

ROSIKRUICIAN

DIGEST

May 1971 • 50¢



Featuring:

- *Mysticism*
- *Science*
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The Symbolism of Pyramids

*Testimonies to man's comprehension
of God, nature, and self*



Karma

*For every cause we institute,
an effect follows*

Next Month:

*The Plague of
the Locusts*



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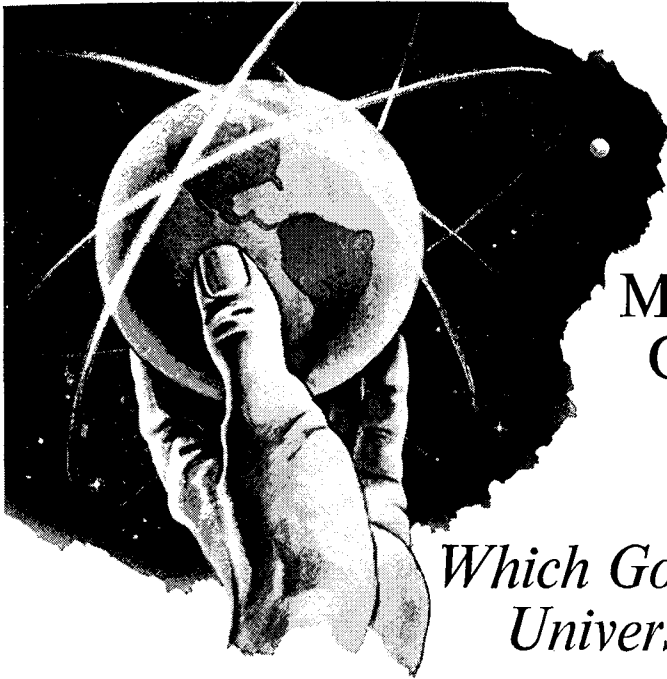
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OFFICIAL MAGAZINE OF THE
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Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as 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 association, write a letter to the address below and ask for the free book, **The Mastery of Life**.

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May, 1971

No. 5

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POMPEII, RESURRECTED CITY

Pompeii, an ancient city in Italy near Mount Vesuvius, was originally a Greek colony. In A.D. 79, on August 24, while the inhabitants were rebuilding this city after an earthquake from a year before, a great eruption of Vesuvius entirely buried the city with cinders and ash. Two thousand persons perished. The ash hardened and preserved the city beneath it. Modern excavators found shops and homes just as they were centuries ago, food on the tables, wares on the shelves. Human bodies were preserved where they fell. Opposite is one such excavated street showing the rut marks made by the wheels of chariots. (Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

WHAT VALUE ESP?

INTEREST in extrasensory perception has become a fad of great proportion. The phenomenon is no longer limited to empirical study by scientific methods, e.g., parapsychology departments of universities. Little groups now are continually forming themselves into the church of this or that for "experiments" and lectures upon the subject. The ones who direct the investigations or implied research usually bear the title "Reverend."

Bookstores carrying popular publications have counters and stands laden with hard- and paper-covered books whose titles all have some reference to ESP. A great variety of self-styled occult, esoteric, and metaphysical tracts, magazines, and newspapers carry regularly various articles upon ESP. They include numerous advertisements expounding how to quickly and easily master the art and technique of the subject.

The first question that arises in connection with this wave of interest is, Why are all these authors who by their claims profess to be authorities and adepts in ESP just now bringing their knowledge to the fore? If they are so proficient now as to be able to offer themselves as preceptors on this subject, they must have attained an awareness of it and been accomplished in it long before the present time. Why then was their knowledge kept *sub rosa*? Why had they not in the past the same desire to acquaint the masses with this phenomenon?

If one engages some enthusiastic tyros in a discussion about ESP he gains the impression they are of the opinion that ESP is a relatively new revelation of the subliminal powers of man. Unfortunately, most are quite unfamiliar

with such classical authors of the nineteenth and early part of this century upon the subject as F. W. H. Myers, James H. Hyslop, William James, Hereward Carrington, Sir William Crookes, and numerous others.

In fact, we can go back into antiquity. The Ancient Egyptians and Greek priests conducted magical rites including what was said to be *temple sleep*. This, it has been surmised, was a form of hypnosis. While in such a state, so the accounts of ancient historians relate, the priests used mental suggestion on their subjects. This transmitted thought was then a form of mental telepathy. Accounts also relate functions held in ancient Delphi—the site of the great Temple of Apollo and the Oracles—that appear to have been a form of mental telepathy as well.

Primitive Beliefs

If one reads the works of such ethnologists and anthropologists as J. G. Frazer and Sir Edward Tylor, he will note how the magical rites of peoples of primitive cultures gave evidence of emphatic belief in the mental transmission of thought. In fact, many of the practices of symbolic magic are of this type. Frazer relates that an old custom among peasant girls of Hungary, for example, is to "lift the earth from the footprint of a lad and put it down again with the toe pointing in an opposite direction. She believes she will win back her lover from another village where he has gone."

There is in sympathetic magic the belief that things or objects once touched or in the possession of a person forever after retain an invisible bond with that person wherever he may be. By turning the footprint about and directing her thought for a return of the lad, it was

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expected that he would be the recipient of her mental desires.

The term *telepathy* in relation to this phenomenon, it is related was coined by F. W. H. Myers in 1883. To Dr. J. B. Rhine, it is generally conceded, goes the credit for originating the popular term *extrasensory perception*. An untold multitude of persons have had over the centuries experiences which could be explained and were accepted by them as a form of psychic phenomena. The most common is a form of thought transmission. For example, people turning around when others have concentrated their attention upon them or stared at them. They find it difficult to evade the sensation and admit "feeling" a presence that compelled them to turn.

Another example is suddenly thinking of a long forgotten friend and then have that friend come around the corner just after having been thought of. Still another rather common modern experience is to suddenly have arise in consciousness the impression of a known person or his name just seconds before the telephone rings, with that individual on the line.

More Than Thought Transmission

Does ESP mean exclusively thought transmission? To most of the myriad present devotees, it *does*, unfortunately. However, ESP is by no means limited to the phenomenon of mental telepathy. It includes, for example, clairvoyance, monition, premonition (or precognition), telekinesis, bilocation (projection of self-consciousness), and other related phenomena. The majority of ESP "fans" have little or no knowledge of these other psychic phenomena. Actually the phenomenon of mental telepathy is limited strictly in clinical experimentation to the transmission of thought "without the aid of sensory channels."

In the proper use of the term, ESP means perception of stimuli which will cause us to experience any image, sensation, or impression that is beyond reception by the common receptor senses. In fact, from the scientific point of view and true psychic phenomena, the word *psychic* does not have reference to the supernatural. It is not related specifically to religious precepts or doctrines. The phenomenon is not considered a divine agency unless one is going to

assume that all man's powers and faculties—objective, subjective, and sub-conscious—are likewise of that source. Psychic, in its technically correct connotation, has reference to the *subliminal* nature and functions of man. It is that which lies behind the conscious mind. It includes as well such involuntary functions of man's nature as his respiratory, circulatory, and digestive systems.

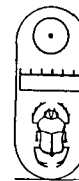
It must be further realized that there are other kinds of perceptions and sensations of which we are aware that are nevertheless not psychic (in any supernatural sense), and yet they are distinct from our five receptor senses. For example, there are those that are termed *protopathic*, as heat, cold, pain; and *epicritic* sensations refer to pressure changes.

Presuming that it would appear from the common interpretation of ESP that it is popularly regarded to mean only mental telepathy, what then is its *practical* value to the enthusiasts of this subject? Is it just to know that the human mind has psychic powers and potentialities? There has been evidence of this for centuries. Is it solely to acquire the ability of mentally transmitting and receiving thoughts?

For the average person there is little practical value in such. Why, for example, does John Jones have to resort to mental telepathy? For analogy, one does not use the telephone when a person is seated across the room from him. He uses his voice in a normal way to communicate. Likewise, mental telepathy in most instances of communication, even with persons at a distance, is quite inadequate as compared with a letter, telegram, or telephone call.

Intuition

If one, however, is to be concerned with man's psychic functions, he should go far beyond just transmitting a mental picture of a symbol or word to some other individual, or being the receptor of it. He should convert his psychic powers to a useful application for the needs of life. Perhaps the greatest of all our psychic functions for serving us in daily life is *intuition*, or, as academic psychology refers to it, insight. This intuitive function is an *unconscious* intelligence or judgment which often sur-



passes reason and even may oppose it. We say unconscious only in the sense that the source of intuition is a function distinct from the objective consciousness, yet it is an attribute of the whole stream of consciousness with which man is imbued.

