

ROSICRUCIAN DIGEST

October 1971 • 50¢

Featuring:

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

▽ △ ▽

**World Problems
and Man**

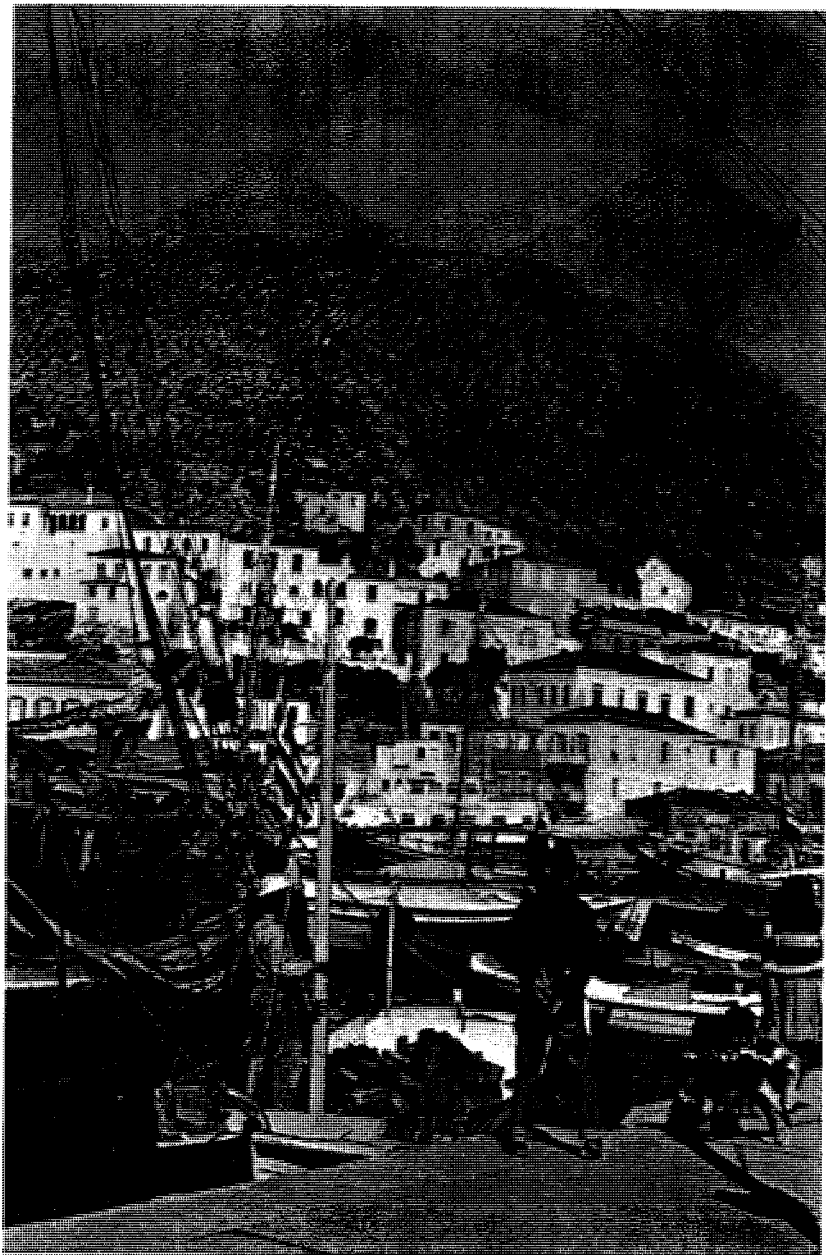
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**The Next Great
Discovery**

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Next Month:

**Psychology of
Music**

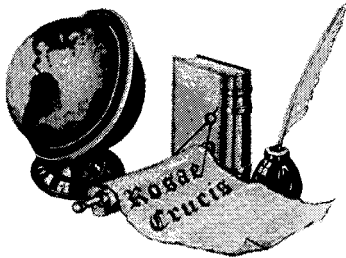


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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, 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 everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) 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 affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

Address Scribe S. P. C.

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INTERNATIONAL ROSICRUCIAN CONVENTION ➡➡

Here is shown a portion of the banquet at the Rosicrucian International Convention recently concluded in Miami Beach, Florida. Over 1300 Rosicrucian members and friends attended the banquet. The three-day trilingual Convention—English, Spanish, and French—was replete with lectures, demonstrations, ceremonies, entertainment, and a magnificent display of fraternal spirit. Such distant places as Japan, South Africa, Australia, Chile, Alaska, Switzerland, and most all of the South and Central American countries were represented, as well as Canada, the United States, Mexico, and the Caribbean area.

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THOUGHT OF THE MONTH

By THE EMPEROR

SHAPING TOMORROW

THREE GREAT factors shape our world, our times, and culture. The first of these factors is *environment*. This includes geographical location and climate. Several great civilizations have been favored by these conditions. The Nile, the Euphrates and Tigris, and the Indus rivers and valleys were conducive to human culture. They provided constant water supply and they helped to temper the climate. They brought about agriculture and settled communities. The relative security which they provided encouraged the development of crafts and arts.

The second great factor influencing humanity's advancement is *heredity*. Until recently, not much had been known about the transmitting of hereditary characteristics. Today we know a great deal more about the mechanics of the gene. We know about the way in which its patterns of habits and forms are transmitted. We know that certain chemical and emotional conditions can cause mutation of the genes. These mutations are violent changes that take place. Not only individuals but groups of people may, under catastrophic conditions, suffer mutations. Their offspring may exhibit these changes. As a result, subsequent generations may adjust to life differently.

The third great factor that can shape our world and times is *insight*. This insight consists of an analytical appraisal. It begins with the careful observation of natural phenomena. It is the intelligent inquiry into what men have called the mysteries of existence. This search for the causes of natural phenomena might be called the beginning of a scientific approach. It has resulted in man's eventually divesting himself of superstitions. It has eliminated the fears that come from ignorance.

For example, the Babylonians in their scrutiny of the heavens eventually developed the science of astronomy. In their attempt to calculate and record the movement of heavenly bodies, mathematics was developed. The ancient Egyptians, in trying to understand the human emotions, developed the first systems of morals and ethics. Aristotle, in turning to nature for knowledge and away from mythology, created many new branches of knowledge. Gautama Buddha became the world's first psychologist. He made a study of self and of the human desires. He found the basic causes of human suffering and happiness. He discovered these things through personally applied insight.

Applying Insight

Man's mastery comes in surmounting the first two factors—environment and heredity. Wherever a people have arisen from savagery, it has been by applying insight. They have converted environment and geographic conditions to their advantage. The neolithic man, during the last ice age, constructed piles in Swiss lakes. On top of these piles he erected his home. In this way he overcame rising waters caused by the melting ice. The Babylonians made new channels for the Tigris and Euphrates rivers. They diverted a river around Babylon to make it a water thoroughfare. In numerous other ways which history and archaeology reveal, early man pitted insight against the blind forces of nature.

Insight has also used heredity to advantage. First, man did so instinctively; then intelligently. Darwin's works concern the ascent of man. The first two works relate how this was accomplished. Man's natural selection of beauty, of strength, and of the fittest has helped

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advance the human race physically and intellectually. The further development of the science of biology and genetics will make for even greater improvement of mankind.

But how do we apply insight to our times? How can we directly relate insight to progress? Progress is a movement toward an ideal. For something to be an ideal, it must not now be in existence. Therefore, to form an ideal for the society of tomorrow we must realize and admit the deficiencies that now exist.

Let us begin with man himself. The thread of life by which he lives is tenuous; it is like a straw in a maelstrom. Disease, famine, strife, and natural catastrophes can suddenly snap the most vibrant thread of life. As man looks out upon nature, he finds no encouragement. Nature proffers him no assurance of well-being. She performs her functions indifferently to human need and purpose.

Fatalism

Yet, in spite of these circumstances, man defies nature's adverse effects upon him. Man's courage arises from two sources. One is his belief that the course in life is predetermined for him. It is the conception that a transcendent province guides his destiny. In this he puts his trust. This is, of course, sheer fatalism. It is a blind faith and the transference of personal power and responsibility to another being.

In this fatalism man regards himself as if he were a manufactured product. In other words, whatever made him must have a place for him. It is up to the manufacturer, the maker, to make the best use of him. This attitude is a resignation to the cross winds of events. Happiness is not cultivated by such believers. It is left to chance. If happiness is had by the fatalist, it is a matter of chance circumstance—it is not the result of a creative achievement.

Man's belief in his superiority is the other source of his courage in confronting life. He believes that he is an especially chosen and endowed being. Such persons think existence to be a sort of game and man, the principal player. There are millions of such believers. They think the good in life to

be a hidden treasure. Moreover, these persons think that goodness in life is their right.

The falsity in this reasoning should be obvious. For something to be superior, it must have attained a higher status above all else. In the first place, man has no knowledge of all else that exists in the Cosmos. Second, man's superiority is only in certain capacities. He still evidences in himself many of the lower uncontrolled qualities of other living things.

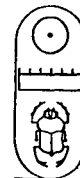
Realization

But there is another approach that man can make to life. It provides for greater lasting satisfaction. First, it is necessary to realize there is no distinction in life itself. Myriads of things are imbued with the same essence of life. Perhaps life itself is not even confined to earth as we are now beginning to suspect in this space age. Man's distinction, therefore, is in his realization that he has an existence. To know other things exist, man first had to become conscious of self. It is this consciousness which can make his heaven or his hell on earth.

The good in life is not a hidden treasure to which man is entitled. The real good is a personal value which begins with himself. Then man converts and shapes the things of the world to conform to it. Consequently, the goodness of life depends first upon quickening and developing a profound awareness of self. A shallow conception of self produces false values. From such values nothing of the true worth of life can be formed.

Buddha, over two thousand years ago, told how wrong values create suffering. They are evils which are not inflicted by supernatural beings but by ourselves. Buddha said, to be separate from things we think we need is suffering. To not get what we want is suffering. To consider this life as only a preparation for another is suffering. It places the wrong value upon life and its importance here. Such a conception downgrades the real happiness possible in this life by assuming a greater one after death.

The great problem with which man has to contend is human relationships.



Man by nature is gregarious. He mostly desires to be with his own kind. The first unit of human association is the family. Common adversities, pleasures, and familiarity bind members of the family together. Families become clans and clans become tribes. Customs and common welfare are the thread that runs through these larger units of humanity.

A society, then, is a body of people bound by customs and rules to which they voluntarily subscribe. Where, however, a majority of people are compelled to submit to a way of life, it is not a true society. A social order is one where the individual conforms by preference. No society, of course, can have a unanimous support of its members. This is because of two factors: First, every individual does not agree on the manner in which his personal welfare is obtained; second, the self-discipline of individuals varies.

Conflicts in Society

There are two conditions which are continuously in conflict in society. They are self-aggression and the social standards. Personal aggression stems from the primitive instinctive urge to gain personal advantage. It is the will to live and to gratify the ego in every respect.

Opposed to self-aggression is the social standard. The social standard consists of ideals and objectives which the true society sets for itself. This is often like a person setting a New Year's resolution for himself. It is counter to what ordinarily he does and enjoys, but it is what his conscience tells him he ought to do. Peace can never be attained unless there is some understandable reconciliation between these two extremes—that of self-aggression and social standard.

Self-assertion can and should be dynamic. It is the motivating force behind humanity. But there must be a qualification of it in society. The opportunity for other men to assert themselves must be preserved. All men will not assert themselves alike. Some may be more intelligent, ambitious, and

industrious. Such personal variations should not be suppressed, but they should not deny the right of self-expression to others.

The social standard of a true society should attempt equal opportunity for its members. Men are not equal in their capacities. Some are brilliant and strong; others, weak and handicapped. Equal opportunity means to be able to extract from life certain basic benefits. These are enjoyment, health, acquisition of knowledge, security, comfort, and freedom of thought. The fact that some individuals acquire more of these things than others is not a fault. If the acquisition is done within the bounds of equal opportunity, it makes for the advancement of the whole society.

For thousands of years morals were attached to religious codes and theologies. Morals were considered to be divine fiats, or divine revelations. Men were compelled to obey principally through fear and punishment. The reasons given were most often religious rather than practical. Many of our religious customs carried over from the Middle Ages or earlier are now being challenged. The advancement of general knowledge brings into question many previous religious concepts. Today's morals are often thought of as religious bigotry or the ignorance of man's nature.

Consequently, it is necessary today that moral systems be judged on their practical value. Their behavioral importance to society must be established. Deceit, theft, murder, and rape, for example, are wrong not because of any religious proscription. Man must understand them as an attack upon society. Centuries ago, Socrates said that virtue is knowledge. Only as we know ourselves, our world, and our society can we be truly virtuous. Morals have as much psychological and philosophical importance as has religion. Moral instruction should not be left just to churches. It should be made a rational teaching aside from any religious connection. Morals are not a matter of faith alone. They are not a golden key to the next life exclusively. Morals should be shown as a necessary, sane adjustment to this life.

Rosicrucian International Convention

Miami Beach, Florida, 1971

by LEO TOUSSAINT,
Convention Chairman and MARGE BRASELTON,
Convention Secretary



FROM EVERY continent and 31 countries, 1256 of us gathered together; we spoke three languages at the official Convention proceedings and many other languages in conversation throughout the Convention. Yet we are at a complete loss for words, for even if we were able to combine all words in all languages we could not convey what a Rosicrucian Convention is, for it is a PERSONAL EXPERIENCE, not merely a sequence of events.

If there is a word which describes the Convention it is HAPPINESS—a state of consciousness. This seems to be the feeling that was most prevalent in the lobby of the Deauville Hotel on Miami Beach following the banquet on Saturday night and on Sunday, as members were departing to their homes in countries scattered around the globe. One of the many accomplishments of the Convention was the realization by all that we are all members of one great Lodge, without regional, national, or international boundaries or barriers of any kind—not even language.

