

ROSIKRUCIAN DIGEST

July 1969 • 40¢

Featuring:

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

▽ △ ▽

**Who Were the
Aryans?**

**Their language
and culture**

▽ △ ▽

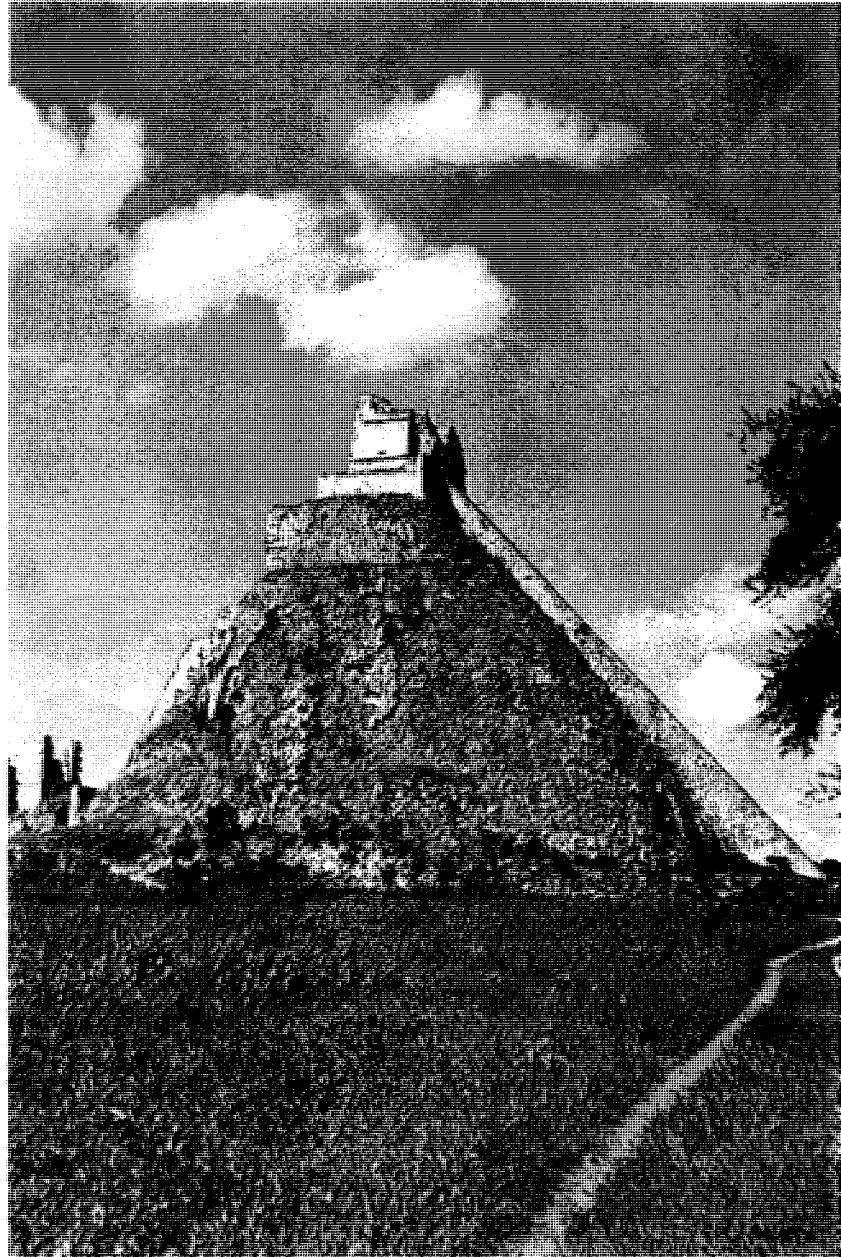
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**Growth and change
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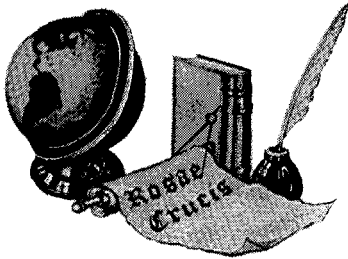
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COVERS THE WORLD



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WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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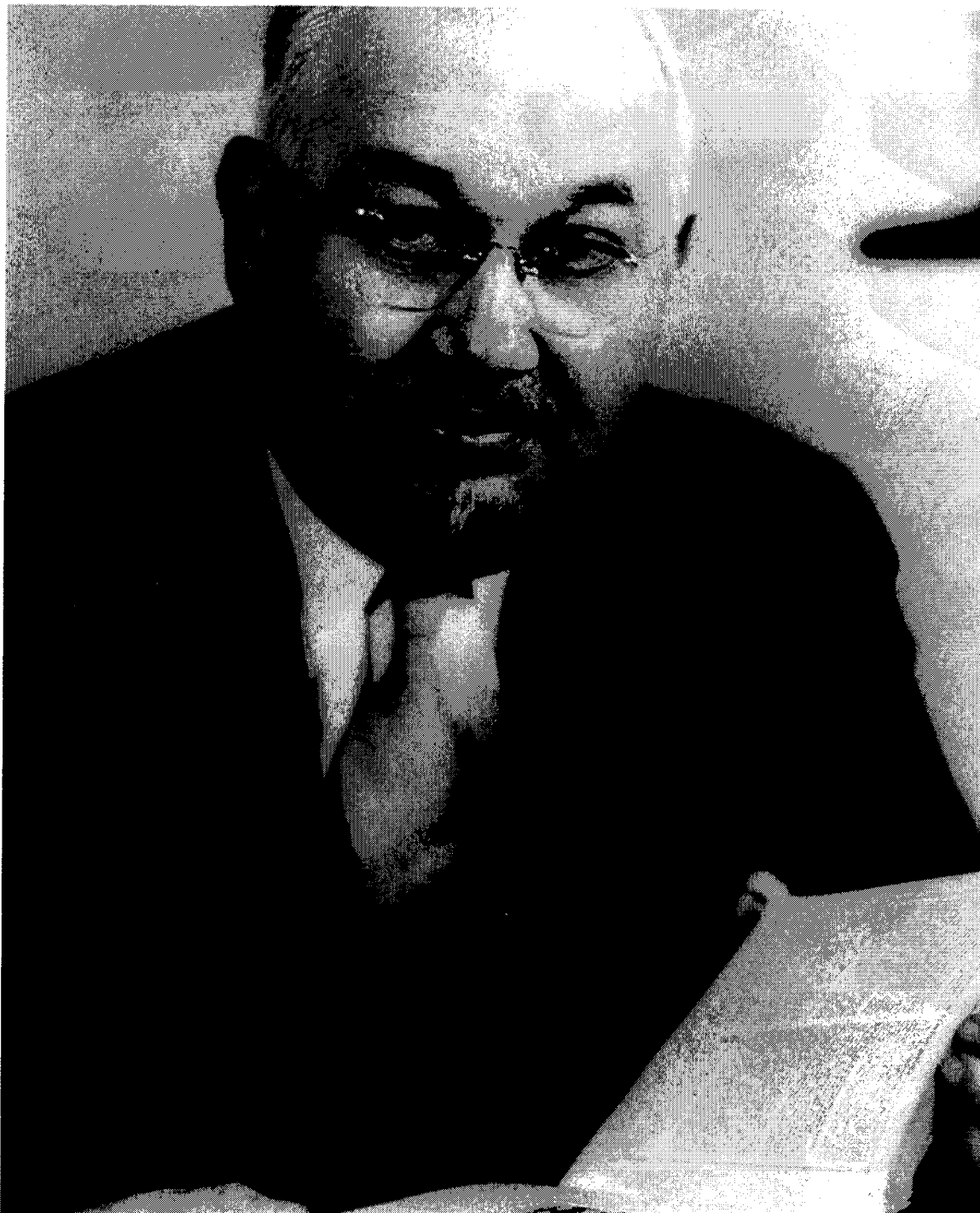
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DR. H. SPENCER LEWIS

The first Emperor of the current cycle of the Rosicrucian Order, AMORC, is shown seated in his office in Rosicrucian Park, San Jose, California, where he directed the affairs of this international organization for years. His transition occurred in August 1939. For a tribute to his memory, see page 246.

THOUGHT OF THE MONTH

By THE IMPERATOR

CAN PLANTS AND HUMANS COMMUNICATE?

AN ARTICLE appearing recently in the *National Wildlife Magazine* by an eminent scientist and researcher was particularly sensational and startling to the general public. The article has subsequently been quoted in other publications and in newspapers. Consequently, we will not reproduce its content here but rather comment upon its subject matter. Further, our comments are in reply to questions submitted by Rosicrucians who became interested in the article.

In substance, the article states that cells of plants not only have *consciousness* but that consciousness is responsive to human thought. More succinctly put, it is that the thought of humans with regard to the welfare of the plant brought a response upon the graph of an instrument. Electrodes were connected to the leaves of the plant to measure through psychogalvanic reflex the rate of moisture ascent in the plant following waterings. However, the graph registered also what would constitute emotional stress when the scientist thought of plucking the leaves, burning them, or in other ways exposing them to stress or injury.

Clive Backster, the researcher, found that when he killed other life in the immediate vicinity of the plants they registered a violent reaction on the graph. For example, this occurred when he dropped a shrimp into boiling water. From this first unbelievable occurrence, Mr. Backster was encouraged to undertake more extensive tests of which results he kept laboratory charts and graphs. His conclusion was that a dying cell of the plant or animal can, in some way, communicate its "feelings."

To Rosicrucians, this is not so fantastic as it seems to laymen and to even

those who do research in the life sciences. We teach about the *consciousness* and the *intelligence* of the cell which is displayed in the performance of a specific function. We further relate that this intelligence is *universal*. It is the same psychic intelligence and consciousness that exists in all living things. The more complex the organism, the living thing, the more its capacity to express in a variety of ways its intelligence.

The consciousness in man and in a plant is the same in essence. In man the complex nervous systems, the billions of brain neurons and the convolutions of that organ provide a *collective consciousness* which gives man his superiority. The fundamental qualities of the vital force of life in the single cell of a plant are qualitatively related to that of living cells in humans.

Transmitting Impulses

In a living cell there is the inherent impulse to survive, to *live*. Every cell in a plant or animal has such functions as assimilation, respiration, excretion, and reproduction. Can there not be, then, a mysterious nexus, a bond between the consciousness of life force, regardless of what form in which it exists? In complex organisms there is developed an objective form of communication by such means as movement, gesture, or vocative, that is, utterances of some kind. However, this does not preclude the possibility that simple organisms or plants can transmit impulses to each other even though they are ordinarily unable to manifest any objective indication of it.

These results would definitely indicate, especially with further controlled experiments, that all life force is *uni-*

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fied. It can respond to that which threatens not only its particular embodiment or form, but that of other living things within its environment. Mr. Backster, according to his report, eventually seemed to have developed a kind of affinity, or call it harmony, with the plants in his laboratory. In other words, with further experimentation over a period of time the plants, as indicated by the graphs he kept, depicted through their reactions a sensitivity to his thoughts even when not in the same room. This was particularly so if his thoughts in any way seemed to jeopardize or further their basic existence.

Every biologist knows that the simple cells of plants and organisms are hardly distinguishable from each other in their characteristics. It would seem that somewhere along the line of evolution, aeons ago a division came about. The animal cells became complex, acquiring greater functions. One philosopher has speculated that the eventual superiority of the animal was the result of its mobility, that is, its ability to more easily find and adjust to favorable environment. We cannot be certain, however, that life elsewhere in a solar system, in some other galaxy repeated this same process. In other words, there could be superior, intelligent beings elsewhere in the Cosmos that would be *plantlike* and not animal-like in their form.

Response to Environment

There are various plants having long Latin botanical names that show remarkable responses to their environment, a distinctive display of simple consciousness. For example, such plants may turn and reach for the sunlight or withdraw from it. Others will close their petals at night and open them again when exposed to daylight.

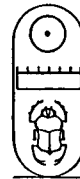
We experienced an interesting phenomenon in the large botanical gardens of Ceylon. A particular plant whose name we do not now recall, when touched with the fingers or any object, would immediately withdraw from the stimulus. It would fold up its leaves as in a gesture of protection and the leaves would even droop down along-

side the stem as though to avoid contact with any further irritation. It was so striking an example of a conscious reaction that the phenomenon was included as a scene in a sound-and-color motion picture the AMORC technicians were producing in Ceylon at the time.

It may be interesting in connection with this subject to mention a science-fiction play produced by AMORC on its auditorium stage during an International Rosicrucian Convention several years ago. The drama depicted astronauts from earth who had landed on a remote planet in our galaxy. They discovered vegetation there. To their amazement the plants responded to man's voice. As men spoke to them, the plants moved and gave evidence of trying to communicate in return. In the play they also seemed to have an exchange of intelligence among themselves. This was done, of course, with mechanical and electrical means on the stage. The theme was, however, that intelligent life could have developed in other worlds as plants instead of as animals.

In connection with this experimentation with the relationship of consciousness in man and in plants there is further support for the phenomenon of *extrasensory perception*. If there is an innate link of consciousness in *all living things*, then this consciousness can communicate, it can respond to the stimuli of each living thing. Then, as human beings we have a psychic bond, a subliminal medium for the communication of our sensations and ideas other than through the use of our objective faculties which we ordinarily employ.

