preparedness, to gain an understanding of the environment in which we are placed, to develop an ability to heed the lessons which are offered to us, and to gain a comprehension of spiritual values which lie outside and beyond the realm of changing, material things.

The process is not simple, but in the process itself can be found satisfaction and contentment to a greater degree than is offered in any other form of human activity. Satisfaction and wisdom must be gained through knowledge, experience, and attunement with the Cosmic. Knowledge can be acquired. It is available to us in the investigation and experiences of others through history. The libraries of the world hold much of the accumulated knowledge of humanity.

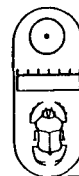
Experience, on the other hand, is the result of our individual use and application of what has been given in the form of instructions and knowledge. Second-hand experience does not exist. It is for each of us to prove the value of this knowledge, to make it effective. Attunement is partly a composite of knowledge and experience, although it is not dependent entirely upon either.

The realization of the importance of the forces that lie outside our physical environment comes through a process of medita-

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*"When we come to realize that man is endowed with a soul, which is a part of an eternal force, then we will know that our potential abilities to overcome adversity and problems lie **within us** and not outside us."*

[9]



tion, concentration, and contemplation. It is our duty, our place in the scheme of things, to attune ourselves to these higher forces and ideals. Every possibility lies ahead of us. That which lies behind must be compensated for, but the future is ours to direct as we choose, insofar as the acquisition and use of knowledge are concerned.

To find true value in a world of change, we should dedicate a portion of life—some of the future minutes and hours that are to come tomorrow and the days that follow—toward the understanding of those laws and principles which endure, which do not pass like all material things about us, but which will exist with us through all eternity. Δ

## This Month's Cover

Our front cover features a perfectly preserved wood statuette that is on display in the Rosicrucian Egyptian Museum. This figure dates back to the 12th Dynasty of Ancient Egypt and represents a steward, an officer or employee of a household who is in charge of general administration of its affairs. The steward of the palace, for instance, was the supervisor of all the servants connected with the domestic affairs of the palace and he was also in charge of the cattle.

Often small statuettes, such as this exquisite piece, were placed in the tombs of the Pharaohs and nobles. The Egyptians believed that these small figures possessed a magic power in the Afterlife—that the deceased would need their assistance in the life to come. This particular statuette was found near Thebes, on the West Bank of the Nile in Upper Egypt.

(Photo by Jerry Chapman)

### **Take Advantage of this Benefit!**



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

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

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

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

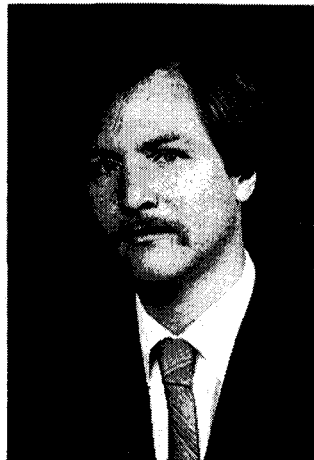
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Digest  
September  
1986**

# Changes in Status . . .

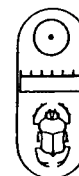
**Supreme Legate Raymond Bernard** recently retired from his long tenure as senior officer of the Rosicrucian Order in Europe. He began his career in the Grand Lodge of France, understudying the then Grand Master Jeanne Guesdon. Under her tutelage, he learned the fine points of Grand Lodge administration. Upon her transition, he was well prepared to continue the work she began and, with the support and guidance of Emperor Ralph M. Lewis, soon developed the Order in France to a point where it became the largest and most influential Rosicrucian body in Europe. During his career, he traveled widely, writing and lecturing, while at the same time carrying on the formidable duties of administration. Affiliated bodies proliferated, and a large Rosicrucian center in the heart of Paris is now a monument to his dreams. We wish Raymond Bernard much happiness now in his period of rest from the caprices and demands of the workaday world.



**Gary L. Stewart** recently shed the cloak of office as Grand Master for English-speaking countries. This move was required by his promotion to a directorship in the Supreme Grand Lodge. As a Director, he is in a better position to apply his experience and many talents to a wider audience. His special assignments will include assisting the Emperor in a wide range of projects. He will also act as a liaison between the Emperor and the Grand Masters for English- and Spanish-speaking countries. Having spent many years in other staff positions, Frater Stewart is well known to members around the world, and well qualified to deal with the wide array of assignments planned for him by the Supreme Grand Lodge.



**Dennis Kwiatkowski**, whose photograph appeared in last month's issue of the *Rosicrucian Digest*, is the newest member in the circle of Grand Lodge officers, coming into prominence by being appointed Grand Master for English-speaking countries on June 10, 1986. He quickly became known, and loved, by countless members throughout the United States and Canada as a traveling lecturer in AMORC's Courier Car program. Most recently he acted as Assistant to the Emperor for special projects. His very special rapport with people endeared him to the people he lived and worked with.



Dennis was born July 7, 1954, in Garfield Heights, Ohio. After finishing college where he studied cinema and communications, he worked in retail merchandising. His childhood interests were music, film, and theater; and a slant toward mysticism was early detected in his choice of avocations. He first heard of the Rosicrucian Order at age 15, through reading *The Mystical Life of Jesus*, and joined the Order in 1977. Soon after affiliating, he became active in Aton-Ra Lodge, Cleveland, Ohio, and served there as Inner Guardian, Technician, and Board Secretary. He was also involved in public programs and ritual work. In 1980, he joined the Martinist Order, and completed its work in 1984. Outside of work, his interests now are Rosicrucian activities. We are happy and proud to present him to our members as their Grand Master. △



## 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.

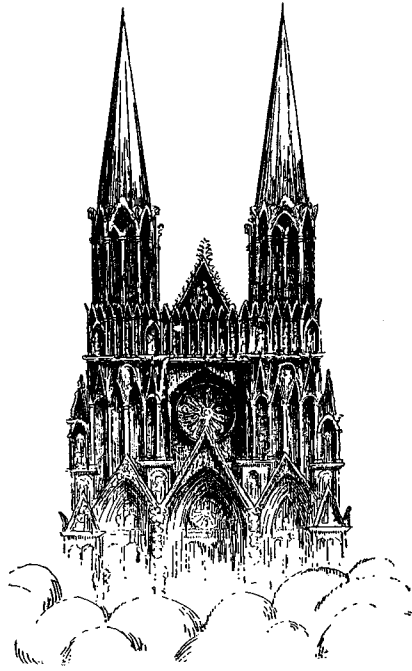
### *When You Change Your Address . . .*

Please send only *one* notice, and send it to:  
 The Rosicrucian Order, AMORC  
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Be sure to let us know as far in advance as possible when your address will change.

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## The Celestial Sanctum

# Spiritual Attainment

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

**F**REQUENTLY, we hear the statement that psychic development is indicative of attainment. And, quite often, when people attempt to evaluate their personal development, they often look to the "unfamiliar" aspects of their beings as an indication of where they stand in relation to spiritual evolution. That is, those aspects of their beings with which they are familiar are generally taken for granted as being a common part of themselves and that there is really nothing very special about them.

On the other hand, most sincere students of mystical studies know that there are cer-

tain aspects of our beings of which most people are not normally aware. Such aspects include psychic abilities, awareness of mystical experiences, frequent application of intuitive impressions to our lives, and so on. As a result, we often look to the "unfamiliar aspects" and assess our attainment based upon the frequency of such experiences.

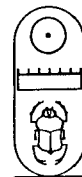
Suppose, for example, that there is some doubt in our minds as to whether we have experienced these "unfamiliar" aspects. What do we then think about ourselves? Do we think that we are not highly evolved because these experiences are seemingly non-existent or few and far between? Do we then *desire* to have such experiences so that we may become more highly evolved? But, let us suppose that we have a high frequency of *conscious* awareness of psychic, mystical, and intuitive experiences or other types of abilities that we, as mystical students, are aware that exist. Do we then reach a pinnacle of attainment in which we *know* that we have attained? Or, do such experiences become so much a part of ourselves that they too, become common and we, in turn, begin searching for ever "higher" experiences to which our desires take us?

If so, do we not have the same attitude of mind that we had *before* experiencing the unfamiliar? And, if this is true, what *real* difference is there between the former and the latter?

### *Pantheistic Outlook*

The Rosicrucian Order, AMORC, is mystically pantheistic in its outlook. We recognize an all-pervading Oneness that is inherent in all things. Nothing can be separate or distinct from this Oneness and, as a result, we *all* have the ultimate in attainment inherent within our beings and it merely becomes a matter of realizing this, usually by way of mystical illumination.

With these thoughts in mind, we can define attainment not in the linear sense as a goal to be achieved by any of our desires, but rather as an already existing state inherent within ourselves. Attainment is *not* in the desire; it is in what we are! What is often mistaken as attainment is really our conscious awareness, and it is usually the development of our conscious awareness to



which most of our energies are directed. Naturally, one of the goals of our teachings is to increase our awareness so that we may better understand and apply the principles learned to our lives. However, it is best that we realize that a subtle distinction exists between what is known consciously and how far we have attained.