Intuition, or this subliminal insight, can be developed. With most persons, however, it is but an occasional random impression, the so-called hunch, or the commonly referred to "strong, strange impression." Intuition can and should be distinguished from what might be the reception of a telepathic impression. Intuition is definitely related to one's personal interests and experiences. Rarely if ever does one have an intuitive impression of some subject which is not comprehensible to him. The particular incidents of an intuitive impression might not be familiar or the individual may not have any previous knowledge of them, but the intuitive idea in its entirety is related to some previous

thought had by the individual at some time in his life and is comprehensible to him.

We can cultivate intuition as a superior judgment. It does not function as a replacement of our normal perception and thought. Rather, it consists of so-called unconscious work which carries on, for example, where reason has left off or seemed to fail. This technique is known and can be utilized. The *Rosicrucians* as a long established organization have taught it.

There are other practical and not merely spectacular demonstrations of psychic phenomena that should be known by everyone. If one is going to pursue man's extra perceptible powers, he should learn that the term embraces far more than just the transmitting of thought to Mary or John and getting one in return from them. Further, the subject is not one to be limited to the rites of religious sects or demonstrations in churches by "Reverends."



Medifocus

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

June: The personality for the month of June is Dr. Johannes Vorster, Prime Minister of South Africa.

The code word is SUP.

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



ANWAR EL SADAT

August:

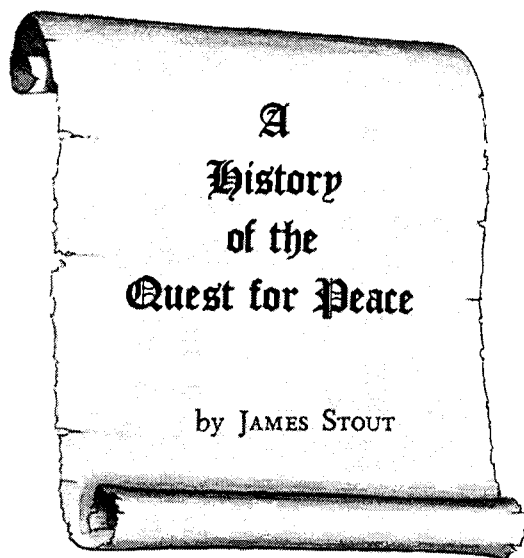
The personality for the month of August will be Anwar El Sadat, President of the United Arab Republic.

The code word is EXPED.



DR. JOHANNES VORSTER

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WAR—WHAT has been done to prevent it? What is presently being done?

The causes of war have been explored and studied, international laws and treaties have been written, and organizations have been formed in an attempt to put an end to this problem, but much of it has been to no avail.

Peace has never flourished for more than about 250 years—during the height of the Roman Empire. This peace (*Pax Romana*) was firmly enforced by the powerful Roman army. Recently, however, this technique of international law enforcement has not been successfully employed.

Some people declare that there has been world peace since 1945 because there have been no major wars, but many realize that this is not true peace, because it has been interrupted by conflicts such as the Vietnamese, Korean, Israeli-Arab, and other small wars totaling 45. To provide a compromise to:

“War, which is organized group violence; [there is what is called] negative peace, where there is no violence but no other form of interaction either and where the best characteristic is ‘peaceful coexistence’; positive peace, where there is some cooperation interspersed with

occasional outbreaks of violence; and unqualified peace, where absence of violence is combined with a pattern of cooperation.”*

Following are listed some of the efforts of men to initiate a condition of world peace. Some of these were dismal failures, some had limited success, and others, still in operation, may one day prove successful. Included are brief quotations concerning peace by men throughout history.

It is interesting to note the means by which our leaders have sought to promote stability in international relations and to realize that, throughout history, the basic principles have been employed in each peaceful endeavor:

Fifth century B.C.—Darius I, Emperor of Persia, attempted to unify the world into a single political unit by world conquest.

Fifth century B.C.—Several small Greek states formed the Delian League as a defense against the Persians. At later dates, other defense alliances were created.

Fourth century B.C.—Alexander the Great of Macedonia followed the actions of Darius and set out to rule the world.

Second century—Emperor Trajan, ruler during the peak of the Roman Empire, led his troops in the name of world peace.

Seventh century—Abu Bekr, another man who attempted to unite the world by conquest, was a Moslem conqueror. Although these men were unsuccessful, they show the earliest method that was used to promote peace. The logic of fighting for peace is somewhat lacking, however.

Eleventh century—The Truce of God was incorporated by the Roman Catholic Church. This ordered feudal barons to stop fighting on Sundays and religious holidays.

(continued overleaf)

*Johan Galtung, “Peace,” in the *International Encyclopedia of the Social Sciences*, 1968, Cromwell, Collier, and Macmillan, Inc.



- 1500s—"Accursed be he that first invented war"—Christopher Marlowe.
- 1600s—The Grand Design for European Peace. The Duc de Sully, Finance Minister of France, called for a council of all international powers, supported by an army contributed by each of the nations.
- 1625—*The Laws of War and Peace* was written by Hugo Grotius, the founder of modern international law. Grotius defended the "just" war and thought of war as the natural relationship between countries.
- 1648—The Treaty of Westphalia, which ended the Thirty Years' War, tried to keep peace by a balance of power.
- 1713—*Project for Perpetual Peace* by Abbé de Saint-Pierre. This called for a union of states.
- 1783—"There was never a good war or a bad peace"—Benjamin Franklin.
- 1795—*Eternal Peace* by Immanuel Kant, a German philosopher, called for a world system of republican states.
- 1815—The Concert of Europe, a series of international conferences growing out of the Congress of Vienna. Also, the Massachusetts Peace Society was founded to encourage peace plans in Congress and gave public lectures to encourage the founding of more peace societies.
- 1843—The first official international peace conference was held in London.
- 1864—The International Red Cross was established at the first Geneva Convention.
- 1879—"I am tired and sick of war. War is hell"—William Sherman.
- 1881—Secretary of State Blaine suggested that delegates of all American republics meet to consider how to prevent wars in the Western Hemisphere.
- 1890—The Pan-American Union was organized to promote peace in the Western Hemisphere.
- 1899—The Czar of Russia started international disarmament talks at the Hague.
- 1901—Jean Henri Dunant, of Switzerland, was awarded the first Nobel peace prize. Dunant was the founder of International Red Cross and the originator of the Geneva Conventions.
- 1907—The Hague became the Permanent Court of International Justice. This organization was started to settle international disputes arising from legal questions.
- 1914—By this time, there were 160 peace societies throughout the world. President Taft organized the League to Enforce Peace.
- 1920—President Woodrow Wilson created the League of Nations in Geneva.
- 1921—The Washington Naval Conference. This set limits for battleships and heavy cruisers.
- 1928—The Kellogg-Briand Pact was signed to outlaw offensive war and seek peaceful settlements of international disputes.
- 1930—The London Naval Reduction Treaty limited war on the high seas.
- 1932—World Disarmament Conference—an attempt at international weapons disarmament.
- 1936—The London Conference. Another attempt at international disarmament. It was designed to limit the size of Germany's navy, but allowed the rest of the world to start a worldwide arms race.
- 1938—"In war, there are no winners, but all are losers."—Neville Chamberlain.
- Between 1919 and the outbreak of World War II, there were more than 100 international peace conferences.

1944--The Dumbarton Oaks Conference. Plans were drawn up to organize the Allied nations into an organization to preserve peace. This conference led to the creation of the United Nations.

1945--The United Nations was formed at the San Francisco Conference. "If man does find the solution for world peace, it will be the most revolutionary reversal of his record we have ever known."--George C. Marshall.

Winston Churchill said that World War II was "the most unnecessary war in history. This war could easily have been prevented if the League of Nations had been upheld with courage and resolution by its members."

1946--The League of Nations was officially dissolved. The League was weakened and made virtually powerless by the absence of the United States.

1947--The Marshall Plan was enacted. This was based on the theory that war is caused by economic need. Marshall hoped that by loaning money to the European nations they would have no need to go to war again.

1949--The North Atlantic Treaty Organization (NATO) was formed by the North Atlantic Pact. This formed a collective defense against aggression.

1954--The Southeast Asia Treaty Organization (SEATO) was formed for collective defense against aggression.

1963--The Nuclear Test Ban Treaty was signed in an attempt to halt testing of such weapons in the atmosphere, under water, and in outer space.

1968--The Nonproliferation Treaty prohibited any nation that did not have nuclear weapons from acquiring them. This may be considered as a form of "preventive disarmament."

1969--Strategic Arms Limitation Talks began on November 17. The purpose

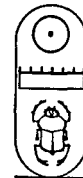
of this is to slow down the nuclear arms race. U Thant, Secretary-General of the United Nations, urged that the coming decade be declared the "Decade of Disarmament."

A great deal of the weakness of peace treaties and agreements lies in that there can be no peace while one nation is dissatisfied; or while one person is dissatisfied and this person has the power to initiate a state of war. One nation may force another, though unwilling, into a state of war. At the beginning of the second World War, the United States was determined to maintain its position of neutrality, though it was eventually compelled to enter the war.

