

ROSICRUCIAN DIGEST

1958
JUNE

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God and the Cosmic

Our human and
divine relations.

▽ ▲ ▽

Strange Radiations of Plants

Some factual
evidence.

▽ ▲ ▽

Do We Really Want Peace?

Penetrating the root
of war.

▽ ▲ ▽

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

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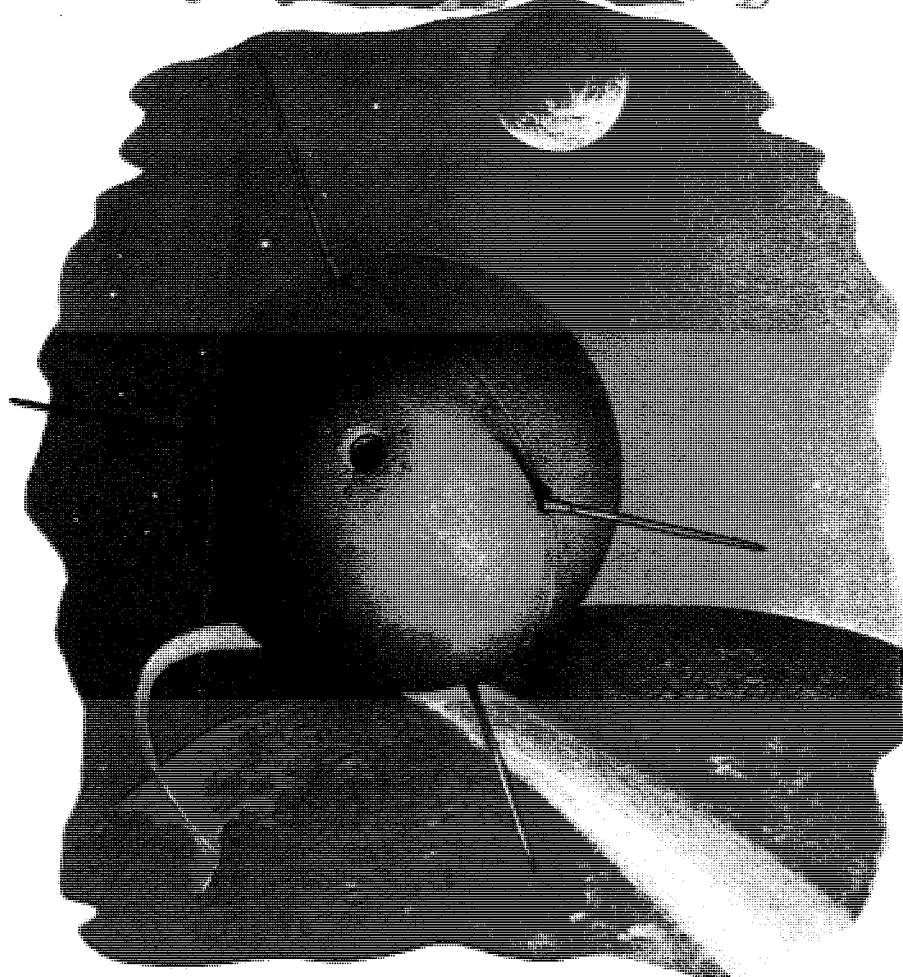
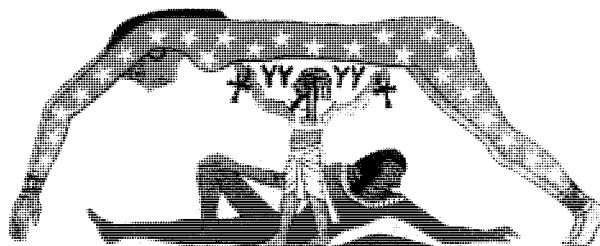
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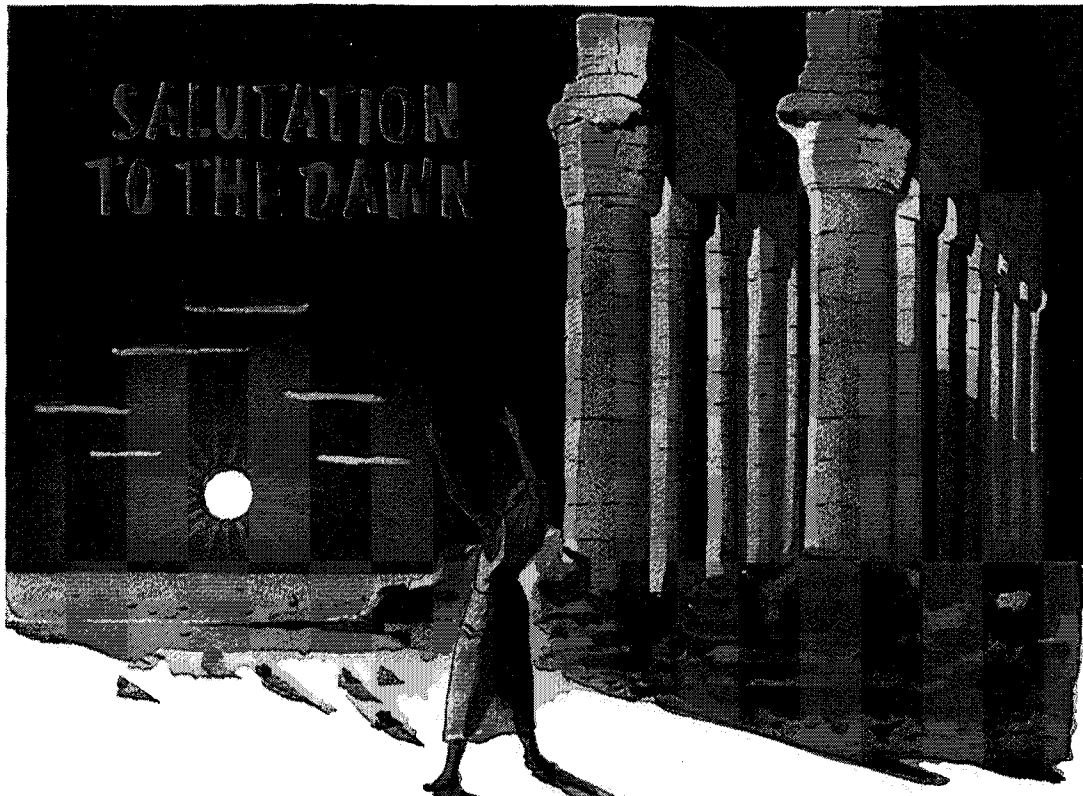
Seven Steps
to Wisdom

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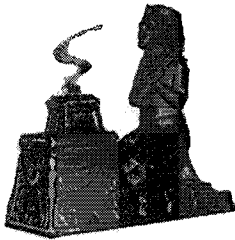
Space Exploration





SALUTATION
TO THE DAWN

Sanctum Incense Burner



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IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

For Rosicrucians, we have designed one embodying the beautiful spiritual significance of the salutation to the dawn of Amenhotep IV, so loved by all members of AMORC. The face is an exact copy of the sculptured head found in the ruins of his temple at Tell el-Amarna. The arms are folded in Rosicrucian supplication. Its symbolism, the sun disc and crux ansata (looped cross), has a special significance to all Rosicrucians. It is a useful and beautiful accessory. **ADD IT TO YOUR SANCTUM.**

ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



LOST GRANDEUR

Mt. Vesuvius, in the distance, frowns down upon the ancient ruins of Pompeii, which in a violent mood she buried beneath volcanic ash in 79 A.D. Archaeology has slowly unearthed to the eyes of modern man the ruins of this stricken city. Above is a courtyard of an exquisite home of one of the nobles.

(Photo by AMORC)



IS THERE *Life* ON OTHER PLANETS?

Strange Cosmic Forces

HAVE YOU EVER, in the stillness of night, gazed at the heavens overhead? If so, you may have wondered if there are living things—perhaps human beings—moving about on the numerous worlds in the vast reaches of space. Do you know that the entire universe is *alive*, vibrant with an intelligence and an energy that can be harnessed by man on earth?

What is more important, is that this Cosmic mind-force is also *within you*. You can use it to become more positive, vibrant, and exuberant with ideas—to achieve greater things in life.

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The Rosicrucians (NOT a religious organization) have for centuries investigated and preserved the unusual facts about the mysteries of life and of the universe. These truths they make available to sincere seekers *everywhere*, without discrimination. They offer you a **FREE** book, *The Mastery of Life*, which tells how you can learn to remake your life by converting hopes into realities. For your free copy, write *today* to:

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San Jose, California



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

XXXVI

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EDITOR: Frances Vejtasa

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian 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 all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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 association, write a letter to the address below, and ask for the free book, **The Mastery of Life**. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE
THOUGHT OF THE MONTH
PSYCHOLOGICAL VALUE OF RITUAL

By THE IMPERATOR



THE performance of certain rituals has been an ecstatic experience to many persons. But to many others, rituals may appear at times to be a meaningless act, if not an absurd one. When there is no favorable acceptance of ritual, it is because its elements have not been comprehended by the one participating or observing it. Any formalized act in which we may be obliged to participate, and whose motive or purpose is left unexplained, becomes wholly objective to us. Such singular acts devoid of their symbology may seem to have no relevancy to any other circumstances. Thus, doing something independent of any comprehensive relationship to anything else assumes an air of ludicrousness.

Rituals may include a series of acts long performed for a definite purpose, or they may be especially designed to convey in word, gesture, and arrangement of objects a specific idea. Rituals become a pattern of action to discipline and impress the mind with certain thoughts to which importance has been attached. Rituals are therefore a specific behavior in which man participates because this behavior is believed to have a certain power of accomplishment. One does not voluntarily enter into a ritual unless he believes that upon which the ritual is founded.

It is generally conceded that ritual emerges from belief; the ritual becomes a framework for the belief. It gives it special emphasis. It is a dramatization of a lesson to be learned. Psychologically, ritual causes the individual to con-

centrate upon some specific concept by performing the acts associated with it. However, a ritual may be designed to establish a doctrine, that is, to cause it to become so impressive as to be accepted subsequently as a belief. The motive is to convey the notion that the doctrine or concept is a distinguished one and worthy of faith and belief. Let a man stand idly talking to another and passersby will give him little attention; let him stand upon a small platform, festooned with colored papers or lights, and he will receive attention. The attention will be curiosity aroused principally by the air of distinction with which he has surrounded himself. He has made of his actions a certain ritual.

Every phase of life has its ritual—birth, puberty, marriage, death, burial. Planting, harvesting, home-building, eating, drinking and sexual relations have been ritualized. Acts or phenomena which in themselves are thoroughly comprehended rarely become rituals unless they are related to a greater vital factor in the interests of man. If the acts, however, have any element of the unknown associated with them, the latter may greatly impress the human mind. Then, too, a ritual may be devised as a satisfactory explanation of the mystery.

In the days before the beginning of science, birth and puberty, for example, were mysterious phenomena. Reproduction was not centered alone in the biological process or sexual act. The sexual act was believed to be a mysterious invocation of supernatural powers. Birth, then, as a phenomenon, brought man into contact with divine powers.

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He stood before some invisible, supreme force which brought about the parturition. Birth rituals were devised to exhibit reverence for the supernatural power which manifested itself in that way. The same psychological reason applies to the ritualism associated with the coming of puberty for girls and boys in many religions. The transition by which a boy becomes a man and is empowered with the vital power to reproduce was awesome to the primitive mind. It indicated a nexus with an exalted or supreme power. Men must be made conscious of the occasion, and the puberty ritual in its symbolism accomplished this.

In the Orient and in Europe today there are ceremonies and rituals performed on the occasion of planting and harvesting. The sowing of the seed is related to the mysterious power of fertility. This power is an agency which lies outside the boundaries of human control. Such early fertility ceremonies were to suggest to the gods or supernatural beings the need for abundant crops, and to convey, as well, man's gratitude for past benevolence.

Conforming to Pattern

Almost every activity in which man is engaged is a ritual, as dancing, singing, marching, honoring superiors, kneeling, bowing, and standing at attention. The rituals incorporate the movement of the hands, arms, feet and head—as in bowing and nodding. The principal qualities of the receptor senses have become ritualized because of man's consciousness of their contribution to his welfare. In the visual sense, color is prominent and contributes to our aesthetic pleasure. Consequently, objects having a harmonious blending of colors have been included in ceremonies and developed into symbols and eventually incorporated into rituals. Flowers are used in this way. Magnificent stained glass windows, which emit colored light and impressive patterns, stimulate the visual sense and emotions and thus have become included in the physical atmosphere of religious rituals.

For similar reasons, that which appeals to the olfactory sense, as fragrant odors, become symbols and are made part of ritual. Incense is such an ex-

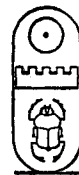
ample. Among the classical Greeks, incense depicted *nous*, or the reason; its fragrance also related it to the pleasures of the gods. With its swirling smoke, it was believed that there ascended heavenward the *nous*, the thoughts of men, so that they might commune with the gods. Thus, in ritual, incense was thought to lift the prayers of men heavenward.

Certain behavior of man has always been commended, especially that conduct which has a moral content, that is, what appears to be motivated by his spiritual nature. Benevolent works, such as gifts, kindness, display of sympathy and tenderness—these acts were good. They were prompted, it was believed, by the very sources of goodness. The acts were symbols of virtue. In performing them, men would exhibit their respect for moral values. Thus, these values were *ritualized*. The proffering of gifts, a show of sympathy, was necessary for one to conform to the requirements of the moral or religious life.