#### *A Psychic Experience*

As an illustration of this point, we should realize that there is a distinct difference between psychic and mystical experiences. One of the most important distinctions is that a mystical experience is *noetic*. That is, there would be absolutely no doubt in our mind that we had the experience, and such an experience would result in the influx of *knowledge* into our lives. On the other hand, a psychic experience may be just that, or we may confuse a fantasy or some other form of self-deception as being psychic in nature.

The point is that we do not always know if a particular experience is psychic or if it is of some other quality. But, let us suppose that we do indeed have a qualified psychic experience, as many of us do. However, since there can exist an element of doubt accompanying such an experience, how are we to determine its quality? In other words, if the experience is not noetic, is the frequency of occurrence of such an experience indicative of any degree of attainment?

To further illustrate this point, how many times have we experienced seeing a flash of blue or violet light somewhere within our range of vision? Or, perhaps, a "tingling" sensation along the spine or head? Such sensations can be psychic experiences and we should realize that often such physical sensations accompany these experiences.

However, what value does that type of experience have to us? Moreover, what do we do after experiencing such sensations?

We can dismiss them as being unimportant. Perhaps we run to the doctor or psychiatrist thinking that we are having a psychic experience. If so, what do we think?

Some people may jump to the conclusion that since their experience is "psychic" they have finally attained a "high" state of spiritual evolution, and that the tiny dots of

light are representative of profound spiritual contact. On the other hand, others will perhaps understand that those dots of light merely indicate that a particular psychic center is beginning to awaken and that their realization of the impressions is nothing more than a routine function of one aspect of themselves not unlike any other function. Who then has a "more evolved" degree of attainment?

The point to remember is that it is not the psychic experience that gives us an indication of our development, but, more importantly, it is our *attitude* and understanding toward such experiences which reveal to us our attainment. The teachings of the Rosicrucian Order, AMORC, elaborate upon this point fully in the example of psychic projection. We understand that when we are in an unconscious state, such as in sleep, in a coma, or in a state of intoxication, we may unintentionally project, and quite often do so.

#### *Jumping to Conclusions*

Let us suppose that, in our period of attunement, we contact a personality that is projecting. Are we to then assume that because a contact is made, we have reached a high degree of attainment and, therefore, the personality that we contacted has an important message of enlightenment which we must give to the world? We should seriously think about the experience before taking any drastic measures because we do not necessarily have any idea as to what was contacted. This, in itself, is quite serious. Many of the books on the market today which are concerned with such "messages from Cosmic Masters" are the result of people misunderstanding their experiences. So, too, are some of the self-proclaimed *messengers* of the Cosmic Hierarchy. What level have these people attained? What are they really doing for the dissemination of Truth?

#### *Experiences While Asleep*

An important point implied regarding the frequency of psychic and mystical experiences while in a subconscious state needs elaboration. The vast majority of us frequently have experiences while asleep. Further, we may only remember a small percentage of those experiences when we



awake. What is extremely important here is that we *do* have these experiences and that they are imbedded within us. Further, they are quite applicable and important to our lives—but, we may not have objective consciousness of these experiences simply because there is no reason for it. But, if the *need* arises, the awareness *will* be there. Just think of how many times we have awakened in the morning with the feeling that something special had happened while asleep, or, perhaps we woke up with a clear perception of a situation which, the night before, was obscure. We may not remember the experience that we have passed through, but it has been applied, for a purpose, to our lives.

Spiritual attainment is quite similar. It is one's point on the Path of mystical awakening. It is *not* assessed by the frequency of psychic or mystical contacts, but, rather, by

our attitude to ourself and others, and is measured by our dedication to Truth and our sincerity of effort. If we manifest a degree of interest and intent in the sensational, perhaps we should then reassess our personal values and goals.

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### ***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.*

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## **The Eternal Teacher**

Through the misty volumes of time the eternal teacher awaits; enduring, patient, tolerant.

Cloaked in nebulous incarnations the teacher persists in her mission of enlightenment, designing the lessons for our spiritual awakening. But, how often we fail our lessons, unaware of the growth potential within everyday existence.

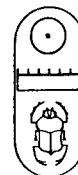
Day after day the subtle nuances of life's pursuits create a framework for understanding, but in our haste we overlook these lessons and fail to recognize our spiritual objectives. Tantamount to spiritual unfoldment and illumination is the realization that LIFE is the greatest teacher of all.

—Susan L. McCabe



### **ROSICRUCIAN DIRECTORY**

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



# A Simple Relaxation Technique

by Dr. John Palo, D.C., D.A.B.C.O., F.R.C.  
Member, International Research Council

**CAN'T RELAX?** *You say you've been through all those fancy relaxation techniques—and still find yourself restless?*

*Well, you can relax. You truly can!*

When all is said and done, relaxation comes when we find ourselves exhaling slowly. If previously tried relaxation techniques didn't include slow exhalation, then you probably didn't relax. Further, once mastering one relaxation technique, then other ways will become easier.

There are many ways to slow down your exhaling, bringing about relaxation. Thomas Jefferson said, "When angry, count to ten." When very angry, you had better count to twenty—several times, very slowly, and in the same breath. Repetitive prayer, with or without prayer beads, can help to slow our breathing. A vowel sound like *aum*, held long, and repeated at least three times, can help us to relax. A hum held awhile can also work. Soft melodic music, nice smells, and dim lights are also useful. Mystical rituals combine several of these techniques, helping to bring about relaxation and concentration, and opening the doors to inspiration through meditation.

Still, many people can't relax. At least, they can't deliberately cause themselves to relax fully. Many of these people have relaxation-inhibiting tensions, irritations,

and even pain when they sit or stand. Problems arising from arthritis, trigger points, spinal subluxations, and inner tensions can block relaxation.

## **A New Way To Relax**

Recently I discovered a way for even these hard-core non-relaxers to relax. If you find it difficult to relax, or perhaps you're seeking a different relaxation method, try the following technique:

First fill a bathtub full of cool water (it's easier to get in and out of the bathtub when it's full of water). The cool (*not* cold) water gives the skin's blood vessels a squeeze that alone will initiate a fresh blood supply. It will also tone up the millions of nerves in the skin. Remember, our brain and skin come from the same primal tissue.

After getting into the cool water, gently open the hot water faucet, just enough to start a trickle of hot water. Little by little the tub warms up. Little by little your skin vessels dilate with fresh blood, your muscles relax, and your millions of skin nerves relax. Further, the warming water forces your diaphragm (the breathing muscle under the lungs) to relax and slow down. You will find yourself exhaling more slowly with the gradual warming of the water.

As you exhale more and more slowly, your whole body relaxes deeply. With this breathing pattern established, you can now shut off the trickling hot water. You don't want it too hot. Keep the temperature

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*Dr. Palo, a long-time Rosicrucian and member of AMORC's International Research Council, is a practicing chiropractor in New York City specializing in sports injuries and physical fitness. Among his many interests are psychology and metaphysics, and he is a Diplomat, American Board Chiropractic Orthopedists (DABCO).*

[16]

below 104°F. As you continue your deep exhalation, your deep relaxation continues.

See! You have just mastered a good extra technique in relaxation. All you needed was a tub with cold and hot water.

Once you have mastered this method you may want to try a similar relaxation technique out of water. Lie with your back on a rug and your feet on a chair with knees and hips at right angles. This will ease any back pains that deter relaxation. In this position, as in the tub, you will find it easier to slow down your exhalations and relax. Of course, the warming bath water makes it all the easier. But, a rug on a floor is usually more available than a tub. Mastering these techniques on your back may allow you to relax while sitting, standing, and when in the middle of a tense situation.

#### ***Japanese Furo Bath***

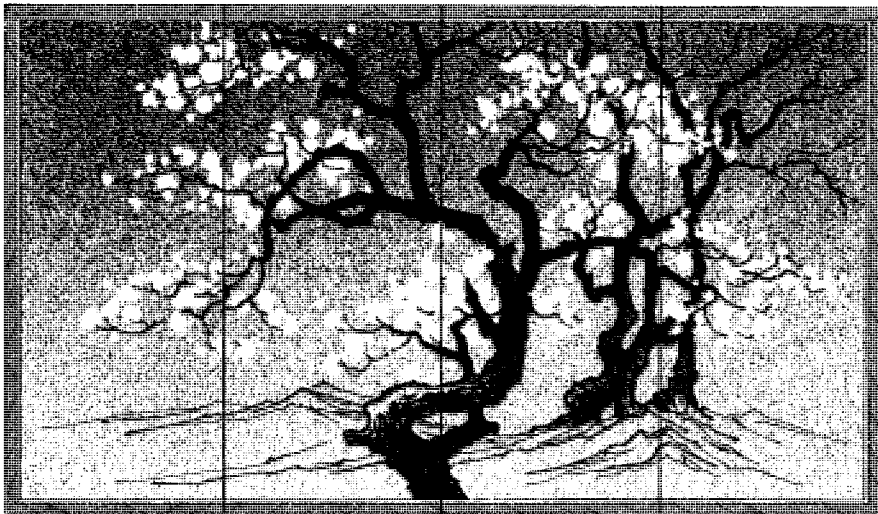
The Japanese must have realized this connection between water and relaxation long ago. Their group bath (*furo*) is really not a cleansing bath. They cleanse themselves before they enter the relaxing warm water. They feel—and rightfully so—that the warm water clears the mind. This is especially beneficial before making important decisions. Some Japanese executives

discuss business after and sometimes during the *furo* bath.

