

ROSICRUCIAN DIGEST

1960
APRIL

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by J. R. R. R.

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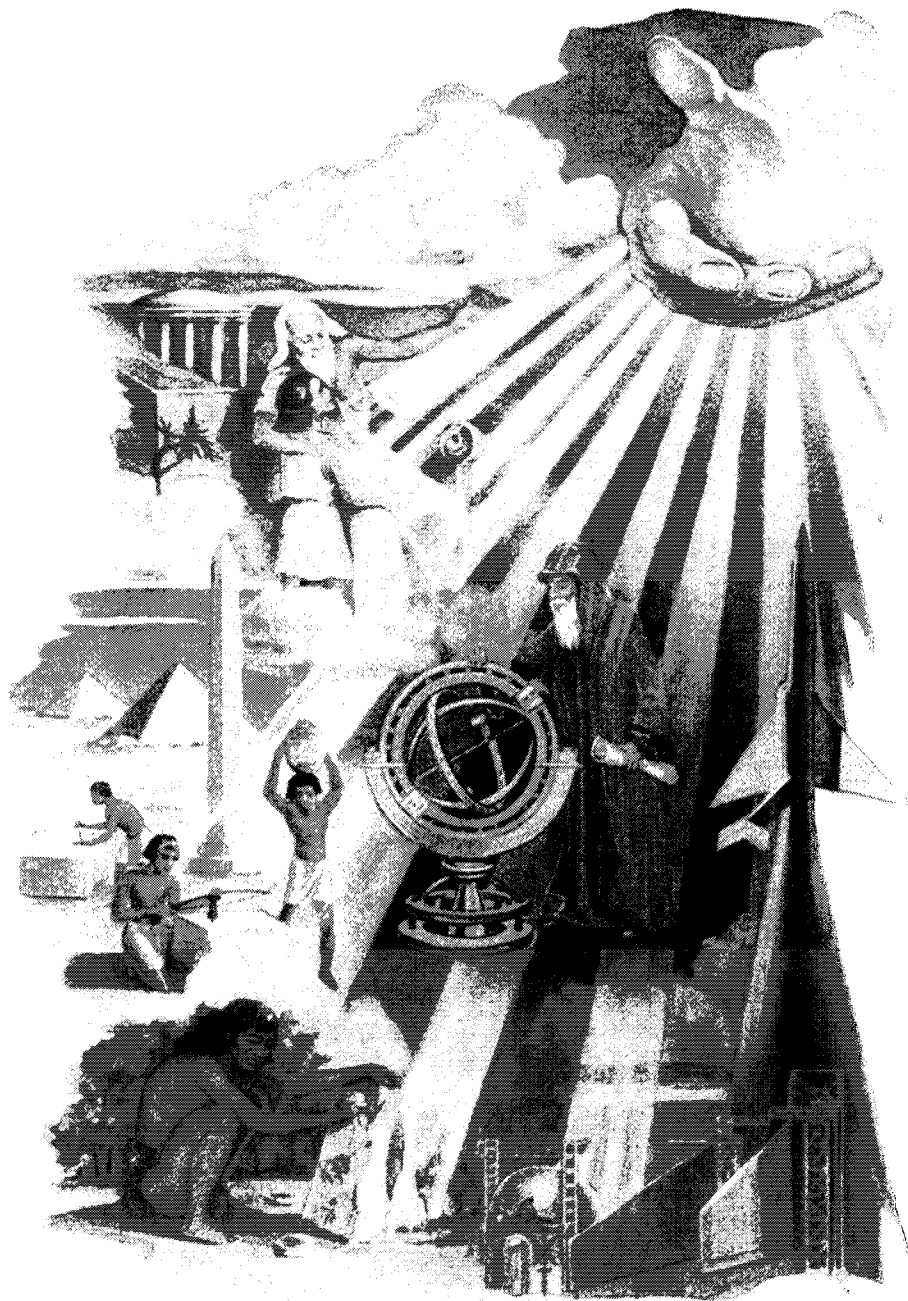
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Above is shown the first section of the three equal Rosicrucian tour parties as they are preparing to leave from New York. Their first port of call was Paris where they saw famed historic sites and convened with the Rosicrucian Chapter in that city. From there they flew to Cairo and participated in a special traditional ceremony in the King's Chamber of the Great Pyramid. The following days were spent journeying up the Nile for a memorable experience.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVIII

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Rosicrucian Park

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THE ROSICRUCIAN ORDER—AMORC

San Jose, California

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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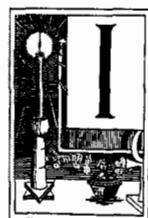
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THE THOUGHT OF THE MONTH

IS ETHICS DECLINING?

By THE IMPERATOR



Is there today a more flagrant disregard for human rights than in past decades? If so, what are the contributing factors? The highly competitive news through the press places special emphasis upon sensational stories regarding the abuse of social rights and customs. The frequency with which such stories appear creates the impression that the decline of ethics is more rapid and universal than it may actually be.

Everyone would readily admit, however, that he seems to have experience with a greater number of individuals who, without hesitancy, indulge in acts that are ethically and morally questionable. The attitude of such persons is usually not one of an open defiance of the nature of their act; that is, they are not proceeding regardless of whether it has merit or not. Rather, they take a defensive position. They try to *justify* what they do, that is, to disqualify any ethical principle which stands in opposition to their behavior.

The answer to these questions and circumstances may properly be found in going back to the very roots of ethics. What constitutes *ethics*? Broadly, we may define ethics as being *rules of conduct*. Every intentional act has a function. It is entered into for a specific purpose. Either theory or experience dictates the procedure that should be followed to attain the desired end. The details of the procedure—the method—are the rules of action which must be

followed. They are either known or assumed if success is to be expected. A mechanic, an artist, an attorney, or any orderly person who wishes to accomplish something efficiently tries to follow those conditions or circumstances which seem to best contribute to it.

Every act, every word, of the human being is to some degree *causative*. As causes, they are apt to bring about certain effects in the lives of other human beings which may be beneficial or otherwise. To use a rather timely and common analogy, human conduct is like a missile projected into space. There must be some control of its direction. As a missile that is ineffectively fired may actually destroy those who send it aloft, so undisciplined or unintelligently directed conduct may too bring great harm to the thoughtless person.

The great difficulty in making acceptable to the majority of people a code of ethics, a system of personal discipline, is in showing them its advantages. To most individuals, many ethical dicta are but ideals, theoretical principles. They sound lofty, but their relationship to the individual, in contrast to an opposing conduct, is far less intimate.

For further analogy, a manufacturer produces a tooth paste, and, in addition to advertising its cleansing qualities, he directly or strongly gives the psychological implication that the product has certain other *curative* properties. He knows that these other "curative" characteristics of his tooth paste are highly exaggerated, or that they are even nonexistent. The executives are

not aware that such constitutes misrepresentation—which is *deception*; and, deception is misconduct, and therefore is *ethically* wrong. But the general principle of the ethics involved, the right conduct and whatever advantage such might bring, is far removed from the direct, personal gain in increased sales which the misrepresentation provides. Here we have again the conflict between *expediency* and *principle*, or the immediate practical advantage versus the noble ideal.

Biologically we are so constituted that there is an innate desire to promote self. With most people this self is not an abstract entity. It is not humanitarian in nature, nor social in the general sense. Rather, it is personal well-being in the more limited concept. It consists of doing and acquiring those things whose beneficial effects can be materially and intimately experienced.

Actually, to a great number of people today, certain ethical principles appear to be visionary. From a logical point of view they may consider these principles to be sound, but their value to them seems too speculative. The benefits that they as individuals might derive from such ethics are thought of as too improbable. An intelligent code of ethics and individual right conduct for the purpose of the collective good requires a willingness to make a personal sacrifice. To use the vernacular, ethics does not always "pay off" in immediate, tangible profit or aid. Ethics cannot successfully be enforced by external compulsion. It must be so presented as to have merit to the individual, to bring a compensation, a satisfaction in itself, even if not immediately so.

Morality in Human Conduct

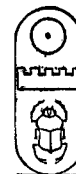
Ethics is also basically related to morality and what is generally called *conscience*, or the spiritual sense. The majority of those who are conscientiously ethical think of such conduct as being conducive to a moral good. Morality concerns the more *impersonal self*. It is related to what one believes, or has been taught, is a higher and more exalted element of his being. Perhaps he refers to it as his *soul*. To this side of his nature either his religion or his personal philosophy has attributed tran-

scendent satisfactions, ecstatic pleasures to be experienced by it. In other words, he comes to "feel right within himself"; he has a peace of mind when he does that which his moral code dictates. He conforms to the ethical code which he either imposes upon himself or which arises from out of the society of which he is a part because to do otherwise would offend his moral code.

But the moral code which lies as the motivation behind most ethical conformity has two sources. The principal source is the religious dogma of the different sects. In their traditional sacred writings they define morality in terms of human conduct. The so-called moral impulse of the individual, then, is directed merely into dogmatic channels, the teachings of his faith as to how he should morally live. To an extent, it is like one who by wanting to be a law-abiding driver refers to the specific traffic code of his State or Province and subsequently conforms to it with a free sense of right-doing. Whether he should do more or less than the code stipulates does not trouble him.

There is, however, also the person who has the moral impulse, and yet does not subscribe to a particular sect from which to derive a specific code. Often this type of individual will develop a personal code of ethics that is even more all-embracing than that of the religionist, since he analyzes his conduct in terms of its relationship to his moral feelings. His code is more personal and often more satisfying than that of the religionist. The religionist may feel free to act in a way which might actually be offensive to another, and yet do so with freedom of conscience because his religious teachings did not specifically prohibit nor condone his act.

In an increasingly congested world of "exploding population," ethics is becoming more vitally important. Individuals and groups of people are pressing closer upon each other. The rights of others must be respected not just from the moral reasoning of an abstract spiritual equality but because of the pragmatic significance. In other words, offenses breed distrust and hatred. This is the stuff out of which global wars are made. Taking undue advantage and deceiving, for example—



which ethics generally denounces—brings retaliatory effects to the offender.

Today it becomes increasingly necessary to show that ethics is not a vague, lofty, blue-sky, Sunday School type of code having no place in a hard, competitive, everyday world. It can be shown that lack of ethics lowers the integrity of the individual in the opinion of others. It creates distrust, loss of confidence, and hesitancy in having any relations with such persons. Ethics is a realistic view. It becomes the psychological basis for public relations. We cannot live unto ourselves. Others must trust us. They must accept our word. They must believe that we have some consideration for others if we are to hold our jobs and do business with others.

There is a certain school of thought in the business and professional world that considers the disregard of ethics through which a distinct advantage is

gained as being shrewd business practice. We have known certain of these types who think that the ethical person who refuses to gain by an improper act is really lacking in business acumen. It can be expounded philosophically and logically that a decline of ethics can mean an eventual breakdown of the whole structure of society with economic disaster for the individual, as well.

Though ethics, as said, has a moral relationship, it should not be expounded exclusively on that basis. It should be brought down to earth to those who see things only in the most materialistic sense. Let ethics be "sold" to such persons as a method, as a way of living and acting that amounts to an insurance. Ethics should be made (as it truly is) an insurance against man's complete loss of faith in his fellow human beings.



ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *February* issue for a complete listing—the next listing will be in *May*.



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ROSICRUCIAN RALLY, BUFFALO, NEW YORK

The Rama Chapter of AMORC will sponsor its eighth annual Rally on May 7 and 8 at the Trinity Temple, 31 Elam Place, Buffalo. Featured speakers will include Grand Councilors Joseph Weed of New York and Harold P. Stevens of Hamilton, Ontario. Registration will begin on May 7 at 9:00 a.m. For further information, write to Louis L. Hawk, Rally Co-Chairman, 31 Elam Place, Buffalo 14.

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1960*



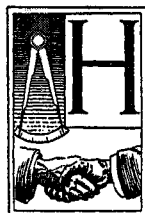
What Is a Star?



By WILLIAM BRODERICK, F. R. C.



Member of the Royal Astronomical Society of Canada



How often, as children, did we recite: "Twinkle, twinkle little star, how I wonder what you are."

For an answer, let us look to the sun. The sun is simply a nearby star. It appears as large and bright as it does only because of its proximity. So, any information concerning the sun in particular is an answer to questions about stars in general.

Science has known for quite some time that our sun is a huge sphere of inconceivably hot gas. A careful study of the sun's properties, and of the light and heat emanating from it, has made it possible to determine just how hot the sun really is. The calculated temperatures range from a mere 6000° C. at the solar surface to the almost unbelievable value of 20 million degrees at the center of the sun. It is somewhat difficult to appreciate the significance of such high temperatures, so it may perhaps be of some help to point out that if a piece of the sun's interior (about the size of a small pebble) were suddenly transported to this planet, it would by its thermal radiation burn up everything within a radius of several hundred miles.

But what material, we may ask, could possibly be as hot as that and still go on burning for millions and millions of years as the sun has been doing? The answer is somewhat surprising—the sun does not burn. It is actually too hot to burn. The reason for this is that the chemical transformations which take place in ordinary combustion can occur only at temperatures much lower than those on and in the sun. And, too, even if the sun were made of pure coal and had been set afire at the time of the first Pharaohs of Egypt, centuries ago, it would by now have completely burned to ashes. And we know the sun has

been in existence much, much, longer than that. In fact, the estimated age of the sun to date is figured at about 2 billion years.