The trend in the quest for peace also seems to encompass the formation of defense agreements in which the nations involved agree to mutual defense. SEATO and NATO are such organizations which theoretically guarantee that, upon the attack of one nation by an outside force, the other members will act against the unfriendly nation. Unfortunately, this is also inadequate. Instead of preventing wars, defense coalitions merely create larger and more disastrous wars, as indicated by World War II when the allied powers formed a mutual defense coalition to supposedly discourage aggression by the enemy, and eventually precipitated a worldwide war.

The third important means of limiting or preventing war is disarmament or the restriction of arms production. This is a system based upon regular inspection of the enemy nation's defense centers and certainly upon honesty and trust. This is extremely difficult because the inflammatory propaganda of the cold war renders impossible the existence of mutual confidence.

In this time of growing military power (when nuclear weapons pose such a threat to mankind), it will become increasingly important to discover whether the nations of the world are presently engaged in a potentially successful campaign to promote peace. And if they are not, a program must be established immediately to perpetuate and intensify our quest for peace.





The Symbolism of Pyramids

by DR. GERTRUDE SPENCER, F. R. C.

PYRAMIDS are one of the most extraordinary structures ever erected by mankind. In their symbology man has attempted to express his understanding of the most fundamental cosmic laws as they emerged from the depth of his consciousness. Pyramids are testimonies to man's comprehension of God, nature, and himself, and his understanding of the relationship between those three aspects and his existence. Pyramids express man's awareness of an over-all cosmic plan and tell the complete story of creation, manifestation, and evolution.

When tracing the development of the concept of the pyramid from the earliest records available, we find ourselves in ancient Egypt. And there, amongst various stories of creation, is one that relates as follows:

In the beginning, there existed only primeval chaos, an infinite ocean, the

primordial water of Nu. Nu filled the universe. It had no surface and its waters were motionless. Then, out of Nu arose a clod of earth in the shape of a hill or a pyramid—the primordial mound. On it appeared *Atum*, who was later identified with Ra. He was the One, the maker of gods and men. He was self-begotten, self-created, and self-produced. He had existed forever and would exist to all eternity. Atum sat on top of the hill and first created the company of gods. There were nine—Atum himself and four pairs, most likely representing the male and female aspects of the four elements: fire, air, water, and earth. Atum then created all there is, and that first pyramid, the primeval hill, which was at the centre of the world, was the dwelling place of the gods from which creation proceeded.

Another creation story tells of the sacred ben-ben stone, from the top of which the Bennu bird emerged at the

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time of creation. The Bennu bird was regarded as an incarnation of the soul of Ra and the heart of Osiris. The Greeks identified it with the Phoenix. The ben-ben stone had the shape of a pyramid and represented the primeval mound. The supreme sanctuary at Heliopolis, which was called the *ben-ben house*, contained the sacred ben-ben stone, and the site itself was believed to have been the one at which creation actually took place. This is why Heliopolis was considered the Holy City by those who followed this particular sect, and the ben-ben stone in the sanctuary was said to be the original one.

So we see that, whether consisting of earth or stone, the site of creation was a cosmic mound which eventually developed into the concept of a pyramid.

Sir Wallis Budge states that "at a period which is so remote that no date can be assigned to it, the people of Heliopolis had as the object of their cult a stone, which was thick at the base, tapered to a point at the top, and was called 'ben' . . ."

This stone, the ben-stone, was already sacred in the middle of the third millennium B.C. and can undoubtedly be traced back to much earlier times. It becomes obvious, then, that the birth of the symbol of the pyramid as a sacred object goes beyond the limits of recorded history.

The Obelisk

Tracing this object further, we find that the history of the pyramid is closely linked with that of the obelisk. From the Second Dynasty in the Old Kingdom, about 2900 B.C., we find pairs of small stone obelisks placed in the flat "mastaba tombs" of the time. By the Fifth Dynasty, the obelisk had found its way into the royal sanctuaries at Abusir, near Heliopolis. These obelisks were slightly different from the obelisks of later times and had a mastaba-like base about one-third the length of the shaft which elevated the sacred pyramid, or ben-ben as the Egyptians called it. We are told that the ben-ben was the emblem of the sun.

The obelisk, having always been regarded a symbol sacred to the sun-god, has been said to portray a petrified sunray, but the fact that the pyramid

at the apex was the real sacred portion of the obelisk had been overlooked by anthropologists until the early years of this century. James Henry Breasted very correctly states that the obelisk is simply a pyramid on a lofty base which has become a shaft—a shaft which would have no significance without the ben-ben which it supports. The shaft and the apex of the obelisk were considered different parts and were known by different names. In contrast to the pyramidal ben-ben, the shaft was called *tekhen* or *tenet*, which meant *dwelling*.

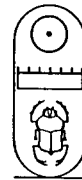
Creative Power

We remember that the early people of Heliopolis called their cult stone *ben* and that later this pyramidal stone was called *ben-ben*, whether it appeared in the sanctuary of Heliopolis or on top of an obelisk. In the Egyptian language the word *ben* or *ben-ben*, and all forms of it, always indicated creative power, and there is no doubt that both the ben-stone in the sanctuary and the ben-ben of the obelisk symbolised the manifesting power of God. It is interesting to note that the Semitic word *ben* means *son*. We can relate this to the son aspect of the Trinity, the manifesting, creative aspect of God. And of this the pyramid became the symbol par excellence.

The pyramid developed into the principal symbol of Ra, and the ben-ben stone has also been referred to as the *sun-stone*. We are told that Akhnaton built a shrine for a ben-ben stone between the Temple of Karnak and the Temple of Luxor, which aroused great anger amongst the priests of Thebes and eventually caused Akhnaton to leave that city.

The pyramid, or ben-ben stone, in Heliopolis represented the *cosmic mound of creation*, and every subsequent pyramid erected anywhere was meant to be a replica of that original sacred stone.

Let us take the symbolism of the ben-ben further. The whole Cosmos of the Egyptians was fourfold. There were the original four pairs of gods symbolising the four elements, and there were the four sons of Ra or of Horus which governed the four cardinal points and held in position the four pillars on which the heavens rested. Being shed



upon the world, light also had a four-fold aspect. Ra manifested in the East, in the West, in the North, and in the South. As the sun journeyed across the sky, each facet of the ben-ben stone successively reflected the light of Ra, as the rays fell upon its gilded surface.

If one observes the obelisk at Rosicrucian Park (San Jose, California) throughout the day, one is impressed by each of the four quarters lighting up in succession as the sunrays strike it at the required angle. This is a stunning spectacle and one which has the deepest significance. The ben-ben as a whole represents the totality of God, the complete entity of light. But as a symbol of creation its four facets separate this totality and bring into manifestation the four-fold aspect of physical creation. The ben-ben shows the presence of God not only in the four quarters of the world but symbolically also in the four elements of nature. In itself it is the totality of Ra and the symbol of his creative power.

As the ben-ben stood at the centre of the universe at the time of creation, the obelisk can be seen to symbolise the Cosmic Axis around which the light of the world revolves. We find it on scarabs as the symbol of the God *Amen*—the hidden one.

Immortality

The significance of the ben-ben made the obelisk a most sacred object. But added to the meaning of creation (as the primordial hill) and manifestation (in the four corners of the world), we also find another aspect mentioned in the old Egyptian texts. The obelisk was said to confer immortality. The kings of various dynasties stated very clearly that they erected their obelisks in honour of Amen-Ra, or Tem, in order to obtain the gift of eternal life. Thutmose III said he erected many obelisks to gain life everlasting. On the obelisk at Rosicrucian Park, which is a replica of the one erected by Usertsen I, the inscription refers to the obelisk as "the giver of life forever."

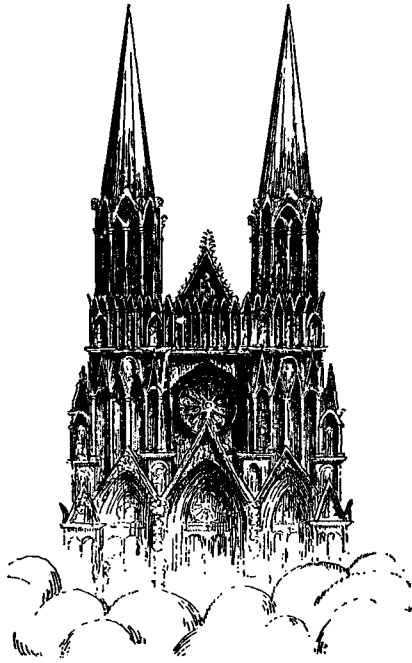
And this brings us to the next symbolic significance of the pyramid, namely, that of *evolution*. In the Rosicrucian

Egyptian Museum we find a most interesting statue of a priest attached to a temple in Thebes. The vertebral column of the priest is represented in the form of an obelisk on which is written that the spinal marrow is injected into the brain, giving the person wisdom and light. This inscription is called *The Wisdom Text*.

