

ROSICRUCIAN DIGEST

May 1968 • 40¢

Featuring:

- *Mysticism*
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Attainment**

The far-reaching
effects of religion
and philosophy.

▽ △ ▽

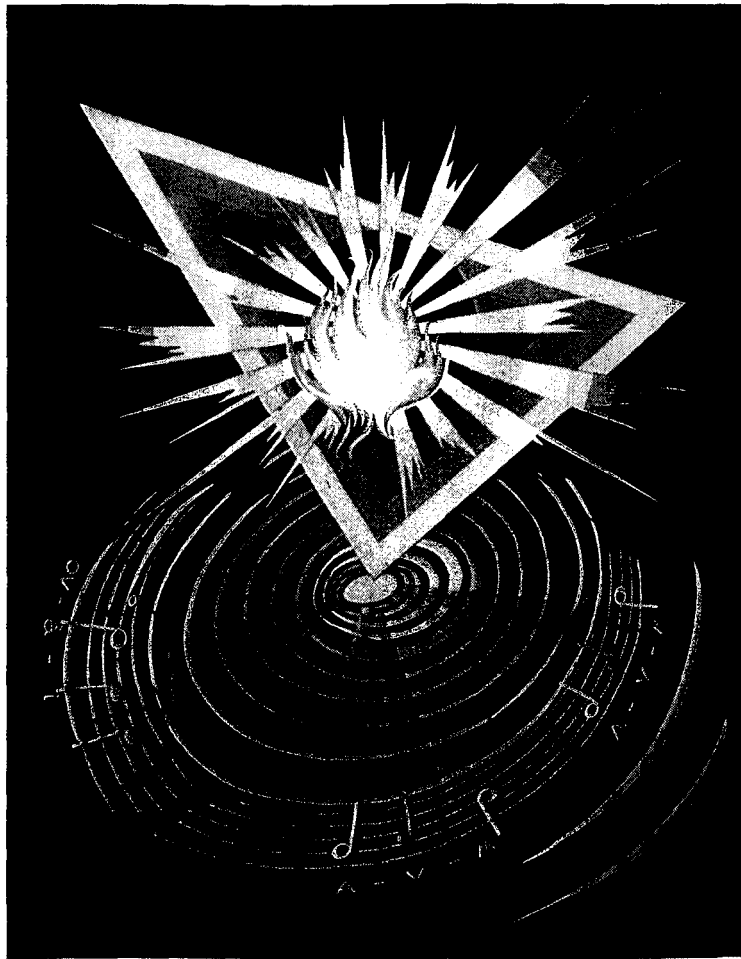
**Most Dangerous
of Fishes**

The vicious piranha

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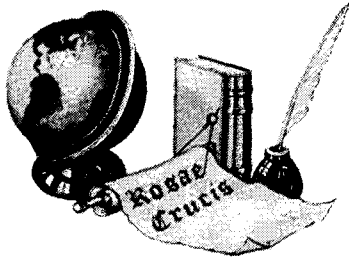
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Gerald A. Bailey, Editor

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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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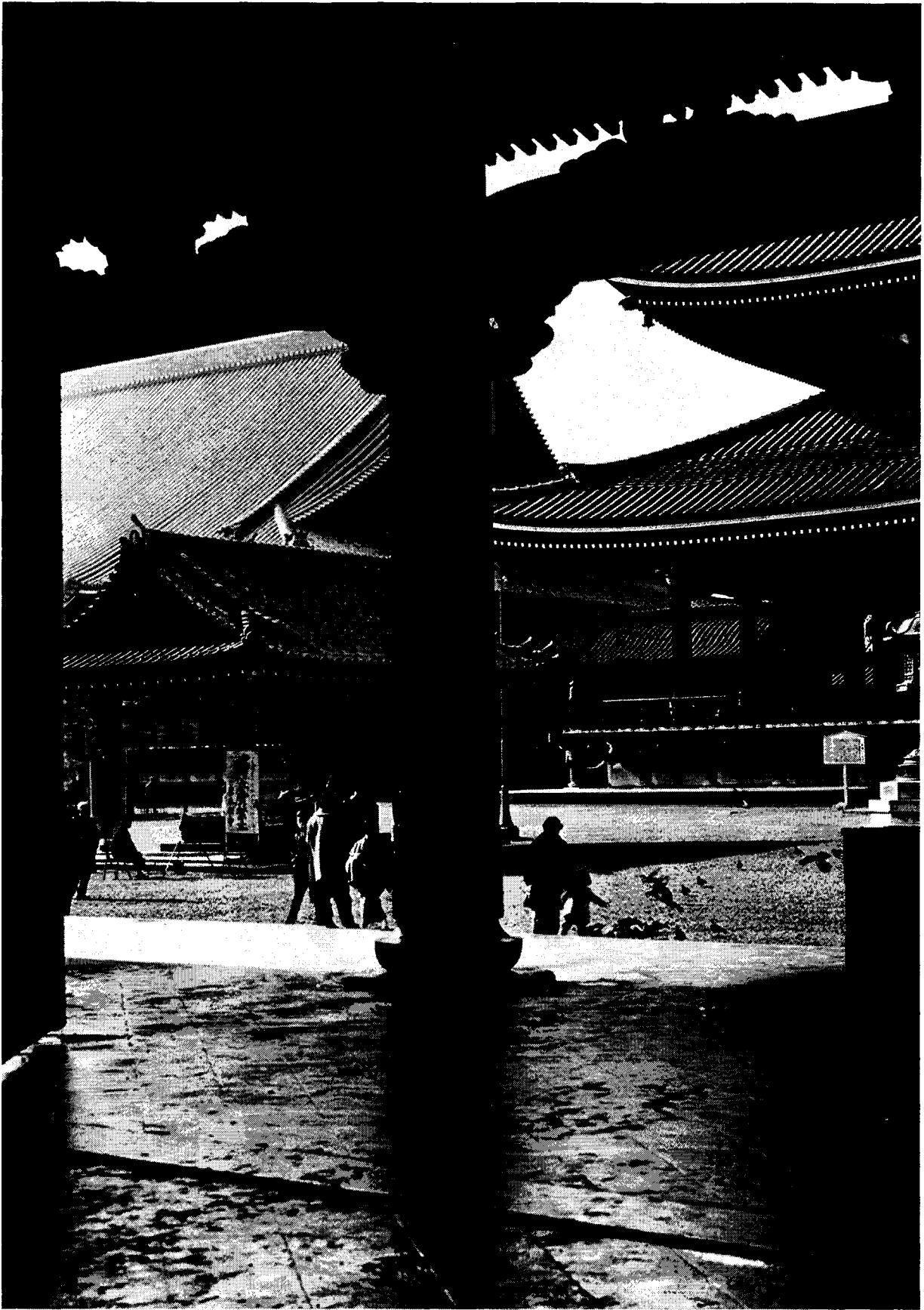
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JAPANESE BUDDHIST TEMPLE

The Higashi Hongonji Temple in Kyoto, Japan, serves the largest Buddhist sect in that nation. Actually the temple consists of a complex of buildings constructed at various times. The façade of some of the edifices consists of designs inlaid with gold.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

THE MYSTERY OF REMOTENESS

DISTANCE in time and in space is intriguing to the human mind. Whatever is not directly perceived becomes a challenge to the imagination. Nothing is left *unknown* to the human mind. If it is not personally experienced, then innate curiosity and imagination combine to provide an answer. The answer may be quite unlike reality but, for the time, it fills a void in knowledge.

Mythology was in part an attempt to provide answers to such mysteries in time as to how and when, for example, creation began. The early cosmogonies sought to explain about the celestial bodies what limited observation could not provide in a factual way. There was a fascination about conjecturing as to what lies just beyond the mountain barrier or beyond the horizon of the seeming boundless sea.

Such conjectures, however, have not all been founded upon rational speculation. Most of them were prompted by unbridled emotion. The *unknown* engenders various emotional states. The unknown might provide power, fame, and wealth to the one who *dared* to probe it. But then also the unknown might be the see of great horrors and unseen terrors. Thus to some persons, the unknown was a state to be converted into the known by knowledge gained from direct inquiry and investigation. Such individuals have always been the adventurers, the explorers, the inventors, the profound thinkers.

Those to whom the unknown was somewhat shrouded in fear became the progenitors of superstition. The fears—elements of their own imagination—discouraged a sincere quest into the unknown. Religion has often suffered because of the remoteness, in time and space, of much of the subject matter with which it was concerned. Its intangibles were the remote unknown.

What was God like? Where did he exist? How was his relationship with mortals established? If man were immortal, how and where would he dwell after death? Men were unequal in their conduct on earth. What was the nature of the rewards to be granted or the penalties to be exacted from men in the hereafter because of their differences? And, finally, where was the hereafter?

To this remoteness, this unknown, men attributed ideas which objectified their emotional responses to it. Their subconscious, *psychic* experiences, which were most often considered revelations, became their inner answers to these mysteries of the unknown upon which they had meditated. These, then, were eventually incorporated in liturgies, dogma, and the sacrosanct writings of a creed.

In the Light of Science

Today, many of the myths and legends that have surrounded this remoteness in time and space have fallen to the onslaught of reason and science. Much of history has been altered through the findings of such sciences as archaeology, ethnology, anthropology, and geology. Space, too, has yielded some of its unknown and remoteness as a result of astronomy, physics, and chemistry.

Religion also is reluctantly confronted with the necessity of adjusting many of its sacred teachings, which in the past acquired a halo of glory, to the reality of modern demonstrable knowledge.

Heaven, for example, may not be a place but rather, as psychology and modern metaphysics expound, *a state of mind*. Thus remoteness in space falls before such new concepts. Further, heaven, in relation to time, may also have to give way to the premise that it is rather a state of ecstasy and illu-

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mination that may be acquired now *in this life*.

However, remoteness is not inherently nefarious in its appeal to man. There is definitely the *positive* aspect as well. It is the distant horizon, both in thought and in space, which is a primary stimulus behind progress. Man is born with an innate curiosity. This curiosity has two qualities. One is self-interest. It is the impulse to inquire into the nature of the new, different, and unknown, so as to learn its possible advantages or disadvantages to the self. Can such a thing be acquired and used so as to further personal satisfaction? Or is it of a nature that is potentially dangerous and before which one should retreat or otherwise defend the self against it?

In Search of the Unknown

There is also a disinterested curiosity, incongruous as this may sound. The one who is motivated by this type of curiosity is not concerned with any immediate physical welfare or benefit that is to be derived from his inquiry into the unknown. Rather, it is to satisfy the *desire to know*. It is to derive an intellectual satisfaction, to appease the perturbation which the unknown produces within him. Such a person is haunted by the unknown just because it is such. He does not want a hiatus to exist in his personal understanding of any thing or state.

Certainly the quests of many of the early philosophers and alchemists could be placed in this category. Behind the manifold expressions of matter, is there one basic substance or element or a multiplicity of them? Was man a spontaneous creation or did he come forth from the gradual evolution of lower organisms? Are such notions as justice and beauty wholly subjective—a product of the human mind? Or have they a reality apart from man? Such abstractions were an unknown and to a great extent still remain so. They have been probed as mysteries, not just for the sake of expediency but for the love of knowledge and to fill gaps in the human understanding.

There is, however, a *negative*, a dangerous, aspect of the mystery of remoteness as well. It is the conferring

upon all things remote in space and time a value, a virtue, which often they do not possess. There is perhaps a psychological cause for this practice. The commonplace, the familiar, is often stripped of any imaginary quality. It is because we have seen it for what it is. Its realities are quite apparent. It is known, understood, and evaluated by us. Of course, we may be wrong in our appraisal of the commonplace, but we are not inclined to ascribe fancy to what we can see, hear, feel, and so on.

The unknown allows the imagination free play. We can, therefore, confer upon it those qualities and characteristics that we may wish existed in our everyday experience but which we have not yet found. So the unknown may assume in our minds the imagery of an ideal and unrealized desire. Perhaps, too, these dream states are attributed to that which is remote in time and space because, instinctively, we believe that it cannot be proven otherwise. We are, therefore, safe in thinking these things because of the remoteness attached to them.

For years, occult and esoteric literature of a sort related strange phenomena performed by so-called great masters in the reaches of the Himalayas. These tales are fantastic. They were mainly impossible to refute because of the remoteness of Tibet to which most were attributed. As time went by, exploration, improved transportation, and scientific facilities unveiled many of the mysteries of remoteness about Tibet. Ethnologists, archaeologists, and scholars who journeyed there failed to confirm many of the fantasies of Tibet and its masters, especially those related in the "popular" occult books.

This remoteness in fantasy was then transferred to Peru and the Andes. Hidden valleys with secret cities and great temples, where masters were declared to be performing feats that were godlike, were said to exist there. Again the revelations of educated observers, who used such modern equipment as helicopters and airplanes, failed to disclose such valleys and cities.

Next, the fantasies of remoteness and the unfulfilled longings for a spiritual eminence and power on earth were transferred to the antarctic region. It



was declared that in or near the South Pole was an oasis of subtropical land completely free of ice and snow, heated by volcanoes. In this there lived, it was said, a superrace of people who were masters and who would in time come forth to serve mankind. Since then, the Antarctic has been traversed numerous times by the planes of research staffs of various nations, particularly in connection with the geophysical investigations in that region. The area has been well photographed, mapped, and charted, and has never revealed anything approaching the fantasies ascribed to it. Therefore, another imagery of remoteness was dispelled.