As to what the sun is made of, we know that the chemical composition of the sun is about 90 percent hydrogen, slightly more than 8 percent helium, and less than 2 percent of all other elements. This is significant, because science has found that this distribution of elements within the sun (and, incidentally, the stars) is roughly the same throughout the universe. The great clouds of gas and dust which astronomers can see hanging in the immense voids of space and which, incidentally, make up over 99 percent of the matter in the observable universe, have about the same composition as the stars, and astronomers believe that the sun and stars have their origin in these clouds.

The theory is that the tiny particles of cosmic matter drifting through space attract to themselves, through gravitation, other particles near by. Gradually, a cloud—or as astronomers term it, a nebula—is formed, and when it becomes sufficiently huge, it begins to contract, to collapse upon itself from its own weight. When the pressure at its center becomes sufficiently great, atomic combustion takes place and a star is born.

Stars are about the most numerous things to be seen with the unaided eye. On a clear summer evening there are

In a letter Mr. Broderick states that astronomy for him has been an absorbing hobby for fifteen years. Eight years ago he built himself a telescope, a four-inch reflector of the Newtonian type. By sharing with our readers his pleasure in the stars, he hopes that others may be inspired to enter into such study.—Editor



visible about 2,000 stars, were we to count them. Over the course of a year, as our Earth revolves around the sun and other stars come into view, it would be possible to see over 5,000 stars altogether. With a pair of moderately powered binoculars, or a small telescope, thousands of stars could be added to those visible to the eye.

Astronomers, with the aid of their giant telescopes, can count as many stars in one small section of the sky as can be seen by the unaided eye on the entire celestial sphere. Indeed, it has been estimated that in our Milky Way Galaxy alone there are more than 100 billion stars. Do you make a habit of viewing the Milky Way at night?

Burning in the depths of outer space, at distances varying from $1\frac{1}{2}$ million light-years away to the limit of present telescopic visibility (estimated at about 2 billion light-years), astronomers can see countless numbers of other galaxies, great spiral- and wheel-shaped structures, each containing on an average as many stars as our own Milky Way. Astronomers have estimated that in the entire observable universe there are as many galaxies, each containing stars, as there are stars in a galaxy. This adds up to an enormous amount of stars. Indeed, the estimated number of stars in the entire observable universe is about equal to the total number of all the

grains of sand on all of the beaches in the world.

Among the many different stars are very young stars and very old stars; small stars and large stars; red stars and blue stars, yellow stars and white stars. There are stars that shine with a steady, unvarying brilliance, and stars which pulsate. Some stars (like our Sun) seem to be fairly safe to live close to, while other stars inexplicably explode in a flash of light so brilliant that it may be seen in broad daylight.

The universe can be likened to a gigantic jig-saw puzzle, and it is the task of science to try to fit together the pieces of this immense puzzle. The task is by no means complete, and perhaps never will be. But the more we learn about the universe in which we live, the more we are humbled by the realization of our own (seeming) insignificance and unimportance in the cosmic scheme, and the more the soul of man is stirred by that which Einstein termed "the cosmic religious experience" and which Clifford called "cosmic emotion." As Dr. Raymond A. Lyttleton, eminent English astronomer, has so succinctly stated, "no branch of science more than astronomy tends to arouse this feeling, which must have its roots in man's instinctive desire to comprehend his relationship to the mysterious world in which he finds himself."



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*The
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1960*



Egyptian Diary

By RODMAN R. CLAYSON, Grand Master



By the time this article is read in the *Rosicrucian Digest*, more than 100 Rosicrucians—in three different tours—will have visited the Valley of the Nile since the first of the year. Each of these groups was under the leadership of officers of the Order or members of the official staff of AMORC. Heading Group I were Arthur Piepenbrink, Grand Regional Administrator, and James French, Curator of the Rosicrucian Egyptian, Oriental Museum. Group III was in charge of James H. Whitcomb, Director of the Department of Instruction. My wife, Ruthe Clayson, and I had the pleasure of conducting Group II, consisting of 38 Rosicrucians from four different countries. Each group followed virtually the same itinerary. More than 20 years have passed since a large party of Rosicrucians last toured the land whose life-blood is the River Nile.

In late November and early December, prior to the Group tours to Egypt, the Imperator, Ralph M. Lewis, with his wife, Gladys Lewis, and Erwin Watermeyer visited Egypt. While transacting some essential business for the Order, they took motion pictures and color slides. AMORC members will eventually have the privilege of seeing these films, which deal with monuments, ancient temples, tombs, and pyramids in a country having the oldest history in the world.

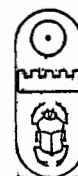
By tradition, the Rosicrucian Order, AMORC, had its origin in Egypt. In ancient times, this was not only the land of the Pharaohs but of the mystery schools. It reached a high degree of culture. The concept of monotheism—one God, the Supreme Divine Cause—had its origin in Egypt. Rosicrucians

visiting Egypt early this year saw, among other things, some of the temples of the early mystery schools and the vestiges of a few things which have to do with the history of the Rosicrucian Order, AMORC.

Traveling to Cairo, we used today's modern fast air-transportation. Such travel was a sharp contrast to the still-prevailing modes of travel in this timeless land. Though today's Cairo is modern, traveling the same streets with modern busses, taxis, and automobiles are camels, donkeys, horse carts, and water-buffalo-drawn carts. For a great many Egyptians, camels and donkeys are still expedient means of travel and beasts of burden, just as they have been for hundreds of years.

Although there are some gasoline- and steam-powered vessels on the Nile River, most of the boats are the feluccas. These are curious little sailboats usually having one mast. Occasionally for transporting heavy loads, one sees a felucca with two masts and two sails. There is usually sufficient breeze on the Nile for these vessels to ply back and forth across the river from one shore to the other, as well as up and down the river.

From the airport we were taken to one of the modern hotels of Cairo where, from our rooms, we looked out across the Nile to the Pyramids of Gizeh, about seven miles beyond to the west. The first two days in Cairo were largely a period of adjustment to the mild climate and the food, and visiting the tremendous Egyptian Museum where we beheld with interest artifacts from all periods of the history of Egypt. Our professional guides knew of our special interest in Amenhotep IV of the 18th dynasty, and we enjoyed spending some time in that section of the Museum containing statues of Amenhotep IV and



other artifacts pertinent to the period in which he lived.

Cairo is a city of innumerable Moslem mosques. Some of these have been standing for as long as 1,000 years. All mosques with their minarets are outstandingly beautiful, but some minarets of delicate slender structure are more imposing than others, such as those of the Sultan Hassan. As expected, we found the costume worn by the male inhabitants of Egypt quaint and colorful. The costume is a full-length robe with attached headpiece, known as a burnoose. Most Moslems wear the traditional fez, or tarboosh. And, of course, there were the ever-present youngsters crying, "Baksheesh." They are forever asking for money.

Looking at the pyramids from our hotel windows, we became more and more anxious to visit them. Eventually, by modern bus, we traveled to the Mena House Hotel which is situated at the foot of the Great Pyramid of Gizeh. Gardens are everywhere in Egypt, with flowers in abundance. There is the ever-present graceful palm tree. Beyond the beautiful garden of the Mena House Hotel was the camel-drivers' camp. Actually these Egyptians do not drive their camels. If they are not riding them in carrying on their business, they lead them; or they walk beside the camel which a tourist, such as we were, is riding. Like all visitors to Egypt, we rode the camels to the pyramid and the sphinx.

Viewing Pyramids

In our group of 38 members were people of all ages; and I could not help wondering if some of those of more advanced age would question the advisability of riding these beasts whose saddle obviously stands much higher from the ground than that of a horse. Every member of our group, however, mounted his camel and enjoyed the not unpleasant swaying ride. One of the members remarked that everything in Egypt seemed to be king-sized. And that is true. Practically everything the ancient Egyptians built was of tremendous proportions.

We knew that the Great Pyramid, built by Pharaoh Khufu about 3000 B.C., is of tremendous size, but no stretch of imagination can reveal the

real proportions of the bulk of this vast mound of stone—755 feet square at its base, and 481 feet high. One enters the pyramid on the north side through an opening about 40 feet above the ground level. Our party ascended the ramp of the Grand Gallery to the King's Chamber where a ritualistic ceremony was conducted.

Here, from the very earliest times, members of the mystery schools were initiated. Many times in the past, dramatic ceremonies had been conducted in this same chamber, in which the sarcophagus, or coffin, rests. As Rosicrucians know, the sarcophagus in the King's Chamber was never used as a burial place. On this occasion it was our pleasure to have with us three members from the Rosicrucian Cheops Chapter in Cairo.

Our visit to the sphinx and its temple was of much interest. The sphinx is only a short distance from the Great Pyramid of Khufu, and lies directly in front of the second pyramid, that of Pharaoh Khafre. This pyramid is not quite as large as the Great Pyramid of Khufu. Some of the limestone sheathing used to cover the three Pyramids of Gizeh still clings to the uppermost part of the Khafre Pyramid. The smaller of the three is that of Pharaoh Menkaure; it lies southwest of the Pyramid of Khafre.

The giant-sized stone mound of the sphinx fills one with wonderment. Its huge human face wears the antef, or headpiece, of a Pharaoh. The immense body, of course, is that of a lion. Ordinarily, visitors to Egypt are not permitted to enter the area of the sphinx, and particularly that between its paws. We, however, were accorded this privilege—and also to stand before the altar where it is said obligations were anciently taken by candidates for initiation.

Directly behind the altar is the tablet on the breast of the sphinx. It recounts the dream of Thutmose IV that he would become Pharaoh and would remove the sand that then covered the sphinx. Thutmose IV did become Pharaoh, and he removed the sand which covered the sphinx. The granite columns in the sphinx's temple, which itself is somewhat to the south and slightly forward of the sphinx, are

square and are unlike columns found for the most part elsewhere in Egypt.

Before leaving the Mena House Hotel for Upper Egypt, we visited the Step Pyramid of Sakkara, which lies about 15 miles south of Cairo. The step or terraced pyramid, 190 feet high, was built by King Zoser of the third dynasty. This was probably the first attempt to make a royal tomb in the shape of a pyramid. Zoser's adviser and architect, Imhotep, has long ago become a legend. Imhotep was not only an excellent adviser and architect, but apparently he also had great knowledge of medicine and healing. Here we visited the Temple of Zoser and the Serapeum, the tombs of the Sacred Bulls.

Sakkara is the area of the ancient city of Memphis, founded by King Menes before the first dynasty of the Old Kingdom. The site of Memphis is now largely covered with picturesque groves of palm trees, amidst which are found the ruins of the ancient city. Here we saw the colossal statue of Rameses II of the nineteenth dynasty. This statue of pink granite, lying on its back, is 26 feet long, and is fairly well preserved.

By train our group now traveled almost 600 miles to Assuan in Upper Egypt, to board a steamboat and enjoy a ten-day cruise traveling northward on the Nile River. While in the ancient city of Assuan, however, and before beginning our cruise, we visited the granite quarries and saw the historical obelisk, hewn out of solid rock on three sides but left unfinished. It is 120 feet in length. The name of the king responsible for making this obelisk is not recorded. From these quarries the ancient Egyptians used granite to build their temples, obelisks, colossi, and sarcophagi.

We saw the Old Assuan Dam, still in use, although built some 50 years ago; we did not go to the site of the proposed new dam which lies some 14 miles to the south. At Assuan our tour included the Elephantine Island with its ruins of small temples of various dynasties. Perhaps of principal interest is an ancient Nilometer which was and still is used to determine the rise and fall of the waters of the Nile. At this particular Nilometer in ancient times, temple priests made their votive offer-

ings to the god of the Nile. At Assuan is the first cataract of the many to make the plying of the river difficult for vessels.

Cruise on the Nile

Beginning our cruise northward, we came upon the ancient Temple of Kom-Ombo, generally known as the Crocodile Temple although it was dedicated jointly to Sobek, the crocodile-headed god, and to Horus. The temple has a hypostyle hall and two sanctuaries. Some historians say that it was built by Ptolemy Euergetes II and Cleopatra, but there is some evidence that the Temple was built at a much earlier time since the eastern gate bears the cartouches of Pharaohs of the 18th dynasty.

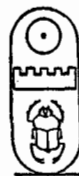
Our cruise northward on the Nile was a restful and enjoyable experience. The beautiful Nile River, never more than 1,000 feet in width, is lined in some areas with desert sandhills and mountains, but for the most part there are green fields of sugar cane and other crops with an occasional grove of orange trees. Frequently we would pass a village with the huts or dwellings made of sun-dried adobe brick. Egyptian women brought their laundry down to the waters of the Nile to do their washing. Children, playing upon the banks, waved at us.

Because of the shifting sands and the lowering of the level of the Nile waters, which will continue to fall until June, our ship occasionally went aground on sandbars. There was never any cause for alarm, for in a little while the ship would back off the sandbar and be on its way.

The first great temple that we visited was the Temple of Edfu on the river's west bank. This almost perfect temple is that of Horus. According to some historians, it is a revival rather than a survival of ancient times. It appears that the temple occupies a site where once stood an earlier temple, perhaps built by Imhotep. The present temple is said to have been built by Ptolemy III and IV. Huge reliefs on the walls show the king before Horus, and the contests of the god Horus with his enemies.