Is it too fantastic to prophesy that some day man will know how to so manipulate his consciousness as to transcend space and time and actually to communicate with intelligent beings wherever they may exist in the reaches of the Cosmos? Within us we may have already established a bridge, a connection with life everywhere; only as yet we do not know how to cross it. In science, we are looking for a material means, an objective contact to accomplish this, when actually a more subtle and dependable one perhaps exists within each of us.





IN MEMORIAM

How far-reaching is a man's influence? In modern society, in the business and political worlds we meet or know persons whose influence seems extensive. They have the authority, the powers to motivate other persons to action even across the face of the earth. But with their transition their influence is often suddenly truncated. It ends abruptly like a curtain falling on the scene of a play.

There are other men, poets, philosophers, mystics, whose influence lives on long after their mortal life has ended and their lips are sealed. These men have created dynamic factors, things, and conditions that continue, after their passing, to exercise and influence the lives of many persons. We can think of the great classical philosophers and artists as such examples.

It is now three decades ago that Dr. H. Spencer Lewis passed through transition. Today he is better known by many persons through his works, which he left as a heritage, than even at the time when he lived. It is because what he created has lived on. He established certain ideals and standards which those who peruse the studies of AMORC perpetuate. It is therefore thrilling to read letters from every continent and every land, even those behind the Iron Curtain, revealing how much Dr. Lewis today, through his writings, has had a splendid impact on their lives.

Dr. H. Spencer Lewis was the first Emperor of AMORC for its second cycle. He passed through transition, that *ultimate initiation*, on August 2, 1939. Upon his request his earthly remains were interred in the Egyptian Shrine in Rosicrucian Park, San Jose, California. Each year on the anniversary of his transition a simple ceremony in his memory is conducted in the Shrine. Consequently, this year the ceremony will be held on Saturday, August 2, at 4:15 p.m. (Pacific Daylight Saving Time). All members of AMORC able to attend the ceremony in person are cordially invited.

Members unable to attend are asked, if convenient to do so, to hold a moment of silent tribute to the memory of Dr. H. Spencer Lewis on the above date.



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Tolerance is the extending to others the rights you demand for yourself.

—VALIDIVAR

Secrets of the Mind

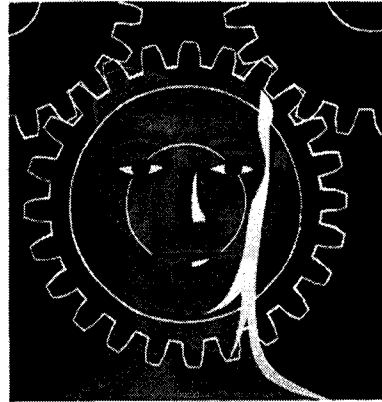
by ALVIN E. BROWN, F. R. C.

SOME OF the most pressing questions man has ever asked have been about his brain and his mind. It seems that sooner or later all thinking men turn to an analysis of the thing going on in their own mind. Until recently the only way man could analyze mind was by using mind. The results are necessarily limited.

Various scientific fields have been combined in an attempt to penetrate into the functional mechanisms of the brain, with varying degrees of success. Slowly an understanding of some of the basic functional mechanisms of the brain is unfolding. Through the same techniques, some of the secrets of the mind are also starting to show themselves.

For many years it was thought that people differed in the way their entire sensory system performed, but now we know otherwise. In many aspects of the brain-mind combination, the differences between people are smaller than the experimental error in the equipment used to measure the differences. Originally we thought that all of the changing of nerve impulse into meaningful information took place in the brain. This concept has now been shown to be entirely wrong.

In the hearing channel, for instance, the majority of the required unscrambling of the nerve impulses takes place before the information is presented to the brain. The ears are very good at telling the direction from which the sound originated. This occurs long before the information reaches the brain cortex. Tonal separation occurs very early in the auditory channel, and the brain is only involved as a recognition device. Another interesting function of hearing is the ability to separate messages. We know that it is possible to

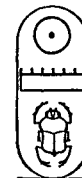


attend to one conversation in the presence of several. This also occurs prior to the arrival of the information in the brain. Relative loudness is also a function of the peripheral nervous system. The only function of the brain in the hearing process is the assignment of psychological meaning to the predigested nerve pulses displayed in map form on the surface of the brain.

One of the most remarkable facts about this type of neural information processing is almost complete lack of difference from person to person. When extreme care is taken in establishing the test conditions, there is less than three percent difference between the performance of individuals given scientifically developed tests of the information-processing portion of their hearing channel. Some of the people measured had major hearing loss in the sense-organ portion of the ear and some had impaired psychological functioning. In spite of this, their neuronal computers were all the same.

This finding also holds true for all the processing occurring in other parts of the peripheral nervous system. Everyone, barring physical damage, is essentially identical in this respect. There is less difference between people here than there is in their physical or psychological forms.

This does not mean that everyone's hearing is identical, because obviously it is not. There can be a great deal of difference in the acuity of the individual ear, and there can be an equal amount of difference in what the brain does with the sound. A trained musician can



psychologically identify tonal differences undetectable to one who is untrained, but these differences are a function of the ends of the sensory system and not the information-processing portion, which seems to be identical for all people. The same similarity is true in the very complex computer which tells your eyes how to move when tracking a moving target, and the tactile sense that tells where you have been touched.

Conscious Sensory Control

All this would seem to imply that there is no conscious control over the sensory processes, but this is *not* true. It is well known that some people seem to be able to shut off their hearing at times and some people seem to be able to control pain to the point at which they do not feel it. The question has been, "Where in the system does this process take place?" It turns out that indeed some people have learned to consciously control sensory information by using neural mechanisms common to all people. The information doesn't even get into the sensory system.

This was found by detecting the electrical signals generated in the ear of a cat in the presence of sound. Loud clicks were made and the ear generated an electrical signal for each click. A cage of mice was placed in front of the cat, and the cat immediately became intent on the mice. When this happened, the ears ceased to make the electrical signals even though the clicks continued. When the mice were taken away, the electrical signals were once again generated for every click. It therefore seems that the mystic in meditation and the person in hypnosis or extremely intent on something can control the information entering the body by turning the basic sense organ on and off.

Brain waves have been observed for years, but recent advances in analyzing these signals have made some fundamental changes in the understanding of brain processes. There is a particular wave pattern occurring at times in the electroencephalogram. This signal, called the *alpha rhythm*, occurs during periods of deep relaxation and some phases of sleep. These waves are difficult to obtain because of the rather narrow range of conditions by which they

are produced. Since they seem to be associated with a psychological state rather than a physiological one, they are of considerable interest to a study of mind processes.

One research group conceived of an idea whereby they might possibly train people to generate these waves on demand. The subjects were instructed to attempt to hold the attitudes and feelings they had whenever a light came on. Whenever the subject produced an alpha rhythm, the light was turned on. The system worked. Some of the subjects became quite proficient at holding these waves and eventually producing them on demand. They all reported that the state was very enjoyable and they remarked about the feeling of peace and inner understanding that accompanied the experience.

Brain Activity and Meditation

One of the scientists thought it would be a good idea to try these experiments with a Zen Master. When they did try such a person, the results were quite pronounced. After a time, the Zen Master started to evoke alpha rhythms, whereupon he was told to hold the attitude he had at that moment. He immediately started producing strong signals which he was able to maintain. When he was asked what he was experiencing at that time, he replied that all he did was to start meditation. We therefore see that there is some very definite activity in the brain associated with meditation. We all seek to go into this state briefly during the process of going to sleep, but with training and practice it is a condition that can be held.

There is another aspect of mind that is a little more difficult to study with scientific accuracy. This is the area of hallucinations. Any psychological experience without a sensory source can be called a hallucination. The person who has recourse to the small voice within himself may be a paranoid schizophrenic or a master of mysticism, and it would be difficult to tell the difference by present scientific measurements. The main differences are in the realm of psychological behavior. The most striking difference is that the mentally disturbed person has quit trying to make use of his environment, while the

Master becomes *one* with his environment.

There are some exceptionally interesting aspects of hallucinatory activity that have been isolated by sophisticated scientific techniques. It was long considered that schizophrenic people had some basic emotional disturbance that made them give up and then kept them that way. Now it seems that there is far more than that involved. One experiment that clearly shows that schizophrenia extends into the physical as well as the psychological realm involved blood from mentally ill people. The blood was fed to flies, who in turn were fed to garden spiders. The spiders, eating the flies fed blood from schizophrenic patients, lost the ability to spin orderly webs. Spiders eating flies fed the blood of normal people had no such impairment. This clearly shows that there is some chemical factor involved in maintaining the person in his mentally disturbed state.

It is obvious that psychological attitudes can be altered by body chemistry. When we are frightened, we release adrenalin into the blood stream, which provides both the physical strength and the psychological stamina to confront the danger. As a result of such tests, the concept that the mentally disturbed state is both psychologically and biochemically maintained must now be considered an established fact. This in no way implies that the mentally disturbed state is only a function of biochemistry.

We know also that the schizoid maintains his hallucinatory state by produc-

ing within his own system chemicals called hallucinogens. He, in effect, is producing his own LSD. So also does the mystic when he has visions and hears the voice of guidance. It appears that the only difference is one of direction by the individual. The true mystic runs the show, while the schizophrenic is dominated by his uncontrollable experiences.

All this may be summed up by saying we still know very little about the entire brain-mind combination. Different people have sense organs of different sensitivity and range that put information into a computer which is very exactly programmed. The output of the computer is then presented to the brain for interpretation and assignation of psychological significance. The brain-mind combination can exercise control over what it will allow the sense organs to accept, but once inside the computer it seems that information cannot be stopped from reaching the brain. The most remarkable thing is that the body is capable of producing the necessary chemicals to generate hallucinations, whether controlled or uncontrolled. Visions don't just happen, they are made possible by a very complex biochemical interchange with psychological attitudes. We must maintain control over the process of evoking these actions if we are to gain from them.

Remember that the experiences you seek in mysticism are to serve as a guide to your development. What you do with the guidance must remain your conscious act of will.

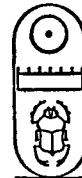


ROSICRUCIAN DIRECTORY

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



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



Who Were the Aryans?

by EDGAR WIRT, PH.D., F. R. C.

Their roots go far into the past

ONE OF THE things that Hitler corrupted was the word *Aryan*. This was unfortunate because it alienated many people from knowledge and appreciation of the rich tradition that had been developed by scholars as to the ancient, original Aryans. Hitler applied this word only to his own kind of people—to white Caucasian non-Jewish people of northern Europe who felt that they were superior to all others and therefore naturally destined to rule them.

Before Hitler the word *Aryan* referred actually to many kinds of people with skins of many shades, many nationalities whose languages and cultures had a common source far back in antiquity before history was written. Some of their early history has been deduced from the languages and cultures that spread all over Europe and which later spread into the New World. At its source, the Sanskrit word *Aryan* probably did indicate a superior people or a dominant group. That culture, for its time, was superior.

Those first Aryan people migrated in several directions and merged with other kinds of people, but their language and culture became the educated language and culture for many of the other peoples. We do not know about the racial composition of the earliest Aryans. They themselves may have been a mixture of earlier races. Earlier use of the word *race* could mean any coherent group whose culture was different from their neighbors. The word *Aryan* does not rightly refer to physical races but to language and cultural elements that were common to many people. What we do know and what we surmise is based on the languages that

grew from their original language and on the religious and cultural concepts that were preserved in these languages.

One branch of the Aryans went into the land that we now call India, where the ancient Hindu religion and literature survived in the Sanskrit language, which is one of the languages that stemmed from the original Aryan or Indo-European language. Another branch went into what we know as Persia, where the ancient religion of Zoroaster survived in Zend, another offshoot of the Aryan language. Other branches gave rise to Greek and Latin, which carried the cultures of those peoples throughout the ancient Mediterranean world. And still another branch gave rise to the Germanic languages, including Anglo-Saxon, or Old English.

The Aryan language did not displace other languages in Chaldea, Judea, Arabia, Egypt, and many other places. Maybe they did not enter those places, or maybe they were later displaced by other groups. There is some reason to think that there were colonies of people with the Aryan heritage in Judea and Egypt, and that at times they did influence the religious culture in those countries. The Essenes in Palestine may have been part of that tradition, though they used the local languages.

Aryan Culture

Our cultural debt to the Aryans is enormous. It includes the profound religious insight of the Upanishads and the Zend-Avesta, the vigorous philosophical thought of the Greeks and Romans, and even our own Christian heritage in the sense that it comes to us mostly through the Greek and Latin versions of the Scriptures. Within the Aryan heritage, in many of its phases, has been preserved the Hermetic knowledge, or secret Mysteries, that our occidental world has never been without.

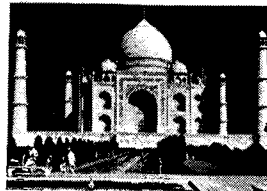
This bespeaks a purity of thought, not any supposed purity of racial ancestry, because it was open to any qualified person. And this is the significance of the word *Aryan* that we find in the Rosicrucian tradition and in some Rosicrucian literature. Whoever partakes of these sources is drinking from ancient wells that have been fed by many springs, including the Aryan people who lived before history.