The dream of an International Convention in the Southeast began many years ago, but the opportunity first presented itself in Toronto last year. The idea rapidly “burst into flame” all through the Southeast as soon as the word was passed that the Deauville Hotel had been selected as the site for our great bilingual Convention. Mario Salas, Deputy Grand Master for Latin American Extension Affairs, spread the word all through Central and South America and the Caribbean Area, and a complete bilingual program was drawn

up. In addition, there was to be a French convocation and forum.

The theme of the Convention was set by the Emperor’s opening address in the magnificent Napoleon Room, and introductions and preliminaries were conducted in English by the Chairman and for Spanish-speaking affairs by Mario Salas. The proceedings culminated on Saturday with the two closed circuits of the Grand Master’s special demonstration—an event which will never be forgotten by those who participated in it.

A convocation team consisting of members from Puerto Rico officiated at one Spanish convocation; a team from Haiti officiated at the French convocation. We are looking forward to the time when convocations are held in many, many languages. This year, at the French convocation, we were fortunate in having Frater Roland Pettersson, personal representative of Raymond Bernard, Supreme Legate for Europe, presiding, with Grand Master Chris. R. Warnken delivering the lecture and conducting the French forum.

Rosicrucian principles were the basic theme of all demonstrations and discourses, and all were presented in both Spanish and English. There was the illustration of Rosicrucian principles and techniques by Grand Treasurer Robert Daniels, and the marvelous discourse on fundamentals delivered both in English and Spanish by Cecil A. Poole, our Supreme Treasurer.

Never to be forgotten were the mind-boggling (and clarifying) lectures and demonstrations of Erwin Watermeyer, our own genius of sound, light, and color; narrated also in Spanish by Frater Braun. There were degree



forums so enlightening that members were saying they covered many months of study on their own, and degree initiations conducted for which there is no corresponding home initiation. The highlight of every Rosicrucian Convention is the mystical demonstration by the Emperor, presented this year in near-ideal surroundings. Needless to say, there was standing room only.

There is so much and there are so many we have not mentioned! Greetings from around the world . . . Distinguished members in attendance

The Convention staff feels it was assisted a great deal by the sincere expression of "What can I do to help?" The thought was sent forth and the help was an established fact, giving strength and stamina where it was most required.

It seemed to us that everyone who attended this Convention came away with a greater comprehension and feeling of LOVE. Everyone took away with them a better understanding of themselves, a greater knowledge of the universe, and a more sincere appreciation of our Order.



Works of art are aids to illustrate ideas—they are both beautiful and interesting; not only they enrich our life but help to express its spirit.

—ORONZO ABBATECOLA

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.

November: The personality for November is Kenneth Kaunda, President of Zambia.

The code word is FRUIT.

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



JOHN M. LYNCH

January:

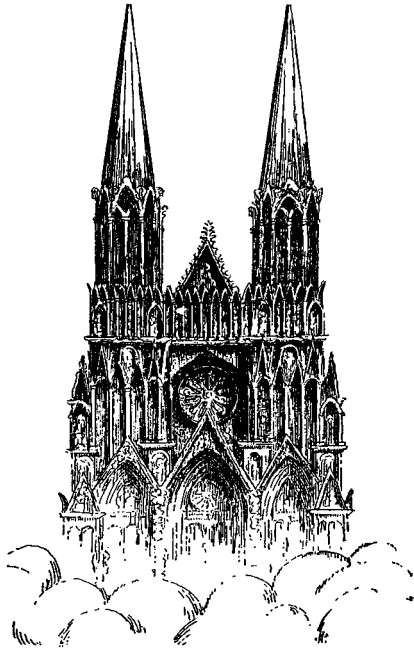
The personality for the month of January will be John M. Lynch, Prime Minister of Ireland (Eire).

The code word will be NAT.



KENNETH KAUNDA

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The Celestial Sanctum

EXTENDING AWARENESS

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

OUR AWARENESS of continuity of being is called *consciousness*, a term that does not lend itself readily to a definition. It is extremely difficult to put into words a state that we recognize as an inherent quality, or attribute within ourselves, and accept as a matter of fact. We consider consciousness as a condition that is always with us, except during periods of sleep or occasionally as a result of some physical or chemical change of our physical structure.

Although consciousness cannot be proved to exist in terms of objective phenomena, nevertheless we are aware that without it we would not have any existence whatsoever. We have our entire life, our whole being, as it were, in consciousness. Without consciousness we would experience neither pleasure nor pain; we would have merely a vegetative existence, like a tree or plant

that seems to have the life impulse within it without the existence of any central unity.

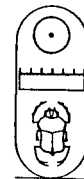
The lack of objectivity makes consciousness a private experience impossible to conceive except in terms of that experience. However, to define a thing in terms of the thing itself causes us to be lost within the complexity of terminology, and yet we find ourselves unable to understand consciousness through a definition unless we include the concept of *awareness*.

Awareness includes the functioning of everything that is evident to our concept of life. We have our relationships with other individuals and with our total environment. We are aware of their existence and the fact that they also function. To exist without this awareness is inconceivable, and yet awareness is no more or less than our attempt to describe a state which actually underlies that process.

Consciousness is experience. At the time of birth the objective consciousness is a faculty that has the potentiality of consciousness only insofar as impressions would be registered upon that consciousness. As these impressions became registered, we built up awareness of ourselves and of the situations around us. Consciousness, which can be divided into objective and subjective forms, became a composite of all that we are—that is, a total of our knowledge and experience.

Our awareness seems to be very far-reaching. At any one time from the average individual's mind, or consciousness, there can be drawn many experiences and much knowledge that the individual has stored there. Although seemingly unlimited, little of our total consciousness is included at the focus of our attention. The point to which we are directing our consciousness, or what we might call the "area of awareness," is extremely limited at any one time. Whatever we are doing usually occupies our state of awareness at the moment. Whether working or playing, we direct our attention to the activities and the associations brought about in our consciousness as a result of these activities.

Such attention can be voluntary or involuntary. It is voluntary when we concentrate in any degree, when we



direct our attention, or rather direct our consciousness through the attribute of attention, directly toward any one thing. Attention is involuntary when we day-dream or idle away time, allowing any impressions at will to enter our state of awareness and to occupy the center of our consciousness at that particular time.

It is evident that consciousness has a scope far beyond our average use of it. Man's ability to become aware of many things is practically unlimited. This human ability of attention is seldom exercised to its fullest extent. It is remarkable, when we stop to think of it, how little we know. Only certain facts, principles, or results of experience in terms of a comparatively narrow area are known to us. The expert in one field may have only very limited or elementary knowledge of other fields. Because an individual becomes an expert in one field of learning or develops a degree of skill in a certain area is no indication that he is also an expert in other fields of knowledge and endeavor.

Since we do not use our consciousness to our fullest extent, it is obvious that many things of which we are not aware are passing by us. Repeated experiments have shown the lack of ability of individuals to report everything they see. We walk down the street and, unless things in particular occupy our attention, we pass by without seeing many occurrences or incidents. This has become a problem from a legal standpoint. Frequently, witnesses who may be completely conscientious and truthful misrepresent facts because they were not aware of all the circumstances existing about them concerning the events of which they are testifying.

If this is true insofar as objective consciousness is concerned, it is very logical that it is even more so where awareness relating to a broader field is concerned. Much of our lack of appreciation of the early experiments in the Rosicrucian studies, for example, may be due to the limitations of our own awareness. There were possibilities of development in these experiments, but sometimes our attention was directed so definitely toward the specific end that we may have had in mind that we were not able to grasp the full

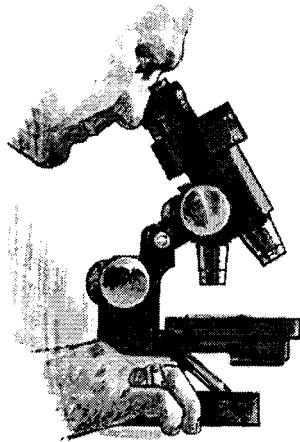
import, or the complete meaning, of the exercise or experiment which we were attempting at the particular moment.

It is obvious that we must voluntarily control our attention if we are going to direct our awareness toward the accumulation of knowledge of things that happen about us in the physical world. It is also equally logical that we must cultivate an awareness of even more subtle phenomena if we are to contribute to our ability of psychic perception. From the mystical point of view, the ability of man to relate himself to the Absolute and to become aware of the more subtle influences that enter consciousness is to be developed by the acuteness of our attention and by the ability to broaden our awareness so that we may grasp and become conscious of those things which take place about us, not only insofar as our physical sensations are concerned but as the impressions and intuitive urges come into consciousness.

To be able to grasp the psychic impressions, to be able to learn through our subjective consciousness is to develop our ability to become aware of all impressions that may come before our conscious mind. Extending our awareness goes beyond the limitations of a physical field or a state directly connected with material phenomena. It will become possible for us to expand our concepts to the Infinite. Infinite awareness is the ability to conceive, to understand, and to grasp all impressions that may enter one's consciousness. Relating ourselves to those forces that are constantly a part of us enables us to grasp the purpose in life, to solve problems, and to make better adjustments not only in our physical environment but also in our psychic environment.

The Celestial Sanctum

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 Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum 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 ten cents to cover mailing.



The Next Great Discovery

by DR. JACOB CHANDY

... If man gets the power to change the coding of the DNA, he could change the entire characteristics and behaviour of mankind ...

THE INTRODUCTION of behavioural sciences gives us a greater measure of understanding of the manner in which man behaves in health and disease.

What makes people willing or unwilling to comply with the rules of the society and what makes them willing to come together and remain together in communities form the basis for advancement in this science. At best behavioural scientists have only partial answers or rather hypotheses regarding some of these relevant factors.

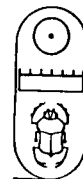
It is true that those used to relatively exact experimental conditions that can often be devised in natural sciences become impatient with the relatively imprecise investigations of the social and behavioural scientists. And yet it is important that the best men of science must take up the ever-increasing complex study of human behaviour.

There is no doubt that the most important health problems today have their origin in man's response to his total environment and his adaptation which results in the way he behaves.

Behavioural sciences refer to the complexities of the human condition that must be faced by all physicians and scientists who are concerned not only with the physio-chemical operations of the body machine but also the welfare of human beings. Because of the enormous power that has come into the hands of man, even the destruction of the entire humanity, men are beginning to demand that those working in science and technology should take an increasing interest in what might be the consequences of their researches.

One of the difficulties of the present age is that, as Adrian, the physiologist, has said, "We cannot trust ourselves to act peaceably because we know that unless we are ready to give up some of our old loyalties, we may be forced into a fight which might end the human race. Our predicament is the inevitable result of our curiosity about the physical nature of the world we live in. But if we make our behaviour worthy of our increased knowledge, we can live safely. The scientist must apply his science to learn as much as possible about the mental and physical causes which make us behave as we do. He must study human nature to prevent its failure, but he cannot wait for the discoveries which might make us act more wisely."

Another aspect of the study of behavioural sciences leads on to a more exciting development. The study includes behavioural changes in the individual at all levels from molecules to society. Behavioural sciences therefore represent transient or functional re-



sponse of the system to stimuli or stress imposed by the environment. However, when such stimuli are sufficiently intense or meaningful or repetitive so as to leave an irreversible change, the human system itself undergoes a secular change of fixed experience.

At the individual level come the collective process of aging, perceptual organisation and motor habits, consciousness, memories and the like. At the group or social level cultures create customs, languages and the whole pattern of society. Behavioural attributes can change over many generations. Pressures from an environment will produce evolutionary changes only when the stock is malleable and can respond to pressures.

Recent discoveries in molecular biology are beginning to give a better understanding of the functions of the human brain. Science seems to be within the reach of understanding not only the physio-chemical working of the brain and nervous system but also the mysteries of consciousness, memory, learning, behaviour and many other processes. Obviously it can have immense implication in the lives of every individual.

No less awesome are the potential dangers of intervening genetically in man's being. This explosive new development has come about when it has been found that the total genetic information governing the form and functions of every living cell and organism is chemically coded in giant linear molecules of deoxyribonucleic acid or

commonly known as DNA. The ribonucleic acid or RNA acts in such a way to mould the thousands of proteins making up a particular cell. Different gene-sequences at different levels behave according to a programme laid down in the DNA.

Just as the DNA code determines the colour of the eye, the shape of the nose, precise functions of such organs as the liver, so also it determines the cast of the mind. The new hypothesis is that the DNA not only specifies the physical structure of the brain or other organs but it may also control directly or indirectly all human processes and mental activity through the molecular code. If one can understand this molecular code in the working of DNA, that knowledge can be more devastating than the knowledge of atomic fusion.

So far only two or three suggestive links have been found between DNA and human activity but enough has emerged to excite in the molecular biologists a feeling that this is going to be the next great area of discovery. The emphasis placed on the understanding of molecular biology including cell membrane and its function, the physio-chemistry of the cell itself and the formation of various types of molecules, are drawing the attention of scientists. If man gets the power to change the coding of the DNA he could change the entire characteristics and behaviour of mankind.

—From Sardar Patel Memorial Lectures 1967

Reprinted from *Bhavan's Journal*



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*.



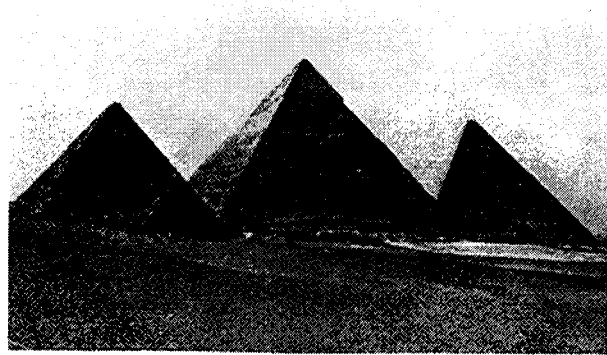
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DR. GERTRUDE SPENCER, F. R. C.

The Symbolism of Pyramids

*Creation, Manifestation,
Evolution*



The Creation

THE pyramid can be said to symbolise the number 7—the triangle upon the square. Seven is called the venerable number because it refers to the Creation.

Seven is a combination of two numbers—three and four—the three applying to the creative principle, and the four to the manifesting principle. Upon that seven the whole of creation stands. We will deal with the creative principle first.