Common daily customs are converted into rituals by conferring a doctrinal or spiritual belief upon them. Washing cleanses. It removes extraneous matter, the undesired, the blemished. It returns an object or the human body to its normal appearance. Obviously, it is a means of purification, of purging the unwanted. When man wishes to objectify the purification of his thoughts or of his intangible self, it is reasonable that he will resort to borrowing a method which would accomplish materially what he desires immaterially. Washing, bathing, aspergation, therefore, became formalized into a symbolic ritual of lustration or purification.

The instinctive act of falling on one's knees before a fearsome or supreme presence evolved into genuflection in secular and religious ceremonies. Animals will often roll over on their back or crouch upon the ground with head bowed when faced with a large antagonist of their own kind whom they know they cannot defeat. It is an act of submission, and it is depicted in the formal rite of kneeling before humans of superior authority or before that which represents spiritual beings.

Rituals have emerged from mimicry, as well. In the hunt, primitive peoples



often wear the skins or the horns of the animals they pursue. This practice stems from the primitive reasoning of homeopathic magic. By wearing the skin of the animal he is hunting, one is believed to acquire sympathetically its cunning, prowess, and strength. The hunter is then able to meet the animal upon more equal terms. Eventually, when the original reason back of the wearing of the skin no longer remained, the practice was continued as a habit and an accepted ritual believed necessary for success.

Rituals may become an order of presentation, that is, they may be used to indicate the preferable way of performing certain acts. In a ritual, acts or objects may depict certain taboos or proscriptions and certain mandates. These things govern the life of the people. They outline, perhaps, the course of proper conduct for them. The ritual, therefore, organizes them into a sequence showing by symbols which things are of the higher or lower order, and man's responsibility to them. For example, in eating, a ritual is established by which the elders are seated first, honoring their age; a blessing of the food follows, expressing gratitude to the divinity for the benevolence shown. Wine as a libation may be poured upon the ground or a portion of food as an oblation cast into the fire before the meal is eaten; the latter is an act of sacrifice, a tribute to the source of supply.

In most of the older religious writings, the word *works* means *ritual*. Actually, the word *works* in this sense alludes to a religious behavior. One does a *good work*, meaning that he serves the purpose of his religion. This behavior, then, becomes ritualized. It is not just the work or behavior in itself that causes it to become a religious ritual; it is the *belief* as to the purpose of the behavior. One who stands each morning erect, facing the rising sun, is not entering into a religious behavior just by such an act; but *if* he does so *because he believes* that such acts have a moral or spiritual beneficial effect upon him, then the repetition of these acts becomes a religious ritual.

An ancient Canaanite ritual prescribes the special sacrifice of two lambs for the day of the new moon. The be-

lief in sacrifice made the procedure of doing so—the animals offered, the time and method—become a ritual. In ancient Babylonia when a temple was dedicated to Baal, the god was regaled at a lavish banquet. "Oxen, sheep, fatlings, yearling calves and goats were set before him." When the practice was originally instituted, the number and kind of animals prepared for the banquet was perhaps an arbitrary decision. The eventual, repetitious pattern caused it to become a ritual. Thereafter, to depart from it in any degree would be to lessen the value attached to the occasion.

The stylized design of the Canaanite temples depicted a ritual. The temples were symbolic of the people's conception of the universe. Each was a miniature world. "The ceiling was identified with the sky and the floor with the earth. Two columns at the entrance represented pillars on which the heavens were believed to rest. In the forecourt was an artificial lake suggestive of the Cosmic ocean." It is believed that King Solomon's Temple conformed to this ritualistic design.

In our modern times rituals continue to have an impressive part in our lives. Customs, however, must be distinguished from rituals. A custom is a habitual way of doing something as it is recognized and accepted. It is continued either because it is found to be the most efficient way, or because a traditional air of reverence and dignity comes to surround it. *When* a custom is continued because of reverence, or because symbolically it represents something other than its own form, it has become a *ritual*.

Many ceremonies, efficient ways of doing things, which have left an emotional impression on man, or which have satisfied him intellectually, have been converted into rituals. We lower a flag at half-mast upon the death of a chief executive of a nation; we drive a gold spike into the last rail of a new railroad track. We break a bottle of champagne over the prow of a vessel to be launched. We cast a wreath of flowers into the sea to the memory of those who have been lost in it. Men remove their hats at the passing of the flag; they rise from their chairs (in the

Western world) when women enter the room.

Many rituals as in fraternal orders, and especially in initiatic orders, are *ritual dramas*. They enact, as allegories, some historic incident or teach a lesson. They exhibit devices, or those participating perambulate in processions; special robes are worn, accoutrement is carried or used that will bring not only an understanding to the candidates and spectators, but will cause them to have an emotional and sympathetic response as well. The appeal is made to as many of the senses

as possible, causing the individual to, shall we say, *feel* as well as to know what is intended.

The one who declares that he is not interested in ritualism would do well to become so. He cannot escape ritual if he lives. Such persons, as every one, will be found to follow certain routines in their lives. They pursue such habits with regularity because they find enjoyment in them and because they *believe* them necessary to their welfare. In having such a belief, in objectifying it in words, acts and gestures, they are *living a ritual*. We all do.

The 1958 Convention

Rosicrucian Park is ready. Like a sanctuary from the turmoil of everyday activities, its buildings and grounds are groomed for your visit. For six wonderful days in July, you as a member will have an opportunity for personal contact with the *center* of world-wide Rosicrucian activity.

For example, a Rosicrucian Convention offers you

- Inspirational convocations in the beautiful Supreme Temple of AMORC.
- Direct contact with the officers and staff of the International Rosicrucian Order.
- Class instruction in your own Degree, personally conducted by your Class Master.
- Initiatory rites reminiscent of age-old mystical ceremonies in which students took their solemn vows in an atmosphere most conducive to illumination.
- Special demonstrations of Rosicrucian principles under ideal conditions.
- Inspection of rare books and documents of authority which support the authenticity and history of AMORC.
- Lectures and forums on subjects of most importance to Rosicrucians. On hand will be every officer of AMORC as well as prominent members from throughout the world who are statesmen, scientists, physicians, or representatives of other fields of learning.
- Drama—a magnificent production depicting a very significant event in the history of civilization.
- Rest and Recreation. Each moment at Rosicrucian Park affords members the opportunity to contemplate the mysteries of existence in luxurious quietude—or the opportunity to discuss subjects of interest with other Rosicrucians—or to engage in recreational activities with people of like mind.
- All in all—it is really something no Rosicrucian should miss. Coming here—“getting away from it all” for a while—is admittedly one of the finest tonics anyone can prescribe.
- Do it now—even if it is *last-minute*—make travel plans for a trip to San Jose, July 6-11. It is a trip you will never regret.

Convention registration begins at 9:00 a.m. Sunday, July 6, and continues through the week. The Convention opening session is at 8:00 p.m. on Sunday. *Total registration fee* only \$7.00, including banquet.



Children May Become Superior



THE search for the high quality of natural resources in the minds of children progresses convincingly at the John Muir Junior High School, Burbank, California. A report on a recent "Town Hall" meeting in the school auditorium, consisting of a panel of five students, two teachers, and two parents, plus the moderator, confirmed again that "Youth and Adults Can Cooperate."¹

"This meeting," states the report, "is one of the projects which have resulted from the encouragement given by the *Rosicrucian Digest* to the creatively constructive efforts of the Burbank schools."

The John Muir Junior High personnel believe in the superior achievements of normal children if given the opportunity. Their work has attracted the attention of California's Governor Knight, who has expressed his desire to visit this school at some future date, to observe the methods used to encourage constructive thought and action.

All Social Living classes cover not only personal social-living problems, but also those arising from government of the community, the state, and the nation, including the problems of democracy. From February to June in all Social Living classes of the ninth grade, the concentration will be on elementary psychology: personality adjustments in relation to parents, friends, brothers and sisters, as well as that of the individual. These two-hour daily classes include the study of parliamentary law, and hold panel discussions on various social projects. Also, these classes do not neglect fundamentals such as spelling, grammar, geography, and history.

All ninth grade students have been carefully screened and tested for various High School courses—fitting their particular talents and abilities. The emotional stability tests have indicated

excellent adaptability and stability. These children are encouraged to discover and give freedom of action to their true selves.

In a ninth grade psychology test many students indicated intelligence capacities several grades above the ninth-grade level. One boy showed a capacity for college work. In comparing the results of these tests with the marks on their report cards, many students discovered that according to "capacity for learning," their marks showed they were *not* using their full mental powers. Teachers felt that this was a democratic method of stimulating more work effort. Logic is being used, instead of force, to raise mental production and standards of work.

The Burbank High Schools offer pre-medical, pre-engineering, preparatory college, vocational training, and fine arts courses for all ninth-grade students who will enter High School in September 1958. Teacher-advisors and parents help the students decide on the High School courses to be taken.

Every effort was made this year to provide *each* student with the type of High School course (to be followed for the next three years) to fit his particular mental capacity, emotional needs, talents, and abilities.

The John Muir Junior High School covers two city blocks. The separate buildings are joined by covered walks. The attendance numbers 1700. The students are classified as A (superior), B (good), and C (average), in all the three grades (Seventh, Eighth, and Ninth). For example, the Social Living course is conducted for all groups—A, B, and C—with two classes in each group, and six teachers for *each* grade, there being A, B, and C students in each of the three grades. This makes 18 teachers in Social Living. They also teach other subjects for four different periods of the day, making six periods for each teacher.

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¹ *Rosicrucian Digest*, Nov. 1957



All Junior High School students in Burbank, through cooperation of teacher-advisors and parents, have been provided with course-schedules which will fit their needs for college or vocational or professional life after graduation from High School. This plan took shape in May 1957 and has been put into action.

Students having at least a B average in mathematics in the seventh and eighth grades may take algebra in the ninth grade.

One John Muir science class has adopted the program outlined by the science teachers of the Hamilton Junior High School at Seattle, Washington.* "Groups of students are doing their own

*"Planting the Seed of Interest,"
Rosicrucian Digest, Aug. 1957

experiments. This plan is working very well."

One science teacher is a Minister of Youth in a Burbank church. He believes that ethical thought is and should be a part of the science program, and that the Space Age will need scientists who have a solid ethical background. It is expected that the findings of science in relation to the Universe will naturally put to test many denominational doctrines and beliefs. As one teen-ager expressed his views on a miracle—"The Red Sea separated. A law of nature did this—so what? It *was* a miracle, because God made the laws of nature."

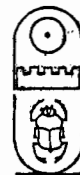
Many months ago the students of John Muir Junior High School in cooperation with adults established a code of ethical conduct, springing from their motto, "Accepted Actions Speak for Us." These actions are not limited to school hours, but are applied anywhere at any time. The code of honor serves as an aid in the orienting of oneself in confidence and security. This code, under the supervision of Principal Robert D. Leland and the teaching staff, has been freely supplied, upon request, to individuals and schools in many parts of the world. It has been found that many parents, because of adverse publicity concerning teen-age groups, have become fearful and tend to deny their children the right to face life unafraid. The problem then is "how can a child learn to face life's realities?" At John Muir, "we are attempting to combat this fear. We are striving for well-adjusted, happy free minds eager to stretch onward, outward, and upward."

—THE EDITOR



Serenity never comes to a person who is self-centered, who is always wondering what other people say about him and his work, who is jealous of the other individuals working in the same field, who is touchy about 'honor' and 'recognition.'

—RUFUS JONES



Strange Radiations of Plants

By JACK ROLAND COGGINS



B OCCACCIO asked in the *De-cameron*: "Whence comes the sweetest scent? And I for love of it shall surely die!" He was speaking about the fragrance of sweet basil, a mysterious herb that even today is sacred to Moslems and Hindus. Also there was an "ancient superstition that the plant had the power of generating scorpions, even in a man's head" if he breathed its perfume excessively. However, what did its brooding sweetness feed on? According to a poem by John Keats, basil "drew nurture besides, and life from human fears."

Similar unique, and often mysterious, stories have for ages surrounded the odors of certain plants, especially the spicy-smelling herbs, and the spices themselves which were thought of as being sacred. They were burned as incense in all ancient temples of religion to allay fear, and to aid the mind of the worshipper in attaining a state of receptive meditation. It was known that the perfume given off by certain burning resins, barks, woods, dried flowers, fruit and seeds, induced relaxation and reverie and helped focus the mind on the Divine.

One of the oldest spices used as incense was cinnamon, which dates back as early as 2700 B.C. About the Arabs who produced and sold it, Herodotus wrote that they never revealed where they grew it, but "merely say it grows where Bacchus was raised, and immense birds gather the sticks. . . ." The legend survived and was generally accepted as fact throughout the Middle Ages.

Another interesting story revolves around the pleasant-smelling clove. Chinese used it centuries before the appearance of Jesus. Law required all who came before the emperor to hold a bit of the spice in his mouth to purify his own breath and prevent contamination of the emperor's exalted breath.

Power over Evil

For centuries, throughout Central Europe, the Eve of May Day was set aside to fight the invisible legions of witches believed to exist. On the last three days of April, Juniper berries were burned to fumigate houses; on May Day women ran about carrying censers of burning incense. Accompanied by howling dogs, clanging together of metal, and ringing of church bells, this was considered effective against the invisible, nefarious hordes.