Luxor and Karnak

We arrived at Luxor on the east bank of the Nile early in the evening. Luxor



is small, modern, yet old. Within the town itself is the Temple of Luxor, and about a mile to the north is the Great Temple Complex of Karnak. On the west bank is the Valley of the Kings. Our party twice visited the Temple of Luxor, the first time to view it in all its beauty. This Temple was built mostly by Amenhotep III; Tutankhamen added to it, and so did Horemhab, the general of the army of Amenhotep IV. Rameses II added a colonnaded court. Capitols on the columns in the spacious courts were designed to resemble papyrus buds. Luxor is truly a monument to Amenhotep III. He built the beautiful colonnaded hall, the hypostyle hall, the vestibules of the sanctuary. Here his son, Amenhotep IV, overthrew the priesthood and devoted the first six years of his reign. Our second visit to the Temple of Luxor was for an assembly at dawn to greet the rising sun.

From the town of Luxor we rode in horse-drawn carriages to Karnak. It is said that at one time Luxor was connected with Karnak by the Avenue of Sphinxes. These large stone monuments carry the head of a ram and the body of a lion. Today one finds before the entrance pylon to Karnak perhaps 20 sphinxes outlining the sides of the avenue, but untold numbers of sphinxes stand in various stages of ruin in open areas of the temple. Karnak is beautiful in the over-all sense, but it is so tremendous in size that it is virtually impossible to grasp the significance of the various areas of importance simply because there is so much to see.

The hypostyle hall consists of 134 columns, each 72 feet in height. Here is the festival hall of Thutmose III, the Temple of Khonsu, the Temple of Seti II, the Temple of Rameses III, and the Temple of Mut—and the two remaining standing obelisks of Queen Hatshepsut and Thutmose I. There are many great pylons, statues, tremendous wall reliefs, and the Sacred Lake, a body of water which has withstood the ravages of time. At the northwest corner of the Lake is a huge pink granite scarab erected by Amenhotep III. Also at Karnak is the huge Temple of Amon and a small temple built by Thutmose III which is related to the early foundation of the Rosicrucian Order.

We crossed the Nile to the west bank in the feluccas, or white sailboats, where by bus, after passing through Thebes, the ancient City of the Dead, we arrived in the Valley of the Kings. We first saw the tomb of Tutankhamen, the young Pharaoh who perhaps is better known to the general public than any other Egyptian king. Then we visited the tombs of Seti I, Rameses VI, and the terraced temple of Queen Hatshepsut, known as Deir el Bahari. It is built on two terraces with inclined ramps. On columns here is sculptured the cow-goddess, Hathor. Colorful wall paintings represent the expedition which Hatshepsut sent to the land of Punt.

We then visited the Rameseum. This interesting rambling building was built by Rameses II for his funerary rites, and dedicated to the god Amon. The pylon, though damaged, retains much of the sculptured illustrations of the great battle of Kadesh which Rameses II delighted to record in his temples. Here are the well-known statues of Osiris.

Next we visited the tomb of Ramose, supposedly the vizier and counselor for the ancient city of Thebes; however, some historians feel that Ramose was the adviser and architect for Amenhotep IV. In any event, his tomb, which has just been restored, carries excellent wall relief murals of the worshippers of Ra—Ra being symbolized by the solar disk in accordance with the new religious concept of Amenhotep IV. The rays of the solar disk extending downward end in hands; in each hand is clasped the ankh or looped cross, the key of life. This mortuary chapel of Ramose very well presents an understandable record of the religion of Amenhotep IV. Ramose died in the fifth year of the reign of Amenhotep IV, prior to the time Amenhotep became known as Akhnaton. The tomb of Ramose, of course, was of much interest to the members of our Rosicrucian group.

The huge Temple of Medinet Habu is replete with wonderful columns and also the base drums of the columns of what was once a hypostyle hall. Here are huge wall reliefs commemorating the wars of Thutmose III. The lion-headed figure of the goddess Sekhmet is prominent, and also the colossal statues of the king and the representation

of Osiris. The ruin is divided into two parts. One is a small and older temple of the 18th dynasty, afterwards enlarged, and the other is the main temple of Rameses III. The hieroglyphs in the second court are startling in their depth and size. Some of the hieroglyphs are incised in the stones as much as six inches. There is much color here, and it is well preserved. To one side is the mortuary where mummification was done.

Upon returning to the Nile, we passed the huge figures known as the Colossi of Memnon. These are two stone sitting-representations of Amen-hotep III. They measure about 60 feet high. It is said that at one time musical sounds came from these stone monuments each morning as the sun rose and heated the stone.

Sailing northward on the Nile again, we next came to the huge and beautiful Temple of Denderah. The exterior architecture of this temple provided the pattern for the Order's stately Supreme Temple in Rosicrucian Park at San Jose. This is the well-preserved Hathor Temple, which occupies the site of an older temple going back to the period of the ancient empire. It was added to by Thutmose III, Rameses II, Rameses III, and much later, by the Ptolemies. The final reconstruction and improvement was said to have been done by Cleopatra. At the top of the façade is the Winged Sun Disk, though perhaps not shown any more prominently here than in other temples we visited. Denderah has a hypostyle hall and two great courts. On the ceiling of a chamber on the roof was found the famous zodiac of Denderah. This zodiac is now at the Louvre in Paris. Denderah was a mystery school. In addition to Hathor, Osiris and Ra were also worshipped.

The last temple we visited still farther to the north was that of Seti I at Abydos. An enormous amount of reconstruction is going on here at the present time. The reliefs on the walls of Seti's Temple are among the finest in Egypt. It has two hypostyle halls. The famous Gallery of the Kings shows the cartouches of 72 Pharaohs. Among

them is that of Thutmose III, a cartouche familiar to all Rosicrucians. Here also is a smaller temple in a ruinous state, built by Rameses II. Abydos, one of the most ancient cities in Egypt, was the burial place of the kings of early dynasties. In earliest times a dog-god was represented; then came the cult of Osiris. In the days of the 6th dynasty it became the custom to inter at Abydos the dead from all parts of Egypt.

Leaving our river boat at Assiut, a city which anciently was the stopping place for camel caravans, we boarded the train to return to Cairo. Our party now felt that it had a fairly comprehensive understanding of ancient and modern Egypt, its ancient history and culture, and of the progressive objectives of today's Egypt as well. Ours was a never-to-be-forgotten experience. We gained much and had great enjoyment. We came to have an appreciation of the beliefs and customs of the early Egyptians.

As someone has said, one cannot understand Egyptian history and the testimony of its ancient monuments without considering the feelings and motives that caused these ancient people to believe in what they did and, believing, do as they did. The pyramids, the temples, tell the secret of their beliefs, convictions, culture, and power. All of us, wherever we may live, owe a debt to this ancient culture. Egypt today continues to wear the mysterious air of majesty.

And so we left behind us the land of the Pharaohs and their monuments. Each of us was somewhat pensive with thoughts about what we had seen and experienced. We were told by native Egyptians that he who drinks from the Nile will return. Perhaps we shall. Some of what we saw has stood for 5,000 years. It will not change. In speaking for our Rosicrucian group, I think I can honestly say that all look forward to the time of another visit to Egypt, a land of mystery, romance, and majesty—a fascinating land, that stirs wonderment, and most certainly increases one's knowledge and understanding.



Wagner's Music: The Holy Grail

By EDNA MAY CROWLEY, F. R. C.



AFTER some forty years of prodigious work, and at times stormy opposition, the musical world acknowledged Richard Wilhelm Wagner as *the greatest creator in the history of musical art!* But it is the mystical world that discerns in *Parsifal*, his final opera, the unveiling of the Grail Cup.

To understand *Parsifal*, we must first touch upon the Ring operas. Historians, for the most part, point out that Wagner derived the plots for the Ring operas from the German epic, the *Nibelungenlied*. But the penetrating insight of Corrine Heline in her book *Esoteric Music of Richard Wagner* points out that the Ring operas represent Water, Air, Earth, Fire. *Das Rheingold* (The Rhinegold) represents the Water Path; *Die Walkure* (The Valkyrie), the Air Path; *Siegfried*, the Earth Path; and *Die Gotterdammerung* (Twilight of the Gods), the Fire Path. Therefore, one feels certain that Wagner had access to mystical teachings.

The Operas of the Ring supposedly "form a vast kaleidoscope of the past, the present, and the future development of the human race. *Gotterdammerung* depicts the darkness of materiality and shows the path of Initiation through love that will lead mankind back into the light of spirit."

If one thinks of Wagner's operas as degrees of spiritual advancement, they would come in this order: *Tannhauser*, *Lohengrin*, *Tristan and Isolde*, and *Parsifal*.

As the operas unfolded, each carried a greater promise of the possibility of the final epic—the great, the incomparable *Parsifal*, of which it has been said, "Out of the Temple music of *Parsifal*, man can build a golden bridge of sound whereby he may commune with angelic and archangelic hosts."*

* *Esoteric Music of Richard Wagner*, by Corrine Heline.

The musical world records that *Lohengrin* and *Parsifal* were based on the mediaeval legends of the Holy Grail. It is said that Wagner took his texts for these operas from the German epic poet and Minnesinger, Wolfram von Eschenbach (1170-1220).

The first known author of the literary treatment of Arthurian legend was Chrestien de Troyes of France (1164-). The first reference to King Arthur is as early as 600 A. D.

These legends sprang from traditional Irish and Welsh hero stories. Before the year 1000 they appeared among the Bretons, who spread the tales over Western Europe, partly through the Minnesingers. The Troubadours of Southern France corresponded to the Minnesingers of Germany, flourished in the twelfth and thirteenth centuries. The greatest were Walther von der Vogelweide and Wolfram von Eschenbach. Later, the Meistersingers succeeded the Minnesingers.

Judging by an article in the April 1958 *Rosicrucian Digest* called "Mysticism Pointed to America," by Donald Atkins, we have every reason to believe in the existence of King Arthur. He is said to have been a direct descendent of Joseph of Arimathea, the great-uncle of Jesus. (Joseph, by the way, was one of the wealthiest men of his time. He owned, among other things, his own fleet of ships and the controlling interest in the tin mines of Britannia. He cared for Mary the Mother of Jesus, after the crucifixion.)

It is said that King Arthur can be placed in the eighth generation, approximately 495 to 537 A. D. The mystical world, however, has reason to believe that knowledge of the Chalice (the Grail Cup) dates centuries before Christ.

By the command of Emperor Napoleon III, Wagner's opera *Tannhauser* was performed at the Opera house in Paris, March 1861. It was hooted and hissed off the stage by the members of

the Jockey Club, who resented the production of an opera which did not contain the customary ballet in the middle of the second act. Wagner refused to insert a ballet and thereby break the continuity of the opera.

At this time Wagner was in sore financial straits, being dependent on the charity of a few friends, notably Liszt. From 1850, his list of literary works was rapidly and powerfully increased, including all the poems for all his later operas except *Parsifal*.

In 1864, Ludwig II of Bavaria offered Wagner the place of royal director at Munich, and ample support for his dramatic projects. The Opera house at Bayreuth, built solely for the production of his operas, was completed in 1876, and the Ring tetralogy, which Wagner called *Der Ring des Nibelungen*, was given in that year.

Parsifal, Wagner's last opera, was performed July 26, 1882. Its impression was deep, and from that time forward, the Bayreuth festivals, held at irregular intervals, became the goal of countless musical pilgrimages.

After Wagner passed away in 1883, his second wife, Cosima, who was the daughter of Franz Liszt, carried on the Bayreuth enterprise.

In the Bayreuth opera house, the orchestra was concealed from the view of the audience by a large hood that sloped up toward the stage. And what was even more surprising, no one was allowed to applaud. Wagner wanted his audience to go through the same soul-searing experiences that the performers were depicting.

However, his noble themes were an affront to an indulged and sensuous society. Let them fuss and fume, prohibit his works from being shown, and riot when they were shown. Wagner would not yield!

He lived through the lean years and faced the painful fact that his great talent was not appreciated. They called him stubborn, bad-tempered, egotistical, outrageous in his demands, a monster, and a fool. But he would not yield! He was right and he knew it! And in the end, he triumphed.

The honor accorded him was far beyond that enjoyed by any other composer. Time has proven that his works

not only revolutionized the course of the opera, but reverberated through the entire range of musical art. Thus we have the "art-work" of the future, once so bitterly attacked, but finally victorious. To the creator of this work we may fittingly apply Shakespeare's words, "He doth bestride the narrow world like a Colossus."

The Divine Unfolding

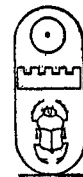
We will review the drama of the two most revealing operas, *Lohengrin* and *Parsifal*.

Princess Elsa, heroine of *Lohengrin*, typifies the soul-personality that seems to be highly enough evolved for a wedding with the Divine (the Great Light) typified by Lohengrin, the knight of the Holy Grail.

Elsa's dream of a knight in shining armour indicates that she is ready to pass into a higher degree of her evolution. Lohengrin appears in a boat drawn by a swan. After the marriage plans have been made, Lohengrin asks Elsa to have faith—not to ask his name or where he is from. Elsa agrees. All seems well and preparations for the wedding are made. But doubt conquers faith. Elsa asks the fatal questions, and thereby loses her place in the Great Light.

Even while the strains of the wedding march are sounding, Lohengrin sadly announces to the assembly that the wedding will not take place. He then sings what is known as one of the most dramatic declamations in all operas—Lohengrin's narrative, "In Distant Lands." He tells of Monsalvat and of the knights who guard the Holy Grail there. He announces that his father is Parsifal and reigns over all; that he himself is Lohengrin. Lohengrin then disappears in a boat now drawn by a white dove.