We know that the spinal column, because of the nervous systems running along it, represents the path of consciousness. The spinal marrow injected into the brain bringing illumination refers to the ascending consciousness reaching the highest centre. The point of interest here lies in the fact that the spinal column is shown in the form of an obelisk, in which the ascent takes place. This reminds us of the Cosmic Axis often represented as a holy tree or a holy mountain in different mythologies, where one ascends to commune with higher beings or with God. The obelisk leading straight into the pyramid provides this path, which terminates in the ben-ben where the actual illumination, or communion, takes place.

To summarise our findings so far, we can say that the pyramid symbolises the act of *creation* (the cosmic mound, or the ben-ben stone), of *manifestation* (the fourfold nature of light), and of *evolution* (which was hinted at by the concept of immortality). At this point, let me comment on the erroneous concept usually held in connection with pyramids and obelisks.

Obelisks were not erected by Pharaohs to commemorate their victories, nor were pyramids erected to serve as funerary monuments. The pyramid was a most sacred structure through which the secrets of the universe became known and where, through contemplation on these facts, communion with God became possible. A pyramid is no more a funerary monument than is a cathedral under which kings and clergy are buried. They are buried there to partake of the sanctity of the place, which was also true of the Pharaoh whose tomb was located beneath this extremely sacred structure.



The Celestial Sanctum

WHAT IS RELEVANT?

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

MAN LIVES in a complex world. Whether it be 1971, or the year 1, or 1971 B.C. the world man lives in is an important world to the living individual. It has always been a complicated world. Life is a complicated process of relating to that world and to the source that made us. Man seeks something, but he may not always analyze what it is. As he continues to seek, he will find that it is *balance*, that is, a harmony of relationships between all that he comes in contact with and within himself.

Relevancy, then, refers to those things that will contribute to man's well-being mentally, physically, psychically, and spiritually. Much modern thought, particularly by many young people today, asks the question, "What is relevant?" Are the standards which have come down to us in political, religious, and even philosophical traditions relevant today?

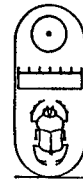
When young men and women have been exposed to modern education, which, incidentally, includes a far better outlook on the whole of the human race than it did some years ago, they look back over comparatively recent history and observe that within the past half century man has experienced radical changes through economics, disasters, world destruction, major wars and slaughter as well as scandal in business and by individuals who are looked upon as business, political, and even religious leaders. It is no wonder that these young people question the relevancy of the social, political, religious, and traditional forms of behavior and principles that are taught more or less by rote methods.

Is it not within the province of a thinking young person to examine whether or not he needs to adopt the practices of the Victorian age and the early part of this century, insofar as his behavior is concerned, in order to live constructively? Is it relevant to his life that he accept the same standards that previous generations have accepted when the results have sometimes been chaos instead of a constructive growth and development? We can certainly sympathize with those who ask such questions but cannot always sympathize with the methods that they adopt in reacting to their consideration.

It has been proven time and time again in history that revolution does not always make things better. To throw out everything that everybody has previously held of value because it does not appear relevant to the moment is not a solution to man's problems or to social problems, but surely an examination of what is relevant is something that should be going on all the time.

We should study and try to analyze the relevancy of all traditions and all procedures that are accepted in various units of society. It is not a question of being wrong to question relevancy. As it has been in all history, the question is how to arrive at a choice of those things which are pertinent and relevant to the needs of today.

The search for relevancy is not new. Every generation has asked the question as to what mores or standards of the previous generation could be discarded. The asking of the question indicates a



search on the part of an individual for value. Every intelligent entity is searching for something that is worthwhile to him, something that has value. Therefore, what is relevant is that which gives value. What is relevant today has always been relevant and will always be relevant—that is, values which endure, values which have met a test of time regardless of man's history, and which show every indication of existing beyond the span of man's existence.

In other words, the values that lie outside the materialistic concepts of today, the values that produce love, peace, good will, justice, tolerance, and all the attributes of the human entity that are constructive, are the values that are relevant. We are not out of step with the world, nor are we "squares" if we seek these values. They are values that are a part of the nature of the inner entity of the self.

The development of a philosophy based upon these ideals will relate us

more closely to the basic realities of the universe. Such philosophy will enable us to select the phases of behavior relevant not only to a social system or a set of man-made creeds but to the living of a life that does not begin or end on a physical level—a life that goes on into the indefinite future lying beyond a material world or a materialistic concept.

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.



REMEMBER YOUR KEY NUMBER

Rosicrucian members who fail to include their key numbers in their correspondence to the Grand Lodge are causing serious delay in attention to their letters. Membership records and statistics are on a **computer** which gives almost instantaneous information **provided** the member gives his **key number**. If the member omits the key number or only gives part of it, then the computer cannot be used. The department's assistant or officer of AMORC to whom the letter is addressed must then spend considerable time looking through other records alphabetically to find the member's key number.

Also, please **print your name** under your signature. Some members carefully type-write or handwrite their letter, then scrawl their signature, which is illegible to others, and may, in addition, omit their key numbers. Consequently, no attention can be given the letter. These are simple, little things to remember, but very important to AMORC—**and to you**.

ROSICRUCIAN DIRECTORY

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



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

*The
Rosicrucian
Digest
May
1971*

EARTHQUAKE

by CHARLES C. WARREN, F. R. C.*

AT THIRTY seconds past 6:01 on the morning of Tuesday, February 9, 1971, the seismograph located at the *Rosicrucian Planetarium and Science Museum* began recording an earthquake.

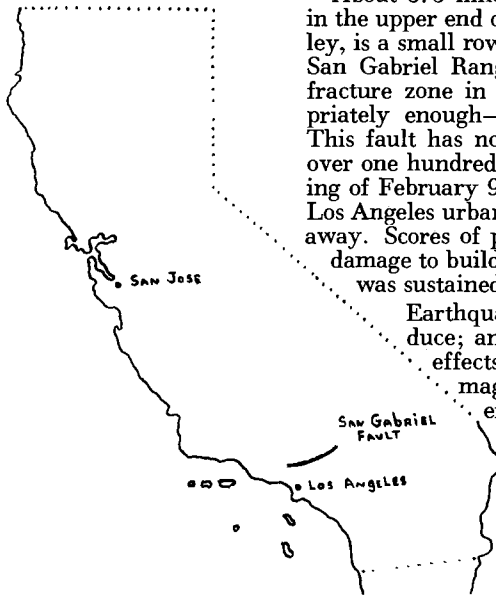
The initial data recorded by the seismograph was the "P" (for primary) wave. These first tremors are vibrations, like sound waves, transmitted through the earth by a pushing and pulling motion. Following the first tremors is a second set of waves that travel through the earth by a shearing or twisting action. These latter are called "S" (for secondary) waves. The time difference between the arrival of the "P" and the "S" waves, when compared to an established scale used by seismologists, tells us the distance away from the seismograph that the earthquake occurred. Our seismograph indicated a distance of approximately 375 miles from San Jose.

Our seismograph has two recording components. One indicates motion of the earth that is traveling along an east-west axis; the other shows motion along a north-south line. By careful study of differences in these two components, the epicenter, or point of origination, of the earthquake was found to lie in a southeasterly direction from the seismograph.

About 375 miles southeast of San Jose, in the upper end of the San Fernando Valley, is a small row of mountains called the San Gabriel Range. Connected to it is a fracture zone in the earth called—appropriately enough—the *San Gabriel Fault*. This fault has not shifted appreciably in over one hundred years, yet on the morning of February 9 it wrecked havoc in the Los Angeles urban area some twenty miles away. Scores of people suffered injury or death, and heavy damage to buildings, highways, bridges, and other facilities was sustained.

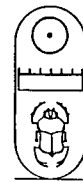
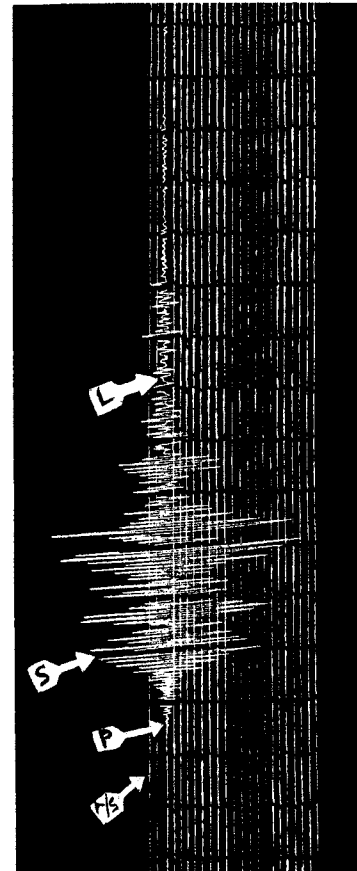
Earthquakes are measured by the *effects* they produce; and this recent quake is placed on a scale of effects commonly called the *Richter Scale* at a magnitude of six and a half; that is, it is "moderately damaging." In terms of energy expended, the earthquake was roughly equivalent to a small atomic bomb.