Then came the *Spage Age*. All the longing of these individuals for a solution to the exigencies and vicissitudes of life was now transferred to the distant planets. On them—Venus, Mars,

Saturn, and even the moon—were said to exist these masters, these highly evolved personages. It is said that they were dissatisfied with the nefarious conduct of humans and were waiting for the opportunity to guide man away and aloft to a higher state of existence. The flying saucer sightings seemed to give support to the fascination and satisfaction derived from the allure of remoteness.

This type of allure constitutes an obstruction to real knowledge. It is an escape from the labor that true inquiry, study, and investigation require. Such persons never attempt to reduce the fancy of remoteness to empirical knowledge, the tangible and factual. They often resent science, and even logic and clear thinking, which would diminish the false nature of their imagery.

SO THEY HAVE SAID

THE SOURCE of every crime, is some defect of the understanding; or some error in reasoning; or some sudden force of the passions. Defect in the understanding, is *ignorance*; in reasoning, *erroneous opinion*. Again, ignorance is of three sorts; of the *law*, and of the *sovereign*, and of the *penalty*. Ignorance of the law of nature excuses no man; because every man that has attained to the use of reason, is supposed to know, he ought not to do to another, what he would not have done to himself. Therefore into what place soever a man shall come, if he do any thing contrary to that law, it is a crime.

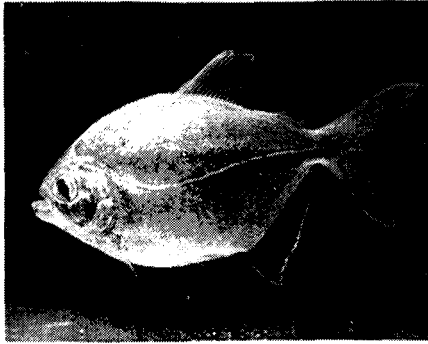
THOMAS HOBBES, 1588-1679
Leviathan, Chapter XXVII

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1968*



Most Dangerous of Fishes

by HOWARD E. JACKSON

The vicious piranha

FOR GOOD reason the South American piranhas are considered the most dangerous of fishes. The really vicious species are only eight to ten inches long. In spite of their small size, no creature is too large or powerful to be attacked by them. The bulldog-jawed, deep-bodied little devils can reduce a 100-pound capybara to a skeleton in one minute, or strip the flesh from the bones of a 400-pound hog in less than ten minutes. They have probably killed more human beings than any other fish—including the most deadly of sharks.

Once these fresh-water fish taste blood, they will even attack their own kind. For that reason, the early Spaniards called them *caribe*—meaning cannibal!

The natives have three different names for this ferocious fish. To the Indians of the Guianas it is known as *pirai*; the Brazilians call it *piranha*; elsewhere it is *caribe*. They are found in the Amazon, Orinoco, Paraguay, Paraná, and São Francisco rivers.

The surprising rapidity with which the fish can consume a large prey is accounted for as much by strategy as by sharp teeth. Piranhas travel in schools, and literally hundreds of them will attack a victim. They dart in, take a bite, back off, gulp down. Others move up, chop away, drop to the rear, and swallow. This hit-and-back-off method allows fast, repeated assaults. The victim does not have a chance to fight off the fish: there are just too many of the bloodthirsty creatures attacking him.

According to Professor George Myers of Stanford University, there are about

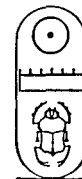
sixteen piranha species. Only four of them are considered dangerous to humans. Mr. Myers has said of them that they are afraid of nothing, will attack any animal whatever its size, and when they smell blood they turn into raging demons! He considers them the most dangerous fish in the Amazon—and perhaps in the world!

Because of its sharp teeth, strong mouth, and lower jaw muscles, every piranha must be treated with respect!

Just how *dangerous* piranhas can be should be put in perspective. Much has been written on this aspect of the subject. Theodore Roosevelt inspired the first batch of manuscripts after a trip to the Amazon, seeing a wounded cow devoured by a wolf pack of hungry caribes and declaring that piranha were “the most ferocious fish in the world.”

When some native is attacked, and especially if he is skeletonized by the savage creatures and word of it leaks out to the outside world, all sorts of articles are written about the deadly happening. Such accounts give only one facet of these fish. Let us look at a more complete account of their lives. Serrasalmus, to some extent, are “school fish,” but individuals do not stay together in any regular formation. They travel in shoals, which are self-regulated in a given territory. The dangerous species can be found in the same river with the *less* dangerous kinds. Quite frequently, one portion of a river may be alive with the “wild” ones, while another stretch of the same river contains “tame” ones.

The piranhas’ diet generally is composed of smaller fish, usually other characins. They do not go around eating up all the other species of fish in the rivers, lakes, or streams. The proof of



this is shown when native fishermen drag in a seine. The catch may have several species of piranhas, plus catfishes, various cichlids, silver dollar fishes, and a variety of others—many close relatives.

Piranhas eat the sick, old, and dead of their own species. It has been said that injured piranhas, or those with battle scars, are never found in nature. Piranhas will attack other injured animals. As a rule, cattle walking or driven into the water are not molested by piranhas, but should a cow, or a horse, be bleeding from a wound or a sore, or be nipped on the teat or the leg by some caribe looking for a choice morsel, with other caribes nearby, then a swarm of the savage creatures may come at lightning speed and attack the animal. If a wounded bird falls into a river, stream, pond, or lake, or an injured wild pig, snake, or other beast takes to the waters, the caribes may cut it to pieces until there is nothing left but the skeleton . . . , but this would be strictly a chance encounter.

Piranhas scarcely ever attack *uninjured* animals and humans. When they do attack a whole animal or person, there are generally extenuating circumstances: the animal or person is in water where damaged, dead, or dying fish have been left on the shore; or where entrails of fish have been tossed into the river, stream, or lake; or where seining of fish is taking place and some of the fish have been caught in the net and piranhas have attacked them, then turned and attacked anything within the immediate vicinity. Under such circumstances a small tapir lazily lying in the water might be attacked, or a man might have a finger or a toe snapped off, or a chunk taken out of

his instep or his thigh. The attacks may be due more to the circumstances than to the malicious nature of the caribes.

On rare occasions a hunter, following a wounded animal such as a water-hog, will step into a stream to retrieve his kill and be bitten by piranhas. A fisherman may accidentally fall from his canoe and be attacked by the rapacious fish. But these are exceptional chance occurrences.

The fact that Indian men, women, and children bathe unmolested in the rivers where the fish are numerous is positive proof that all piranhas are not "habitually bloodthirsty, and will attack man and beast without provocation!" The natives have learned that caribes are *wild* and *tame* in different localities, offensive under some conditions, inoffensive under others. They may not be able to explain why this is so, having never studied species per se, but they know how to live with the fishes.

Little is known about the reproductive habits of piranhas. They have been reported as laying adhesive eggs on submerged plants or roots, and constructing a shallow nest on sandy bottoms. The parents are said to attack viciously anything approaching their eggs. They give parental care to the eggs and fry. The eggs hatch in four or five days. Even the tiny, nearly transparent fry are fully equipped with needle-like teeth. The young piranhas are generally found soon after the rainy season sets in, or when the water rises in the rivers, following the rainy season. At that time, the little caribes are caught along with other species. The ones that survive will become—potentially—the most dangerous of fishes.



HAVE YOU VISITED YOUR LODGE OR CHAPTER LATELY?

If there is a local Lodge, Chapter, or Pronaos in your locality, why not pay a visit this month and become acquainted with those supporting your local subordinate body and enjoy the many worthwhile activities being promoted?

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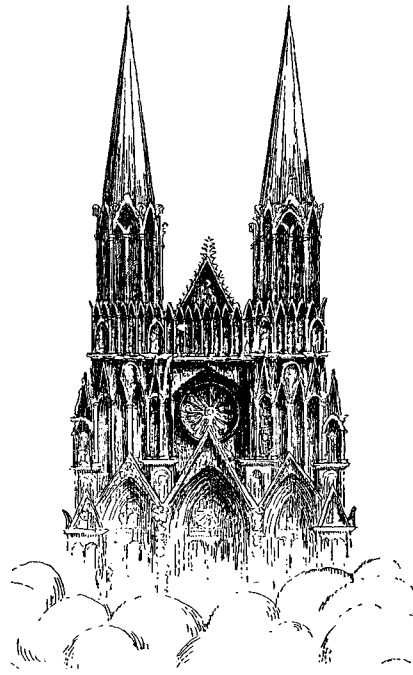
OF ALL the cultural expressions, which have been brought into existence by man, probably religion and philosophy are the greatest and have the most far-reaching effect. Religion and philosophy, man's closest allies with true wisdom, are what we might call the choicest products of man's cultural achievement. In them we find the highest expression possible, both of man's feeling and his reason. When we associate feeling and reason in proper balance, we realize the fullest manifestation of man's potentialities. In such a balance we have evidence of man's life leading toward a purposeful end.

Man has produced evidence of human accomplishment in many ways. But we should realize that philosophy and religion are the tools by which the human being can be transformed from the physical being that he normally is to the divine being that he is potentially. Or we might say the individual can be transformed from the man to the god.

No matter how the particular expressions of religious faiths may vary one from the other in terminology, ceremonies, and rites, they all agree essentially, insofar as their ultimate objective is concerned. That objective is the regeneration of man as a physical being into man as a god being or a divine being. Both religion and philosophy strive to provide the impetus and the means by which man can rise, from being just man, to his actual existence as an intricate part of a divine force or entity.

This evolution of man toward the fulfillment of his potential possibilities is not readily observed by the more or less casual attitude of the so-called average individual. Nevertheless, most people are aware that human society is changing. However, just as man as an individual entity cannot remain the same physically, mentally, and spiritually throughout all time, so must society, of which the individual man makes up the component parts, be in a constant state of transition and change. Consequently, human society is in transition today in many ways.

We live in an age of materialism, but that is not a new situation. Ma-



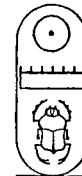
Cathedral Contacts

POTENTIAL ATTAINMENT

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

terialism has been a dominating philosophy in human society before. The higher values of life are being challenged in every way possible. Even though physical science has made strides which have affected the progress of the mastery of human environment, there is at the moment a preponderance of the animal nature expressing in human activities all over the world.

This fact explains in part why there is so much turmoil and misery, so many ideological conflicts, opposing creedal divisions of thought in religion, and antagonistic political factions in almost every human society. Man sees civilization threatened by forces of a material nature over which he has no control, and he lives in more fear than is consistent with the attainments of the civilization of which he brags at the present time.



Modern science, with its material achievements, has given man the amenities of a highly comfortable and laborsaving life. Unfortunately, these accomplishments and attainments have not brought to man the peace and happiness which he has hoped to attain. Nevertheless, we must not fail to recognize that science, like religion and philosophy, has its own values. It has assisted and is assisting with the creation of the environment within which man has to function.

Few deny, however, that the world needs a reaffirmation of the spiritual values which have been promoted and upheld by the great religious and philosophical systems that have flourished in various periods of man's history. If such a reaffirmation of spiritual values can be combined with a utilization of the discoveries of modern science, man then will have taken a long step forward in his evolutionary process. More than anything else, man needs to coordinate all the sources of his civilization and all the attainments of his own thinking.

We are in need of a system of thought which combines the greatest achievements of religion and philosophy with the achievements of science. We need harmony and coordination between all of man's achievements. Man needs a philosophy of science and a science of philosophy—one that will balance the other. Therefore, the greatest achievement that man can contribute in this age—this modern age to which we so proudly refer as the twentieth century—is a coordination of existing knowledge to be achieved by man's reaffirming his true values and his true relationship to the Divine, as well as his cooperating with the achievements of science. Then civilization may go ahead with man's attainment of control

over the physical universe, and at the same time he will be developing the force or power within himself which is the contact with the Divine.

By combining all man's cultural and scientific forces together and linking that combination with his spiritual understanding and psychic potentialities, man will have achieved a great step toward the ultimate realization of his destiny and proper place in the universe. The control of physical knowledge and material achievements in their proper relationship to man's ultimate end is dependent on his realizing that the channel through which this achievement may take place is that of mysticism.

Mysticism combines the vision of a mystic and the practicality of a physical scientist. It is the point of unity by which all men have the opportunity to attain their full potential. As a mystic, man can be a practical human being, and at the same time, without intermediaries, he can direct his consciousness and sincere thought toward God and the understanding of the purpose and unity of the universe.



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 five cents to cover mailing.

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



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

**The
Rosicrucian
Digest
May
1968**

WHEN WE WANT to describe our feelings, slang or a colloquialism often seems to say it best. Perhaps we are influenced by our world of blue sky and green grass, because many of our favorite expressions are in color. Has someone given you a red-hot tip on the stock market lately? Was today a red-letter day? We color our conversation according to custom or our mood.