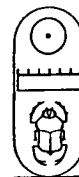
Again, relaxation in warm water is especially effective when we cannot relax or concentrate because of distracting minor aches and pains. After all, how can we concentrate on a subject when our back, neck, hands, or feet hurt? Such muscle and joint pains can prevent our relaxation, distract our concentration, and disturb our meditation. Warming water can take the edge off our body aches. It lets us relax, so we can concentrate, meditate, and are open to inspiration.

Relaxation is the key that opens the door to concentration, meditation, and inspiration. This is why mystics are especially interested in finding ways to relax. Once achieved, they open themselves for possible inspiring solutions from their meditations on their own problems and those of the world. Relaxation becomes their guide for action.

So, find your own best ways to relax. The rewards are great. And if all other techniques fail, try the tub. It can give you much more than a bath—that tub can help you achieve mystical inspiration!  $\Delta$



[17]



# Letting Go of Routines

by Kevin Hanson

I USED TO BE one of those people who, almost unconsciously, got locked into routines. I would do my shopping on Tuesday afternoon, my laundry on Friday morning, and gardening only on weekends. I would go to the movies or to a cafe only on Friday or Saturday night. I would stay home every other night of the week. These were just a few of my "institutions."

Such seemingly benign patterns I simply fell into, not recognizing the power they held over me. My many routines were cloaked under the guise of efficiency and expediency. For years they lurked insidiously, a pre-programmed and immutable network, representing a kind of absent-minded thinking that produced predictability, inflexibility, and stagnancy. Without even realizing it, I was "stuck in a rut."

As you might surmise, I am no longer mired in routine. I unstuck myself. How did I do it? The answer to that question is simple, really, though the execution of it is anything but that.

In the practical sense, the way to get rid of routines—and they are, for the most part, something to be rid of—is to look directly at them, to find them out, if you will. In other words, you have to examine your actions and the thoughts behind them. Upon doing this, you will find that your mind unfortunately does not let patterns it has so meticulously constructed and obeyed for years die easily. In fact, your mind will put up a considerable fuss over your desire to do away with such familiar patterns. For a time you may have to play a little game with your mind, gently coaxing it to agree with you. Eventually you will get your way.

## *The Spiritual Path*

Exchanging, rearranging, and upsetting the routines you have created is a healthy thing to do in itself. But there is a more important, and meaningful, reason for going through this process. Letting go of long-held patterns and exchanging them for new

and vibrant ways of doing things is a major part of the spiritual path. The beginning of the end of routines is when you let go—opening yourself up to the influx of cosmic impressions. By doing so, you will soon find that the unwavering routines that once filled up your days will be transformed into a daily adventure, replete with a sequence of lessons from the Cosmic.

One of the surest results of going through this process is that you will crave an unstructured, or at least less structured, day. You will want to be free of the restrictive patterns and habits that the mainstream of society is built upon. It is impossible, of course, for most of us to break free entirely from some degree of structure. Some structure is desirable and necessary. But through this new process you will find ways of working sufficient flexibility into your day.

Once you have opened yourself up to this process, you will find that each day has its own sequence of events—a sequence that may be similar, but never identical, to any other day's. Often, in little ways, the sequence is quite unique. Indeed, each day becomes a puzzle in which you try to figure out which piece follows the last and flows into the next. Like any puzzle, it is not always easy to assemble, and sometimes the pieces don't fit or are missing. But, somehow, when the puzzle is completed, you have had fun doing it.

A comforting idea to keep in mind is that this routine-to-riches process is not out of your own control. You decide everything that you want to change. In order to make the right decisions, you must rely on your intuition. This is easier said than done, of course, since it is not always easy to get in touch with your intuition. But it gets simpler as you go along. It also helps bring into focus the idea that letting go of some of your dearly held traditions is not something to fear, but something to look forward to.

*(continued on page 29)*

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# Life Is A River

by Abaan M. Abu-Shumays



LIFE is a self-sustaining river. Such a comparison between life and a river may sound superficial, but let us look more closely at the sojourn of the river and the sojourn we call life. Like life, the river is a teacher who holds many answers for those who observe, listen, and learn from its rushing waters.

The treasured classic *Siddhartha*, by Herman Hesse, illustrates this point in a vivid manner. It relates the story of a young East Indian man called Siddhartha who meets a ferryman living by the river. Siddhartha has spent years searching for the answers to life's truth and purpose. The ferryman encourages him to listen to the river and find its secrets. Siddhartha learns from the river "... how to listen, to listen with a still heart, with a waiting, open soul, without passion, without desire, without judgment, without opinions."

He once asked the ferryman, "Have you also learned that secret from the river; that there is no such thing as time?"

The ferryman replied, "Yes, the river is everywhere at the same time, at the source and at the mouth, at the waterfall, at the ferry, at the current, in the ocean and in the mountains, everywhere, and that the present only exists for it, not the shadow of the past, nor the shadow of the future."

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*The author, who now resides in California, was born and raised in Bombay, India. This article was written with the desire to share a message of hope and a strong belief in the promise of eternal life. Readers' comments are invited.*

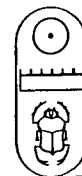
To this philosophical statement Siddhartha responded, "That is it, and when I learned that, I reviewed my life and it was also a river, and Siddhartha the boy, Siddhartha the mature man, and Siddhartha the old man, were only separated by shadows, not through reality. Siddhartha's previous lives were also not in the past, and his death and his return to Brahma are not in the future. Nothing was, nothing will be, everything has reality and presence."

The river holds many other secrets. It begins its lonely journey at the fountainhead and meanders through unknown terrain. It gathers soft petals as well as hard debris. It overcomes resistance and finally reaches its destination, the ocean.

Life's odyssey is also solitary. Individual souls come to planet Earth, travel on strange roads, strive to conquer obstructions, and depart from this world alone. During this journey, life accumulates happiness as well as sorrow. Many have tried to solve life's mystery. Most never stop searching for a purpose, an identity, and an ultimate goal.

## **The Youthful River**

At its source, the trickling water making up the rivulet's life force is as pure, clean, and beautiful as an innocent child. The stream grows fast, quickening its flow. It struggles over big boulders or finds a route around them. The gushing overflow of the youthful river reminds one of life's enthusiasms and vibrancy. Occasionally, the water brims over, depicting life's excitement and intensity. But the stream never gives up. It is always looking for ways to continue on its mission.



The mature river runs deep and remains clear and fast flowing. It nurtures the earth and the vegetation. Animals, birds, and humans come to its banks to quench their thirst, thus partaking of its life-sustaining qualities. Colorful fish take refuge in its bosom. The beauty of the river lies in its secret of never expecting or asking anything in return, and enjoying the pleasure of such unselfish giving.

The river is as ever changing and colorful as life. Its many hues of aquamarine blue, emerald green, deep mysterious purple, crystal white, and muddy gray all seem to reflect the many moods of life itself. The river glows from within, but it also absorbs the colors of its environment and grows more beautiful with fiery red sunsets and tranquil silvery moonlight. Then, too, the sounds of life's music emanate from the river. Its waves flow in harmony with its surroundings. They virtually dance to music, moving from a slow stately larghetto to the moderate tempo of andante, to the brisk allegretto and the rapid prestissimo.

#### *The Turmoil of Life*

Yet a river may depict another side of its nature—an aspect that can be frightening. The rapids epitomize the daily hustle and bustle on the racetrack of life. The whirlpool indicates confusion which plagues life from time to time. The torrents of a flood or deluge reflect life's anger and frustration. Sadness, loneliness, and tears are revealed in a river that loses its way in a desert. Then, there are the backwaters which caution against the stagnation that sets in with pollution of body, spirit, and mind.

Yet, even though the river uncomplainingly carries its burden of debris and pollu-

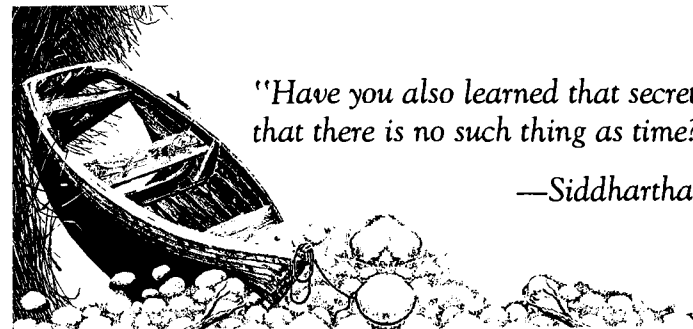
tants, it does not want to remain sluggish with its burden for too long. It leaves this burden behind when it realizes that its energy is being drained, resulting in a reduced flow.