Some minutes after the arrival of the "P" and "S" waves, our seismological station started picking up "L," or large-motion waves. These waves travel along



Map of California showing San Jose where the seismograph of the Rosicrucian Planetarium and Science Museum is located and the San Gabriel Fault that shifted, causing a damaging earthquake in the Los Angeles area.

Above is a Seismogram taken from the north-south component of the seismograph situated at the Rosicrucian Planetarium and Science Museum; the arrows indicate: "P" for primary wave; "S" for secondary wave at maximum intensity; "L" for large-motion waves; and "A/S" for aftershocks.



*Director, Rosicrucian Planetarium and Science Museum



EXHIBITION OF PHOTOGRAPHY

During the month of April the Annual Exhibition of Photography by the **Light and Shadow Club** of San Jose was presented in the Art Gallery of the Rosicrucian Egyptian Museum. Once again an outstanding group of photographs, which included several exceptionally fine color prints, was on display to the great enjoyment of visitors. Color slide shows presented on Sunday afternoons were an added highlight of the exhibit. Shown here is the reproduction of a nostalgic scene by Jim Healzer.



Annual Homecoming—May 23, 1971

OAKLAND Lodge (AMORC), CALIFORNIA, will celebrate its sixteenth annual Homecoming Day at the Temple, 1433 Madison Street, Oakland. Registration begins at 8:00 a.m. Imperator Ralph M. Lewis, Soror Lewis, and Soror Margaret McGowan, Director of the Instruction Department, will be honored guests representing the Grand Lodge.



EARTHQUAKE

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the surface of the globe's rocks, just as waves move away from a stone thrown into a pond. "L" waves are set in motion when "P" and "S" waves disturb the earth. Two hours after the initial earthquake, our seismograph began not-

ing aftershocks or minor readjustments in the earth's surface. Since the main quake, over two hundred minor tremors have been recorded at the National Earthquake Center located in Menlo Park, California.

THE KABALA is historically of Jewish origin, though many of its prominent exponents have claimed for it a mysterious beginning dating far into antiquity—even probably from an unknown race. Broadly, it may be defined as a system of metaphysics, particularly stressing ontology and creation. It concerns itself with the relationship of man to the initial cause and to the powers and forces of the universe.

It professes the divulging of certain keys to natural forces by which man may command the phenomena of nature to do his bidding. In this sense the Kabala has been and was long considered by many as a magical art. In no sense was the word *magic* used by the great Kabalists to mean the invoking of supernatural forces or powers of malevolent beings. The traditional Kabalists and the true occultists defined magic as a secret art by which uncommon knowledge of cosmic laws and powers might be used for the welfare of man. We might say that the Kabala, from this point of view, was a metaphysical *science*.

The Kabala first came to public attention in Europe in the fourteenth century. There is every indication that it was known to occult societies and particularly to the Rosicrucians long before that time.

Christian Scholars

The Kabala's profundity and its endeavor to provide man with a direct connection to the deity and his divine powers made an impression upon Christian scholars during the fifteenth century in Europe. We are told that "a leading Italian scholar, Pico della Mirandola, urged Pope Sixtus (A.D. 1471-1484) that doctrines of the Kabala should be accepted as part of the Christian doctrines." Thus, the Kabala came to have different meanings to different groups of people. It depended not alone upon the interpretation of it by a specific group, but how they imagined they might employ it to their own use.

Some saw in the Kabalistic teachings an attempt to explain metaphysically the Book of Genesis, and to reveal the unknown secrets of nature. By these groups, Abraham was thought to have been the originator of the Kabala and

What Is the Kabala?

by RALPH M. LEWIS, F. R. C.

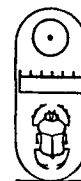
there is, we are told, sufficient reason to believe that he had at least made a substantial contribution to it. In fact, in the *Sepher Yezirah*, one of the books of the Kabala, appears the statement: "After that our father Abraham had seen and pondered over, investigated, and understood these things, he designed, engraved and composed them and received them into his power."

Other groups saw in the Kabala a theurgic method of gaining control over nature for personal advantage. Still others looked upon the Kabala as a sort of intellectual game by which numbers and letters were used both to propound and to solve philosophic problems.

Mystery Teachings

The word *Kabala* means *tradition*. It is stated that some learned Jews have maintained that, in addition to the written law, the Bible, or the spoken law—the Talmud and Midrash—the Kabala had equally divine secret teachings never written or spoken except by initiation. Esdras, one of the Apocrypha or books commonly banned from the Bible, declares that the Lord told Moses: "These things shalt thou declare, and these shalt thou hide." There is every reason to accept the traditional idea that the Kabala was a religio-scientific teaching of the ancient Jews and certain of their contemporaries. It was an attempt to explain the phenomena of the universe along spiritual and physical lines, that is, to disclose how the phenomena of nature are directly the consequence of law and not arbitrary manifestations.

Such teaching was beyond the comprehension and general knowledge of the masses of the time. It was profound and exalted above the common knowledge of the day. Consequently, it was reserved for the individual who, by his moral and intellectual life, had shown his worthiness to receive the same. It was, in all probability, one of the *mystery teachings* of antiquity, accepting



the word *mystery* with the connotation attached to it at that period. The manner of divulging such a teaching was almost always by way of initiation. These initiations were ordeals for testing the qualifications of the seeker for an exceptional gnosis, the whole initiatory rite being an introduction to the unique wisdom.

The *Sepher Yezirah*, the first book of the Kabala, is thought to be the oldest and twice refers to Abraham as its author, a quotation of which we have given. Another name for the *Sepher Yezirah* is the *Book of Creation*. It has been traced back to the sixth century but it is, very obviously, of a much older source. It constitutes the main introduction to the collection of books of which the Kabala consists. The Kabala is, like the Bible, a number of books placed in a sequential order according to contents. Other principal books of the collection are: the *Sepher Dtzenioutha* or *Book of Concealed Mystery*, and the *Book of the Greater Holy Assembly*. The part of the collection which includes these three is called *Zohar*, which literally means "Shining Light."

The Zohar

The origin of the *Zohar*, we are told by one source—to show the diversified nature of the accounts of the beginning of the Kabala—was the teaching of a celebrated rabbi of Galilee in the second century. This rabbi was Simeon ben Yohai, a renowned miracle worker. The enthusiasm shown by the people for his achievements, and the following he acquired, aroused the Roman authorities. He was eventually condemned to death by them, but escaped and hid in a cave for thirteen years. It is in this cave, according to legend, that there were later found the magic books of the *Zohar*.

The largest of these books is *The Greater Holy Assembly*. This work discusses the mystical properties of God and how they have extended themselves to bring forth the physical universe and man. It expounds that these creative divine properties are inherent in both letters and numbers and can be utilized by man if he knows their right combination. The third book of the *Zohar*, the *Sepher Dtzenioutha*, is more fully concerned with the application of

the forms of Kabalistic letters and numbers and the secret of their magical (natural law) properties. We might, for analogy, say that this work is one of formulae and procedure.

The Book of Concealed Mystery opens with the words: "The Book of Concealed Mystery is the work of equilibrium of balance." In a lengthy but scholarly manner, this equilibrium of balance is declared to be an equal balance between contraries. It is the balance between any set of opposing forces. Thus true equilibrium is a harmony of rest and freedom from stress.

Symbol of Equilibrium

When two forces are equal in strength, like two men pulling on separate ends of a rope, motion ceases and is succeeded by a state of rest. This rest may result in a kind of amalgamation of the qualities of both the opposite forces. Thus, if light and darkness are equalized, it is declared, we have that balance that is shade or the quality of both those contraries. This work then relates that the ancient symbol for this equilibrium of balance is "a circle with a point in the center." It implies that the contraries are thus unified as symbolized by the circle, and the point in the center thereof alludes to the concentration of their integrated forces.

The first principal axiom of the Kabala is the name of the deity which is held to be "ineffable." Translated in the version of the Bible, this is "I am that I am" or "Existence is existence." Metaphysically, this may be construed that *God Is*. He is Absolute Being, whose nature is potentially everything. Thus a more specific description is impossible. However, the Kabalists did not hold that God was formless. His nature was a composite of many attributes and powers. This form was not to be idolatized. Eliphas Levi, renowned philosopher, occultist and Kabalist, says in his *Histoire de la Magie*: "The Kabalists have a horror of everything that resembles idolatry. They, however, ascribe the human form to God but it is a purely hieroglyphic (symbolic) figure. They consider God as the intelligent, living and loving Infinite One."