The scent of burning Juniper berries is also considered powerful in keeping away unwanted ghosts. The Thompson Indians of British Columbia burn them in front of their doors for this purpose.

Indian Moslems still burn benzoin and nim seed at marriages to repel evil spirits. Incense is also burned near the dead from the moment the spirit leaves until the corpse is removed for disposal, presumably to prevent foreign spirits taking up habitation in the body.

It is not necessary for a plant's odor to be pleasant in order to have unique powers. Garlic, a Moslem legend relates, sprang forth to purify the earth where the Devil placed his left foot when leaving the Garden of Eden; onions where he placed his right. Unrivalled magical potency is attributed to this odiferous little herb.

In some parts of India today, whenever an evil spirit is in the surrounding air, it is held that there will also be the scent of garlic as warning. In other parts of that country, garlic's powers are used against the evil eye, demon power, sorcery and monsters. Homer stated that it was this magical power of garlic that prevented Ulysses from becoming a swine through the sorcery of Circe, the enchantress.

Garlic is also used as a magic agent in China, Turkey, and Greece. Apparently, vampires cannot endure the odor of garlic either, for in Romanian Transylvania, the legendary Dracula's home,

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it is placed on doors as protection against them. In Palestine, the groom often wears garlic in his buttonhole to signify his confidence that inharmony will not enter into his marriage.

Perhaps the belief in garlic's efficacy in repelling invisible forces stems from the fact that, according to some authorities, its odor does have a repelling quality. An American Indian writer, John Bruno Romero, wrote in *The Botanical Lore of the California Indians* that this particular power of garlic was a zealously guarded secret of certain American Indians for ages. He says they rubbed it into their skin and found it gave complete protection against the deadly rattlesnake which infested their land.

Secret though it seems, knowledge suffers no boundaries, for hundreds of years ago, in a distant country, the Roman historian Pliny wrote that "garlic has very powerful properties. The very smell of it drives away serpents and scorpions."

To the untrained mind, that which drives away physical danger is believed, generally, to be effective against unseen ones. The curing of the sick is the driving out of demons, and the prevention of disease is the keeping out of invisible evil powers. Garlic is good against the dangers of visible snakes and scorpions; it is also powerful against invisible demons, so reasons primitive logic.

Rather than comprehending that effect is often the delayed condition of cause, the unschooled mind has a tendency to view cause and effect as coeval. Disease and demon are one. Anything, be it symbol, scent, or saint, which seems to countermand or prevent an undesired occurrence is a living force of greater power. It is magical.

Visions Induced

Probably not any single attribute contributed more to the using of plant odors in magic and religious rites than the hallucinatory quality. When uncommonly strong and if inhaled excessively, some odors result in hallucinations, which the primitives interpreted as supernatural vision. Early American witch doctors, as an example, used strong concentrations of tobacco, which they called *cohabba*, to induce a kind of

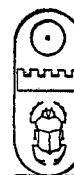
trance wherein the subject was believed to become prophetic. A forked, hollow stick named *tabaco* was used. The forked end was placed into the nostrils; the other into smoking tobacco. Deep, repeated inhalations followed.

Peter Martyr, an early historian of South American Indians, wrote: "When their chiefs consult the *zemes* (particular gods) about the outcome of battle, or harvest, or about health, they go to the house of the *zemes* (temple) and having inhaled *cohabba* into their nostrils, they remain in suspended animation, opening their lips to speak whatever first comes to mind." In this manner the future was foretold.

Numerology

When numbers were applied in conjunction with magic odors, power was doubled. In ancient Egypt, for example, *Rê* was worshipped at sunrise with the scent of burning resin; at midday with myrrh; at sunset with *kuphi*, an incense compounded of exactly sixteen ingredients. Holy scriptures were read while it was being prepared. Plutarch's conclusion regarding *kuphi* was that "apart from the mystic virtues, arising from the magical combination of four times four (i.e., sixteen ingredients), its sweet odor has a benign physiological effect upon the body." (*De Iside et Osiride*, c, 52)

The number four has a mysterious relationship with magical and mystical odors. The Jews, as another illustration, concocted the "incense of sweet scents," most holy of all Jewish re-



ligious incenses, the imitation of which was strictly forbidden under threat of grave penalty. Called, in *Exodus xxx: 35*, "a perfume, . . . tempered together, pure and holy," it was composed of four spices. The Lord gave Moses explicit directions for its preparation: "Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each there shall be a like weight." (*Exodus xxx: 34*)

Holy anointing oils were made up of oil plus four aromatic spices. Moses was commanded to use myrrh, cinnamon, calamus, and cassia, when anointing the tabernacle of the congregation. Even the *tulsi* plant (holy basil) which is treasured by all females of every Hindu household grows from the four-horned altar in front of the house.

Modern Evaluations

Why has so much attention been given to various scents down through the ages? Why, even today, is incense still used in most temples and churches in the world? Why do countless individuals still employ it in personal sanc-

tums as an aid for focussing their minds, and as a mild, safe but effective tranquilizer for the nervous system?

Modern investigators say they have discovered the secret of magic scents. Odors, they disclose, vibrate at different rates and intensities. The changed psychological state of the person breathing incense is caused by the modifying vibrations of scents as they are inhaled through the nose where they act upon the brain and important psychic centers. Every scent has a definite rate of vibration which is interpreted by the conscious faculties, and differentiated from others.

In addition, incense burns at various temperatures, giving off different intensities of heat and light, affecting, perhaps, and modifying the air about—and eventually the body, mind, and higher perceptive faculties. The vibratory rate of the individual is raised to higher planes of attunement.

Whatever the actual cause, odors will continue to wield influence over our physical, mental, and spiritual well-being.



Medicine Takes Notice

WARTS are an old and common disfigurement. Nearly everyone has warts at some time or another. Adolescents are highly prone to them, and girls and women have them more often than men. For centuries, people have buried dead cats in graveyards at midnight or called upon the powers of the new moon to dispel them. Now modern physicians too are looking to the invisible to combat the visible.

They have discovered that the erratic wart has a maddening way of disappearing without warning—often on the day before the doctor has scheduled treatment. Sometimes successful treatment of one wart can prompt all other warts to disappear. On the other hand,

treated warts can return after apparently being removed. . . .

Psychotherapy—some of it pretty close to incantations under the moon—works sometimes, particularly with children. Doctors draw iodine circles around warts or touch the spots with a charm while patients are being told the warts will disappear. Curiously, they often do.

One particularly candid London skin specialist advised his colleagues recently: "Look warts straight in the eye, telling them they must go. Remember always that you must be firm and confident. Without such certainty of success, any treatment must fail."

—from *Changing Times*, April 1958

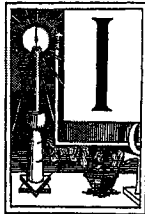
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Do We Really Want Peace?

By R. S. SOEKANTO TJOKRODIATMODJO

The following is a lecture presentation recently made before the Rotarian Club in Djakarta, Indonesia. The speaker, a Rotarian himself, first explained his two other affiliations—The Divine Life Society and the Rosicrucian Order, AMORC—and then proceeded with the question "Do we really want peace?"

—THE EDITOR



IHAPPEN to be the chairman of the Divine Life Society in Indonesia and also an appointed District Commissioner of the A.M.O.R.C. of San Jose. Let me explain briefly what these organizations stand for.

The Divine Life movement founded by Sri Swami Sivananda Maharaj in 1936 in Rishikesh (Himalayas) represents the quintessence of the teachings of all the religions and of all saints and prophets of the world. In other words, it is based upon the highest common factor of the best that there is in religions. It is concerned with religion in the practice and pursuit of a Divine Life.

This Society now covers all corners of the world with more than 300 branches in India and over 200 branches elsewhere in the world. Although Indonesia counts many disciples of this Revered Guru, the first branch was established in 1955 in Malang, followed by Djakarta, Surabaya, Bogor, and Semarang.

The young renowned doctor, Swami Sivananda, renounced the world in 1923 to follow spiritual education. While practising Yoga and Vedanta in seclusion, he would interrupt his solitude to serve the sick and the suffering. He gained Self-Realisation and founded the Divine Life Society in 1936.

His philosophy of Serve, Love, Meditate, and Realise has a magnetic force. It attracts all. Sivananda's loving service, his intense austerities and his deep meditation have given him immense spiritual enlightenment and power. Thousands have come in order to receive spiritual guidance and to obtain the blessings of the Self-Realised Saint,

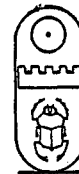
who loves God by loving and serving His despairing creatures.

His teaching is not a religious creed, but a helping hand extended to all, whatever race, colour, or faith they bear. His numerous books mostly on his spiritual method are written in Hindi and in beautiful English. They are clear, instructive, and glowing with self-experienced wisdom. Some are also translated into French, German, Spanish and Russian, and are obtainable in many libraries. Spiritual giants of his stature are needed in our days of restless strife more than ever before, as living examples of love, goodwill, and tolerance among all men.

The second movement I am representing, the Rosicrucians, is a body of progressive men and women interested in exhausting the possibilities of life by a sane and sensible use of their heritage of esoteric knowledge and the faculties which they possess as human beings. This knowledge which they cherish, and to which they add further contributions, embraces every realm of human endeavour and every phenomenon of the universe known to man. They are men and women such as you would meet in any gathering of thinking, open-minded, and inquiring people, and yet they are to be found in every walk of life, from the humblest to the highest.

The Rosicrucian Order had its birth as one of the mystery schools of Secret Wisdom in ancient Egypt during the 18th Dynasty, or the reign of Pharaoh Amenhotep IV, about 1350 B.C.

Its fascinating symbolism and rituals relate it definitely to the illuminated Sages of Egypt and the great centres of learning of the ancient lands of the East. Since the earliest inception, the Rosicrucian Order has kept free of re-



ligious sectarianism, desiring rather that each member follow the dictates of his own conscience in religious matters. It has never been involved in political controversies, and has consistently fought superstition, ignorance and fear, as the greatest enemies of man and the obstacles to his mastery of life.

Today the Rosicrucian Order, as a vast progressive movement, has lodges and fraternal Temples throughout the entire civilized world. It no longer has to be secret in the sense that it conceals its identity. The present seat of the International Jurisdiction is in beautiful Rosicrucian Park, San Jose, California. It is still known by its traditional authentic complete title, the Ancient Mystical Order Rosae Crucis, abbreviated AMORC and used in that manner for simplicity.

* * *

ROTARIAN PRESIDENT
FELLOW ROTARIANS,

Based on the teachings and philosophy of these two movements, which are completely in accordance with each other, I want to present to you my talk titled: *Do we really want peace?*

We have had within the last fifty years two world wars with their consequent havoc. Each war, though supposed to end existing evils, brought in its train more ills and more human sufferings.

All the problems facing mankind today hinge around Peace. Given the secret of securing peace, man will be able to build up a sane civilization, a prosperous society, a happy home, and intelligent individuals.

But the "peace" that prevails is the peace of fear and the peace of preparation. Ignoring the sincere advice of men of wisdom, the great nations of the world are intent upon demonstrating their destructive strength. That way lies war, not peace.

Peoples belonging to different religions, different nations, and different classes of society stir up jealousy, ill-will and hatred toward others in the fair name of religion, in political ideology, patriotism, and various other "isms." This disharmony arises in the heart of man, infects the household first and gradually spreads to the society, and then the nation and the

world at large. No amount of readjustment of the social structure and revolutionizing of political set-up will bring permanent peace. Even where these are necessary they should spring from the heart of man and for the sake of humanity.

Everywhere there is a cry for peace and abundance, for union and brotherhood, for cultural revival, social welfare, and world-uplift. The world has experienced several crises, tried many a method of peace, used the best resources of its intelligence, but has not yet succeeded in achieving its ends. The reason must obviously be that either it is itself not clear about the nature of its aims, or its instruments of action are not strong enough for action, or its methods of procedure are not wisely chosen. But *above all*, there is the *conspicuous absence of the pivot of all endeavours, which is God.*

Our young men and women are led away by the veneer of a spurious civilization and blinded by the glamour of material prosperity. Civilization based on materialistic culture is bound to crumble. No materialistic venture can bring ultimate good. Can we consider only the physical aspects of life and ignore the life hereafter? Nobody can escape birth and death. It is not understood what actually is meant by God and religion. God is the neverdying and the neverdiseased Being that is the support of this everdying and everdiseased shallow world. How can this constantly changing universe ever have any value except on the presupposition of a permanent unchanging Substance? How do we account for this ceaseless aspiration in man for perfection, if that perfection does not exist? This eternal Conscious Perfection is God and the method of reaching Him is Religion.

The purpose of human birth is the achievement of Divine Consciousness. The goal of life is Self-Realisation. Life has a lofty purpose—the achievement of the highest ethical and spiritual perfection, the attainment of eternal Bliss, peace and blessedness. To realise this through a life of truth, purity, service, and devotion is the chief purpose of living. He who lives without this purpose merely exists. He is equal only to a tree or a stone.