The river has a goal to reach the sea. It does not let the negative aspects of environment deter it from its goal. Even when trapped within the boundaries of a man-made dam, the river continually looks for weaknesses in the structure so that it can gain its freedom and continue on its course towards its destiny. Contained too long, the river will grow increasingly angry and frustrated, its gentle flow changing to a terrorizing flood if it can find release. It does not wish destruction, but is unable to contain the energy which seeks free movement.

#### *Exhilaration of At-One-Ment*

The river seems to feel the exhilaration which awaits it when it is united with the sea. It knows that the union with the ocean is not its end, but a new beginning. The water will change to rising vapor, become rain, and come down again to form a new river. The river recognizes and understands that in the universe, unity for all life exists.

The river instills the art of giving without expecting, and knowledge about self as it relates to the entire universe. It teaches self-reliance and perseverance in reaching a goal. It emphasizes the importance of freedom and self-expression. Most importantly, the river is a constant reminder that all should rejoice in the thought that at the end of life's journey, there exists a promise of a magnificent union with the Creator. The river strengthens belief in eternal life and in the universal law of change. △



*"Have you also learned that secret from the river; that there is no such thing as time?"*

*—Siddhartha*

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# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## The Initiation of Healing

*WHAT FACTORS INITIATE HEALING in the body? Must we acquire tremendous energies to initiate regeneration, or do we already possess all the energy and force essential for our transmutation and reintegration?*

In energy systems of all kinds, high-strength energies are directed by low-strength energy signals. In the physical body, just as in other energy systems, the high energy of growth and regeneration is initiated and directed by small signals. Once initiated, healing of an injury may then require large amounts of metabolic energy. In the Rosicrucian view, small energies *direct* high-energy growth and regeneration rather than controlling them. The direction is initiated in response to injury, is appropriate to the character of the injury, and ceases when repair is complete.

Traditionally, the search for an "initiating control system" has turned attention to the nervous system. Yet, brain and nerve cell signals are of high energy and have repeatedly disappointed seekers looking for the initiating mechanism here. Obviously, an initiating signal must be present, but presumably it is of a more basic type and is of lower energy.

Such a low-energy system is now demonstrable in the body. It gives direction for nerve and brain cell function, as well as giving direction to other bodily systems in response to injury. This signal is a low-energy, direct electrical current (DC). It transmits data by continuous passage of current with information contained in polarity, magnitude, and specific low-frequency wave-forms. This system is not

capable of high-speed, high-capacity operation, but can precisely direct a few important biological functions.

Direct current (DC) potentials are associated by Rosicrucians with a variety of biological functions.<sup>1</sup> The research of Burr, Northrup, and Ravitz<sup>2</sup> validates the Rosicrucian view of a correlation between electrical fields and life activities. However, their explanations are not generally acceptable to science.

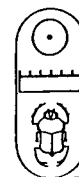
Sometimes, what is not recognized is that the highly organized state of molecules, cells, and tissues makes the body capable of possessing solid state properties such as semi-conductivity and piezoelectricity. The term *solid state* refers to specific electrical properties resulting from highly organized crystalline materials. While the current carriers have high mobility, the current capacity is low; hence, such materials are limited to small currents. In 1960, Nobel scientist Szent-Gyorgyi first proposed that these low-energy, solid state mechanisms might play a role in living organisms.

The properties described above provide us with an inherent system for signaling injury and initiating repair. An additional property of this system is also of interest to the Rosicrucian student. The high mobility of the charge carriers makes them susceptible to external electrical and magnetic fields.

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AMORC Research Lab tours are conducted every Wednesday at 11:30 A.M.

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Changes in external fields produce variations in the body's DC potentials. This sensitivity allows for the effectiveness of contact healing techniques. There can be a 10 millivolt potential between the healer's hands, and this is perfect for the initiation of healing.

#### **Shifts in Consciousness**

Such changes in the body's electromagnetic field also accompany major biological events,<sup>3</sup> absent healing,<sup>4</sup> and shifts in consciousness. For instance, in AMORC's laboratories DC effects due to shifts of consciousness were demonstrated. Magnetic fields of the hand reversed polarity whenever conscious awareness was placed in a finger. Placing conscious awareness in the arm immediately returned the hand polarity to normal.

The DC signals are generated by the supporting cells of the nervous system. These supporting cells surround the conducting cells or *neurons*.<sup>5</sup> Of special interest to Rosicrucian students is the concentration of these cells and their DC activities in the sympathetic chain ganglia along both sides of the spinal cord. The topmost ganglia of the sympathetic trunk are located in the neck and are directly treated by the Rosicrucian contact healing technique.

Functionally, the *output* of this electrical system directs growth and healing processes. [22]

The *input* to this system, that indicating injury, is associated with some forms of pain. Without this electrical system, classical neurophysiology has been unable to provide a coherent theory to account for the sedation of pain which accompanies injury.<sup>6</sup> Chronic pain may be better understood as the operations of this system are described and clarified. Phantom limb pain is one example of such chronic pain.

Being a weak DC signal, the current flow is subject to certain constraints which combine to reduce the signal strength with increasing transmission distance. These conditions are overcome in the body by "boosters" or functional amplifiers inserted at intervals along transmission pathways. These amplifiers restore signal strength and maintain intelligibility over distance.

#### **Acupuncture**

These DC communication channels and the points of amplification correspond to *acupuncture meridians* and *points*. Although it is generally known that these points exhibit low electrical skin resistance and high conductance, it is less well known that these points are discrete sources of direct current. These life-flowing currents demonstrate a polarity indicative of the direction of signal transmission. When instrumented in series, the points demonstrate the propagation of a signal with measurable characteristics and transmission times. There is a negative gradient ranging from the center to the extremities of the body. The gross DC potentials show typical circadian rhythms. The points also show short cyclic fluctuations averaging 15 minutes.

Considering the low signal levels employed by the system, it is no wonder that significant variations of the signal can easily be affected by insertion of metal needles, physical pressure, sound vibrations, laser, or other vibratory applications at the amplification points. In general, the specific response of a particular point may occur regardless of the type of stimulation.

#### **The Body Electric**

Recently, the life work and bioelectric theories of Swedish radiologist, Dr. Bjorn Nordenstrom, have become available.<sup>7</sup> Nordenstrom believes that the human body has



the biological equivalent of electrical circuits that are responsible for maintaining health. Nordenstrom's electric mechanism is compared to a battery. The battery's circuit is driven by the separation of oppositely charged ions (atoms with an extra or a missing electron, giving them a negative or a positive charge). When the circuit is closed, current flows through conducting cables. The ions are free within the battery to flow across a permeable barrier. The electronic flow within the human body operates in a similar way.

Nordenstrom suggests that in the human body circuits are activated by trauma or just by normal biological activities. Voltages build and fluctuate, and then electric currents travel within arteries and veins and finally cross capillary walls. Nordenstrom's model focuses on the circulatory system, rather than the nervous system. Here, larger vessels act as insulating cables and plasma as the conductor. Natural electrodes are located in capillary walls. All of this activity directs white blood cells into and out of the tissues.

Dr. Nordenstrom feels that this electrical activity keeps the body balanced, and when an injury occurs, serves as the foundation for healing. According to this theory, injury results in a fluctuating voltage that eventually produces a new equilibrium. Dr. Nordenstrom believes the new equilibrium is associated with healing. Conversely, the imbalance of the electrical system results in disease. He claims some success in treating disease by working with the body electric.

Dr. Nordenstrom is a recognized leader in the field of radiology. Many medical and biopsy procedures he developed are today standard to the practice of medicine. He has also served as chairman of the Karolinska's Nobel Assembly, which selects laureates for the Nobel Prize in Medicine. Nonetheless, as with most research in the field of bioelectromagnetic energies, the great body of his work in this area is ignored.

While the body electric is not well accepted by the world, knowledge of it indicates important factors that initiate health and harmony of the body. All the energies and forces required for initiating regeneration are already a part of the forceful and energetic essence of our being. For



we who would realize our Mastery-in-Self, harmony and self-discovery await our explorations of the wonderful instrument that is our body.

—George F. Buletza, Ph.D., F.R.C.;  
Sandra W. Huff, F.R.C.

**Footnotes:**

<sup>1</sup>Rosicrucian readers may wish to review the Neophyte and Sixth Temple Degree monographs.

<sup>2</sup>Burr, H.S. *The Fields of Life*. New York: Ballantine Books, 1972.

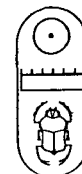
<sup>3</sup>Ibid.

<sup>4</sup>Holloway, A. & Buletza, G. "Mindquest: Your Personal Healing Power." *Rosicrucian Digest* 55 (Sept. 1977):17.