It has been said that the opera *Parsifal* is closer to the "Music of the Spheres" than any other work penned by mortal hand. Wagner felt that it was before its time and requested that it be presented only at Bayreuth until fifty years after his death. He called it a "Sacred Festival Play." In spite of the determined opposition of Mme. Wagner, the opera *Parsifal* was given at the Metropolitan Opera House in



New York in 1903. The copyright expired in 1913, and productions at Berlin, Paris, Rome, Bologna, Madrid, and Barcelona followed.

The story of Parsifal leads to the actuality of the "divine center." Only by Wagner has this mystical revelation been so dramatically and reverently treated or given such wonderful significance. The following are the events that occur before the opening of this opera and help to give it a clearer understanding.

The Grail Cup is the one from which Christ drank at the Last Supper with his disciples. This sacred cup, together with the sacred spear, was in danger from infidel hands.

Holy messengers brought the cup and spear to a pure knight named Titurel, who then built a splendid sanctuary called Monsalvat (Mt. of Salvation) on an inaccessible rock in the Pyrenees, and gathered together a company of knights of unimpeachable honor. These knights devoted themselves to guarding the Grail. Once each year a dove descended from Heaven to renew the sacred power of the Grail and its guardians.

Titurel, Chief of the Knights, finding himself growing old, appoints his son, Amfortas, as his successor.

Knight Klingsor, who lives near the castle of Monsalvat, wishes to atone for his sins as old age comes upon him. He tries to join the Order of the Grail, but is rejected. In revenge, he consults an evil spirit and plots to bring about the downfall of these knights. He invokes the aid of a company of sirens called *flower girls*, each of whom is half woman and half flower, and lives in a magic garden.

Finding that many of the knights have fallen from grace because of the allurements of the flower maidens, Amfortas resolves to go himself. He takes with him the sacred spear, confident that this will be proof against the magic of the sirens. But alas! He not only falls under Kundry's spell, but Klingsor seizes the spear and inflicts a wound upon Amfortas that will not heal.

Amfortas unhappily returns to the Castle of Monsalvat suffering an eternal remorse and perpetual agony from his wound. Yet, as head priest, he is forced

to celebrate the Holy Rites, all the while feeling himself unworthy.

In vain he seeks far and wide for a remedy for his wound and forgiveness for his sin. At last in a vision, he hears a voice proclaim that only a "guileless fool" (one who is ignorant of sin and can resist temptation) will be able to bring him relief, and that Heavenly messengers will guide such a one to Monsalvat. Now follows the action in the opera *Parsifal*.

When Parsifal wounds a swan, not knowing it was under the king's protection, he is dragged by two knights before Gurnemanz (a veteran knight of the Grail) who reprimands him. This action takes place on the grounds near the Castle of Monsalvat.

The knights find that Parsifal can tell little of himself. He had met a knight called Sir Lancelot, in the forest near his home. Against the wishes of his mother, he had followed him here. He remembered that his mother was called Herzelied (Heart's Sorrow).

Kundry, who has just come upon the scene with a new remedy for the wound of Amfortas, offers more information. The youth's father was Gamuret. After his death in battle, the mother took her son, Parsifal, away from the haunts of men lest he meet with the same fate. She is now dead and Parsifal a wanderer.

Kundry (Kundralina) is the strange being who seems to have two natures. She appears alternately as a devoted servant of the Grail, and, under the magic influence of Klingsor, as a woman of terrible beauty, who lures to their ruin all knights who come within her power. This curse is punishment for a crime committed in a previous existence, when as Herodias, she mocked at Christ on the cross. Whoever finds Kundry in a sleeping state may call her to his service; under Klingsor's spell, she is beautiful; at the knights' castle, she is like an ugly beast. Some of the knights protest her presence, but Gurnemanz defends her.

It occurs to Gurnemanz that Parsifal could be the guileless fool sent to heal the wound of Amfortas. As he conducts Parsifal to the great hall where the Grail Cup is to be unveiled in the yearly rite, Parsifal is touched by the beauty

and wonder of the place, and says, "I scarcely move yet strangely seem to run."

Gurnemanz answers, "My son, thou seest that here space and time are one, and all is God."

Parsifal witnesses the unveiling of the Grail Cup. Its flaming glory fills the hall, and though the knights and maidens sink to their knees in ecstasy, Parsifal stares as though unmoved by the scene. Later, when Gurnemanz questions him, he is so full of wonder that he cannot speak. In anger Gurnemanz thrusts him out of the hall and slams the door.

Here in the outside world, Parsifal resists the flower maidens and spurns the now seductively beautiful Kundry. Enraged, Klingsor throws the sacred spear at Parsifal, but instead of wounding him as it had Amfortas, it hovers above his head and Parsifal gains possession of the spear. Parsifal then banishes the evil magic of Klingsor and his castle forever. Klingsor's power is vanquished and his palace falls into complete collapse.

Although Kundry curses Parsifal to a life of wandering, he wanders not so much because of the power of the curse, but rather that he still has much to learn. Years later, on a beautiful spring morning, Good Friday in fact, Parsifal returns. During his absence, Amfortas has refused to unveil the Grail from which the knights receive their sustenance and strength, since each time this opens his wound and renews his agony.

Corrine Heline has this to say in regard to Amfortas' wound: "The incurable wound in his side is humanity's suffering, caused by its fall into the sense life—which brought in its train want, disease, discord, death, and all the great sorrows that burden dwellers of earth. This wound can be healed only by redemption through purification of the lower sense nature and transmutation of its powers into faculties of the soul."^{*}

Amfortas, in defiant agony, raving, longs for death. But he must live if he looks upon the Grail Cup. Because of his father's death, he must now unveil

the Grail. Since the agony is more than he can bear, he pleads with the knights to slay him.

Meanwhile, Gurnemanz has revealed to Parsifal the sad state of the knights at the castle. Kundry is there in the role of servant of the Grail Castle. She washes Parsifal's feet in the sacred spring water and dries them with her hair (reminiscent of the Magdalene). He baptizes her.

The Grail is revealed. Kundry dies as she kneels before the altar. This depicts the complete and final dedication of the personality to the service of the soul.

Parsifal, entering the great hall with Gurnemanz and Kundry, is unperceived; Amfortas is about to unveil the Grail Cup; Parsifal touches his wound with the sacred spear and heals him. A white dove descends and hovers above Parsifal's head.

Parsifal waves the Grail Cup gently to and fro before the up-gazing knights. Gurnemanz and Amfortas, deposed sage and king, kneel before Parsifal who is King Sage after the Order of Melchizedek, Lord of the Ages. Parsifal is crowned king and remains at the castle as leader of the knights.

So we have (1) The Coming of Parsifal; (2) The Temptation of Parsifal; (3) The Crowning of Parsifal. This arrangement parallels the three steps of the ancient mysteries. It was Pythagoras, the great mystic philosopher of the 6th century B.C., who presented music and numbers as powers of divine forces. Students in the temple school of Pythagoras advanced through three successive degrees—Preparation, Purification, Perfection—to arrive at the ultimate discovery of the divine center in man, or themselves.

From the mystic's viewpoint then, Wagner's opera *Parsifal* projects into modern age the essence of the wisdom of Pythagoras. Through the light of this wisdom, we discern Wagner's plan to unveil the Grail Cup, to bring it into human vision. The opera *Parsifal* is given yearly on Good Friday, at the Metropolitan Opera House in New York.

^{*} Esoteric Music of Richard Wagner, by Corrine Heline.



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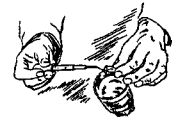
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—ALL MAJOR SUBJECTS

... And All These Too!

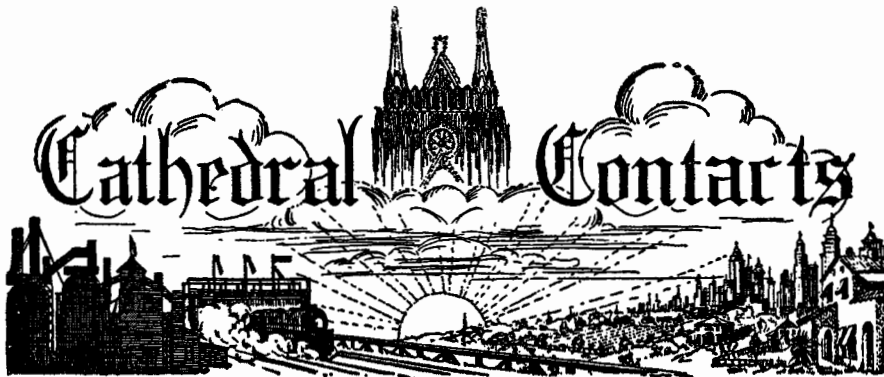
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*The
Rosicrucian
Digest
April
1960*



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 five cents in postage stamps. (Please state whether member or not—this is important.)

THE UNITY OF MYSTICISM

By CECIL A. POOLE, *Supreme Secretary*

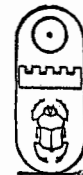


MYSTICISM is classified in the popular mind as something of a mysterious or semireligious nature—something that has little practical value, or even purpose, in the daily lives of individuals. To approach the study of mysticism as a unifying force, we might say it is a science of living which brings together various avenues of man's contemplation of himself and of his place in the universe.

It is generally conceded that one of the primary purposes of life is to attain a degree of happiness. Most of us feel that happiness is a state of mind and body in which the individual feels at

ease with himself and his environment, and, at the same time, is permitted to enjoy some physical and mental comfort and pleasure. The search for happiness has given birth to all the cultural expressions of civilization, such as the arts, religion, philosophy, and science. These expressions are the cultural achievements that man has brought into existence as an accompaniment to living, even though his efforts have been directed primarily toward the attainment of happiness.

Of the cultural expressions evolved by man in this process, religion and philosophy are probably the greatest and have the most far-reaching effect. These are man's closest allies with true wisdom. Religion and philosophy are



what we might call the choicest products of man's cultural accomplishments. In them we find the highest expression possible of man's feeling as well as reason. When we associate feeling and reason in proper balance, we realize the fullest manifestation of our potentialities. In such a balance we have evidence of human life leading toward a purposeful end. These two expressions of man's cultural achievement have supplied the strongest impetus to the evolution of civilization, the composite of human efforts and attainments. These include the realization of beauty, love, justice, sympathy, kindness, tolerance, liberty, and freedom, all of which indicate a degree of mastery over environment. The use or manifestation of these qualities is usually conceded to be among the highest values of human attainment.

Man's cultural expression has produced accomplishment in many ways. But it should be realized that philosophy and religion are the tools by which the human being can be transformed from the physical being that he normally is to the divine being that he is potentially. Both religion and philosophy strive to provide the impetus and the means by which man can rise from being a mere man to his actual existence as an intricate part of a divine force or entity.

This evolution of man toward the fulfillment of his potential possibilities is not readily observed by the so-called average individual. Today the higher values of life are being challenged in every way possible; that is, there exists a preponderance of emphasis upon the physical and material. Modern science with its material achievements has given man the amenities of a highly comfortable and labor-saving life. Unfortunately all the accomplishments and all these attainments have not brought the peace and happiness which man has hoped to attain, nor has science always contributed to man's attainment of the end or the goals he hopes to achieve. Nevertheless, we must not fail to recognize that science, as religion and philosophy, has its own values. It has filled a place, and will continue to do so as one of the achievements of man.

Few will deny that the world needs a reaffirmation of the spiritual values

which have been promoted and upheld by the great religious and philosophical systems that have flourished in various periods of history. What man needs today more than anything else is the coordination of all the sources of his civilization and all the attainments of his own thinking in a system of thought which would combine the highest achievements of religion and philosophy with the achievements of science. All of man's achievements need harmony and coordination. Needed are a philosophy of science and a science of philosophy, one to balance the other. Civilization may then go ahead with man's attainment of control over the physical universe through the development of the force or power within himself which is his contact with the Divine.

The means by which such an accomplishment may become an actuality must be through the power of the will of individuals to assert themselves to the extent of indicating their preference for eternal values. The individual who accomplishes such an end must have the vision of a mystic and practicality of a physical scientist. Mysticism, when properly understood, is the one banner under which both may function, because mysticism is the point of unity by which all men have an opportunity to attain the understanding of their divine essence and to express it dynamically and practically in life.

By combining all of his cultural and scientific forces, and linking that combination with his spiritual understanding and psychic potentialities, man will have achieved a great step toward the ultimate realization of his destiny and proper place in the universe. The control of physical knowledge and material achievements in their proper relationship to man's ultimate end is dependent upon his realization that the proper channel for this achievement is that of mysticism. As a mystic, man can be a practical human being; and, at the same time, without intermediaries, he can direct his consciousness and sincere thought toward God and the understanding of the purpose and unity of the universe.

On Vegetarianism

By FRAMROZE BODE

(Reprinted from *The Illustrated Weekly of India*, Bombay—October 27, 1957)

... FROM time immemorial, prophets and teachers have regarded the body as the Temple of the Living God. If humanity is sincere in its yearnings for the realisation of Truth or God, it is logical that it should employ means which are righteous and pure. The Self can be known only through recognition of the unity of all living things. Truth can be experienced by man only when his food is pure and holy. If we really want peace, all our actions must be non-violent. When man becomes conscious of the unity of life and the oneness of the universe, humanity is bound to progress towards its spiritual goal. To him, then, an injury to any part of the animal kingdom will be like a wound upon his own self.