Consider the color *blue* and its emotional impact. To have *the blues* is to be low in spirit, despondent. In fact, Bergen Evans, in *A Dictionary of Contemporary American Usage*, says blue "as an adjective meaning depressed in spirits, dismal, downhearted, has passed from slang into standard usage." A *blue outlook* is dismal, and a *blue Monday*—which we have all experienced—is a day to suffer through as quickly as possible.

Eric Partridge, in his *Dictionary of Slang and Unconventional English*, lists over a hundred slang and colloquial phrases in which the word *blue* occurs. To move like a *blue streak* means moving very fast. *Once in a blue moon* signifies rarely or exceptionally. *A bolt from the blue* or *out of the blue* are figurative expressions for the unannounced or unexpected.

One of your fondest college memories may not be the *blue book*—a blank book with a blue cover for exam-taking. But you are probably flattered to find your name in another blue book, a directory of socially prominent persons. This book contains the names of certain *blue blood* aristocrats—families with alleged hereditary exclusiveness.

An editor marks with a *blue pencil* a manuscript which may earn him a *blue ribbon* for journalism. He may describe someone as a *bluebeard*. *Bluebeard* means a wife-murderer, and it came from folklore: "a name of the Chevalier Raoul, whose seventh wife found in a forbidden room the bodies of the other six."

Yellow is beautiful in daffodils and sunflowers, but not as we use it figuratively. A *yellow dog* describes a contemptible, worthless, or cowardly fellow. The term *yellow journalism* or *yellow press* is well known, meaning, according to *The American College Dictionary*, "the use of sensational report-

MILLYS N. ALTMAN

We Color Our Conversation

Words express our mood

ing and conspicuous displays as a means of attracting readers to a newspaper or journal." This term is said to have originated in *The New York World* (1895), with a cartoon in which the central figure, a child, was in a yellow dress. Color printing was then a novelty, and its chief purpose was to attract attention.

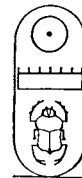
Red is admired in a sunset, but to call someone a *red* is not a term of endearment. In fact, *red* has almost come to be an uncomplimentary word. Politically, it means an ultra radical, and its use has become widespread in this century. In politics, the accusation *red herring* is something to divert attention from the issue of the moment.

Thanks to the ever-growing federal bureaucracy, *red tape* is in danger of becoming a cliché. Its source is eighteenth-century England, where the dispatch cases taped up with tape of a red color were untied with slow and ceremonious detachment. *Red tape* still means excessive attention to formality and routine.

You may not be *worth a red cent*. Or you may catch someone *red-handed* in the act of a crime. We *see red* when we get mad, and we infuriate someone else in a way which is like a *red rag to a bull*. According to Bergen Evans, this is "to employ a hackneyed metaphor based on zoological error for bulls seem to be color-blind." In other words, it would be better if you could think of something else to say.

The wonderful color of nature, green, conjures up definite impressions. *Greenback* is a U.S. legal tender note originally issued against the credit of the country and not against gold or silver on deposit.

Several centuries ago, when a new hand reported on the job he was called



a *greenhorn*. The term has stuck, until today it is considered standard English. Presumably not as old, but still of some antiquity, is the term for jealousy, *green-eyed monster*. It originated in Iago's speech in Act III, Scene III, of Shakespeare's *Othello*:

O, beware, my lord, of jealousy;
It is the green-ey'd monster,
which doth mock
The meat it feeds on: . . .

Constant repetition of this idiom has worn out its welcome in contemporary usage.

Another idiom considered a cliché is *white elephant*, used to describe a costly but useless possession. Its origin is Siam, where an albino elephant was immensely important and any born became the property of the King. Only with the King's permission could an albino elephant be used for work or be destroyed. It is said that the King would bestow one on a courtier he disliked, and this hapless fellow would be required to care for the animal at great expense, keeping him in idleness as long as he lived.

A symbol of cowardice is a *white feather* from the white feather in a gamecock's tail, which is considered a mark of inferior breeding and hence of poor fighting qualities. The familiar *white as a sheet*, when used to describe a facial pallor, is considered a hackneyed expression. Once again, to avoid being trite, think of something else to say!

In class-conscious America, the description *white-collar* worker is heard with increasing frequency. (The equivalent English term is *black coat*.) It is reserved for professional men, clerical helpers, and lesser executives who wear conventional dress at work. The *white-collar* worker is a salaried employee who seldom belongs to a labor union.

At some time or other, one may resort to the *white lie*, which is a harmless untruth uttered with pardonable motives. For example, to cheer up a sick person, one may exclaim, "You are looking better!" telling a white lie about his physical appearance.

Black is characterized by the absence of light and is naturally associated with

the dismal, gloomy, forbidding, wicked, and evil. *To be in black* (wear black clothing) is a sign of mourning. A *black eye* is a cause of shame or dishonor, just as a *black mark* on one's record is censure or disgrace.

A *black ball* is a negative vote signified by placing a black ball in the ballot box. It is used to exclude someone from a club and is an expression frequently heard on college campuses in the fall during fraternity rushing. It became popular about 1830 and is now standard English.

Then, of course, there is *black magic*, magic used for evil purposes and popularized in the song *That Old Black Magic*.

The tints and shades of the color chart have their share of idioms which you know if you have any *gray matter* at all (meaning, of course, brains or intellect). In the Civil War, a *gray-back* was a Confederate soldier, and in this era were many *purple passages* in literature, works full of literary devices and effects. *Born to the purple* is a first cousin to *blue blood*, and it means clothing of purple worn especially by persons of imperial, royal, or other high rank.

To be in the pink is to be in excellent health and spirits, and you can come home from the seashore feeling that way and also looking *brown as a berry*. One English professor sharply raps the use of this description (Who ever heard of a brown berry?), urging a long conversational rest for this pointless idiom.

We are quick, though, to pick up and hang on to catchy phrases. Teens may seek *the great white biscuit* (crawl between the sheets; go to sleep), an expression guaranteed to be unintelligible to a middle-ager. Our fighting men in Vietnam have come up with a whole new argot as colorful as any war lingo has ever been. One term *Red Dollars* means scrip issued U.S. personnel in lieu of dollars.

No one can predict when a new expression will make the scene. Some are short-lived; others continue and become standard English after a generation or—would you believe—two. Surrounded by color, the reds and blues and greens express our moods and emotions more often than we think.

Influence of the Aquarian Age

by MARY BAILEY

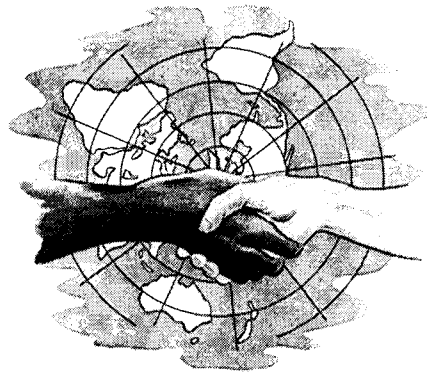
The growth of responsibility

WE HAVE referred to the twentieth century as the "hinge" between the outgoing Piscean age and the incoming era of Aquarius. During the course of this short hundred-year period it should be possible for all necessary adjustments to be made in human ways of life to accommodate the new requirements of Aquarius and to create the needed sensitised mechanism of response to the new Aquarian energies. This century does, therefore, occupy a unique position in human history.

If we were asked what we consider to be the most outstanding achievement of this century, most of us would probably choose the miraculous advances of science and technology. These have indeed been outstanding and further development is inevitable in the immediate future.

It seems possible, however, that the most spiritually significant event lies in the area of consciousness rather than of knowledge. Today we find that even the average man-in-the-street in all nations of the world accepts without question the need for all members of the human family to be provided with the essentials of a free and dignified way of life. It is recognised that poverty, ignorance, illiteracy, hunger, disease and filth are not necessary to human life anywhere in the world and that these intolerable living conditions where they still exist can and must be changed.

Looking back even a few short years to the conditions existing in the first quarter of this century in all civilised areas of the world, particularly in the towns and cities of the wealthy and industrially developed nations, we can see how far human attitudes have changed towards the exploitation of the

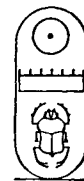


poor and the minority groups. This change in attitude has occurred so quietly and yet so inexorably that one could not pinpoint any particular time or outstanding event which might seem to have turned the tide.

The fact remains that we are now all aware to some extent of the extreme inequalities which affect the well-being and the progress of human civilisations as a whole and that the ignorance and indifference of the more fortunate members of the human family toward the underprivileged have changed. We could say without exaggeration that the conditions and the need of all people everywhere are becoming the concern of all, notwithstanding the still deplorable gap between recognition and action.

Since this twentieth century occupies the position it does, it is obvious that within this short span humanity had to achieve a real sense of responsibility for human well-being as a whole. The Aquarian era could not open successfully and the potent energies of Aquarius could not work constructively in human affairs unless this change in consciousness had first occurred. It is necessary for humanity to awaken to some realisation of one-ness and essential relationship before the opportunity of Aquarius could be realised and the goal of true brotherhood visioned.

The acceptance of responsibility of man for man has brought into being the many humanitarian, educational and welfare movements all over the world, including the United Nations itself. Acceptance of responsibility on such a



wide scale indicates the awakening soul of humanity. . . .

This factor of increased concern for the poor, the primitive, the illiterate and the hungry in all parts of the world, including the bush, the jungles and remote mountain and desert areas, aided and abetted in the most practical way

by the marvels of modern science and technology, contributes immeasurably to the ability of humanity as a whole to . . . permit the Soul to increase its influence on the affairs of men.

(Reprinted from *The Beacon*, September 1967 issue)



Ralph Waldo Emerson wrote—"To laugh often and much, to win the respect of intelligent people and the affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty, to find the best in others; to leave the world a bit better, whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you lived. This is to have succeeded."



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.

June: The personality for the month of June is Major General Yakubu Gowon, Head of the Federal Military Government of Nigeria.

The code word is **FRUIT**.

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

August:

The personality for the month of August will be Hugh Shearer, Prime Minister of Jamaica.

The code word is **DISC**.



HUGH SHEARER



YAKUBU GOWON

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Extrasensory Perception

by F. B. McALLISTER

Miners have it!

DO MINERS come to possess extrasensory powers? Some contend that it is all nonsense. But the average miner *knows* that he acquires a sense perception—he calls it by other names—and that it has probably saved his life on numerous occasions.

Call it superstition or imagination, but the miner simply knows that there is something over and beyond his powers of discernment and experience that works in the darkness—for instance, that feeling in the dark that one is going to bump something. Nature seems to have created a built-in radar system for the experienced miner that has saved him from many a bump.

Time and again, a miner must either walk in semidarkness or in black darkness. And, incidentally, one does not know what real darkness is until he is five hundred or a thousand feet underground. He'll be walking along, and then suddenly he stops. It is as though he feels something before him; and something is before him. It is the side wall or a car or some other obstruction.

Ask the miner to explain this feeling of approaching an unseen object, and it will defy his description. However, every miner knows what I know—you get the feeling that you are about to crash into something. Certain creatures that search for their food by night have something akin to a radar system. A miner also senses something and halts. If he does not heed that indescribable something, he may be in for trouble.

A miner does not attempt to explain it—he merely accepts the fact of it. Something in his consciousness tells him, and that's all he knows. After a number of years in the mines, I have tried to interpret this unusual phenomenon and I cannot.

One reason why men new to the mines are more frequently hurt is that

they go broadside into danger and suffer the consequences. That extrasensory something has not yet had a chance to develop, or the person has not been able to acquire a consciousness of the signs of trouble.

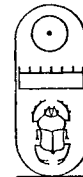
Another unexplainable phenomenon in the realm of sense perception is an awareness of danger. Every miner knows what I am talking about—one is going along and, suddenly, he stops. What causes him to do so? He cannot tell you. What really *did* cause him to halt?

Was it a faint rumbling in the earth—an imperceptible earth tremor? Or, might it not have been something a trifle different in the air he suddenly breathed—an unusual change in air current? Whatever it is, or was, is very inconsequential. All the miner knows is that *he stops*. To him, it is a *feeling* that he *must* halt. Let me relate an instance:

Explosions

Mine explosions are devastating. These may come from charges of dynamite to blow down rock from the roof of the vein, black powder to blast out the coal from the "face" of the vein, or from pockets of gas. Walking unwittingly into the face of one of these can be as fatal as a soldier's stepping onto a triggering device that unleashes the merciless "booby-trap."

On the occasion to which I now refer, I was routinely calling to the miners in their chambers to learn if their cars were loaded. As I called to the miner in the gangway, I heard his son yell "Fire!" This lad was doing a dangerous thing, thereby warning that his father, the miner, was about to set off an explosion to blast out rock or coal. Of course, one simply must remain away from his gangway heading until



after the explosion. What made the situation misleading was the fact that his father, the gangway miner, WAS NOT shooting off the blast, but it was the miner in the chamber *next* to his father's. The boy had heard the other miner's shout and shouted unthinkingly.

Believing, then, that his father was sending off the blast, I literally walked toward the heading of the adjoining chamber where the blast actually was to go off. I was only going to greet this miner and chat with him for a moment, unaware, of course, that I was walking right into the face of the explosion. Then one of those unexplainable moments occurred. If I had gone ten feet farther I would have walked right into the blast, *but something halted me.*

Quite unconsciously, I swung about as though to avoid a blow, when the terrific roar, which seemed to engulf me, threw me to the ground.