<sup>5</sup>Tasaki, I. "Electrical response of glial cells in cat brain." *Science* 128:1209.

<sup>6</sup>Melzack, R. *The Puzzle of Pain*. New York: Basic Books, Inc., 1973.

<sup>7</sup>Nordenstrom, B. *Biologically Closed Electric Circuits: Clinical, experimental and theoretical evidence for an additional circulatory system*. Sweden: privately printed, 1983.



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# ... AND FOUR TO GO

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by Margot Rennert

THE AUGUST HEAT rose to meet the Los Angeles smog. Air conditioners hummed away discomfort, while eyes were fastened on TV screens to watch the world's best athletes in Mexico City. It was 1968, the year of the Olympics.

It was in August, 1968, that Sandy first spoke. Six years old, she put one finger on a swimmer stroking her way to victory and announced, "I will do that!"

I held my breath. Stupidly, I asked her what she had said—if only to hear her words again. The moment had passed. She ran out.

I raced down the hall to my sons' bedroom filled with variously angled teenagers, all talking about Debbie Meyer, whose triumph they were now watching in slow motion. Opening the door, out of breath with excitement, I was now at a loss for words. My two sons looked up, slightly annoyed.

"What is it, Mom?"

"She talked—Sandy talked!" My stammering was followed by silence; then, an explosion of voices assailed me.

"What did she say?"

"How did she sound?"

"Wow—my sister talked!"

We had waited for years for the child to speak. Now an Olympian feat had been accomplished in our very house. "She said she wants to be a swimmer," I offered simply.

"Let her do it! She told you what she wants." My older son, Bob, was right. Peter shook his head in agreement, while a chorus of friends' voices echoed their feelings.

I moved toward our bedroom, allowing tears of joy to flow freely.

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I stepped outside, looking for Sandy. She was sitting in the grass, hugging her knees to her chest, lost in thought. Pierre, our protective Keeshond, kept a half-sleepy watch on her. It was best not to disturb her.

I prepared dinner absent-mindedly. The boys sauntered in. Pete called to Sandy through the kitchen window, "Hey, Miss Swimmer, come on in." There was no response. He opened the back door, his walk deliberately slow, nonthreatening. Squatting before her, he cupped her chin in one hand. His calm voice carried into the kitchen, "So, you want to be a swimmer."

The nod was emphatic. She followed him quietly into the house.

It had been four years since Sandy had become a member of our family—four years since she had been rescued from an abusive foster home. She had come to us, unsmiling, quiet, not talking, in pain. Sandy was still in pain.

After my husband came home, Bob announced, "Mom, the guys and I agreed that

Rick of the Vista Swim Club would be the best coach. He's tough, fair, and has Olympians to his credit. Why don't you give him a call tomorrow?"

My husband looked up quizzically. "Is something happening that I don't know about?"

"Ask Sandy." I tried to appear calm.

Good-naturedly, he turned toward her, "Will you tell me what everyone is talking about, please?"

"I swim tomorrow." She had spoken again! My husband excused himself and stepped outside. When he came back, his eyes were moist. We all stood up and put our arms around each other. Sandy rode precariously on Bob's shoulder. We gave a standing ovation, ending years of silence. Sandy applauded, too.

### *In the Swim*

Three days later, six lanes of the pool at Vista Swim Club were filled with blue-suited youngsters, Sandy among them. Back and forth, stroke after stroke, the work-out continued—the coach's eyes noticing everything.

I tried to spot Sandy. Suddenly, the coach bent over, reached into the water and pulled out a child. It was Sandy! Should I interfere? Explain? I sat mesmerized as he held her face and commanded her kindly, but firmly, never to swim in the wrong lane again. My hands shook; she, however, nodded and jumped back in.

After workout, I tried to tell the coach about Sandy. Rick stared into the distance and finally turned toward me. "I am interested in bringing out the personal best in every one of my swimmers. She is a strong girl with potential. Next time, bring a book or go shopping." He put his hand on my shoulder, "I realize that she has a great deal of trouble hearing. Her lip reading is great. Don't worry so much."

I was rooted to the deck. Trouble *hearing*? She read lips? Could it be that Sandy hadn't heard us? We hadn't heard her? It somehow all made sense—the way she always faced people when they talked, her response this evening to the coach, the nod to her brother a few evenings ago when he had cupped her

chin in his hands, her lack of response when I called her.

Where had the doctors been all that time? Hadn't they noticed? Why hadn't I?

When she came out of the locker room after that first workout with a beet-red face, she walked with an air of joy, swinging her bag containing chlorine-filled suits and towels. She climbed into the back seat of the car and promptly fell asleep.

The ear specialist put an end to the guessing game. She was severely hearing impaired—both ears, nerve damage, no possibility of a hearing aid. Sandy had taught herself to read lips.

Now, she spoke incessantly in a somewhat hollow voice. She hated to be questioned or asked to repeat what she had said. We had never realized that she was a very strong-willed young lady.

### *A Strong Swimmer*

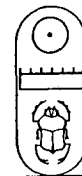
Sandy was aggressive in the water, kicking hard—perhaps kicking away the demons who had haunted her baby years. Her long arms reached gracefully for the wall of the pool. Rick watched.

In the locker room, she would not talk to other swimmers. At first, they thought her shy, tried to bring her out—and finally gave up. She dressed quietly in a cubicle, curtains drawn, while the older girls conversed, unashamedly naked. Their laughter didn't include her—the noise was too confusing, too many lips to read all at once, not enough experience to joke around.

### *The First Meet*

The first swim meet came on a morning just four weeks after Sandy joined the team. There was a kaleidoscope of color. Multicolored flags flew over the pool for the backstrokers; coaches and parents shouted last-minute instructions.

Sandy sat next to us, twisting her hands, waiting for her event—the backstroke. She sat huddled in her towel, but turned into a bundle of energy when her event number went up on the board. The starter gave instructions and six little girls tucked into position against the pool wall. The starting gun cracked. Sandy peeked to see the





smoke of the gun, and off she was, kicking high, toes pointed, arms elegantly and gracefully pulling her across the water. It was over in a few seconds. Sandy had placed second. The red ribbon with its gold lettering was pinned to her sweatsuit.

She came to us with a half-smile, fingered the ribbon proclaiming, "Next time I want first."

Meets came at regular intervals and, true to her word, the ribbons were mostly blue—first places. Rick became stricter. Work-outs were two to four hours daily. She swam all events at age-group competitions. She was turning into a butterfly full of beauty and grace.

However, her behavior in the locker room and at meets did not change. "Go, Sandy—GO!" her teammates would scream, but she didn't respond. Smiling shyly, she would pass in front of them and refused to talk.

#### *Teamwork*

One day Rick called me to his office and told me that he planned to put Sandy on a relay team in the 200 meter-long course AAU championship. He had no fear whatsoever about her ability to swim butterfly, but he felt that the four girls on the team needed to be just that—a team. He would get them together to give final instructions and a pep talk. Hopefully, that would get Sandy into the spirit of the team.

I knew that somehow I'd have to find a way to let Sandy fend for herself. I'd have to find an excuse to leave the meet for a bit.

It was August again—two years after Mexico City. The long course championship was a prestigious one. Swimmers from several Western states were there. Sandy sat with me. My husband was away on a business trip, and my boys were visiting their grandparents in San Francisco. This would make my planned "getaway" easier.

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Half an hour before her event, I feigned a headache. "The heat is terrific, Sandy. I'll just run to the pharmacy. Be back in a minute."

Before she had time to digest this, I walked slowly toward the parking lot. As I inched the car from the small space, I saw Rick approaching Sandy with three blue-suited youngsters. I drove off.

By the time I returned to the meet, I heard the announcement of the relay event over the loudspeaker. There were thirty teams in Sandy's age group alone. Not entering the pool area, in order to leave her on her own, I sat under a cool tree. A woman came over to me and introduced herself as Chris' mom.

"Our girls are on the same team. We can start watching the event as soon as the first swimmer is in the water." She seemed as nervous as I was. We moved slowly toward the crowd, watching Rick give final instructions. The starter asked the backstrokers to jump in. They would be the first to swim. When the gun went off, they literally threw themselves on their backs. Rick must have used magic words because Mary, the backstroker, kicked against the waves and kept up even with the fastest. An old rhyme went through my head, "One for the money, two for the show, three to get ready . . ." I must have talked out loud, because Chris' mother finished it, "and four to go." It was a relief to laugh.

Sandy was next. She waited, head down, and when Mary touched the wall, she flew off the starting block, her dolphin kick strong, arms pulling—a ballet of strength and beauty pulling ahead of the field. The breaststroker, Sue, followed energetically, while Chris finished with an enormously strong freestyle.

We had been so involved in watching our four girls that we had no idea who had won. We sat down and waited. Sandy stood with the other swimmers, waved, but made no effort to run to me.

The announcer's voice came over the microphone. "Will the swimmers from the Vista Swim Club please see me with their coach at the end of the pool?"