On page 62 of the *Rosicrucian Manual* we find a diagrammatic representation of the Creation (Fig. 1):

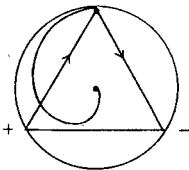


Figure 1

In the beginning is the dot, which extends itself in a curve. The curve is continued according to law, and the law holds the curve equidistant from the dot. Hence the curve is extended to form a circle. The point at which the circle unites focalises the power to extend. Because of the law of attraction and repulsion, the extension will proceed in a straight line to a point on the circle which is one-third distant. Because the three forces at work—self-extension, repulsion, and attraction—the line is extended in three straight movements, and we observe the formation of a triangle, which expresses the three great principles of creation: self-extension, repulsion, and attraction.

Perhaps the act of creation could also be approached in a slightly different way (Fig. 2): From the dot, symbolic

of the Creator, proceed the negative and positive forces of creation. When these forces have each extended to a certain distance from the source, the negative and positive rates of vibration reach the exact proportion where the force of attraction will cause them to interact and produce a manifestation.

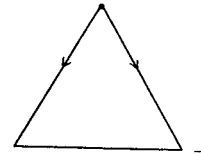


Figure 2

The latter is represented by a line combining the two polarities.

And this brings us to the second aspect of the symbolism of the pyramid, that of manifestation, by which we proceed to the other component of the number seven: the four.

The Manifestation

As the pyramid is composed of four triangles proceeding from one point, we will unfold it in order to get a simpler view of each individual triangle (Fig. 3):

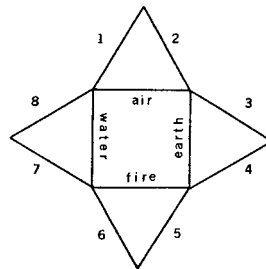
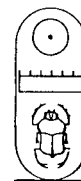


Figure 3

We observe eight lines radiating from the point of creation, each pair of lines



giving rise to one of the four sides of the square. The square then can be seen as the sum total of the manifestation of the triangular principle above it.

Each side of the square can be seen as one facet of the fourfold nature of creation. We might call those four facets the four primary elements of fire, air, earth, and water. We know of course that these elements are only meant to represent certain principles, tendencies, and attributes of the manifested creation. They do not represent fire, air, earth, and water as we know them in nature but are symbolic terms for certain attributes. Each of the four elements consists of a negative and positive polarity, indicated by the opposite ends of each line.

Here we have the fundamental pattern of the formation of the universe. The three forces of self-extension, repulsion, and attraction (symbolised by the triangle), producing the four primary elements or qualities of manifestation (symbolised by the square).

So far, we have discussed the creative and the manifesting symbolism of the pyramid as it applies to the universe. Those aspects also apply to man, however, and in the Kabala an attempt is made to show how each principle relates to the various levels in both worlds. Whatever is found in nature (the macrocosm) is also found in man (the microcosm). The hermetic axiom "as above so below" or "as within so without" always holds true.

From the creative point of view, man is formed from the negative polarity of the earth and the positive polarity of his psychic body, or, according to alchemical tradition, from (Fig. 4):

1) the salt principle in nature, which is receptive and earth-like, forming the negative aspect of Nous, and 2) from the sulphur principle in nature, which is active and firelike, and corresponds to the Vital Life Force, or the positive polarity of Nous. Through these two qualities, the mercury principle, which is all-pervading and waterlike in nature, is able to manifest. It corresponds to man's consciousness.

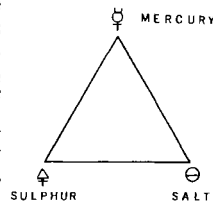


Figure 4

If we resort to our previous manner of presenting the Creation, we can perhaps say that from the consciousness of God went forth the sulphur and salt principle of nature, forming the dual polarity of man. Progressing to the manifesting principle in man, we can say that the three primary principles of salt, sulphur, and mercury form the four elements of his nature, symbolically spoken of as fire, air, earth, and water. We see that each of those is composed of a positive and a negative polarity.

As man manifests on the physical plane, his nature becomes fourfold and consists of (Fig. 5):

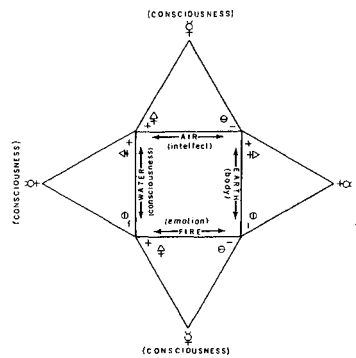


Figure 5

- 1) The element of fire symbolising his *emotions* on both the spiritual and the physical planes.
- 2) The element of air representing his *intellect* on both the inspirational and the material planes.
- 3) The element of earth representing man's *body*, both the visible and the invisible.
- 4) The element of water representing man's *consciousness* on both the objective and the subconscious planes.

Looking at the diagram, we realise the intimate relationship between God and His creation, a relationship which is never interrupted at any point. In fact, one becomes the other. It stands to reason that in such a continuous progression, the direction of movement can be reversed. As God radiates into creation, so creation can radiate towards God. The pyramid also symbolises this return journey, which brings us to the third symbolic component:

Evolution

Up to now, the pyramid has shown us the laws of the universe. In its aspect of evolution it shows us the path to reintegration with the Deity. And this perhaps was its most important function when erected over tombs or when built for initiatory purposes like the Great Pyramid of Gizeh. The first pyramids erected in Egypt were step pyramids, which were undoubtedly associated with the idea of ascending. We do not know the Egyptian word for step pyramid as such, but the hieroglyphic representation of the words "to go up" and of "double staircase" was written in this form (Fig. 6).

The old Egyptian texts repeatedly state that the deceased must approach the celestial heaven by means of a staircase. It seems that through the

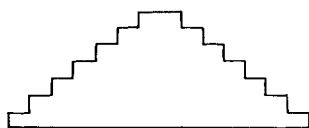


Figure 6

possession of a step pyramid over his tomb the deceased was enabled to do this. Note the *double* staircase, which provides for the ascent of both forms of consciousness. As the perfect union of the inner and the outer selves is achieved, the top platform becomes the site of the mystical marriage.

Some of the ancient texts describe the deceased as ascending to heaven on rays of the sun. If we take the true pyramid to represent a petrified sunray in its totality, as we discussed before, we can see how the possession of such a structure over his tomb would help the deceased to reach heaven.

An interesting difference can be noted between the step pyramid and the true pyramid. In the case of Zoser's step pyramid, which is the only one whose mortuary temple is preserved, the temple lies on the north side of the pyramid facing the circumpolar stars. Some of the texts describe the deceased as being associated with those stars, and therefore the step pyramid is probably a staircase to the stellar heaven. The mortuary temple of a true pyramid,

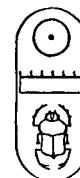
however, is always built on the east side of the monument, facing the rising sun. Therefore, it enables the deceased to ascend to the solar heaven.

It has been suggested that Heliopolis was the seat of a stellar cult before it became the famous centre of the sun cult. The change is supposed to have taken place at the beginning of the Fourth Dynasty, bringing about the architectural change in the design of pyramids. Be this as it may, the true pyramid is always associated with the sun. Symbolically speaking, the design of the step pyramid also represents the fundamental laws of creation, manifestation, and evolution, describing them in slightly different terms. The evolutionary process in both pyramids, however, consists of an ascent on a staircase to the starry heaven in the case of the step pyramid and on a sunray to the realm of Ra, in the case of the true pyramid.

Let us now consider this evolutionary ascent in more detail. The evolution of man is an alchemical process, which consists of the progressive transmutation of the grosser elements in his nature to his spiritual nature. The alchemist erects his workshop on the fourfold structure of his being, symbolised by the square of the pyramid. He uses the elements contained therein as the tools in his transmutation. The square also symbolises stability. Alchemical transmutation must be based upon a solid foundation, upon the immutable laws of nature. The square is the basis upon which the triangle, the symbol of perfect creation, is built. The triangle will create the new man from the transmuted elements of the square. In a downward direction the pyramid represents the formation of man, and in an upward direction, the complete task of his perfection.

In the base of the pyramid we see the physical composition of man and, in the triangle above, his invisible nature through which the transmutation proceeds. His invisible nature consists of his intellect, emotions, and spiritual power through which the elements of the physical nature are transformed. As of the seven days of creation, the first four days formed the

(continued on page 393)



Is There Fortune in Misfortune?

by RAYMOND W. MORGAN, F. R. C.

WE OFTEN speak of misfortunes in life as a dreadful and frightening thing. However, misfortunes are often blessings in disguise. If we are to find God, if we are to unite the Outer with the Inner Self, we must focus our attention on that which is within, not those things of the world without.

Tests are not placed in our path by some malicious being to abuse and confuse us. Rather, they are the natural outcome of wrong-thinking and action. They are to be expected just as we expect the law of gravity to operate when we drop a stone.

And these tests, if we must call them that, are there to remind us that the peace and happiness we seek are within, not without. All things of this world, including our own objective selves, are capricious. Only the Inner Self is infinite and never-changing. Therefore, when a moment of trial appears, it is simply a reminder, a tug at our sleeve, that we are searching in the wrong places.

To use an analogy, let us say I cut my finger. By right-thinking, the cut will heal. Wrong-thinking may be said to be like constantly picking at the cut. As long as I pick at it it will never heal. You may tell me where I am wrong and point out the right attitude but, if I refuse to listen and continue



in my error, I am left with a sore and bleeding wound—you have spoken and I have refused to listen. Now all you can do is stand back and watch me slowly torture myself. If, as I continue to pick at my cut, I drug myself so as to deaden the pain, I am as yet not healed. Besides, the drug is impermanent as well.

Eventually, I will tire of my plight and heed your advice. By now I may have reasoned that the proper cure was my own idea. Now, by right-thinking I will follow a course of action that will eliminate my suffering and the wound will be healed.

So, when we observe the misfortunes of others, let us be reminded that these trials are necessary toward the growth, learning, and evolution of the individual. We must not allow ourselves to become cold and heartless toward another individual—to become unmindful of his trying experiences. We must try to help. We must tug at *his* sleeve and see if our advice is well received. But, let us look upon his trials, and our own as well, as real opportunities for growth.

By searching for happiness within, all the world is ours, all the powers of Nature are ours to command. By searching for happiness without we center our faith upon the fickle, capricious things of the mundane world and become slaves to outside influences.

COVER PHOTOGRAPH

The cover is of Piraeus, the seaport of Athens, Greece. It has been the seaport of that city since 485 B.C. Themistocles, the great Athenian statesman and naval commander (527?-7460 B.C.), realized its strategic importance after the Persian wars and constructed long walls between it and Athens—a length of above five miles. The fortifications were destroyed after the Peloponnesian War but restored in 393. It was severely bombed during World War II. It is also an outlet to many of the beautiful and historical Greek Islands in the Aegean and Mediterranean Seas.

*The
Rosicrucian
Digest
October
1971*

Electronic Communication With The Dead?

by "VECTOR"

I DON'T often deal with technical matters on this page. The way I figure it is that you, having digested the *hors d'oeuvre* of editorial thunderings and survived the main dish of electronics theory and practice, would have to be a masochist to demand another helping of the mixture as before.

However, every rule has its exception. Free Grid's comments on metamorphosed ψ waves* reminded me of a curious incident which happened to me some years ago and for which I have never been able to find a rational explanation. When I was about fourteen years old I discovered, lying in a loft, an ancient radio of the type which I believe was known in the 1920s as a "det-2 l.f." This used a leaky-grid detector (a triode) with reaction applied by the old swinging-coil principle, the coils being of the plug-in type. I refurbished this museum piece and, being curious as to its DX capabilities, it became my practice during school holidays to set the alarm for 2 a.m. and to search, using headphones, for American stations.

Breaking the Silence

But now we come to the curious bit. On two or three occasions over several weeks, at times when I had removed the aerial plug-in coil to change wavelength (which meant that the aerial was virtually open-circuited) a raucous voice burst the silence with a few words; it was clearly speech but so distorted as to be unidentifiable as to content. Only a few words occurred at a time, although I remember waiting for about an hour hoping to hear more, but without success. Most of the European stations had long since closed down and I was remote from any high-power commercial transmitters, neither were any amateurs operating in the area.

I'd all but forgotten about it until reminded by Free Grid's hypothesis. Then, in the curious way things happen,

**Wireless World*, April, 1971, p. 212

I came across a newly-published book called "Breakthrough"* which I strongly commend to your attention. The author claims that an ordinary common-or-garden tape recorder, if switched on and left to its own devices can, on playback, be found to reproduce voices originating from the dead.

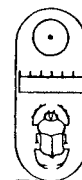
Now there are few words which are more emotive than "spiritualism," with vehement pro- and anti-camps arising at the mere mention of it. So if you are anti- and feel the hackles rising and find yourself muttering "More mumbo-jumbo about vibrations and ectoplasm!", just hold your horses and bear with me for a few minutes more.

Voices on Record

Personally, at the moment, I stand uncommitted. I only know what I have read. The author, Dr. Raudive, is not an electronics man, but he has apparently recorded some 72,000 of these voices and a selection of these has been put on to a gramophone record which is on general sale. What is even more important from our standpoint is that he has called in a host of independent opinions, including those from highly qualified physicists and electronics engineers, all of whom verify the claim that voices do appear on the tape, although not all are convinced that they originate from the dead. No one can offer any theory which reconciles known natural laws with the phenomena. The electronics engineers have experienced this mysterious voice production using their own equipment and have weighed in with various circuits of their own devising (this book gives diagrams) which offer improvements on the original Raudive apparatus. Incidentally, it is suggested that videotape might provide a medium for further development work.

There are, the book says, four main approaches to the recording process

*By Dr. Konstantin Raudive; published by Colin Smythe Ltd £3 50



which have been investigated. They are:

(a) *The microphone method.* For this, the microphone is connected to the tape recorder in the conventional way. The tape is run in the presence of witnesses, who may talk, providing that gaps are left for the "x-voices."

