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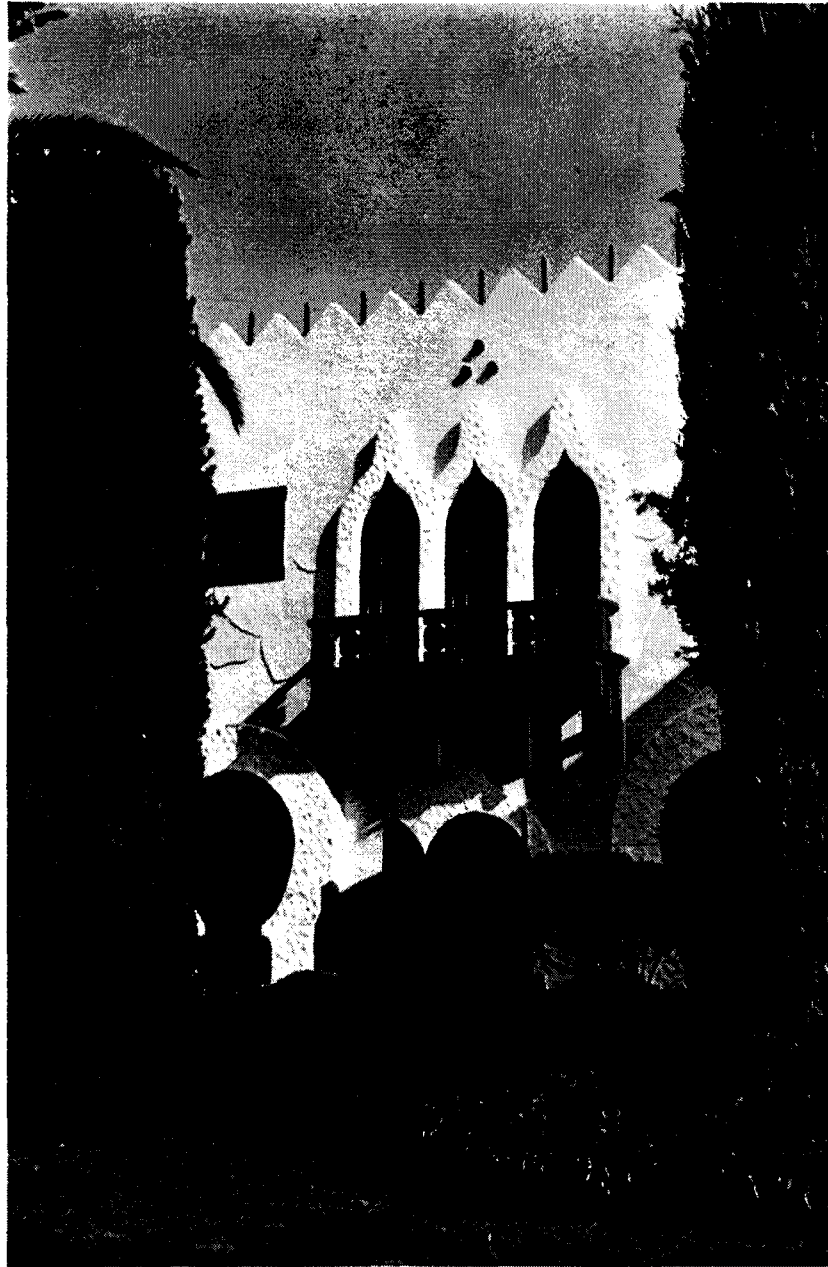
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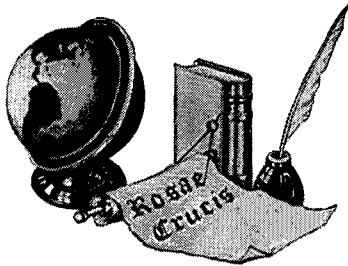
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COVERS THE WORLD



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Gerald A. Bailey, Editor

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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**.

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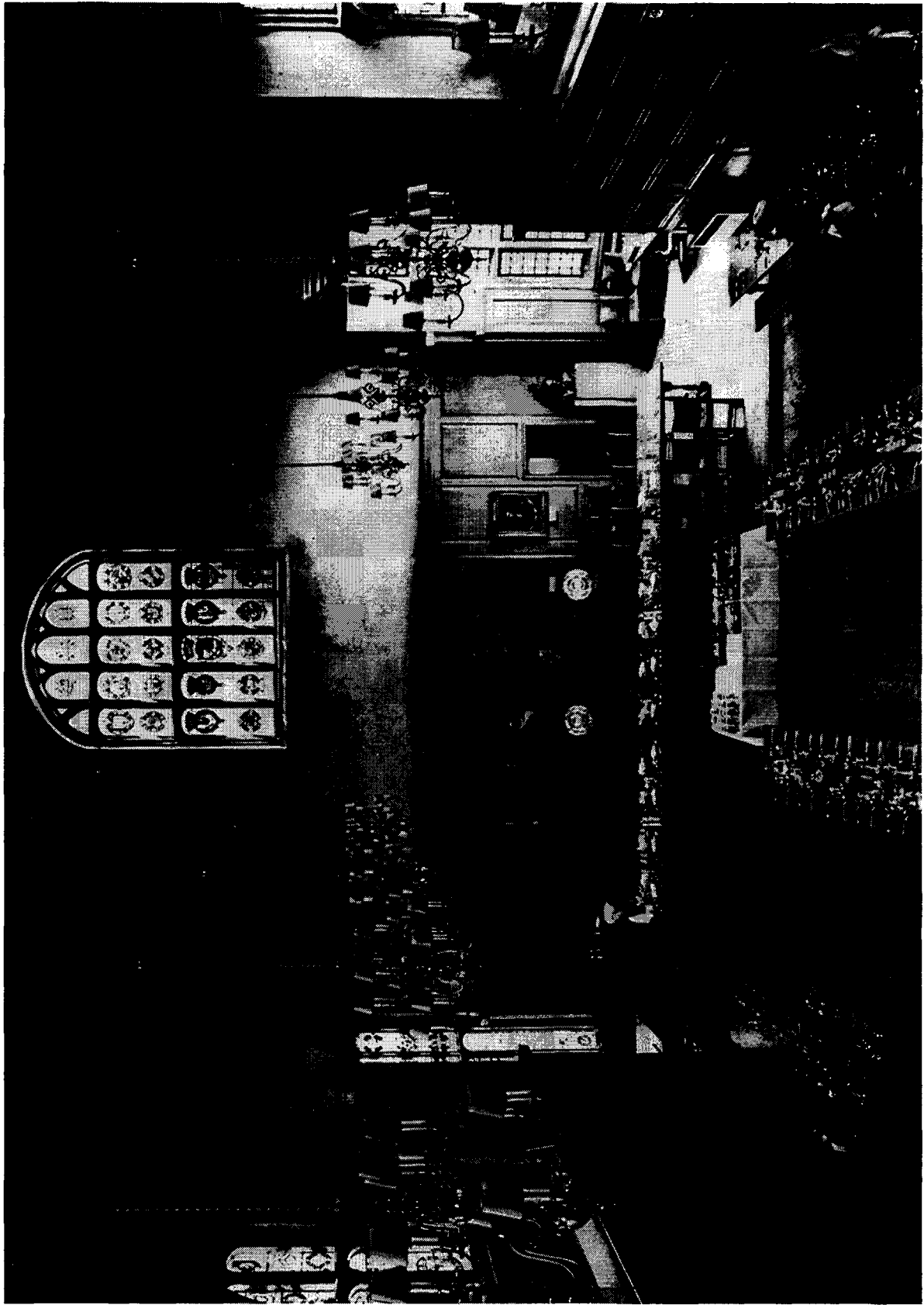
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WHERE FRANCIS BACON DWELT

Opposite is shown the celebrated dining hall of Gray's Inn, London. It is here that the renowned Sir Francis Bacon, statesman, philosopher, and Emperor of the Rosicrucian Order spent several years. Gray's Inn is one of the Inns of Court composing a kind of legal university in London. In this hall, dinner lectures are held. The Inn suffered considerable damage during the air raids of World War II but has since been restored.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

HALLUCINATORY DRUGS

IS MYSTICAL UNION with the Absolute—or the spiritual ecstasy of religion possible through drugs? Another way of propounding the same question is: can man attain an ordinarily unrealized and exalted state of consciousness through the imbibing of certain drugs?

The inclination to resort to such methods is found in the conception of the *duality* of man. Functionally, at least, it is conceived that man possesses a psychical nature or is capable of such phenomena. This psychical consciousness is thought to be disassociated from the physical, at least to the extent that its entire capabilities are not ordinarily expressed in the life of the individual.

In other words, there is a well, it is assumed, or reservoir of power in man that makes possible a far greater realization of external existence and of self than he ordinarily experiences. This plethora of life he may think is being denied him. He then believes that he must breach the dam of consciousness that holds back this more extensive psychical efficacy and permit it to sweep over and exalt him.

This concept of duality and release through the physical of subliminal powers by various means including hallucinatory drugs is not new. Primitive peoples have long believed that the physical organism can, under certain conditions, induce a psychical condition to manifest. They have thought that divine powers could be made to manifest in the body of a certain selected person so that he would give forth oracular sayings, or perform miracles. These states of intoxication or hallucination were or are induced by diverse methods.

The primitive cultures that resort to these practices have no knowledge of hallucination as a phenomenon, and, as well, many moderns who induce similar states will deny that the results had

are hallucinatory. The latter are apt to proclaim that the state of consciousness brought forth is a natural one, but that it was released by artificial stimulation. Such an explanation is similar to saying that sleep is natural to man *but* a sedative must be taken to facilitate its function.

Hallucination by means of intoxication is possible with numerous drugs. The following are but a few of such media: chloroform, nitrous oxide, hashish, opium, and atropine. Hallucination brought on by most of these media have a "terrifying character." They arouse fears and morbid emotions. However, in certain cases, and with the application of certain drugs, the intoxication can be a pleasurable experience—while it lasts. In still other cases, there is no particular physical sense of pleasure but rather a *psychical* characteristic, such as hypnotic trance or ecstasy.

Inducing Images

Experimentation with hallucinatory drugs has shown that intense concentration in advance upon a certain subject has resulted in inducing related images during the hallucination. There apparently is a transference from the objective consciousness to the subjective state, which is produced by the drug, of the images which were previously concentrated upon. Under the influence of the drug, however, the images assume a perceptive reality equal to that which would be externally perceived.

Extensive research by psychical research societies has also revealed some interesting facts in connection with this phenomenon. "The hallucinatory experience by one member of a group may spread to others, by suggestion, who are concentrating and under the effects of the drug." The individuals in such a state are apparently very susceptible to any suggestion related to their interest or which is acquired from

their environment. Once it has been so established in the hallucinatory state, it assumes a perceptible reality equivalent to an actual sense experience.

The personal accounts of religious founders, avatars, and saints are extant with the experience of the phenomenon of *ecstasy*. This is a combination of sensations as beatitude, profound peace, and noetic experience—that is, great intellectual illumination. It is also generally accompanied by a feeling of exaltation, a liberation from the tribulations of this life, its sufferings and limitations. “In extreme cases distinction between self and non-self disappears. There is a total embracing emotional state.” The individual is unable to distinguish between himself and external reality. He feels as a part of all else, that everything participates in him. There is a consciousness of a *oneness*, a complete unity of all things, the self being merged in all else. William James, noted classical psychologist and philosopher, has aptly described the phenomenon of ecstasy in his work, *Varieties of Religious Experience*.

It is also presumed that many fantastic myths and legends have their origin in hallucination. Further, myths which do not have such a foundation would often be elaborated upon by those who concentrated upon them immediately prior to a condition of hallucination. Consequently, what to them seemed realistic images or incidents while under such an influence, they would later transmit as fact to embellish the myth. This is, however, a polemic subject because certain legends have been held by people quite removed from each other, both chronologically and geographically.

Pythian Oracles

What examples of hallucination induced by drugs were accepted as reality by the ancient and primitive peoples? Such examples are extensive, but only a few may be recited here as representative. One of the most classical is that of the Pythian Oracles of ancient Delphi in Greece. In this sacred city were young women who were accepted as oracles. Their utterances, while in a state of intoxication, were considered words of wisdom. They were, it was

thought, the medium for the communication of knowledge to man from the god Apollo to whom ancient Delphi was consecrated.

In the floor of the Temple of Apollo are fissures or apertures which still may be seen and before which was originally placed a tripod on which the oracle sat. A natural gas was emitted from these apertures from the recesses of Mt. Parnassus upon the slopes of which the temple was erected. The young women oracles would inhale the fumes and become intoxicated. Then, in a state of a semi-frenzy, they would loudly mutter various words or sentences in reply to questions submitted to them. The priests of Apollo interpreted these hallucinatory utterances of the oracles as answers to the questions asked.

Deception

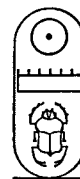
The accounts of ancient historians disclose the perfidy of the priesthood who fashioned the gibberish of the oracles into some rational reply to further ends that best suited their own purpose. It is said that, by these means, they both provoked and prevented wars, removed kings, as well as influenced the reign of a kingdom.

It is also said that, in the Eleusinian mysteries of Ancient Greece, candidates partook of certain commodities as food or drink, which brought about a hallucinatory state which then heightened the reality of their initiation while in the Cave of Pluto.

In Mangaia, in the South Pacific, priests who served as oracles drank an intoxicating liquor before proceeding with their predictions. Then in frenzy “they produced wild whirling words.” In the romantic isle of Bali priests inhale the smoke of an incense which has an intoxicating effect, and hallucinations follow. The soul of a god is then said to possess the intoxicated individual. All words spoken while under the influence are “regarded as not proceeding from him.” He is thought to be the god at that time.