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Beauty in Architecture

by BESS FOSTER SMITH



ARCHITECTURE is one of the outer signs of an inner urge to express finer living, we say. It is defined in this day and age as the art of enclosing volumes of space to fit life's purposes. As these purposes keep expanding we demand more beautiful as well as more functional types of this art to express them. Hospitals, schools, homes, museums, theaters, and all other structures rely upon the creative art of architecture to fulfill these purposes to the satisfaction of both the outer and inner eye.

We seem still to be in the throes of creation with immeasurable possibilities ever unfolding before us. This, science is now confirming, but men of faith have long recognized it and believed it to be true. Because of these new concepts the art of architecture is breaking through "the crust of custom" and letting the mind conceive of all sorts of new forms and structures. Some of these are true art, and some, freed from tradition, go overboard.

Every age has had its free-lancers in this art. John Ruskin was one in the nineteenth century who pleaded for beauty in art and architecture and in the hearts of men. To him, beauty was a gospel to be preached and practiced by everyone, not merely a culture for the idle rich. "To gaze on beautiful things would create a beauty in the spirit," he said, "because man's work must be reflected from the living image in his mind."

So Ruskin set up little "strongholds of enlightenment to shine through the nineteenth-century gloom," one of his biographers says, "but he only beat his wings against the prison bars of unbelief." Ugly factories, business blocks, and the like, continued to deface the landscape.

In our own day, Pietro Belluschi has won a name for himself by creating

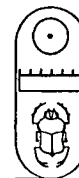
beautiful churches. It is said of him that he not only built beauty of structure, but that he was a psychiatrist of the spirit, curing the ills of mankind with a worshipful atmosphere in his sanctuaries. He realized that religious beliefs and ideals must be preserved in this new freedom of form. The beauty of the past must not be "cut off at the pockets" as some modern builders were doing. The soul as well as the eye must be satisfied if the tired and sin-sick mind of man was to be restored. Belluschi is said to have "breathed the breath of life" into the stone, brick, glass, and soft woods by embodying all the sacred symbols and emblems (archetypes) by the aid of which Christianity has endured through the centuries.

Wayfarer's Chapel

Another example of modern architecture that fulfills its dual purpose is the *Wayfarers' Chapel*, designed by Frank Wright, son of Frank Lloyd Wright, the Great Emancipator. It gleams like a prisms gem nestled in the bend of California's southern coastline. Against the blustering land and seascape it is a place of refuge and worship, a sanctuary of warmth and light, a new concept of beauty personified. One partakes of its light and warmth with a feeling of oneness with God and the universe; he is neither closed in nor shut out.

It is to Frank Lloyd Wright that we may owe the greatest leap to freedom in architecture. He said he hoped to free the minds of men with such freedoms as the great founding fathers hoped for when they gathered the colonial fragments together and proceeded to build a nation.

He shocked us with his prairie house which he hoped would replace "the little ole sod shanty of the wast." Another



type appeared among the cliff dwellers by the sea. There was the desert house coiled like a serpent. The idea was to make the structure conform to the way people wanted to live, and all of his designs were touched by his creative magic.

He called his workshops Taliesin. This is the name of a sixth-century Celtic poet who is said to have roused the people of Wales from a primitive way of life to a complex, reflective way. And this is the task that Wright set for himself. A later poet, Thomas Gray, said of Taliesin, "He breathed a soul to animate the clay." Frank Lloyd Wright breathed a soul into architecture and

inspired all artists and architects of this century to be creative.

Humanity is, we believe, on the threshold of a stupendous future that stretches away before us into infinity. It is wonderful to be living in an age when so many new ideas are a-borning. Perhaps some reincarnated spirit is breathing life into our souls and freeing us for better living. Souls are being freed in fields of science, religion, invention, and government, and all human endeavors. Perhaps none of this is happenstance.

The poet sings, "Build thee more stately mansions, O my soul, . . . !" This we aspire to do.



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.

August: The personality for the month of August is Dr. Gustav Heinemann, President of West Germany.

The code word is SUP.

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



DR. MARCELO CAETANO

October: The personality for the month of October will be Dr. Marcelo Caetano, Premier of Portugal.

The code word will be GRANT.



DR. GUSTAV HEINEMANN

*The
Rosicrucian
Digest
July
1969*

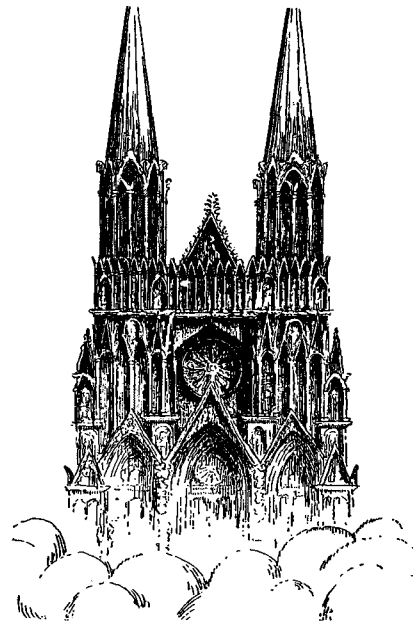
TO OBSERVE phenomena is one of man's primary functions. We live in a world of phenomena. Everything about us is in a state which we term *existence*. Things other than ourselves exist and have degrees of actuality.

When we perceive the objects of the physical world, we know that our environment exists. We are made aware of it through the perceptive apparatus with which we are equipped. Everything we know of the physical or the phenomenal world is what we have perceived or a result of the understanding of what someone else has perceived. It would seem that the scope of our perceptual knowledge is unlimited. We adjust ourselves to the world in which we live as a result of what we perceive. On the other hand, we make many errors. Man's knowledge of and adjustment to the physical world are imperfect. We do not completely understand all of its functioning or our relationship to the world. This fact brings us to realize that actually our knowledge of the physical world is limited.

While man's five physical senses serve him quite adequately, they do not serve him with absolute perfection. The five physical senses are themselves limited not only in their range of vibration—that is, the vibrations which can make an impression and register upon these senses—but also in the structure of the physical senses. Physiologists who have made a study of the complex structure of the sense organs are aware that these organs are not perfect. Our knowledge of the sense organs and how they operate is still limited.

For example, the eye is sensitive to light, much like a camera, but exactly how these light impulses are translated from the retina of the eye through nerve endings into the brain, producing the sensation of sight, still lies beyond the complete ability of the scientist or the physiologist to explain. Even more difficult are the explanations of the senses of hearing, taste, and smell. The nerve endings of these senses bring us the perception of the world in a limited extent, but exactly how sound waves are translated into terms of sound within the brain is still a mystery.

On the other hand, we cannot avoid the conclusion that most of us find our



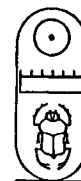
Cathedral Contacts

LIMITS OF KNOWLEDGE

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

five senses adequate. Without attempting to analyze them or becoming technical insofar as their operation is concerned, we believe they are reasonably efficient. We see, feel, hear, taste, and smell to an extent that has become more or less habitual with us. We accumulate sensations within consciousness as a result of the stimulation of the sense organs, so that we are able to perceive a degree of the outside world. We "get by" as it were, and we think of our sense faculties as being reasonably efficient because we have reasonable success in our communication with the world outside ourselves.

Actually, we live in two worlds: public and private. The public world is that of phenomena, which we perceive with our sense organs. The perceptions re-



sult in a composite in consciousness that produces a mental impression. When we are at any place at any time, we have in consciousness, as a result of our perception, certain sensations that translate themselves into awareness of the position and place in which we are. Through combination of memory and the sense of sight, we produce what is usually called a mental picture within our mind. This picture enables us to relate the existence of things about us as they are at the moment to other sensations that we have perceived in the past. Through memory and perception we are able to orient and adjust to the environment in which we find ourselves at the moment.

However, whether or not what I perceive is identical to what you perceive is something that can neither be proved nor disproved. I look at a certain color which I have been taught is *red*. Actually, what I perceive is the reflection of light against a certain physical object. Part of the sun's rays, or the white light that may strike upon that object is absorbed and part is reflected. What is reflected enters my eye, and as a result of the sensation I am aware of the color *red*. You and I have been taught that a certain type of sensation registered in the conscious is the color *red*. Whether you would recognize as red what I consider red is something that we cannot prove, because we all perceive within the privacy of consciousness. Here we relate the various forms of perception and interpret the external world as we see fit and as we have been taught to adjust ourselves to it.

Although the various sense organs of the human being appear to be similar in each individual, what one perceives is not identical with what another perceives. Not only are we limited by the differences in the physical organs themselves and in our understanding of them, but also we are limited in the effect of consciousness and attention upon any particular event or condition existent at the moment.

It is a well-known fact that witnesses are often unreliable in reporting the sequence of events that caused an accident. On the witness stand, individuals with no intent to lie or perjure themselves have reported conflicting evi-

dence when they were supposedly giving an eye-witness account of a single event. To the uninformed it would appear that these individuals were making up their individual stories.

Actually, each is a report of the individual's conscious awareness resulting from certain perceptions rather than the perception itself. An event that takes place before two or more people will be interpreted not only within the range and limitations of each individual's physical senses, but it will also be colored by the individual's personal experience, memory, and sensations that compose consciousness.

Consciousness constantly alters and changes the scope of our perception. If we change our viewpoint, we alter what we see or otherwise perceive. We constantly adjust our perception to adapt it to the concepts already existent within the mind. For this reason some individuals reach a place where they are referred to as being old-fashioned or reactionary. If an individual is constantly attempting to confirm what he already believes or what he hopes will happen, he will constantly perceive those things which confirm the particular point he believes. As a result, he will honestly assemble in consciousness a series of ideas and principles consistent with what he wants to believe and what he hopes will be true. In this way he sets limits on knowledge.

Philosophy has raised the perennial question, To what extent do the things we perceive agree with the actuality? To ask this in another way, are perception and what we perceive identical? What exists in the physical world we refer to as actuality. To put this definition into the simplest terms, actuality is the physical world which we can perceive through our physical senses.

Referring to the philosophical problem previously raised, are perception and actuality identical? Do we see what actually exists? Logic does not confirm the belief of naïve realism that the external world, the world of actuality, is identical with what we perceive. As intelligent beings, we have already realized or analyzed that there is a difference between the actual world and that which we perceive, because our perceptions are colored with our own ideas,

our own associations, and to a certain degree with our prejudices.

What we perceive is a world of actuality. What we realize is created within our own consciousness. Perceptions are raw material which we bring into consciousness. We then alter what we perceive to fit the needs of our present circumstances and of our wishes, desires, hopes, and prejudices.

The world of actuality is known to us only through our realization. Realization is what we believe a thing to be. If I see an object in the distance and interpret it as being a man walking toward me, my realization of the actuality of the object which I see is that perception in consciousness which results in a man. In other words, I realize a man, and insofar as my realization is concerned for that moment, it is complete and true in terms of my own experience, my own consciousness and complete understanding of the situation. The actuality which I am perceiving is realized as a man.

If, on the other hand, as I approach closer to that object, I learn that it is a post with a stick across it that at a distance makes it appear to be a man, I will come to the understanding that my realization was inaccurate, since it was based upon the misinterpretation of the perception which had come to my eye that made me believe the actuality was a man.

Many things can cause errors of perception. It may be that I am nearsighted and cannot see clearly enough at a distance to be able to identify the object properly. It may be that my attention was superficial and not sufficient to arrive at an accurate conclusion. It may have been that I was expecting a man to be at about that particular place and seeing an object there immediately interpreted the object as being a man. In other words, the limitation of the senses, the content of consciousness, and the ability of my perceptive apparatus to perceive a thing adequately, caused the actuality to be interpreted in a way that conformed to my conscious state at the moment and had no bearing upon the actuality itself.

Realization produced a man. Although further analysis proved that

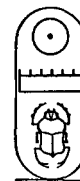
realization to be wrong, for the moment, the realization was complete, and I acted, behaved, and functioned as if I had perceived a man. This is the important difference between realization and actuality. Our behavior is based upon our realization, not upon our actuality. Whether or not there was an actual man who produced the realization within my consciousness did not matter insofar as my behavior was concerned. I was concerned only with the realization that had come as a result of a sensation produced by an actuality that turned out to be a post.

We base our conclusions, many of our actions, and much of our behavior upon the realizations that we have of the world. Although our knowledge of the physical world is limited, that does not mean that we are inadequate, that we live without proper realization of the world, because we do gain a certain knowledge. However, there is so much still unknown that we should be very humble before all phenomena. Those who believe that they have mastered the world do not realize that the human race is still young.

The limits of our knowledge show us that what is still unknown is so vast the very thought of it should cause any intelligent person to realize how little he knows and understands of the world in which he now exists. We have gained much in knowledge in the course of human history up to the present time, but that knowledge is absolutely nothing in comparison with what is still unknown.

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 six cents to cover mailing.



Changing Goals

by CAROL H. BEHRMAN

*Growth and change
in our lives*

IT MAY happen that one reaches a point in life where it becomes necessary to change goals. This can be an unsettling experience, especially if the goal that must be discarded is basic and has played a major role in one's hopes, dreams, and manner of living. It is difficult to part with an idea that has served as a certainty for many years, and for that reason many of us cling tenaciously to shopworn, irrelevant goals long after they have ceased to have real meaning and vitality.