(b) *The diode method.* A simple circuit is given. This consists of an "aerial" wire 6-7 cm long, connected to one recorder input terminal via an inductance of about 0.5 mH. One side of a solid-state diode connects to the "aerial"/inductance junction; its other side goes to the second input terminal; the input terminals are shunted with a 100k Ω resistor. The diode circuitry is screened.

(c) *The radio method.* Here a standard radio set is coupled to the tape recorder, the receiver "aerial" being a few cm of wire. The general approach is to select a blank spot between stations or preferably, a weak unmodulated carrier.

(d) *The "auto-transmission" method.* For this a local oscillator is used (in conjunction with a standard radio receiver) for the "voices" to modulate.

Investigation

As for the end products, these are described as "voices which identify themselves, call our names, tell us things that make sense (or sometimes puzzle us); these voices do not originate acoustically and the names they give belong to people we know to have left this earth. The voices are on a tape which can be listened to and heard by everybody. The physicists cannot explain the phenomenon and the psychologists cannot offer an explanation either. Scientific tests have shown (in a Faraday cage, for example) that these voices originate outside the experimenter and are not subject to auto-suggestion or telepathy. Philologists have examined the phenomenon and testified that, although audible and understandable, *the voices are not*

formed by acoustic means; they are twice the speed of human speech and of a peculiar rhythm which is identical in the 72,000 examples so far examined." (My italics).

It seems also that the sentences are telegraphese in character and, when the experimenter is multilingual the language may be polyglot—one word perhaps in Swedish, the next in German, the next in English, and so on. Like the messages purporting to emanate from conventional psychic sources, the accent seems to be on identification of friends and relatives who have passed over.

The sincerity of the book seems beyond question and the near one hundred pages of appendices give much technical detail of the apparatus used, as well as hypotheses regarding the cause of the phenomenon, although the translation seems to fall down in places (but not so badly as to cloud the gist). Theories involving relativity and anti-matter are among those present. One, however, which (unless I have missed it) does not seem to have been advanced is that fortuitous irregularities in the formation of the magnetic tape itself might, if put through a high gain amplifier, sound like words to anyone who (perhaps unconsciously) wanted words to be there. I put this forward with diffidence, particularly in view of the overwhelming evidence. I should be only too pleased to be proved wrong.

One thing is sure, and that is that the problem of the origin of these "voices" cries out for investigation. I know, as well as you, that the whole thing sounds impossible. How can words be derived from a silent microphone? But don't forget that in 1901 it was theoretically impossible for radio waves to cross the Atlantic, because no one knew of the existence of the ionosphere. By the same token there are no doubt a lot of things about electronics which so far we know nothing.

—
From *Wireless World*



Keep your own counsel. If freely offered it may fall on deaf ears and closed minds. Your experience and judgment have greater value when asked for.

—VALIDIVAR

Men of the Mind

by ALEXANDER E. BRAUN, F. R. C.

The story of Galileo Galilei

Civilization has never been a product of the masses; the burden of its maintenance and advancement has always been borne by the few gifted individuals that have lived during each generation—individuals who have had the courage not to accept the accepted and who have studied their surroundings with inquiring eyes and intelligence, trusting only the dictates of their own minds and refusing to submit to society's dogmas at the cost of their own convictions. These individuals have had enough respect for truth and a higher kind of morality, to run counter to the established tenets of the majority. Though sometimes seemingly defeated by the blind power of that majority, they have left their imprint in the history of mankind, changing the course of its flow for all time.

These are the Men of the Mind



WHEN GALILEO was born, in 1564, it was decided by his father that he would be a physician; so, when the boy reached the required age, he entered the University to learn the art of Galen. At the University in Pisa, young Galileo was exposed to the great and varied effervescence of ideas that characterized the Renaissance, making it a unique period in history, even though it was already being brought to a halt by the Church, which was increasingly alarmed at the rapidly spreading wave of Protestantism.

Galileo soon found other interests besides medicine and abandoned that study for mathematics. Early in his career, he slammed against the stone-wall known as Aristotle. During his life, Aristotle had gained such a reputation as a thinker that he became known as "the Master of them that know." This reputation tended to make him somewhat intractable, dogmatic, and stubborn. Having explained the world with his theory of the four basic elements—earth, water, air, and fire—he then turned his attention to the heavens and concluded, among other things, that the Earth could not move because he did not feel any motion; thus, he postulated, everything else had to move around the Earth in a circle, since that was the "perfect" figure.

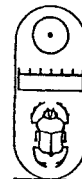
Aristotle explained the differences in the movements of the other heavenly

bodies using a method developed by an earlier thinker, Eudoxus, who had theorized that the heavens consisted of a number of transparent spheres surrounding the Earth, moving at different speeds, some slightly askew to the others. Aristotle postulated the existence of fifty-six such spheres, one inside the other, each carrying some heavenly body, all actuated—much like a gear system—by the outermost sphere, which he termed the *Prime Mover*.

While it is difficult to gauge the effect of a single person on anything, insofar as some of the sciences—especially astronomy—are concerned, it may be safely said that Aristotle's influence was nothing short of disastrous. His theories brought any sort of progress in this field to a virtual standstill for some nineteen centuries.

Ptolemy adopted the basic Aristotelian system and was able to explain the motions of the heavens far more accurately than Aristotle's fifty-six spheres, but to accomplish this *he made use of no less than seventy-nine spheres!* Centuries later this caused Alfonso the Wise, a king of Spain who was a generous patron of the sciences, to remark as the Ptolemaic system was being explained to him, "If the Lord Almighty had consulted me before embarking upon the Creation, I should have recommended something simpler."

As a result of the Mohammedan expansion and the crusades, Christian



Europe reacquainted itself with many of the preserved Greek writings that had been treasured in Islam. When Church scholars were exposed to the writings of Aristotle, they were horrified. His knowledge so far surpassed everything else then known, and so much learning was summed up in them that they found it essential to reconcile his teachings with those of the Church. This was accomplished in the thirteenth century by Saint Thomas Aquinas, the great theologian, who developed a philosophy of God, nature, and man into which Aristotelian science was blended. He also accepted the Ptolemaic system, because it was based on that of Aristotle. Once Aquinas' philosophy was accepted by the Church, Aristotle became the final word in science, and Ptolemy, the final word in astronomy—from that moment on, any diversion from what these men had taught was considered a criticism of the Church.

With the long-delayed coming of the Renaissance and the increase in trade, more accuracy was demanded of navigation charts, and it was not before long that astronomers realized that they were unable to explain everything by the cumbersome Ptolemaic system, while some observations definitely showed it to be in error.

The Copernican System

Nicolaus Copernicus had always been fascinated by astronomy and, as a young man, struggled to learn Greek so that he might read the writings of Greek thinkers other than Aristotle and Ptolemy. As a result, he discovered that several of the old thinkers were in complete disagreement with the theories that were presently maintained. For many years Copernicus meditated and struggled with the idea of the Earth's motion. His observations over a period covering three decades finally convinced him of it, and his friends, knowing of his work, prevailed on him to allow it to be published.

The Copernican system postulated that the planets traveled in a perfectly circular orbit at a steady speed, and while it kept a few circles-within-circles, or epicycles, it placed the Sun a little off-center in the planetary orbits. With all of its difficulties, it still was a far

simpler and more reliable system than Ptolemy's and for the first time placed the Sun in the center of the Solar System. The Copernican system did not stir any great controversy with the Church, because nobody outside of a few misguided souls believed it, since it was perfectly obvious to everybody that the Earth was not in motion.

Galileo became interested in the Copernican system because it seemed logical to him and because his experiments in the study of motion had yielded results that were in such a direct contradiction to Aristotle's tenets (which the thinker had never bothered to put into practice by simple experimentation) that he had come to develop an innate distrust toward everything that the Greek had taught. Already he had disputed the view expounded by Aristotle that the heavier things are, the faster they must fall, and his comments had angered University authorities so much that he had been forced to leave Pisa. He moved to Padua, where his ideas found a friendlier atmosphere, and became Professor of Mathematics.

In 1604, the appearance of a new star in the heavens—contradicting Aristotle's view that since the heavens were perfect they were unchanging—finally decided Galileo to accept the Copernican system—induced by his long-standing feud with Aristotle, who had categorically stated that since the heavens were perfect, they were unchanging. Among Galileo's many virtues, tact and courtesy, unfortunately, were missing; being in pain most of the time due to chronic illness, he had no patience with stupidity, and that earned him many enemies. When he finally embraced the Copernican system, he did it in no uncertain terms, and his opinions were not well received.

Better Spyglasses

When Galileo heard of a "magic" tube—made by a Dutchman named Lippershey—that was supposed to bring things closer by the use of lenses, he figured out on his own how the device functioned and began building himself increasingly better spyglasses, culminating with an instrument capable of the incredible magnification of thirty powers. That winter night when he directed his telescope to the sky, the course of

*The
Rosicrucian
Digest
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humanity's thinking was altered for all time.

Today, we cannot possibly realize the upsetting effect that Galileo's findings had. Even if intelligent life were detected in one of the closer star systems, the results would not be so immediately earthshaking as his observations were. Consider, here was a man who said he had *seen* mountains on the Moon; that Venus had phases like our satellite—a fact explainable only by acknowledging it orbits the Sun; who claimed that Jupiter had four moons (the rest were discovered later) that traveled *around* it; and who stated that the cloudy wisp everybody knew as the Milky Way was “a mass of innumerable stars planted together in clusters.” But the final outrage came when he directed his instrument to the very source of light itself—the Sun—and had the unmitigated gall to declare that it was not the perfect circle that everybody knew it to be, *because its surface was marred by spots!*

Opposition

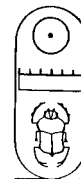
Some of Galileo's colleagues suggested that he wipe off the spots on his lenses, while others intimated that the spots were inside his head and not on the solar disk; but the final insult came when his loudest detractors, whom he had invited to look through his telescope to see for themselves the things about which he spoke, refused to do so, claiming that nothing could be proven by doing that since, if they were to see the heavens as he described them, it would only prove what everybody already suspected: That the device was under satanic influence, thus showing only those heresies with which the Great Deceiver hoped to lure the souls of men into the Pit. Others, more scientifically inclined, simply declared that the telescope showed only optical illusions, because, if those so-called moons of Jupiter were invisible to the naked eye, then they could have no effect on the Earth and human life, and naturally it was well known that God would not have created something as useless as that, since the universe existed only for the benefit of the human race. Of course, why all this should happen only when the telescope was pointed upward and not when it was used to spot a ship or on a battlefield was not explained.

Galileo published his findings in 1610, and the commotions they caused made Church officials take a closer look at the Copernican system, seventy-three years after its publication, and declare it heretical, placing it in the Index of forbidden books while warning Galileo not to ever hold or defend the Copernican system again. A few years later, when tempers had cooled down, Galileo decided that as long as he only *compared* the two systems—the Ptolemaic and Copernican—without taking any sides the Church could take no offense, so he wrote his famous book, *Dialogues Concerning the Two Great Systems of the World, the Ptolemaic and the Copernican*. The book was written in the form of a debate between two persons—one holding the Ptolemaic view; the other, the Copernican—and a third with an open mind who asked questions from both sides. Though Galileo followed instructions to the letter and did not hold or defend the Copernican system, it was easy to see where his sympathies lay, especially since the character defending the Ptolemaic view was named *Simplicio*, which is Latin for fool.

Heresy

Once again, the result was a tremendous uproar, and this time Galileo was summarily summoned to Rome and charged with heresy. He was now in serious trouble—his enemies had managed to convince the Pope, Urban VIII, that *Simplicio* was supposed to portray him.

The trial lasted nearly twenty days, and at its end the sick and nearly blind seventy-year-old man was made to kneel in front of the tribunal and repudiate his theories for the good of his immortal soul. This he did. Placing his hand over the Gospels, Galileo recanted, “I, Galileo Galilei, Florentine, of seventy years of age, personally bound in judgment and kneeling before you, most eminent and most reverend cardinals of the Universal Christian Church, general inquisitors against heretical malice, having before my eyes the Holy and Sacred Gospels, which I touch with my hands, swear that I have always believed and do now believe, and that, God willing, I shall believe in the future, everything that the Holy Roman



Catholic Apostolic Church maintains, practices and teaches. I have been judged vehemently suspicious of heresy for having maintained and believed that the Sun was the center of the world and unmoving, and that the Earth was not the center and moved; because of that today, wishing to erase from the thoughts of your eminences and those of every Catholic Christian this suspicion vehemently conceived against me with reason, with sincerity of heart and an unfeigned faith, do abjure, curse and hate the aforementioned errors and, in general, every other error”

Tradition tells us that as he arose Galileo stamped his foot on the floor and said, “*E pur si muove!*” (“And yet it moves”), but this is highly unlikely, since he was well aware that one of the many decidedly lethal things with which one did not trifle was the Tribunal of the Most Holy Inquisition.

Because of his advanced age and bad

health, and due to strong dissenting currents within the Church itself, Galileo was sternly told to sin no more and sentenced to house arrest in his own home for the rest of his life—something which his physicians had already done. This was an unusually lenient verdict, considering that it came from a court which usually passed the heretic’s case on appeal to a Higher Court via the stake.

Nevertheless, it was too late—what he had seen and described, others could also see. Galileo Galilei, a man of the mind, had already made his permanent imprint in history, changing the course of its flow for all time. By going against the blind fears and superstitious fury of the masses, Galileo dealt the geocentric concept of the universe its *coup de grâce*, becoming one of the first champions of the mind of man who prepared the way for it to reason in terms of infinity.



ROSICRUCIAN CONCLAVES

CALIFORNIA, OAKLAND—Central California AMORC Conclave—November 13-14, Oakland Masonic Memorial Temple, 3903 Broadway. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Treasurer, and Soror Maria Daniels, Colombe Counselor. Contact: Mr. Edwin M. Massey, Conclave Coordinator, 720 E. Longview Avenue, Stockton, California 95027 (telephone [209] 477-5358); or Mrs. Barbara Heminger, Secretary, 727 Caliente Avenue, Livermore, California 94550.