Shaken beyond expression, I lay there, stunned but fortunately not injured. However, had I not halted, when that subconscious something prompted me, and had I not instantly obeyed it, today I would not be telling of this experience. This is the point: something halted me before it was too late.

Sensing Danger

A sense of an impending happening is in one's bones. It may be just before a roof fall, a runaway of cars, and so on. To tell it now seems to remind one of those strange stories of the sea. But, every miner knows what I am saying is true. It cannot be described as a voice; it is something within that halts one in his tracks.

Ask the fireboss—he who goes through the mines and tests for gas or falls before the workmen come in—and he will give you many examples of unusual experiences in his lonely walks. He will even tell you—as will seamen—that rats are mighty good prognosticators when it comes to danger. They clear out when there is danger. And what *tells them* danger is brewing?

The experienced miner or company man has another sensory hunch—it is in regard to the helper who is assigned to him. As with the soldier in a danger spot, he must rely upon the trustworthi-

ness of his "buddy." When a miner or company man is assigned a new helper, it is not prejudice or pig-headedness that provides the feeling of aversion or confidence. It is that inherent something within. Not that he stands back and, looking the man over, says, "I don't like the looks of that helper you assigned me"; no, but he has a *feeling*. Since his life may depend upon the sense of responsibility of this man, he does not ask the foreman for credentials; he merely *does not* like the person, or he *does* like him. Is it something in the man's flippancy or careless shouldering the tools or smirking remarks? Perhaps none of these, but he senses that this man must be watched until he proves himself, as some thoughtless persons can do the most stupid things. Outside, in broad daylight, it might be all right, but in the mines one foolish mistake may cost a life.

Hiring Men

Certain executives lean on this *feeling* in hiring men for critical situations. Well, the miner may not come about his conclusions with the same exactitude as management, but he either knows, or he does not know, about this man. No logic has caused him to come to his conclusion, but he either feels good about his new helper or he doesn't. While he will not refuse the helper, if there is a negative sense of acceptance, he will watch mighty close that day.

The realm of premonition is so debatable; its existence or nonexistence holds no finely drawn lines of interpretation for the seasoned miner. He *plays his hunches*. Hosts of miners have said regarding those hunches, "Something told me not to go in today."

No, it is not an excuse to go to the ball park. It is a genuine feeling that comes into the category of extrasensory perception. Try to explain it, if you will, to a wife—and women have this sense of premonition to a high degree—and, without interpretation, she will tell you she literally struggled with her husband not to go to the mines that day—the day he was injured.

This extrasensory perception is common to areas where men work in danger. In and about the mines it is certainly found as a determining influence. Now that many years have

passed since I worked underground and now that I am employed in one of the professions, I seem to have lost every semblance of extrasensory perception. I have wished I might have retained that sensitiveness in the realm of my present employment. It would have saved me many an embarrassment and many a foolhardy venture. But maybe there *are* those unexplainable guidelines

for action in my profession, and it is merely that I have not comprehended them.

It may be that only in spots of danger do we have that sense perception that has been seen in some animals. Suffice it to say, here was something vital and important in one phase of my life and, for the life of me, I have not explained it to myself!



Self-Mastery Is A Partnership

by EDGAR WIRT, F. R. C.

THE CONSCIOUS SELF is not competent alone to master and manage itself. There must be a partner, a senior partner—one with greater resources. He has to be sought, solicited. But at the same time he solicits us. He works through the subconscious part of ourselves. He is the Master within.

Each of us as the apprentice partner cannot be silent or inactive. We have to voice to the world our partnership attitudes and judgments and execute our joint decisions. Our relation to the senior partner is not that of a puppet, or “front man.” When the senior partner seems silent at times, we are “on our own,” with full responsibility to

make judgments and execute decisions. We do this on behalf of the partnership—committing both ourselves and the senior partner.

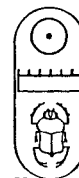
It is not our purpose to surrender our will to the senior partner, but to mould it. Little by little, we discover and can anticipate the judgments of the senior partner. Yet at times, we will not really know whether we are following the dictates of the partnership or our own personal desires. To attempt to depose and destroy the will as soon as possible, as some fanatics do, is to evade responsibility. Only the will that is matured and fulfilled is fully acceptable as a junior partner.



NEW SERVICE FOR MEMBERS

In approximately two months, or during June or July of this year, members will be receiving a new insert with every mailing of monographs. This insert will serve three purposes: *it carries your name and address; it provides you with current information on your dues' standing; and it designates the point that you have reached in your studies.*

For members who are experiencing poor mail service, the regular receipt of information regarding your dues' standing will be of particular importance. For members who attend Lodge, Chapter, or Pronaos meetings, the last purpose is of particular advantage, since it will relieve you of carrying your last monograph envelope to various meetings. For all members it will mean somewhat *faster* service in the dispatch of your lessons.



Rediscovering Values

by ELIZABETH C. WALKER, F. R. C.

I CAME across a small paragraph in a newspaper some time ago, titled "My Symphony." I clipped it to add to my treasures. When I reread it recently, I sat in meditation to learn its deeper, more significant meaning, and to know what it really meant to me.

"To seek elegance, rather than luxury," I read.

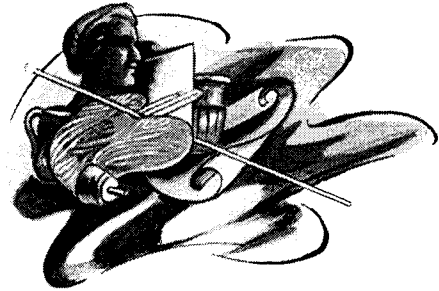
The keynote of today's advertising is luxury in living, the accumulation of *things*, even if a staggering debt that erases happiness and peace of mind results from it.

When one seeks to luxuriate in the extravagant approval of his contemporaries, he too often becomes arrogant and somewhat callous toward the efforts of those who work under his guidance. Such a person often accepts name-positions he is not qualified to fill, but which offer him a certain aggrandizement and titillate his vanity. Of such, the Master Jesus said, "They have their reward."

True elegance has a deep sincerity of meaning. It is marked by refinement in thought and action. In emotional life it always observes propriety and quietness. Personal warmth and sincerity are the keynote of all relationships, and absolute integrity in all phases of living the keynote of life.

Somewhere I read of a group who engaged a prominent actor to read the twenty-third Psalm, hoping through him to give glamour to the meeting and attract a crowd. The actor agreed, provided his old friend, a minister, also read the Psalm.

With all the stage presence he could command, the actor recited the beautiful phrases. When he had finished, the applause was tremendous. Then the little, aged minister rose, and in a soft, loving voice recited the Psalm. There was silence when he finished, except



for a sigh or two heard from the audience.

The actor rose again, thanked his old friend, then turned to the people. In biting disapproval he told them, "I know the *Psalm*. He knows the *Father*."

The next point I found was that of "refinement rather than fashion."

To be "in fashion" is the aim of far too many of our population, and the decadence of the moral tone in dress and living is all too apparent, crowding newspapers and magazines, headlining all newscasts. But this means far more than being in fashion in just clothing. Decadence is becoming "in fashion" in every part of life.

Fashion is following a set form of accepted group practices. We read of the horrors of the Inquisition, when deviation from a set form of religious worship loosed the terrors of torture upon a person. We see it today in our lives in political systems of nations. Group action can be good or bad; it depends on the aims and the leaders. At best, *fashion* is a follow-the-leader game, and the people who play it unthinkingly often find themselves in real difficulty.

Refinement is much more than polished manners. It is the product of cultivated reasoning, a continuing improvement of self along all lines of thinking and action. Refinement is an inner quality of mind, fastidious taste in all points of living. It gives a subtle soul-touch of beauty to everything it contacts. Refinement is maturity of taste in every phase of life.

"To be worthy, not respectable" puzzled me. Certainly, to be respectable

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was a reputation most people valued. Gradually, however, I sensed a difference between these two words and the type of person they represented.

To be respectable is based on the reputation built in everyday life. Most of us are respectable people, and it is good to have our names respected. It is the worldly image we portray in day-by-day contact with people.

Today we hear much of "public image," which is a false presentation, a basic untruth regarding the actual person. It fools very few thinking people. We must earn by our conduct the regard of friends and neighbors that entitles us to be rightly called "respectable."

To know one person who is *worthy* is added wealth to a life. To be worthy is a soul quality. It is gentleness, refinement, truth; it is beyond the price of rubies.

A worthy person is humble; he makes no snap judgments but weighs all things and seeks the kind, helpful solution. There is spiritual depth in the worthy person; you sense it and draw close. You instinctively know that judgment will be tempered with mercy in his evaluations. You trust this person and are not betrayed.

Some people are "rich"; others are "wealthy."

Riches means more than the accumulation of money to gratify extravagant whims. Riches are the outward expression of an abundant physical life.

"By your needs you are brothers; by your wants you become enemies" is true. Riches are a trust; only by their accumulation can great works be accomplished that otherwise would be impossible. A nation sharing its wealth, its abundance, with those nations in need, is proving its brotherhood.

Riches are never given to men in order to allow them to enslave others in any way. Whenever riches are used for self-glory, selfish oppression of others, or in any negative way, they are used wrongly. Riches in themselves are not evil; *only use* can make them so.

Wealth is the ability to see the God-heart of all things. It does not depend on riches, being an inner quality of the soul that sees beyond the sight, hears beyond the hearing, and knows more clearly than knowing.

To be able to choose elegance above luxury, refinement above fashion, worthiness before respectability, and wealth before riches is to live life beautifully. To see the primeval purity of life in a flower, in the grace of an animal, in a perfect fruit, is to accept the truth of God and Nature into our inmost souls.



GIFTS FOR EVERY OCCASION . . .

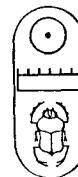
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Reconciling Time, Space, and Mind

by GUSTAV R. SIEKMANN, D. Sc., F. R. C.

PART II

The Scientific View

Resting on faith in the unity of creation, science has already attained a description of nature, which proves the philosophical view that time and space are indeed only real when seen as a four-dimensional continuum in relation to the fundamental laws underlying the incessant changes of matter. It further proves that all matter is only real when seen as packets of waves vibrating at discreet but immensely high rates. It proves that matter, in its ultimate essence is, just as light, the manifestation of vibratory events, known to us as energy, which occur in a nonmaterial medium scientifically named *the field*.

This description arises from the Theory of Relativity, the Principle of Quantum and Wave Mechanics and the Principle of Uncertainty or Indeterminacy propounded in the earlier part of the twentieth century by Einstein and Planck, de Broglie, Schrödinger, Heisenberg, and others. As science advances further, these theories will be integrated into a Unified Field Theory, having stood up to every one of many mathematical and experimental attacks.

The equivalence of mass and energy, for instance, was first verified in 1932 by Cockroft and Walton at Cambridge; the relativity of time in 1938 by Ives, and the relativity of mass in 1952 in the Brookhaven National Laboratory, through observations in atomic accelerators. Many further experiments have since substantiated the evidence; more proof may well emerge from the research programmes of the present "space race."

Here, it seems, we have a vague glimpse of the bridge that joins the spiritual world with that of matter, the gateway that leads across the gulf

towards reconciliation between time, space, and mind. It is a difficult task for science to point out this distant gate to mankind at large. The view is veiled by a web of great mathematical complexity, beyond the grasp of man's objective consciousness. But within subjective layers of man's mind is the capacity to realise functions as well as events.* Scientists develop this capacity through training; they become able and responsible to translate their understanding into popular terms; their insight into nature is not meant to remain a secret for the few.

Through seeing, reading, and hearing of science's advances in popularised accounts, and through direct experience of the progress in scientific technology, everybody can and inevitably does increase his knowledge day by day. Ever since the invention of the printing machine in the fifteenth century, mankind was increasingly enabled to obtain knowledge and abolish ignorance.

Earthly Space Bridged by Radio

The Renaissance, or Revival of Learning and the Reformation came in the wake of the first spread of printed information and affected the end of the Dark Ages. With the advent of technology many wonders of nature became common knowledge. Radio has brought home to everyone that any distance in earthly space can be bridged by messages without significant loss of time. The meaning of radio frequency and wavelength is becoming common knowledge; radio waves and light are known to be essentially the same and differ only by their rate of vibration.

The difference between man's ignorance during the Dark Ages and his knowledge of the 1960's is overwhelming, and the increase of knowledge will go on with evergrowing rapidity. Can we not assume, then, that the time will come when man does commonly understand the implications of a field theory, which science has yet to unify and to comprehend?

It was the Renaissance which started science on its way. In 1678, Huygens was the first to propound the wave theory of light. He realised intuitively

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See February *Rosicrucian Digest* for Part I

* E. Underhill: *Mysticism*

its vibratory properties and described correctly its propagation in terms of the principle which he had established for the propagation and reflexion of mechanical waves, and which has been named after him. His description required the existence of a vibrating medium that he had to assume, though he could not prove it. To Huygens an exact proof of the wavy nature of light would also have been adequate evidence of its carrier.