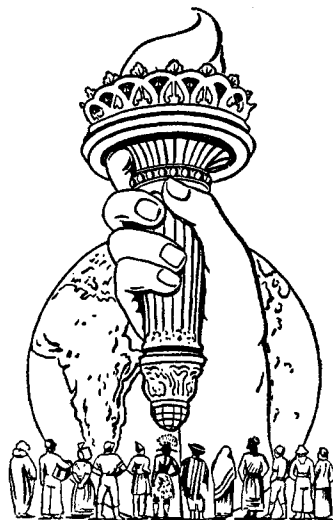
The God that we are looking for is

within us. All prophets have preached the same truth—the Kingdom of God is within—and later the ancient Saints taught the same lesson. Therefore, we should devote our lives to the quest of this Kingdom.

The solution for world peace lies in the complete spiritualisation of the outlook of mankind. Any effort for a sustaining peace other than this, however mighty it may be, is doomed to sure failure. Peace derived through finite means, let alone the might of the arm, can only be limited. The means must therefore be infinite.

Before we can do this, we must serve mankind selflessly with Cosmic love and offer all our actions and their fruits to God. All work is sacred. It is the purity of the motive and the absence of selfish interest that counts. Service purifies and expands the heart. Then the road opens for us—we see our real selves. This does not mean we must retire into some secluded cave, forsaking our families and allotted duties. We must remain here, in the midst of social life and conduct our lives with good positive thinking, which means philosophy-in-practice. This is worship—it is the highest religion.

This world wants much more from you—you who have love for humanity, who know no barrier of birth, creed, colour, nationality or sex, who wish peace and prosperity for the world. Do



not feel you are only an ordinary individual, one in millions. Do not think that unless you have co-operation from thousands and thousands all over the world, nothing of real importance will be done. No. You forget that every thought sent out by you and you—the humble individual as you think yourself to be—every thought sent in the proper manner, with full trust in God, in pure unselfishness, has behind it the support of all well-wishers, embodied and disembodied. You do not know how many great well-wishers of the world are everywhere *in spirit* ready to give invisible help to selfless workers.

Every thought that you send out is a vibration which never perishes. It goes on vibrating every particle of the universe, and if your thoughts are noble, holy and forcible, they set in vibration every sympathetic mind. Unconsciously all people who are like you take your projected thought and, in proportion to their capacity, they send out similar thoughts. The result is that even without knowledge of the consequences of your own work you will be setting in motion great forces which will work together. These forces will put down the low and mean thoughts generated by the selfish and the wicked, whose selfishness, greed, hatred, and lust are polluting the atmosphere and creating discord and unrest. Side by side peace movements are working silently for bringing harmony and peace, for eradicating ignorance, the root-cause of human sufferings, and for infusing devotion into the hearts of people.

Mysterious is the universe. Still more mysterious is the silent working of the unseen God, who prompts the passionate people on one side to create discord and the pure people on the other side to start Peace Centres for bringing peace to the suffering humanity at large.

Into the bustle of worldly activities, there do come moments of tranquility and peace. Then the mind for the time being, however short it may be, soars above the filthy worldly things and reflects on the higher problems of life, the why and wherefore of life and the riddle of this vast universe. The sincere enquirer becomes serious and gets absorbed in his reflections. He begins to search and understand the essential Truth. This moment is bound to come



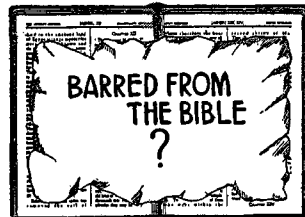
upon every individual on earth. When this body is free of disease, when old age is still far off, when the powers of the senses are not affected and life is not decaying, the man of discrimination should exert himself for God-Realisation. It is useless to dig a well when the house is on fire.

Happiness is not in external objects alone, in wealth and children, in power and position, in name and fame. Real happiness is to be found in one's own immortal blissful Supreme Self alone, by practising purity, dispassion, and meditation. Ever let us remember that the sensual pleasure of this momentary life on earth is truly uncertain. If we remember constantly the transitory nature of sensual pleasures and their accompanying evils, that is, miseries, worries, troubles, tribulations, anxieties and premature death, then it is possible for us slowly to develop renunciation. Spiritual bliss cannot exist in the presence of sensual pleasures, just as light cannot

exist in the presence of darkness.

Life on earth here has been made more and more complicated. Wants and desires have been multiplied. Every day man has been forging an additional link to his chain of bondage under materialism. Unemployment and starvation are the order of the day, trade depression and unrest haunt the people; one nation is really afraid of another. There is always suspicion between two neighbouring nations. The entire world has become a mass of confusion, chaos, and bewilderment. What exactly is the way to escape these ills of life? A life of dispassion, self-control, of selfless service and Cosmic love is the real saviour of mankind.

Peace is in front of you, behind you, to the right, to the left, above and below. Peace is the only living Reality. Names and forms are mere illusions. Realise this peace and be free. Wonderful is the power of peace that brings joy and eternal bliss.



THE BOOK OF JASHER

The Sacred Book Withheld

Within the pages of the Bible are references to a lost book, which has puzzled the devout students for centuries. In the Bible are found such

passages as these: "Is not this written in the Book of Jasher?"—Joshua 10:13; "Behold, it is written in the Book of Jasher."—2 Sam. 1:18.

Alcuin discovered and translated this great lost book of the Bible in 800 A.D. Later it was suppressed, rediscovered in 1829, and once again suppressed. Only in recent years was it brought to light in an actual photographic reproduction of Alcuin's version of this magnificent work, page for page, line for line, unexpurgated. This enlightening work is bound in original style. Price, including postage, only \$2.95 (£1/1/9 sterling). Send order and remittance to the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.

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On Spiritual Appetite



ARE we to admit that spiritual appetite and its satisfactions are an evanescence, a portion of that eternal flux of things which belongs to the human consciousness as well as to the outside world; a something begotten of a previous, different state, and producing in its turn another mental condition, often its opposite? Assuredly in certain forms of the soul's desire there is . . . a to and fro, a coming and a vanishing. Plotinus speaks of having three times enjoyed the immediate vision of God; Jacob Behmen tells of a great experience in which "the triumph that was in my soul I can neither tell nor describe." But in all these instances, and one could multiply them indefinitely, we have ever repeated the old story of the ebb and flow. These highest reaches of the soul are but a moment in a life, which the memory alone retains. . . .

It is well known that the brain of a great scholar contains deep and crooked furrows, and hundreds of creases which do not appear in the brains of ordinary men. This means that mental toil is continually transforming and developing the tool which the mind works with. The soul is ever shaping its instrument. . . . We are in this respect the creators of ourselves. Every act of our will by which we respond to the celestial voices, by which we reject the lower and choose the higher, adds to the perfection of the instrument by which the heavens register themselves in us, broadens and deepens the channels along which flow the currents of spiritual power.

And that is not all. The spiritual appetite, as a vivid form of consciousness, we say, comes and goes. That of necessity. But what is to follow it? Shall a man, after a great inward realisation, come away, eat and drink, play with his children, listen to music, go to business and make money? Shall he, after divinest things have passed in his mind, fill it now with the thousand things which the world offers, and allow them in their turn to fire his ardour and to work on his will?

The mediaeval monk said "No." The modern man has learned better. For he discovers that God is in the world as well as above it, and that he will not even know God in all His aspects apart from a hearty use and enjoyment of His material manifestations. The "seeing all things in God" by which Malebranche sought to solve the metaphysical puzzle of perception, turned into "a seeing God in all things," becomes at once his life's joy and safeguard.

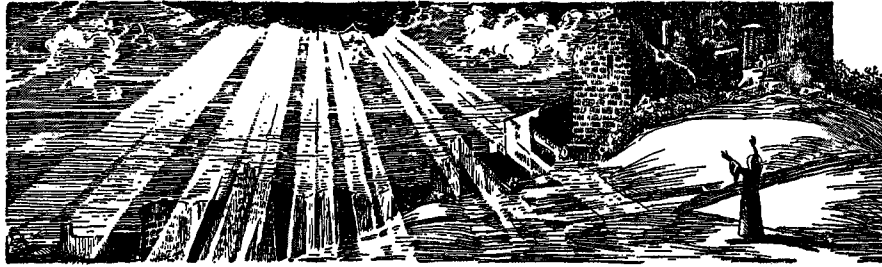
And in this sense the spiritual appetite, mutable as to its form, becomes in faithful souls an unchanging possession. They have the broadest range, for the Kingdom is infinite, but they will take nothing from the world, not its wealth, or power, or beauty, which does not yield Him who is Holiness and Love as the ground of their satisfactions. "Are you recollected?" Wesley was accustomed to ask of his followers. He meant, "were they in all their variety of pursuit aiming ever at the highest?" It is an excellent question for us all.

From *Problems of Living*, (p. 313)
By J. Brierley, London—1903



REMEMBER THE ROSICRUCIAN CONVENTION — July 6 through 11, 1958





God and the Cosmic

By DR. H. SPENCER LEWIS, F. R. C.

(From the *Rosicrucian Digest*, March 1935)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



VERY few years it seems advisable for us to make some more or less public explanation of the Rosicrucian attitude toward certain religious matters and especially our understanding and interpretation of various religious terms. Our members who advance through the various Degrees are never left in doubt as to our attitude in these matters, but a great many of our readers and friends do not have a correct understanding of our attitude by being deprived of the fuller explanations that are gradually revealed through the graded instructions.

Some years ago the term *cosmic* was more or less unknown to the mass of people and was restricted almost exclusively to the terminology of mystics and metaphysicians. To these persons it had a very definite meaning and was confusing to only a few. Today the term *cosmic* is not a surprisingly new word to those who are just entering the paths of mystical instruction.

The popularity of the word *cosmic* is based upon its applications and uses in the various fields of philosophical and scientific thought. We have to thank the eminent scientist, Harlan T. Stetson, research associate in geophysics

at Harvard University, for the introduction into popular scientific lore of the term *cosmecology*, which he defines as a term which would include the studies of the earth in its relationship to the cosmic scheme in which our planet is placed. But the popular use of the word *cosmic* in connection with various rays of energy or power from the heavens and in connection with other astronomical and cosmological laws and principles has tended to confuse the popular mind in regard to the precise meaning which the mystic may attribute to the word *cosmic*.

Many of our friends who are diligent readers of this magazine and other of our public writings, books, and pamphlets are often confused, also, by our use of the term *cosmic*, inasmuch as it may be applied in many ways without creating a concrete definition in the minds of the readers. Very often the term *cosmic* is associated with God or Divine Providence as an equation of the consciousness or mind of God or the will of God. This, of course, becomes confusing to those who are devout in their religions and who have accepted or who have become confirmed in their understanding of the nature and consciousness of God.

In attempting to explain these mooted terms, may we say as a preamble that

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all Rosicrucians agree upon this one fundamental, which is a basic law or concept for the understanding of any or all of the Rosicrucian teachings: that there is but one ever-living God, the Creator of all created things, the Father of all human beings, loving, merciful, and just, omnipotent and omnipresent.

The Rosicrucians have no other god but this God who is the God of the Christians, the God of the Jews, and the God of any other religious group of people. Also, all Rosicrucians are agreed that the soul in man and in each and every segment of human life on earth is a part of the consciousness of God and that in this fact lies the manifestation or the essence of the Fatherhood of God and the brotherhood of man.

The two foregoing basic principles most certainly preclude the conception on the part of Rosicrucians of a secondary god of any nature, any quality, kind or place, or of any intelligent power, any conscious energy, or any group intellect or providence coequal with God or having any of the prerogatives attributed to God. For this reason, whatever we may think of the Cosmic or say about it and how we may look to it for inspiration and guidance or revelation, or how we may appeal through it as an intermediary in expressing the prayers on our lips or the thoughts in our hearts, the Cosmic does not for one moment supplant in our minds the omnipotence and the exclusive prerogatives and powers of God.

The Living Soul

Each living being on earth, as the Rosicrucian teachings state in the fundamentals of their ontology, is a living soul, not a mere human being. The fact that the soul is incarnated in a body of flesh or is resident within a human form has little more bearing upon the fact that man is a living soul than has the outer clothing which he wears over his physical body. Certainly we would not describe God's children here on earth as "dressed bodies." It is inconceivable to the mystic that God is concerned in any way with the human, physical part of our earthly existence. A part of God's soul and consciousness was not breathed into the

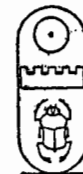
clay body of man in the beginning of time or now in the present time for the purpose of aggrandizing a lifeless physical form and making it a majestic image.

If we accept the idea that God created man in the image of Himself, it can only mean that we are spiritual images of our spiritual Father. Any other interpretation of this idea would be not only incongruous but also wholly unsatisfactory to our spiritual natures. The purpose of the soul consciousness of God in its incarnations on earth is to give these segments of divinity certain experiences and the benefits of certain lessons, which experiences and lessons it will gain through the trials and tribulations of the physical body, the physical man, the earthly composition of ourselves along with our purely mundane natures and sensations.

Since the divine purpose of the existence of "souls" on earth is to permit them to carry out and function in the manner decreed by God and to bring His earthly spiritual image into contact with such experiences as will aid in evolving the soul-personality of each individual, it must be apparent that the purely physical part of man—his body—is of little concern in this great scheme.