CANADA, VANCOUVER (B. C.)—Pacific Northwest Conclave—October 8-9-10. Supreme Grand Lodge will be represented by Cecil A. Poole, Vice-President and Supreme Treasurer of AMORC. Contact: Miss Esther Taylor, 3837 Oak Street, Apt. 201, Vancouver 9, B. C., Canada.

MICHIGAN, LANSING—November 7, Women’s Club House, 603 S. Washington Avenue. Contact: Mrs. Vera Van Hoosear, Conclave Chairman, 10700 W. Jolly Road, Lansing, Michigan 48910.

PENNSYLVANIA, PHILADELPHIA—November 6-7, Benjamin Franklin Hotel, Chestnut Street at Ninth. Contact: Mrs. Alice Baker, Conclave Chairman, 612 West Centre Street, Woodbury, New Jersey 08096.

TEXAS, DALLAS—Southwest Conclave—November 13-14. Supreme Grand Lodge will be represented by Cecil A. Poole, Vice-President and Supreme Treasurer of AMORC. Contact: Mrs. Nancy S. Fallon, Conclave Secretary, c/o Triangle Lodge, 4617 Insurance Lane, Dallas, Texas 75205.

WISCONSIN, MILWAUKEE—November 6-7, Hotel Plankinton House, 609 N. Plankinton Avenue. Contact: Mr. Merle Wichman, Conclave Chairman, W193 S7478 Racine Avenue, Muskego, Wisconsin 53150 (telephone [414] 679-1519).

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BATS HAVE always held a macabre fascination for people, who associate them with werewolves, vampires, and spooky genre from the underworld—a veritable blood brother to the devil. But most bats are just ordinary mammals trying to get along, and most of them are beneficial to man.

The bat is really a pathetic creature. Its legs have been amputated, and what's left of them is attached to clumsy sails rather than the graceful wings of a bird; on the elbow of each wing it has a solitary, grotesque thumb. It is a bird and also a mouse; yet it has the advantages of neither. Thus, like Quasimodo, it seeks the dark corners of attics and caves to hide and brood, and sometimes in reprisal engages in such hideous hobbies as bloodsucking.

It is difficult to describe just what a bat is. One naturalist said, "They are neither flesh, fowl, nor good red herring." Indeed, the bat appears to be a cross between a bird, a rat, a butterfly, a spider, a squirrel, and a fox. But one thing we do know: the bat is one of the most adaptable of creatures. Some feed on fruit, some on insects. Some catch fish such as the *Pazonyx* species of Lower California. Others catch small animals, while the vampire bat feeds entirely on blood. No other mammal has ever attained the power of flight. But the bat has. Through the ages it has changed its forefeet into wings by spreading a wide skin between them. And if you don't think it can fly well you should know that some species migrate five hundred miles during the winter months and many have been found hundreds of miles at sea.

Many Varieties

There are as many as 2000 different kinds of bats. The largest one of all is the Javanese breed known as the *flying fox*, which has a wingspread of five feet. The largest bat in the United States is the *California mastiff* first discovered at Alhambra and prevalent in the orange sections of Los Angeles County. This species needs considerable height in which to fly and will roost high so it can drop at least twenty feet. On ground, however, they are one of the most agile of bats, scrambling over the floor in a gallop with their "arms" moving in a sort of Australian crawl.

Bits About Bats

by OTTO WOLFGANG

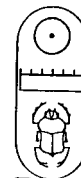
A bat has many talents. Since it does not see very well it flies by radar. In 1920 Professor Hartridge of England suggested that bats, when flying in the dark, were able to tell obstacles by means of supersonic sounds sent out by the bats which then bounced back to their ears. Twenty years later, after radar had been perfected, American scientists proved him correct.

If you blindfold a bat it would still fly around a room avoiding the furniture, walls, and even silken threads stretched across its path. But if you cover the ears of a bat it will be reluctant to fly. If you cover one ear it might fly, but it won't avoid all obstacles. If you cover only the nose and mouth a bat will fly with uncertainty. Even at rest a bat will send out supersonic squeaks too high-pitched for humans to hear at the rate of ten per second. But as soon as it flies, its squeaks go up about thirty; when it approaches an obstacle, they may go up to sixty.

It is necessary that the bat hear only the *echo* of its voice bouncing back and not its voice. Thus, a muscle in the ear contracts when the squeak is sent out, allowing only the echo to be heard. This is the very same principle which mechanical radar uses. Since bats must operate on the radar system, is it possible that they could be "jammed?" Bats have been killed by flying into television towers.

The bat has an extraordinary homing talent. When two bats were released 68 miles away from their roost in Arizona, they returned to their cave in twelve hours. The longest distance over which banded bats have homed is 180 miles.

We found a large winter colony of the western lump-nosed bats in the caves of Lassen Peak in Shasta County, California. Here the bats hung by their



feet with wings held tightly against their bodies, tail curled over their abdomen, and their ears coiled against their heads. (When alighting they often land upright, get a good grip, and turn a one-half somersault into a sleeping position.) We came no closer—just watched the mammalogy scientists catch a couple in their nets. One overeager professor was bitten on the finger as he tried to catch a bat flapping along the floor of the cave.

The Vampire Bat

A gruesome cousin of the American bat is the *vampire bat* found only in the Central and South American tropics. This species is an odd creation of nature. Its throat is so small it can only swallow liquid, so it picked the most nourishing liquid it could think of—blood. So adept is it at its work that its victim seldom awakens.

Dr. William Beebe, during his visit to British Guiana, wrote: "With a soft little tap a vampire alighted on my chest. Slowly it crept forward, but I hardly felt the pushing of the feet and pulling of the thumbs as it crawled along. If I had been asleep I should not have wakened."

It is believed that the saliva of a vampire bat has an anticoagulant effect which keeps the wound bleeding for hours. There is a painlessness which is difficult to explain. A University of Michigan expedition to Colombia reported: "We slept normally and it was not until morning that we discovered that we had been raided during the night by vampire bats, and that the whole party was covered with blood

stains from the many bites of these bats. It seems unreasonable, but we really had no pain until some hours later."

Some bats migrate with the change in seasons, following a steady source of food supply. Others remain in their roosts if well protected, hibernating only during the colder months. Bats are nocturnal animals, leaving their roosts at dusk to fly about in pursuit of the night-flying insects that provide the bulk of their food. By day they roost in dark, sheltered places. A few species are solitary, but most congregate in groups or in colonies, the largest of which may number a million animals or more.

How bats are able to locate their prey such as insects is unknown. They do not have a good scent. Do they send out supersonic squeaks and get the telltale message in an echo? Perhaps. A British scientist conducted an experiment by casting with a dead fly. The bats dove to it, but at the last moment evaded it. They even dove at pebbles tossed into the air. The insects that it can find and eat are available only at twilight. Its hunger hunts are limited to only four flights of ten minutes each, since the insect it eats flies only for an hour after sunset.

For all the dread and scorn with which we treat the bat, it should be known that bats are beneficial in controlling the number of insects in our neighborhood. However, bats, like other warm-blooded animals, are susceptible to rabies. Any bat acting in an abnormal manner should be approached with caution, particularly if found fluttering on the ground.



CONSTITUTIONAL GUARANTEES

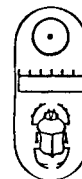
The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twenty-fourth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 75 cents (6/3 sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95114, U.S.A., or Queensway House, Queensway, Bognor Regis, Sussex, England. (Members only)

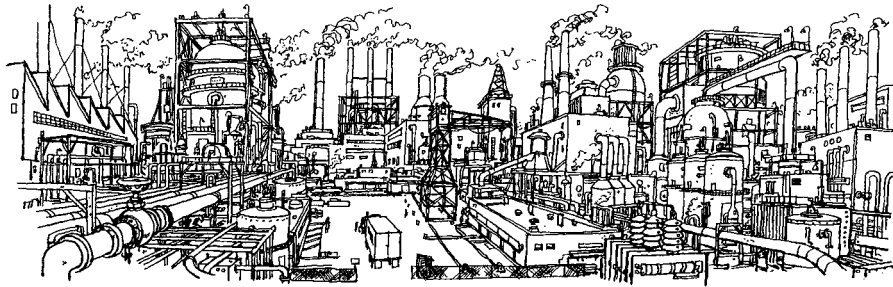
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GRAND COUNCILORS OF AMORC 1971-1972

At the Meeting of the Grand Council during the 1971 Convention it was recommended that the following slate of Grand Councilors be appointed for a one-year term. Such recommendation was ratified in the Official Business Meeting of this Convention. The slate of Grand Councilors recommended for appointment by the Grand Council is

| | |
|---|--|
| NORTH ATLANTIC STATES | Mrs. Fern Palo, P.O. Box 1511 Grand Central Station, New York, N. Y. 10017 |
| EAST CENTRAL STATES | Mr. Harry L. Gubbins, 2609 Woodmont Drive South Bend, Indiana 46614 |
| OHIO and WESTERN PENNSYLVANIA | Mr. George E. Meeker, Sr., 1537 Sussex Road Troy, Ohio 45373 |
| WEST CENTRAL STATES | Mr. George Fenzke, P.O. Box 302 Wauconda, Illinois 60084 |
| SOUTHEASTERN STATES | Mr. Leo Toussaint, 7500 S. W. 82nd Avenue Miami, Florida 33143 |
| SOUTH CENTRAL STATES | Dr. William H. Clark, 123 South Third Street Lindsborg, Kansas 67456 |
| SOUTHERN CALIFORNIA | Mrs. Frances R. Holland, P.O. Box 269 Escondido, California 92025 |
| EASTERN CANADA and WESTERN NEW YORK | Mr. Harold P. Stevens, P.O. Box 131 Mayville, New York 14757 |
| WESTERN CANADA and NORTHWESTERN STATES | Mr. J. Leslie Williams, 3282 West 27th Avenue Vancouver, British Columbia, Canada |
| CENTRAL AMERICA | Sr. Tomás Calix Moncada, Colonia Palmira Tegucigalpa, Honduras |
| CENTRAL and SOUTHERN MEXICO | Sr. J. Matuk Nazur, Apartado Postal 56-152 México 1, D. F., México |
| NORTHEASTERN MEXICO | Sr. Ruben Trevino Fernandez Apartado Postal 1144, Monterrey, N. L., México |
| NORTHERN MEXICO | Dr. Ismael Vilaplana, Ave. Niños Héroes No. 741 Tijuana, B. C., México |
| CARIBBEAN AREA | Mr. Clifford C. Abrahams, c/o Commercial Services, Inc., P.O. Box 1236 Port-au-Prince, Haiti |
| ARGENTINA and URUGUAY | Sr. Antonio Mitre, Casilla Correo 7-Suc. 1-BA Buenos Aires, Argentina |
| VENEZUELA | Dr. Sergio Sanfeliz Rea, Ave. 12, Quinta Mucalinda, Altamira, Caracas, Venezuela |
| SOUTH AFRICA | Mr. Roland Ehrmann, 305 Devon Pl. Cor. North & Main Aves., Riviera, Johannesburg Transvaal, South Africa |
| NORTHERN ENGLAND and MIDLANDS | Miss E. Rosa Hards, 14, Meadow Bank Moore Lane, Moore, Warrington Lancashire, England |
| NEW ZEALAND | Mr. Peter H. Havik, 112 Rosier Rd., Glen Eden Auckland 7, New Zealand |
| EASTERN and NORTHERN AUSTRALIA | Mr. Arthur H. Garratt, G.P.O. Box 748 Sydney, N.S.W., Australia 2001 |
| SOUTHERN and WESTERN AUSTRALIA | Mr. Roland E. Vigo, 26 Myrtle Street Bentleigh, Melbourne, Victoria 3204, Australia |





World Problems and Man

by G. J. WIND, F. R. C.

THE WORLD'S greatest problem is man, and man's problem is his fellow-man. Man is by far the most dominating creature on earth. Man is also the most quarrelsome and the most deceiving creature. Man is quite proficient in saying one thing while doing another, a master at camouflaging his true feelings and intentions. This makes man the most unpredictable and the most dangerous creature on earth. Generally speaking, man is a calculating, scheming, practical little demon. He often succeeds in deceiving even himself!

It seems strange indeed that individually man seems peace-loving while, observing mankind collectively, it is obvious that many sections are ready to strike at one another at the drop of a hat. Nobody wants to fight, but man is easily provoked. Nobody wants war, but everybody gets ready just in case somebody else should start something. This is a problem all right, a basic one, one that manifests in many ways. There is the widespread violence among the various races, cultures, and ideologies of mankind, the almost global state of war in varying degrees of intensity, along with undernourishment and actual starvation of many millions of human beings.

These problems and many others, representing the precarious state of affairs man has created for himself, all have their particular causes in people—more especially in the way mankind thinks or in the way man uses mind. In his thinking and in his subsequent

actions, man has been and still is rather selfish and intolerant in very many ways. Ironically, whereas this selfish intolerance was probably caused by man's urge for survival, the present forms and magnitude of selfish intolerance deeply undermine and threaten this very survival.

Intolerance, with its attendant agents of intemperance, ignorance, and selfishness, is the main cause that has set man against man, race against race, nation against nation. Intolerance has created separation, division; it has built barriers and boundaries, and the very apparent significance of it all is the multitude of more or less intense troubles of many kinds.

If this apparent significance seems bad, the true significance is worse. In a sense, as man separates himself from his fellow-man, to that extent does he separate himself from God—for God is with all. And, in a sense, as man divides the world and humanity, so does he divide God, for God pertains to all. Again, each division, being but a part of the whole, has but a part of God, for God, who created it all, permeates the whole.

Perspective

Each division, or part, having predominant consciousness of itself in particular, sees itself out of all proportion and as but scarcely related to the rest of the world. Each part is a world in itself, at least in the mind of man

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belonging to such a division. Each part is more or less vaguely aware that it may not have been created that way originally but that all parts have at some time or other, somehow, but for no good reason, separated themselves from the main part; that is to say, from our part. In this respect at least all parts are very similar. This is the common perspective with which we are all familiar.