In the Hindu Kush, “a fire is kindled with twigs of the sacred cedar. The sibyl (prophetess), with a cloth over her head, inhales the thick pungent smoke of twigs of the sacred cedar.”

(continued overleaf)



She is then seized with convulsions and falls senseless. However, she soon rises and raises a shrill chant, a sort of unearthly cry, which is caught up by the audience and interpreted as omens or guidance.

Just what is hallucination? Are there any grounds to consider the images of which it consists as having veridity? Or, are its images wholly products of disturbed reason and false ideas? Psychology has stated that in hallucination a state of subjective consciousness arises, which assumes the character of sense-perception without normal conditions. More succinctly put, in hallucination images arise in the subconscious mind, ideas which assume a reality equal to that which is objectively perceived through the receptor senses. In other words, we see or hear things which seem to have as much existence as if we had actually seen or heard them with our eyes or ears.

Theories are offered as to how this phenomenon of hallucination occurs. One theory propounds "that in an unusual state of excitability of an ideational center the excitement overflows into a sensory center. The excitement of the sensory center is then eccentrically projected." This results in hallucinatory images.

To simplify, the theory contends that stimulation by a drug may produce excessive excitement in connection with some complex of ideas. This excitement then reacts upon the center of perception of a sense organ, the visual one, for example. As a result, one seems to see the images of the ideas he had in mind with the same intensity and realism in consciousness as if they were objectively perceived. Another theory of hallucination is called the phenomenon of disassociation. This contends that "a center not excited by external stimulation may act as though it were, if brought to a high degree of excitement." Thus we can so subjectively excite ourselves that we cause our receptor senses to register impressions equivalent to those had from external stimulation.

Dr. Walter C. Alvarez, in an article on *biologic psychiatry*, tells of medical discoveries in research with chemicals which seem to induce forms of mental disease, which would imply that mental disease may be the result of some chemical imbalance in the organism. The biologic psychiatrists believe that the taking of certain chemicals into the human organism, even in minute quantities can induce mental aberrations similar, for example, to schizophrenia and paranoia. Persons suffering from such mental illness experience hallucinations that produce intense mental images which they cannot distinguish from normal percepts.

Forceful Breach

There is no doubt about the fact that potions of varieties of lysergic acid (LSD) can cause the individual to be dominated by latent impressions of the subconscious. Such persons can realize different perceptions of time and space than are experienced normally. There is, however, an undisciplined release of the subconscious impressions, a random flooding of the mind, and a submerging of the discipline of the reason. It is a forceful breach into the subconscious which, when the breach is formed with some individuals, may never be closed—in other words, insanity ensues.

Such addiction to LSD is not a true afflatus of the soul, to use a mystical term. It is not a gradual controlled ascent from one level of consciousness to another. To use an analogy, to free ourselves from the pain of a severe toothache we do not permanently inhale a gaseous anesthetic, regardless of the pleasing sensations it may provide. We know it to be an escape, not a remedy, and that its continuous use can provide the exact opposite of a salutary effect upon us.

One level of consciousness must be made compatible with another; there must be a harmonious synthesizing of them for a true contact with the deeper levels of consciousness. One cannot blast his way into a real state of Cosmic Consciousness with drugs.



Hamlet

by PETER HALL

*Each age has
its own Hamlet*

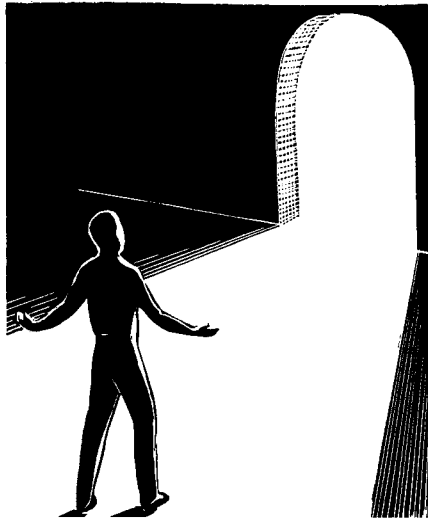
HAMLET is one of mankind's great images. It turns a new face to each century, even to each decade. It is a mirror that gives back the complex reflection of the age contemplating it—and the need to define these reflections produces, on average, a new appreciation of Hamlet every 12 days.

The play is the product of a time of doubt. The boundless vigour of the Renaissance was failing; the glorious Elizabethan Age itself was, like its monarch, in decline. Shakespeare himself was entering a dark valley—a place of tragedy. . . . The images of Warwickshire are replaced by disease, sores, and lust. It is natural, then, that the play is most completely revealed to times of doubt: . . . to the Romantics', and I think to ours.

Who can guide us to the *Hamlet* of the 1960's? Let us look at the creative men first. Brecht? In the 1940's he wrote: ". . . It is a time of war. Hamlet's father, the King of Denmark, has, in a victorious war of plunder, killed the King of Norway. While the latter's son, Fortinbras, is preparing for a new war, the King of Denmark is also killed by his brother. The heirs of the dead kings, having become kings themselves, conclude a peace with each other. Norwegian troops, on their way to a war of plunder against Poland, have been permitted to cross Danish territory.

"Just at this time, the warlike father's ghost asks young Hamlet to avenge the crime committed on himself. After some hesitation as to whether he should add one bloody deed to another, Hamlet—willing even to go into exile—meets at the seashore young

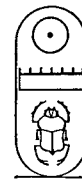
Peter Hall, CBE, is Managing Director of The Royal Shakespeare Company at The Royal Shakespeare Theatre, Stratford-upon-Avon, and The Aldwyck Theatre, London, as well as producer of many plays at both these famous theatres.—EDITOR



Fortinbras and his troops on their way to Poland. Following his example, he turns back and, in a scene of barbaric slaughter, kills his uncle, his mother and himself, leaving Denmark to the Norwegians. Thus we observe how, in these circumstances, the young man, already somewhat stout, badly misuses his new knowledge acquired at Wittenburg University. This knowledge gets in the way when he comes to resolving the conflicts of the feudal world. His reason is impractical when faced with the rational reality. He falls a tragic victim to the discrepancy between his reasoning and his action."

There are a few things here—no least the wickedly ironic ability to look at the play unsentimentally. The emphasis on its political life is important. How many audiences understand the feudal wars which are its background? But the analysis of the play as a conflict between reason and action takes us back to Coleridge and his Intellectual who has "that aversion to action which prevails among such as have a world within themselves."

What of another theatrical prophet, Professor Jan Kott of Poland? He has, like Hamlet himself, lived in Eastern Europe the life of an intellectual amid violent politics. "Hamlet has been trapped into a compulsory situation he does not want but which has been



forced upon him. He has been looking for inner freedom and does not want to commit himself. At last he accepts the choice imposed on him; but only in the sphere of action. He is committed, but only in what he does, not in what he thinks. He knows that all action is clear-cut but he refuses to let his thoughts be thus limited. He does not want practice to be equated with theory."

There is something important here, certainly—particularly for the modern intellectual tortured by the needs of political commitment. For Hamlet, action is irrevocable: but he demands a world of no-action, in which thought is free, ambiguous, unlimited by happenings.

But Brecht, Kott, and a thousand others will give you one facet of the play—their facet. Harley Granville Barker, soberly looking at a theatre script, an old play which Shakespeare had rewritten, still gives, to me, the most comprehensive and balanced account of the play: "Hamlet is a man adrift from old faiths, and not yet anchored in new." . . . Frank Kermode speaks of . . . "fertilising pessimism." How true of this play, the darkest and most penetrating statement of the human condition. . . .

Crucifying Test

I believe that Hamlet is trembling on the point of full maturity. He is, as we say in the theatre, about to jell—and he may go either way. He has in him the possibility of all virtues, all vices, but at this crucial point in his development he is tried by an extreme crisis, an ultimate test in which his love for his mother and father . . . his feeling for his friends, his country, his political responsibilities, his honour, philosophy, religion—whether he is man or an animal, whether a king or commoner—are suddenly torn apart. A man is crucified by an experience so complex that it leads to a profound disillusionment and finally a terrible fatalism.

He goes through many trials. He has to understand what his mother has done, what woman is; what passion can do. To him, as to the ghost, the murder takes second place throughout the play

to the enormity of adultery. This obsession leads Hamlet to question what marriage is, and finally to refuse Ophelia. Like many men in crisis, he takes it out on the weaker person.

Friendship is tried. Rosencrantz and Guildenstern, open, ordinary, not very deep men, are easy tools for Claudius, the expert politician. They are not villains, but two men caught in the mechanism of politics, not as clever as they think. On the surface they come to help their friend. Hamlet sees through this. Friendship in Elsinore is now nothing; it is all appearance, like everything else. And so he turns to Horatio.

Horatio

The friendship between Horatio and Hamlet grows through the play because Hamlet needs him. Horatio is the poor scholar, slightly older, I feel, than Hamlet: the research student at Wittenburg, very intellectual. He is an observer, a man outside action. It is easy not to be passion's slave if you are not in the thick of it; Horatio has never been in the thick of it. He is the one character in the play who holds firm. Do you remember his last gesture, when he tries to enter the ring and become a man of action? I will drink, I will die, he says. No, says Hamlet; report me. Horatio stays outside the ring to report.

Why are the players there? Why does Shakespeare spend such time on them? Perhaps for the very reason he was in the theatre itself. Let us then go to an art which, by being frankly false, attains its own truth. In an Elsinore of shifting appearances, the players become the firmest, most actual thing there is.

It is common, as we know from the history plays, for kings to lie and kill. Claudius ranks high in the league of Shakespearian rulers—a superb operator who hardly ever loses his nerve. But even this master of appearances cannot silence his own conscience. He is aided and abetted by his chief councillor, Polonius, who is not a doddering old fool but the kind of shrewd, tough man who sends himself up, who uses his own silly humour as a weapon.

Hamlet sees through both men. He

sees that as politicians they lie and cheat. And Hamlet refuses this. The young must feel this about their rulers even when there is no crime in question. They must believe that the millennium could come tomorrow if power were in the right hands.

At the end of the play, Shakespeare leaves no easy judgment or solution. We are left with an apprehension of the full tragedy of living, but life goes on. Shakespeare is asserting, as he always does, that the balanced government of oneself, or of one's family or of the State, is the defined responsibility of living. But the experience of living warps us, and makes us suffer. The play finally says revenge is wrong, yet Hamlet is wrong not to revenge. Would he be right to revenge? From the other plays we know he would suffer, he would die; blood would have blood. But *Hamlet* does not say in any simple way that death is the great leveller, or that what is tragic is man's mortality. It rather says that we need to discover and understand the universe: in anguish possibly, certainly more cruelly and realistically than the philosophers. In this reality, which Hamlet comes to, lies the greatest suffering of all.

There is never an ideal production of *Hamlet*. Any interpretation must limit. To see *Hamlet* as Brecht did, as a purely political experience about feudal kings killing one another, is not to me Shakespearian. On the other hand, the impression that I may have given of Hamlet as a sensitive introvert, wandering through a wicked world, is also no more than a partial truth. For our decade, in my view, the play will

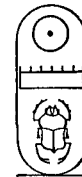
be about the problems of commitment in life and in politics, and also about the disillusionment that produces an apathy of the will.

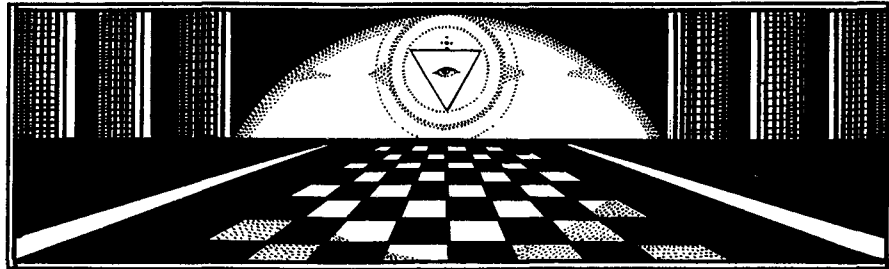
For an introvert who refuses experience, Hamlet experiences a great deal. For a man who does nothing, he does a great deal. He is always on the brink of action; but something inside him, this disease of disillusionment, stops the final, committed action.

This is an emotion you can encounter in young people today. To me it is extraordinary that in the last 15 years the young of the West—particularly the intellectual young—have lost, by and large, the ordinary, predictable radical impulses the young of all ages have had.

There is a certain amount of youthful refusal . . . a lack of positive conviction. . . . The middle-aged have betrayed us. Or so the young think. So perhaps the Hamlet of the 1960's, crucified by his terrible responsibilities, may make us feel something of this apathy, this refusal of commitment.

Of course, it remains a Renaissance play and therefore to some degree foreign to our times. But it can and must speak directly to our experience of living. I don't find *Hamlet* a tragedy in the sense that at the end of it I am left purged, ennobled and regenerated. I think this play belongs with *Troilus and Cressida* and *Measure for Measure*, as a clinical dissection of life. It is a shattering play and a worrying play; and at the end of it you are left with Fortinbras, the perfect military ruler. I don't know about you, but I would not particularly like to live in a country ruled by Fortinbras.





Symmetry and Balance

by W. J. ALBERSHEIM, Sc. D., E. E., F. R. C.

The significance of a balanced life

THIS ARTICLE has a double title; but it will be shown that the twin topics are closely related. The first subject, *symmetry*, means literally equality of measurements, that is, of size and shape. The most commonly known type of symmetry is that between the right and left sides of a human or animal body. Actually, there are several different kinds of symmetry which may be illustrated by the capital letters of the roman alphabet.

The letter A is an example of the common, bilateral symmetry. If one draws it on paper, one may fold the paper along the vertical axis of symmetry, and the two halves are superimposed. However, such rotation around a center line works only with flat, two-dimensional figures—not, for instance, with the embossed letters used in suburban name plates.