This proof came in 1816 when Fresnel demonstrated the interference of light rays in his double-mirror experiment. Fresnel's formulae of reflected and refracted intensities have proved to be absolutely correct in the whole of optical and electromagnetic phenomena, and if we consider that they can be derived from Maxwell's fundamental equations of electromagnetism, we must accept them in themselves as sufficient proof of the vibratory nature of light.

A Light-Carrying Medium

Thus even Fresnel had to hold the idea of a light-carrying medium; but he met with considerable difficulties arising from his knowledge that light can be polarized and must therefore be a transversal wave. To his way of thinking, however, transversal waves are only possible in solid bodies, and he was quite unable to visualize the carrier of light to be solid. A completely nonmaterial consistency of this medium was even more unthinkable, since Fresnel lived among scholars who decidedly declined all thoughts of the nonmaterial. And yet, through his profound insight into nature, he permitted the truth to guide him and to imagine this mysterious medium, the ether, as an elastic body-essence to which he attributed the properties that his formulae required.

In 1831, Faraday discovered the electromagnetic induction; he expressed the thought of a "field" as a condition of space and demonstrated the interconnection of electric and magnetic phenomena through this field. In 1870 Maxwell succeeded in describing the properties of this field in his electromagnetic wave equations from which Fresnel's formulae follow as a special

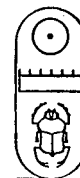
application. They describe the interaction of electric and magnetic forces in terms of field-strength and velocity, or time and space, assuming only that space is a changeable condition and that its changes are propagated at a finite and constant speed. In 1888, Hertz demonstrated the propagation of electromagnetic waves through space and so provided a final evidence of the fundamental validity of Maxwell's equations for all phenomena of light, induction, and radio.

These equations have been of immense practical use in science and technology; they describe the actuality of vibrations without postulating the existence of a carrier medium. The mind of man, however, is most reluctant in realising a vibration without attaching to it a thing that vibrates. The quest for the ether—the carrier of electric, magnetic, and also gravitational fields—has long prevailed in the thoughts of scientists. Numerous experiments were made with great precision and expense to prove its existence—all with negative result. And yet the thought persists even to this day. In our thoughts we are accustomed to combine events with ponderable matter and cannot help visualising light waves as carried by a vibrating substance.

The Quantum Theory

But modern knowledge, man's present picture of the physical world, is changing our thoughts. We are almost ready to accept the notion of a vibrating but intangible essence. A great revolution in scientific thinking was set into motion when Planck proclaimed, in the year 1900, his idea of the quantum. It permitted precise explanation of many wondrous phenomena in physics. The Quantum Theory of light waves and, consequently, the theory of Wave Mechanics expressed by Schrödinger in mathematical precision, depicts light waves in form of wave packets, or quanta, having corpuscular features as well as vibratory, and being attributed with mass.

De Broglie carried this further with his view that matter must ultimately be of similar nature; vibratory as well as corpuscular—a view which proved to be absolutely correct through experimental



deduction as well as theoretical logic. Thus, the equivalence of light, or electromagnetic phenomena, and matter was established: both are forms of energy. The same formula expresses both as a relation of frequency and mass, or time and space, but based on one assumption: an absolute, finite value of the speed of light.

The conventional concept of the speed of light, up to this time, was similar to that of the speed of sound which related the velocities of sound transmitter and receiver to the carrier medium (e.g. air), assumed to be at rest. So, also, the speed of light was thought to be related to the velocities of its transmitter and receiver. This, though, could only be held if such relation referred to an absolute speed in a carrier medium, the ether. The complete failure to prove the existence of ether through physical experiments revealed a serious conflict between the old space and time concept and experimental experience.

Einstein

Einstein succeeded to solve it when, in 1904, he made a critical survey of the notions of time and space. On the proven premise that ether cannot be demonstrated by physical means, he proclaimed the "Principle of the Constancy of Speed of Light in Vacuo," which implies that every measurement of electromagnetic propagation must give the same result, a speed of 299,780 kilometers per second (186,000 miles per second) irrespective of any relative movement between the source and its observer. If two observers would measure the speed of light coming from the same source, their results would be identical: 299,780 kilometers per second, even if one observer were moving at high speed towards the source and the other away from it.

It is an incredible principle because it postulates that both observers, indeed any two material objects in the universe, can never move at more than 299,780 kilometers per second away from, or towards, each other, even if both would move at, say, 200,000 kilometers per second in opposite directions, away from a third observer. The Principle simply postulates that in this instance $2 \times 200,000$ equals to 299,780.

It defies our common arithmetic, but Einstein made it the fundamental assumption upon which he based his Special Theory of Relativity. From it follows with forceful consequence that time and space are relative to the speed of our observers; observer No. 3 would find that the clocks of his colleagues No. 1 and No. 2 go slower than his own (if he could see them), that their measuring rods contract. Indeed, No. 3 would see that clocks No. 1 and No. 2 stand still, the measuring rods shrink to nought if both were moving at the speed of light, as seen from No. 3. But neither No. 1 nor No. 2 would notice any difference.

However, No. 3 could not really make this observation, even if he could see both clocks and rods, because he would notice that the mass of each colleague would grow towards infinite value as he sees their speed approaching that of light. In fact, no two material objects can ever be observed as having a speed of light in relation to each other, because infinite mass, zero time, and no space have no meaning in our world of physical reality; they emerge from the Special Theory of Relativity merely to mark the limits of scientific observation.

General Theory of Relativity

Its extended form which Einstein evolved during subsequent years and published in 1917, the General Theory of Relativity, propounds the idea of space and time as being components of a four-dimensional continuum without limits yet of finite extent. Similar to a closed pencil line on a sheet of paper, such as a circle, which is of finite length but has no ends and is curved to enclose a definite two-dimensional area, and similar to the surface of a sphere which has a finite but unlimited area and is curved to envelop a three-dimensional volume, so the General Theory of Relativity pronounced space of finite volume but unlimited extent and, therefore, curved—its curvature limiting the four dimensions of the space-time continuum that forms the world of matter. It even permits a description of gravity as a necessary consequence of the identity of mass and inertia within the space-time curvature.

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Rejuvenation - An Ancient Dream

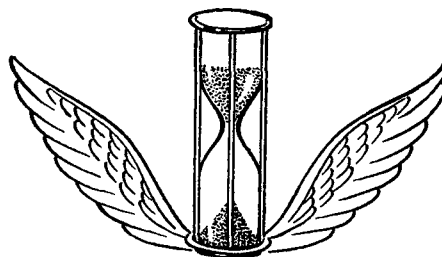
by W. J. ALBERSHEIM, Sc.D., F. R. C.

THE PRESENT AGE glorifies *Youth*—in dress, art, politics and business management. In a recent article, entitled "Rebellion or Rebirth?" the writer tried to show how one can instill new life into institutions by entrusting key positions and management to youthful minds. This process may be called a continual rejuvenation of the corporate and political body.

However, when we speak of rejuvenation in a more specific sense, we think of rejuvenating individual human beings. This does not seem an impossible understanding. Our own body is a cell state, composed of billions of separate, individual living cells. Throughout our lives, myriads of cells are dying constantly and new cells are born to replace them. If we can understand and master this regenerative process, we may increase the birth rate and the percentage of young cells, thus making the entire cell state more youthful.

Rejuvenation is an ancient dream and desire of mankind. Ponce de León came to Florida to find the fountain of youth. Even today, elixirs of youth are constantly being advertised. Most of them fall into two classes: food and exercise. Before we look into the merits of old and new methods, we should ask ourselves what, precisely, we mean by and demand from rejuvenation? Thus we may come to understand to what extent rejuvenation is possible and desirable, and to concentrate on the clearly defined objective. We spoke before of cell renewal, of young cells taking the place of old, worn-out ones. Should we want all of our cells to be renewed within a short time?

In Greek mythology, the enchantress Medea plunged an old sheep into her witches' cauldron, and a bleating lamb jumped forth. Few of us, I guess, would like to be turned into bleating lambs or wailing babes. In fact, this is not what



rejuvenation means; the Latin word *juventus* stands for young manhood or womanhood, not for infancy. We wish to be brought back to, and remain at, "our prime." But even with this restriction, do we really want to be turned back into brash youths, with all of the exuberance and heartbreak of today's extremists? What we really want is a renewal of our physical prowess, while retaining our experience and knowledge and mature judgment.

Actually, Nature has constructed our bodies for just about this purpose. Nearly all our body tissues are renewable; but, according to *present* medical knowledge, our nerve and brain cells live, potentially, as long as our organism. Once destroyed, they cannot be renewed nor replaced.

The Will to Live

If this is true, if the depository of our mental life experience, our *memory bank*, is irreplaceable, then this part of us, at least, must age and finally decay. This may be the reason for the upper limit of about 144 years that some mystical teachings set to human life in any one incarnation. Physically, one may explain this limit by a built-in time clock such as the cumulative destructive effect of cosmic rays that constantly penetrate our bodies. Psychologically, the excessive growth of life experiences and the estrangement from succeeding generations may undermine the *will to live*.

Now, this will to live or, to use a fashionable term of modern psychologists—this motivation—is as essential to life as physical health. Without motivation, people wither away like dull workers forcibly retired from their life's

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Looking Back With Regret

by DR. REBECCA BEARD

WE SHOULD never look back. The past is finished. There is nothing to be gained by going over it. Whatever it gave us in the experiences it brought us was something we had to know. Let us be thankful for it.

Never for a moment think, "I have lost those years. What can I hope to do now?" They were years of preparation; a germinating time. There is much we think we would change if we could live it over. Those things are deeply etched into the soul of you, and the soul will not forget. Just be assured when the time comes again, as it will come, and you reach a crisis where you

must choose, the soul will know the path you should take.

Lessons are not lost. "We have not gone the way in vain. We have good of all our pain."

If we could only believe this! If we could but know it, we would be thankful and grateful, stepping upon that past into whatever the future might hold. When we insist upon looking back, we crystallize the power which would send us forward, and it turns one into a pillar of salt. We must look forward, unafraid, with our eyes ahead. We learn to take life open-armed, knowing that whatever experience it brings was needed experience.



THE RESTLESSNESS OF MAN

(continued from page 183)

a beautiful thing to look at "contented" cows out in a green pasture, but to look upon a nation, city, or group of people that are perfectly contented, decidedly is not. To look at people who think that everything that they have acquired and everything they know is perfectly satisfactory and not to be improved is to look at people who are about to disappear through self-annihilation.

It is only the ignorant, bigoted, prejudiced, and biased who say that they have sufficient knowledge, want to live no better than they are living, and that they have everything life has to offer. Such persons soon retrograde to the lowest level.

If you are restless mentally and physically, and feel that nothing is quite satisfactory in your life; if you want to know more, see more, learn and

experience more, and improve the conditions around you, you are on the road to higher and better things because your nature is expressing itself in a natural way. Beware of the attitude that nothing new is worthwhile and that you are ready to sit down contented with what you have. You are sure to go backward mentally, spiritually, and physically with that attitude, and you will eventually become more unhappy than the most restless being on earth.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator 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.

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MOST THINKING persons will not find it hard to believe that each and every healing is in reality a spiritual healing—whether it be the work of a practitioner or a medical doctor. All healing is based on the same premise, namely, that man is inherently perfect and that the ministrations of the healer or the doctor are simply to restore the body to its original perfection. All healings are spiritual healings since they obtain from the Universal Mind, individualized to the purpose at hand.

When Jesus climbed the hills of Judea and walked the Sea of Galilee, He healed all manner of afflictions without calling any malady by name. His success was purely from the mental standpoint, since we have it on excellent authority that upon one occasion at least . . . “he did not many mighty works there because of their unbelief.” And He modestly averred, “. . . I speak not of myself: but the Father that dwelleth in me he doeth the works.” How many times has one of our talented medical men declared: “We have done all we can. Now it is in the hands of the Man upstairs.”

The patient himself has much to do with a healing. He must accept the ministrations of the practitioner or the medical doctor with an *unwavering faith* in their ability to accomplish the results sought. With the mind and the thought impregnated by a mental picture of physical disability, it would be practically impossible for a successful healing to follow. Ask any medical man how much the mental attitude of the patient counts!

A nationally known specialist, Dr. Loring T. Swain, of Boston says: “It has become increasingly evident, as pointed out by doctors everywhere, that

The Spiritual Element of Healing

by DORA SESSIONS LEE

physical health is closely associated with, and often dependent on, spiritual health. No constitutional disease is free of mental strains, which are part of life.” Dr. Swain is an arthritis specialist.

That there are so many physically maimed persons walking the earth today could result more from their limited comprehension of their own inherent perfection than from lack of skill of either the practitioner or the medical doctor.

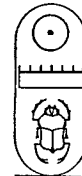
Even though the medical doctor does not heal after the manner of the Great Physician, but rather in a manner indigenous to the times in which we live, that does not, by my reckoning, make his healing any whit the less spiritual. Before the medical doctor lays hand on mortar, pestle, or scalpel, he has a clear picture in his mind of the wholeness that he hopes—and expects—his ministrations will bring about. In other words, he visualizes health overriding disease. In no other way would it be possible for him to persuade the stream of his creative energy into the channels necessary to a cure.

So long as we inhabit this mortal body, it is safe to say that pain will manifest at one time or another. Suddenly stricken by pain, the staunchest of us is prone to quail. That, of course, is the moment of our test. We are only as strong as our power of thought.