This fact must become even more apparent when we consider that the physical body is constantly in the making. It is forever going through a process of change. There is nothing immortal or permanent about man's physical body. Not only is it true that the man or woman of adulthood no longer has the same physical cells and elements of the body possessed when a child, but it is also true that every few weeks the various cells and parts of the body are renewed. We could not expect God to have any personal or sublime interest in this changing, inconstant part of ourselves known as the physical body. After transition this physical body will break down into the primary elements and lose its form, its nature, its worldly character; it will have no heritage to carry on into the future.

The soul within, however, will remain the same and has been the same for aeons of time. It is immortal and unchangeable except that it evolves in personality and individual expression



or character. After transition it will still function as a personality, an individuality, despite the fact that it has thrown off a temporary robe in which it had little or no interest. We can understand, therefore, that God's interest in us is an interest in the evolving self within and not in the human part or human constitution.

As for the trials and experiences of life and any divine intervention, it must be reasonable for all students of mysticism to understand that God could unquestionably intervene in our human affairs if two principles were true: first, that God had an interest in us as human beings and in our human affairs, experiences, and sensations; and second, if the purpose of the soul within us and our spiritual existence here on earth were not for the purpose of benefiting by the experiences, lessons, trials, and tribulations of life.

If God's intervention and interest in us were constant and in any way related to the human side of our existence, we would all lead ideal lives not only in a spiritual sense but in a mental and physical sense as well. We would never commit any errors of any kind and, therefore, never suffer any sorrows or pains, spiritually, mentally, or physically. We would never become diseased and we would never strive to overcome temptations in life for there would be no temptations that could successfully tempt us. We would never seek to attain anything higher for there could be nothing higher than such an ideal life under God's intervention and direction, and we would find that the divine intervention was defeating the purpose for which the soul was incarnated on earth.

Prayers

This brings us at once to the question of prayer. . . . Those who have read our little book entitled *Mystics at Prayer* will understand the Rosicrucian attitude regarding prayer, but we may briefly state here that the true mystic never prays to God with a petition that He intervene in human affairs in accordance with a conclusion reached by the petitioner. The mystic, in other words, never attempts to analyze human situations and pass judgment upon them and, on the basis of that judg-

ment, to petition God to intervene in a manner that will adjust conditions in accordance with the human conception. The mystic knows that to attempt to do this is the attempt to assume the infinite understanding of our human problems and to put one's human self and human conception and understanding on a par with Divine understanding.

The mystic knows that it is necessary to go further than merely say, "If it is Thy will, so and so should be done." Even this is a presumption. What the truly humble and understanding petitioner should express in his prayers are the most rational and reasonable desires of his heart, based upon his comprehension of universal law and order and universal justice.

The mystic would not ask for that which he might need and yet realize that it is something that if granted to him would deprive someone else of it, nor would he ask for that which he should earn or create himself or obtain by the sweat of the brow. He would not ask for that which if given to him would constitute a unique or extraordinary expression of divine mercy and love unless he has earned it through some extraordinary gifts to human kind given in the name of God, nor would he ask that certain things be done that are of purely local value and interest to a few and of no concern to the majority or perhaps of opposite value to a majority.

Take, for instance, the conditions that existed during the great World War [I] when many Christian countries were lined up on either side of the battlefield as enemies. Throughout all of the Christian countries involved in the war there were constant prayers offered not only in the homes of individuals but also in the churches on Sundays and other days by representatives of religion. These prayers were often long petitions to the God of the universe to make the individual country in which the church was located victorious in the war.

This meant that during the war there were thousands of ministers in six or eight countries asking that God bring sorrow, grief, pain, and suffering, loss of life, and vanquished positions to thousands on the battlefield while in

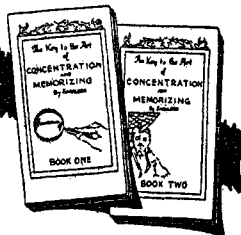
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other countries ministers, devoted to the same Christian religion or other forms of religion, were praying to their God that their people be saved from pain and so-called *death* but that the soldiers on the opposite side be visited with His wrath and judgment. Can any mystic or any rational person believe that God took any interest in our human affairs at that time, to such an extent that He would have listened to these petitions and granted victory to one side and disgrace to the other? And can we believe that if God had any personal interest in us merely as human beings He would have allowed the World War to have been started or to continue for even a day, let alone several years?

It is only when we believe and understand that God was interested in the souls of these persons and realized the lessons that they would learn through such conflict—through such resort to primitive instincts, to such violation of divine and man-made laws, and to such repudiation of the higher instincts of human brotherhood—that He permitted the war to take place or

that He permits other wars or other things here on earth to affect our existence.

The mystic cannot believe that God is concerned in human experiences to such an extent that He is watching what we eat and is ready to intervene in our partaking of wrong food because it may cause us ill-health; or that, having an interest in our human welfare and, therefore, knowing of our wrongful acts, He remains wholly indifferent, refuses to intervene, and deliberately allows us to suffer while He is conscious of our human situation. For these various reasons, the mystic claims that God is not interested in us as human beings and that He will not grant us the petitions we utter as human beings and will not intervene in our purely human experiences. He does believe that God is mindful constantly of the spiritual evolution taking place within us and that *He* guides and directs our affairs so that this evolution may be maintained and increased in its value and ultimate contribution to our spiritual unfoldment and progress.



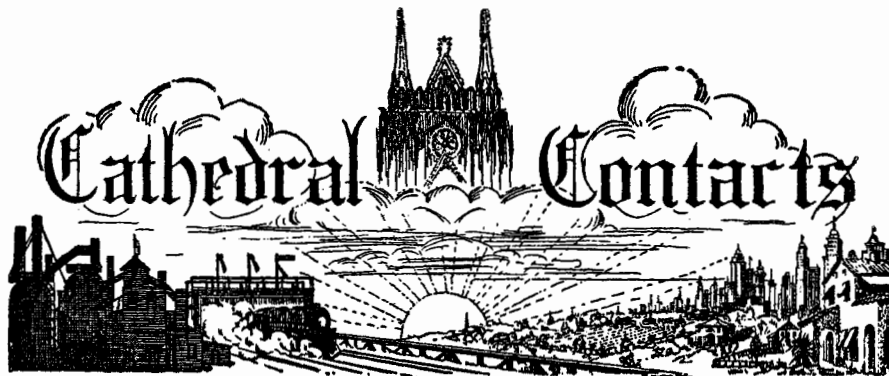
HAVE YOU A MOTION-PICTURE MIND?

*Are Bad Memory and Faulty Concentration
Wasting Years of Your Life?*

Are your thoughts a jumble of fleeting mental pictures? Do you go through life lamenting, "If only I could remember . . .?"

In the Rosicrucian Supply Bureau, two excellent treatises have been made available to help you overcome this problem. They deal with the art of Concentration and Memorizing—two of the most valuable mental facilities anyone can possess. Prepared by Saralden, Ph.D., of the Rose-Croix University of Belgium, these two treatises on *Concentration and Memorizing* are made available to you as a unit for only 65c (4/9 sterling). Order your copies from the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

PEACE WITH SELF

By CECIL A. POOLE, *Supreme Secretary*



HERE have been many plans advanced for the cause of peace or on behalf of it. Individuals, nations, and groups have worked on various systems and advanced various policies which had they been effective would have produced a state of peace among human beings. Unfortunately, to this date at least, no system or plan has proved itself to be absolutely reliable. Most of these plans, in fact to the best of my knowledge all of them, have been based upon the principle of group activity. In other words, the plans have been social and political in their concept. They have based their hope on the activity of individuals grouped to-

gether to reach a decision that would make it possible for differences of opinion to be settled without resort to force.

It is not the intent of these remarks to treat any such efforts as being completely ineffective or as not having certain values. Any activity in the name of peace, when individuals or nations join together with the ultimate purpose of providing for peaceful solution of all problems, should have the support of all who want peace. Certainly the motive and intent of the individuals who cooperate in such a plan is to be commended.

However, peace to a degree is like the weather. A great deal of talking is done about it but very few practical solutions of the problem are found. The solutions or the attempts to solve the

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problem so far have been in the form of treaties or agreements in which nations subscribe to the principles that have been advanced by those who have presented a plan. There have been too many of these to mention. They have been between two nations or a group of nations working together. The latest effort of any importance has resulted in the formation of the United Nations.

Opinions may differ as to the success of the United Nations, but it is hoped that its effectiveness may exceed all such movements of the past. In other words, time yet remains for the ultimate test to be given to this organization as to whether or not it can control its membership and avoid armed conflicts of major proportions at any future time. Whether or not we as individuals agree, insofar as the detailed operations and plans of the United Nations exist at the present time, we should all place our confidence at least in the hope that the work being done by this organization may prove to be effective.

There is, however, one point that seems to be significant, and which to the best of my knowledge has been overlooked in dealing with the problem of peace. I have pointed out that the most important efforts, the major ones, that have been made in the cause of peace have had an approach more or less from a social standpoint. In other words, the components of the agreements for peace have been made by nations or groups of nations—by social entities and not by individuals. Possibly this approach has been the fundamental cause of many of the plans and schemes that have been devised in the history of man and failed under the strain of the actual threats of war.

The condition of peace is a state of existence which on the surface seems to exist between individuals and in groups but which nevertheless must first exist in the individual himself. If the individual is not at peace, how can we expect the group of which he is a member to produce motives, aims, and desires to establish and maintain peace? A peace that will be lasting and that will have a stable foundation upon which to stand must be formed by the individuals who possess the peace concept within themselves.

What is needed most in the world today, if peace is to be achieved, is the attainment of peace with self. One of the greatest acquisitions that any human being can attain is peace of mind. We are all affected in our behavior by the conflicts that go on within us. Each individual has problems, and those problems conflict with each other and with the purposes and aims which we may have in view insofar as our life is concerned. Consequently the mental condition of any individual at any moment is frequently found to be a stress resulting from ideas and problems working against each other, and they usually are not in complete harmony with the circumstances that exist about the individual.

Our evolution demands problems. It is in their overcoming that we gain in stature and are able to advance in the solution of additional problems. But problems can be faced with equanimity. They need not always be a situation to produce tension and conflict.

However, to attain peace with self one must understand that the self is the integral part of being. It is what we might call the consciousness of our soul which is embedded within us. The inner self, that is, the real ego of each individual, is a total composition of his past, present, and his hopes for the future. To be able to realign his aspirations and ideals, and to consolidate his problems in such a way that the aims and efforts of living can be directed toward a worth-while purpose, an individual has to establish a basis for harmony within himself such as will direct all of his efforts toward constructive ends rather than to the continual solution of conflicts within his own thinking.

To attain peace with self is to attain a complete understanding of the self and of its relationship to our environment. If such a concept can be achieved, then we have the necessary basis for groups of individuals to unite and work toward the establishment of a lasting peace on earth.

The individual who seeks to solve his problems by escape, or simply by ignoring them, is adding to conflict. If we decide to travel away from where we live, we must not forget that we take ourselves also and, as we place our-



selves in a new environment, the conflict of our emotions and our ideas will be there with us and in turn will affect our environment.

The establishment of peace is not necessarily the modification of the environment with which we are surrounded. Rather it is a development of the outlook on peace, the development of concepts of tolerance. It is the realization of our relationship to other forces that will cause our intent to acquire peace to be reflected within our own being and in turn upon our environment.

Each individual, therefore, must become aware of the forces that are within him. This of course is one of the main purposes of the Rosicrucian teachings. The Rosicrucian philosophy teaches concepts that will cause the individual to reappraise his own values and to make himself aware of the impressions that can come within his own consciousness, not only through his ability

to perceive environment but his ability to draw upon the force of life itself or the manifestation of soul that is a part of his being.

As Rosicrucians we believe that the life force is a force that comes from outside the material world, and expresses in the human being, and in other forms of life, as a definite and dynamic force. When we become aware of this force and draw upon it, we are not only able to add to our fund of useful knowledge, but also to increase our ability to experience knowledge in a manner that will make its acquisition constructive and will eliminate, insofar as it is possible to do so under the stress in which we live, those conflicts that tend to make unstable our lives and thinking, as well as of those about us. If man is to have peace on earth, he must first have peace within himself. This realization of individual peace is the first step to the realization of peace among men.



Varieties in Dreams

By JOHN CARLSSON TAUSSIG, F. R. C., Australia



PSYCHOLOGICAL and metaphysical sciences distinguish three principal varieties of dreams.

The one most commonly experienced is caused by external stimuli and has no portentous significance whatsoever.

Another type of dream acts as a mirror for chance impressions, fleeting experiences and happenings as reappearing in the shape of dreams at a time when the brain has sufficient leisure to evaluate and digest them. This dream, likewise very common, has obviously no deep meaning, although the individual may be inclined to attach importance to it.

The third, far less frequently registered, is the dream which has no connection whatsoever with the individual's problems, has had no traceable

outward cause—such as a slipping bed-cover or a leaking hot-water bottle—nor is it a somewhat distorted rehash of events of impressions. It is the dream which, with considerable reservations, can be described as “prophetic.” Yet the category embraces a greater variety than is generally known.

Some time ago research fellows at several European universities instituted a card index to which students of the psychological and medical faculties were asked to contribute.

The cards listed each student's age, domestic background, principal interests and leanings, and made provisions for entries under the two headings “significant dreams” and “subsequent reactions.” Symbols were substituted for personal names; and, to obtain uninhibited records, entries were typed by the students themselves and handed to a trustee, who kept the only existing

key list to the individual symbols. This was done primarily so as to spare the contributors ridicule and embarrassment.