Now, the plane of symmetry does not have to be vertical. It is evident that the letters B, C, D, and E are symmetrical, but with a horizontal axis: They would appear complete, if half submerged in a reflecting pool. F, G, P, R, and Q have no symmetry at all. But how about the snake-like S, and the zig-zag letters N and Z? Evidently, they, too, can be divided into two parts of equal size and shape; but the two halves are not mirror images of each other. They can be superimposed by rotating the figures around an axis at right angles to the drawing board. Therefore, this kind of symmetry is

called *rotational*. The well-known swastika has four-fold rotational symmetry. With 2, or other even-numbered rotational symmetry, one can cut the figure into two halves in which one equals the other in reverse, upside down. Therefore, this type of figure has been called *antisymmetric* or *skew-symmetric*.

Rotational symmetry requires and suggests rotary motion, and the swastika is an ancient representation of the Sun running along his circular course across the heavens like a gigantic wheel. This suggestion of restlessness sets rotary symmetry apart from the static and immutable character of "true" symmetry. It thus forms a transition to the arms of a balanced scale swinging around its pivot which will be discussed below.

Symmetry is not just a concept of the human mind—it is a part of nature and has many uses and meanings. First, it is a mathematical term. In high school geometry, we studied such symmetrical figures as isosceles triangles, pyramids, and diamonds. Harmonic waves illustrate both bilateral symmetry and skew symmetry. If a wave is bisected at its peak, it is symmetrical and we call it a *cosine* function. Divide the same wave at its zero crossing, and it becomes an *antisymmetrical sine* function.

Returning from the man-made world of mathematics to the real world of Nature, we find symmetry in all her

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kingdoms: mineral, vegetable, and animal. Most of us have admired the symmetry of mineral crystals such as diamond and quartz, or the starlike filigree design of powdery snowflakes. Skillful photography has made snow crystals so popular that most Christmas stars in show windows and on gift wrappers are nothing but magnified snowflakes. In the vegetable kingdom, the binary symmetry of orchids and the multiple symmetry of poppies, daisies, and dahlias are well known and much loved. In Japan, the 16-petalled chrysanthemum is the crest of the imperial family.

In the Animal Kingdom

Advancing to the lower forms of the animal kingdom, one finds multiple symmetry in starfishes and sea urchins; but in the higher phyla of animals and in the human race, symmetry has been standardized to the bilateral type exemplified by our twin eyes, ears, nostrils, hands, and feet. The normalcy and prevalence of symmetry in healthy living beings has impressed itself so deeply on the human mind that in aesthetics, symmetry is often regarded as an important attribute and requirement of beauty.

In mysticism, too, symmetry is important. The basic symbols, triangle and cross, are both symmetrical figures, representing the interaction of two equal forces. In most cases these equal forces are opposite poles so that one may regard their interplay as an antisymmetrical process. This view is beautifully symbolized by the Chinese figure of Yang and Yin, the intertwined male and female symbols that together form a perfect circle. They typify rotary symmetry.

The most profound of all symbols is the circle with a point at its center. It may represent a cell with its nucleus, but it also stands for the polar interrelation of microcosm and macrocosm, of each single human being, with the universe. From a purely geometrical viewpoint this symbol has perfect and neutral symmetry. You may cut it through its center in any desired direction, and its halves are not only mirror images but also rotary images of each other. But this bisection does not

do justice to the meaning of the symbol which represents interaction of opposite poles, just as do the triangle and the cross.

Can the large outer circle be mirrored on the tiny central dot? No plane mirror can do this, but a mirror that itself is spherically curved will do the trick. In old-fashioned country gardens one may still see large silvered globes. You may mirror yourself and the entire garden and surroundings in the silver ball. The larger and the further away an object may be, the smaller and the more central will be its image inside the ball. This centrally symmetrical symbol expresses the mystical principle: "As above, so below; as outside, so within." In our review of symbols, let us not forget the scales that depict the polar opposition of objective and subjective states of consciousness—between objective logic and subjective intuition, for instance.

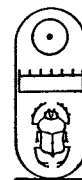
The scales show the relation between the two topics of our discussion: When in balance, the scales are symmetrical. The contents of balanced scales, however, need not be equal in size nor in shape, but only in weight. Balance is dynamic, because weight is the *force* of gravity. It is a more general and freer concept than the rigid and static symmetry. In art, for instance, the requirement of a balanced design leaves the artist much more freedom of expression than that of symmetrical design.

Classical Works

One generally finds that primitive art is rigidly symmetrical, whereas in the classical periods, the bodies, contours, and colours are distributed freely. Yet a classical work of painting, sculpture, architecture, or music maintains a balance that holds the entire composition together in artistic unity.

Balance is desirable not only in the literal sense but in many derived meanings. Physicians recommend a balanced diet, meaning right proportions between proteins, fats, and carbohydrates. They also recommend balanced ways of life, with proper division between work and relaxation.

Summing up: symmetry is static, balance dynamic. The dynamism of balance is not only due to the fact that



the weights in the scale represent forces of gravity but, more importantly, to the necessity of achieving and maintaining a balanced condition. This implies action in time. Note, however, that the ultimate position of equilibrium can be anticipated. Most green-grocers estimate the weight of their merchandise before the scales come to rest. This fact may lead a mystical philosopher to the surmise that the flow of time is only apparent and due to our limited comprehension.

Strange to relate, the laws of modern physics express the same viewpoint. In the early part of this century, Einstein's Theory of Relativity interpreted time as a fourth dimension of space, so that three-dimensional events occurring in time can be represented by static world lines in the four-dimensional space-time. Even several centuries ago, Newton gave us an equally profound interpretation of dynamics. He said that each force, each action, induces an equal opposing force or reaction.

For instance, the motion of a coasting automobile is opposed by the friction of brakes, road, and air; the car slows down. Its deceleration liberates just enough force to counterbalance the opposing drag. Dynamically speaking, the entire combination of coasting car and surrounding drag forces is always in balance. To a mystical philosopher this viewpoint is both satisfying and evident, although it was bitterly opposed at first.

The Law of Karma

The Universe as a whole remains unperturbed and imperturbable, since nothing can oppose Infinity from without. Seen from the inside, however, the same Universe seethes with energy, action, and life. According to the saying: "As above, so below, as without, so within," the Mystic must seek a spiritual equivalent to the physical law of action and reaction. The ancient Hindus expressed this equivalent by the law of Karma: Each human act, but also each emotion, thought, and intent constitutes an action in the moral realm, and it evokes a balancing reaction of equal strength. Regarded in this light, Karma does not mean punishment or retribution by a vengeful

deity but the impersonal law of dynamic balance applied to the domain of spirit. Let us reinterpret this law of automatic compensation from the mystical viewpoint. The highest goal and supreme reward of a mystic is conscious union with the Universal Soul. This Oversoul pervades the Universe but it becomes focused and self-conscious in living, thinking, and feeling beings. The mystic path is thus a journey from the personal to the super-personal pole.

Any *selfish* act or impulse is directed against some fellow creature and thus sets the selfish one apart from all others. It constitutes a setback on the mystical path that can only be overcome by retracing the false step, by atoning for the offense. The worldlyling who lacks the urge to oneness with the Greater Self may gain all animal comforts; health, wealth, luxury, and power, but he misses that which raises us above the animals—which makes us human and potentially divine.

The law of Karma is one spiritual expression of dynamic balance, but not the ultimate one. Eternal balance requires the dynamic balance of *all* polar opposites: of Life and Death, Good and Evil, Serenity and Action. The same Universe that knows the perfection of love and oneness forces every individual being to maintain its life by feeding on fellow creatures. The principle of reincarnation, believed in by the greater part of mankind, balances the number of births and deaths. The highest pinnacle of mystic bliss, whether you call it mystical marriage, illumination, samadhi, or nirvana, is closely akin to the death of bodily functions. According to Buddhist belief, he who attains nirvana is freed from the wheel of reincarnations, hence from individual existence.

If one regards eternity as an *absence* of time and space, then eternal bliss is attainable here and now. But, if one takes the ending of reincarnation literally, then the word "end" itself implies an action in time, and persistence in death-like bliss is an imbalance and an imperfection—a contradiction in itself. It became a matter of doubt even to Buddhists, whether this kind of rest is the highest goal.

In a later form of Buddhism, called
(continued on page 29)

Getting and Spending

by ELIZABETH M. DUFFIE

ONE OF THE characteristics of today's world is the vast paraphernalia of hurried 'doing' connected with the need to eat, be clothed, housed, educated, cultivated and entertained. The more civilized the people, the more prominent these three last-named pursuits become, and the easier it is to forget that for millions a new dawn is merely another day of hunger. It is strange to think that on this small globe some people eat mud to assuage the pangs of starvation, while friends of others elsewhere remark when anniversaries approach: "What can I give him? He already has everything!"

Despite such harsh contrasts, the growing one-world attitude has made compassionate citizens in affluent countries conscious of both the general state of deprivation and of their own inability to do anything adequate about it. Such kindly people in their turn resent the indifference of those whose "getting and spending" apparently blinds them to the ugliness and human suffering implicit in the word 'starving.' It is in our capacity as lone individuals that we feel helpless on seeing indignity and injustice and exclaim: "Nobody seems to be doing anything about it!"

Were there no such thing as a working law of cause and effect, a principle of constant growth, nor such a quality as individual free will, we might be able then to seize some loathsome completed happening and change it. But nothing is ever dead and completed; everything is alive, just as we are, and continually on its way according to its own genius, as Thoreau put it. Some people believe that history marches on relentlessly, powerfully, bearing along individual man as helpless as a matchstick in a turbulent stream. Still, wipe out all the matchstick men and where would history be? Perhaps we would worry less about world dilemmas if we realized that "getting and spending" as

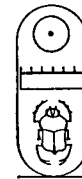


applied to current history is, in fact, a vast though seemingly fragmented panorama of our joint human trafficking through centuries past—for surely history is man-in-action.

It might also help to acknowledge, however regretfully, that our earthly home has experienced continuous wars, big and little, public and private. Yet no single individual, dictator or tyrant included, has ever seized the reins of state single-handed with all the rest mere spectator victims. Everyone has had a hand in it to some extent. The mills of the gods grind slowly and exceedingly small, but they grind only what humanity chooses to be ground. In this sense we are the accomplices who in ages past helped to create the causes that are today's effects.

Sometimes parents, looking at their sleeping infant, despair over the suffering he may have to experience in a world not of his making. They say he did not ask to be born, nor did he have anything to do with the terrible problems of this age. Yet each of us virtually asks to be born on earth in order to learn better the lessons of life, and no doubt we find ourselves in the place most suitable for successfully pursuing this purpose. If we continue this line of thought, we finally conclude that we must necessarily be in the right place and time in order to share in the consequences of causes we helped to set in motion.

All of us are part of the aggregate humanity, and it would be unrealistic to hold that the world is too evil for an innocent child to enter or too rotten [for him] to live and grow in. The world today is no more full of sin or sinners than all our yesterdays—and if



we will accept our personal responsibility for conditions, there is hope for our tomorrows. In the larger picture our children are as 'guilty' as the rest of us. The flowerlike innocence of youth is delightful while it lasts, but the plant from which it springs has roots deep down in time and experience just as ours has.

Haven't we all said, "I can stand anything for myself; it is only for the children I can't bear things"? This seems proof of parental love and compassion—but is it? In our clearer moments we know that whatever we have suffered, our own "getting and spending" in life has been infinitely worthwhile. We have learned much from it. In other words, for all our faults, we feel we have advanced over the years and profited from having lived. Why then be so fearful about allowing our children the same privilege? If we stop to think about it, are we not from the second of birth to the moment of death, the greatest of receivers? Like thoughtless children most of us take for granted the air we breathe and the beauties of nature, the love of family and friends, never reckoning the magnitude and

awesome multiplicity of "favors received."

The universal currents lead toward the perfection of all things, so that atom, man, flower and star share in the wholeness of life, giving and receiving. It would be wrong to desert our daily responsibilities to rush off to the uttermost ends of the earth to help in the deprived areas of the world. Without some particular ability or insight to aid in a practical way, what could we hope to achieve but an immediate enlargement of the field of poverty in all senses? The avenue open to most of us is to show our children especially, as well as all those we meet, that our own lives are examples of right attitude and action, that we can endure even while the tide is strong against us and the rocks loom near, when the sky and the waters look black and threatening, knowing that the real Sun of our life is always here within us, not far away outside ourselves. "Getting and spending" need not be a phrase of shaming reproach, but a reminder of what we are here for.

From *Sunrise* magazine, June 1964 issue. Reprinted with permission.



"Promises of Hope are sweeter than the rose in the bud, and far more flattering to expectation, but the threatenings of Fear are a cross upon which the rose is crucified."—UNTO THEE I GRANT

**The
Rosicrucian
Digest
January
1967**

MYSTICAL FESTIVAL IN SAN FRANCISCO

February 12, 1967

All active members of AMORC are invited to attend this full-day program, including banquet. The Emperor, Ralph M. Lewis, will be guest of honor.

The event will be held in the I.O.O.F. Building, 26 Seventh Street, San Francisco. Please contact Mary Thomson, Master, 5052 Elrod Drive, Castro Valley, Calif. 94546.

Is There Always A Forewarning?

by E. F. WELLS

*Prophecy on the basis
of telepathy*

IT HAS BEEN said that God reveals the facts to someone when a great man is to be born into the world. Could it be that He also warns someone when a great man is to die?

In *A Gift of Prophecy*, author Ruth Montgomery states that three months before President John F. Kennedy was assassinated, the noted psychic, Jeane Dixon, said that for sometime she had been having a vision of a black cloud hovering over the White House. Recently the cloud had begun to descend, indicating that the time of tragedy was near, and Jeane Dixon had asked a friend to warn the President not to make the trip South.