Last night, in the silence which pervaded the darkness, I stood alone and heard the voice of the singer of eternal melodies. When I went to sleep I closed my eyes with this last thought in mind, that even when I remain unconscious in my slumber the dance of life will still go on in the hushed arena of my sleeping body, keeping step with the stars. The heart will throb, the blood will leap in the veins, and the millions of living atoms of my body will vibrate in tune with the note of the harp-string that thrills at the touch of the master.

—SIR RABINDRANATH TAGORE,
from *Sādhanā*



The Mastery of Life

by RODMAN R. CLAYSON
Grand Master



DO YOU HAVE the urge to truly master your life? Time is a great crucible in which all things change in one way or another with the exception of the laws of nature and the laws of the universe. Everything in the universe is in a state of evolution or devolution according to its cyclic periodicity. Just so, man, with his understanding and comprehension, evolves and, as he becomes intelligent and worthy, more and more of the manifold laws of the universe are unfolded and revealed to him. For the most part, these laws are revealed only to him who seeks. The seekers are thinking men and women.

In these times, more and more people are inclined to serious thought. With the daily changes taking place and with the established value of things seemingly changing, there appears to be no one thing that is permanent or sure and worthy of being the old solid rock to which we have clung for safety and security. The times in which we live, regardless of what they may be, have at least one beneficial effect, and that is to make people think—and when men and women begin to think, especially for themselves, the general tone of their lives is raised to where they are either intentionally or inadvertently setting into motion requisites for the acquirement of knowledge upon which their lives and environment may be stabilized.

Throughout all of history there have always been the seekers, those who are pursuing the eternal quest. Some do not work very hard in their search; others are very conscientious in their pursuit.

We believe that when man comes to understand himself he has found the rock, the very foundation for material and spiritual values. This is something upon which he can stand, upon which

he can build, not just for the present but for the future, and we may rest assured that in time, as conditions and as values rise and fall, this foundation will remain adamant and eternal.

We who are sincere in our search feel that with our knowledge of major philosophies, our knowledge from scientific research, we are individually placing a stone in the foundation upon which the future culture of man can build its superstructure. It has been truly said that the problems that confront one nation or people are never any greater than those which confront the individuals composing that nation or country. The peace and happiness of any community or country is dependent upon the peace and happiness and personal achievement of its individuals.

Sooner or later every man and every woman learns that he or she has what we might call a rendezvous with destiny in this life. We must look well to this life, for it is the only life that we have to be concerned with right now. It is upon thought, aspiration, and inspiration that this life depends and any evolution or future that we may have. Instead of worrying about what we have done in the past, we should pay more attention to what we do, say, and think now.

Do you look forward to your future years with enthusiasm and great anticipation? Have you good health and are you experiencing the kind of life that you truly desire? Have you recognized your shortcomings and limitations, and have you been able to do something about them? If one is to stand upon the firm rock of personal security and human dignity, he must achieve what we refer to as *the mastery of life*.

The real mastery of life comes in surmounting and mitigating environment and circumstances and the problems found therein whenever they arise. One masters life by knowing what to do about these things. In self-mastery, one comes to have an understanding of himself. As one comes to understand himself, he in turn has an understanding of other people and their problems. The mastery of one's life brings harmony into it. There is a balance of the material and the spiritual.

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This balance comes about only through one's own efforts. One cannot allow himself to become too spiritually minded or too materialistic. One cannot afford to live in the abstract and neglect the material side. We should not only include the maintaining of good health but a necessary and honorable livelihood. In this balance, there must be compassion for one's fellow man. One lives a life of moderation without becoming a recluse or hermit. One must not allow his personal philosophy to exclude him from the problems of the day or association with people around him. Sooner or later, each and everyone is subject to the urge to lend his shoulder to the conquest of the self by the self.

Complete self-mastery is the result of the effect which you, yourself, have instituted. For every effect there is a cause; for every act there is a result. It is what you think and do today that makes you what you are tomorrow, next month, or next year.

We will come to that turning point in our lives where we have that certain knowledge, that knowledge which is so valuable because it not only helps the individual to understand himself but helps him to understand others. Knowledge of self brings mastery of self. We become prepared to take life calmly and philosophically. We come to have a different sense of values. We cease being the cynic who knows too much and not enough, who sees what is wrong with the world but not with himself.

The key that will unlock the door to finding yourself, to creating self-mastery and solving your problems, is not held by any person or group of persons. No one holds it, but there is such a key, and that key is *within yourself*. You are imbued with intellectual knowledge. You, perhaps, are in need of developing a sense of direction. Knowledge is useless to the person who does not use it and, by the same token, any philosophy is worthless unless it is practical and can be used every day. Everyone needs to achieve a sense of direction and purpose. The right philosophy can help to establish this.

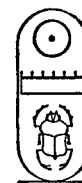
As you achieve self-mastery, you overcome your limitations and establish new progress in your life. There

should be no indolence of mind. One must actively be engaged in working toward the achievement he desires and seeks, and this should be self-mastery. In this work, one does not fear to think for himself. He does not fear what others say about him. The mastery of self is in line with the old Greek admonition "Know Thyself." As is pointed out in the teachings of the Rosicrucian Order, AMORC, that which we need for our personal evolution and development is in and around us. If we experience no evolution or progress, it is because we prefer to remain as we are. That which we seek is within our reach.

Perhaps you have never thought of it in this way, but whether or not you are conscious of it you have reached a crossroad in your life, for you have arrived at that point where you are urged to consider your life seriously. You are thinking about your destiny—you are becoming concerned about mastering your life.

We have mentioned natural and universal laws—these forces and powers, unseen—are around and within you. With an understanding of them, you can have mastery of life, you can achieve, you can have happiness. Happiness to be realized must be created. It is not some elusive material entity that can be captured. You have been endowed with the material of which happiness is composed, and within your very being has been instilled something like a voice which can guide you and is only waiting for you to awaken it. This is not truly an abstraction; it is something which you can come to know and use. Its use will help you to find yourself. It functions in accordance with known laws. Everything worthwhile in life functions in accordance with universal law.

There is no greater thrill than exploring the nature of yourself and the universe in which you live. There is no greater confidence than that which is born of understanding. There is no greater power by which you can achieve than that which arises from the constructive use of your knowledge and understanding, knowledge which will make possible self-mastery for yourself, knowledge which will help you to shape your own destiny and to truly be master of your own life.





SANCTUM MUSINGS



NIRVANA AND COSMIC ATTUNEMENT

evolving oneself into an *eternal* personality. By one's becoming eternal, perfect, and by residing in the essence of one's origin, the necessity of rebirth is mitigated. The phrase actually used was: "reappearing in the mother's womb." This alluded to the primary source of all from which man came, not just in the physical but in the spirit or essence as well.

In fact, it is man's realization of the contingent character of birth and death—the suffering attendant to them—that is "the impulsion behind religion." Religion consists of certain innate feelings stemming from the psychic and their relation to the exterior world. The insecurity of the world contributes to the search for a permanent ground for some sort of Absolute where stability and emancipation from suffering can be attained. Buddha is related to have said: "Having been myself subject to the contingency of birth and experiencing its unpleasantness, I have sought for *nirvana* which is without such contingencies—which is unsurpassed and secure from worldly yoke, and obtained it." Toward the close of his life, Buddha is reported as saying: "Sure is my final emancipation; this is the last birth, there is no longer the possibility of rebirth."

In Buddhism, *nirvana* is the final physical death. It is the consummation of earthly existence prior to that emancipation of which *parinirvana* consists. Every mortal who dies, of course, does not experience *parinirvana* unless he has attained the high state of consciousness of which *nirvana* consists. In Buddhism, it is taught one must experience rebirth until the consciousness is so evolved as to no longer necessitate its

IN THE COURSE of events, the thinking person is often caused to believe that mortal existence, the life which he experiences, is futile. Everyone experiences a number of frustrations. Early ideals are not all realized. The success of enterprises is frequently not experienced. With age, one is conscious of his diminishing power of achievement. The end of life offers principally decrepitude, disease, and ultimately death. This last (death) to most men holds an instinctive fear, which, with the coming of old age, often looms as a terrifying ordeal. To escape this kind of existence, to hope for something that affords a compensation for these vicissitudes of mortal life, have been the dreams of mankind.

It is in these very contemplations upon life that the doctrines of Gautama Buddha took firm root. The Indians (East) in the sixth century B.C., the period of Buddha's birth and life, had come to realize that to be subject to birth was to be subject to decay and death. They had discovered that there is nothing that man can do in a material or intellectual way that would grant him immunity from such a process. Those who were reborn, regardless of their social status, or other earthly fortune, would be chained to the process and to its eventual consequence.

Ultimately, in Buddhism, the true salvation of man seemed to consist in

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return to mortal life; then one is no longer subject to suffering and to evanescent pleasures.

Parinivana, then, comes only to those who have prepared themselves for it by first attaining nirvana. One who experiences this nirvana, this last death, is said to "expire like a burning lamp (after exhaustion of fuel and wick)." Actually, the beginning of parinirvana is realized at the end of the last cycle of conscious existence.

Thera Anruddha describes Buddha's passing (nirvana) thus: "There was then no process of respiration to be noticed in the organism of the great saint, whose mind was then unshaken, steadily concentrated, and was in its peacefulness when he expired. With an unperturbed mind he did bear the pangs of death. Just as fire extinguishes in the exhaustion of all materials of burning, in the same way his consciousness became completely emancipated."

The Goal of the Buddhist

Parinirvana, then, is the goal of the Buddhist. But just what *is* this state that is eternal and that stops the wheel of rebirth? Literally translated, the word Parinirvana means *going out*. This, however, is not very informative except in the sense of meaning the release of the consciousness from the world. But, parinirvana, as we have noted, has a more profound and embracing significance. Broadly, parinirvana is an escape to the *unborn*, the *formless*. We are told that nirvana is "the subsidence of all predisposition toward the form of creation, the relinquishment of all ideas of belongings, the extinction of all desire, the dispassion, the cessation of the ultimate." This constitutes a series of negations, of not being this or that of mortal existence. It is a condition of nescience; but still, there is the question of what kind of reality is parinirvana?

Buddha, it is recounted, was often interrogated as to whether parinirvana was a state of existence or nonexistence; whether it was neither existence nor nonexistence; or whether it was both existence and nonexistence. According to authorities on Buddhism, Buddha never answered these queries in a direct manner. It was not that he sought to

evade the question, but it is presumed that the content of parinirvana was so undefinable, so inexplicable that, in his opinion, it did not fall into the categories of the inquiry.

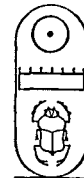
In the opinion of the Jains, the sages of Jainism, parinirvana is unlike the extinction of the lamp flame, for it is *not* the annihilation of the soul. Many Western minds, especially followers of other religions, as Christianity, are inclined to think of nirvana and parinirvana as being the extinction of soul. The Jains say, rather, that it is a transcendent state of the human soul. It is a state of the soul which has risen and remains eternally emancipated from passion, hatred, birth, disease, and decay. Their philosophical explanation is that the soul has reached a state where all causes cease to be. It is no longer, in other words, motivated by desires from which stem the passions, sensuality, and suffering.

Looking at the subject of parinirvana from the psychological point of view, it is the state of pure consciousness, but without personality. It is a condition of sensitivity, yet one which is amorphous, that is, without any form or image. In parinirvana there are no ideas that correspond to or suggest any kind of reality. Obviously, this is difficult to comprehend. How can one be conscious and yet not be conscious of something?

Nirvana is a kind of *unconsciousness*. In modern psychology we speak of the unconscious, but we do so only in relation to the conscious or objective mind and the subjective processes. We conceive the *unconscious* as having an awareness in its own state. But in parinirvana the consciousness is without personality and without image of any kind. It is, we can only assume, just a vital potential, an energy, pure being, with no illusion of reality associated with it.

Since the consciousness to which parinirvana alludes has no organism, no processes, it can have no experiences—as we think of the word—no sensations, and no ideas. Consequently, no terms can be formulated in parinirvana; no quality, feelings, and no desires may be had. We have been told that parinirvana is free of all such contingencies.

(continued overleaf)



Words attributed to Buddha, but probably put in his mouth, describing this state relate that it is "where water, earth, heat, and air do not find footing, there no light burns and the sun does not shine, the moon does not shed her radiant beams and darkness does not exist."

From the mystical conception, parinirvana is the unity of the individual expression of consciousness with the whole cosmic stream. It is not that the individual consciousness has ever lost its contact—or ever would—with the Cosmic Consciousness, but, in parinirvana, it is no longer obliged to have its expression in matter. On the other hand, personality is completely annihilated. The parinirvana state is the *one-ness* of being. However, there must be some realization, some ecstasy, something that makes that state wanted in preference to mortal existence; those who seek to attain parinirvana are at least possessed of that desire.