It is stated that 70 percent of the world's population is underfed at the present time. With growing industrialisation, the pressure on cultivable land, whose area is already limited, has increased. A flesh-eater requires at least four times the land a vegetarian does for his needs to be met. Mutton, pork, chicken, and bacon are considerably costlier than wholesome wheat. It has been reckoned that the land, labour, money and time needed to produce one ton of beef would yield 10 to 15 tons of highly nutritive vegetarian food. Some believe that, if mankind does not switch to a vegetarian diet, the world will soon be in the grip of famine and disease.

Economics apart, one must recognise the social, moral, and spiritual aspects of the question, for our primary aim is not a matter of costs, but an integrated life and the well-being of humanity



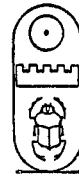
as a whole. The vegetarian movement is an instrument by which the economic conditions of the individual, of society and the nation, and even humanity, are to be changed in such a manner as to restore the equilibrium of life and re-establish the virtues of righteousness, justice, compassion, and love. A natural and pure diet will lead to the gradual conquest of disease and to the elimination of passion and vice in man. It will rid the entire

social organism of the weaknesses and evils with which it is now afflicted . . .

Some Indians mistakenly think that to eat meat and to drink and smoke are signs of civilisation. Even some Government officials are not up to date in their approach to the problem of nutrition. A recent report of meat-marketing, issued by the Ministry of Food and Agriculture, contains this questionable statement: "Meat is vitally important to the Indian population because their diet is deficient in first-class proteins and these could easily be obtained from meat." (The drafters of the report perhaps forget that almonds, peanuts, soya-beans, and lentils are valuable sources of proteins.) . . .

The humane aspect of vegetarianism is most important. An ever-increasing number of persons become vegetarians on humanitarian grounds alone. Not only are they deeply moved by the horrors of the slaughterhouses, but they believe that this cruel practice retards the full upward movement of the human race.

Vegetarianism is a higher order of living through more refined habits. It is a means for the fulfilment of the spiritual aspirations of man.



Man and His Profession

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

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

To live honestly and fearlessly, to hurt no one needlessly, to render unto each person his due—these of course should be uppermost in the thinking of a good

judge. To qualify, one needs to be a man of the highest integrity, must at all times be firm and determined in his judicial decisions, and yet one must be filled with devotion, and with the warmest compassion and deepest respect for the welfare of the whole community, irrespective of race, color, or creed.

C. Wallace Pensinger, Senior Municipal Magistrate of Phoenix, Arizona, throughout the years has continued to demonstrate deep-rooted beliefs and convictions in such basic human concepts founded upon a substantial and a sound knowledge of practical metaphysical principles, precepts and concepts so vitally needed in the day-to-day world about us. Of these, we are essentially and inescapably part and parcel, no matter how vigorously many of us try to avoid the full impact of life, its duties and responsibilities.

Judge Pensinger, a genial, grey-haired man of distinction, is a firm advocate of the power of positive thinking. A believer in prayer as a dynamic and practical force for everyday living, he feels that daily communion with God and systematic meditation are just as integral a part of man's life as are eating and sleeping.

Of necessity, a good judge must have a strong character, and he must be able to make quick decisions that often affect the lives of many people, directly and indirectly. To most people, it would appear that a judge could surely have no friends, particularly so when he must "call a spade a spade." He must make decisions in accordance with his knowledge and understanding of the law and evidence and yet remain in harmony with his good judgment and



conscience, especially when these are related to the larger community.

Contrary to common opinion, the administration of law is not and

cannot be a "cut and dried" formula matter. Each case ought to be considered upon its individual merits, with the judge striving always for moderation and sound judgment. His decisions should be a constant balancing of the objective and the subjective factors involved, but always to the end that human rights are dominant in the particular matter then before him.

Judge Pensinger's life is not an easy one; in fact, he has not sought the easy life or the easy solutions of life's problems. He realizes the full impact of the law of cause and effect upon man's daily living experiences. He has found from personal experiences that one must continually study and evaluate problems arising from time to time. Decisions must be made, and once a decision is made, it should not be changed except for a tangible and basic reason. In this respect, Judge Pensinger believes a judge must be strong enough to stand by his decisions, once made, until sufficient reason is exhibited to warrant a change in such a decision.

Never an escapist, Judge Pensinger has faced his work and community responsibilities with good humor, keen intelligence and forcefulness, reinforced with his long years of study and daily applications of metaphysics. He firmly believes that Law is the foundation of the Universe; that life has purpose; that God is the Supreme Reality; that by attunement with the Cosmic (or God) forces (for Good), problems, legal and otherwise, can be resolved.

When the pressures of his office become heavy, as they sometimes do, Judge Pensinger, in Abraham Lincoln fashion, makes it a point to have a few

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moments of meditation and prayer to reorient himself through God's direction or guidance.

For many years, Judge Pensinger has conducted seminars and classes in connection with the metaphysical activities of his Church, the Phoenix Church of Christian Philosophy, an affiliate of the International New Thought Alliance, a metaphysical association with headquarters in Hollywood, California.

Several years ago, at an Arizona State-wide Rally of Rosicrucians in Phoenix, when Ralph M. Lewis, Imperator of AMORC, was an honored guest, Judge Pensinger ably served as Master of Ceremonies for the official banquet. He is one of the recipients of a "Humanist Award" given by the Supreme Grand Lodge of AMORC for humanitarian work.

The good Judge has made a very determined study of the techniques of meditation and the effectiveness of prayer, approaching these matters much in the style and manner of a scientist, yet always with a mystical feeling of deeply-rooted spiritual sensitivity and emotion.

Always concerned with the painful problems confronting teenagers in their skirmishes with law enforcement in modern society, Judge Pensinger first became identified officially with community juvenile matters when the late Judge Thomas J. Croaff, Sr., a prominent Arizona juvenile jurist, sought his aid as City Magistrate in coping with the problems of youngsters in Maricopa County's largest city, Phoenix. Sharing similar views, the two judges (both versed in applying metaphysical principles) were quick to recognize that

most generally there are no problem children—but, certainly, there are children with problems. These problems require the help of mature and understanding parents, teachers, and public officials charged with law enforcement in a complicated society such as our present urbanization has brought to us.

Not at all in the fashion of a cold-blooded technician, Judge Pensinger warmly and enthusiastically seeks out the most direct approach to understanding and universal brotherhood, knowing all the time that it is along such a pathway that God is found—and with a fuller realization that God is everywhere—and that His Spirit pervades the Universe, the Cosmos.

Judge Pensinger's occupation and work daily bring him into close contact with the "crustier and seamier" side of life—the alcoholic, the prostitute, the sex pervert, the dope addict, the thief, the panhandler, the wino and bum, but he never ceases to marvel at the fundamental goodness of men and women in such distressing positions. Frequently, when he has had to be firm with a defendant in a criminal matter before him, the same person later has returned to thank him for his stern, yet kindly, manner of handling the case.

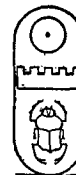
The Judge believes that gratitude is a most vital force in daily living. He says: "Gratitude is often confused with a sense of obligation, and we may have formed an attitude toward giving and receiving that has brought to us few friends, a limited income, and little of genuine love into our lives. Attitudes can be changed, and if we really desire to enlarge our experiences of life, we must start being grateful for what we are and for what we have. First, each of us can thank God that he is a Son of God, the possessor of an unlimited potential that he can learn to rightly use. Understanding this relationship is the key to abundance. Gratitude is an acknowledgment of possession."

The Judge also has stated that he felt we should understand that circulation is a law of life. God created man to express the Divine nature in full measure. *Use or lose* is the rule. When we learn to give lovingly we shall know that the eternal supply for every need but flows more lavishly to us. *God gives to man*

Mr. Croaff wrote this article at my request to present someone in the judicial profession who has the guidance of intuitive perception and also the ability to put it into daily use.

In this personality sketch, Mr. Croaff, himself a lawyer, is presenting such a man. He has personal knowledge of what he writes.

Judge Pensinger's position does not depend on an elective vote. It is an appointment judgeship through the Phoenix City Council.—Editor



by giving through man. The consciousness of gratitude embraces both receiving and giving.

In helping people (either adults or youngsters) with solutions to their problems, Judge Pensinger firmly believes that "softness" is not always the best approach. There are times, and quite frequently at that, when firmness and determination must be used in breaking living habit patterns and in helping people to effectively meet their problems in contemporary living. It is often important, though sometimes painful, for people to learn that their "rights" also impose certain "duties" upon them and their activities in order for them to live more harmoniously and thus more abundantly with their fellow men.

Judge Pensinger says that the law of physical science which states that for every action there is a like reaction is equally true in human relations; good produces good, and wrong attitudes bring unsatisfactory results, for such is the way of life in a Cosmos governed by Law.

It is always a source of pleasure for this Judge to help some unfortunate individual find himself again. He then encourages that person to express his gratitude for his help in aiding him to face up to the realities of life in solving the personality defect which was ruining an otherwise good soul in God's Universe.

Judge Pensinger's judicial philosophy has continued to be that he would prefer to make a mistake against the prosecution in his interpretation of the law and understanding of the facts, than against the particular individual charged with some violation. Any doubt in his mind after hearing the case is always resolved in favor of the defendant. Prosecutors who appear in his Court know this and govern their handling of the cases before him accordingly. He is a perfectionist, yet a realist, always professional in dealing with attorneys in his Court, but he demonstrates a deep

compassion and feeling for the ordinary man and woman appearing before him, persons who in many cases hardly have an understanding or realization of how they happened to be in Court.

It has often been said that if you wish something done in a hurry, then see a busy man. Judge Pensinger is that type of busy person who, even though his time is filled with work and heavy responsibilities, can still find time to perform additional community services such as will prove beneficial to his fellow men.

Judge C. Wallace (Wally) Pensinger—man of faith and action—is truly a student and a traveler upon the Path of perfecting one's living which must inevitably lead all men to Illumination.



AS HEARD BY SUE

"What shall I say Tomorrow to the friend who will come to me for words of comfort, words of guidance?"

"The Soul will speak Tomorrow what the needs of Tomorrow are, when Tomorrow becomes Today!"

* * * * *

"Why do you not speak? WHY do you not speak?"

"It is not I who do not speak; it is you who do not listen. How can you hear through your much calling?"

Dimensions and Powers

By WALTER J. ALBERSHEIM, Eng. D., F. R. C.



ONE of the most profound and yet best-known mystical symbols is the Point within the Circle. Like all symbols it can be interpreted in many ways: as a single organic cell, with its positive nucleus and negative wall, or as Man, with his positive core of consciousness inside a negative body. It may also represent the relations between the infinitesimal individual human being and the immense Universe surrounding him. Lastly, it may remind us of geometrical extremes by contrasting a nondimensional point with the circle which is the limiting case of a polygon with an infinite number of sides, and which confronts the central point from an infinitude of directions.

This last aspect, the contrast between a dimensionless point and an extended figure, may serve as a starting point for our analysis of dimensions and powers.

In order to grasp the mathematical meaning of dimension, visualize a large cube, measuring 10 inches from face to face. Traverse a face to its edge, and the edge to its sharp corner end point. The point has no further place to go; it has no volume, no surface, no length—no dimension.

Now imagine that by some act of creative evolution, this isolated point acquires the power to move along an edge. Its domain now has a dimension. In this dimension, the point may locate in an infinite number of spots, within the limits of 10 inches.

After thoroughly exploring its edge line, the point becomes dissatisfied and aspires to greater freedom. Its wish is granted and it is allowed to roam along an entire face of the cube. Where it previously had one 10-inch line to guide it, it now has the run of a 100 square-inch area. It has gained a sec-

ond dimension. Mathematically, 100 is called the square, or the second power, of 10.

Why does language thus associate the word *power* or *potency* with higher dimensions? Does not the word imply just this greater freedom of motion and of experience?—the greater capability, and duty, to solve more complex problems and to understand more fully the enfolding Universe?

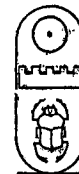
The Urge to Evolve

Let us continue with the adventure story of our evolving point. After an initial period of elation, it again becomes dissatisfied. We can imagine its complaint: "Life on the surface is shallow and hedged in by obstacles. Every scratch blocks my path and vision. Yet, I feel deep within myself that there must be more depth to creation than I can experience on my present plane of existence."

Once more, the point's earnest pleas are granted, and it obtains the freedom of the entire cube. From 100 square inches, its realm has expanded to 1,000 cubic inches. It has been raised from the second to the third power. Now it can delve into the length and breadth and depth of experience, even as you and I.

Even as you and I—here's the rub. Don't we all feel at times hemmed in by the three dimensions of our spatial surround? Is three-dimensional space the ultimate, or are there higher dimensions and higher powers attainable?

Before trying to answer this question, let us study the meaning of a three-dimensional continuum by looking at our guinea pig, the evolving point, from the outside and trying to keep track of it. After fixing a frame of reference (which may be the position of our eyes), we may find that it is located 3 inches to the North, 4 inches to the West, and 5 inches up. We now have



assigned 3 location numbers to it and thus fixed it in space. Any further number would be redundant.