Entries were made as required, at irregular intervals, and after several years records were laboriously tabulated and classified. The result was a spectacular index to popularly experienced dream symbols and the emotional reactions they released; and although the guinea pigs were budding intellectuals, analysts believed that a fair cross section was gained.

Characteristic entries such as "vermin" or "saw a lot of terrible insects, lice and things," under the heading "dreams" were more often than not followed under "reactions" by records such as "handled more cash than usual today" or "somehow or other this was a day of major financial transactions." (Students of metaphysical dream interpretation will note the striking identity of this and historic interpretation.)

Dreams of conveyances of any type at all were found to be indicative of progress or developments of some sort, always in terms of circumstances as depicted by the subconscious—hazardous dream rides in rickety vintage motor cars were followed in daytime experience by achievements made under difficulties; smooth travel by effortless attainments; breakdowns by hindrances and obstacles.

Among the most common dream experiences listed were: finding oneself in the nude or in a state of partial undress, the manifestation of an inferiority complex, indicative mainly of unfounded worries; grotesquely twisted staircases or abstruse elevators, invariably pointing at unexpected changes,

often of a favourable nature; encounters with snakes or other reptiles, symbolic of false friends and betrayed confidence; apparently routine meetings with deceased parents, foreshadowing pleasant surprises or serving as reminders.

Although the scientists responsible for the index were rather pleased with themselves when they commenced their analytical comparison, they realized that their system of trying to determine the supposed meaning or suspected message of unprovoked dreams was neither new nor entirely original.

Plato described certain varieties of dreams as prophetic visions; the Stoics held that some dreams may be divine revelations.

Scores of dream books, some of considerable historic and metaphysical interest, exist, and their collective merit appears to lie in the perhaps astounding fact that their interpretations are not only largely identical, but also analogous to those arrived at by modern psychologists and advanced students of mysticism.

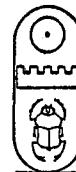
The question whether dreams foretell the future can, therefore, be answered with the statement that some of them are at least interpretable, and many of them to such an extent that they are known to have caused or influenced future action or reaction. What is perhaps even more noteworthy is that some dreams of the sporadic variety have resolved apparent mysteries of the past.

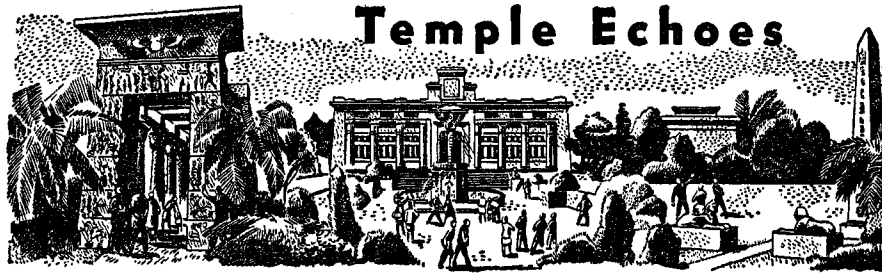
Rosicrucians, and among them the writer, have had past incarnations revealed to them in what conventional terminology styles "dreams." Also, there are important creative artists who admit that they have been inspired by dreams.



ROSICRUCIAN RALLY IN LONDON

The Francis Bacon Lodge of AMORC in London has announced that their seventh annual United Kingdom Rally has been scheduled for Saturday and Sunday, September 6 and 7. They wish to extend a cordial invitation to all members in the United Kingdom to make plans to attend this Rally. An announcement giving further information will appear in the next issue of the *Rosicrucian Digest*.





Temple Echoes



JUNE to Rosicrucians always means Rose-Croix University time and the opportunity for three-weeks instruction in art, science, and philosophy from a Rosicrucian viewpoint.

This year's session will open without the genial presence of Frater Paul O. Plenckner, who passed through transition a few weeks before the opening. Frater Plenckner, a retired Episcopal clergyman, was a past Master and Chaplain of Thomas Jefferson Chapter, Washington, D.C.; and for years he taught the very popular R.C.U. course in Comparative Religion. This course in the coming session will be taught by Frater A. Taliaferro of Dallas, Texas.

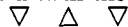
The psychology course will see Frater Tom Croaff of Phoenix, Arizona, back on the faculty after an absence of a few years.

A new course, "The Structure of Matter," has been added. It will be under the direction of Frater Harold Venske, of Solvang, California.

Another new course is that of "Hermetic Philosophy," to be taught by Frater Joel Disher of San Jose.



An eight-session science project for boys from 8 to 15 years of age began Saturday morning, April 12, with 126 boys enrolled. Frater Jack Hubbard of the physics department of San Jose State College is in over-all charge of the program, which will cover general science with special emphasis on astronomy, electronics, and solar energy. Fraters Allen Smith, Donald Dalberg, and Arthur Piepenbrink are assisting Frater Hubbard with the instruction.



On April 6, Thomas C. Leighton, past president of the Society of Western Artists and highly regarded in the West as a teacher of art, lectured in the Rosicrucian Art Gallery on the topic "Art Student Training." This was in connection with the Gallery show of some 35 representative works of Mr. Leighton's students.

The work exhibited was that of those currently studying with Mr. Leighton and consisted of all stages of progress from line drawings to advanced work in oils. Both the exhibit and the lecture were well attended and much appreciated for the opportunity of seeing just how the technique of art is approached and individualized in application.



The New Year's service this year was particularly meaningful to the members of Pax Losanna Chapter in Lausanne, Switzerland. It was held in the Chapter's new temple. Frater Raymond Bernard, Grand Secretary of the French Grand Lodge, who was present, declared himself amazed at the beauty and fitness of the temple and its appointments. Frater Charles Kurth is the Master.

When Frater Bernard asked how it all could have been accomplished so quickly and so beautifully, he was given this very significant reply: "We have had a committee working diligently. We have visualized, and the Cosmic has responded."



Thomas Jefferson Chapter in Washington, D.C., this past year has carried out an admirable program of diversified activity on Monday evenings. This has included music, book reviews, healing, and study groups con-

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sidering phases of karma and reincarnation. After the regular convocations of Friday evenings, there have been forums and experiments.

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Francis Bacon Lodge of San Francisco has changed the format of its bulletin. It acknowledges its indebtedness to the Phoenix Chapter Bulletin under the editorship of Master Franky Miller. Without doubt Francis Bacon's bulletin will inspire other lodges and chapters to follow its example.

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Since its organization in 1953, the Bombay Pronaos has devoted itself to service. This is due in part to the genuinely humanitarian interest of its organizer, Dhanjishaw D. Patell, who since 1957 has been the Inspector General of the Order for Bombay.

The present Master of Bombay Pronaos is Frater D. M. Nagarkar. According to latest reports the Pronaos is planning a charity show this year, as it has on two previous occasions, for the benefit of some worthy organization.

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Advance reports indicate that this year's International Convention will be largely attended. Already several members of foreign jurisdictions have declared their intention of being present. Members from within the United States and Canada are expected in larger numbers than in the past. An excellent and exciting program of events is nearing completion and the staff at Rosicrucian Park is busily engaged on last-minute arrangements.

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Mr. Paul Stevenson of Phoenix, Arizona, has recently been honored by the Emperor in being appointed the Order's Inspector General for the Phoenix-Tucson area.

* * *

Frater Uli Steinlin of Basel, Switzerland, was a recent visitor to Rosicrucian Park. In the United States as an astronomer, he was for a time associated with the Lick Observatory on Mt. Hamilton near San Jose. Later he will return to Switzerland.

* * *

Recent recipient of the Order's Humanist Award has been Miss Bernice Cornelison of Tucson, Arizona, for her establishment and operation of a Com-

munity Center in the nearby area of Phoenix. Even years of missionary service in the Philippines and the experiences of the San Tomas internment camp failed to dampen Miss Cornelison's enthusiasm and determination to help others. Coming to Phoenix in 1949, she waited only long enough to sense the need before starting early in 1950 her Community Center which is now serving some 300 people.

Also in the Phoenix area, Judge Renz L. Jennings of the Superior Court of Maricopa County has received the award. His citation read: "Your dedication to the high office you hold is encouraging in a country where so much depends upon the integrity of the judiciary."

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Rama Chapter of Buffalo, New York, was pleased by the honor that came to its Colombe Eileen Morrison in late March. She was chosen to preside as Queen of the University of Buffalo's ROTC Military Ball. Colombe Eileen is a sophomore at the University.

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Soror Wanda Osinski in a recent report on her studies added some comments on nursing that were really inspired. For instance, this about an operating room:

"Going through the doors of an operating room, one enters a sanctuary. In this clean bright world every detail is marvelously designed for the relief of physical suffering and mental anguish. Nothing is without function. Everything is for use.

"The tensions and pressures of the world outside are shut behind doors, along with the noises and even the weather. The very atmosphere is regulated so that physical discomfort may not interfere with the perfect functioning of highly trained skills.

"This is an ordered world; not a world to live in, but a place of work.

"Every patient on the operating table is a living tissue. Every artery, every cell, every tiny fat globule is precious because it is alive. It is entrusted to skilled hands. It does not matter who the patient is—with money or without, friend or enemy. All are equally precious, because life itself is precious."





“I Will Lift Up Mine Eyes”

By RODMAN R. CLAYSON, *Grand Master*



THE Psalmist declared, “I will lift up mine eyes unto the hills from whence cometh my help.” This, of course, is an allegorical statement. It does, however, suggest the practice of entertaining lofty thoughts and seeking higher aspirations. In the times of stress, turmoil, and trouble of our fellow men, we observe how they act and react, and to whom or to what they turn for inspiration. In such time of need, do they think for themselves? Do they contemplate the quality of their existence? Where do they turn for help and inspiration?

Some go on a journey to get away from it all; some live dangerously and throw caution to the winds; some submerge themselves in charitable work; and some indulge in spiritual and mystical thought. One person in his need instinctively turns to the lowest, and another to the highest. A person in difficulty is looking for a helping hand; he is looking for guidance, strength, and encouragement. Often his friends can assist him through his trial. The trial may be compared to a kind of darkness; and he who experiences it is looking forward to putting it behind him so that he may emerge into the light of new understanding, the sunrise of a new day. It is said that in coming out of darkness, our eyes instinctively look upward. We are instinctively looking for light or illumination, if you will. Something of the nobleness in man seeks to be manifested.

We should look and reach for the highest—be not satisfied with anything less. There is satisfaction in expectation, in anticipation, in searching for that which we have not yet reached or achieved. Progress is always depicted as ascension, moving upward, climbing a ladder or a mountain. We seek to be wise. We seek the knowledge which will help us to use our wisdom properly. As we grow in knowledge we become a part of everything we know. We seek knowledge consistent with the times, consistent with our needs, knowledge which provides a just and righteous philosophy.

Man is capable of manifesting spiritual power, just as he manifests his intellectual and physical powers. Much of his knowledge is derived from observation and experience. This is sometimes referred to as relative knowledge; such knowledge comes from without, while absolute knowledge comes from within. The informed person who seeks progress knows of the value to be gained from introspection, contemplation, and reflection. From such practice may come not only incentive and inspiration, but illumination. The heights to which we look are symbolical of the knowledge and truth which we may find within. Symbolically man ascends from darkness to light. Many have no appreciation of this idea, and the upward steps which everyone takes as he travels through life sometimes seem to mean more travail and tribulation, whereas they can mean advancement or profit from the experience of the past.

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Upward Climbing

We seek knowledge and understanding. Paracelsus termed understanding as sympathy. He did not refer to the superficial emotion which is generally associated with sympathy, but rather to a condition of attunement, or shall we say at-one-ment. This helps one to have an understanding of the unity of all things. We ascend from knowledge to understanding and wisdom. Wisdom provides the qualities of discrimination, judiciousness, and discreetness and, in the words of the alchemist, a kind of transmutation. It helps us to achieve mystical experience.

Michael Maier, the Rosicrucian adept, wrote that the house of the Holy Spirit, the most secret Temple of the Rose Cross, is upon the summit of a mighty mountain, higher even than Olympus. He said that this house is always concealed by clouds so the profane and unworthy will not be able to discover it. The worthy, however, may penetrate the trail which leads upward through the mountain mist.

When you have been the recipient of some good fortune, when you are pleased, overjoyed, or enthusiastic about some thing or person, you probably say that you are "sitting on top of the world." Symbolically speaking, you *are* sitting on top of the world because you are imbued with a wonderful new sense of upliftment. That which is closest to the heart always raises one. Growth is progress. Growth means unfoldment, development, evolution. Our lives must be tempered with understanding, patience, consideration, tolerance, and compassion. Higher realizations are not likely to be experienced by a person whose heart and mind is imbued with intolerance and prejudice.

The gap between ignorance and scientific and spiritual progress must be closed. Minds must be freed from prejudice and outworn ideas. We must clearly understand cause and effect. Rational thought and intelligent application will bring new understanding and establish new objectives in the upward climb of personal progress. The solution to the majority of problems will be found within the individual. A change in perspective will bring about a change in attitude. We must admit our own weaknesses and our own insuf-

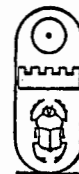
ficiencies. In so admitting them, we must start to correct them. As we bring about higher ideals for ourselves, a higher standard of justice and a better comprehension of cause and effect, our relationship with others and the world in general, we begin to enjoy a feeling or sense of goodness. These are superior qualities to be cultivated.