A true perspective would show us a somewhat different picture, of course. If we base our perspective on the vaguely recognized and generally accepted unity of origin, or the original unity of the whole, we would see that mankind and the world have evolved from original unity, or oneness, toward division and separation. A true perspective would show us that not all parts except us have separated from the whole, or from God, but that all parts, including us, have so separated themselves. A true perspective shows further that violence and wars or imbalance of any kind are only possible among the parts of the whole. Conversely, the whole, or the one, cannot be at odds with itself.

Relationships

As the many divisions of mankind are truly related to one another, so too are the problems besetting mankind related to each other. Some of these relationships are obvious, of course. We realize at once that war, poverty, destruction, and starvation are related in cause and effect. We know that crime and its punitive reaction are inter-related. But there are also relationships which are often overlooked. There is the relationship between mind and matter, that is, between consciousness and its effect on the physical world.

The earth as it was created, complete with plant life and animal life and plenty of nourishment for the sustenance of both, is vastly different from the world re-created or remodeled by man, wherein plant life and animal life, including man, are in jeopardy of being drastically reduced, if not destroyed, by the hand of man. Here is the often overlooked relationship between mind and matter. Action precedes reaction but both are preceded by thought, and thought is the function of mind.

Man is in a very true sense a creator as well as a creature. By his use of mind and subsequent action, man has arrived at the present state of affairs. By his use of mind man has found remedies for many diseases and has learned to master many skills, all for the benefit of his fellow-man. By his use of mind man has shrunk distances both terrestrial and celestial; he has opened up many new horizons and many new challenges.

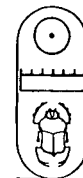
But he has also, by the use of mind, found many ways to undo all that was gained by his fellow-man. He has produced weapons of warfare such as the world has never before witnessed. Figuratively speaking, he has installed many push buttons for many purposes, knowing that pressing the wrong button at the wrong time may end it all. All of it started within mind. Mind made history come to pass, and mind shapes the future. A few examples may make this more clear.

What would have happened, if in the fourteenth century B.C. Pharaoh's daughter would have had a change of mind regarding the infant Moses and instead of saving the babe, in spite of Pharaoh's decree to the contrary, had decided to let the law take its course? History would have been different.

In "Brave New Era" featured in the October 1969 issue of the *Rosicrucian Digest*, it was put this way: "... one cannot help but think what might have happened if Isabella of Spain had decided to use her money for urban renewal instead of giving it to a Genoese sailor who thought he could find a new route to India." History would have changed, and all on account of a change of mind. All this shows clearly that everything is related to mind and in mind everything is related to everything else.

Copernicus had a change of mind and, in a sense, changed the world from a disk to a sphere and put it in orbit around the sun instead of vice versa. Some change that was! It took mankind a long time to get used to that. This brings up another important point.

Knowledge is not what it used to be, in the sense that what was knowledge once has later been refuted, replaced with newer, broader knowledge; and



there is little reason to believe that what we know as truth now will be truth forever. In times to come, the present knowledge will undoubtedly be replaced with still newer knowledge based on further experiments and more experience.

However, knowledge is exactly what it always has been, in the sense that in the past as well as at present it represents a conviction that things are what we think them to be. The world is as we think it to be, man is what we think him to be, and God is what we believe Him to be. So it was, so it is, and so it will be, I presume, at least for some time to come yet. With a change of mind we can change our outlook on the world, and to us the world has changed. So with a change of mind we may alter our views of mankind and man then changes for us, and so, of course, our views of God—a change of mind on our part will change our concept of God. It all starts within mind.

Let us briefly look at it from another approach. "In the beginning was the Word, and the Word was with God, and the Word was God." All was dark and void but a change of mind brought the utterings "Let there be light," and so there was. "Let the waters be divided." There was division instituted by God. "Let there be lights in the firmament . . ." and let one light brighten the day and another the night—more divine separation. Let all things produce "after their kind," to maintain separateness. A further change of mind brought forth the words, "Let us make man in our image," and so there was a change in manifestation, a change in history if you please. This was the mind of God in change, in effect, in action. "And He saw that it was good." Then, man was "to have dominion over every living thing that moves upon the earth." And so it seems!

As the mind of God through changes brought about things, events, and conditions, so this mind as used by man brings about things, events, and conditions—some of which he sees as not so good. How does man change the things he deems evil, bad, or not so good? Of course, by changing his mind. But here a profound blessing becomes a grave problem. Man, as a creator of things, is blessed with a free will, he

makes his own decisions, the choice is his, and there is his first problem. If only we could see the true significance, if only we could rise to the proper perspective, we would then see the true relationship between our thoughts, our actions, and reactions. However, failing this, man often resorts to drastic measures in his efforts to change the things he considers bad.

He often chooses revolutionary methods, for he likes to see direct and immediate results from his choice of action. He wants to reap at noon what he sowed in the morning, and for this reason he fights evil with evil, fighting fire with fire, an eye for an eye, a tooth for a tooth. In order that we may stamp out some evil, we produce a bigger evil which in turn will meet with a bigger evil yet. We have created some real problems and are still busy concentrating on greater ones yet.

In order to accomplish the successive changes from one evil to another, man has changed his mind from concentrating on swords and crossbows to gunpowder and cannons, from T. N. T. to nuclear weapons, and so on. *Ad infinitum?* No, only until man learns that he can just as well change his mind to more positive, constructive things.

Unification

The condition to be changed we have termed *selfish intolerance*, which manifests as division and separateness. The solution would then seem to be a going back to God, a going back to the whole, i.e., a going back to each other. Seems simple, doesn't it? Well, it is not simple—not for man. However, approaches to this effect have been made.

All approaches toward unification are as yet infantile, but some progress has been made. The United Nations, for example, is one such approach on a political level, and even though it is still an infant among international institutions it may very well grow into a very worthwhile cooperation of political powers. The attempts at uniting some of the too many sects of Christianity are another example, on a religious level. These too are not yet very true efforts at unification but rather attempts at absorption of some by others. But still, the idea has been born. It is up to

man to nourish such ideas into fruitful blessings for mankind as a whole, by a constructive use of mind.

The main difficulty in going back to God is the apparent multiplicity of gods, for the division of mankind has as its by-product the division of God, each division of mankind wanting all other parts to come to its particular God—each division of mankind preaching in its own way some doctrine of the One and only God, but all laboring under the misconception that their particular God is the One and only God. As long as this is not better understood, progress in unification will be slow. However, Rome was not built in one day, neither was it burnt in one day. The rise and fall of empires takes a while.

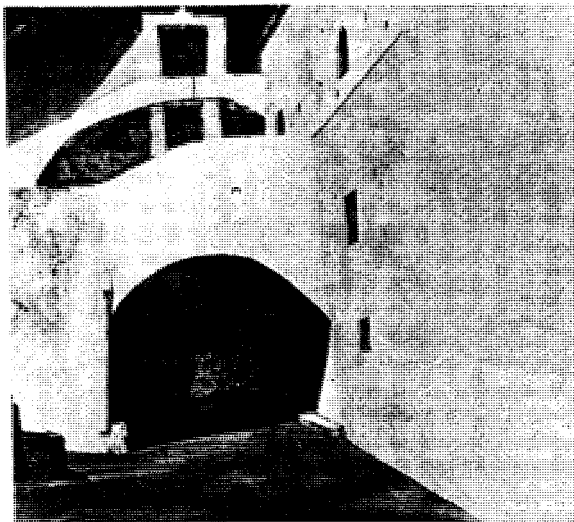
How much longer did it take to arrive at the present multiplicity of divisions, and how much longer will it take for all these sections to be reunited as one whole under one God? But the ultimate necessity of such a move has dawned on an ever-increasing number of people, and this is another small but encouraging start. Man has learned already that what he sows he will reap, in due season, that is. Man is quite convinced that this law holds true, at least in the material sense.

Things have produced after their kind since the very beginning, or at least as far back as we can see and have records of. Man has been taught that this very same law holds true in the abstract world as well but, generally speaking, man is a long way from being convinced of this truth. Yet, this law is demonstrable in the spiritual aspects as well as in the material world. Man hesitates to take a chance as long as he is not sure of some benefit accruing from it. Again, generally speaking, man fails to realize that he is taking an awful chance also in not giving this law a try in the spiritual realm.

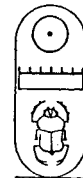
As a blessing can be a problem—as with our free will—so too a problem can be a blessing in that it can be a great lesson in the constructive use of mind. A blessing to one can be a problem to another, and vice versa. A proper perspective will yield the true significance that blessing and problem are truly related, to the point where they are one and the same thing. It is the overestimation of our problems together with an underrating of our blessings that throw us out of balance, out of harmony. The balance and harmony between problem and solution is there, if man could but see it.



Exhibition of Paintings



The annual exhibition of paintings by the West Coast Watercolor Society was presented in the Art Gallery of the Rosicrucian Egyptian Museum during the month of September. The works in this year's display ranged from pure abstract to representational, expressed in a variety of moods and techniques that led the viewer through the soft and muted impressions of the very "wet" ground to the sharp-edged clarity and strong color achieved by the almost "dry" ground. Shown here is **The Portal**, by Gerald Brommer.



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

Wisdom of the Sages

SHALL WE say that to some men by selection has come the Wisdom of the ages—that a *few men* are possessors of knowledge not common to all nor even comprehensible by all? Not without modification can such a statement be made. By whom selected? would be the logical question—and why?

Comprehensible knowledge! Comprehension presupposes a basis of understanding and then a complete conscious realization. But the *basis of understanding* is dependent upon *relativity*, and this upon the presentment of facts

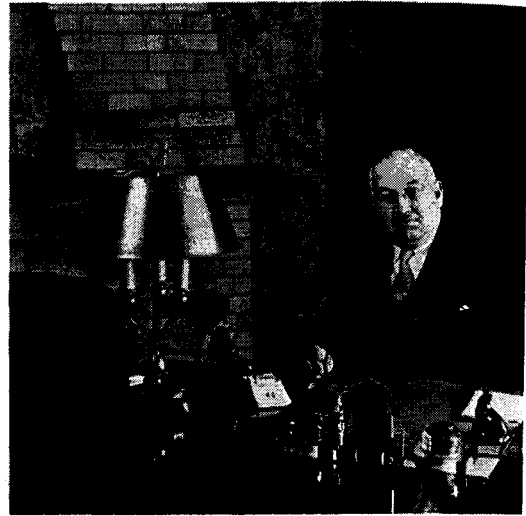
We are told that knowledge is “the state of being or having become aware of fact or truth.” The possession of fact and truth—essentially one—constitutes knowledge. Education is “the imparting or acquisition of knowledge”—consisting of fact and truth

“Knowledge,” says the Mystic, “is the sum of facts and truths gleaned from experience, education or comprehension, without prejudice as to the channel through which the influx of knowledge may come, the source of the education, its nature, or the objectivity of the comprehension.” . . .

To the Mystic each phenomenon deserves careful observation so that it may be properly classified and related to other causes or to the great primary cause. No longer is such a one considered to be “one who holds to the possibility of direct conscious and unmistakable intercourse with God *by a species of ecstasy*,” unless such ecstasy includes every sane method of reasoning

The Mystic feels no strangeness in his communion with God through the medium of all phenomena. To him intercourse with God is not only possible but a constant reality through the study of the most minute form of cell life.

To him *comprehension* is fundamental; he comprehends where others



do not; he understands where others *cannot*. If the basis of understanding is relativity, the Mystic is perfect in his understanding only because he has discovered the true relation of all things and all laws

Essentially, then, the Mystic is one whose comprehension is based upon a divine understanding of things fundamentally; all that he analyzes must reveal true facts . . . which associate themselves with the fundamentals well established in his consciousness.

Mere abstractions can find no place in true knowledge Each law must be *demonstrable* and must fit into the perfect scheme of things, as revealed to him through his unique comprehension and knowledge.

Can we not say, then, that unto a few men comes the wisdom which is not common to all? and is not the law of selection as logical and just as are all other laws of nature?

The Selective Law

The very first command in the decalogue of the law of selection is: “Thou shalt desire wisdom with a heart free from doubt!”

Doubt is the poisoned spear of the Evil One, with which he prods us on in our inquiries and searches, but also tortures us so greatly that naught is finally more desired than relief from

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the poison of the *specific anxiety*. Doubt leads us through a long, dark passage-way toward that door where we anticipate finding light, and rejoices in the fact that it keeps us in darkness and prevents us from perceiving the many doorways which we pass unnoticed.

The second command is: "Thou shalt not be credulous."

Credulity is defined as "a weak or ignorant disregard of the nature or strength of the evidence upon which a belief is founded . . . in general, a disposition, arising from weakness or ignorance, to believe too readily—especially impossible or absurd things."

Wherein do *doubt* and *credulity* essentially differ? In doubting do we not disregard offered evidence? do we not show a disposition to believe? do we not substitute one belief—often our precious credulity—for that which someone else possesses?

The Mystic neither doubts, nor is he credulous. He demands proof *and seeks it*. He believes nothing, but either knows or does not know.

The third command is: "Thou shalt seek with an open mind."

How simple this seems. But we venture to say that the average businessman does not open his morning paper without a certain determination to find therein that which he must find to verify his predetermined ideas, or strengthen his doubts and credulity.

An open mind? The shifting of membership in the average church is due to the determination of the seeker for Biblical truth to have only such revelations made to him as coincide with his predetermined ideas or meet the changing beliefs of his vacillating mind

Truth must first establish her ability to resemble the character of things within the seeker's mind, or the inquirer will not enter the chamber and learn!

The fourth command is: "Thou shalt ask with humility and sincerity."

To the humble all things are possible. This is not an abstraction with the Mystic; for he *knows* it to be so

Humbleness is not meekness in the sense that meekness precludes the

existence of character and personal magnetism; it rather directs these into the most efficient channels and gives freer expression to the personality within while the outer cloak is silently dropped.

One must learn that the soul is but a part of the infinite, temporarily resident within a mortal body; and that perfect comprehension and attunement are dependent upon the realization of the soul's humility and divine association, free from material powers of any kind.