The winning team! Sandy is on the No. 2 step—since it was a team effort and all four girls won first place, they were arranged according to height.

Chris' mother looked stricken. "They must have disqualified!"

"Ladies and gentlemen, boys and girls," the disembodied voice came again. "We have an important announcement. The four girls from Vista Swim Club have just broken an AAU record in the last relay."

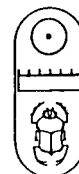
Chris' mother's hand on my arm was like a vise. Our faces mirrored each other as tears splashed across our cheeks.

The sun was reflected on the four gold-green heads of our young athletes as they

ascended the award block and four gold medals were given to them. The crowd cheered. As a photographer tried to snap their pictures, Rick called out: "Girls, hold still—and Sandy, stop talking, please."

*Sandy, stop talking, please!* The world was a wonder.

When the meet was over, parents picked up towels, picnic baskets, caps, and goggles. I found my daughter with her teammates sitting under a tree. The late afternoon sunlight bathed all four in a golden glow and they were laughing—together.  $\Delta$



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

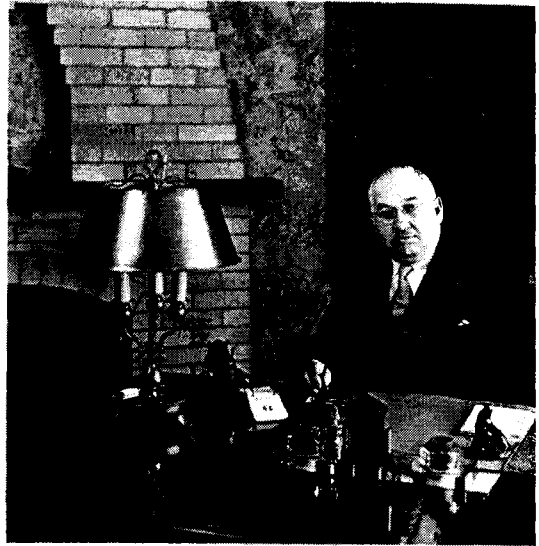
# Free Souls

WHEN SOMEONE says that he will not follow a system of teaching or belong to an organization that offers to point out the way to happiness, he invariably includes in his argument the threadbare statement that he wishes to be a "free soul."

As a young man, I used to listen to soapbox orators on the east side of Madison Square Park in New York City. Perhaps there comes a time in the lives of most men and women when they must allow the surging steam that has arisen within them to escape or else they will explode. I do not wonder that some newspapers call their letter columns, "The Safety Valve." Such columns give an outlet to those who must express themselves publicly before something serious happens. Soapbox oratory has been a safety valve for many.

The speakers seemed to be divided into two classes: those who agitated for freedom from capitalism and those who agitated for freedom from orthodox religion. The latter interested me especially. As I listened to one thundering forth his reasons why man should free himself from the enslaving influences of religious doctrines, why he should get away from the ball and chain of a belief in God, and why he should look upon himself as the master of his life and the ruler of the world, I stepped out of the crowd to get closer to him in order to size him up.

Studying the ragged hat, soiled collar, frayed trousers, broken-down shoes, and unshaven face with its cruel, restless, hunted expression, I saw what a truly miserable creature he was. If he were an example of the greater freedom, happiness, joy, peace,  
[28]



and success which he advocated, I could not help wondering whether it were all worthwhile. Most of those in the crowd, presumably enslaved by the horrible things he described, and therefore unhappy and miserable, were always better dressed and looked more cheerful than he.

Even the one who spoke against capitalism and proclaimed that he had been free from its influences for years looked as if he had been free of everything in life—especially its blessings—ever since he was born. I have talked to many of these seekers for soul freedom, or freedom of self, and invariably I have found them to be shiftless, going nowhere, not even knowing where they would go if they wanted to start going.

### *The "Free" Cork*

They reminded me of a cork out of a bottle which, suddenly cast upon the surface of a great ocean, bobs up and down and goes hither and thither as the waves or winds push it. If the cork had any will power at all, it could not exert it because that would indicate a limitation of its freedom. So it can only float along, moving northward and then, for no good reason at all, except that the winds change its course, it moves eastward.

It always looks as though it were going somewhere, but you know that it is not. It

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may take one year or a hundred years of being pushed and battered on the open sea, run over by vessels, nibbled at by the fish, before it is finally washed ashore in some out-of-the-way place to die of loneliness. While in the water, it is serving no useful purpose, rendering no good to anyone, fulfilling no mission, being of absolutely no value to anyone. But it is absolutely "free."

Those who are the happiest and most successful belong to something or someone, for association and companionship are requisites for success in life. The moment one tries to separate himself from cosmic dictation, cosmic attunement, spiritual inspiration, and human association, he is no longer a human being but only a muddle of the earth's elements.

There is no freedom that is essential to one's well-being except that which comes from the censoring voice of conscience. It is far better to be chained and bolted within an iron cell than to be like the floating corks on the sea of life. Contact with human beings, even of the humblest types, will teach one valuable lessons and help him to

evolve and prepare himself for another incarnation. Freedom from these benefits does nothing to aid the evolution of the soul personality.

So, associate yourself with those who have the highest ideals and are struggling upward and at the same time extending a hand to those beneath them who are also struggling. Become a part of the human brotherhood and do your bit to encourage all the rest in life's great struggle. Attune yourself cosmically as well as mundanely with all of the activities of the universe so that you can sympathize with all living beings, understand their problems, and be one with them. Remember that self-mastery does not bring isolation and separation but association and companionship.

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.

## Letting Go of Routines

(from page 18)

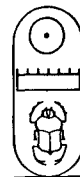
One more thing should be mentioned about intuition. In the process of breaking up of routines, there are no hard and fast rules. A certain routine may seem ripe for change, yet something inside—your intuition—tells you to leave it alone, so that's what you do. Also, some of your habits may appear like routines, but in actuality are your preferences. (For example, I *prefer* to listen to music at night; at no other time during the day would I even consider it.) Remember, you are not being *instructed* to change your old patterns; you are changing them *voluntarily*. Some you may elect not to change. Once you have examined your familiar patterns, the decision about what to do with them is yours.

Since letting this process work through me, a new melange of possibilities has opened up before my eyes. I have discovered variety, flexibility, and spontaneity.

To cite just a few examples: On my long walks through the city, I no longer plot out my course beforehand; I make it up as I go along. I now watch and listen to all possible combinations of newscasts and broadcasts to hear the news, rather than concentrate on the same one every night. I do my grocery shopping and laundry on a rotating schedule, so that they always come up on different days of the week. I sometimes go to movies or restaurants during the middle of the week. I am open minded about doing things that I have never attempted before. The ordering of my days resembles a clever computer game full of spontaneity, creative and flexible strategy, and intuitive decision making.

If there is a plan for your life, so is there a plan for each day. To figure it out and follow it is an ongoing pleasure.

△  
[29]



# The Choice: UTO or TAB

MY EYES opened at 5:30 a.m. and I suddenly realized: No school. Today is a holiday. Immediately, the two *personality aspects* began their battle.

"Take-A-Break" (TAB) was already delivering punches while "Use-The-Opportunity" (UTO) was still putting on boxing gloves.

"Finally you get a well-deserved day of rest," seductively whispered TAB.

"You've got *much* to do; much to catch up on. Move ahead today and make some real progress," UTO commanded.

Automatically, I began my routine morning run. "Hey, what's this?" questioned TAB. "You've got a free day. Take your time. Relax."

And then UTO challenged, saying, "Today is like any other day; you can go forward or slide back. Don't slide back! Think! Awaken! Open your eyes! Work! Run faster!"

On the last stretch before home, I passed a row of trash cans. A tarnished copper kettle lay on top of one of the cans. I paused as TAB mocked me, saying, "You've got so much junk already—why bring more home? Besides, it probably leaks!"

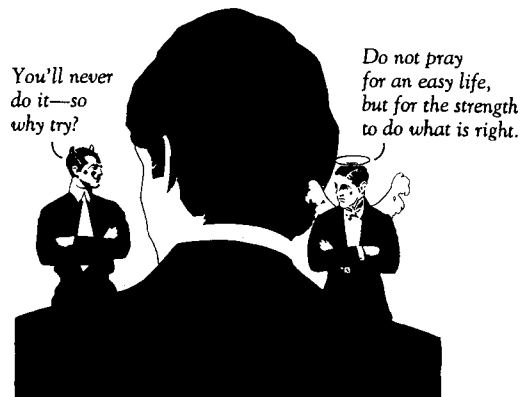
I passed the trash cans with uncertainty; and then UTO screamed at me, "Look, man! A copper kettle! Are you really going to pass it up and not even examine it?"

I immediately turned and went back to the trash can. Upon examination, the copper kettle appeared to have no defects, so I carried it home. TAB mockingly assured me all the while that the neighbors would be laughing when they saw me with an old castoff from someone's rubbish.