Most of our difficulties and our joys are derived from our relationship with other people. To work well with people we must understand their backgrounds, their problems, and their aspirations. Personal progress is far behind scientific progress. People for the most part are better technicians and skilled workers than they are good citizens. On the other hand, all are at different degrees or points of progress on the stairway of life. There are degrees of development. Many have not learned or at least not felt the need to look upward to the hills, as it were. Observe the foot traffic on the streets of any city, and you will note the large number of people who, while walking along the sidewalk, are looking downward at the sidewalk or street. At the same time, you will see many who are bright-eyed and walking with heads erect and a spring in their step.

In the springtime, on the hills and mountainsides we observe an abundance of green trees and the colorful flowers amid the green grass. We love this rustic atmosphere and feel that we are alone with God and Nature. Thomas Vaughn, outstanding mystic, however, in this connection pointed out that instead of entering into fields or places where we are conscious of Nature about us, we should endeavor to lift our consciousness to such heights beyond the consciousness of anything in the world that we are able to translate ourselves "to the fields where all things are green with the Breath of God and fresh with the powers of heaven." In other words, we should become aware of the fields which are imbued with the freshness of life and the same power of the Cosmic which pulses through our being.

Solitude Necessary

From time to time we need to be alone in order to reflect upon and contemplate the finer things of life. We do not need to travel to a hilltop or a



mountain for inner upliftment. Whenever we may be, we can expand our consciousness and symbolically seek the inspiration to be gained from spiritual heights. We can rise to the heights, become revitalized and inspired to bring about necessary transmutation of our lives. When we are successful in our attunement we feel as though we had ascended or risen. The sensation may be just a passing one or it may make a deep impression upon us.

To some people, mountains seem to approximate God. To others they are symbolical of the raising of one's spiritual consciousness to that which is divine. In Asiatic countries we find that with the passing of time sanctuaries and temples have been built upon mountains. These are places of devotion. People wish to worship in places that will bring them close to the highest thing which they can conceive. There is no question but that mountain fastnesses, in their solitude, contribute to introversion, contemplation, mystical meditation, and a sense of security and tranquility.

It is not to be construed that all those who live on mountains are necessarily spiritual persons. Fanaticism will flourish just as well on the mountain as it will in the valley. What is important is what one has in his heart and mind, his aspirations, ambitions, and objectives. If these are sincere and of a spiritual and mystical nature, he will experience progress.

From time to time everyone needs to experience sublime and solemn moments in order to gain a new perspective, to reorient himself to his way of life, to his neighbors, and to the world about him, but he does not need to travel to the mountains to separate himself from worldly conditions. In lifting our eyes to the hills we seek help, inspiration, and guidance from the nobler finer self within us and from the divine infinite Cosmic realm. We do not climb to high places; in raising our eyes to the hills, we seek to raise our consciousness to a higher degree of realization and awareness. To the mystic this means seeking to have an understanding and a realization of God, His works, and manifestations. This enhances his progress and development.

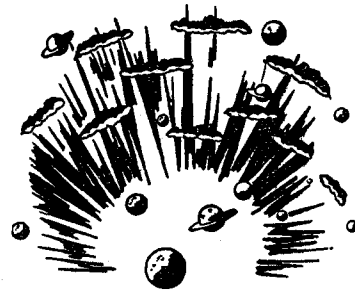
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From the files of

QUEST



Rare Information on Nature's Realm

Compiled by ROBERT WATSON

• **The Honey Bee's Shimmy**

After years of research, Karl von Frisch, of the University of Munich, is able to show that the strange little shimmy-dance performed by the honey bee has a very useful purpose. By varying the steps of the dance, the bee points out the EXACT DIRECTION of the nectar which has been found, its DISTANCE from the hive, the KIND OF FLOWERS that hold it and the QUANTITY that is there.

• **Stormy Romance of the Spade Foot Toad**

The love making of this creature depends entirely upon the fury of the elements. . . . The rarely seen Spade Foot Toad emerges from underground, for breeding purposes, during HURRICANES or SEVERE STORMS ONLY. In a little while, the female deposits her eggs in a nearby puddle of rain water. With infinite wisdom, however, nature speeds up the growth process so that the eggs are adult toads just two weeks later. By this time, of course, their puddlepond has almost dried up.

• **Reptile Athlete**

Here, undoubtedly, is one of the FOREMOST ATHLETES of the reptile world. . . . This lizard can SPRINT on four legs, or two—on land, or on top of the water. He can SWIM, DIVE, and SUBMERGE for 15 minutes. Transparent "eyelids" enable him to see under water with his eyes shut. In the treetops, he can walk upside down under the branches. His vocal talents range from mouselike squeaks to kittenish meows. He can VANISH by changing his color. The name of this 15-inch super-lizard? *Deiropyx Vermiculatus*—of Cuba.

ment, and he becomes exalted in spirit and inspired to pursue a conduct free of error and ignorance.

To the individual who experiences this upliftment of consciousness will come the inspiration for implementing the knowledge which is his. It will help him to bring about self-mastery and to subordinate fear, disease, and misfortune to their proper places in human nature. This also can mean the full liberation of the higher creative faculties of the individual by which he may achieve all such desires that are consistent with mystical enlightenment. Obviously a life of mystical enlightenment must and does amplify personal happiness.

No matter how much initiative and ambition the spiritual-minded person has, no matter how he proceeds to acquire his elevation of consciousness and subsequent enlightenment, he is obligated to do more than utilize what he has learned for his own personal and immediate welfare. It ultimately must be expanded into the world of men. It is incumbent upon him to help the spiritually starved to find fertile soil in which may be grown whatever is needed to appease their hunger. To one who has had an upliftment of consciousness will come the courage and

strength to force distractions from the consciousness in order to inure oneself against disturbances in a sea of temporal influences. The inspiration has come in silence from within, from the highest level of consciousness.

The acquisition of enlightenment of this kind permits the proper direction of life here and now in accordance with Cosmic and natural laws. If a person has vision beyond that of the immediate demands of his environment, he is going to be somewhat different. From time to time he will be inspired to raise himself above the limitations of the physical universe in which he finds himself. He unites with the ultimate. He has a realization of true realities and true values, and he understands their true place in the scheme of things.

The solace to be found in seeking the symbolical heights may be enjoyed by everyone. If we seek, we shall find. Success and progress follow the highest of intent and purpose. The result will be the building up of the being to a higher level than that of the physical and material limitations about us, until we find ourselves in proper relationship with our creator. Thus we symbolically lift our eyes to the hills seeking the light of inspiration from a greater consciousness.

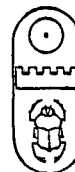


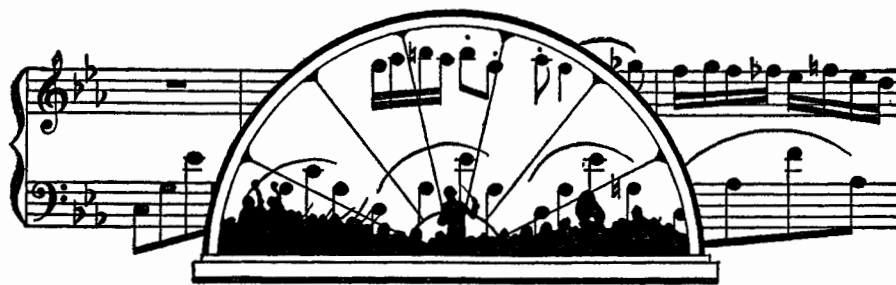
A BOOK ON CREATION

A TRANSLATION is now available of what has been called the oldest philosophical work in the world in the Hebrew tongue. Scholars know it by its Hebrew title: *Sepher Yezirah*. It represents Jewish metaphysical thought of remote times. Its language is simple; its thought profound. In six short chapters, it outlines the highly intricate and mystical conception of the work of creation.

Being one of the two authentic sources of Kabalistic speculation, the *Sepher Yezirah* makes the best possible introduction to such study. Too long has the Kabala been a word to conjure with. In general, it simply means Jewish speculation on the mysteries of God and the universe. Only in a mistaken sense has it been thought of as a cover word for everything incomprehensible and fantastic.

Fortunately, this book, *Sepher Yezirah*, has had a very scholarly and readable translation into English. It has very complete notes and carries the original Hebrew text on the facing pages. It is the work of Dr. Isidor Kalisch which was first published in 1877. It is now available, in the inexpensive and convenient student's edition, for \$1.40 (10/3 sterling) postpaid. Order from the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.





Music, Flowers, and Self

By MARIANNE B. SZELL KUBELIK



THIS little instrument is your future," my father used to tell me—"Whether your soul rejoices, or your life is full of sorrow, if your heart aches, take your violin, pour your soul's feelings into it—sound your feelings, for sounds are forces—they are alive and they participate in your feelings. They give you consolation and bliss; for every noble thought is a prayer. The magic, deeply felt vibrations instilled into your violin by your essence are magic fluids, spreading good around you; they are your shelter and protection. The sounds of your violin are your guardians; love them, trust them, cherish them. Do not neglect these gentle knights-in-waiting who watch over you, love you, and share your joys and sorrows. The tone of your violin is the outward revelation of your substance, it is created by your spirit out of your own longings."

So I began to vibrate the undulating sounds on my little instrument.

Since that time, I know that the rich, marvelous tone of the master violins contain inherently the master's living thought, the vast amount of love stored up in constructing the instrument. The violin itself has no soul; it is the violinist who has the soul. All the vibrations set in motion are living things emanating out of the spirit of the violinist, brought forth again by his fingers, and by his will, from the depths of his soul's feelings.

Our earthly body is also such a violin of our soul.

Remember the rich flower garden of your childhood. Did you not like the plants that grew in it? You called them by names taken from your human acquaintances, and your idea was that all the plants were living beings attached to the soil. Men may choose themselves their place, wherever and with whomsoever they like, and yet they do not do so; they are simply vegetating. . . . We called the rose in our youth the fairy of love, we longed to shake the white lilacs, to hide our faces in them, to breathe their sweet odor, and to love.

To love whom? To love what? The burning desire of love for the ideal flooded not our body, but our soul . . . and we started to search our memories, but we could not remember, no matter how long we stared into the mirror. Who were we really? For we felt, unconsciously, that we were reincarnated. . . . How we believed in people, how we trusted them! We would have embraced the whole universe, for our substance was not yet hardened, not yet obscured by the force of dark ideas and the vibrations of envious thoughts.

This article is a translation from the book, *The Lure of the Unknown*, by Marianne B. Szell Kubelik. The author is well-known in Europe as a writer on occult subjects. She is the widow of Jan Kubelik, who attained world fame as a violinist, and is the mother of Rafael Kubelik, known for his association as musical director at the Royal Opera House, Covent Garden, London. Also, he recently appeared as guest conductor with the New York Philharmonic Orchestra.

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June
1958*

As a girl of five years, I adopted into my friendship a little dog, known by me as the guardian of our house. He was my first intimate companion. I told him of the pains of my soul. I asked him if he knew the Lord of Heaven—where God lived, what He looked like, what language He spoke. But not understanding the language of my faithful companion, and unwilling for a long time to talk with anyone else about this mysterious problem, because I was afraid to do so—I questioned my own consciousness living in myself; I sought answers to it.

Later I became used to considering myself as a double substance. I esteemed highly the "arbiter" within my own self; and I treated my asking and answering selves as two distinct persons, by stating: you are "my self," I am "your self." I am the disciple, you are the master. My self is ignorant, we two combined know everything!

The arbiter is nothing else but intellect, that is, the spirit with soul, which is its outward shape. I quoted by the name of "I" my self, and my two substances combined I called the strength of God. My person is my self, my individuality blended from my person and my intellect is our self . . . and yet only "her" self, or even only the self. I became pure psyche—the conscious spirit of the human soul.

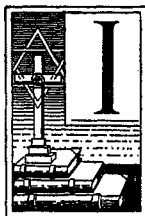
Formerly I used to think that man's only offering would be to become a priest, that of the woman to go into a convent. Today, I perceive that different persons have different duties of their own, for what is good for one seems to be wrong for another. In the Cosmos, everything good on this side may be wrong on the other side, or vice versa. . . . There is no evolution without a revolution. We have to struggle, to suffer, to die, that we may live in the eternal.



Man and His Fellows

By THOMAS J. CROAFF, JR., F. R. C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court)



In the raging battles for men's minds now being waged throughout the world, we should be seeking "a meeting of minds"—a common denominator—rather than stressing, as we often do, man's differences.

If we but consider the situation rationally, we find that mankind, wherever found, has more in common than at variance. While allowing, as we must, for the well-known facts of individual differences, we ought to recognize readily that we are more alike in our thinking and ideals than we are opposed to our fellows.

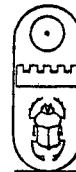
It is true that there are many religious and ethical philosophies daily and vigorously at work in the world about us, but the world's great systems

of thought are more unified in their belief in God—in a Supreme Intelligence—in brotherhood and in decency, than many of us realize.

Most of the religious and ethical beliefs in the world embrace these fundamental principles: (1) the dignity of the individual; (2) the brotherhood of man; (3) the Golden Rule; and (4) the fatherhood of God.

Realizing the vitality of these worthwhile guides for right living and daily action, we are face to face with the main problem—FAITH. Enduring faith in these common principles is definitely essential to the onward sweep of civilization because faith is one of the most dynamic and contagious things in the world.