A man who has spent half a lifetime pursuing success in a particular endeavor may be understandably reluctant to face the reality that this area of experience has paled in importance, has faded in significance, and no longer offers deep satisfaction or inspiration to him. Such a distasteful awareness might dredge up the unacceptable possibility that the goal so admired and so sought after has been flawed all along, and how can one admit to wasted years of fruitless activity in a tarnished pursuit? Better to continue as though the rewards were still meaningful and sufficient to fill up a life.

But it is never spiritually healthy to turn away from Truth. Though its first searing flashes may be painful, the acceptance of truth about ourselves and our goals is a necessary prelude to our growth as individuals and as aware human entities. With a clearer vision, unhampered by self-imposed blinders, we will realize that our original goals were not wrong just because they may have become outmoded. Most probably, they were right for us while they seemed important, and the satisfactions they offered were real and necessary.

But life is growth, and growth is change. Everything in the universe is in a constant state of expansion and

transformation. Nothing ever remains exactly the same, from the shape of the universe to the tiny seed implanted in the earth. The very cells that make up our physical bodies are not the same ones that housed us ten years ago. The old cells died, and new ones evolved to take their places. So it is, too, with our inner selves. Sameness often means spiritual stagnation. Growth is characterized by change and expansion of experience.

It is as if, when we are born, we stand at the entrance to a great, endless corridor, flanked by innumerable closed doors. The passageway is dark and fathomless, and our first goal must be to open the nearest door and enjoy the brilliance of the light which comes in to bathe us with a glow of understanding. But once we have absorbed into our being all the illumination from the open door, this goal is no longer relevant. There are all those closed doors remaining. Shall we remain near the first door at a limited stage of growth, or shall we set a new goal—the next door, which we must open to acquire new knowledge and new awareness?

And so on through the corridor of a life. Each goal is necessary in its time. But to cling to such a goal past its usefulness is to deny ourselves the spiritual riches waiting to be released behind all the other closed doors.

Needs and Experience

An individual may need to achieve success and competence in a business or profession in order to gain self-confidence, to develop a healthy ego. Once this has been achieved, however, it may well be time to set a new goal—a new field of endeavor, a new area of learning, or, perhaps, the turning of one's energies toward acquiring meaningful human relationships. One's own intuition is usually the best guide as to when we are ready for new goals. It is not an admission of failure to discard a long-honored goal. It is rather a sign of success to know that one is ready for new directions, new knowledge, new areas of interest and awareness.

We are not bound to the past but should be set free by it—free to advance

(continued on page 261)

Ancient Accomplishments

by ISIDORE STERN

WITH MANNED flight to the moon our present-day preoccupation and major energies now directed at planned conquest of space, it hardly seems worthwhile to look back at the past.

Yet, if we take an imaginary trip backward in time, and make our first stop in Egypt in about the year 4000 B.C., we note tremendous construction in progress. Some idea of its scope is indicated by the amazing number of blocks used by the ancient Egyptians: a total of 2.3 millions having an average weight of 2.5 tons (and a maximum of 45 tons) being put to use to construct the Cheops pyramid.

Considerable mathematical and engineering knowledge was, of course, required for such construction. In the year 1870, the astronomer Piazzi Smith noted that the perimeter of the pyramid was equal to twice its height multiplied by the number pi (3.1415). Evidently the architect of the pyramid had exact knowledge of the value of a number which was only approximately evaluated thousands of years later.

This is merely one example of what the ancients were able to accomplish. In the year 2,000 B.C., for instance, we find that the inhabitants of Knossos, a city of ancient Crete, were familiar with sanitary plumbing. And how about the Romans? From excavations made in Pompeii, where lead water pipes were found, and by discoveries in other areas, we know that they, too, knew the art of plumbing.

Recently, a valve was found submerged at the bottom of Lake Nemi, in Rome. This valve, called the Caligula valve, is nineteen centuries old—yet it had been so excellently constructed that it still exhibits highly polished surfaces and retains its plug tightly. When the find was reported in the July 27, 1959 issue of *Chemical Engineering*, the editors of this publication headlined the fact that “Ancient Romans built their



An artist's conception of the engineering skill exercised by the Egyptians in building the Pyramid. Huge blocks, handshaped to mathematical exactness and weighing two and a half tons or more each, were fitted end to end.

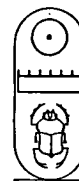
pipes, valves, and fittings according to modern ASA and ASTM standards.”

Still another example of noteworthy knowledge possessed by the ancients is demonstrated by the quality of their swords, which were of a hardness we have been able to duplicate only recently. And not long ago, in the course of archeological surveys conducted in the Kiang Son province of China, belt buckles made of aluminum-copper alloy were discovered in the tomb of a general of the Tsin age (the third century A.D.). The discovery excited metallurgists because it suggests that the ancient Chinese may have been capable of the thermal reduction of aluminum.

When we take our imaginary spaceship for other flights in time, we discover that accomplishments of the ancients also include:

The Mayan Calendar: a calendar was devised by the Mayan Indians of Middle America which is said to provide measurements of years more accurate and precise than those of our day.

Pyramids and Other Edifices: In addition to the pyramids of Egypt, there



are the pyramids of South America, the assemblage of upright stones in England known as Stonehenge, and the colossal, mysterious sculptures of Easter Island.

Model of our Solar System: Dr. D. J. Price of Cambridge, England, has recently identified an object that was brought up from the depths of the Mediterranean in the year 1900, on Easter Day, by a sponge fisherman. He claims that the model was made 2000 years ago, in 65 B.C., and that it is a highly precise, mechanical model of our solar system. In this ancient model, intricate gears, operated by a small crank, kept the sun, moon and planets in . . . relative positions as they rotated.

Solar Evaporators: In the year 49 B.C., Julius Caesar used solar evaporators to turn sea water into fresh water for his troops.

Inevitably, questions must come to mind as one reviews these amazing accomplishments. What kind of technology made such discoveries possible? What other secrets did the ancients have?

Unfortunately, we have no way of knowing the answers. It is tragic that mankind suffers from a collective amnesia that makes it impossible to adequately retrace the past.

Reprinted from *Understanding*



THOUGHTS ON KARMA

NOT ONLY do the great religions of the world speak with one tongue, but the great thinkers of the world have echoed the same thoughts. Take the following quotations on the subject of Karma:

With the same measure that ye mete withal, it shall be measured to you again.
—JESUS (*Luke* 6:38)

Be not deceived: God is not mocked: for whatsoever a man soweth, that also he shall reap.
—PAUL (*Galatians* 6:7)

For all the unjust deeds that each man has ever done, and for all the men to whom he has done injustice, he pays the penalty in due course.
—PLATO *The Republic* X, 13

He bestoweth wickedness on him that worketh wickedness, and right and truth upon him that followeth righteousness and truth.
—*The Egyptian Book of the Dead*, XVII, 29

Happiness and misfortune are indeed of man's own seeking.
—MENCIUS, III, 4

One's deeds are not lost, they will surely come back to you.
—*Sutta-Nipata*, III, 10, 10

They that plow iniquity and sow trouble, reap the same.
—*Job* 4:8

If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.
—*Dhammapada*, I

He who wanderest from the straightest path, in his utmost heart hath sorrow.
—*The Avesta, Yasht* X, 105

Self-chosen are the woes that fall on men.
—*Golden Verses of the Pythagoreans*, 54

—Selected by Frater Harold Trembath, F.R.C.
for Wellington Chapter Bulletin (N. Z.)

*The
Rosicrucian
Digest
July
1969*

A Key to Friendship

by CHRIS. R. WARNKEN
Grand Master



ONE of the most frustrating aspects of human life is loneliness, and yet we are convinced that it is rarely unavoidable. Many people in small communities move to the large cities of the world to escape the pangs of loneliness, only to discover their loneliness is intensified there. This establishes the fact that friendship is not dependent upon numbers of people.

There are those who seek to overcome loneliness by "giving of themselves" to social or charitable work among the downtrodden and outcast. Very often they discover that the moment their working day is over, they are as lonely as ever. Many, who can afford the luxury, try to elude loneliness by spending most of their weary hours in traveling about the world. So often, they find that their loneliness has clung to them like a traveling companion wherever they go.

There must be a self-induced cause of loneliness; there must be a key to friendship. If there were no solution to the problem, the search for one would constitute one of our greatest needs. Peace and happiness are universally the inborn desires of all men; that which prevents their attainment is the enemy which all men seek to conquer. The sociologist and the psychologist know the cause of loneliness and its treatment, but the patient must *use* the treatment. There are many symptoms of the problem, and the sufferer must recognize them and admit to himself that he needs correction. He cannot be helped who refuses to admit that he needs help!

The first symptom to explore is pusillanimity, a very professional-sounding word to disguise simple timidity. Such a person is lonely because he conceives himself to be an island in a sea of hostile humanity. He underestimates his own importance and necessity in the world. He feels that he is far outnumbered by others, all of whom are much

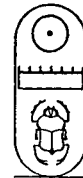
more important and more necessary than himself.

On the other hand, he may think secretly that he is better than others and that his superiority might not be acceptable to the inferior but overwhelming majority. Thus he remains timidly aloof for self-protection. He has convinced himself that each friendly gesture he may make will be interpreted as having a selfish motive. But it will! Those considered inferior will sense this intuitively; only our subject will not admit it to himself.

Our pusillanimous person may be capable of dreaming great dreams of worthy accomplishment, but because he thinks that he is dependent solely upon his physical and mental capabilities he will attempt nothing truly creative, for he feels he *must not* fail. He can never be an adventurer or experimenter. Furthermore, he may consider himself incapable of great thoughts and great dreams. Emerson, in his immortal *Self-Reliance* said: "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his."

Apprehension

A second symptom somewhat related to the previous one is apprehension or fear. In this case, our subject has deceived himself into thinking that the principal reason for the existence of all mankind is to harm or annihilate him. He clearly understands that there is no acceptable reason why anyone should dislike him. He may parade some of his self-appointed merits as proof, while proclaiming his distrust of everything and everybody apart from himself. He fails to realize that because of his aloofness he is generally nonexistent to the rest of the world. For every failure or



setback he experiences, due to his ignorance or behavior, he may place the fault upon others whom he believes have dedicated themselves to his destruction. He must be secretive in all he does or gains, for others will be envious or jealous.

Superiority Feeling

Our final symptom for consideration here is seclusion, or isolation. This stems from an underlying vanity and feeling of superiority. These people believe that they are somehow better endowed in ability, knowledge, and wisdom. They wish to be thought of as "unseen powers," kingmakers, and the like. They are willing to concede that the world needs lesser people to carry out their plans and schemes, but they prefer to remain apart from the masses of people who can neither understand nor appreciate their sensitivities. But they are lonely. Aside from the satisfaction they may enjoy in "pulling the strings" of other peoples' lives, theirs is a solitary and miserable existence.

They seclude themselves in their own intellectual fortress and are served by a few trusting, unquestioning serfs who feed their ego. They lose all intimate contact with the living, suffering, exciting, and vibrant humanity outside their tiny universe. They are unhappy without realizing perhaps that the source of their unhappiness is loneliness.

It has been said that "misery loves company." We see the truth of this in several ways. The poor seem always to colonize, uniting into a strong body for mutual sympathy, protection, and defense. None like or want their status of poverty, yet finding themselves sharing their mutual misery they build strong and worthwhile friendships. They pool their meager resources to help one another and manifest genuine concern for the welfare of others.

Military service has traditionally developed a camaraderie among its individuals who have every normal reason to be lonely. They are usually brought together as total strangers, often with striking personal differences, but trained to work together as a team. During military operations, they are constantly exposed to grave hazards from which protection demands at least complete cooperation. Mutual appreciation often

develops a true "buddy" relationship that endures and expands into their personal nonmilitary life.

Sharing similar interests often brings about unplanned friendships, whether they result from studies, hobbies, or travel. The less popular interests may lead to more friendships, because loneliness is more prevalent among those with such interests. In mutually shared interests we enjoy the opportunity to exchange views and develop friendships with those who better understand our special delight in our pursuit.

People with special hobbies should always seek out local hobby clubs devoted to their particular hobby. In such a club they are immediately welcome and appreciated because they have something to share with other members who enjoy the same interest. Furthermore, in addition to the friendly reception, they have an opportunity to learn more about their hobby.

Rosicrucian Philosophy

The subordinate bodies of the Rosicrucian Order provide an excellent example of fraternal opportunity to transform a life of loneliness into one of satisfying friendships. The forward and dynamic philosophy of the Rosicrucians is discussed freely in our local subordinate bodies where everyone present is conversant and eager to explore by exchanging views along courageous and creative philosophical lines. Free of orthodox religious dogma, empiricist scientific principles, traditionally static teachings, the daring and questioning student-philosophers may revel together in their eternal search for truth. Untold thousands of lasting friendships have been built in these fraternal groups.

We begin now to realize that there are certain common denominators involved in the key to friendship. We would list especially courage, self-reliance, togetherness, and communality. He who has courage and self-reliance can never be timid or fearful of others. He has complete confidence in himself and tends to be benevolent toward others. Since he is at peace and is content, he experiences an inner urge to share this with others.

When all self-induced restrictions to friendship are removed, there is a nat-

ural attraction to others; the more free is the self, the greater the attraction to all others. Only the pitiful states of fear, envy, jealousy, and greed prevent all mankind from enjoying the rewards and the serenity of universal friendship. Once man can escape from the prison of self-indulgence, he is drawn like a magnet to others. As lovers are drawn irresistibly by the biologically opposite magnetic poles of their nature, so the free man is drawn to all others by the powerful magnetic attraction of divine love.