## Reward for Persistence

I filled the kettle with water. No leaks. For the next hour, I polished the copper until it shone so brilliantly that I could see my reflection in it. TAB mocked and insulted me: "Are you crazy? Why waste your time with menial household chores when you could be taking it easy?"

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I experienced a wonderful feeling of satisfaction when I used the cleaned-up copper kettle to heat my morning coffee water. TAB was now silent—he clearly lost. UTO declared that the kettle was my reward for persistence.

And so it went that day. I engaged in many activities that I wouldn't have had time for had I been in school. Generally, I made a concerted effort to take greater responsibility for my unmet obligations.

And yet, the two personality aspects battled all day. TAB worked hard in the most devious and sinister ways to convince me to slow down, relax, or skip my work altogether. Fortunately, UTO persisted and never let me forget that the choice is always mine to move forward or to slip backward.

## We Make the Choice

TAB and UTO are ever-present with all of us—we either choose ease and comfort, or we choose to move ahead.

Every minute of every day, we are continually opting for one of two very different courses of action. And, regardless of our choice, as we listen to, and act upon, either TAB or UTO, it becomes steadily easier to make that particular choice, and steadily less savory to make the other choice.

As always, all is choice and consequence of choice.

—Christopher Nyerges





The cast, with Cagliostro (Edward Lee) on far right.

# CAGLIOSTRO

FOR those who arrived at Rosicrucian Park's Francis Bacon Auditorium on the play's opening night, March 15th, expecting to see a dry biographical treatment of the life of Alessandro Cagliostro, the production of *Cagliostro* must have come as quite a surprise.

Beginning with a stirring overture and building to a majestic finale, this absolutely splendid production brought the play, written by Emperor Ralph M. Lewis, to life. It was a dramatic portrayal of a chapter in the life of Italian mystic Alessandro Cagliostro. The play demonstrated Cagliostro's alchemical and metaphysical ability, and focused on his arrest and trial, in which Cagliostro was falsely accused of theft and conspiracy. Fortunately, in this particular instance, *Truth* triumphs.

The strong direction of Tim Sika kept the action flowing smoothly, and the entire cast

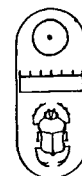
was a solid and tight ensemble. Former professional actor Edward Lee was particularly impressive as Cagliostro.

Varied lighting effects and the use of color creatively highlighted dramatic points and evoked appropriate moods. Music was also used extensively to provide a very theatrical, almost cinematic experience. Completing the production were the excellent sets by Larry Jakubecz, and the vivid period costumes, which, when combined as a unit, helped in creating an overall striking visual atmosphere.

Immediately following the first night's performance, Mr. Ralph M. Lewis appeared backstage to congratulate the cast and crew on the splendid job done by all.

—Larry Jakubecz

(See Photo, Next Page ⇔)





*The entire cast and crew of Cagliostro sporting colorful T-shirts advertising the play. The shirts were provided for cast and crew by Director Tim Sika; the striking graphics were created by Larry Jakubecz. As obvious in the photo, everyone worked together splendidly to make the debut of this play a smashing success.*

## ROSICRUCIAN CONCLAVES

### *Vernon, Connecticut*

New England Regional Conclave—October 24-26, Quality Inn, 51 Hartford Turnpike, Vernon. Grand Lodge will be represented by Soror Estelle Gow, AMORC's Director of Printing and Publishing. For more information, please contact Glenda Wallace, 43 Coleman Rd., Manchester, CT 06040.

### *North Hollywood, California*

Southern California-Hawaii Regional Conclave—October 24-26, North Hollywood Masonic Temple, 5122 Tujunga Ave., North Hollywood. Grand Lodge will be represented by Frater Burnam Schaa, AMORC's Supreme Treasurer. For more information, please contact Darcy Scott, Convention Secretary, P.O. Box 2572, Sepulveda, CA 91343.

# Care for Children

by James Salerno,  
Dip. Ed., M.D.N., N.D.

**F**EW ADULTS have a good understanding of children in their care.

Having lived for some time with the aboriginal people in the center of Australia I have seen optimum care given to children. A mother never leaves her child unattended. Someone is always looking after a child, whether it is a relative or not. The aborigines think that the child comes to this earth as a physically and emotionally weak being with specific ways of communicating anything it may feel.

Very few aboriginal children cry. Whenever a child cries, it is saying that it needs help—there are no exceptions. When it smiles, it communicates pleasure—again there are no exceptions.

Above all else, an adult never strikes a child. The aborigines feel that it simply is not fair. One should only strike someone of equal status, when this person at least becomes a man or woman. If one hits a child, it is simply seen as a cowardly and punishable act.

I have taught both aboriginal and European children and I always have found that behavioral problems rarely obstructed our learning in the aboriginal community. However, when teaching European children I have observed that a behavioral problem often reflected how the child was treated at home.

It is often assumed by parents that children are trying deliberately to outwit them. It never starts out that way—but it ends up that way because the parents teach it to the children.

During my years with emotionally disturbed children and retarded children I found that after I had established that I was on their side, no behavior problem remained. The secret was that I would not strike them or would not refuse to do any task for them when they asked me to. Children cannot be fooled; they feel what we mean. We cannot expect them to tell us

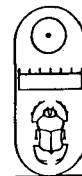


the truth or do as we say if we do not respect such behavior ourselves.

A child must be accepted first as a child and then as an individual with specific inclinations. Some adults make the mistake of seeing children merely as children. One child may respond to a hug with all its being to please you. Others simply think it is a waste of time. All children, however, require affection and approval no matter what their outward response is.

I have heard adults say, "Oh, don't bother about his behavior. He is only seeking attention." That is where we make our error. I would be concerned that a child in my care displayed behavior just for attention seeking. I would immediately give more effort to that problem, for it is indeed a problem already.

The only certain way we can create a safe society for our future is to look at our children and give them the utmost care now, so that they in turn may give the same to future humanity on this earth.



# Rosicrucian Activities



Jimmy Salani, Zimbabwe Sunday Mail

Frater Jim Gordon Brander of Flame Lily Chapter, AMORC, Harare, Zimbabwe, presents the Rosicrucian Humanitarian Award to Miss Lucy Champkin in recognition of her work among the ill, the lonely, the poor, and the imprisoned.

**A Tireless Worker for Humanity:** For fifty-three years Miss Lucy Champkin of Harare, Zimbabwe, has worked for the upliftment of her fellowman by service to others without fear or favor. She has endeavored to use every opportunity to bring happiness and comfort to ill and lonely people. At Christmastime she has brightened the holidays by buying food and toys and taking these gifts to the poor. She has also worked for twenty years among imprisoned women and recently helped to get a woman freed because of illness in her family. She has also helped to reform the lives of drug addicts and alcoholics, and has acted to settle disputes in families. As can be seen, her work has been all encompassing.

The Rosicrucian Humanitarian Award was presented in early March to Miss [34]

Champkin by Frater Jim Gordon Brander, Master of Flame Lily Chapter of Harare. The presentation, which took place at the Chapter's lodgings, was well attended by the public. Not only were Rosicrucians present; officers of the Salvation Army (of which Miss Champkin is a member) were well represented. Also attending were a reporter and a photographer from the *Zimbabwe Sunday Mail*. Moreover, mention of the proceedings was made on Zimbabwe's national radio, in a program called "Mainly for Women."

Lucy Champkin's work has acted as an inspiration to all those people whom she has touched. We wish her many more years of fruitful endeavor in improving the state of mankind by her self-sacrifice and service to others.

**Getting Out the Message:** History was made by Triangle Rose Chapter, AMORC, Raleigh, North Carolina, on a Friday evening last November as WPTF talk show host Allan Handelman talked about the Rosicrucian Order with Rosicrucian Ed Silber. It marked a first for the affiliated body, and perhaps a first for the Order at large, for a Rosicrucian to be interviewed for nearly three hours over a broadcast station—television or radio.

From eight until eleven P. M. the 50,000 watt AM clear channel signal of WPTF radio beamed up and down the entire east coast of the United States, yielding calls from within North Carolina and many calls from out of state. Although curious about many aspects of metaphysics and healing, cogently discussed by Frater Ed Silber, this particular night the audience seemed most intrigued with dreams.



*Talk Show host Allan Handelman (left) discusses the Rosicrucian Order with Frater Ed Silber on a popular radio talk show in Raleigh, North Carolina. Listeners called from several states, expressing interest in the Order and its teachings.*

Show host Allan Handelman was enthusiastic about the Rosicrucian Order, expressing a positive interest in having Frater Silber appear again as a guest on the popular show.

**The Florida Regional Conclave** in mid-May was well hosted by energetic and progressive Fort Lauderdale Chapter. Grand Lodge representative Edward Lee, Director of Advertising, and his wife Lilo were quite pleased with the excellent program offered. Highlights included a special Installation of Regional Monitors, presided over by Grand Councilor Juan Alvarez; a drama *The Mystical Journey*; slide presentations; lectures;

demonstrations; experiments; and a Sixth Degree Initiation. Rounding out the event was a moving mystical Convocation and a bright and festive tropical luau. On the day prior to the Conclave, a *three-hour* radio interview on news station WNWS featured Frater Lee and Alvarez. We strongly urge members, who have not already done so, to associate with their local AMORC Lodges and participate in these wonderful membership activities.