Once aware of the basic and common principles and aims of all mankind, we will readily overcome the destructive



forces of Communism and Fascism, in fact, of all factors that make for dictatorship and the subjugation of mankind generally.

When the principles for Good are fully recognized and accepted, as they are gradually becoming fundamental in all systems of thought, even in the most primitive cultures, the democratic way of life will then become the only satisfactory and acceptable mode of man's living and individual growth.

For students of mysticism this clearly brings into focus the Law of Karma (the Law of Cause and Effect). Man by his faith, by his acceptance of the principles of right living inherent in these religious and ethical philosophies throughout the world, is steadily moving onward and upward, sometimes slowly but gradually reaching out for solid footings on the pathways leading to Cosmic Consciousness.

While man tends constantly to reach out for unity with his fellows, for the achievement of belongingness or socialization, he approaches this ultimate goal by different routes, dependent upon the individual's level of consciousness. Fortunately, man progresses on an upward spiral as he goes from incarnation to incarnation, but how rapidly he goes is entirely up to him, depending completely upon how well he learns his "lessons" from the "university of hard knocks" or from his daily experiences.

Man's unity with his fellows becomes most apparent when he realizes the oneness of all things in the Cosmic system.

As each person learns to work for the common good, for the betterment

of civilization, for humanitarian goals, to that extent he raises his individual level of consciousness to a better attunement with the progressive forces of the Cosmic.

Man's steady growth throughout the centuries illustrates the potentialities for his greater growth and even more startling developments in the years to come. This has all come about because mankind has worked together as well as it has. No one can achieve very much in daily living solely upon his own efforts. Cooperative activities are the foundations upon which man builds. They are the roadbeds upon which he constructs his pathways or his highways leading to Cosmic Consciousness, a point to which all mankind can and will eventually reach.

To the extent that man reaches out to serve his fellows, making the world a better place for himself and his loved ones, he finds *The Light* which brightens the pathways he must follow as he goes onward and upward to greater heights of individual achievement, inevitably and surely reaching higher and higher levels of consciousness.

Without a doubt, the Master Jesus exemplified for all mankind the heights to which all persons, regardless of race or creed, can reach. He surely symbolizes the dynamic qualities found in every man, woman, and child, as he points the way to ultimate perfection of mankind as each person attains Christhood. This goal is not denied to anyone, but comes only on the basis of individual merit, illustrating well the Karmic Law of the universe.

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, August 21, 1958
8:00 p.m., Pacific Daylight Saving Time

Thursday, November 20, 1958
8:00 p.m., Pacific Standard Time.

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June
1958*

The Flight of the Mind

By RALPH M. LEWIS, F. R. C.

(This article is a continuation of "Separating Fact from Fancy," which appeared in the May issue.)

SUBJECTIVE processes, as reason, may deduce for us very convincing concepts. These concepts will appear very self-evident, very real to the mind. You and others may not be able to refute their logical conclusions. However, concepts, no matter how cogent they may seem, are not factual until they are objectified. Such logical ideas must be capable of producing a common empirical experience that everyone can react to more or less alike so far as the sense qualities are concerned. Such ideas must produce a corresponding experience for the senses to perceive. To use an analogy, it is not sufficient to say that two plus two makes four. It is necessary to demonstrate this proposition in symbols or by means of objects that can be perceived.

To the mind there must be some objective condition corresponding to the idea, if it is to be held as a fact. A fact, then, is an immediate experience as indubitably and objectively discernible to others as it is to ourselves.

This test of facts places certain philosophers and idealists under a handicap. Truth to the philosopher is often a wholly logical realism. The philosopher is often unable to substantiate his conviction except by analogies. These analogies are not always possible of immediate sense experience. For example, consider the following proposition: "It is impossible for something to be and not to be." This is logical but it does not meet the requirements of fact. Others will agree with the proposition. They will assert that it has the ring of truth but it will not be a fact until it can be empirically confirmed, that is, by means of the senses.



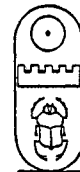
It is necessary that objects or symbols for it be established which can be objectively perceived.

Let us refer back to our original grounds for this conclusion. It

is that the experience must appear to have an existence independent of the mind, if it is to be factual. In connection with this we must reiterate that what appears to have a factual nature has no actual reality as such. It is only an interpretation of what we perceive, yet to the senses it must seem to have an actual existence. As John Dewey said: "The absolute is an experience in which the perceptual and rational are completely fused—an absolute experience." If we may be permitted to further explain his statement, it is that the experience is something seemingly having objective existence and, at the same time, is conformable to reason. The two are merged to give the entire experience a reality to us.

Fancy bears an inferior position to ratiocination and creative imagination. In the Rosicrucian teachings it is said: "The fancy plays and pleases . . . the imagination commands and compels." The Rosicrucian teachings also state: "Fancy changes the manner . . . imagination transfigures the motive." Fancy utilizes experience just as all knowledge does and depends upon it. But at this point the relation of fancy to ratiocination and imagination ceases. In the normal mind, fancy is a voluntary chain of thought. The mind intentionally combines mental images which are conducive to gratifying the ego, the self. In a normal mind pleasure alone is the only motive of fancy.

It is important that we distinguish between fancy and reason. Fancy dis-



regards probability. With fancy there is no direct extension of what we would call *facts*, the attempt to extend them beyond their limited nature, as we do in creative imagination. Inconsistencies and impossibilities enter into the free play of fancy. For instance, in day-dreams a young man fancies himself a financier; yet he is without any of the qualifications for such an enterprise. In fancy, the aspiration, the motive, to eventually realize its images, to have them become as realities, is usually lacking. The individual is not concerned whether the ideas he has can be materialized.

In the normal mind duality of experience is realized. A distinction is made between what are called *facts* and the *images of fancy*. In fancy, we repeat, there is no intent to objectify the mental images. The mind is not desirous of converting them into perceivable reality. Practicability is of no consequence to the one who gives himself to fancy.

From the foregoing the presumption might be that we have intended to discredit fancy. Quite to the contrary, for fancy has a very important role in our lives. It is fancy which encourages us to transcend our environment, to see beyond the moment, if we will. Fancy represents a preferred state of behavior, of living. In youth, fancy arouses emulation of admired personalities. The individual enjoys thinking of himself as being like his admired persons. If fancy persists long enough it may provide the means to bring about a factual realization of its elements. Fancy alone cannot convert mental images into realities. The images of fancy often become, however, the elements of creative imagination. There comes about

a gradual transformation of the subjective images into objective states and things. The individual looks about him and tries to create in the world outside himself that which will participate in the ideas which he has.

Most religions and many philosophies began as fancies. Men dreamed of transcending and of surmounting the evils of the world or the transgressions of man as they conceived them. Finally, creative imagination began employing reason as to the plausibility of their dreams, as to how they could become factual. As a result the dreamers became messiahs. They were prompted to action.

Factual experience is far more forceful to the normal mind than fancy. Hunger, thirst, cold, and pain will obliterate the exhilaration of fancy. It becomes necessary, therefore, to objectify the images of fancy, to give them substance, if their pleasures are to be retained. Otherwise, they are too fleeting. Fancies must be transmuted into factual things. When that is accomplished, they have a greater constancy in the contributing of impressions to us. Facts, as we have seen, are illusionary also, but they are far more *persistent* than fancies. It is because facts are related to the categories of our own beings. Facts are the consequence of the perceptual qualities of our senses. It sounds paradoxical to refer to illusions as reliable but those of fact are far more so than those of fancy.

You cannot live wholly in a world of your own and fully exist. The factual world, though not absolute, is one which others share with you. It makes the unity of mankind possible.



ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See *January, April, July,* and *October* issues for complete listings.



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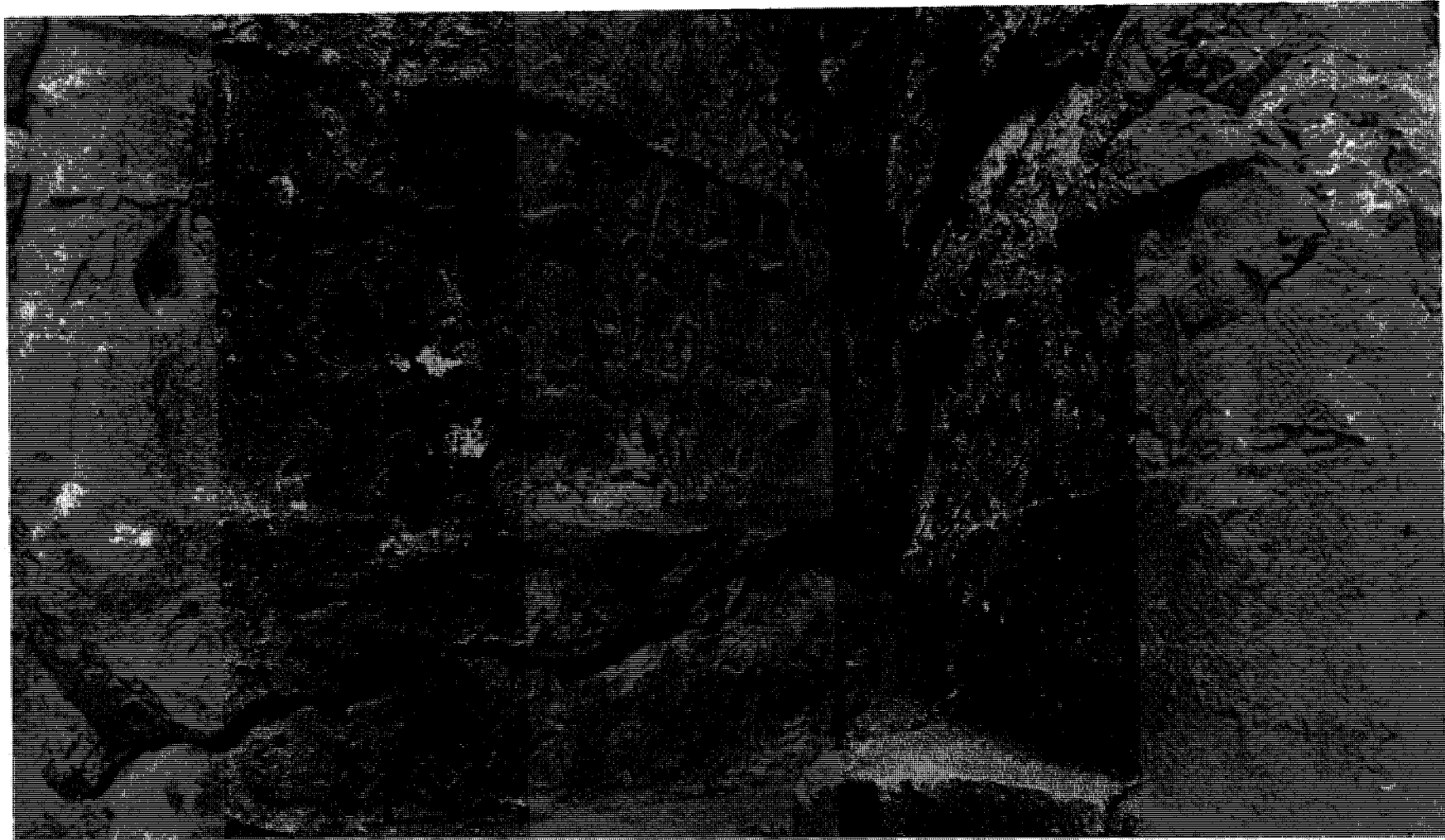
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ROME, THE BEAUTIFUL

The Romans, influenced by their earlier association with the ancient Greeks, lavished art upon their great capital. Outstanding masters vied with each other in the beautification of Rome. Above is the Fontana di Trevi, one of the world's most beautiful fountains. The sculpture and design are by the renowned Michelangelo.

(Photo by AMORC)



TALE IN STONE

This bas-relief on a granite wall in Central Turkey was sculptured by an unknown ancient Hittite artist. It depicts a Hittite king offering gifts to his god. Behind him is a procession of other Hittite dignitaries wearing their traditional high hats. Beneath two of the figures may be seen an eagle with outspread wings. This symbol descended from the Assyrians to the Hittites and eventually passed into Europe and America.

(Photo by AMORC)



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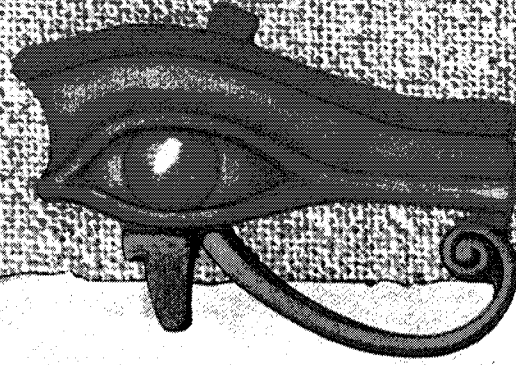
LIFE AND DEATH are not of our choosing. What we do with our lives is largely up to us. Happiness and achievement—peace of mind—are never dropped into our laps from the skies. They must be *attained*. But how? What is the formula? What are the steps that must be taken? Mere speculative philosophy is not enough. What are you *doing* to remake your life? Learn a practical method for accomplishing *your* fundamental desires . . . *your* purposes in life.

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