Friendship is the manifestation of our finding another part of our incomplete self, for we—each of us—are a little bit of the totality of God. As the mystics seek *nirvana*, Cosmic Consciousness, or at-one-ment, they are trying to describe that blissful surrender of the microcosmic finite self into the great indescribable macrocosm, the All-in-All. Each friendship made is but one encouraging and important step toward that goal.

Friendship is to enjoy the happiness, the success, the attainment of another equally—at least—to that of our own. It is to find oneself thinking of the welfare, the well-being, and the convenience of another before considering oneself; not as one's duty or as a conformist to society, but out of sheer inspiration or desire. Friendship is to feel and experience the needs of all others, even their need to be free and to be alone and private. Friendship is to trust another utterly, to accept their word or silence without question, if indicated.

A key to friendship is to learn to live as *man*, not as *men*; to work as a team, not asunder; to seek happiness together, not apart. Realize that the *prima materia* of this universe, the cosmic vibratory energy, is shared with you and by you throughout the manifest creation. We are all one, therefore, whether we know it or not. Why not enjoy it to the utmost through friendship?



CHANGING GOALS

(continued from page 256)

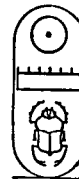
into the future. Just as the child is father to the man, so our past goals are necessary preludes to those of the future. Each door we open along the corridor of our lives clothes us with an awareness that can light our way to the next. That is the time for the changing of goals, for the acquisition of new experiences and deeper insights. The more

we expand our knowledge and acquire awareness, the greater is our progress along the spiritual path of life. A change of goals is not to be feared, but to be enjoyed as an adventure into unknown delights and satisfactions.

How many doors will *you* open as you travel across the years of this lifetime?

CONCLAVE IN LONDON

This annual event in the heart of the United Kingdom is being sponsored by the Francis Bacon Chapter, AMORC. It will be held at the Café Royal in London on September 13-14, with special guests Raymond Bernard, Supreme Legate for Europe, and Robert E. Daniels, Grand Treasurer of AMORC. For details, contact Mr. R. Snelling, Conclave Secretary, 21 Heathside Road, Woking, Surrey, England.





Balloons were still great attractions at county fairs and exhibitions as late as the 1930's. People traveled miles to view them.

BALLOONS—FORERUNNER of propeller-driven aircraft, helicopters, skydivers, jet airplanes, and rockets that have orbited the moon.

In Paris, on November 21, 1783, two Frenchmen, a doctor and an infantry

Hot-Air Balloons

by CALVIN A. DEVINEY

First flight by humans

officer, clambered aboard a tethered balloon for the first "flight" to be made by a human being. This is one of the very few authenticated facts that is not disputed in aircraft history.

Their balloon, made of a special paper, was spherical in shape. Brightly colored as were all of the first balloons, there had to be a fire kept going at a certain intensity just below its open mouth on the underside, or the balloon would return to earth.

This first flight lasted for twenty-five minutes, while the balloon and men rose to a height of about five hundred feet and covered a distance of slightly over five and a half miles to the cheers of the crowds. During this time, the paper fabric of the balloon caught fire but was extinguished by water applied by a sponge the balloonists carried for this purpose.

Ideas

In a sense ideas are matter. We visualize the forms of things and they come to pass, and not always through our own efforts. Sometimes, years later, someone else may develop and objectify the idea we originally conceived. Where did the idea originate? In the one who visualized it or the one who developed it, or in both?

The brain manifests an idea from the inspiration of the Inner Being. Then it is dormant until manifested on the objective plane.

Common to all of us are pure vibrations coming from the Cosmos, but not all perceive, accept, or attend them as they arrive in the consciousness. Hence, not everyone recognizes that they are common experiences to all, which can be brought to realization through periods of meditation. Cosmic vibrations

can affect, move, or stir us to action, and can be made manifest.

Vibrations are a manifestation of the Cosmos, and when we are in pure *attunement* with it, we are One. It is in gaining perfect attunement and receiving cosmic vibrations that we receive ideas which we later think about and bring into objective realization.

When plastic was first discovered, a favorite pastime was to use the human mind to see how many uses could be served by plastics. Look around us today. Thousands of objects are made of plastics.

This is only one manifestation of cosmic vibrations becoming ideas, matter, substance, and being useful to mankind to help him in his daily work and in his advancement in knowledge and usefulness. —EVA MARIE VENSKE, F. R. C.

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July
1969*

The Divine Law of Compensation

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

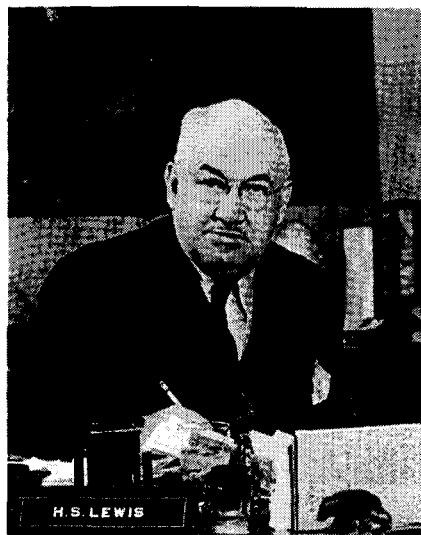
AS SURELY as light dispels darkness and the planets move with exactness in their orbits, so does the immutable, Divine Law of Compensation operate in the affairs of man as well as of nature.

“As ye sow, so shall ye reap” is only part of this law. It should also be said that as ye fail to sow, so shall ye fail to reap, and that which ye would sow if opportunity permitted shall be reaped in the same measure as was the strength of the desire.

The Law is simple in its fundamentals. The conservation of all natural forces and of nature itself will demonstrate the material manifestations of the Law.

Had it been possible to have weighed every ounce of earth and water on this planet 5000 years ago or 5,000,000 years ago, and to do so this year, one would find that there has been no change made in the amount of earth or water in the interim. Yet coal has been extracted from the crust of the globe by thousands of tons monthly and consumed and reduced to a less bulky and less weighty substance. Heavy, massive trees—entire forests—are cut down and reduced to fine, light-weight ashes each month. Oil and water have been drawn from this sphere and consumed without leaving a material residue. Why then has not the earth—this old planet—become lighter in weight?

It is an interesting speculation, but ere one ponders long, one is confronted with the almost incomprehensible fact—that the Law of Compensation, working through the laws of conservation, brings about an EQUALIZATION, a restoration, and an actual, material compensation. For every ounce of matter apparently destroyed, nature provides



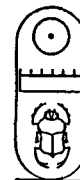
an ounce of apparently new matter. Thus equalization is ever active.

The same Law operates in the immaterial world. The Law of the Conservation of Energy is a well-recognized law of physics. Energy, like matter, is never destroyed or lessened in its correct measure. Energy may be changed in its nature, in its physical form, in its manifestation to our objective faculties, but in reality its existence remains.

One of the most potent forms of energy most commonly considered as a force is electricity. In our homes certain mechanical meters measure the amount of electricity consumed in producing light or power. These meters proclaim that we have consumed, actually used and destroyed, so many units of the power, for which we are asked to pay—to make compensation.

In truth, the electricity utilized in producing electric lights is neither consumed nor destroyed. The meters register the number of units or amount of current power, or energy, which passes through them. This current reaches the fixtures, enters the electric bulb, and there is transformed into another form of energy or force—light vibrations. These vibrations are just as powerful, just as forceful and energized in their way, as were the units of the electric current from which they were derived.

(continued overleaf)



And like the electric units these light vibrations—units of light—can also be measured and registered.

We may boil water until a gallon is changed into steam which rises into the air, condenses into thin vapor, and disappears into nothingness—seemingly! But we have not destroyed the water, nor has it lost any of its power. One gallon of water passing over a rock and falling upon the paddles of the mill wheel acts as a power, a force, to turn the wheel some measurable fraction. In boiling the water we destroy neither its material existence nor any power resident within it. That same gallon of water when turned into steam in a proper container, with certain mechanical features, will exert its power and energy in any directed channel, and perhaps more forcibly and efficiently than in turning the mill wheel.

And as the steam passes off into the air its seeming disappearance is due to its condensation into small particles, infinitesimal drops of water, a veritable mist of moisture, which drops to earth and finds its way to the larger bodies of water. Thereby water returns to water and the Law of Compensation is satisfied.

In Affairs of Men

And man, who is both material and immaterial, natural and supernatural, matter and spirit, is subject to these same laws.

It is given unto man to perform and fulfill a certain function in this world. Like substance and energy, man is subject to the Laws of Compensation and Conservation.

It was decreed by God that man should live. God gave to man the ability, the power, the energy, to utilize the products of nature to maintain life. He gave to man the first breath of life, but demands that the second breath shall be earned. In exchange for the life force which God placed in man, man shall give back to nature an equal amount of force, or energy. And—so decrees the Law—as man gives unto nature, as he compensates nature, so shall nature compensate man.

Man is created in material form with divine power and energy. He is created perfect. If his gradual develop-

ment—either before or after birth—is imperfect or defective, it is because the Law of Compensation makes it so. Imperfect man—imperfect creation of any kind—in material form, is the result of imperfect production of man.

The ideal man is created to work and return—compensate—for all that God provides in nature. If man, for one hour, for one day or one month, fails to carry out his obligations, he is made to compensate through suffering. If man does not compensate WILLINGLY in one way, he is COMPELLED to compensate in another.

When man fails to return the good things to nature which he can give, when he fails to use his power, his abilities, to produce a compensation to nature, or to man, for what he has received, he will no longer receive from God, nor from nature or man.

Man shall be joyful and cheerful. He shall likewise make others happy for what joy and cheer he has received. If he fails to pay his obligations, joy and cheer will come no more to him. If in return he gives, produces, instills, sows sorrow, sadness, grief, misery, and anxiety, he shall in turn REAP sorrow, sadness, grief, misery, and so on.

Nature works and manifests through exact, infinite, ever-perfect laws, rules, and operation. If man violates, wilfully, any of these laws, nature rebukes him, repays him, compensates him, with the suffering from his acts. If man, unmindful, violates any law of nature, nature in return teaches him the great lesson of compensation, through a practical demonstration of her inviolate rights.

As to Wealth

If man is blessed at birth—or suddenly or slowly thereafter—with wealth, then nature expects that in the USE OF IT he shall compensate nature and produce in others, AND FOR OTHERS, that blessing which he has received. If man fails to make proper compensation, nature will deny unto him complete and final joy from his wealth.

It is interesting, in this respect, to note the Rosicrucian teachings in regard to the illogical claims of fanatical socialism. I will diverge and touch on this important point, for while Rosicru-

cians are active workers for the principles of universal brotherhood, and believe in many of the present-day doctrines of cooperative activities, they do not tolerate the unreasonable demands of the aggressive Socialists who ask that "he who has shall divide!"

William H. Hile, in *The Ostrich for the Defense*, his great, symbolical and captivating book, says:

"Learn to serve thyself and in doing so thou shalt serve others; learn to love and love shall be returned to thee; fellowship between men and man's oneness with God—such precepts and thoughts are to sum up the religion of Tomorrow."

In that one thought, "Learn to serve thyself and in doing so thou shalt serve others," is the whole key to the problem of the disposition of one's abundant material blessings.

Regardless of the cause of one's fortunate position in life—whether through planetary influences one is born wealthy or suddenly acquires wealth, or whether he obtains it through personal endeavor, by the "sweat of the brow," it is a fact that wealth—material possessions in abundance over one's actual necessities—is given to one for a definite purpose. It is a compensation from God and nature to mankind that those who deserve it may be compensated. He unto whom the abundant wealth is given is selected to be the medium of distribution—the distributor of nature's compensation.

But—mind the Law—one cannot fulfill nature's demands by taking the abundance and giving it away, promiscuously or always even selectively. Nature cannot be compensated by dollars and cents. These things are man-made mediums of joy, happiness, sustenance, and so forth. But nature demands that the requisites, not the medium, shall be returned as compensation. . . .

To serve others does not mean to give lavishly right and left, neither does it mean to, through discrimination, judge our fellow men. The good for others must be done through the road of self-help, to assist the individual to self-reliance by easing and relieving the mind of the burden pressing upon it.

If a man so disposes of, or UTILIZES, his wealth that he serves himself well, he will serve others well.

The miser who disregards the great Law and hoards his abundant blessings, clings to his wealth and spends not, is denying to nature her just compensation. He is holding great riches—life, food, shelter, money—selfishly, refusing to make a return. Nature, however—through the law of conservation—is not cheated, but the miser is cheated. He shall pass on, without the true happiness and joy that might have been, while his wealth will remain—hidden, perhaps, for years—to compensate eventually those who deserve.

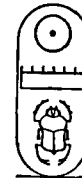
Another man may suddenly come upon this hoarded, hidden wealth. He may be a laborer whose toil unearths the fortune in the bowels of the earth where it was buried. Shall he feel free of the duty of compensation? Is he not to be the medium for giving unto others the compensation which the former possessor failed to give with this wealth? Or, is he truly an individual freed from all debt to God, nature, and man, and therefore, entitled to a selfish possession of this money?