But this localization does *not* exhaust our powers of description and identification. Remember that the point is free to roam around. In order to give our localization any lasting value as a record, we must therefore add to our three space-coordinates the statement that the point is located at the specified spot at 2:30 p.m. on Saturday. Thus, Time has been brought in as a fourth dimension.

The inclusion of this fourth coordinate increases our powers just as much as that of any one of the spatial coordinates. The present becomes only an infinitesimal cross-section of our Cosmos. The entire world of history is opened to our individual and collective memories. Our reason and imagination anticipate the future and create *now* the tools and techniques that may bless or curse our children's children. The welding of time, as a new dimension, into the four-dimensional continuum of physical science was achieved by the Theory of Relativity.

Of course, the fact that time enters into all our considerations had been known all along. We therefore ask whether there may be any additional dimensions hidden from our present powers of perception.

Rosicrucian Mystics may suggest the vibration number which lends quality to all experience, as an additional dimension. Truly, vibrational quality is a dimension, over and above the three space dimensions. However, it is not essentially different from the time dimension, although it expresses the time experience in a different language.

When we say that an atom has the vibration number 5 million, we mean that it moves back and forth 5 million times per second. This is a statement about the atom's behavior in time. For instance, 5-millionths of a second ago, it was in the same state as now, and it will be in the same state again after each multiple of this time interval.

Insofar as geometrical dimensions are concerned, we have no proof of anything beyond the four coordinates of space-time. Kinematic tricks such as whirling cubes provide complexity within, not beyond the three space-dimen-

sions. Just the same, some scientists have argued in favor of a fifth and perhaps even a higher number of space-coordinates.

Their contention is based on the following reasoning: If a line (that is, a one-dimensional continuum) is bent, then its curve encloses an area. The surfaces generated by bends can be demonstrated by dipping a closed curve formed by a bent wire, into a soap solution. Upon withdrawal, the contracting film outlines the shortest surface enclosed by the wire. Thus, curvature implies the existence of a higher dimensionality. A piece of curved surface may be used as a cup or dipper, enclosing a three-dimensional volume of liquid, and the curved surface of our earthly globe gives proof of the underlying sphere.

Relativity claims that the presence of energy or matter warps and curves the four-dimensional space-time continuum. (This is the reason why bodies moving in a field of force follow curved paths.) By analogy, the above-mentioned physicists claim that the curvature of four-dimensional space-time defines and envelops a five-dimensional super-continuum. Such constructs have been used to express the co-existence of gravitational and electromagnetic fields. These are interpreted as acting along different directions in the super-space.

Ingenious and mathematically consistent as those theories may be, they cannot alter the fact that each point in the world of our material experience is localized by 4, and only 4, independent numbers.

Mathematically, as shown by the above-mentioned theories, there is no limit to the number of dimensions, nor to the power to which a number may be raised. This is no idle game of the mathematicians but can represent real facts and laws of nature. The number of dimensions may stand for the number of forces acting upon a body, and the powers or series of powers may indicate the complexity of the law of interaction.

In astronomy, for instance, the orbits of two isolated stellar bodies can be found, if at a given moment one knows their masses, their relative distance and the magnitude of their relative velocity

components in three directions. These are six separate data, and the problem can thus be treated as a six-dimensional one, although it can be reduced to two-dimensional equations.

If a third body of comparable mass interacts with the first two, one must consider six relative distance components, three masses, and six relative velocity vectors. This problem is already so complex that no general solution can be found. One can follow only the motions of the bodies in a specific case bit by bit, by numerical approximation. Man simply has not the analytical *power* to deal with this problem. What, if instead of a few bodies, one must consider myriads of particles, such as the atoms in a gas cloud or the stars in a galaxy?

The dimensionality of the problem increases beyond comprehension, and an exact calculation is out of the question. One can estimate only averages and probabilities for the entire group; one knows nothing about the paths and behaviour of the individual constituents.

In recent years some problems that were previously beyond the capacity of human labor have been brought within reach by the power and speed of computing machines. But these so-called giant brains are mainly an aid to numerical evaluation—not to basic understanding.

We remain faced with the fact that, although the dimensions and powers of mathematical equations have no limit, these mathematical dimensions are only tools of the mind. Physically our surroundings confine us in a four-dimensional prison.

And yet, we cannot abide by this verdict—neither as scientists nor as mystics. There are solid observational facts, as well as philosophical arguments and emotional needs, that do not fit in with the physical picture. These facts and arguments are all related to the basic phenomena of Mind and Consciousness.

Clairvoyance and Telepathy

One group of observational facts that I offer for your consideration consists of the experiments on extrasensory perception. These have been conducted for many years by small groups of devoted scientists, painstakingly and persistent-

ly, in spite of modest funds and persecution. Their research has proved beyond the possibility of reasonable doubt, that a great many people can guess the cards in stacked decks with better than chance results, whether these decks be placed nearby or many miles away. This type of perception is called *clairvoyance*. Many people can also guess the sequence of cards that have been only mentally visualized by the "sender." This is called *telepathy*.

Old-fashioned, so-called "materialist" scientists deny and vilify these findings with a bitterness explainable only by their far-reaching implications. Laymen often accept the facts without surprise; they assume that "some kind of mental radio" is involved. However, as I have repeatedly called to the attention of engineers and mystics alike, no physical radiation known to man can do the things required for extrasensory perception.

Radio waves need power far in excess of the weak brain waves, to penetrate hundreds or even thousands of miles through the ever-present noise. Furthermore, the power of physical radiations decreases with at least the square of distance, whereas clairvoyance and telepathy seem independent of range.

Thirdly, to recognize the details of playing-card symbols, the radio waves would have to be very short. Such short waves do not travel around the curvature of the Earth, nor can they penetrate metal walls. And finally, if some unknown type of wave could reach that far, how could it find the right deck and the desired card in the middle of a pack, viewing its line pattern without being confused by the faces and backs of surrounding cards?

Similar difficulties confront us when we attempt physical explanations of spontaneous apparitions and of the "hunches" that a beloved person has met, or is going to meet, with death or misfortune.

The undiminished power of these guesses and impressions, regardless of distance, disagrees with our space concepts; and knowledge, before the event, runs counter to our time concepts. No wonder that these facts are contradicted and fought by defenders of a purely physical view of the World.



Some mystics and scientists regard these observations as arguments for unobserved higher dimensions. They reason that points far apart in four-dimensional space-time can be adjacent in higher spaces, just as one can fold a newspaper so that the first line touches the last. True enough—but how many newspaper folds would one have to apply to the earthly sphere, to explain simultaneous clairvoyance by many independent experimenters, in all possible directions?

We are thus led to the conclusion that consciousness and mind do not fit into any geometric concept of space, whether one thinks in three or four dimensions or dozens of dimensions.

Mind and Matter

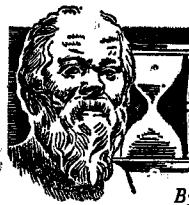
Let us extend our reasoning from earthly experiments to the vast cosmic reaches. All earthly observations indicate that sensitivity and self-preservation are inherent in matter, and that consciousness increases without perceptible break, with the complexity of the aggregation of matter in atoms, molecules, cells, and organs.

Astronomy and astrophysics show that the physical elements and laws observed on Earth are valid throughout the detectable universe, through depths of hundreds of millions of light-years.

Combining these two sets of observational facts, idealistic philosophy deduces that not only the same kind of matter and energy, but also the same mind-stuff must pervade the entire universe. Religion and Mysticism go further and proclaim that the all-pervading Mind is One and undivided. Religion attributes to this Universal Mind a power incomparably higher than that of Man. It therefore tends to endow Divinity with an unlimited number of dimensions as well as of powers. But, can infinity be reached by multiplication of dimensions, or can eternity be reached by multiplication of times?

As a final indication of the incommensurability of mind with space, consider the following law of relativistic Physics: "No message can be transmitted through space at a speed greater than that of light."

(Continued on next page)



MINUTE THOUGHTS

By MARTHA PINGEL, Ph.D.

RE-VISITS

Recently, I attended a reunion dinner as a special guest. It had no personal meaning for me, since the reunion was not with people I knew. So, as I sat listening to the talk which rose and fell all around me, I wondered what makes a person want to come back to re-visit once familiar scenes. Did he really wish to share his innermost experiences with friends, now strangers?

An odd thought crossed my mind and I began to imagine many things—among them the desire we often have to relive the happy moments of a past event. Yet, if this were the only motive for re-visiting the past, I do not believe we would do so in a physical sense. Mental re-visiting is less tiring. I wondered if those who came enjoyed sharing their past in terms of the present, of comparing notes on "have done's" and "will do's." But even this does not explain the usual attendance at a reunion dinner, for frequently the experience is anything but pleasant.

Finally, I hit upon it. Reunions are a kind of waiting, a pause in our lives during which we recapture our equilibrium. We break a set routine in order to return to an older set routine. Then we can face the fact that the past is past, and only a foundation for the future.

Reunions are a catharsis, a once-a-year mental housecleaning. As such, they have value and purpose. Once, after a "re-visit" of my own I, too, wrote it down—this curious mixture of pleasure and pain, joy and sorrow, that freed me from bondage to a memory. I would like to share it with you:

*I walked along a used-to street,
And came upon a which-way sign,
To think of friends I-me could meet,
Who'd greet me with a "how-now?"
line.*

*There we'd watch the do-tell's pass;
Talk dear-me's behind the screen;
Stand upon the keep-off grass;
Eye and love the what-for scene.
I walked along a used-to street,
And came upon a which-way sign,
To learn the not-so world, too sweet,
Chokes the no-yes memory fine!*

No, nothing much can be accomplished by remembering, unless the remembering carries with it lessons for the present. Nothing can be gained by visiting the past, unless that visit is the pause between our sleeping and waking, seeking and finding, our learning and knowing. For it is only in that enlightening pause that our triangle of understanding moves toward completion.

If one depicts the Universal Mind, or God, as located anywhere within or outside of the spatial confines penetrated by our telescopes, it would take Him hundreds of millions of years to observe what was going on in the outer reaches of His domain. This is incompatible with Divine Omniscience.

If one conceives God as omnipresent in the sense of being dispersed throughout the Universe, then He would require eons to become conscious of the extent of His own Being, which is equally absurd.

The paradox is not eliminated by the theosophical postulation of finer bodies, such as desire body, mind body, and so forth. Endow these finer ethers with millionfold greater speed of signal transmission, and you have not reduced by an iota the infinite time it would take to penetrate infinite space.

Multiplying the dimensions, powers and qualities of Gods, Angels, and other advanced Beings does not fulfill the de-

sire and need of the human heart: The desire to have God's Wisdom, Power, and Love immediately and fully present to each and every one of His creatures, wherever they may be hidden in the depths of His universe.

This type of Omnipresence consists in *transcending*, not in extending, material dimensions and powers.

Our supreme goal is to attain unity with the Infinite. The path to this goal may begin by our bursting the shell of individual egotism. It may progress in the dimensional realm by expansion of our consciousness and love and power for good, to the point where families, friends, nations, globes, or even solar systems and galaxies are embraced.

But our heart's desire cannot be found in the vast reaches of limitless dimensions, nor can it be satisfied by the mastery of occult powers. It can be attained only in the eternal Here and Now, where dimensions and powers are left behind.



YEAR-END STATISTICS

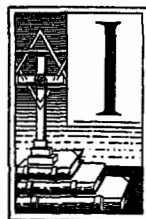
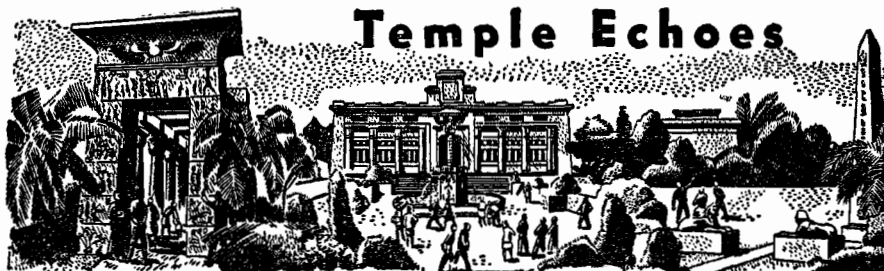
At first glance, the 1959 statistical survey at Rosicrucian Park, given below, shows a column of figures, nothing more. However, like any symbol, a line of figures, far from being impersonal, breathes a life that suggests more than it explains. If the number of man-hours necessary to produce a line of figures were shown, each number would be multiplied many times over. Among other comparisons, it can be noted with honest satisfaction that nine times as much correspondence was sent out as had been received. Although expenses have risen, service has expanded and will continue to do so through the spirit of dedication that makes Rosicrucian Park unique.

Total number of pieces of incoming mail.....	465,906
Total number of pieces of outgoing mail.....	3,821,210
Individually dictated correspondence	99,829
Staff payroll	\$633,804.00
Property taxes, utilities, maintenance and insurance.....	\$ 74,414.68
Printing costs (not including books).....	\$262,784.92
Envelopes, office supplies, and stationery.....	\$ 64,758.12
Postage for the year	\$211,660.88

DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 24. Pacific Standard Time will be resumed on September 25. AMORC members, in their contacts, will please take notice.





IN Indonesia a short while ago, the Emperor, Frater Ralph M. Lewis, officiated in a significant and colorful ceremony of the Grand Lodge of AMORC in Djakarta. He installed into his office the new Grand Master, Frater General Raden Said Soekanto.