In recounting other such events in history: Plutarch wrote that in a dream Calpurnia saw Caesar murdered. She tried to warn her husband, but he ignored her fears and hastened to the Senate where his assassins awaited him. President Abraham Lincoln, too, had his prophetic dream, as did the Prime Minister of England, Spencer Perceval.

In a dream, the Prime Minister had watched himself walk through the lobby of the House of Commons and had seen himself step backwards as a stranger sprang forward from behind a pillar. Curiously, Prime Minister Perceval had noted that the man was wearing a dark green coat with bright brass buttons. Then his eyes fell on the small threatening pistol clutched in his assailant's hand. The pistol fired, and the scene eclipsed. The next morning, the Prime Minister related his dream. His family begged him to avoid the day's session, but by now his rational mind had reduced the dream to fantasy. A few minutes later he walked into the lobby of the House of Commons. A stranger, wearing a dark green coat

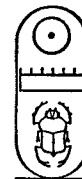


with bright brass buttons, stepped from behind a pillar and shot him, fatally.

Parapsychologists, although somewhat skeptical of biographical anecdotes that cannot be tested, have established scientific evidence, through carefully controlled experiments, proving that the mind can leap the boundaries of space. Since, according to physicists, space and time are *joint* aspects of our world, the noted J. B. Rhine feels it is reasonable to assume that, if the mind can leap the boundaries of space, it can leap the boundaries of time also; at least, *time* as we know it. Einstein has stated that there is no absolute time. J. W. Dunne, author of "An Experiment with Time," holds the theory that time is stretched out. It has more dimension than the clock or calendar would indicate. Our today may very well include yesterday and tomorrow as well.

Still, in all these instances, it need not have been a question of prophecy so much as telepathy. Assuming that Prime Minister Perceval's dream was not the long, long arm of coincidence, couldn't he have possibly read the mind of his assassin? Couldn't Lincoln have read the mind of John Wilkes Booth, who was by then thoroughly enmeshed in plotting the President's murder? Couldn't the same be true of the others?

In "How to Make ESP Work for You," Harold Sherman related the results of an experiment he conducted



during February of 1954. He wanted to see if extrasensory perception could be controlled. Each night, prior to falling asleep, he prepared his subconscious mind, requesting that he be tuned into any events that might be the cause for national concern. For a week, nothing happened. Then, on February 26, 1954, he dreamed he was in the balcony of a crowded auditorium. Below him, men were seated at desks, and one man was speaking from the platform. Sherman asked the stranger next to him where he was. "Don't you know?" the man replied. "You're in the House Chamber in Washington."

Distracted by a dark-haired woman fumbling in her purse, Sherman watched her draw forth a small object just before she signalled her two male companions. Standing up with an angry cry, the three began shooting at the men below. The speaker fell; the rest scrambled for cover.

Three days later, on March 1, 1954, an attempt was made to assassinate members of the House of Representatives. A woman and three men started shooting from the spectators' gallery.

Five members of Congress were wounded, including the Congressman speaking at the time.

Later, one of the accused testified that she and her companions had conceived their plot in a hotel room on the night of February 26th—the same night Harold Sherman had his dream!

Sherman, who conducted the remarkable experiments in extrasensory perception with Sir Hubert Wilkins, the famous arctic explorer, believes that prophetic dreams can be explained on the basis of telepathy as in the case of the 1954 experiment. He also advances the theory that events are set in motion and continue relentlessly in a certain direction *unless* the causative factors are altered. If the subconscious mind, through telepathy or clairvoyance, is made *aware* of the causative factors, it then jumps ahead to foresee the reasonably predictable results. Like Jeane Dixon, he, too, believes that action *can* be taken, causes can be altered, and the awesome event avoided, provided those who possess the gift of prophecy use it and those who are forewarned listen *and heed*.



ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, February 16, 1967
8:00 p.m., (your time)

Thursday, May 18, 1967
8:00 p.m., (your time)

**The
Rosicrucian
Digest
January
1967**

The Best Use of Time

by MADELINE ANGELL

*Over-organization versus
the joy of living*

A MONK WHO LIVED in the thirteenth century fell to wondering one day if, eternity being forever, time would not begin to drag after a while in Heaven. Still turning this question over in his mind, the monk took a long walk in the woods and suddenly found himself captivated by the song of a bird. It was a song he had never heard before, and it was by far the loveliest he had ever encountered.

As he listened, he fell into a rapture, and when he returned to his everyday world, he walked back to his monastery and discovered that a hundred years had passed! All of his friends were dead. His name was still on the list of resident monks, but there was a note after his name stating that he had gone into the forest one day and never returned.

What more beautiful way could be found to express the relativity of time? We are all aware of the fact that time passes slowly or rapidly for us, depending on what we are doing. Scientists have been experimenting with the matter of time estimation in order to learn more exactly just what factors are involved.

It will probably surprise no one to learn that time perception is related to ego and ego ideals. Tests have borne out our opinions that the person who is highly motivated has a dynamic sense of the flow of time and that the less ambitious person has a passive and static sense of time. One experiment indicated that college students who were greatly concerned over the matter of death did not project their thoughts into the future as much as students who had a low level of concern about death.

Experiments with seventy-five normal individuals and their ability to

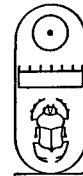


guess the correct time of day showed that there was overestimation early and late in the day, but underestimation at midday. A possible interpretation of these findings would be that most people are busier at midday than early or late in the day. Other experiments have shown that subjects tend to overestimate when they are unoccupied and to underestimate when they are busy.

Does alcohol change perception of time? Apparently it does. In one case tested, the subject reacted to time estimation in the expected manner, by slightly overestimating short intervals and underestimating longer ones. Twenty minutes after taking alcohol, however, all time intervals were underestimated. Interestingly enough, though, an hour later, all time intervals were overestimated.

Experiments indicate that in periods of stress, time is overestimated. Most of us can remember intervals of stress, such as waiting for someone we love to be wheeled from the operating room, in which the time seemed unendurably long. A Civil War officer, telling about his first battle experience said that, when it was over, he spoke to General Hooker about making arrangements for the night. He thought it was nearly sundown, and the General, also, thought it must be very late. They could hardly believe it when they were informed it was twenty minutes after eleven. The author remarked that it seemed a "good week" since he got up that morning.

(continued overleaf)



An experiment with forty male subjects, using nonsense syllables compared to words rich in association value, was interpreted as showing that the number of associations we make in any given period of time will influence whether time goes fast or slow.

Have you ever suspected that when you have a lot of time in which to perform a certain task, the tendency is to work at a slow speed and so fill up the time with the particular task? If so, you are probably correct in your suspicions. A group of people in an experiment accidentally received more time than necessary in which to finish a certain project. When a similar project was given these subjects, with instructions to work at their own pace, they took more time to complete the task than individuals from another group who had not been given extra time on the first assignment.

We have become very much aware of the relativity of time in the space age. One professor, calculating on the basis of Einstein's Theory of Relativity, has figured out that it would take an astronaut nine years to go nonstop to the star *Proxima Centauri*, but because time slows for an object as its speed increases, only two years would go by for this astronaut. He would return to earth being seven years younger than a twin brother who did not make the trip.

Treasured Moments

There are moments in our lives so vital and important that they balance weeks and months of humdrum existence. All of us treasure such moments of heightened awareness, but the sad truth is that they usually cannot be planned for, or willed. They come spontaneously, sometimes when we least expect them. What we *can* do is to have a receptive attitude toward such vital moments and to appreciate them when they do come.

It has been pointed out that when one is completely absorbed in an experience, there is a timeless quality about life; we lose track of time completely. The fortunate people are those who have retained this capacity to lose themselves so completely in the interest of the moment.

If one is to believe the polls—and the

statements of numerous sociologists—an increasingly large number of people today think of time as something to “kill.” Hence the necessity for all the organized leisure activities that people resort to in order to fill in the blank spaces. Contrast this statement with the words of Charles Darwin: “A man who dares to waste one hour of time has not discovered the value of life.”

“Not wasting time” does not necessarily mean sticking to a tight schedule. In fact, the full life is apt to be a page with a generous margin of time for doing that which holds the greatest interest.

Modern Clocks

The latest fashion in timepieces is a clock that either doesn't tell time or that does so in a rather unorthodox manner. One such clock, priced at \$120.00, has no numbers or hands, just three colored discs that revolve and overlap one another at regular intervals. Another fad is the clock that has hands which run backwards. Perhaps these are indications that a lot of people are openly or secretly tired of living to a tight schedule, having to constantly watch the clock in order to finish one project on time and to begin another and, worst of all, having to continually hurry. Rousseau said that he began to grow in wisdom the day he first threw his clock away.

The famous art critic, Berenson, reflected on an observation of Henry Adams that people in the Middle Ages seemed to be more amused by life than people of the present age. The more Berenson thought about it, the more true this seemed to him. What Adams—and Berenson—meant by “amused” was a matter of enjoying life, of zestful living. It also occurred to him that losing enjoyment for life was often characteristic of monks in the highly organized life of the monasteries, but never of the common people in the Middle Ages with their haphazard way of living.

It does appear fairly obvious that an over-organized life takes a good deal of the joy out of living. When we stop to think about it, the majority of us feel that a balance must be struck between being slaves to time and living an unorganized life. The complexities of modern society demand that things go

according to schedule. In our leisure time, we often tie ourselves to a schedule just as tight as that of our working hours. Even this cannot be completely eliminated, for if we are going to a play, for example, we can not afford to ignore the time when the play begins.

However, most of us could free ourselves from the pressures of clock-watching more than we do. Sociologists accuse us, as a nation, of being overly organized in our leisure. We cannot

throw our clocks away, as Rousseau did. What we *can* do is to leave some of our leisure time free for following the fancy of the moment.

It is very likely that some of these idle, aimless moments may become some of our most precious moments, that insights may come to us with sudden clarity, or that our enjoyment of the beauty of the here-and-now may be so intense that the memory will remain through the years as one of our most valued experiences.



Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

February: The personality for the month of February is Milton Obote, Prime Minister of Uganda.

The code word is DISC.

The following advance date is given for the benefit of those members living outside the United States.



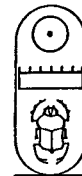
JUAN CARLOS ONGANÍA

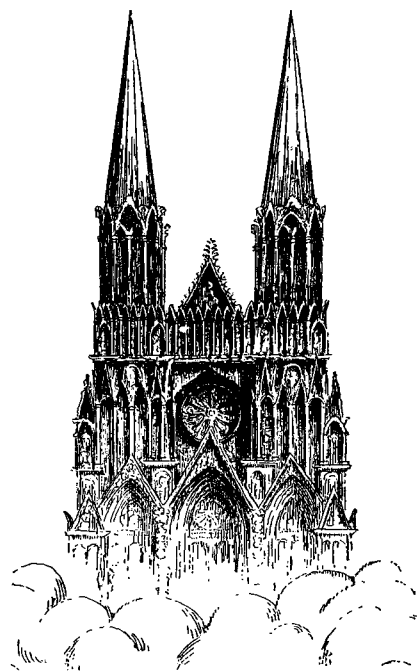
April: The personality for the month of April will be Juan Carlos Onganía, President of Argentina.

The code word will be POLL.



MILTON OBOTE





Cathedral Contacts

FACTS AND ULTIMATE REALITY

by CECIL A. POOLE, F. R. C.

IT IS GENERALLY conceded, and a reliable dictionary definition confirms, that facts are considered a part or a phase of all that is actual. In accordance with the Rosicrucian teachings, then, actuality is a statement or an indication of what is fact. However, there are both facts and fancy, and man's experience partakes of both. This does not mean that we spend our time analyzing actualities or daydreaming, but it does mean, as John Burroughs wrote, "I can do nothing without facts, but I must give them my own flavor."

It is well stated that facts might be considered the building blocks of our experience and our knowledge. When a child starts to school, he starts learning facts. The basic principles of almost all the common disciplines—reading, writing, and arithmetic, for example—are a statement of facts, facts that have

been accepted as long as the human race has been considered composed of intelligent entities. Many of the facts which man learns have to do with the physical world of which he is a part. The physical sciences, such as physics and chemistry, give a lot of attention and time to the consideration of facts. The principles that are studied, analyzed, and applied in these sciences are based upon facts, and much is done in the study of these subjects to confirm that facts are the blocks out of which the whole science is built and upon which it depends.

Facts are an important possession. Without them we would be as if we had no memory. We would have to start over again every time we did the most simple manual or mental act. To even move or take advantage of any situation would require the learning of facts first. Therefore, facts are taught as a foundation or basis of our educational system. At the same time, facts, as we grow older, are less positive than they were at one time. To accept all facts without further analysis, as they are taught in our sciences, and not to deal with them as our own personality might choose to do, is to cause us to miss some of the interesting as well as the most important phases of living.

To simply learn facts is not to inspire imagination. The flights of imagination or fancy, if you choose that word, are the means by which men have learned that they can turn ordinary facts into what may have appeared at the beginning to be miracles. The Wright Brothers, for example, did not really discover anything new when they finally were successful in causing a heavier-than-air craft to fly. They applied principles or facts that already existed, but it was because they gave the facts their own flavor—to again use the terminology of John Burroughs—that they were able to fly in their machine rather than stay on the ground.

Many years ago Benjamin Franklin developed many applications as to the uses of certain facts concerning electricity, but it was a good many years—in fact over a century—before practical application of these facts, such as the electric light by Thomas Edison, was

developed, and a useful application of this force was made practical.

We should all collect and store facts, because knowledge is a powerful tool in the mind of an intelligent human being. Knowledge makes the human being a very distinguished entity in comparison to all other forms of life of which we have knowledge. It is partly man's ability to assemble and analyze facts, as well as to add his own flavor and his own research, that makes it possible for him to expand his consciousness and thereby utilize the universe in which he is placed.