Or, if a relative of the miser acquires the accumulated, hoarded wealth by process of law or by testament, is he, too, free from all obligations to God, nature, and man?

One will not find the answer to these questions in the demand that man "divide his money with those who have not."

Would the miser be serving himself well were he to learn the Law and its great lesson and, even at the last year of existence, start to spend his wealth lavishly, not in debauching or by violating the laws of nature and the principles of true compensation, but by building or buying a good home, furnishing it comfortably, providing for himself, and those with him, good food and clothes, buying a yacht, an automobile, and having well-paid employees to manage these, and also by buying flowers, attending musicales, founding charitable institutions, encouraging medical or scientific research, and so on, and so on? Yes, if the miser were to do those things, he would be serving

(continued on page 276)



Jazz and Being

by ALVIN BATISTE, F. R. C.

THE HISTORY of Jazz is an example of the manifestation of the creative impulse in the human consciousness, its realization and development in the environment of the American Negro and the contact he has made with other groups.

Mechanically, Jazz is the art of drawing upon the intuitive mind in the production of music using positive and negative elements. *Positive* musical elements are those musical idiosyncrasies that are projected from the inner nature. The *negative* elements can be seen as the musical ideas which are external to the musical heritage of the musician.

In a more narrow sense, Jazz is the art of the American Negro. It is an expression of those universal principles that govern the uniqueness of artistic expression in the various races on earth. Various groups seem to respond to melody and rhythm differently. For an example, you can very easily recognize Japanese, French, Italian, or Negro music. In each case the same fundamental laws of sound are utilized, but the responses are different.

Musically and philosophically, Jazz is the integration of ideals and elements of African and European art and is therefore syncretic. James Baldwin said, "In the African tradition the art directly affects the lives of the people. Whereas in European art one has to become a part of a minority to enjoy the benefits thereof." The musical phenomenon we call Jazz is characterized by its effect on the mass of the people, yet it is an evolved minority that is attuned to its effect ontologically.

Because of Jazz's origin as a utilitarian art, problems have arisen since the old Jazz masters evolved their art. When the Negro musician existed in sociological conditions that limited his mediums of expression to labor, entertainment, or rebellion, Jazz fulfilled a

need for expression for the artists and a means of entertainment for the people. In New Orleans, the accepted birthplace of Jazz, musicians played for a livelihood, enjoyed identification with a useful segment of the community, and fulfilled their need for artistic expression. In a few years businessmen began exploiting Jazz as a commodity. Later, the record industry was born and players migrated for economic progress, and Jazz became markedly involved with being.

The time came when the jazz musician could no longer satisfy his need for inner expression and fulfill the mass ideal of entertainment. As the American society evolved, Jazz became a steppingstone to a higher consciousness for the jazz musician. His music became more directly related to his sensitivity and response to his Inner Self.

Gap Between Musicians and Masses

In Jazz as in other fields, the perpetuation of that specific avenue of expression is nourished by intuitive ideas that have projected to the objective consciousness of the technician. Consequently, the idiom has evolved to the point where a gap exists between the musical consciousness of the masses and that of the jazzman and his inner circle of true connoisseurs of the art. This condition created philosophical problems involving a conflict between the musician's ideals and economic survival. This conflict led players to raise certain questions. For instance: "Why do I feel so strongly about my music? Why do I commit economic suicide in search of peace of mind and self-satisfaction? Why does everyone and the supposedly cultural facilities of my society seem against me?" And later the striving artist asks himself the pointed question: "What is the meaning of existence and where do I fit in?" The despair and anguish that characterize such mental states led the jazz musician to the sanctum of his own being.

The New World and Loneliness

Loneliness opened a world different from the world of emotion. The world of contemplation was revealed to the jazzman. Through responding to his mental impressions projected from the recesses of his own being, the artist

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grappled with techniques of production, musical goals, and communicative values. The ecstasy derived from this arena of thought inspired a more sustained dedication to these kinds of considerations.

In regard to production, that player sensed the need to employ his faculties in a way that would reflect the glorious laws that caused emphasis to be placed on this particular talent while he enjoyed awareness of its expression. His mind had to discern the mainstream of his art in order that his goals might connect with the path of service created by the past masters of Jazz. He wondered, if personalities such as Buddy Bolden, Louis Armstrong, Charles Parker, and John Coltrane had not projected a hidden message in their music, would he have sensed the value in the pursuit of true artistic development? Finally, the jazzman yearned to fathom the laws and principles that govern communicative values. In the meantime another triangle had become fully grown—that of immediate economic considerations, practice and research, and the increasing responsivity to the impressions which come from within.

Reevaluation of Self

One musician exclaimed, "If I am on the right path, most of the people are on the wrong one!" Through the despair and inconsistent peace obtained through self-evaluation, the jazz player became aware of some of the false ideas he had been basing thoughts and actions upon.

Sincerity

Sincerity is the first initiation the jazz musician has to undergo in order to become worthy of viewing reality through Jazz. In other words, the musician must come to terms with Self in regard to direction, purity of expression, and commitment. It is at this point that the jazzman begins to experience a glimpse of the world of peace and mental poise. From this point the individual is able to more critically evaluate his past thoughts and actions, his present goals, and create the future.

The Widened Perspective

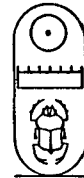
For the first time the jazz artist fully recognizes that the pursuance of any field of knowledge in complete sincerity

will evolve the consciousness. This will also nourish the appetite for reality and bring about what Ralph M. Lewis calls "an agreement with existence." In a world where methods are evolved in mundane circles with speculative ideas about the origin of ideas, the pursuit of the fulfillment of the need for expression of persistent inner urges ultimately leads to specialization. The musician then accepts his limitations as specialization and resolves to find the silver thread of unity in knowledge, with his art as a springboard.

Many jazz players have had breakthroughs in the comprehension of reality. This new way of looking at the world has strengthened their dedication, but through ignorance of higher laws, egotism, and negative influences their contributions were shortened. Attainment necessary for artist maturity in the mundane sense is no guarantee of ontological literacy. As an example of this we can look at individuals who experience an influx of vitality out of proportion to the level of their character and moral development. Further, due to their state of consciousness, they trod the path of hedonism. Many musicians in the field of Jazz have been often affected negatively by racial prejudice and economic deprivation. Dope and actions based on exoteric experiences have taken their toll. Many men in Jazz have suspected great truths but yet conformed to popular images of the artist, such as being weird or temperamental.

Through the increase in perspective we have a natural philosopher or a student of mysticism in the making. The natural philosopher may intuit many truths through the many avenues of knowledge. Those natural philosophers who aggressively pursue reality sometimes discover that there is an esoteric knowledge which involves a modulation of the perception. From this moment they employ the impressions received from the inner world, unconscious of scientific approaches to being.

Those jazz musicians who become students of mysticism often find that the creative process is directly related to Being, Evolvement, and Service. Further, that all true innovators are individuals who have an unmistakable



Mansion by the Sea

by JAMES CUSICK

As I FLODDED across the wind-swept sands, deep in reverie, I was drawn from my dreams by the sight of a somber old mansion. It was standing on the crest of a dune, abandoned to the elements.

This ancient derelict seemed to be waging a silent war against moribund fate. Destined for crumbling decay, the old house was making a valiant stand. Abandoned, with no links to life remaining, its struggle for existence continued. The relentless winds, crashing seas, and shards of sand were attacking. Ceaseless erosion was determined to destroy this ancient mansion by the sea.

A duel was in progress. The mansion was pitted against the elements. An agonizing struggle was taking place and would end in humiliating defeat for this derelict.

An aura of somnolence impinged itself on my consciousness. Slowly I became aware of an enduring strength in the old mansion. This relic had been built to endure. Destruction would not be easy.



It was a strange, haunting scene, this silent struggle to the death; one never to be forgotten!

That plodding day on the sand, with its revelation of valiance, gave me pause for thought. Out of the depths of this experience came an inkling of truth: Knowledge of sound foundations and a unified structure can also give man the silent strength to fight on.

As I drifted away across the swirling sands, the mansion seemed to speak and the message was clear:

“Endure, for man is also an edifice standing alone, facing the seas of life and resisting the winds of death, in spite of the inevitable.”



JAZZ AND BEING

union with the Divine. They conclude that true innovations must have a cosmic basis.

In the marriage of the jazz musician's quest for artistic maturity with his budding mystical insight, he discovers that existence is the result of Supreme Intelligence and creativeness. Further, that the creative process has to do with attunement with the Cosmic Mind in his sphere of realization and his worthiness for the reception of heterodyne impressions from the Cosmic. Through mystical insight the jazzman realizes that Jazz is a miniaturization of being. The key to order lies in vibratory re-

lationships, levels, and periodicities. In music this is recognizable as form and cycles of form—the melodic image manifesting the world of form through its articulation, and the rhythmic conception manifesting simultaneous existence.

There is a discernible consistency in the relationship between the metamorphosis of Jazz and other fields in which the human mind is challenged. Thus in Jazz, as in all idioms in which the Light finds expression, the vibrational frequency of the player's rapport with his art becomes a force that is used as a vehicle for the player to work in harmony with constructive evolution.

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SANCTUM MUSINGS



ADVENTURES INTO SELF

*The necessity of rules
to enhance attainment*

MOST OF US are intrigued by tales of adventure into other worlds. There is a thrilling romance in journeys across seas, over mountains and desert wastes, to remote places. In addition, by means of giant telescopes, astronomers today are probing worlds which lie thousands of light-years away in the vast reaches of stellar space.

Also, through electronic devices, modern physicists are exploring whole galaxies of energy, universes so infinitesimally small that they may be placed upon the head of a pin. And yet, for all this adventuring, there is still a realm into which most men have never entered. It is a strange region to them. Even their imaginations have never ventured to its frontiers or dared to cross its boundaries. It is the *world of self*. Unfortunately, to the majority of people it constitutes an iron curtain behind which most men will not penetrate.

The influence of this world of self is nevertheless felt through vague and subtle impressions by most persons. This self is the sun, the very center of man's personal solar system, around which revolves his whole existence. The understanding of self causes all the other worlds of human experience to assume an orderly relationship.

Very early in life the normal human being comes to realize two primary states of existence. At least for him there are such. These are the *I am* and the *I am not*. Upon first consideration it may seem that I am quite certain as to what I am. But upon further thought, I am obliged to ask myself, But what am I? As we inquire into the nature of self, we find that it is not a substance as

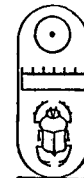


we think of the substance of other things. It does not appear to have any special qualities nor does it have any quantity. In fact, you cannot isolate self in consciousness as you would other things so as to define it as you would other experiences. Furthermore, there is no special faculty by which to perceive self, such as the organs by means of which we see, hear, taste, or smell.

Ordinarily we are accustomed to think of the configuration of our bodies, our limbs and organs, as giving rise to the principal idea of self; we think that this particular mass of our being is self. However, about us are many other bodies not greatly unlike our own. At least they have many of the same components, the same physical properties, as ours. Therefore, the physical characteristics of our body are not distinct enough apparently to give rise to that idea of self. The matter then must come about from certain other factors.

One of these important factors, contributing to the idea of self, is consciousness. In man we usually refer to consciousness as a state of awareness. This consciousness is a function. It arises out of the union of two conditions, two attributes if you will: the organism of man to which we refer as the body and the vital essence, or life, which seems to animate it.

As a function, consciousness can never be found independent of those two



important attributes upon which it appears to depend. There is never any consciousness outside of that of which it is conscious. We cannot find an absolute state of consciousness, so far as the human mind is concerned, in which there does not exist all that of which we are conscious.

For analogy, the situation is the same as music, the harmonious sound, not being distinct and apart from the medium that produces it—that is, as a separate thing from any instrument. Likewise, we cannot have equilibrium, or the state of balance, isolated from a scale. Where there is one, there is found the other. Since consciousness is a function, its images, or that which we find related to it, are the result of whatever has acted upon its attributes.

In other words, the images of consciousness reflect whatever has, in any way, affected the attributes of consciousness. We can then say that the states of consciousness are but effects of its active underlying causes. It is apparent that consciousness is always coexistent with whatever is realized as a kind of existence by the very fact of its being in consciousness.

Since consciousness cannot be detached, as we have said, from that which it realizes, it has its dependence upon those things which are its images. To further explain, we may use another analogy, that of the shadow, to represent consciousness.

The forms of the shadow, we shall say, are like the sensations of consciousness, for we well know that there can be no shadow without some form. Each shadow has certain properties or spatial qualities. Where we have a shadow, we have these qualities. Likewise, there can be no consciousness without the sensations and ideas of which it is composed.

The I Am

Self, the *I Am*, is one of the impressions of consciousness, one of those things which are identified with consciousness. How is it that we can distinguish the *I Am*, or self, from the multitude of other impressions of which we become conscious?

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There is one large class of impressions which we always associate with our receptor senses, our objective faculties, and these are those things that we seem to hear, feel, see, taste, smell, and the like. However, when we shut off these senses by blindfolding our eyes or placing our hands over our ears, we close out those impressions that are related to our sense organs. When those impressions are excluded, we find that consciousness still remains with us.

Consciousness, then, consists of other kinds of impressions. One of these we know is *memory*. Further, we know that memory-images are not immediately related to our sense faculties. We know that what we recollect is not that which is just immediately seen or heard.