Children, with over 100 paintings on the subject *Our Town*, held the February spotlight in the Rosicrucian Museum's modern gallery. Sponsored by *Arts and Activities* magazine, the exhibit is traveling under the auspices of the Smithsonian Institution. As previously, this year's exhibitors were chosen by the *Arts and Activities* Editor, F. Louis Hoover and Dr. Otto Kallir, Director of Galerie St. Etienne, New York City. This is the third time that the United States school children, between 6 and 13 years of age, have responded to a challenging theme. Earlier themes were *The Four Seasons* and *As I See Myself*.

Remember Milton's line, "They also serve who only stand and wait?" It suggests a virtue but passive at best. More to be commended is that active quality of doing something. Such, for instance, as the enthusiastic service of Sr. Adolfo Alvaro Gómez of Casablanca, Morocco. In addition to participating in several capacities in Nova Atlantis Lodge, where he is affiliated although belonging to the French jurisdiction, Frater Gómez has from time to time very materially aided the Supreme Grand Lodge. Speaking nine languages and working in them easily, he has many times served as translator on special assignments from San Jose. For

him this is always extracurricular and gratuitous—but for the Supreme See very important and much appreciated.

Nor is the rest of his family idle. His wife, Soror Matilde, also is a busy member and both his daughters were Colombes. The younger still is.

Soror Bertha Wetzel, Master of the Indianapolis Chapter, brought back lifelong memories of the Order's Egyptian Tour. We summarize briefly from the February issue of *The Microcosm*:

I shall never forget arriving at the Cairo airport—chickens and a donkey just outside the door, men and boys in long gowns to their ankles, and sawdust and shavings on the floor of customs. When we arrived at our hotel, there were roses for the ladies from Dr. Albert Doss of Cairo. . . .

From Cairo, we went to Giza (Gizeh) . . . to Assiut by train where we boarded a steamer scheduled for a ten-day trip up the Nile river. We were lucky enough to have a full moon. . . .

We got stuck on a sandbar, but finally arrived at Aswan (Assuan) and disembarked to go by car to see the large Aswan Dam. . . . We drove to the granite (Syenite) quarries to see the unfinished Obelisk. We went back to our large boat for lunch, and then abandoned it for a smaller craft on which we voyaged to an island with tropical gardens. We then sailed to the famous Elephantine Island, and went through their museum. We left Aswan by train, returning to Cairo to start the journey back home by air.

"Gemütlich" was the word to describe the atmosphere of Benjamin Franklin Lodge's "Masked Costume Ball" in February. Melodic strains of Strauss, Lehar, Romberg, and Herbert height-

ened the spirit of romance and gaiety as the costumed guests ate dainty sandwiches and sipped Viennese coffee. Prizes were given, too, for the most beautiful, most convincing, most authentic costumes. Ah, Wien, Wien!

* * *

Another place it would have been fun to be was Michael Maier Lodge's New Year's Party. At that time, Frater Ray Latimer conducted a demonstration in word association. Something accomplished with the help of the Emperor, magic and mirrors, and a tape recorder.

* * *

Coming up is Oakland Lodge's fifth annual Homecoming Day, April 24, from 11:30 in the morning to 9 in the evening—registration begins at 10:00 a.m. The Emperor, Frater Ralph M. Lewis, is scheduled for the evening address.

* * *

Essene Chapter in Minneapolis announces a recent move into permanent quarters. A temple seating 70, a large social room, a library and study room are some of the benefits achieved. The address: Room 201, 25 University Avenue, S.E.

* * *

This is how those of like mind expand their circle of influence. Earl and Norah Peterson were members of Dallas' Triangle Chapter. Soror Norah being English, the Petersons established themselves in Ipswich and there Frater Earl became Master of the Pronaos. They visited John Dalton Chapter in Manchester. The success of that visit was reported in John Dalton Chapter's bulletin thus: "This has not only forged a link with the U. S. A. (Fr. Peterson being from Dallas, Texas) but also a link with the Frateres and Sorores of the Triangle Chapter, Dallas, we having sent them our Bulletin and now having received theirs in return. And we send our greetings and thanks to Fr. and Sr. Peterson for this opportunity."

* * *

Colombe Marian Hernandez, who last year brought "flying saucers" to Youngstown's Liberty Park, with her paper-plate-throwing contest, has progressed this year to more solid achievement. She was winning representative for Hayes Junior High in two essay contests: one sponsored by the Optimist

Club; the other, by the Ohio Council of Churches.

* * *

At the New Year's celebration last month, Thomas Jefferson Chapter of Washington, D. C., also commemorated its silver anniversary. Its first convocation was held Friday, March 15, 1935.

* * *

In January, Durban Pronaos moved up to Chapter status. This is significant not only locally but also throughout the whole of South Africa.

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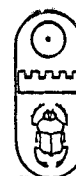
In a statue of Napoleon erected in 1841, the Associated Press reports that workmen recently came upon a poem written by Victor Hugo. Undiscovered for 118 years, the poem tucked inside a lead pipe within the statue was thought to have been prepared for the dedication and then suppressed by the government because of its inflammatory nature. Maybe this seems unaccountably strange; but Frank L. Gaines, cryptographer interested in Baconian matters, announced a year or so ago something infinitely more strange—cryptographic evidence of Elizabethan secrets crammed within the statue of Francis Bacon in St. Michael's Church. Bacon, according to Gaines, literally had more under his hat than the world has yet dreamed of. As yet no one has had the temerity to attempt the removal of Bacon's hat. That suggests another meaning to the old saw—"hang onto your hat," and you can keep the world guessing as to what there may be under it!

▽ △ ▽

Inquiries regarding Alfred E. Dodd's book *The Martyrdom of Francis Bacon* can now be answered. A few remaining copies are in the possession of Mr. Dodd's stepdaughter, Soror Irene Rowland, 40 Cavendish Road, Newcastle-Upon-Tyne 2, England. They may be had for half the original price. Anyone wishing a copy should write Soror Rowland. The price (postpaid) is 11/6 (\$1.61 U. S. currency). If outside Britain, international money orders should be used.

▽ △ ▽

Digest readers were informed last November of a "Crusade for Literacy" shaping up in Yakima, Washington,



under the leadership of Soror Mary C. Wallace. The first step is the teaching to read—next, the new learners require reading material, which although simply told will still be on the adult level.

People and Stars is the answer. Although written within a controlled vocabulary, the articles, stories, and poems of this 92-page lithographed book are designed to stimulate the intellect of the newly literate to recognize and sustain his new-found dignity; however, this book, consisting of illustrated delightful reading, is available to anyone. From its sale (\$1.75 postpaid, LARK Foundation, 2102 South Seventh Avenue, Yakima, Washington), the hope is to build a fund adequate for further training.

Under various leaderships, literacy centers are now being organized in many states, giving attention to the 10 million functionally illiterate adults in the U. S. A.

▽ △ ▽

Here's a comment from Frater Leslie H. Johnston worth salting away in the consciousness: "I have found that sincerity of purpose in all things is most pleasing to the conscience and the soul." Maybe you'd like to know whether that attitude ever accomplished anything. A newspaper story in *New Orleans*

States and New Orleans Item of January 11, 1960, says: "Leslie H. Johnston has learned how to take the bounce out of boating." A design he's been perfecting for 25 years shows promise of the first successful really new idea in surface craft construction since Ira Hand in 1901 replaced the old round bottom with V lines. A patent was granted Frater Johnston for his "onoplane" design late last year. Frater Johnston isn't stopping here, though: he says, "I want to spend the rest of my life in design and development." And that sincerity of purpose, we're sure, will continue to please his conscience and soul.

▽ △ ▽

A shell is a boat, too—a very special one, and the *New York Times* in November reported that the 42-foot shell in which the four Ward brothers of Cornwall-on-Hudson became the rowing champions of the world eighty-eight years ago will be given a permanent berth in the new wing of the Smithsonian Institution in Washington, D. C. If you read *Temple Echoes* of April, 1959, you'll recall that Gilbert Ward's granddaughter, Soror Irene Ward Norson, wrote a book about these famous racing brothers. The *Times*, by the way, refers to her as "the top woman authority on competitive rowing."

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EUROPEAN ROSICRUCIAN CONVENTION

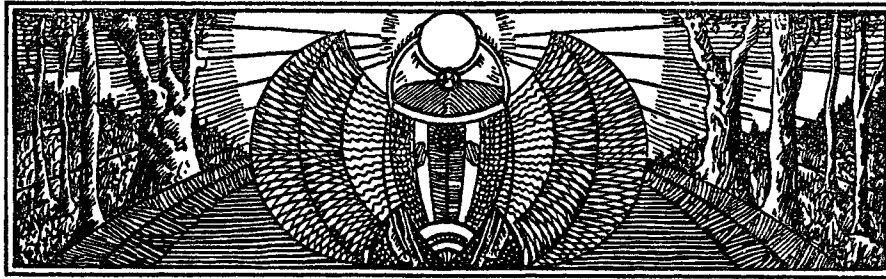
An International Convention of the Rosicrucian Order, AMORC, will be held in *Geneva, Switzerland*, on the dates of September 30, October 1 and 2, 1960. The Convention will be attended by all the Grand Masters and other Grand Lodge officers of AMORC in Europe. Every active AMORC member is also eligible to attend, whether living in Europe or elsewhere. These European Conclaves are held biennially. The Supreme Grand Lodge and the Imperator of AMORC will be represented at the European Convention by Frater James R. Whitcomb, Grand Treasurer.

For further details, write:

M. ALFRED ROGNON, Master
Chapitre H. Spencer Lewis
Case Postale No. 1
Geneve-Eaux-Vives
Switzerland

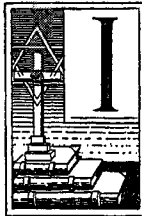
(The above Convention will follow the annual Rosicrucian International Convention held in Rosicrucian Park, San Jose, California, on July 10-15, 1960, which all active Rosicrucians throughout the world are eligible to attend.)

*The
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Digest
April
1960*



Reincarnation—Fact or Theory?

Translated by D. M. Desai of Roodepoort, South Africa, from an article published in *Mangal Mandir*—October 1959, India—reprinted by Special Permission.



IN the town of Chhatarpur, central province of India, there lives a man called Manoharlal, and he is Inspector of Education. His ten-year-old daughter, Swarnalata, remembers her previous two incarnations.

One day Swarnalata at her mother's residence at Jabalpore, recognized a guest named Hariprasad, as her "younger brother." The thirty-year-old man answered, "I am old enough to be your father." Swarnalata replied, "You are right, but you were my younger brother in my previous life. At that time my name was Bia. I was married in Maihar. Chintamani was my husband and he was dark. I was twenty-two years old and had two sons and a daughter. When I was thirty-nine, I developed throat trouble and died." As Hariprasad listened, he verified her statements.

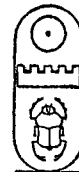
Swarnalata's father related the two following incidents. When she was three years old, one day when the family was going to Panna from Jabalpore by car and were nearing Katni, she said, "Go on the opposite road, driver; there is my house." To the father she said, "Why do you buy tea at the motor stand? I will give you nice tea at my home."

Once when her mother was busy with domestic work, Swarnalata said, "Mommy, I want to sing and dance, will you listen to me?" She then began to sing in the Asami-Bengali border language. Her dances were typically Bengali.

The mother went to see a doctor, thinking that her daughter was under some evil spell. In the evening when the father came home, he called Dr. D. N. Murakhji. He was a Bengali and understood some words of her song. He said that there was nothing wrong with the girl and that she might be able to give some proof of a previous life.

After that, Shree Hemandra Banerji, Director of Ganganagar Sohanlal Institute, came to see Manoharlal and made tape-recordings of Swarnalata's songs. He promised that he would send the recording to the Government Research Bureau and overseas. She talked to Banerji about Katni and Hariprasad, so he decided to go to Katni and visit Hariprasad. Then at Maihar, her father-in-law, husband, and son (of a previous life) were contacted. The husband, Chintamani, and the son, Murli, came to Chhatarpur. She recognized them immediately, but Murli said, "My name is Ramprasad." She

Mr. Desai is Principal of Junior High School at Roodepoort, South Africa. He was born in India and has B.A. degrees from University of South Africa and from Bombay University. He lectures extensively on Hindu philosophy, culture, and religion; his articles have appeared in many magazines in India, South Africa, and America. In a letter, he states that the names of persons and places mentioned in this article are true.—Editor



answered, "No, you are not telling the truth. Do you think I don't recognize my own son?" Then Murli said, "You are right; my name is Murli."

Afterwards Hariprasad took Manoharlal and Swarnalata to Maihar. As soon as they reached the house, she asked, "Where is the lilac tree that grew here?" It was explained to her that a violent storm had torn it down. In the house she met a cowherd and called him by name. She also recognized Bhairavnath Chaturdevi, a friend

of Chintamani, and said, "You were not using spectacles before?" He replied, "I only began using them recently."

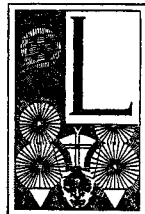
Later she was shown a group photograph of elders and relatives, and recognized them all. She also verified some incidents in the life of her father-in-law—and described them truly and well.

Let the scientists be misled, baffled, and deceived; let the materialists and skeptics deny the existence of God, but the immortal TRUTH that exists cannot be denied.



Anger

(Reprinted from *The Maha Bodhi*, May 1959—a journal of International Buddhist Brotherhood.)