In the physical sense alone, facts are considered permanent. They are as permanent as the physical entities with which they deal, but the physical phase of the universe is also transitory when we consider it in relation to the entire Cosmic. This, again, makes it important for us to remember that it is man's use of facts and the manipulation in his own imagination that give them true value.

It is said that man cannot live by bread alone. It could also be said that man cannot live on facts alone. Facts may serve as a foundation. They may serve as a basis from which he can depart to use the principles that are a part of his ability as a creative individual, but they alone do not solve man's problems or fulfill his destiny.

For example, we do not know all the facts of the Cosmic. We do not know exactly why the Cosmic exists, why the universe was created, why man is here. We have only general ideas, some based

upon fact, much based upon imagination, and much upon inspiration and illumination, but we do know that both man and the physical universe are a part of the entire cosmic scheme, and that the closer man relates himself to the cosmic ideal, the closer he will come to gaining additional facts that now may evade him.

Man's destiny, then, is not merely to learn the facts of the physical world in which he exists, but to use these facts as those motivating forces that will cause our imagination to grasp ideas, concepts, and even to see beyond the present horizon of the physical world in which we reside. Facts are what we have about us. The Cosmic Consciousness that man can attain is what man can look up to at a higher level where he can become conscious not only of the facts of the universe but of its essence and of its real meaning and man's place in it.



The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.

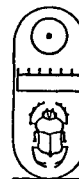


WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank the thousands of Rosicrucians and the many *Digest* readers for their warm and thoughtful greetings of the season.

Personal acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally it would not be possible. Thus, we take this means of thanking each of you. May you have a very happy and successful New Year!

THE ROSICRUCIAN STAFF





Why Men Climb Mountains

by RALPH S. WIDRIG

THE QUESTION has been asked countless times over, "Why do men climb mountains?" For interest in our high ranges has become very pronounced in recent years, particularly in mountain peaks that seem more sheer, remote, and inaccessible. In fact, the more formidable the mountain or range, the more interest it seems to have stimulated.

Two hundred years ago hardly a mountain peak had been climbed. Today it is hard to find one that has not been climbed. What strange forces have caused men to seek out even the remotest ice-sheathed spires and assault them with an uncompromising determination to reach their summits? Or, one might ask, what strange stimulation is it that compels men to risk their very lives just to take those last few steps to the top when the breathtaking panorama of the world below unfolds before them?

It has been seventeen years since I have enjoyed the privilege of mountain climbing among the magnificent ranges of Western Canada. And they seem more remote to me than ever, now. But, as I think back on the fervent

desire to climb that I know has possessed many men, I find it not easy to explain.

Could it be simply the first energies of youth unleashing themselves on the spires that have loomed challengingly in the distance since boyhood? But scaling mountains has not confined itself to youth. Conrad Kain, the noted Canadian explorer and accomplished mountaineer, climbed extensively in the Canadian Rockies until his death at the age of fifty. And I'm sure that the vast amount of climbing done today is by men and women of almost all ages.

Could it be the contemplation of financial gain that creates the incentive to climb? Nothing would seem more foreign than such a thought, notwithstanding the apparent firm belief of some people that the profit motive is the only force that can accomplish anything.

In attempting, then, to explain why an ever-increasing number are finding enjoyment and deep satisfaction in mountain climbing, and indeed in just visiting the mountains, one must look to other values. Mountaineering is an art. It is not a reckless assault without regard for safety. It is the result of an inspiration which can only be practised after dedicated training and physical conditioning. The rewards are purely spiritual. I know now that to scale a sheer granite spire can be as enjoyable and rewarding as listening to Mozart's *Magic Flute*. The thrill that comes from attaining the cold and windy summit of a great mountain can be a priceless experience that will remain for the rest of one's life.

Mountaineering is perhaps, then, a manifestation of desire to get away from the tensions of modern life; to enter upon the spectacular and unspoiled natural surroundings that characterize Canada's great mountain ranges; to pit oneself against the challenge of a towering peak for the sheer pleasure of so doing. And what is most important of all, mountaineering leaves our beautiful ranges unimpaired for those who will come later, victims of the same inspiration.

Reprinted with permission from the January 1966 issue of *Park News of Canada*

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Valleys and Mountaintops

by H. P. TANNER, F. R. C.

REACHING the mountaintop with its wide vistas is the subject of many profound writings. The term symbolizes the mystical attainment of Master-ship. As students of life, we all started in this life somewhere down in the valley, and we aspire to eventually reach the legendary mountaintop. We necessarily have our own conceptions of the ultimate goal. By assimilating the AMORC teachings, we gradually formulate a picture of our very own mountaintop and invoke the power to reach toward it.

Even with this high ideal before us, we are still earthbound and have both feet on the ground, at least most of the time. From a purely practical viewpoint, I would like to use an earthly analogy of the mystical journey just described. I hope that it will lead us to certain conclusions and give comfort in the work we set out to do.

Just try to remember, if you please, some real mountain path you have climbed in the past. Initially, the going was quite difficult, because your body system was not used to such strenuous endeavor. After a while, climbing became a little easier. You were conscious

of having left some steep passages behind, and you became proud of the ground so far covered. Later, as you climbed higher, nice views opened before you, and a look down the valley gave you new perspectives. Sure, the road ahead was still long and tortuous, but just having come this far seemed to make the climb ahead easier.

You eventually reached the top of the mountain. What exhilaration to have conquered it! The view was beautiful, and the air you breathed much purer than down in the valley.

As you continued to admire the views, you suddenly realized that other peaks were higher, and looked even more interesting than the one you had climbed. You desired to conquer these higher mountains, realizing full well that this required not only going back to another valley, but starting to climb all over again.

As far as our own personal mystical journey is concerned, we can decide for ourselves where and how far we want to go.

May this year lead us to a higher mountaintop of mystical realization.

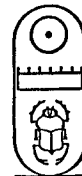


ROSICRUCIAN DIRECTORY

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



(International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.)



The Mastery of Habit

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

*Helpful, practical ideas
that may be used by adults
for themselves or for
their children*

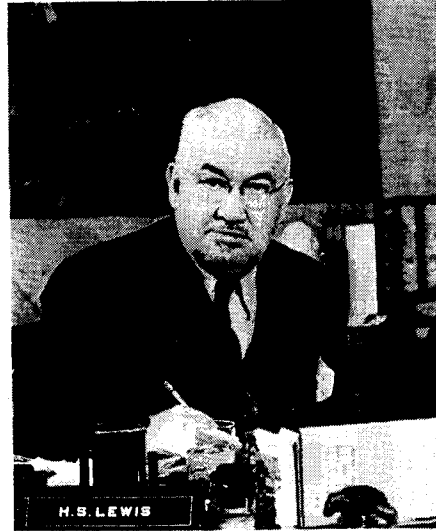
IN MANY ancient teachings, or rather traditional beliefs, passed from generation to generation by word of mouth, habit is considered an institution of the *evil spirit*, or *the devil*, to use a more modern term for the same idea. In a rare manuscript of the ancient Parsee teachings, I find this old idea expressed many times.

To an Oriental who has become accustomed to the broader occidental viewpoint, these ancient ideas are inadequate. The most important point about the old teachings, however, is their lack of practical application. In too many instances our acts, our functionings, and our thoughts are expressed in negative terms, and seldom is anything said to assist us in changing any part of our nature or thinking.

In the case of habit, the ancient teachings merely stated that all evil or bad habits were the result of control over our minds or actions by an evil spirit. We were impressed that once an evil habit became our possession, it was there to stay unless a miracle happened, or, through invocation and magic, some other great spirit or god removed it for us.

The modern occidental viewpoint is unquestionably broader and more scientific. We have learned how habits are really formed; we have learned their origin and process of maturing; and we have learned how they may be changed or denied expression.

In the Christian doctrines, we have but one personification of evil, called, as I have said, the devil, or Satan. In the days of old and in most oriental teachings there were many evil princi-



ples or powers in existence, the evil outnumbering the good ones. In many cases, these were personified. Every conceivable and inconceivable act that was destructive, unkind, or *mysterious* was attributed to these evil spirits or gods.

The oriental mind can see, however, a very close relationship between the ancient teachings and the more modern statements of fact. The former can be safely considered as symbolical of the facts of nature. Thus there is in the world an actual god of evil, especially of evil habits and thinking, and that god, I wish to reveal, is the small god that resides within your own brain.

Habits, whether good or evil, are of our own making. In the AMORC teachings there is an axiom that "habit is the unconscious result of a law," and this is true in a psychological sense. Most certainly habits are generally unconscious acts; that is, they are unconscious tendencies. We are aware of habits by their manifestation, but such manifestation is an outward sign of what has unconsciously gone on within our brain or mental processes.

It is safe to say, also, that habits may be modified or wiped out of our actions by the same process that brings them into existence, and this being so, we may easily, though slowly, attain real

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mastership of habits. Most habits have their origin in conscious, willful, and determined practices. There are some habits acquired through hereditary or unconscious action or thinking on our part. These, too, may be mastered. Those which have been consciously developed, no matter how unconscious they may be now, are the most easily mastered because we can trace their origin and see wherein we, alone, are responsible for them.

Nothing disrobes mystery of her weirdness like revelation; and nothing will strengthen our ability to cope with a habit or mental process like understanding its origin. I find that the modern psychoanalysts use this thought as a basis for their new philosophy. While their terminology and procedure are new, the basis is old.

Analyzing A Habit

In analyzing any habit or considering it for change or elimination, the first step is to look at it as an entity, a thing apart from our daily lives. This means we should stand off from ourselves and view ourselves as being a personification of that habit. If this is difficult, we may take the habit and make it a personified thing, and then stand off and view it as a living thing of separate existence.

In either case, we should look upon the personified habit and question its rightful place in the scheme of things generally, then in our lives. Very few habits will stand the scrutiny of such examination. If it is the habit of drinking intoxicating liquor, we may see plainly that the habit can find no real place in the general scheme of things and a very small place in our personal lives. The more intense, the more enslaving such a habit is, the more like an unnecessary and evil spirit it becomes in our examination of it. We cannot find one single excuse for its existence in the general scheme of things; we find little reason for its existence within our own consciousness or being.

If we take the habit of smoking and build it into a personality, it will say to us: "You cannot remove me; you cannot subdue me; you can hardly reduce my power, for I am too well

established in this little kingdom!" And many are discouraged by such words in their attempts to constrict him.

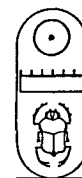
Then, there is the habit of procrastination. It, too, may be personified as a god. A long, heavy body like a great sea serpent with bulk too gross to move rapidly, with laziness and slothfulness as his nature, usually a breeder of various diseases, a despoiler of all purity of action and thinking, turning his back upon the movement of all progressive bodies about him, preferring to move backward or to lie down and sleep while the world moves on.

As we look at him and see that, as the hours, days, and months go by, he produces nothing, accomplishes nothing, is always in the way of every forward movement, out of harmony with nature in every sense, we wonder how such a creature can truly have any place in the scheme of the world's actions. The only movement he notices about him is the placing of his big, bulky, hard-to-move body in the way of another body anxious to get forward. We feel like casting him out of our sight as an annoyance, a hindrance in the world. Then, as we picture him as a part of our own existence, we shudder at the power he possesses to hold us back and ruin our careers. But he, too, can be slain and cast out of existence completely by the exercise of that same mind power within us that created him.

Like A Heathen Idol

Likewise, there is the god of smoking. A foul, ill-smelling, unkempt, *cruel* creature, scowling, spitting fire, mad with rage, fighting, and, according to its grip upon us, it may be a small god or a great one. Let us think of a great one. Made of tobacco leaves, charged with nicotine, chemicals for preservation, flavoring, etc., and small insect life hidden in every crevice of its body, with ashes, volumes of smoke, dirt, and heat issuing from it. It is a horrible sight and typical of some heathen idol.

As we view that personified habit with its power, its temptation, and its possibility of injury to us, we can hardly say that it has a real place in nature's scheme of things. At least, we cannot say that it has a truly con-



structive place. And if we view it as something that we have voluntarily put into the scheme of our personal lives, we find very little excuse for its existence. We may see it as a god who at all times grants us a little pleasure or quiets our nerves; but when we note the filth, the inconvenience, and the injury that come from him, we must agree that he is not so good as he is bad.

Bear in mind that we have created this god, great or small, endowed him with all the power and allurements he has, blinded ourselves to his disagreeable and evil parts, and then accepted him into our own bodies as one of the rulers of our lives. All this we have done in the past voluntarily, and *now* he whips us with his lash and rules us with the power we granted him.

The god of profanity, like all such gods, exists in our consciousness, in our personal lives, *by our own toleration*. Whenever we think of dethroning him and casting him out, or even reducing him in position to a place of moderation or humility, he has the brazen temerity to rise up before us and threaten us even to the extent of using some of his language in a most significant way. When fear does not weaken our intention to dethrone him, he laughs at us and, with wonderful sarcasm, belittles us one moment and falsely exalts us the next. Then he degrades us in the presence of those whose love and respect we cherish the most, and all the while weakens a growth of normal and efficient vocabulary to the defeat of our success and advancement in life. He is truly a monster—foul and unfair.

There are many such gods: the god of selfishness, mean, narrow, bloodless, and poisonous; the god of money, cunning, deceitful, cheating, defaming, maddening, and tyrannizing; the god of indulgence, boastful, alluring, smiling, fleet of foot, the most enslaving and destructive of all!

Each of these stands as conqueror over us at critical times, but deserts us utterly when his help is most needed. Each trembles in secrecy, with fear that we may discover its true nature and cast it down as a false idol of our worship. Each is prepared with an impressive plea for self-defense for the hour when the true God within us may awaken and demand a cleansing of the temple.