The word *Sephiroth*, used frequently in the Kabala, in general means "nu-

merical emanations." There are ten Sephiroth, numerals 1 to 10. These numerals have an abstract, or symbolic, meaning in relation to the deity.

Some say that Pythagoras' system of numbers, wherein he attributes properties to numbers and claims each expression of nature has its number, was derived from the Kabalistic theory of numbers and symbolic values. This, however, we very much doubt. Pythagoras was a student of the Egyptian mysteries. He studied at Heliopolis, Egypt, under the guidance of the learned priest there. The greater part of his exceptional knowledge, which resulted in particular in demonstrating the mathematical relationship of the musical scale, was undoubtedly a knowledge imparted to him by the learned Egyptians at Heliopolis who taught the early sciences. There is every probability that, if the Kabala has the antiquity attributed to it, it has inchoate the early secret wisdom of the Egyptian mystery schools.

Among the Sephiroth, or numbers, singly and in combination, it is declared, are to be found the development of the person and attributes of God. In other words, God's nature has a numerical value and His powers are expressed in the sound of certain spoken letters, the creative power of God, therefore, being in the spoken word.

Memphite Teachings

This very concept dates back to the Memphite teachings of ancient Egypt. The God Ptah, whose principal seat of worship was Memphis, was called the Architect of the Universe. He created or objectified his thoughts, we are told, by the spoken word. Some of the Sephiroth are male and some are female, this being the principal of duality. Before the deity first manifested himself as male and female, "the universe could not subsist." It was, as we are told in Genesis, formless and void. When, metaphysically speaking, there was a unity of the two contraries, male and female, positive and negative, there existed that equilibrium, that arresting of motion, that prevented creation. It was only through their separation and distinct manifestation that the necessary motion of creation came into being.

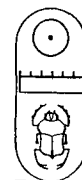
The first Sephira is Number One, the monad of Pythagoras or the self-contained creative unit. Leibniz' theory, as set forth in his *Monadology* may have been influenced by the early Pythagorean doctrine of the monad. In this numeral *One* all the other 9 numerals are hidden, according to the Kabalistic teachings. The One, it is explained, is indivisible and likewise incapable of multiplication. Divide 1 by itself and you still have 1. Multiply 1 by 1, and it remains unchanged.

The Symbolic Number One

Thus the Number One in the Kabala—as in other systems of metaphysical philosophy—represents the deity, the great Father. One is the self-sufficient, the integrated, power of all creation. How does 1 add to itself? How does it expand or acquire its diversified expressions which account for the particulars of the world? If we are able to define in any manner this One, the Absolute or God, it must have an image of itself, we are told. This image is really, according to the Kabala, a *reflection* of itself which is called *Ediolon*. It can be seen that it was necessary to give force and motion to the One to explain the multiplicity of its forms. A thing cannot act upon itself. It must act upon something else by which *change* occurs. The One is complete; it is a sole reality. Nothing else exists upon which it can act. Therefore, the Kabala expounds the concept of the One having a reflection of itself. This results in a *duad*.

Vibration, it is stated, begins between the One and its reflection. This vibration is the creative interaction—the force, or energy, by which creation occurs. The whole ten Sephiroth are declared to represent "Heavenly man or primordial being." The ten numbers and twenty-two letters are the foundation of all things. These numbers and letters have a direct nexus with the vibration existing between the One and its reflection. They are, in other words, the key to the universal vibratory energy. "He (God) hath formed, weighed, transmuted and created, with these 22 letters, every living being and every soul yet uncreated."

According to the Kabalistic teachings, twenty-two letters are formed by the



voice and impressed in the air. These letters are audibly uttered in five situations: "in the throat; guttural sounds; in the palate; through the teeth, dentals; and by the lips, labial sounds." In this statement do we find the early beginnings of the use of *vowel sounds* to evoke certain powers and forces.

Ibn Ezra, noted Hebrew philosopher, was born in Toledo, Spain, in A.D. 1092. [Scholastics refer to him as Abenare or Avenard.] He was, as well, an astronomer, physician, and poet. He was prominent at the time in the capacity of grammarian. In writing on the Kabala, he said of the Numeral One, the self-contained monad:

"God, called the One, is the creator of everything. This name of God signifies the One that is self-existing, requiring no other cause for existence. And if it be considered that, from an arithmetical point of view, One is the beginning of all numbers and all of them are composed of units, it will be found that this is the One which, at the same time, is the whole. . . . The soul of man has been brought hither in order to cause it to see—to see the writing of God."

Certainly the foregoing is sufficient reason for Rosicrucians to have a familiarity with the Kabala. It is one of the oldest metaphysical systems known to

man. It is one of the earliest attempts at a science to relate man to God and to the physical forces of the universe. Any student of philosophy, metaphysics, or occultism will immediately see the eclectic relation of many systems of thought extant today with that of the Kabala. It constitutes an insight into the thought of our ancient forebears, many of whose notions we continue to perpetuate.

A word of caution, however, is necessary. The Kabala, like many ancient teachings, has been corrupted. A number of contemporary writers have written pamphlets and books upon the subject that are wholly their own interpretations. They have not attempted an accurate representation from early translations. They have had preconceived ideas as to what the Kabala *should be* or what it really meant and have altered it accordingly. Others have bent the contents of the Kabalistic teachings so as to conform to some teachings of their own. *The Rosicrucian instruction* on the Kabala, though not infallible, is a sincere attempt to present, as closely to the original translation as possible, the true Kabalistic ideas.

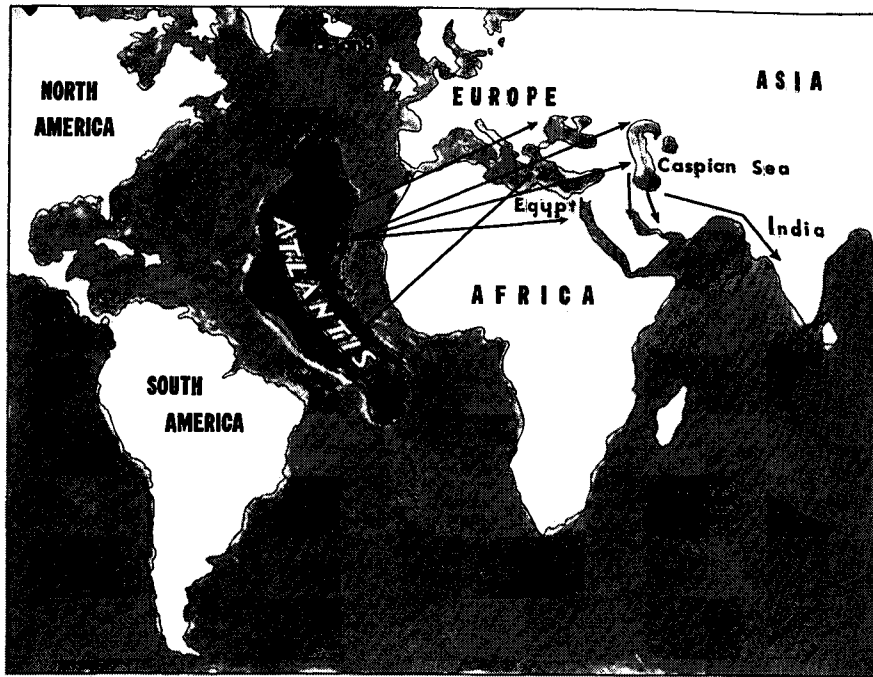
It will suffice to say that a Rosicrucian who does not study the Kabala will *not* be hindered in his progress in the Rosicrucian teachings. However, one who does study it will find it intellectually profitable, at least.



ITALIAN GRAND LODGE

The authentic Grand Lodge of the Ancient Mystical Order Rosae Crucis, AMORC, of Italy has its official quarters at: 7 Via Ximenes, 00197 Rome. Its Secretary-General is Mrs. Irene Zaccaria. There is no Grand Master for Italy. A small group claiming itself to be the international Ancient Mystical Order Rosae Crucis in Rome is clandestine. Rosicrucian members and other persons are warned to avoid an organization so representing itself and which has altered the symbols of the Order to some degree to further its misrepresentation. Legal action will be taken to protect the authentic AMORC and its true Rome Grand Lodge at the above address.