ET a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to name and form and who calls nothing his own.

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

Speak the truth, do not yield to anger; give, if thou art asked for little; by these steps thou wilt go near the gods.

The sages who injure nobody and who always control their body, they will go to the unchangeable place where, if they have gone, they will suffer no more.

Those who are ever watchful, who study day and night, and who strive after Nirvana, their passions will come to an end.

This is an old saying, O Atula, this is not as if of today: "They blame him who sits silent, they blame him who speaks much, they also blame

him who says little; there is no one on earth who is not blamed.

There never was, there never will be, nor is there now, a man who is always blamed or a man who is always praised."

But he whom those who discriminate praise continually day after day, as without blemish, wise, rich on knowledge and virtue, who would dare to blame him, like a coin made of gold from the Jambu river? Even the gods praise him, he is praised even by Brahman.

Beware of bodily anger and control thy body! Leave the sins of the body and with thy body practice virtue!

Beware of the anger of the tongue and control thy tongue! Leave sins of the tongue and practice virtue with the tongue.

Beware of the anger of the mind and control thy mind! Leave the sins of the mind and practice virtue with thy mind.

The wise who control their body, who control their tongue, the wise who control their mind, are indeed well controlled.

—DHAMMAPADA, XVII

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April
1960*

Witnesses of the Soul

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

(From *Rosicrucian Digest*, August 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, 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.

IN the lives of men and women, the outer selves in their moments of inspired thought and action are witnesses of the soul. The eyes may be windows through which we may glimpse, at times, a picture of the self within, and the lips may be ambassadors of the subconscious self, speaking golden words of wisdom when the impulse is stronger than the flesh; but in the thoughts and actions of the outer self, the individual may discover the truest witnesses bearing the most dependable testimony regarding the soul and its unfoldment.

Man is prone to look backward and in retrospection discover halos and glories, victories and palms, that strengthen his vanity. In turning our vision forward, however, in contemplation of the vast future that lies before us and scanning the distant horizon for some sign to indicate what may be the ultimate in the evolution of man, each of us finds little, indeed, to support his vanity or glorified position.

Glorified Dust

One of our writers in the *Rosicrucian Digest* once beautifully expressed the true position of man in his relationship to the things of the world. He called man *glorified dust*. In the ultimate analysis, all there is of the worldly man is that which has ascended from the earthly elements, while within this body of dust there is that which has de-



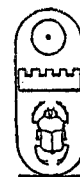
scended from the sublime heights of God's kingdom. When the physical self attempts, in its vanity, to glorify its existence, it can rise no higher than the ascendancy of its own elements and is never more than glorified dust. It is only when this outer self bears witness to the goodness and the greatness of the inner self that the real self is given any reason or opportunity to be glorified justly and truly.

In the beginning, man was made of the dust of the earth and all of the centuries and cycles of time have not modified the very earthly nature of man's physical existence. Time has afforded opportunity for personal effort to square the corners and round off the rough edges of man's physical body and worldly nature, but the changes thus made are so slight and so difficult to discern in the great scheme of evolution that man may still look upon himself as being in the early stages of the most elementary form of evolution.

Whatever mastership man attains is but a fraction of a degree of the mastership that is possible eventually. Whatever perfection he may demonstrate now in his worldly nature is but a very mild modification of his primitive qualities. Man does not know yet what he is to be and cannot conceive of the greater possibilities that lie before him.

Vanity

Lord Bulwer-Lytton, the eminent Rosicrucian, once wrote, "The easiest



person to deceive is one's own self." Man has deceived himself into believing that he is a god in the universe and most certainly a god of the earth. In a review of his past evolution he finds glory in the thought that he has reached a high degree of perfection and almost the ultimate in the scheme of evolution.

Man looks with pride and self-satisfaction upon his attainments, his achievements, and accomplishments. He is quite satisfied with his abilities and with the great power of his mind. He will frankly admit only a few weaknesses and occasional errors. He looks across the seas at those who are in truth but a slight degree beneath him in evolution and imagines that there are vast and extensive canyons and a great abyss lying between them and himself. He visualizes his children as requiring only the development of a few points of perfection to make them just a little greater than himself, and, therefore, the ultimate representation of God's living image. In such viewpoints man reveals the inner self as still greatly unevolved and thus bears witness to his soul's sad plight.

We are reminded also of the truth expressed by Lowell in the words, "What men call *treasure* and the Gods call *dross*." Man is far more dross than refined. He is more dominated by the primitive, uncultured animal instincts than by the higher and sublime inspirations that crave for expression in his soul. The inner self as a representative of God and His living image is ever seeking to carry the outer self onward to greater heights, and there is ever the struggle within and without. Walt Whitman expressed this idea in his "Song of the Universal" wherein he says:

*In this broad earth of ours,
Amid the measureless grossness
and the slag,
Enclosed and safe within its central
heart,
Nestles the seed perfection.*

In the soul of man, there is all that man requires to become the living image of God and the perfect being which God intended him to be. But no prison-

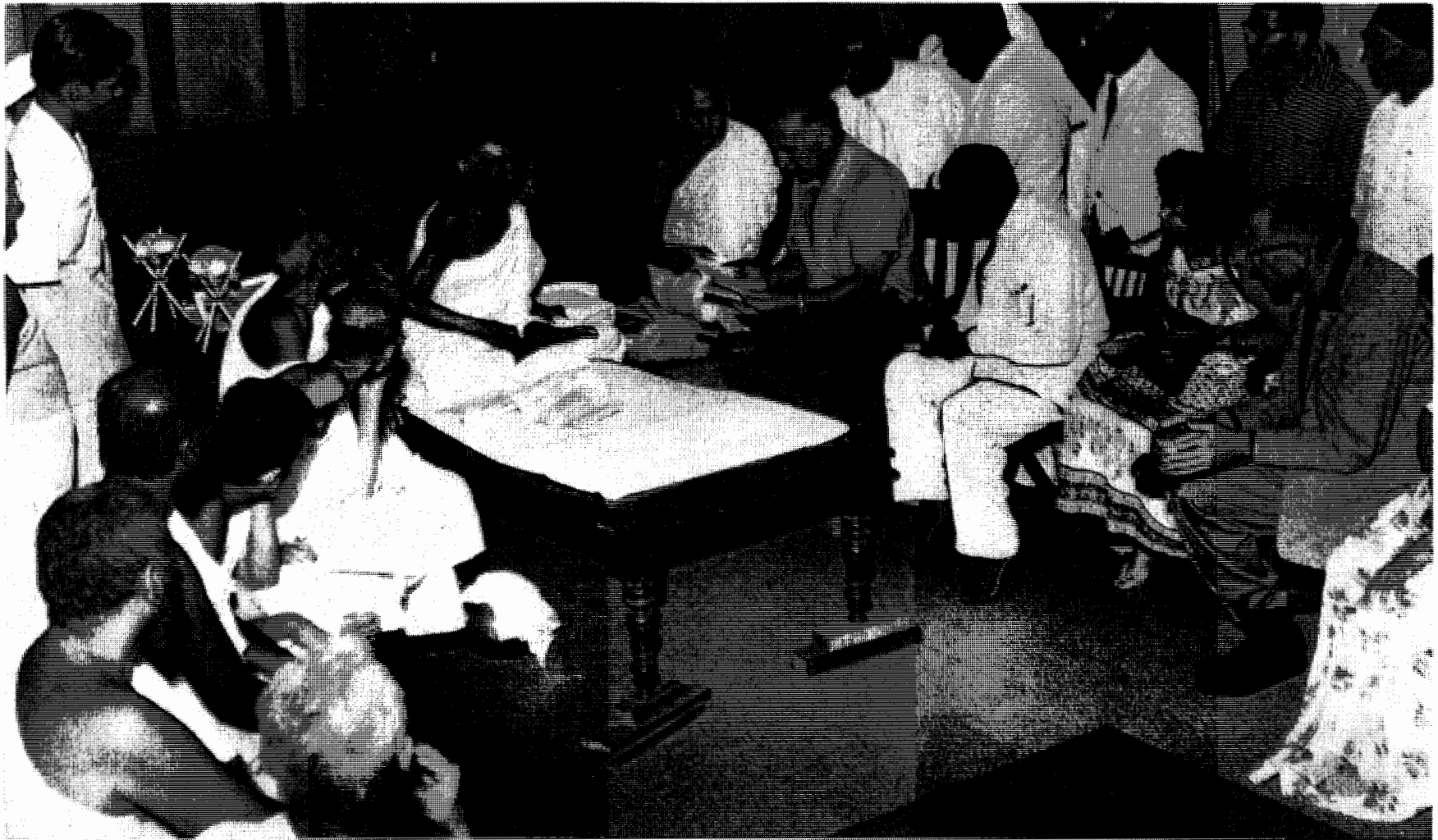
er was ever enclosed in any of the dungeons of the days of the Inquisition nor secluded in any White Tower equal to the imprisonment that is forced upon the soul of man through the ignorance and vanity of the outer self. Intuition and inspiration, the subtle urges and voice of the inner self, are suppressed, denied, and silenced.

The falsely educated and unreal reasoning of the outer self is given a position of prowess and power that is unwarranted and undeserved. Only when the outer self is made the servant, or the pupil of the teacher and master within, can evolution really begin, and progress on the Path actually be made. It is only through training the outer self to realize and comprehend its true position in the universe and its true relationship to the soul within that it can present itself as a truthful witness. It is for this reason that those who comprehend and understand rightly seek greater illumination and guidance in the unfoldment of the inner self and the training of the outer self. In this wise, man becomes a living soul and advances on the Path toward perfection.

Approach to Greatness

In this great work many are united and they constitute a universal brotherhood, unlimited by the physical and material restrictions of life, and united by the divine essence in the fatherhood of God that makes all beings equal except for their weaknesses and their undeveloped and unevolved qualities. Men can, therefore, more easily distinguish themselves by their weaknesses than by their greatness. And in this they should find no cause for vanity and no worldly glory.

It is only as we approach the heights of the mountaintop that we realize our smallness in the universe. With this realization comes the nearest approach to greatness that man will ever find, for to the same degree as his physical existence becomes dethroned in its false position of aggrandizement, the inner self expands and becomes truly attuned with the real oversoul which is as great and as extensive as the universe itself.



INSIDE AN INDIAN MONASTERY

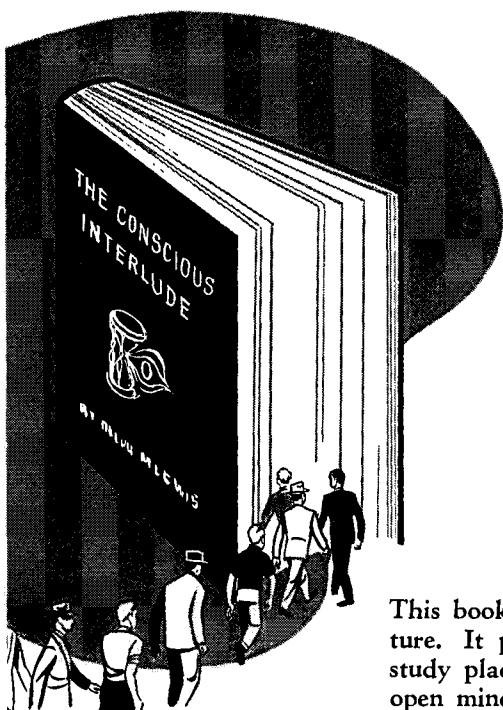
Above is shown the sacred precincts of a Jain monastery in Bombay, India. Seated upon the dais is the guru, the master teacher, who is revered by his disciples, the seated monks. The Emperor of the A.M.O.R.C., Ralph M. Lewis, second to the right of the guru, is shown discoursing with him on philosophical topics, to the evident interest of the audience. Second from the Emperor is his wife, Soror Gladys Lewis, and next to her is



A MEETING OF MINDS

Here is a true meeting of East and West on philosophical ground. Above, at left, is the eminent guru, the sage of the Jain monastery in Bombay, India. He is shown within the sanctuary in special conference with Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC, on various philosophical and metaphysical topics. The Eastern and Western concepts of certain subjects were compared.

(Photo by Rajdatt)



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III Inquiry into Knowledge	XIII	The Dilemma of Religion
IV Nature of Truth	XIV	The Mystical Consciousness
V Will	XV	The Philosophy of Beauty
VI Is Absolute Reality Mind?	XVI	Psychology of Conflict
VII Illusions of Law and Order	XVII	The Human Incentive
VIII Causality	XVIII	Conclusion
		Index

THE AUTHOR

Ralph M. Lewis, F.R.C., Imperator of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

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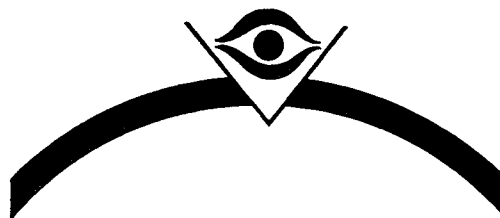
To our Commonwealth Friends

Our friends in the *British Isles* are permitted by their Government regulations to obtain this book direct from the U. S. A. But it may also be purchased from the Rosicrucian Supply Bureau, 25 Garrick St., London, W.C. 2, England.

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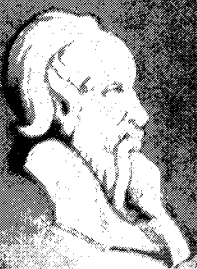
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