Whether we concur with the Orientals or not, at least we can indulge in some self-examination and array before us, as in a true court of justice, all the villainous beings that reside within our minds. With fearlessness, we can indict them, challenge them to defend themselves, and cast them out.

Make your temple pure; gain the strength and power that is your natural birthright. It is within possibility—*you alone are the Master!*

From the *Rosicrucian Digest*, May 1931

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



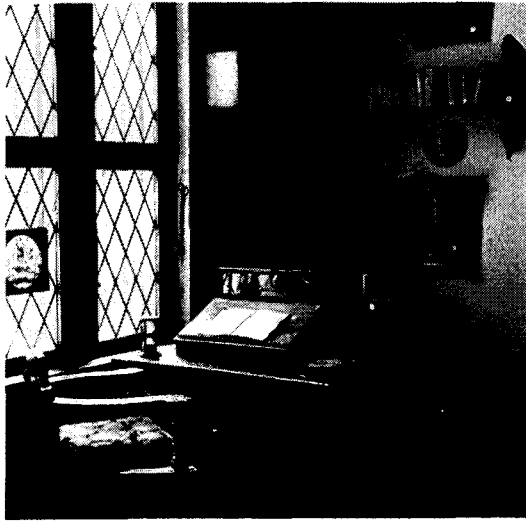
CONVENTIONS ARE FOR REAL

Whatever may seem unreal, in your too-often distant relationship with the Grand Lodge, a Rosicrucian Convention makes real. We are painfully aware of the fact that the nature and size of the Order keep us from having as much personal contact with members as we would like; personal contact not only in the sense of having you meet your officers and instructors face to face but also in the way of witnessing firsthand the center of Rosicrucian activities for the world.

We try to make up for this at a Rosicrucian Convention. We hope that you'll try, too.

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SANCTUM MUSINGS

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ARE MIND AND CONSCIOUSNESS SYNONYMOUS?

IN THESE MATTERS we are still concerned, to a great extent, with abstractions. Mind, consciousness, and soul are not so tangible or so substantiative that they can be actually measured, weighed, or put under a microscope for analysis. We can only consider them in a functional sense and, from that endeavor, deduce their nature.

What, for example, do we ordinarily mean by *mind*? The common definition of mind is the intellectual and mental processes with which we are familiar, such as cognition, reason, will, memory, and imagination. Consequently, in this regard mind is a *collective* term for a series of functions and processes. A number of these processes, we have learned, are mechanical; that is, they are part of the mechanism of the brain and nervous systems acting coordinately.

To the ancient Greeks, for example, mind was a separate substance, that is, an embodiment which accompanied the soul. Mind and reason were held to be synonymous and were implanted in the organism at birth. They were thought to be of divine origin. Socrates expounded, through the writings of Plato, that the soul possessed a wisdom from its divine source and as a result of experiences while previously incarnated in human form.

The truly wise man, Socrates ex-

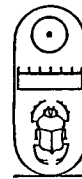
pounded, therefore, would need only to reawaken the wisdom of the soul (mind); in other words, recall it. The brain, the mechanism of which little was known to the Greeks, figuratively speaking was merely a recording and playback device for the impressions of the mind, an instrument for its expression.

In modern times physiology, neurosurgery, and psychology have disclosed in their extensive researches and demonstrations the dependence of much of what has been called *mind* upon the cerebrum, cerebellum, nervous systems, and certain glands. It has been revealed that electric stimuli of particular areas of the brain either retard or excite responses having to do with perception, recollection, and interpretation.

There is, however, much so-called *unconscious* action that is not voluntary. Its immediate relation to the brain is not as yet known. This has been attributed to the subconscious, to a subliminal form of consciousness. Mystics, philosophers, metaphysicians, and vitalists have long referred to these attributes as inner mind.

In fact, certain thinkers, as the *Rosicrucians*, have referred to these subconscious functions as *mind*, distinguishing it from the mechanism of the brain. The subconscious also, however, needs the brain as an organ or central distribution point of its intelligence. But it has been contended that mind is primarily an inherent intelligence, an order of procedure within the vital life force of the cells, and is not dependent upon the brain.

Life force, through untold generations, in its very simple protoplasmic substance has been conditioned to per-



form certain functions. This, then, is an unconscious intelligence. By unconscious we mean that the organism as a whole is not aware of this intelligence of the force of life existing in its minute parts. As the organism becomes more complex and develops, the matrix of cells of which it consists takes on collective functions which are more elaborate and required by it.

The complex brain is an example of an organ developed by higher forms of living things. In the brain there is evolved what is termed the *lesser* mind, the objective consciousness. Finally, through the brain the organism acquires self-consciousness. It comes to realize its own entity. Man comes to comprehend some of the functionings of his own lesser mind, the one of which he is commonly conscious. But the basic mind, the intelligence of the vital force of life, remains as yet principally a mystery to man.

Life's Responsibility

We may venture to say that consciousness is the sensitivity and responsibility of the vital force embodied in matter. Life can only continue as an impulsion in matter by regulating the latter to serve its nature. Life, therefore, has a responsibility to all impulses which would either oppose or further it. It is an internal state of balance within matter, a kind of cohesive condition, which compels inorganic matter to pursue a special form or a definite order.

Let us use an analogy that we have used before, that of a fast revolving top or gyroscope. Gently probe the spinning top, and it seems to rebound from the touch. Though its rotation may be disturbed, it immediately adjusts to the external influence, maintaining its balance even though its movement may be momentarily affected. The same response and adjustment of life force to impulses affecting its balance within matter is *consciousness*.

There is, as William James, eminent classical psychologist, said, a stream of consciousness which infuses the whole of man. It is the integration of the consciousness of every individual cell. Each cell contributes to a mass consciousness which is the subconscious,

with its functions called *mind*, including the consciousness of the brain likewise called a phase of mind.

The Soul

Now, wherein does soul relate to mind and consciousness? What does the average person mean by soul? Let us for the moment disregard one's religious interpretations or even the philosophical connotations that may be had. In other words, what experiences does an individual have who believes in soul and which he designates as such? We all distinguish between external and internal sensations. One group we term the *world*, the other *self*. But even self needs further delineation, because self can be the somatic sensations we have as pain, thermal, and pressure feelings. Self is obviously, then, more than just the body. It is conscience as well, the moral sense, the urge to do what the individual by both convention and interpretation conceives to be the right. It is also the realization of will as being interposed in matters of choice. It likewise consists of sentiments and higher emotions by which the individual comes to voluntarily relate himself and his behavior to events and circumstances, the eternal "I" or ego.

If one contemplates this *psychic* self, as distinguished from the physical, he finds that soul is inchoate in the former. He realizes that these same psychic elements of self are what he would likewise call *soul*. He may, however, take the position that self is solely a psychological function arising out of the mechanism of the organism of his body. Soul, on the other hand, he may contend, is a divine quality which is immured within the body but is not the consequence of its processes or functions.

If the individual insists on there being a separation in the origin and nature of self and soul, he then is obliged to explain how he has knowledge of the existence of his own soul. It must have some identifiable, explicable qualities in its self by which he knows it. The individual will find it is impossible to relate any sensations, impulses, or influences of which he is conscious and to which he attributes

the name soul that are different from those he regards as of self.

Now, it may be contended that a criminal, a vicious, perverted person, will also be aware of self, of inner impressions of various subtle or psychical impulses. How can one behave in such a manner and yet be said to be conscious of soul, if soul and self are synonymous?

The answer to this is not too difficult. If soul were to direct and govern implicitly the manner of human behavior, there would be little need for organized religion and its methods for the salvation of mankind. Each man would involuntarily lead a divinely circumspect life and could not be guilty of what religion terms sin and immorality. The fact is, however, that man can interpose his reason and his appetites, so as to behave in a way quite contrary to what the finer sentiments of self would dictate if they were permitted to express.

Character and personality are but external modifications of the pristine quality of what we refer to as soul. They are the manner in which we cloak the soul's impulses. Consequently, what society calls an evil person can have in essence a perfectly motivated divine self, that is, as divine as man can be.

Let us then summarize:

A. *Mind* is the inherent impelling order of the vital life force resident in every living cell. In the brain it manifests as certain intellectual and mental processes of which we can be conscious. Its latent aspect is known as the subconscious.

B. *Consciousness* is the sensitivity of life force in matter by which it responds to its internal nature and its environment.

C. *Soul* is the individual's awareness of the aggregate of his own being, the entirety of self.—X



Among all the benefits that could be conferred upon mankind, I found none so great as the discovery of new arts, endowments, and commodities for the bettering of man's life . . . and to disclose all that is most hidden and secret in the world.—SIR FRANCIS BACON



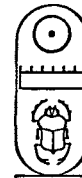
SYMMETRY AND BALANCE

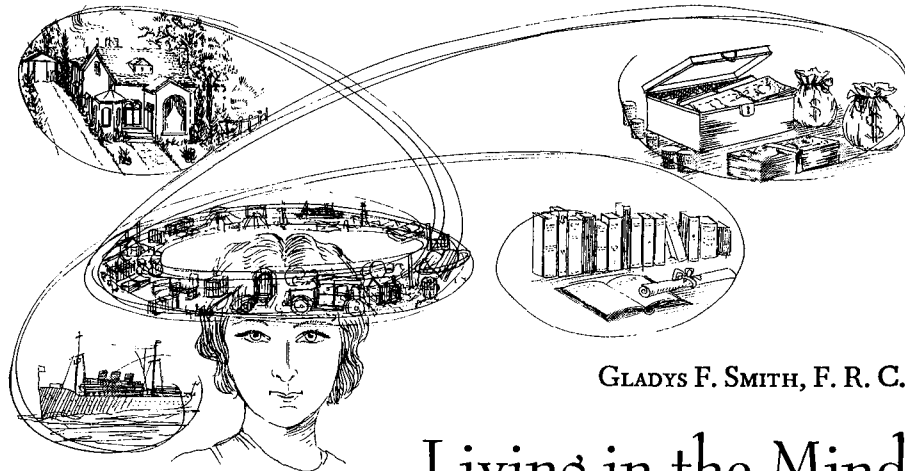
(continued from page 12)

Mahayana, it is taught that the most perfect beings, the bodhisattvas, renounce nirvana. Although free from attachment for earthly desires, they return to earth again and again to help and to teach their fellow men who are still the slaves of their cravings. Their selfless lives exemplify perfect balance between rest and work.

Ordinary humans are no bodhisattvas and cannot shed and renew physical

existence at will. But every mystic can realize that timeless illumination is not the same as continuous blissful passivity. The power and knowledge and insight acquired by Cosmic Consciousness must be applied to enrich life, here, in time and space. This is the ultimate form of a truly balanced life, a life that is equally at home below and above, in the outer and inner world, in time and eternity.





GLADYS F. SMITH, F. R. C.

Living in the Mind

PHYSICALLY, PEOPLE live in different types of homes. Let us use this analogy with our thoughts. Haven't we been taught that by our thinking we create our environment?

Many people live in the basement of the mind as far as their thinking goes. Let us examine the character of this thinking. They arise with a dread of the dawn. Daylight finds them already weary. They look forward only to drudgery, labor, and hardship. Unlucky days, they say, follow them. "The world is against me" comes from this region of the mind.

If this sounds like your thinking, how do you greet the family each morning? With gloomy expressions and perhaps open criticism? Or, are you the strong, silent type who smothers his miserable thoughts in silence, noncommunicative? Do you live in this basement level of thinking? You do if your *habitual* thinking is on this low level. Then you are living in a cellar environment, shadowed by closed windows of the soul.

Perhaps you have irritable thoughts about the weather or about the land you live in. Maybe you are critical of your neighborhood or of your fellow workers. Have you appointed yourself judge over these matters?

Have you limited yourself to poverty or misery by accepting them as your lot in life? Do you envy those who have

changed their circumstances? Of course you blame the world for your condition of lack.

And how do you think about God? Do you feel that he is punishing you for some unknown sin you long ago committed? Do you have many causes for discontent and see plenty of reasons for strife?

How do you pass your time during moments of leisure? About what do you and your associates speak? Do you enjoy the shady, undercover type of joke that reeks of the filth of the gutter? Are the vulgar and the naughty the type of humor with which you entertain one another?

We hope none of this applies to you; it is descriptive of the dark, underground, basement-type of thinking. Here abound sorrow, shame, trouble, and misery. Each in its turn takes over. Why?

Moving up one floor, we find people who think at the ground-floor level. They like to describe themselves as down-to-earth, practical people. They feel they show common sense in solving all of their problems. They see both sides of the coin—the good and the bad—that is, they are aware of both good and bad aspects of all their daily living. They call a fine day "good" but a wet one "bad," and they expect good and bad conditions around them. They see distress and pain and call it evil. They are quick to classify events according

to right and wrong happenings. As self-appointed critics, they delight in their full-time occupation! They open their eyes in the morning and wonder, "what kind of a day will it be; will there be sorrow or trouble?" Then they remember the duties of yesterday and the troubles and worries. Fear of the day causes illness, and lines of worry take over before dressing is completed.

Here on the ground floor of practical existence life is pretty monotonous. Petty quarrels, minor annoyances, wisecracks, and hurt feelings. Sarcasm, endless criticism, a round of troublesome experiences. This ground-floor type of thinking has not proved itself all that was first intended.

Seeing two sides to each problem does not always get at the truth. Having two powers to rule the world produces serious complications. Must there always be a good and a bad in every situation? *Ground-floor thinking gets us all into difficult environments.* We find so little happiness and apparently no real contentment on this level.