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A Legend that Will not Die

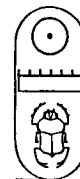
by CHRIS. R. WARNKEN, Grand Master

MAN LOVES legends, and the more mysterious they may be, the more he loves them. A legend is defined as an unauthenticated story from earlier times, preserved by tradition, and popularly thought to be historical. There is a subjective desire for substantiation among those who cherish legends. Perhaps they are to be commended for their contribution of persistence to the need for research. They stand solidly behind the proverb, *Where there's smoke, there's fire.*

One of the most persistent of all legends, especially in mystical and occult circles, is that of Atlantis, the lost continent. The most prevalent story tells that Atlantis was once a continent in the ocean now called the Atlantic and was situated somewhere west of the Pillars of Hercules, or mouth of the Mediterranean Sea. For many centuries, an evolving and developing scientific mind has been discounting the story as pure

fancy, improbable if not impossible in fact. Simultaneously, the smoldering legend bursts into renewed flame periodically and refuses to die. With the ever-increasing knowledge of man and his world, ever-improved methods of research, and the persistent recurrence of reference to Atlantis, perhaps it is time to review the legend and reevaluate it.

Our story begins with Solon, Greek lawgiver born in 638 B.C. and named one of the Seven Wise Men of his great country. In 572, at the age of sixty-six, having served as *archon*, or a chief magistrate, for twenty-two years, he retired from office and ventured afar to study the ways of Egypt and other lands of the East. His now famous remark was, "I grow old while always learning." In *Plutarch's Lives* we are told that he (Solon) lived "Near Nilus' mouth, by fair Conopus' Shore" and "spent some time in study with Psenophis of Heliop-



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

Development of Psychic Sight

PSYCHIC SEEING is not an unusual, or extraordinary, functioning of some mysterious center of the psychic consciousness, but a normal one when it is at its best. In other words, the inability to see psychically is an abnormal condition of the human ego.

This claim may be disputed by many and will be denied by those who scoff at all serious consideration of psychic phenomena. In fact the ability to see independently of the physical eyes was long improperly dubbed *clairvoyance* and at once classified among the many peculiar attributes of the professional and questionable miracle worker and witch. However, while clairvoyance implies a clearer vision and penetrating sight of the past and future, psychic sight has a very definite and practical field of its own.

As already stated, true psychic seeing is a very normal, natural, and rational faculty of our psychic consciousness. Practically every man, woman, and child has experienced true psychic seeing in those periods of psychic consciousness called *dreams*.

Have you ever thought of dreams in a really serious way, independent of the nature of them? Have you realized that while objectively asleep with all objective channels of impression closed against hearing, seeing, feeling, tasting, and smelling, you have nevertheless seen vividly, heard clearly, felt keenly, and otherwise so experienced impressions that they have left indelible records on your memory?

What "eyes" saw those beautiful—or horrible—scenes of the dream? What "ears" heard the sweet music or brought fear to your mind by conveying the impression of a weird cry? To say that these impressions were mere figments of the mind, brain, or dream consciousness, is to simply dismiss the big problem by insincerely substituting a bigger one.



Argues the material scientist: "In your dreams you do not actually *see*, but simply imagine that you do. You have *impressions* which you interpret when awake as seeing, hearing, feeling, etc." He places emphasis on the word *see* whereas he should place it on the word *actually*. If his argument was that in a dream or psychic state we do not see actually (or see *actualities*), his statement would be in agreement with the mystic's viewpoint—especially the Rosicrucian's!

"But," adds this same follower of the Rosy Cross, "we do not *see actualities* when we receive impressions through our *eyes* either. Seeing, so far as our consciousness of sight is concerned, is not a mere physical process of optics."

And the Rosicrucian will not confine his support of this contention to the trite illustration of optical illusion wherein man is often deceived into believing that he is, or is not, seeing *actualities*. He is aware of the *fact* that seeing is a process of psychic functioning and that the physical eye is but an important organ with a limited use. Limited? The physical eye at its very best does not see one fifth of the real number of shades or grades of color that are possible of being "seen" by the psychic eye; it is not able to see through the densities nor to the distances possible with the "inner" eye. Even many lower types of animals see more, see clear-

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er, and at greater distance than does man!

The consciousness of man, by which he knows anything, is that which we conveniently call *psychic* because of our knowledge that it is an essential attribute of the soul. In the purely chemical process of the body of man—as in the natural activity of the cells themselves—there is a form of consciousness related to, but not a real part of, the higher consciousness which we call the *psychic*, or soul, part of man.

The purpose of this sublime or *psychic* consciousness is to make man a sentient, knowing being. Without it, he might live and pass through every stage of development, growth, and reproduction, as do the trees and flowers, but with as little knowledge of his existence!

Hence, seeing, hearing, or feeling, as categorical forms of impression and understanding, are essentially functionings of the *psychic* consciousness. To believe that the organ of physical sight, the eye, is the real faculty of seeing, is to place undue emphasis upon an incidental phase in one form of impressionism. More emphasis, according to such means of reasoning, should be placed upon the intangible waves of vibrations that travel from the material objects to the lens of the eye or the similar wave impulses which pass from the retina of the eye to the proper area of the brain for translation into *psychic* impulses upon the *psychic* consciousness.

Dreams

That the *psychic* consciousness can “see” independently of the physical eye is proved not only by the demonstrations of visions during dreams, but also by those rarer occurrences when in a wakened state we have momentary “sights” of persons, places, and things not within range of the optical field of the eye.

The development of this natural, normal ability to see *psychically* becomes reasonably and understandingly simple when we realize that its absence in our individual cases is due to neglect, negation, and consequent underdevelopment of it as a faculty.

If one closeted himself in a sound-proof chamber for a period beginning with early childhood and lasting until

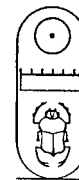
adulthood, one would find the faculty of hearing underdeveloped and limited. The nonuse of any faculty or function of the body or the inner self lessens its usefulness and competency. The reverse of this is true as well as logical.

What, then, should be the means for developing the *psychic* sense of seeing? First of all, the eliminating from our minds and from our conduct in life of the false conviction and established habit of reliance for vision solely upon our physical eyes. This alone, when once accomplished, will remove the great obstacle to true *psychic* sight.

The second step is to strengthen and encourage the *psychic* faculty itself. With a new understanding of *sight*, and with the obstacle removed, we should find no mental or physical reason for our hesitancy in adopting any means for the development of a neglected, slighted—and insulted—faculty!

Therefore, proceed with daily or hourly practices of the following experiments or tests:

1. Close the eyelids for two or three minutes at a time and remain relaxed: wait for sight impressions.
2. Sit in an absolutely dark or deeply shaded place, with eyes open, and wait for the impression of colors or light.
3. Sit in a comfortable, relaxed position, with the eyes turned away from all bright lights; close your eyelids and press lightly upon the eyeballs with the tip of the right forefinger until colors appear on the dark field before the eyes.
4. Sit in a softly lighted place and pick out a bright point of light (such as reflection on a piece of silver or glass) at some little distance from you; concentrate your gaze on it until you no longer see its proper color but notice its color changing.
5. Lie down in a relaxed condition (at night), close the eyes as for sleep, but select a distant city or locality or room as the thing you desire to see, and wait until you see some part of it. Repeated tests for the same “vision” will eventually bring clearer and more distinct pictures to your consciousness.
6. Then try this last step by selecting



Weeds of the Mind

by GEORGE PETAVINE, F. R. C.

THE MIND is like a fertile garden, capable of producing the most breath-taking beauty. This fertile garden is also capable of producing ugliness—weeds that crop up to smother and choke out the beauty. The wise gardener knows that one rooting-up of the weeds will not eliminate them forever. They will grow again, and he must uproot again and again to keep the garden healthy and beautiful. He knows that weeding his garden is a life-long job. He is wise enough not to use a weed-killer, for the effects of the weed-killer are temporary and as soon as the chemicals dissipate, the weeds will grow again. He also knows that some of the poison of the weed-killer will affect the beauty of the garden.

He has learned that there are no shortcuts to beauty. He must bend the back, strain the muscles, and sweat in the sun. And when the job is done, he straightens his aching back, wipes his sweating brow, and looks with pride and accomplishment at the beauty he has preserved. A triumphant sense of victory comes over him in knowing that

once again the battle against ugliness has been won.

The world abounds with beautiful gardens—many young gardens that are extremely fertile. But the young gardeners have not yet learned to keep their gardens healthy and beautiful. Working hard to win the battle against ugliness, to them, is too strenuous a task. So they look for shortcuts to beauty. They look for weed-killers, and they find them—harmful drugs and the one hundred and one other weed-killers.

They may find their exhilaration, but for a short time, until the chemical wears off and the weeds crop up again—the weeds of frustration, of discontent, of loneliness, of hopelessness. And each time they apply the weed-killer, each time some of the poison of that killer seeps into the beautiful part of the garden and destroys more of the beauty.

When these young gardeners learn that they must bend the back, strain the muscles, and sweat in the sun, only then will the beauty of their gardens be permanent.