Sincerity seems an obvious qualification; yet, like an open mind, it seldom exists to that degree necessary to fulfill the dictum of this command. Lord Lytton, an eminent Rosicrucian, said, "Enthusiasm is the genius of sincerity." Unless one's sincerity manifests itself in enthusiasm—and a willingness to make sacrifices for the quest—the search for Wisdom, which revealeth itself only to the humble and sincere, is without fruition.

The fifth command of the decalogue is: "Approach with reverence that which is Holy!"

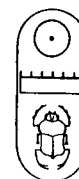
In the sense that what is sanctified is Holy, we can agree with the Mystic's statement: "I sanctify that which is made free from moral, physical, and spiritual error; that which is elevated in character, pure, inviolable, and proves to be an efficient means for soul happiness and spiritual blessing, *is truly sanctified*."

The Mystic is ever conscious of the *fact* that in God and through God are all things. In the working of every law throughout all natural phenomena, he sees the mind of God and recognizes *divinity*. To him, all is *sacred* by its very nature and because it exists at all.

To approach the *threshold* of mystic knowledge with reverence is like unto approaching the presence of God with holiness of heart and mind.

The sixth command is: "Not by right but by privilege shalt thou enjoy knowledge!"

It is so easy to believe that knowledge should be the common property of all men by *right*. It is true that God hath given us eyes to see, ears to hear, and a brain with which to understand and remember. But these gifts are privileges,



and all that is retained in the consciousness, as a result of the functioning of the sensory faculties, is a privilege and not a right. So says the Mystic.

The acceptance of a gift carries with it no greater obligation of appreciation and reciprocity than the use of a privilege obligates us to realize the unselfishness or our benefactor. Therefore, with logic and reasoning, the Mystic finds agreement with the next command of the decalogue, the seventh: "With an unselfish heart shalt thou drink of the wine and partake of the bread at the feast of the Mystic Sages!"

The wine which fills the body with the spirit of life, and the bread which strengthens the tissues of mortal being: of these the Mystic partakes with an unselfish heart.

Is it unselfish to seek knowledge that one might boast of the power thus attained, or to use such knowledge solely for self-advancement, or to withhold from others whatever service might be rendered through the advantages such knowledge gives one? This constitutes that *selfishness* which must be purged from the heart and mind before the illumination from the divine may manifest itself in comprehension of the greater truths.

The eighth command is: "Thou shalt love thy fellow being for the love that God hath given!"

It may seem purely philosophical to say that all *love* is of God. If we qualify the term *love*, interpret it as being the principle of sympathetic or pleasurable attraction in sentient and thinking beings that is pure, noble, and kind, then we may safely agree that *love* is of God and is God in manifestation to us on earth.

Because God hath inspired love in us, we should love our fellow beings. The Mystic realizes how seemingly impossible it is to love his neighbor as himself. But as every act and thought of the true Mystic proves, he finds it possible to love his fellow man with that inspiration to be kind and tolerant, fair and considerate, tender and helpful, which every man expects God to manifest toward him, because of the love that abides in God.

. . . There is no need for the establishment of a universal brotherhood other

than to express the love of God which is, potentially, in the heart of all humans. As the dawning of mystic consciousness comes to the neophyte, there comes with it the realization that all mankind is divinely united by an infinite bond.

The ninth command is: "Thou shalt prepare thyself for the mission of thine existence."

Born to fulfill a mission in life! . . . It is not necessary to believe that each soul personality born into a physical body on earth is so placed because of a predetermined mission it must fulfill. . . . We come into this life ignorant and without power or abilities, except those which God has given us. With these gifts we acquire, through privileges, other abilities and knowledge; and these gifts obligate us to use them for the purpose that God has in mind when they are given—and this becomes our mission in life: to do that which will benefit others and bring the light of knowledge and the peace of understanding to those who have them not.

We are to prepare ourselves for this mission—to learn to see well, for the better our sight and the more accurate our interpretation, the better will be our comprehension. . . . We are to increase our storehouse of memory so that we may avail ourselves of the faculty of recalling that which will serve us or others when most desired. We are to make ourselves acquainted with the laws of nature that we may avail ourselves of the potent possibilities which are ever about us awaiting our application. We are to prepare ourselves so that when the opportunity or command comes for the fulfillment of *the mission* we will be ready in knowledge and experience to do that which our preparation inspires us to do as *our mission*.

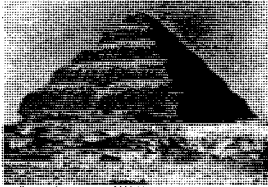
The tenth command of the decalogue is: "Thou shalt abide by the Trinity—Consecration, Cooperation, and Organization!"

This last command reveals the purpose of this article. It is to offer you an opportunity to abide by the commands of the decalogue and, with that preparation which can come only to the few, fulfill your mission in life; and

(continued on page 394)

The Symbolism of Pyramids

(continued from page 375)



ZOSER'S
STEP
PYRAMID

physical world; the fifth and the sixth days, the living creatures; and the seventh was reserved for God's communion with His creation. So the first four principles of the pyramid can be seen to represent the body of man; the fifth and sixth, his intellect and emotions; and the seventh, the power of his soul.

The Egyptian sequence of funeral ceremony and after-death events is the story of man's complete regeneration and eventual integration with the Supreme Deity. As popular Egyptian religion had no concept of reincarnation or evolution through repeated experience, the transforming process was seen to be taking place after death. It started with the body, which was embalmed and mummified. Then followed the emotional nature which went through the Confession to Maat and the weighing of the heart against the feather. Then came the intellect which had to lead the deceased through the underworld in order to find the correct place of abode. Now the deceased was ready to come face to face with Ra and reside in the Halls of Osiris.

In this lengthy sequence was symbolised the complete transformation of man's nature, physical as well as spiritual. Upon the completion of the process, the deceased was identified with the Benu bird and seen to sit upon the apex of the pyramid. This apex was the mystic centre—the starting point and the end point of all things—the alpha and the omega at which the spiritualised body of the deceased became one with God.

Let us now trace this path of evolution as indicated by the structure of the unfolded pyramid. We find that it proceeds in three stages:

1) At first, man is firmly established in his physical nature, only vaguely

realising the possibility of trans-

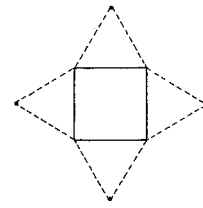


Figure 7

mutation. We can represent this by a sharp outline of the square, which indicates the field of operation of physical man, and by dotted lines reaching to the points of transmutation, indicating the path he eventually will have to take (Fig. 7).

- 2) The next stage is the stage of active transmutation, which commences by bringing together the positive and negative polarity of each element. The vibrations are raised and the distance between the two extremities progressively lessened as they are

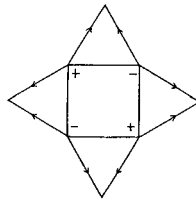


Figure 8

transmuted and move upwards along the sides of the triangle. When the apex is reached, the process of unification is completed. As each element is thus transmuted, man achieves perfect union between his inner and his outer selves. We can indicate this by drawing the triangles in solid lines, representing the upward journey which has been completed. Man's lower self is symbolised by the square, and his higher self by the four points situated above the centre of each line (Fig. 8).

- 3) After the second stage has been completed man is ready for the third and final stage in the process of his evolution when the pyramid must be folded again and the elements

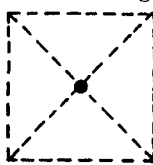
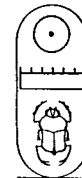


Figure 9

of his transmuted nature brought together in one point. This is man's union with God and can be symbolised by drawing the square, which has been mastered, in a dotted line with the point prominent in the centre and high above (Fig. 9). Everything has been reduced to the source, and man



has reached the apex of the pyramid. This is his triumph.

The knowledge of alchemical transmutation has been man's most sacred heritage. It has been expressed in many ways and can be seen in the Hermetic Cross and the Rosy Cross. The official Rosy Cross is a cross with three projections from each bar, resembling the

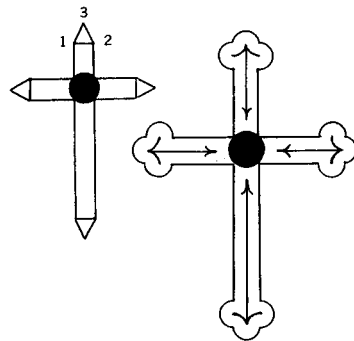


Figure 10

symbolism of the unfolded pyramid. Each element unites its dual components through a third one into a single principle that flows towards the Rose in which all four elements are united. When this is achieved, the rose unfolds to its full bloom, and man can attain a perfect state of integration with the Cosmic (Fig. 10).

This process of evolution and transmutation does not proceed in an inward direction only. It is helped by the soul

force which radiates from the Rose to the Cross, resulting in a continuous interaction so beautifully expressed in the old Rosicrucian adage: *Ad rosam per crucem, ad crucem per rosam.*

As the pyramid demonstrates the way of creation from the apex which is a dot or a circle to the base which is a square, it demonstrates the squaring of the circle. As it shows the path of reintegration from base to apex—from the square to the dot—it shows the circling of the square. Containing in its symbolism such supreme wisdom, it can easily be seen why the pyramid was considered the sacred emblem of the Creator and His laws.

Let us conclude with an excerpt from an article entitled "The Law of the Triangle," which appeared in the *Mystic Triangle* of February 1928: "On the very top of the Great Pyramid is a comparatively flat place about thirty feet square. In other words, the true stone, which is the head of all the corners, is missing. The missing stone would complete all the triangles at once, and without it none are complete. The stone is the spirit of man which fell from its high position and has been lost beneath the rubbish of the lower man, and which he must dig up, polish with such tools as he has had, and place again as the true crown of his spiritual pyramid. He can only do this when he calls the thousands of workmen within himself into the service of the higher man . . ."

▽ △ ▽

Wisdom of the Sages

(continued from page 392)

with consecration to ideals, cooperation with others similarly inspired, assist in an organized way to spread the Great Light in the darkened valleys of our country.

Consider this an invitation to obey the third and fourth commandments herein. And having digested this message, you shall, in accordance with the seventh commandment, pass it on to those who should share the opportunity which has come to you. In this way this message will come to many and not remain in the heart of but one. You shall consider yourself chosen to select

from your acquaintances those who might be interested, and in turn they shall pass it on to others. In silence, and without name or personality, it will reach some who are seeking; and thereby the mission of a simple printed paper is fulfilled.

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.

**The
Rosicrucian
Digest
October
1971**

Rosicrucian Activities Around the World

IMPRESSIVE ceremonies held recently at St. George's Pronaos (AMORC) in Grenada, West Indies, included the presentation of the Rosicrucian Humanitarian Award and the unveiling of a plaque. The Humanitarian Award was presented to Sergeant Claude Bartholomew of the Grenada Police Force for distinguished service he had rendered to youth. Shown above at the presentation ceremony are, from left to right, Frater W. Benoit, Sergeant Bartholomew, Frater J. Telesford, F. M. Coard (Master of St. George's Pronaos), and Reginald Clyne, Editor of *The West Indian* newspaper, who made the presentation. Mr. Clyne is a former recipient of this Rosicrucian Award.

Following the presentation, a plaque on which are inscribed the names of St. George's Pronaos Foundation members and Past Masters was unveiled by present Master Frater F. M. Coard (left). Assisting Frater Coard is Foundation member Frater Russel Steele.

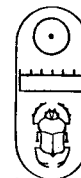


Soror Lilian A. Gerardy of Luanshya, Zambia, is a good example of one who tries daily to practice the Rosicrucian principles—especially in her consideration for others. When she discovered an elderly neighbor nearing her one hundredth birthday—living alone and uncared for, she began daily to take food to her and to look after her, as well as the lady's faithful dog companion Peter.

One morning something prompted her to make her regular visit earlier. When she arrived at the home she knew why. Mrs. Uys was lying in agony. She had fallen and broken her hip in three places. During the three months she was in the hospital, Soror Gerardy went twice a day to see her as she had no relatives. When she was discharged from the hospital after a remarkable recovery, authorities decided to put her in an old-age home and to put her dog to sleep. Soror Gerardy asked the doctors if she and her husband could give Mrs. Uys a home. They agreed. Now she is quite happy and is being lovingly cared for by faithful friends.



Congratulations to Frater Herbert G. Baker, current Master of Nefertiti Lodge, AMORC, Chicago. Staff Sergeant Baker, USMC (United States Marine Corps), of Guard Company, graduated this spring from Carthage College, receiving a Bachelor of Arts degree in Sociology. He is a Silver Star Medal holder and recalls he began working on his degree at Subic Bay, Philippines, in October, 1960. Tours of duty abroad and other military assignments spread out his classroom attendance over the years. Frater Baker plans to start on his master's degree after completing his year in office as Master of Nefertiti Lodge.



Recently received is the news that Soror B. Y. Cheah of Singapore was one of twenty-four citizens who were invited by the Malaysian Singapore Airlines as special guests for an inaugural flight and week's stay in London, England. Visits to "Shakespeare Country" (Stratford-on-Avon), the Houses of Parliament, and other well-known historical sites, lunch with three members of Parliament, and many other pleasurable activities were included in the specially planned itinerary. We congratulate Soror Cheah on her achievement.