Another phase of consciousness, which we realize when we suppress our objective senses, is what we might term *organic sensations*. These are the sensations of pressure, constriction, and pain which appear to arise within our being; all are unrelated to the usual receptor senses. Added to these are those states of consciousness known as the emotions.

Suppose, as is usually done, we call *eternal* those impressions that appear wholly related to our receptor senses, or which seem to belong to a world outside of us. As a result, then, it would seem that the sensations of thought, of memory, the organic impulses, and the emotions constitute the *I Am*.

But is self merely those things? Animals which are lower in the scale than man do not express the same consciousness of self as he does. However, they have organic sensations; they, too, manifest memory and emotions. What is it, then, that causes man in particular to distinguish one class of impressions as the self?

We, as human beings, have the faculty of directing our consciousness. We may make it responsive to certain sets or kinds of impulses. For example, we can focus consciousness specifically on the impressions of our sense organs, something that we wish just to see or hear. Likewise, we can terminate that consciousness so as to exclude such impressions. Then, again, we may focus consciousness alone on our conceptions

—that is, the ideas of reason or the impulses of our emotions.

At all times, there is by us a consistent realization of our volition; that is, we realize that we can *will* the vacillation or changing of our consciousness as we want it. The will is ever striving to be; in other words, the will continually desires certain states of consciousness that are felt to be most harmonious to one's being. The will is continually seeking to have the organism become conscious of those things agreeable to it. At times the will may identify the consciousness only with the world of senses—only with that which we call the external. At other times it may direct that we become conscious alone of the ideas of reason or of the internal sensations of our being.

When we say *I*, therefore, we mean that *preferred* state of our being which constitutes will, because will at all times is the desire for a preferred state of being. Though all the impressions of consciousness that we have are a kind of reality because we are able to realize them, will is the most exalted reality of all. My volition, which I realize, is outstanding over all the other things that I realize. "I am that I am" means that I am that state of being that *I will* to be, that I prefer to be. I am that of which I want to be conscious. Since wherever there is self-consciousness the will is also present, this realization of our volition, this will, is the *self*. The self as an experience stands in its impressiveness as against or above all other experiences which we have.

Impulses and Sensations

Though self may appear to be independent and quite distinct, yet from this we see that it has its roots directly in experience, for without experience self would have no distinction. By this method of reasoning, we have reduced all reality, that which we call the *I am* and the *I am not*, to two general classes: *impulses* and *sensations*.

We may say that impulses and sensations are, in fact, the two primary qualities of a single state of a single world of being. All of being has these two attributes—impulses and sensations. The impulses are of a great ubiquitous, all-inclusive vibratory energy.

This vibratory energy is kinetic in its nature; that is, it is continually working and producing. There is no separate mass, no separate substance, producing this great universal energy, for it is its own mass, its own substance. The work that this universal energy accomplishes is its continuous interchange of its own vibratory nature.

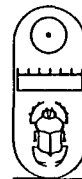
This universal being, this vast sea of energy, is uncreated, for if there were a *first*, from which it came, then that too would be being and there cannot be two beings; there can only be being itself. Likewise, there cannot be a time when this universal energy would ever cease to be. For what we, as mortals, call *nothing* actually requires a *something* to observe that relative absence which we call *nothing*. That something, which would do the observing of nothing, in itself would be an extension of being. Consequently, there could be no such state as nothing.

Sensation is the response of being to its own nature. Ordinarily, we have attributed sensation only to that aspect of being which we call *animate* or *alive*. We shall see that sensation can exist in inanimate matter and, in fact, it is had by all being. The ceaseless work of the universal energy, as we have said, is its changing within its own nature. This change consists of the alternating from simplicity to complexity and from complexity back again to simplicity.

Complexity is a kind of being which exists within being, like a bubble on a stream of water. Complexity is that kind of being which strives to maintain its general nature. Complexity resists returning to its simple state, and in its resistance it displays such qualities as attraction and repulsion. It attracts that which would further its complexity, its particular being. It repels that which would destroy its being. This responsiveness in being, whether being is animate or inanimate, is its sensation.

Thus the whole of being, the whole of reality, is sentient. It has a consciousness of its existence. Any two bodies, no matter what they may be, display a simple consciousness, whether they attract each other or repel each other. They may be grains of sand or a mineral element.

(continued on page 274)



Man of Brotherhood

by RUTH W. STEVENS

ON MAY 8, 1828, in scenic Geneva, Switzerland, a baby boy was born, who was destined to make a worldwide contribution to humanity. Few will even recognize the name: Jean Henri Dunant. Why should we not only recognize but honor that name? Because Jean Henri Dunant was the founder of the International Red Cross.

The lad's parents were wealthy, cultured, civic-minded, and interested in many charities. They felt special concern for orphans, and their young son often entertained groups of these youngsters in the beautiful gardens of their home. As he grew to manhood, Henri's solicitude for the unfortunate continued. He visited the sick, the poor, the aged, and spent hours reading to lonely men in prisons.

Henri was given a fine education and specialized in banking. After graduation, he joined one of Geneva's largest banks where he was very successful. Though extremely busy, the young banker found time to be an enthusiastic member of religious and philanthropic groups. Young men who shared his beliefs and interests would often gather at Henri's home for lively discussion sessions.

In these small intimate circles his ability as a speaker was outstanding, but he did not fare so well before large audiences. Dunant remains in many ways something of an enigma. Extremely modest and shy, and undoubtedly taking himself too seriously, he gradually became more reticent. As a result he had no intimate friends. In appearance he was quite attractive, slender, dark, of medium height, and always immaculately groomed.

In 1859, at age thirty-one, Dunant spent his summer vacation in Italy. That country was at war, fighting to



JEAN HENRI DUNANT

regain its independence. During the terrible battle of Solferino, Henri saw firsthand the unspeakable cruelties of war. The sufferings of the wounded so affected him that, forgetting his shyness, he rushed before the astounded Austrians crying, "Stop! Stop! We are all brothers!"

The victors who had been horribly mistreating their wounded captives did indeed stop. Quickly recruiting helpers, Henri was allowed to carry the casualties inside the church. There he somehow got straw for pallets, food, water, bandages, and spent his own money for medicines. There was a critical shortage of doctors and nurses, but the few who were available were set to work. His Herculean labors did not end at Solferino for he helped all he could in other battles nearby.

This deeply personal knowledge of the awful price of war convinced Dunant that a permanent organization to help the wounded was absolutely imperative. In 1862 appeared his *Un Souvenir de Solferino*—a description of the suffering undergone there. It was a plea for organizations to care for the

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wounded, and for the immunity of such organizations from war.

There was immediate favorable response from all Europe as Dunant's little book opened eyes, ears, and hearts. Within a short time a commission of five men started things moving. Henri acted as secretary but was more intent on making the society international; so he traveled to various countries spreading that idea. In 1863 an international conference held at Geneva led to the conference of 1864 which adopted the Geneva Convention and established the Red Cross. Henri was given due credit and publicly thanked.

This indefatigable enthusiast went right on working, aiding other worthy causes and writing several books. However, he paid a price for all this zealous devotion. Neglect of his private business brought disastrous results. Not only did he lose his bank position, but his huge African Milling Company failed. Many trusting friends lost all their money, and Dunant was bankrupt. Worse, he felt disgraced.

Slipping away to Paris, he lived in real poverty, hiding away from everybody for several years. If his former co-workers at Geneva thought of him at all, they presumed him dead.

Friend of Humanity

But in 1870 the Franco-Prussian War erupted. Somehow Dunant must have found meager means of support, for again he worked, talked, and wrote to revive the Red Cross in France and England. Once again he was recognized as a great friend of humanity.

Then at age forty-seven, this strange, intense idealist completely disappeared for the second time. No one knew why or where he had gone. Fifteen years went by, when in the small village of Heiden, Switzerland, the schoolmaster, Wilhelm Sonderegger, became curious about an old man living there. There was something distinguished about this elderly gentleman with the long white beard, who lived so frugally, making friends only with the school children. So the teacher called on the recluse and learned to his immense astonishment that he was indeed in distinguished

company, for he was visiting with the founder of the Red Cross.

Mr. Sonderegger immediately reported his findings to the International Red Cross in Geneva, but by the time a reporter, Georges Bamberger, arrived to interview Dunant, he lay gravely ill in a small charity hospital. However, the report sent out by Bamberger touched the hearts of the world. Gifts and honors poured in and were bestowed on the eminent invalid. With the money received, Henri at last was able to pay off all his debts, including those incurred so long ago by his business failures. Now, with his name cleared of any tinge of dishonesty, Dunant seemed finally to be at peace with himself.

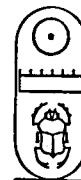
Nobel Peace Prize

The crowning touch was the receiving of one half of the first Nobel Peace Prize in 1901. I am sure you will not be surprised to learn he immediately turned that award over to the Red Cross and other charities.

Happy once more and secure in the love and esteem of all men, Dunant continued to live on alone in his tiny hospital room. He died in 1910 and was laid to rest in Zurich, Switzerland.

So we take leave of this man of mystery—this man of vision. What qualities, what rare and splendid fires ignited in Dunant made of him so much more than circumstances or abilities foretold? Three seem especially pertinent: *imagination, compassion, and courage.*

And the unifying force in his life of service was his conviction that he must always reach first not into his mind but into his heart.



ADVENTURE INTO SELF (continued from page 271)

Complexity, to maintain its state, tends toward stability, and stability tends toward rest. Being, or absolute reality, abhors rest because such is an inharmony of the very activity of being. Fundamentally, then, being is at all times consciously striving for the harmony of its energy, for change and activity are opposed to a tendency toward rest and complexity.

Cosmic Mind

Now, certainly whatever can realize itself to the extent that it has the simple consciousness which we have explained and has a motivation to strive continually for change, and to oppose rest, is likewise exhibiting intelligence. We can really say, therefore, that this universal energy is pure *Cosmic Mind*. In this statement we are attempting a reconciliation of metaphysical principles, which attribute mind to absolute reality, and science, which looks upon the basic structure of the universe as vibratory energy.

It is the duty of man to realize the relationship of his complex being or of his self to this great Cosmic Mind of which he is intrinsically a part. For the human to have a feeling of isolation, or to think of self as being separate, constitutes an inharmony with his own basic nature. All the problems of existence with which we are confronted may be traced back, in the main, to that of trying to posit ourselves between two worlds—the world which we call *external* and the world of the Cosmic as a whole.

Man, as a complex being, is like the multitude of other complex beings that are part of the Cosmic Mind in one thing in particular. As a complex being, the human nature resists reduction to its simple components. The so-called law of self-preservation has thus opposed all those conditions which tend to return us to our simple state. The self, therefore, finds one kind of harmony in all those sensations which further the welfare of our complexity.

Every experience tends to preserve the unity of our being, resulting in an agreeable experience for us. However, to confine self, the experience of it, to this single kind of harmony is to isolate

it in the Cosmic Mind. The volition which we recognize, that will, the *I am*, would become nothing but a collection of appetites and passions. It would mean the direction of consciousness only for the purpose of preserving our complexity. That kind of self brings man into inharmony with other manifestations of Cosmic Mind to which he is basically related.

The Cosmic Mind of which we consist is capable of many other sensations that we can experience, and these other sensations when had by us—that is, when we realize them—expand the *I am*. They increase that volition of which the *I am* consists. The harmony of the expanded self is not to be found merely in the pleasures derived from things or particulars. The other harmonies are not to be found merely in the satisfaction of acquisition, the taking into our nature of that which adds to its complexity or alone preserves it.

These other harmonies contribute to *imperturbability*. They unite all the lesser satisfactions of our organic being to constitute an exalted one or a peace profound. The physical organism, our material being, makes self possible. It mirrors that which we call *self*, but it is the self which keeps the physical organism in harmony with other being, with all the other great manifestations of the Cosmic Mind.

The discovery of self must include mystical experience. This mystical experience is the union of self and the Cosmic Mind. Self, as we have seen, is a function arising out of preferred states of consciousness. We must prefer that that self realize its own roots, its own cosmic source. That is mystical experience. The technique to accomplish this becomes the principal factor in the science of living.

There is no more practical technique for the attainment of mystical experience than that provided by the Rosicrucian teachings. Every Rosicrucian is an explorer into the nature of self, an adventurer across its boundaries. Moreover he is a coordinator of all the worlds of reality he experiences. He pulls the threads together so that consciousness is tied fast to all of them and never confined to any one.—X

Rosicrucian Activities

*Around the
World*



The newly constructed Temple of Raymond Lulle Lodge in Abidjan, in the Republic of the Ivory Coast, was dedicated by Raymond Bernard, Grand Master for the French-speaking countries and Supreme Legate for Europe of the Rosicrucian Order, AMORC, during his recent visit to Africa. Shown here are Frater Bernard (second from right), Frater Emmanuel David of France, and Lodge members viewing the fountain in the Temple grounds.

While in Africa, Frater Bernard also visited the Republic of Senegal, where the Martinez de Pasqually Pronaos in Dakar was raised to Chapter status and is now known as Karnak Chapter.