Yet, there is a higher level, a watchtower-type of structure that overlooks the lowlands. From here one can see all over the valley, and things fall into perspective. Away to the east in the morning the sun comes up, a ball of splendor. It goes down in the west, a thing of glory. By night, the sky is a glistening curtain of stars. All about—within, without—there is no limit.

Living here, in a consciousness of God and His wonderful creation, one begins the day with a joy for "this is the day that the Lord hath made" and it is easy to be glad in it. It is so easy to accept the good things of life for they are all about you.

Living with a recognition of the Divine Presence, one begins the day with a prayer of gratitude. The first meal is one of peace and pleasure—a time of cheerful morning greetings. Carefully each member of the family has been trained to look for the fine and the noble in the other. Praise at the table is spoken. Not "who is right, but what is right" is always the point of discussion. Each feels a part of the whole and each is as essential as the other.

Sometime during the meal an inspirational passage is read to set the tone for the day. This helps to identify each with the source of his success in his own private occupation. Every effort is made to bring the consciousness of the individual into the watchtower-type of better living.

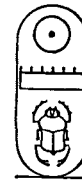
Now a watchtower must have a watchman. His duty is to guard its entrance so that none may pass who are enemies of the master. He is here to maintain better living. No negation of any form must be allowed entrance. All that denies good is unwelcome. That which opposes the good, the true, the whole, and the complete must not be admitted. The watchman must be firm for many troublemakers demand entrance. Some are the hatreds: They come in the form of anger, ill will, hostility, resentment, spite, and malice. All lead to sinister and bitter results.

Another unwelcome group is the fear clan. Its members come expecting imminent danger or threatening evil. They may be recognized as apprehension, fright, consternation, horror, dismay, terror, and panic. They must be excluded completely.

Guilt too desires entrance. It comes clothed as crime, delinquency, vice, offense, transgression, ungodliness, and wickedness. With these the watchman has the greatest difficulty. Often they must be faced by the master of the house and put down in hand-to-hand battle.

Denied admittance too is the tribe of the faint hearted: the feeble in purpose, the faltering, the doubters, the listless, purposeless, irresolute. They do not belong in this state of high-conscious living. So much depends upon our watchman. He must be vigilant, alert, fully awake, watchful every second. There are many who try to gain entrance, as the thief who comes softly.

But the watchman who truly fulfills his duty goes out of his way to bring in those who are faithful: the devoted, the strong, the loyal, the true, those who are trustworthy, confident, incorruptible, and unwavering; those with faith in goodness and in the power of the Creator.



BITS OF INFORMATION

MYSTICS AND PHILOSOPHERS since ancient times have been influenced by Pythagorean, hermetic, and kabalistic thought.

Pythagoreanism is named after Pythagoras (died about 497 B.C.) and the Pythagorean Brotherhood at Crotona in Southern Italy. Their teachings covered number theory, cosmology, and probably other subjects. They believed that number is being or number is essence of the universe. The Pythagorean tetractys is an expression of this belief.

Hermetic philosophy is derived from the writings attributed to Hermes Trismegistus. Modern scholarship dates them in the early A.D. centuries, although they were long thought to be of ancient Egyptian origin. The first book of the writings, the *Pymander*, has passages which are strikingly similar to some Christian writings. There is also a strong similarity to gnostic philosophy.

The Kabala is Jewish mystical philosophy based on the *Zohar* or *Book of Splendor* written in Spain in the thirteenth century. The *Sepher Yezirah* or *Book of Creation* is a much older kabalistic work. Kabalism teaches the concept of the emanation of the universe through ten spheres or attributes of God.

Pythagorean, hermetic, and kabalistic teachings have much in common, and many later writers combined them into a metaphysical or mystical philosophy.



FROM OUT OF THE MYSTIC EAST

From faraway Cairo, with its noisy, colorful bazaars, from the hands of Egyptian craftsmen who ply the trade of their enigmatic ancestors, come many of the handsome objects offered by the Rosicrucian Supply Bureau—tiny scarabs, crude, artistic, with a wealth of strange tradition behind them; hand-wrought brass lamps of the style which graced tents of the Bedouin tribes who have trekked the desert wastes for centuries. If you are fascinated by the atmosphere of mystery and history which surrounds these objects, these useful products of the descendants of an ancient people, write today for a free catalogue to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California 95114.

*The
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January
1967*



Life and Eternity

LIFE IS EXISTENCE. This existence is bounded by an unknown future toward which all of us move, and the unknown from whence we came. Between these two lines in eternity—the future and the past—are the few brief years which we claim as our own. Into this short span we must crowd our hope, love, ambition, and achievements.

Power, wealth, wisdom, and understanding are not the gifts of life, for life has only two things to offer you or any man. The first is *consciousness*, the faculty of knowing that you are *you* and the second is *the mighty laws and resources of nature*. These two can make all the others possible. They are instruments with which we can probe beneath the surface and reveal the treasures of happiness and affluence which most men and women ignore as they stumble through the years, their eyes fastened upon an uncertain future.

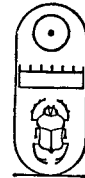
As for consciousness, every human has it, but many dissipate it in self-pity, false appraisal of their own importance, and idle wishes. All of humanity has an equal right to direct the forces and hidden powers of nature, but most of us lack the patience and initiative to seek in these mysteries the lasting contentment and abundance which they conceal.

Opportunities *are made*, not found. The fisherman who made a successful haul did so because he put himself where fish were apt to be and prepared himself for a probable eventuality. No physician ever attained success in his profession by excluding himself from humanity and its ailments. No prospector ever found rich veins of ore by sailing the seven seas. No man or woman ever found the real joys of living by drifting with the tide of the times. Life can be successive steps toward the highest ideals you can imagine, each one rich in beautiful experiences and the fullness of living, or it can be a hideous memory, punctuated with recollections of false starts and disillusionments. Remember, life owes you nothing; you are indebted to it for the opportunity it has given you.

There is nothing like a pointed question for compelling thought, causing reflection and self-analysis, if we attempt to answer it fairly, even to ourselves.

By what do you measure happiness?

You should, without hesitation, be able to answer this question to your own inner satisfaction. If you are not certain of your answers, if they do not bring that immediate intuitive response, that feeling that you are right, then your personal philosophy of life is not as stable as it should be. Inwardly you have not come to a conclusion regarding some of life's greatest problems, problems which affect you and every other human being. It is the purpose of the Rosicrucian teachings to help men and women establish a sound philosophy of living that can and will bring them the greatest good in life.



Rosicrucian Activities

Around the World

A RECENT VISITOR to Rosicrucian Park was Soror Dra. Maria Lydia Bustos de Marquez from Buenos Aires. As are other members of her family, Soror Bustos de Marquez is a medical doctor. She specializes in the effects of radiation on the human body.

This is her first visit to the United States, and her activities include a visit to the radiological laboratory in Palo Alto, California; a period of study in Buffalo, New York; and a trip to famous Niagara Falls.

While in San Jose, she found much pleasure in meeting the officers of the Order. Soror Bustos de Marquez had met the Emperor and Soror Lewis during their recent tour of South America and had greatly assisted them during their visit.

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On Friday evening, December 9, in Friendship Hall of Calvary Methodist Church, 140 members enjoyed the Emperor's twentieth annual dinner, honoring those who have served in the Supreme Temple for the past year. Following the dinner, the Rosicrucian Choral Group presented a program of Christmas music. It was a happy evening of Rosicrucian fellowship.

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Soror Louise Vernon, assistant to Frater Watermeyer, Director of AMORC's Technical Department, leads a busy life. She is a member of the faculty of Rose-Croix University, a creative writing teacher in the Adult Education Department of San Jose and Los Gatos, and an author.

In the field of writing, Soror Vernon's score in 1966 looks like this: completed two books, *The Secret Church*, a story of the Anabaptists, fifth in a series of juvenile historical fiction stemming from the Reformation

period, and *Bible Smuggler*, the story of Williams Tyndale's translation and publication of the first English Bible. Three of her juvenile stories were also published last year. She is currently working on two additional books, the story of Gutenberg, and a biography of the founder of the Mennonite sect, Menno Simons. Most of Soror Vernon's literary successes are in the field of juvenile reading. However, from time to time she has contributed thoughtful and perceptive articles to the *Rosicrucian Digest*, including "New Dimensions for Consciousness," July 1959, "The Paradox of Failure," January 1961, and "The Problem of Self," July 1964.

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Through the cooperation of Miami Chapter, AMORC, and Radio Station WINZ, the AMORC radio series *Mastery of Life* has been presented to radio listeners in that area for over two years. Appreciation for this series has been expressed by both the Radio Station and the Public.

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Frater Hubert E. Potter, Inspector General of AMORC, was invited to address the Mt. Rainier Civic Association, Maryland, about the nature and purpose of the Rosicrucian Order. In recent months, representatives of several civic, religious, and other types of organizations have been invited to explain their organizations to Mt. Rainier Association members.

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The old proverb about making a better mousetrap and the world will make a path to your door has proven true for Soror Nina Chapman of Juneau, Alaska. She has devised a method of making leather garments without machine or thread, by a unique process of lacing the fabrics together. The idea was born one day when a local woman came to her Seward Street hobby shop and asked for help in cleaning her Indian-made reindeer bag.

Now her famous handmade coats with original designs are worn by Juneau women and those who come to Alaska's capital from all parts of the world.

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Among the many interesting features of the October Texas Conclave in Houston was the presentation of the Rosicrucian Humanist Award to Captain Gus George for his concern over many years for the needs and welfare of children.

As an Air Corps Captain during the last war, he moved among the ruins of London and became the warrior shepherd of hundreds of war orphans, making arrangements to house them in British orphanages or American-aided centers.

His life is still centered around youngsters. Since 1949 he has been head of the juvenile division of the Harris County Sheriff's Department, and he would rather straighten out a youngster in trouble than to see the child in juvenile court.

Shown presenting the Award is Frater Chris. R. Warnken, Grand Treasurer of AMORC (right), and Captain George.



Roger Williams Chapter, Providence, Rhode Island, is happy to announce a change of address. Their new quarters, located near Routes 95 and 146, present many advantages: a permanent temple, a hall with a 200-seating capacity, kitchen facilities for banquets and social activities, and adequate parking facilities.



A large gathering of people assembled at Christ Church Unity in San Jose on November 20 to see two AMORC films, "The Well of Faith," and "Egypt, Cradle of Culture." This visual tour to the Holy Land, the home and meeting place of various faiths, and to Egypt, the birthplace of our civilization and culture, was greatly appreciated. Frater Leslie Moorhouse was chairman for the evening.



It is always a pleasure to hear about the activities of our Junior members, and from Dayton, Tennessee, we received this article which appeared in the *Chattanooga News-Free Press*. It was written by David Luther Beaman, age 12, and expresses ideals for which he is thankful:

"I am proud of my country because it was conceived in the hearts and minds of men of vision and liberty many centuries before it became an actuality. It was to be a nation where the eagle, symbolizing freedom, strength, and lofty ideals, could spread its wings. In this country God is not a fixed image conceived in the minds of a few and forced upon the many. He lives within the heart, evolving as the consciousness of the individual grows. Under a constitution such as this, the dignity of the individual man is preserved."

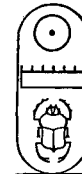


The Aquarian Chapter, AMORC, of Tampa, Florida, recently received the gift of a ritualistic sword from the First Pennsylvania Lodge, AMORC, Pittsburgh, Pennsylvania.

This sword, with its long silver blade and beautifully designed handle of bronze and ivory, was used by the Pittsburgh Lodge in their installation ceremonies for over thirty years and will be used for future installations in the Aquarian Chapter.



The Santa Clara Philharmonic Women's Society presented the brilliant Japanese pianist Aiko Onishi in an enjoyable concert, on December 4, in the Francis Bacon Auditorium in Rosicrucian Park. This was a benefit concert for the Santa Clara Philharmonic Orchestra.



ONE MINUTE ESSAY

HAPPINESS

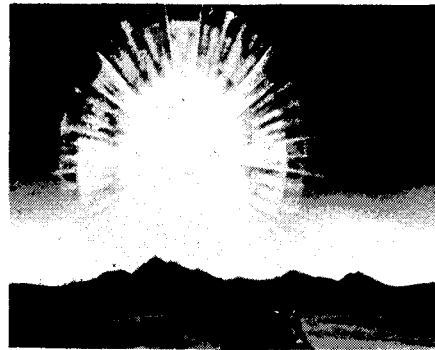
Happiness is the ultimate goal in life for everyone. Stripped of its poetic qualities, happiness is but pleasure, and pleasure is the satisfaction of desire. Therefore, before one searches for happiness he should know what desires he wishes to gratify. Some desires provide only a passing pleasure in their fulfillment. Man is a triune being. He is *physical*, *intellectual*, and *psychic*. Each of these natures of man has its desires.

The appetites are the physical desires. They are negative and like an itch that must be scratched before it provides pleasure, and when the itch is gone, so is the pleasure. Intellectual desire, though commendable, if not disciplined, may lead man down the path of cynicism. It is only the psychic desires, those of the higher elements of self, which bring happiness to the whole being. The psychic integrates all of the separate pleasures so as to provide a true and lasting Peace.



What Occurs After Death?

CAN MAN ever know what lies beyond the border of this world? Must the human being always look upon eternity as the great unknown, a vast precipice, toward which he is being drawn by the incessant swing of the pendulum of time? Is there a way to be assured that the prophecies of a sublime after-life are true, and not the honeyed words of a soothsayer? In the course of human experience, have there ever been any who have truly experienced a glimpse behind the veil?