**Rosicrucian Week, Nigeria:** The last week of March was declared by Nigeria's Grand Regional Administrator Kenneth Idioli as *Rosicrucian Week* throughout the country. During this period Rosicrucian affiliated groups were requested to express the humanitarian ideals the Order teaches by visiting orphanages, hospitals, and other institutions. The members of Kut-Hu-Mi Lodge of Warri took part in this worthy activity by visiting St. Anne's Orphanage and donating food items, toiletries, and cash to help the children.

Our photograph shows Frater G.E. Onyeneke, Master of Warri Lodge, presenting the donations to the matron of the orphanage. Gathered around them are members of the Lodge and the children of St. Anne's.





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**Grand Gallery of the Great Pyramid ➡➡**

The Grand Gallery leads steeply upward into the interior of the Great Pyramid of Cheops. This gallery (153 ft. long and 28 ft. high), constructed of mammoth stone blocks, leads the visitor to the so-called Queen's and King's Chambers. The latter is mystically referred to as the "Hall of Illumination." Within this Chamber a special initiation ceremony is held during Rosicrucian tours to Egypt. Tradition relates that passageways lead from the nearby Sphinx, itself a great mystery, into the interior of the Great Pyramid. (Photo by AMORC)

**Camel Drivers of Giza (overleaf)**

**The  
Rosicrucian  
Digest  
September  
1986**

The Pyramids and Sphinx of Giza are located at the edge of the Giza Plateau on a bluff above the fertile Nile Valley. Energetic Giza camel drivers are always ready to take visitors for a ride. In the background of the photo is the Great Pyramid, built over four thousand years ago in the Fourth Dynasty. It is the largest of the three main Giza pyramids. In the foreground is the Pyramid of Khafre (Chephren), under whose direction the Great Sphinx was carved out of a knoll of rock. Today, the populous city of Cairo extends across the Nile Valley to the very edge of the Giza Plateau, beyond which lies the empty Sahara. (Photo by AMORC)

[36]







# Esoteric Essays

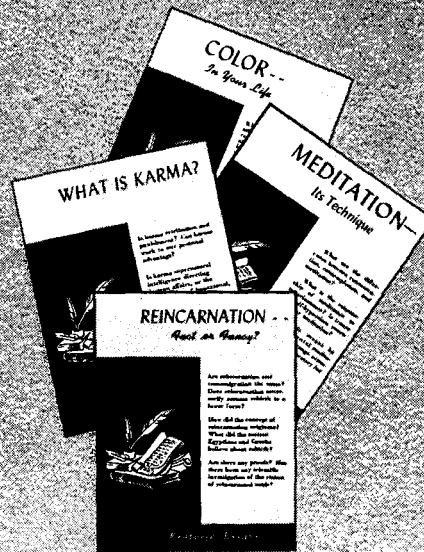
Esoteric Essays consist of a simple presentation of particularly interesting subjects in the realm of metaphysics and mysticism. The essence of these age-old subjects is introduced for brevity, and yet they are prepared in a manner which, it is hoped, will stimulate the reader to a more extensive inquiry and study of such channels of knowledge.

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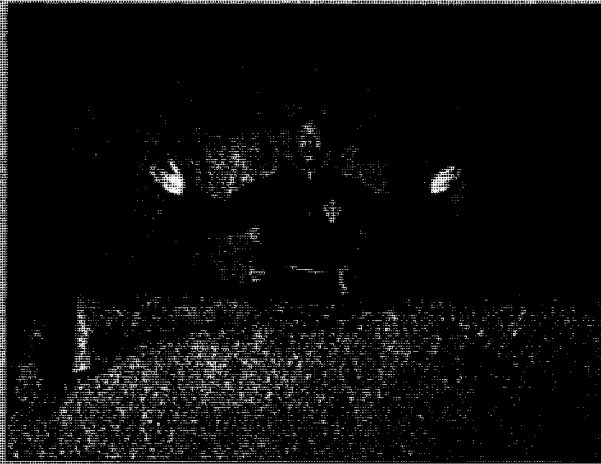
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From

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# TREASURES

# FROM OUR MUSEUM



## Egyptian Medical Instruments

Although ancient Egyptians thought that much illness was the work of hostile powers, to be overcome through magic rites, there is much evidence proving the existence of a more developed form of medicine. A considerable number of medical treatises written on papyrus have been unearthed, giving us new knowledge regarding Egyptian doctors, their diagnoses of particular cases, information demonstrating their knowledge of gynecology, bone surgery, eye problems, and the movement of the heart.

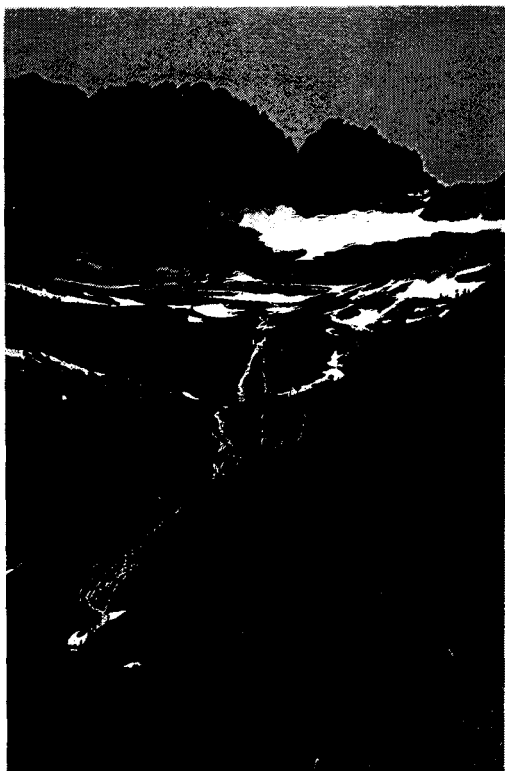
On the Ebers Papyrus it is written: "There are vessels in the heart which go to every member of the body. Wherever the doctor puts his fingers, whether it be on the head, the nape of the neck, the hands or the heart itself, the arms or legs, or anywhere else, he feels something of the heart, for the vessels of that member go to every part of the body which is why it 'speaks in the vessels of each member.'"

Shown above are medical instruments from the Ptolemaic Period (c. 300 B.C.)—two surgical probes, two spatulas, and a medicine applicator—on display in the Rosicrucian Egyptian Museum.

In antiquity Egyptian doctors were much in demand in the Middle East and Greece. Both the Greek physician Hippocrates (5th century B.C.), father of medicine, and the famous Roman anatomist Galen (2nd century A.D.) admitted their debt to Egypt—and both studied medicine in the temple of the great Imhotep at Memphis.

—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 250,000 persons visit the museum annually.



Salamander (top) and Grinnell glaciers  
on the Garden Wall, Glacier Natl. Park

Photo: Malcolm R. Campbell

# World Of Wonder

## *Backbone of the World*

*"Be wise and listen," said the Sun. "I am  
the only chief. Everything is mine. I made  
the earth, the mountains, prairies, rivers,  
and forests."*

—Blackfoot Legend  
George Bird Grinnell,  
Blackfoot Lodge Tales

**I**N THE HIGH COUNTRY of Montana and Alberta, the sun makes Waterton-Glacier International Peace Park new each day with the tints and shades on its palette of light. The rough mountains of the continental divide rise up from the great plains on broad brush strokes of grey, green, brown, red, and the gold of dawn's alpine glow.

Waterton-Glacier is the only park in the world that crosses a national boundary. Waterton was established in Alberta in 1895, Glacier in Montana in 1910. The two parks combined, under separate administrations, into a 2000-square-mile wilderness in 1932.

The Pacific cordillera has been called the backbone of the world. At the 49th parallel the rocky vertebrae began as sediment deposited in a proterozoic sea 800 to 1600 million years ago. Ripple marks created by water and wind are suspended in time within the stone. About 100 million years ago, massive movements of the earth's crust slammed the bedrock forty miles eastward over younger rocks. During the last ice age, glaciers plucked and scraped the rock along this thrust fault into horn-shaped mountains, hanging valleys, delicate arêtes, amphitheaters where turquoise lakes are framed by whitebark pine and subalpine fir. Of the park's remaining fifty or sixty glaciers, Sperry and Grinnell are the largest.

Water, wind, and ice shape and reshape the rocky spectrum of limestone, quartzite, diorite, and argillite that stretches from valley floor to mountain summit. The wonders of this rock unfold along every trail. East of the divide, thousands of hikers stop below the face of Going-to-the-Sun Mountain, Natósi-áitapo, where some say the creator of these mountains watches over his world from within the living stone.

—Malcolm R. Campbell, F.R.C.