The first Fair ever to be promoted by a Rosicrucian subordinate body was held early this year in St. Andrew, Kingston, Jamaica. Sponsored by St. Christopher Chapter, the Fair was opened by Mr. Milton Rodriques, a Commissioner of the local municipality. In his preliminary remarks, Mr. Rodriques spoke glowingly of the Order's ideals and aspirations. The Jamaica Military Band under the direction of Frater J. B. Williams, A.R.C.M., was on hand for the opening ceremony. The numerous and varied attractions provided much of interest to children,

young people, and older folks as well. Members of the Chapter deserve much credit for this pioneering effort and, in the words of the Committee Chairman, Frater F. A. Davis, "the occasion was a memorable one." The proceeds of this venture will supplement the Chapter's Building Fund.



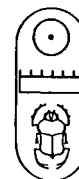
Frater Edward Russell, Grand Lodge Chaplain of AMORC, gave a color-slide lecture on the temples of India and Cambodia on May 11 in conjunction with the Inter-Faith Religion and Art Show in Gresham Hall of Grace Cathedral, San Francisco.



Recent visitors from Johannesburg, South Africa, to Rosicrucian Park were Frater Alfons Dragan and Soror Dragan. Both Frater and Soror Dragan are active members of the Southern Cross Lodge in Johannesburg. While in the United States they will visit with their daughter in Chicago.



Frater Mark Pair, teacher of piano and music theory at Wayland Baptist College in Plainview, Texas, is shown during a piano recital in the Harral Memorial Auditorium. This most enjoyable program was devoted entirely to the works of Maurice Ravel—the noted French Impressionist. Frater Pair is also active in the work of the Amarillo Pronaos. This year he is serving as Guardian.



THE DIVINE LAW OF COMPENSATION

(continued from page 265)

himself WELL "and in doing so would serve others," and thereby be complying with the Law of Compensation.

Think of how hundreds might be benefited by one man's wealth in this wise. Think of the joy, the happiness, the comfort, the hope that would be instilled and maintained in many hearts and souls by one man's attempt to serve himself well.

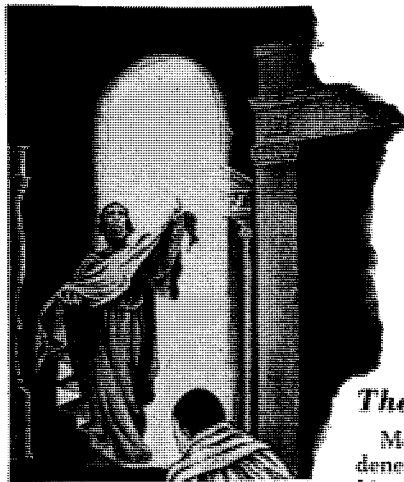
But—if the same amount of money were divided among many and given in lump sums it might soon be gone, foolishly used, and though some others would eventually receive good from it, those to whom the money was originally given would not receive all the joy and happiness and good possible. The giver might never know of what good was accomplished, and thereby he would fail to receive the happiness and joy he deserved.

The Immutable

The Law says: for every hour of pain that you cause to another, for every moment of grief that you bring

upon another, thou shalt suffer some-time—now, in this life, or in thy next incarnation. For every good deed thou shalt be compensated in nature's own way with a like act. For every evil thought thou shalt have suffering accordingly. For every destructive thought thou shalt be reduced accordingly. For every constructive thought or act thou shalt be rejuvenated and uplifted. For every gift thou shalt make return in goodness. Nothing is lost, nothing forgotten, nothing completely consumed. All things shall be equalized, not at the great judgment day, not at some distant time, but at the setting of each sun, at the tick of each minute—now! God has ordained it so.

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



What Happened Beyond This Portal?

The Ancient Mystery Initiations

Men with heads bowed in grief, men burdened with personal problems, cynical and bitter—candidates all, they humbly crossed the thresholds of the ancient mystic temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant*?

Plato said, "To be initiated is to be born again." Do we possess within us the possibility of an unsuspected life here on earth, greater than the one we now live?

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(Photo by AMORC)

SAMUEL JOHNSON'S HOME

Above is the home in London of the famed Samuel Johnson, English lexicographer, poet, and essayist. As a boy he was extremely precocious and later distinguished himself at Oxford. In 1747 he issued the plan of his dictionary upon which he had labored for eight years. He published several journals and was a contributor to many more. He was mystically inclined as well. His posthumous work was entitled *Prayers and Meditations*.



(Photo by AMORC)

TREASURY OF A GOD

On the slopes of Mount Parnassus in Greece, on the site of ancient Delphi, is this marble colonnaded building, once the treasury of the God *Apollo*. Delphi was consecrated to the God *Apollo* and was the See of the famed Oracles. In this place kings and potentates, priests and common men came by the thousands to do homage to *Apollo* and to receive the predictions of the Oracles. In the Treasury Building shown at the left were placed the offerings of such pilgrims. Several times it was pillaged during the wars between Athens and the other city-states of ancient Greece.

THE SPACE AGE

emphasizes our need to become better acquainted with

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This handy pocket book is filled with readable astronomical data supported by numerous illustrations. The text is written in popular nontechnical language.

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Though not required reading, the

ROSICRUCIAN GLOSSARY

sets forth alphabetically the traditional terminology of the Rosicrucian philosophy with its sometimes unique meanings. This book is a most practical aid in deriving the utmost from membership.

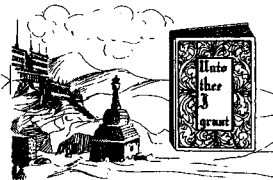
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Unto Thee I Grant

The Ancient Tibetan Writings - Centuries Old

This antique book contains the rarest writings and teachings known to man with the exception of the Bible.

It deals with man's passions, loves, desires, weaknesses, sins, fortitudes, strengths, ambitions, and hopes. All are treated in detail with illuminating simplicity. The book is beautifully printed and bound with hard cover, and contains also the strange mystic story of the expedition into Tibet to secure this marvelous manuscript.



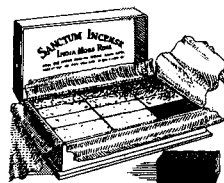
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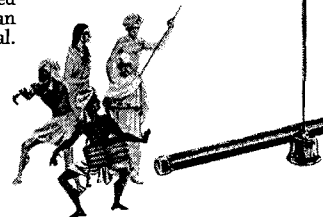
It means spiritual ornaments or the inner jewels of virtue such as charity, devotion, and love.

Each package of 20 sticks will burn for hours.

Sealed in a metal tube.

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- *Attaining Cosmic Consciousness*
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The records listed above, and further described below, offer personal oral instruction on a wide range of subject matter. Each recording has excellent fidelity and will bring you a more intimate relationship with the Grand Lodge. All four records are double-sided, 33 1/3 rpm. Two are 10-inch records and two are 12-inch. If you have a record player, you can enjoy daily reviews of important points of Rosicrucian study. All records are priced at \$2.95 (£1/4/9 sterling) each. *postpaid.*

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BRAVE NEW ERA

Seventy million years ago, a widespread disaster gave mammals a chance to move further on the road which ultimately yielded the present evolutionary end product we know as man. At that point in time dinosaurs, which for the last one hundred million years had been the undisputed masters of Earth, suddenly became extinct.

Although they had moved successfully into practically every ecological niche there is (there were dinosaurs adapted to land, sea, and air), this elder race suddenly disappeared without any apparent reason. This abrupt extinction has puzzled and tantalized scientists—especially paleontologists—for a long time, since it was so sudden, widespread, and total. Dinosaurs simply ceased to exist, vanished completely from the scene, leaving no living trace, since our present-day reptiles are not descended directly from these great prehistoric beasts.

What caused this "Great Dying" and could it happen again?

What caused it is not known with certainty, since it is hard to visualize a special type of planet-wide disaster which could be so effective and so selective with its victims. However, a solution recently proposed by some astronomers may yet solve the mystery.

It has been suggested that the great animals were exterminated by the explosion of a star.

A supernova is a star which, for reasons as yet not fully ascertained, explodes, becoming several million, or even billion, times brighter than the Sun. The explosion generates a tremendous amount of radiation which conceivably could have extremely damaging effects on life even at distances of three hundred or more light-years (a light-year is the distance which light can cover in a year of travel, moving at the rate of approximately 300,000 kilometers—about 186,291 miles—per second).

It is not inconceivable that at the time of the height of dinosaur domination such a distant star did explode, showering the Earth with powerful emissions of high-energy radiation, and that this not only killed a majority of individual dinosaurs outright, but also caused genetic disorders, lethal mutations in the dinosaur strain that made them unable to survive.

Why only dinosaurs and not mammals too? Primarily due to a matter of size. Mammals at that time were all small animals and therefore had a smaller surface area to expose to the deadly radioactivity, while dinosaurs were among the largest animals to have ever existed—certainly the largest ones of their time.

Then, of course, plant life also may have been mutated by the radiation, and perhaps the dinosaurs that remained and used to feed upon it could no longer do so and starved, soon followed by the surviving carnivores.

Could it happen again? Yes. Unfortunately, as yet, we understand very little about the mechanism of novae and supernovae, and we do not know how often there is an exploding star in our galaxy. But if one were to explode close enough to us, chances are that it could do as much or even greater damage to animal and plant life. The discouraging aspect of the matter is that by the time we knew that there had been a supernova in our vicinity, it would already be too late, since the radiation would arrive with the light of the explosion, and only then would we learn of it.

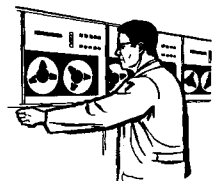
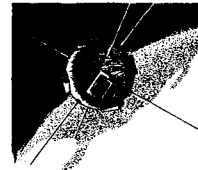
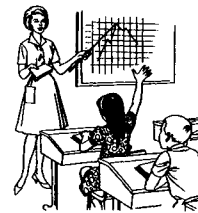
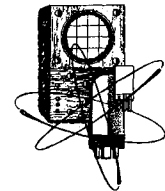
It is interesting to note that there have been other times of "Great Dying," one as recently as ten thousand years ago, which could also be explained through the agency of a nearby supernova. Ten thousand years ago, in North America, man hunted the imperial mammoth, the mastodon, and the woolly mammoth. There were other great mammals such as the giant ground sloth, giant armadillos, bear-sized beavers, bison with great horns, saber-toothed cats, giant jaguars, and assorted horses, camels, exotic deer, and antelopes. What was found in the early 1800's, when the continent began to be explored? An estimated fifty million bison, one species of antelope, and a few species of deer. *Seventy percent of all mammal life native to North America, with an adult weight of 45 kilos—about a hundred pounds—or over, had disappeared at the end of the Pleistocene epoch within a span of less than a thousand years!*

South America was just as severely hit. For all its jungles, there are very few large animals there today, yet at one time it was populated by glyptodonts, toxodonts, Macrauchenia, and a host of others.

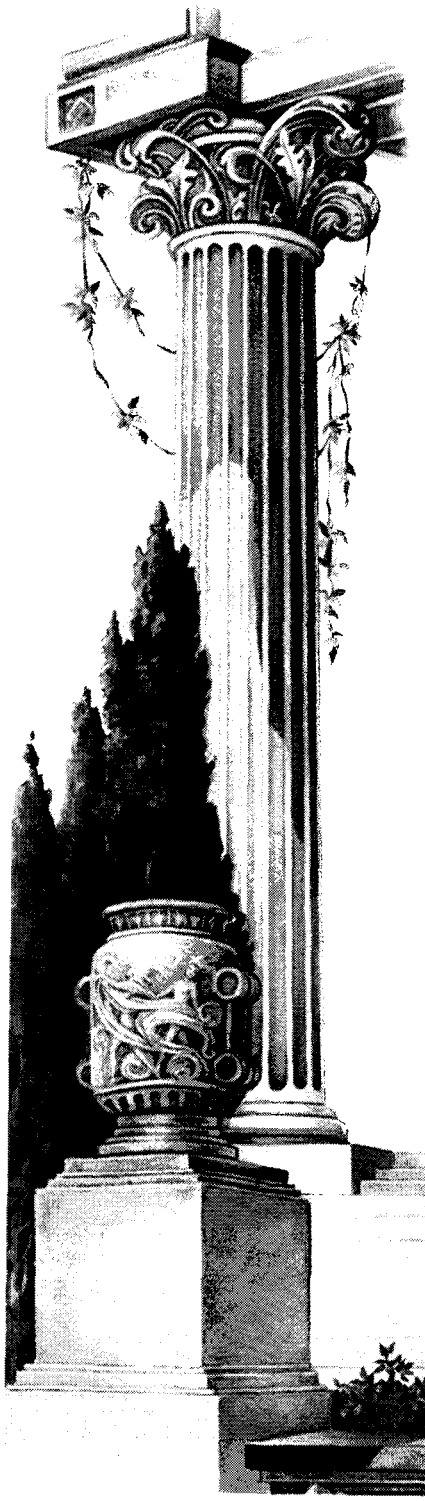
Africa's fossil record shows that about that same time it lost about forty percent of its large mammals, and Europe and Asia suffered likewise.

Although some astronomers argue that the possibility of a star's going into supernova phase close enough to do us harm is remote, if it did happen, there would be nothing we could do to protect ourselves, regardless of our shiny instrumentality and sophisticated technology.

It is a sobering thought, well worth pondering, especially in this, our brave new era.—AEB



Adventures In Reading



The following are but a few of the many books of the Rosicrucian Library, which are *fascinating* and *instructive*. For a *complete* list and description, write for *Free Catalogue*. Send order and request to address below.

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