Professor Radhakrishnan, the eminent Indian philosopher, states about parinirvana: "Perfection is then the sense of one-ness with all that is, has ever been and can be. The horizon of being is extended to the limits of reality . . . it is therefore not correct to say that

the dewdrop slips into the shining sea; it is nearer to the truth to speak of the shining sea invading the dewdrop. There is here no sense of loss, but of infinite expansion when, foregoing all, the universe grows." This latter notion of parinirvana parallels the mystical conception of Cosmic Consciousness, the only difference being that, in the latter, one need not pass through transition to experience this exalted state of consciousness. It, too, consists of a sense of one-ness with all being. The individual is not lost, but he feels that his being and all of reality are *en rapport*.

Cosmic Consciousness, further, is not without its gratifications, its beatitudes, its ecstasies, which are unlike anything that our objective experience creates. However, one can return from a momentary state of Cosmic Consciousness, again to confront life, and one may live with it. Cosmic Consciousness does not make one immune to suffering or desire. But the noetic experience received, the insight or illumination which one receives from Cosmic Consciousness, causes the individual to have a more intelligent approach and adjustment to life. Such, then, leads to a renunciation of many habits that would ordinarily contribute to suffering and unhappiness.—X



**The
Rosicrucian
Digest
May
1968**



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Put It in Writing

by ARTHUR J. FETTIG

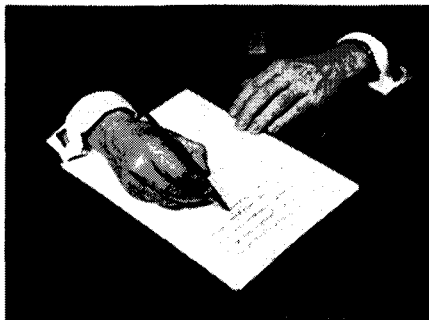
PLAN TO DARE something different—something exciting! Plan to become a success in some endeavor and be ready to jump barefoot into the excitement of living. But here's a word of advice: put it in writing! Put your plan, your goal, your idea in writing, and see how it suddenly catches fire. See how it gains momentum by the simple process of writing it down!

Recently, I have interviewed a number of outstanding successes, and every one of them admitted that at the critical turning point in his life he had taken a pen and written down a series of goals he hoped to reach.

Bandleader Stan Kenton, Mister Artistry in Rhythm, recently told me, "Things happened much faster than I thought they would. I had certain goals that I had chosen, but they seemed to pass so quickly that I felt rather confused at times for lack of direction. I had thought it would take longer to attain certain things than it did."

Les "Jugger" Gervais, one of the United States' finest professional archers, told me, "You have to set your goal higher all the time, just a little bit higher—not too high, however—where you know it is not impossible to reach. Then you can usually come pretty close to it." Jugger shot a perfect 300 score at Las Vegas. He believes that writing it down makes it come true. He writes down notes on his style and form in an effort for constant improvement.

Somehow writing it down feeds the data into your subconscious mind a



little clearer, and when you let your mind know exactly where you want to go, you simply get there a lot quicker. Writing it down brings it into focus—clarifies it—makes you pin down exactly what you wish to achieve. This simple act eliminates a lot of spinning of the wheels.

Try it. Pick a goal. Set a target date. Now start working to make it come true. But one more thing: BELIEVE—believe that it will come true! Start acting as if you are certain you will achieve your goal. Read that goal every morning when you get up and every night before you go to sleep. Read it, believe it, and start doing the things you feel you should to make it come true. This simple formula of writing it down and believing works. It works for the young and old. Once you get moving, your momentum will carry you over many of the obstacles that might have previously stopped you.

Talk to someone you know who is a real success. Ask him or her about goals—about writing them down. You'll be amazed to learn that most people who are successful found success by setting their goals clearly, firmly, and then pitching in to reach them.

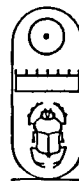
I DARE you to write it down!



It is not how long you live but the satisfaction you derive from life that makes it worthwhile.

—VALIDIVAR

[191]



Future of Religion and Unity of Man

Thoughts from

DR. S. RADHAKRISHNAN*

MANKIND has stemmed from one root, though it is split into different communities. It is now striving for the recovery of its basic unity and the reconciliation of different cultures. . . .

We are living in a period of disintegration of faith and growing disillusionment of traditional values which have come down to us. All eras of transition are periods of disintegration and renewal. People nurtured in the spirit of science and ethical humanism are unwilling to accept anything on authority.

The Need of the Times

The only attitude we can adopt in the present context is an attitude not of exclusiveness but of comprehension, not of intolerance but of understanding, not of hatred and fanaticism but of appreciation and assimilation of whatever is valuable.

Religion, science and humanism were sisters in ancient India, they were allies in Greece. They must combine today if we are to attract all those who are equally indifferent to organised religion or atheism. We need a spiritual home where we can live without surrendering the rights of reason and the needs of humanity. Reverence for truth is a moral value. . . .

We do not want a new religion but we need a new and enlarged understanding of the old religions. The future of religion is bound up not with the acceptance of one religion by all or a

state of conflict and anarchy among religions or vague incongruous eclecticism but the acceptance of a fundamental unity with free differentiation.

Unity is not uniformity.

The Religion of the Spirit

Our unity is of the heart and the spirit. We are divided in the outward forms of our life in God, but we believe that deeper understanding of the different forms will lead to an united comprehension of the truth of spiritual life.

There is a common element in all religious experience, a common foundation on which it rests its faith and worship. But the building that is erected on this foundation differs with each individual.

God's architecture is not of a standard pattern. The lives of religious people bear ample testimony to it. The experience of each individual is in some sense unique. Each has to discover God for himself.

Striking Paradoxes

Philosophy is not so much a conceptual reconstruction as an exhibition of insights.

Thought is different from life, but it cannot be indifferent to it.

To be ignorant is not the special prerogative of man, but to know that he is ignorant is his special privilege.

We cannot put our souls into uniforms.

Religion is behaviour and not mere belief.

We invent by intuition, though we may prove by logic.

Life is above logic, truth is above consistency, and beauty is above harmony.

(Reprinted from *Bhavan's Journal* of September 10, 1967)

* Culled by Dr. P. Nagaraja Rao



*The
Rosicrucian
Digest
May
1968*

The Adept only converses at his best with the Adept. Around him is a sacred circle, and within it only the Elect are allowed to enter. The Brotherhood of Consecrated Lives admits all who are worthy, and all who are excluded exclude themselves.

—ELBERT HUBBARD

RECONCILING TIME, SPACE, AND MIND

(continued from page 182)

Based on pure mathematical logic—without any need for an ether substance—all phenomena of electromagnetic nature known to man from empirical observation are explained by this all-comprising theory, of which Fresnel's formulae and Maxwell's equations are only special applications. Through the power of logic of which his mind was capable, Einstein penetrated into the depth of the universe where he found the absolute of physical reality, which manifests through the Constancy of the Speed of Light.

So he succeeded to throw some light upon the conflict between scientific thinking and experience. His thought of the created universe as being finite though unlimited and fully functioning in accordance with mathematical deduction was welcomed by materialists as evidence of the nonexistence of a divine power and for the same reason deplored by orthodox religionists. Einstein has been decried as being an extreme exponent of materialism and atheism. Even an eminent physicist with mystical inclination attacked Einstein as being a man of narrow mind, lacking in his search for truth, who abolished the ether with the intention "to make the regions of heaven appear to us as barren and deserted as indeed they are to him."*

It is true to say that Einstein abolished from physics any materialistic concept of the ether. He was a physicist and adhered to his province where ether has no place. But he opened the door for us to see nature in its absolute reality. Science now accepts the idea that light is carried in a nonmaterial medium which does not fit into the framework of time and space. The principles of relativity and of the equivalence of mass and energy, joined by the absolute constancy of the speed of light, point towards the existence of a force or form of energy beyond physical description, a feedback system that maintains the universal physical laws from a non-material, spiritual plane.

* Lenard: *Deutsche Physik*; 1936.

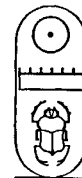
To the mystic, the thought of Spirit as being a nonmaterial essence, a highly vibrating form of energy completely independent of all matter but intimately connected with its manifestation, is synonymous with the idea of the Ether. Many philosophers and scientists of all times have attributed *life* to all matter and regarded the Universe as a *living personality*. Such were the thoughts of Kepler who, in some of his writings, was looking for a relation between planetary movements and a Master Mind. He wrote: "My concern is the investigation, by natural conclusions, into the Being of the Spirit to explore especially whether in the heart of the world a World-Soul might rule that is more deeply linked with the processes in nature."

Newton went further as he regarded the question about the Divine as being a problem of science, since the Divine manifests first and foremost through the magnificence of natural phenomena. He believed in God's immediate influence upon nature's processes, wherever our mind, limited by its materialistic condition, was unable to comprehend.

The work of Planck and Einstein, augmented by many of their contemporaries, is still evolving to this day. From a great multiplicity of scientific observations—all ordered into points of space and time—through many very different approaches and quite independent of any observer's interpretations, there emerges again and again a small number of constants (e.g. mass-charge ratio of the electron, gravitational constant, velocity of light, quantum of action), identically the same, whichever way the observation is made.*

Linked by the space-time concept which universally underlies all scientific expressions, these constants are universal and absolute. Thus the assumed principles (e.g. conservation of energy, relativity, immutability) are substantiated, and an immanence of reason and order, of intelligence in all nature, becomes apparent. We vaguely

* E. Underhill: *Mysticism*



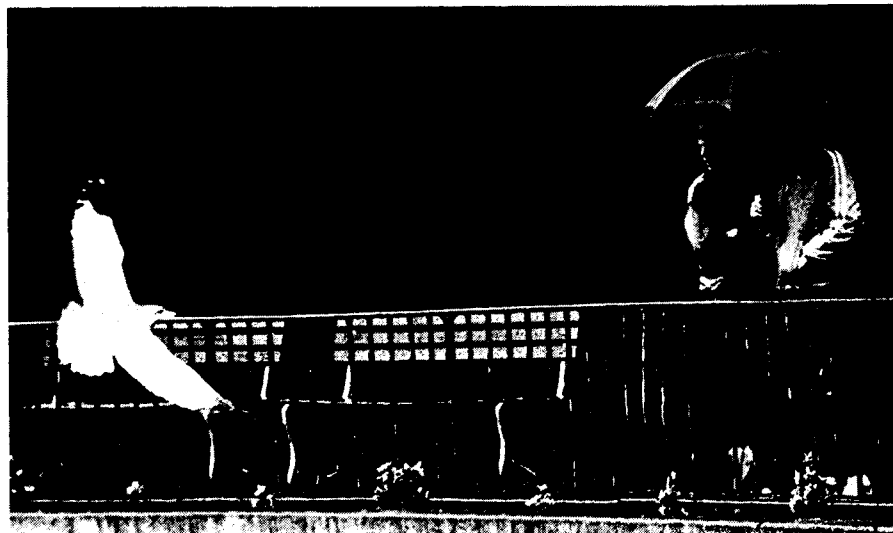
view the Absolute of physical reality, the immaterial regulator of the material. Whether we call it "field," ether, or spirit, the name does not matter, but the strong evidence of physical science postulates with forceful logic the ubiquitous presence of such nonmaterial essence which carries and propagates the transversal electromagnetic waves, which indeed underlies the formation of all matter but which can never be verified by direct physical observations.

As our physical aspect of the Absolute becomes clearer, as we view the distant bridge between the temporal and the eternal and realise that it cannot be objectively perceived, yet can be inductively conceived from our knowledge of physical data, so we know that we approach the limit where *becoming* joins onto *being*, where science must end its work and leave to religion the greater task of leading us towards the Whole Truth of Creation.

Science must hold the view that the world of matter, of time and space will

come to an end—finishing up, in some immensely distant future, in a cosmic sea of evenly distributed energy where no more events can happen—in equilibrium. This view arises as an indisputable conclusion from the principle of relativity, postulating the finite extent of the universe, from the law of entropy (i.e. the "Second Law of Thermodynamics" which includes the "First Law" of the conservation of energy), stating that within a finite system, energy can only dissipate in a flow from higher to lower levels unless directed by willful force, and of the principle of immutability of nature's laws which prohibits any thought that the Creator might re-wind the world-clock.

Is this a gloomy outlook? Not at all! It is rather a scientific prophesy that mankind will evolve in knowledge and understanding, rise above the material plane and then look back across the gulf at dying matter which no longer matters.



Exhibition of Photography

**The
Rosicrucian
Digest
May
1968**

During April, the Rosicrucian Art Gallery was again proud to present the photographic works of the Light and Shadow Club of San Jose. Through the years, this well-known Camera Club has brought much pleasure and enjoyment to thousands of people interested in this artistic medium.

An example of the many varied photographs exhibited was this one by Richard Kelso.

Rosicrucian Activities

*Around the
World*

THE Vice-President and Supreme Treasurer, Cecil A. Poole, was recently elected to a three-year term as a member of the Board of Directors of the Better Business Bureau of Santa Clara Valley. The Rosicrucian Order has for many years supported the practices of the Better Business Bureau and the high standards for which it stands.



During the latter part of March, the Supreme Secretary Arthur C. Piepenbrink and Soror Piepenbrink had the opportunity to visit some of the Lodges and Chapters in the French Jurisdiction of AMORC. This turned out to be a happy occasion for all persons concerned, and Frater Raymond Bernard, Supreme Legate for Europe, was on hand to coordinate the activities. The itinerary took in Paris, Strasbourg, Mulhouse, and Brussels. The tour culminated with the French National Convention which was attended by more than 600 members.