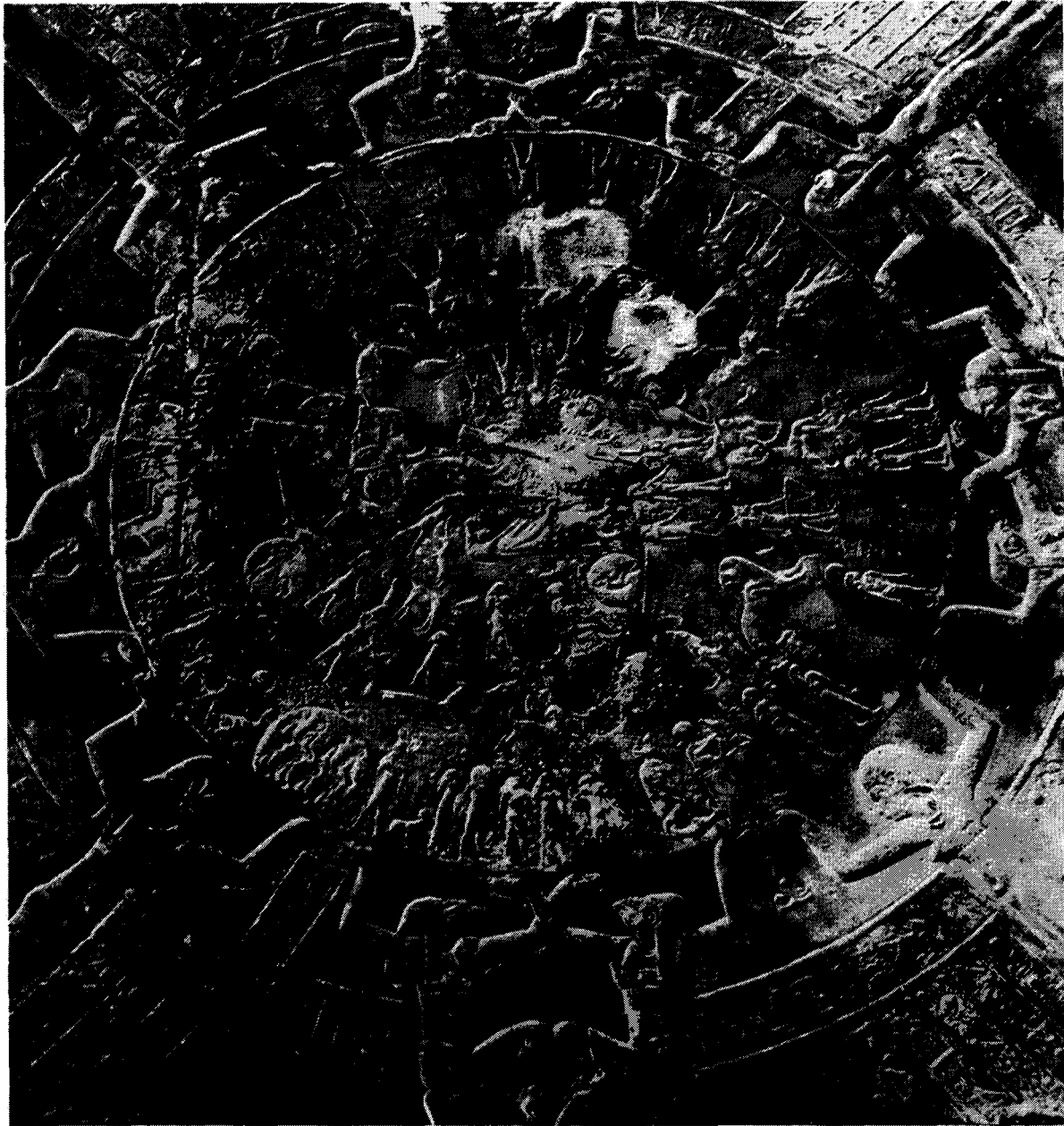
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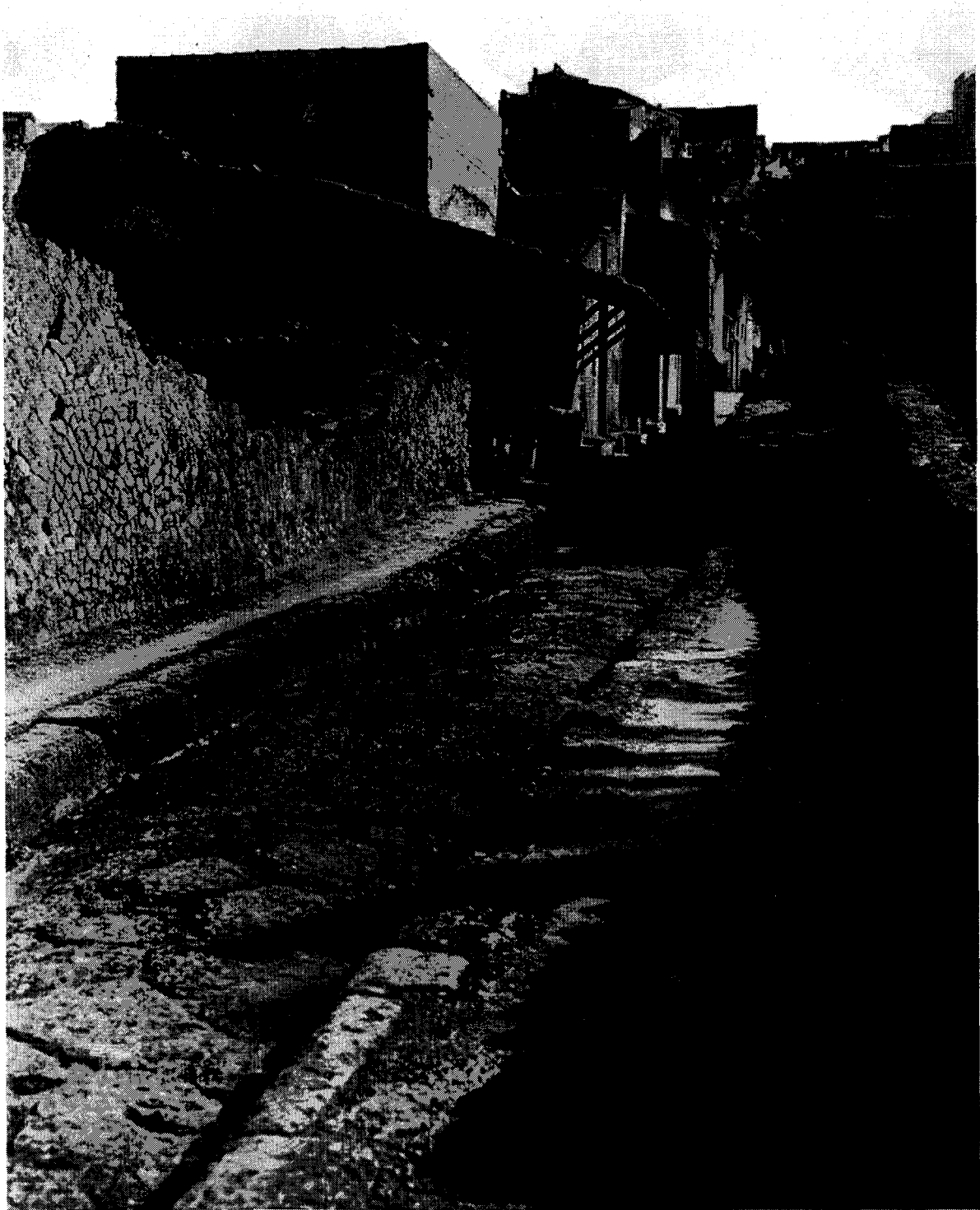
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(Photo by AMORC)

EGYPTIAN ZODIAC

The Zodiac is "a belt of the celestial sphere." Each region was noted differently by the people of antiquity. The Zodiac contained all known planets and constellations of each era in which it was represented. These are symbolized by various mythological and religious figures. The name Zodiac is derived from the Greek word *zōidion* (sculptured figures of animals) because many of the constellations were named after animals. The above is the Egyptian Zodiac, the oldest form of its representation.



(Photo by AMORC)

ANCIENT HERCULANEUM UNCOVERED

There is an uncanny feeling engendered as one walks along streets once trod by people centuries ago. Especially is this so when the streets and many shops upon it are just as they were when people fled them nearly 2,000 years ago. Such a street is shown above in the ancient city of Herculaneum near Naples. The city was originally Etruscan in origin and became Roman in 89 B.C. The city was covered with ashes by the violent eruption of Mount Vesuvius in A.D. 79. Most all life was destroyed according to the historian Pliny. It was not until the year 1717 that it was discovered and its amazing state of preservation revealed.

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<p>“Divine Imagery” “Understanding Accidents” “Nature of Duality” “Sleep Learning” and 8 other interesting and instructive articles.</p> <p>Unit 4.</p>	<p>“Sign of the Cross” “Theory of Ghosts” “Making Things Easy” “Are You A Thinker?” and 8 other interesting and instructive articles.</p> <p>Unit 5.</p>	<p>“Asking for Help” “Have Our Names Hidden Power?” “Rosicrucian View of Divorce” “Exercises to Perform Daily” and 8 other interesting and instructive articles.</p> <p>Unit 6.</p>
<p>“Poverty and Power” “Combating Negative Thoughts” “Interpreting Cosmic Guidance” “Are Experiments All-Important?” and 9 other interesting and instructive articles.</p> <p>Unit 7.</p>	<p>“Purpose of Being” “Sun Worship” “I Am That I Am” “Is Psychic Power Spontaneous?” and 7 other interesting and instructive articles.</p> <p>Unit 8.</p>	<p>“AMRA and Tithing” “Mystical Intonations” “Donating Our Bodies” “Running Away From Reality” and 6 other interesting and instructive articles.</p> <p>Unit 9.</p>

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BRAVE NEW ERA

While it is undeniably true that our present time is a truly wondrous one and that its advantages far outweigh its disadvantages, the *basis* of its existence—its complexity—has made it easy for many people to fall into a pattern that is, from many points of view, undesirable. This pattern could be defined as “living in a rut”; unfortunately, since it is such a *comfortable* rut, most of those falling into it make little if any effort to get out of it.

Our times can be compared in many respects to the Renaissance of the 15th Century when the world awoke from the lethargy of the Dark Ages to claim its intellectual birthright. At that time, the ideal toward which every cultured person was supposed to strive was that of *Puomo unico*, the universal man.

It was a requisite for anyone, who thought of himself as a well-rounded person, to be able to do well more than only one thing; thus the educated man of that period was a multifaceted being, performing perhaps as engineer, musician, poet, singer, painter, sculptor, soldier, scientist, and teacher. The wonderful aspect of this was that the average person was often able to become quite proficient in several, if not all, of these pursuits. Today, the attitude regarding something like this is summed up by the saying, “jack-of-all-trades, master of none.” Nevertheless, it would be interesting to consider the life of one of the men typical of this period.

As were many men of his time, Leonardo da Vinci was interested in war. To war he applied the mind of an engineer such as the world has not seen since. To him we attribute designs—and sometimes models—of devices such as the tank, the airplane, the helicopter, the parachute, the submarine, and the machine gun. In his spare time, he air-conditioned the *palazzo* of one of his protectors, while trying his hand at alchemy, the forerunner of today's chemistry. Tradition testifies that he was an above-average fencer during a period when there still were no established rules or methods for the handling of the foil.

That he was a master sculptor is enthusiastically recorded by chronicles of the time that describe the mould for what was to have been a gigantic statue of a horse, to be cast in bronze; unfortunately, it was destroyed by an army of mercenaries before its casting, during one of the many altercations between the city-states composing Italy at that time.

Da Vinci also dabbled in anatomy. While the nobility and the Church, in a rare gesture of broad-mindedness, turned their heads the other way and kept upwind of his workshop, Da Vinci dissected corpses, producing drawings of muscle and bone structures, sufficiently accurate and detailed to satisfy this century's surgeons.

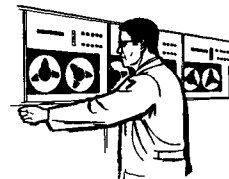
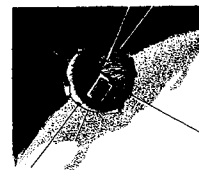
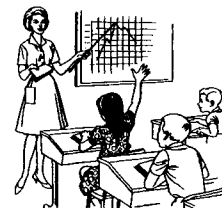
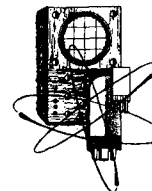
It is ironical that we should remember this man for what he considered one of his lesser abilities, for Da Vinci thought of himself as a mediocre painter and detested having to paint and to interrupt his endless experiments. And even when he did it, he was usually applying new methods of his creation. *The Last Supper* and a battle scene long lost to the world were triumphs in mural painting; but the eternal experimenter in the man made him use different techniques in the preparation of the wall in one and in the composition of the paint in the other. The results are that the former is but a shadow of its original glory while the latter rapidly deteriorated into nothingness.

Naturally, not all of us can expect to be able to match the steps of such a giant, but an attempt to branch out, to sound out our limitations, should be made. Experts have said that Sir Winston Churchill might have been one of the important painters of our time, and he is recognized as an excellent historian. Many of the American presidents, while running one of the most powerful and complex nations on earth, have found time to write, paint . . . and engage in other hobbies.

We are told that never before has so much time been available for leisure, but it is obvious that many are wasting it. There seems to be an attitude that just making a living justifies existence and that, anyway, a hundred years from now nobody will know the difference. The fact is that there *will be* people who will know the difference—if we care to show them. More than three centuries have passed since his fertile mind was quieted; yet we know today that once there was a Da Vinci. All of us should have within the urge to leave something of us behind that will say to those who come after us, “Look, . . . I was here!”

Those who feel that merely doing one's work carefully and well is sufficient would do well to turn to the Book of Proverbs to see: “Go to the ant, thou sluggard; consider her ways, and be wise.”

Let us not make only a well-ordered anthill of our brave new era.—AEB



Adventures In Reading



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