The Grand Master of Holland has just published *The Mystical Life of Jesus* in the Dutch language. This is another addition to the AMORC books already available in this language. Those members in this country interested in purchasing a copy of this book may do so by writing to the following address:

Grand Lodge of AMORC of
the Netherlands
P. O. Box 7031
The Hague, Holland



THE PHILOSOPHER'S STONE

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical *stone* whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

Free Manuscript

An interesting discourse, "What Is The Philosopher's Stone," will be sent *without cost* when you subscribe or resubscribe to the *Rosicrucian Digest* for one year at the regular rate of \$5.00 (£\$2.09 £2/1/9 sterling). When writing, ask for the manuscript by name.*

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GRAND COUNCIL CONVENES

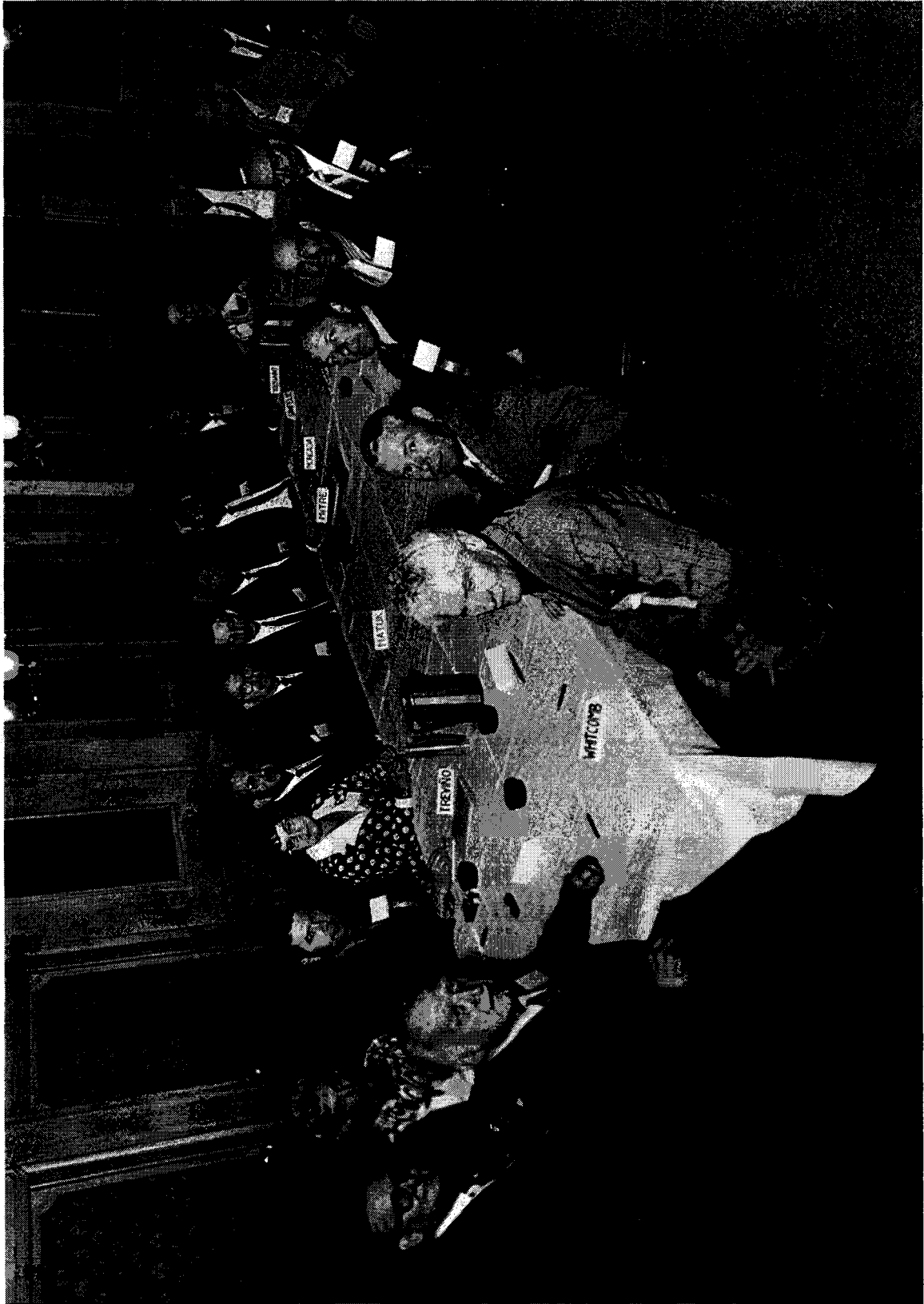
The Grand Councilors of AMORC from throughout the world, and the Supreme and Grand Lodge officers are here assembled in Miami Beach, Florida, for an administrative conference. Every continent of the world was represented by Rosicrucian members and delegates at the large International Rosicrucian Convention just concluded in that city.

*The
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Digest
October
1971*

MOBILE SHRINE (Overleaf)

In a village of Nepal this Juggernaut-type of shrine is pulled about on a cart which uses huge wooden wheels. On top is a statue of the Hindu deity *Vishnu*, who is the second member of the trinity of *Brahma*, *Vishnu*, and *Siva*. The tower is festooned with symbolic ribbons and flowers. Frequently, the poorly constructed vehicle breaks down and is here shown in the process of repair.

(Photo by AMORC)





Essays of A Modern Mystic

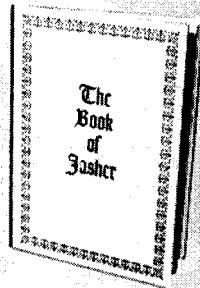
by H. Spencer Lewis, Ph.D.

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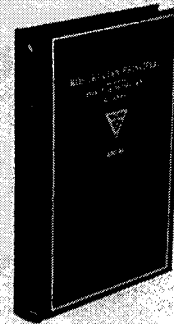
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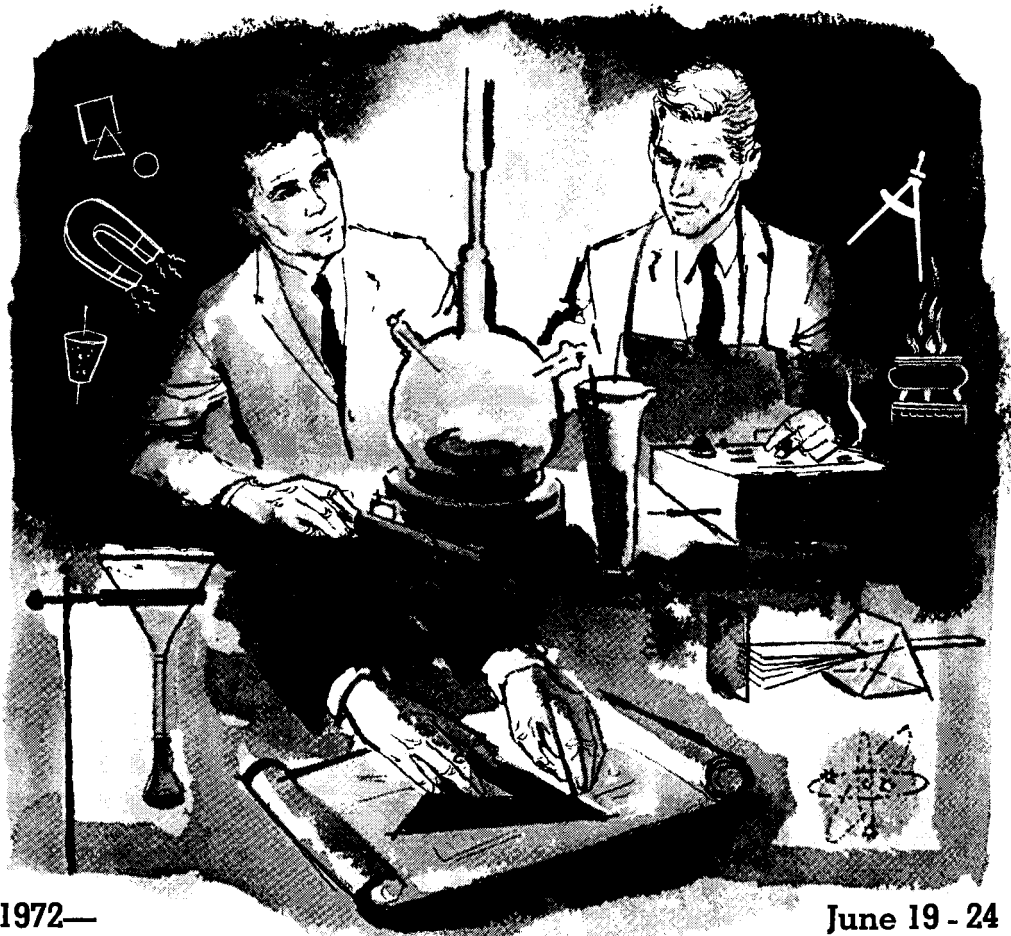
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Ralph Waldo Emerson, modern philosopher, said, "A man should learn to detect and watch that gleam of light which flashes across his mind from within . . . ; yet he dismisses without notice his thought, because it is his."

How many of your own ideas which you dismissed from your mind as too **different** or **new**—or merely because they were your own—have years later returned, as Emerson said, in the alienated form of someone else's recent accomplishment?

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BRAVE NEW ERA

It has been said that man instinctively fears and turns against that which he does not understand. Magical practices, to a great extent, were a result of that kind of fear and the feeling of helplessness it engendered. In his less civilized states, man faced awesome natural phenomena which he did not understand and could only attribute to the whims of superior entities that would act benevolently or maliciously—depending on how the mood struck them—with him and his surroundings always on the receiving end.

These gods and spirits had to be propitiated through certain actions, or rituals, and if one was in their good graces, perhaps they might aid by sending rain for the crops, or a thunderbolt to strike down an enemy.

With the accumulation of knowledge and the appearance of science, natural phenomena began losing their traditional ominousness. But lately science has grown more and more complex, beyond the average man's comprehension—beyond, even, the comprehension of scientists working in allied, though specialized, fields—and a certain amount of portentousness has begun leaking back into the world surrounding us.

The time when anyone with a good mind could tinker with new ideas and come up with revolutionary developments during his spare time is over—there will be no more Franklins and Edisons . . . the day of backyard science is past.

The quest for knowledge—be it by a Prometheus or an Einstein—has always been regarded by some as an usurpation of godly prerogatives, especially if the application of the new knowledge has brought with it results less than desirable. The feeling that "there are things man is not meant to know," is as old as curiosity itself, and this narrow-minded concept has been liberally applied by those averse to change to every advancement from the study of anatomy to a jaunt to the Moon.

This "Frankenstein Complex" (the idea that science's creations ultimately turn against mankind), has plagued humanity's thinkers ever since man began living in an organized fashion. Until now, our century had been unique in that at no time in history had there been such confidence and optimism in the future, and upon man's ability to cope with it through the use of his mind. Never before had people been so reliant upon technology to carry on with their daily lives.

Recently, however, there has appeared what can only be termed as a rise in

anti-intellectualism, a movement which seems to be gaining more and more momentum—especially among young people—apparently caused by a general disenchantment with the general state of affairs, with science being blamed, to a large extent, for the results. This is far from being a mere isolated incident; it is something occurring throughout the world, in some of the most advanced countries. Strangely enough, it has had as an offshoot a massive rebirth in the interest and practice of the so-called Dark Arts.

In other words, magic.

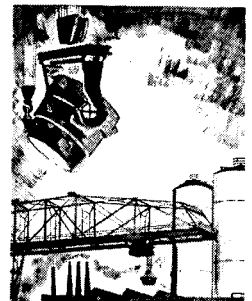
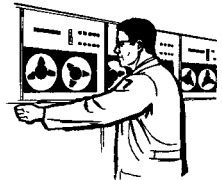
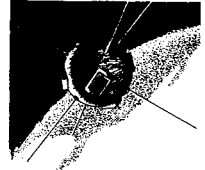
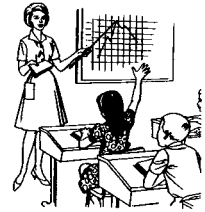
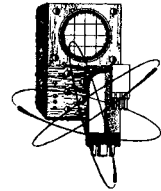
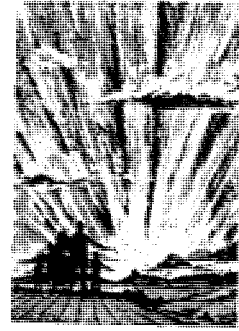
In a relatively short time there has been a veritable flood of articles and books dealing with magic and its various aspects, with divination, talismans, amulets, invocations, etc. The buyers of these books are, for the most part, young people—often college students—and form an important part of the hippie movement. There has even been an individual who claims to serve the Prince of Darkness, who has founded what he calls the "First Church of Satan" and has found sufficient adepts to keep it going.

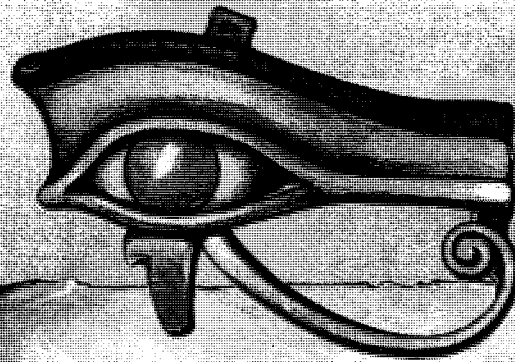
Many claim that all this social dislocation is attributable to a stampeding technology very few can understand, which has resulted in the upsetting of ecological balances and the threat of nuclear incineration or worse, causing man to lead an inhumane life. Knowledge for knowledge's sake is a dangerous, often deadly thing—it is claimed—and science must be brought under firm control before it destroys us all.

There is something tragically mistaken in this assumption, and it is that the advancements of science are being confused with their *applications*. Technology is only a force available for our use, much like electricity, which can be used to power an incubator or an electric chair.

The correct application of scientific knowledge will solve the problems which its incorrect use—and abuse—has created. We cannot reject the only means we have to carry on with civilization simply because they have been misused or we do not understand how they function. We should concentrate a little more keenly on the *applications* which new developments receive, and see to it that they be properly used, keeping in mind the long-range effects of their use.

To go against the one feature which has, to a certain extent, liberated us from the tyranny of nature is to attack the keystone of the foundations of this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

It needs must be that what can be thought and spoken of is, for it is possible for it to be, and it is not possible for what is nothing to be. This is what I bid thee ponder.

—PARMENIDES, Fifth Century B.C.
Fragments

'But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a Charioteer.'

'He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.'

'But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.'

—KATHA UPANISHAD
First Adhyaya, Third Valli
(Verses 6-8)

Whoever wishes without proof to revel in the truths of things need only know how to neglect experience. This is evident from examples. Authors write many things and the people cling to them through arguments which they make without experiment, that are utterly false.

—ROGER BACON,
1214-1294 A.D.
Opus Majus