The Supreme Colombe traveled with her parents on this tour, and served with other Colombes in her ritualistic position. The Colombes of France, Belgium, England, and Southeastern United States took special delight in this unusual privilege.

En route to France, the Supreme Grand Lodge representatives stopped in England, there to preside over the Rosicrucian New Year festivities in Bognor Regis and in Holland, where the Order is emerging with new strength and growing membership.

Before returning to San Jose, they were guests of the Southeastern Conclave of Rosicrucians in Atlanta, Georgia.



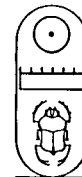
Because of meritorious service to his fellowmen and his compassion for the aged, lonely, and unfortunate, the Rosicrucian Humanist Award was presented to Mr. Emil A. Fuszner of Manchester, Missouri. Presenting the Award is Mr. L. A. Isenberg (left), Master of the St. Louis Lodge (AMORC). Several members of the Lodge were also present.



Soror Leonora Browne of San Fernando, Trinidad, West Indies, has been installed as the first woman master of the San Fernando Pronaos. An article in the *Trinidad Express* noted this event and paid fine tribute to Soror Browne's work in the community.



Frater Erwin Watermeyer, Director of the Technical Department and member of the Rose-Croix University faculty, presented a fascinating series of evening lectures on *The Psychology and Mysticism of Color* at the University in Rosicrucian Park, during the fall and winter season. The large enrollment for this course necessitated dividing the class for sessions on both Thursday and Friday evenings. Assisting Frater Watermeyer were Soror Louise Vernon and Frater Harry Kellem. Sorores Alene Simonich and Michelle Ziebel assisted with registration.



The Invisible Council



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ANCIENT TAX RECEIPTS

E. A. Carlson (left), representative for the District Office of the Internal Revenue Service in San Jose, examines a perfectly preserved Babylonian cuneiform tablet called to his attention by James C. French, Rosicrucian Egyptian Museum's Curator. The tablet depicts a tax record of a payroll for day laborers during the Third Dynasty of Ur (2500 B.C.). The tablet is part of an extensive rare collection on display in the Rosicrucian Museum.

(Photo by AMORC)

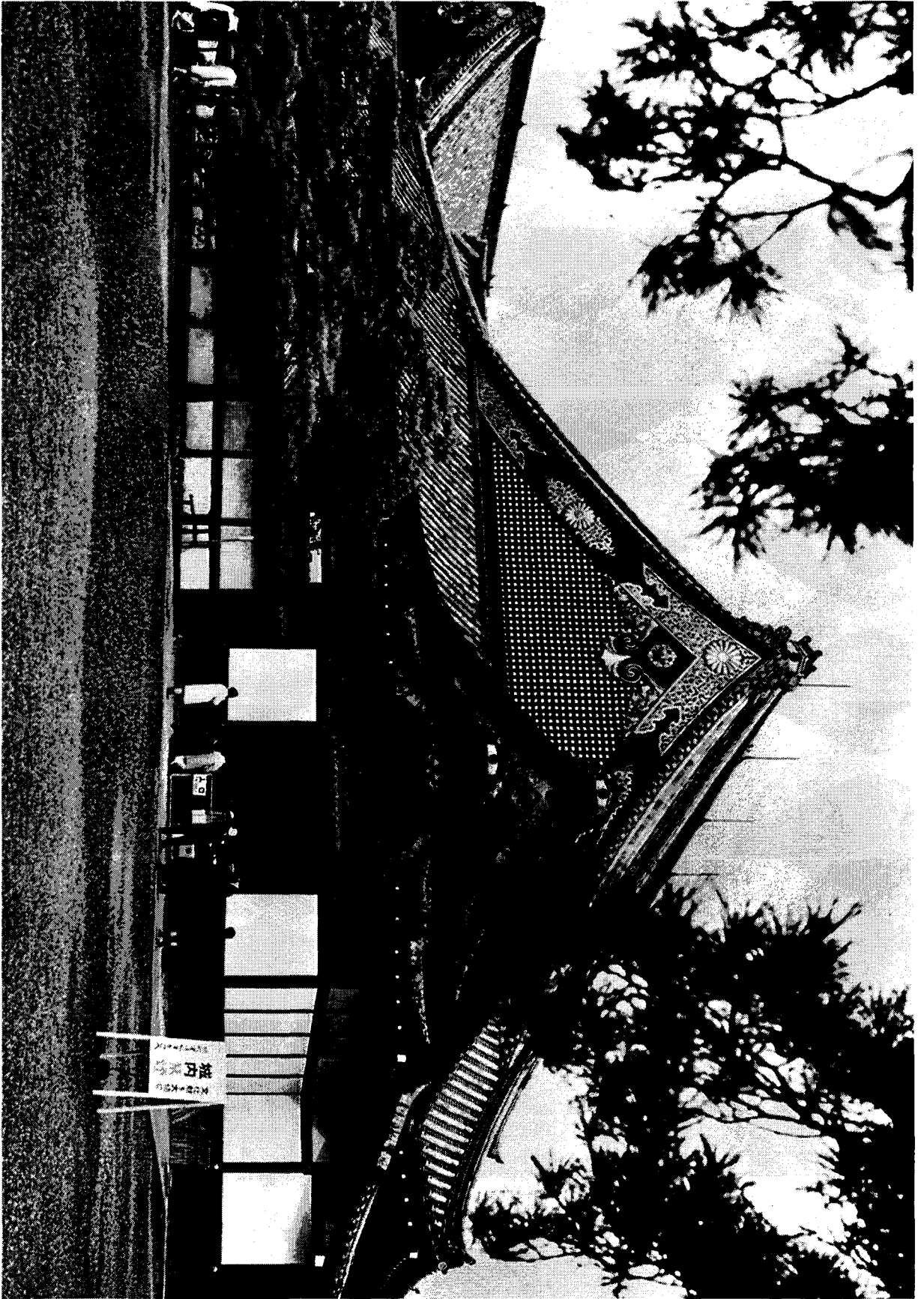
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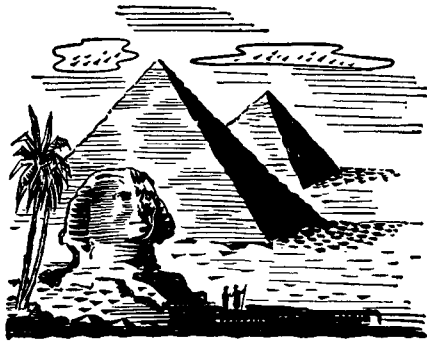
IMPERIAL PALACE (Overleaf)

Above is Nijo Castle, once the Imperial Palace of Japan, located in the centuries-old historical city of Kyoto. In the upper section of the gable may be seen a large gold inlay design of a chrysanthemum, ancient symbol of the Imperial Palace.

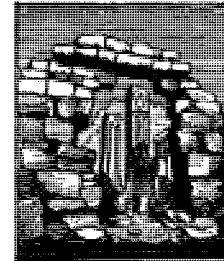
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By Dr. H. Spencer Lewis, F. R. C.

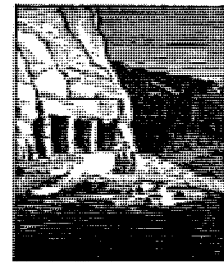
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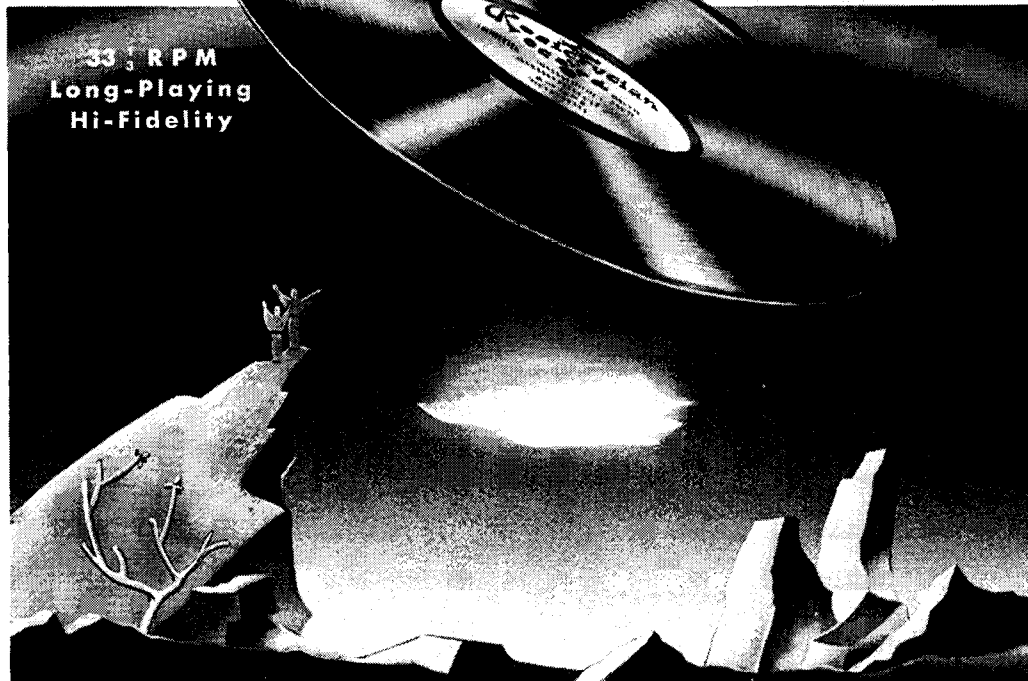
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BRAVE NEW ERA

As man enters new fields of knowledge, he becomes able to solve many of the old problems that once haunted him; ironically, the very knowledge that allows him to dispose of them often creates new ones which, paradoxically, are sometimes harder to solve than the old ones. A case in point is medicine's progress toward the preservation of life.

During the Middle Ages, when medicine in Europe was nothing but a jumble of alchemical formulae and badly-remembered traditions, there were circumstances under which society regarded a person as dead. When a man was discovered to be afflicted by the dreaded disease of leprosy, he would immediately be administered the sacrament of extreme unction, declared dead to the world, and placed beyond the reach of the law—both temporal and canonical. That person would then be mourned by his relatives, who would inherit his lands and goods. This was so because it was known that leprosy had no cure and inevitably led to death, a fact which, coupled with an exaggerated fear of contagion, moved the people to take such drastic steps.

Medicine, gauged by its present rapid rate of development, is quickly reaching the point at which it will be able, under certain circumstances, to keep a fatally ill person—what is commonly called a terminal case—alive beyond his normal capabilities or practically indefinitely. This is already creating serious controversy centered about the nature of death and at what point efforts to ward it off should be discontinued.

Oddly enough, it is becoming more and more difficult to define just when life ends. Traditionally, death has been defined as the permanent cessation of all vital functions, but this definition takes into account solely physical—not mental—functions. Thus, the question is raised concerning a person who has suffered irreparable brain damage, has no possible hope of ever returning to consciousness, and is being kept alive purely through artificial means: How should he be considered—to be alive or dead? Judging strictly from the classic definition, that person could be considered dead, since the vital functions, for all practical pur-

poses, have ceased and are being carried out by artificial means. Clinically, that person is alive but is he *really*?

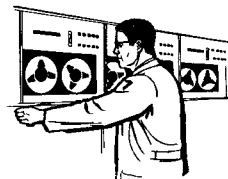
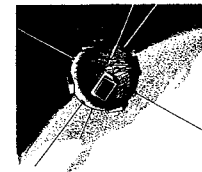
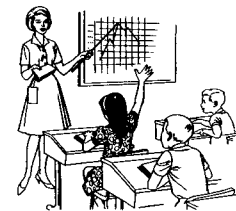
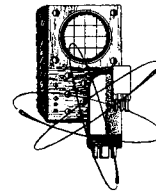
When all conscious functions cease permanently, is a human being alive, in the true sense of the word, just because the body is being kept in operation by outside means? Would allowing such an entity—without hope of ever reestablishing any contact with the outside world—and having less ability to make decisions than an amoeba—to die be called in-human?

Let us reverse the situation and assume that a technique as refined as the one described in Curt Siodmak's famous novel *Donovan's Brain* has been developed and that it is possible—and we may be closer to this than we think—to extract the uninjured brain of a mortally wounded accident victim, and to keep it alive artificially, with communication between it and the outside world! Would the destruction of such a conscious, reasoning, and communicating entity be ethical?

On one extreme we have a body without a personality and on the other a personality without a body. The question is, which of the two is really alive the physically alive but consciously dead entity, or the consciously alive but physically dead one? Which of the two would have a greater reason to survive?

A mean between the two extremes will have to be found soon. Surely, everything should be done to preserve human life; but when there is no hope of ever returning to the body that intangible something that is consciousness—the human personality—can that person be said to be alive? As to this respect, even medical authorities are divided in their opinions, and bitter arguments are already being put forth on both sides of the question. Undoubtedly, this is a problem which may soon reach our legislatures for an answer.

For now, all we can do is move on toward new fields of discovery and hope that as we enter them, we will find adequate answers for the novel challenges hurled in our path by this, our brave new era.—AEB



Adventures In Reading

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