Development of Psychic Sight

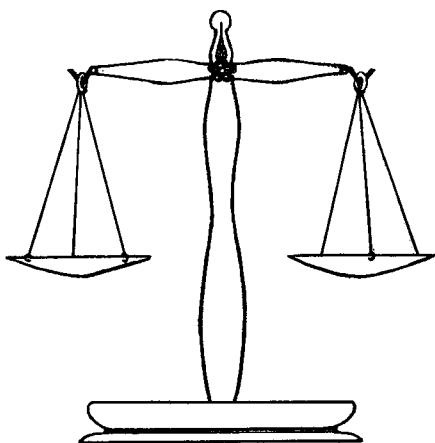
a person at a distant place, at an hour you know will find him or her up and doing; remain in concentration with the eyes closed until you “see” the person and can note what he or she is doing. Eventually you will be able to reach persons with your psychic “sight” and know what they are doing almost any hour of the day.

Bear in mind that the better the physical health, the better the ability to see by any means. Drink plenty of water during the days of development. Keep the body well and strong, and if you are wearing eyeglasses leave them off when doing any of these tests. You will find your physical eyes improving as your psychic sight develops.

The results do not depend on faith, but the mind must be open to conviction or at least free from the false conviction that all “seeing” is through the eyes. Practice alone will bring the gradual development. The testimony of hundreds verifies the excellency of this system and the claim made for it.

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.

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KARMA

by DR. W. H. CLARK, F. R. C.

Member of the Rose-Croix
University Faculty

*For every cause we institute,
an effect follows*

MY FIRST acquaintance with the concept of Karma was made during early childhood. It came from teachings received in Sunday School classes and from other sources within a Christian community. Despite the fact that these early teachings included all the characteristic distortions and embellishments commonly associated with theological dogma of ecclesiastic tradition, the essential principle of the concept has survived the testing by philosophical criticism which came with maturity.

While it has been necessary during more recent years to eliminate certain aspects of those earlier teachings, the central core of the doctrine remains in unquestionable stance. The heart of karmic philosophy is enunciated by Paul in his letter to the Galatians. He says: "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." A more ancient version of karmic law within the Judaeo-Christian tradition expresses it thus: ". . . be sure your sin will find you out."

The word *karma* comes to our language from a Sanskrit noun which means *deed*, or *action*. When the term is applied to the action of some conscious being, it implicates the doctrine that every deed, good or bad, receives compensation that is commensurate to the quality and character of the act. This general concept of karma, in one form or another, has played an important part in all major religions of the world. Both religion and philosophy make extensive use of the doctrine of

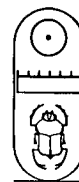
karma, but each in its own peculiar way. Religion, for example, conceives of karma in terms of rewards and punishment. Philosophy, on the other hand, considers karma more in terms of cause and effect. The karma of religion is slanted toward a more personalized orientation. The karma of philosophy is more closely identified with the immutable laws of nature.

The purpose of this article is to point out certain teachings concerning karma that are found in the philosophical tradition, and to make a brief comparison between such concepts and those that are found in religion generally and Christianity in particular.

Let us consider first the philosophical concept of karma. Perhaps one of the best ways to understand the working of karma from this perspective is to conceive of it in terms of cause and effect. We may think of karma as a natural law or an equalizing force. It establishes a balanced relationship between the moral quality of an agent's conduct and his conscious experiences resulting from such conduct.

From the philosophical perspective, karma involves no intention to provide any punishment or favors. There is no trace of any desire to get revenge at the expense of some culprit. It is the function of the law of karma to effect an impersonal working of cosmic law toward a definite pattern of balance between the nature, or character, of an action and the consequences within future experience of the acting agent. This equalizing, or balancing, effect of the working of karma may be fully achieved within the same incarnation in which the related action took place. On the other hand, completion of the karmic process may extend into another incarnation.

Generally speaking, philosophy does not teach, as some religions do, that it



is possible for a person to be reincarnated into the form of some lower animal through the working of karmic law. Such a belief is inconsistent with the fundamental principle of evolution, to which principle philosophies ordinarily subscribe. It is assumed, however, that a person's evolutionary process may be retarded by his deliberate performance of some act which he knows to be immoral at the time the deed is done.

Some think of karma only from a negative point of view. While it is true that an evil act on the part of someone will be followed by a proportionate measure of unpleasant experiences, it is no less true that a good deed in one's life will be followed by pleasant and desirable experiences. There is no way by which the consequences of an action can be avoided. Any deed, whether it be good or bad, will always be compensated in a manner that is appropriate to the nature of the deed.

These consequences and their connection with some act that produced them become cognizable to the consciousness of the one who performed the deed. In some cases, the karmic results may be recognized immediately following the deed. In other instances, however, the karmic experiences may be had at some remote time in the future. But whether the consequences be soon or late in coming, their arrival in the experience of the agent is certain.

Our Thoughts

The law of karma applies not only to overt acts, but it applies also to our most private thoughts and secret motives. As free agents, we may think as we choose to think. But, after we have had our thoughts, karma takes control and we are not free to choose the consequences of those thoughts. This fact demonstrates karma at work within the realm of thought. Ralph Waldo Trine concurred with the notion that karma functions within the realm of thought when he said: "Each is building his world from within: thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and accordingly as used do they bring power or impotence, peace or pain, success or failure."

If one's thoughts are corrupt in character, they will be reflected in some of

his subsequent experiences; but if his thoughts are of a high moral and spiritual quality, such thoughts will also find their appropriate counterpart in terms of the thinker's experience at some future time. James Allen expresses this thought very well in his little book *As A Man Thinketh*. He says: "The circumstances which a man encounters with suffering are the result of his own mental inharmony. The circumstances which a man encounters with blessedness are the result of his own mental harmony."

Not Revenge

Let us consider the function of karma within the cosmic scheme. As was stated earlier, karma has nothing to do with revenge or the infliction of suffering upon an evildoer for the sake of punishment. Whatever karmic discomforts are experienced by an individual are intended only to bring to the consciousness of that person an awareness of his wrong action and to produce in him a desire and willingness to correct the error of his way. When the awareness is felt and the right course pursued in relation to the event, the function of karma has been consummated in the experience of the agent in question so far as the moral aspects of that particular episode are concerned.

Some seem to require less karmic experience than others in regard to a particular wrong action. The reason is that some people are much more teachable than others. In other words, some become aware of the meaning of all their experiences more quickly, regardless of whether the experiences are delightful and happy ones, or in such instances where they are characterized by severe pain and suffering.

Karma serves as a strict but benevolent disciplinarian to the personality. Soul itself is already perfect. It is, therefore, without need or capacity for the evolutionary process. But the personality relating to the soul advances to higher levels of moral and spiritual excellence as a result of karmic discipline.

The attempt is made here to represent the doctrine of karma as it is most commonly found in philosophical tradition. It is not assumed that what is presented

here represents the thinking of all the philosophies dealing with the subject of karma. It is believed, however, that what is offered in this treatment of the subject represents a substantial core of teachings on karma as reflected in the philosophical tradition.

Before attempting to compare these philosophical concepts of karma with those of the Christian tradition, it is well to take note of the fact that the beliefs about karma found in traditional Christianity, and that have been advanced through history by the church, are quite different from the original, or pristine, teachings of Jesus the Christ. Let it be understood that in this comparison of the philosophical doctrine of karma with that of Christianity we are not taking into account the true teaching of the Master Jesus. We shall have under consideration mainly those extraneous doctrines that have infiltrated Christian tradition through the influence of ecclesiastical and theological dogma. In fact, we find upon investigation that the karmic teachings of Jesus the Christ concur with those of philosophy.

Responsibility

It is a well-established philosophical tenet that with greater understanding comes larger responsibility. Jesus made this principle very clear when he said: ". . . unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." When one commits a wrong act not knowing of its wrongness, his karma will be less severe than that of the one who knew at the time of action that the deed was wrong. Conscience imposes an excruciating sense of guilt only upon that individual whose insight enables him to realize the evil nature of his deed.

As was suggested earlier, religious proponents of karmic law understand such law as issuing from the whimsical mood of some personal deity who is intent upon punishing an evildoer for a wrong act committed. This is done, it is believed, without regard for the orderly processes of natural law. Philosophy, on the other hand, teaches that karma not only has nothing to do with sentiment or any other kind of emotional

feeling, but it also works in perfect harmony with natural law. In final analysis, karma itself is natural law.

Another point in contrast between philosophy and Christianity is that the latter sees in the karmic discipline the satisfaction of an offended God, while the former sees in it the correction of a misguided pilgrim on the path. In other words, philosophical teaching concerning karma is anthropocentric and rectifying, while the Christian teaching is theocentric and emotionally involved.

Through many centuries, Christianity has emphasized belief that the karma of one individual may be borne vicariously by another. Philosophy teaches that each person must inevitably bear his own karma and that there is no way of escaping this compensating experience. Philosophy contends that the vicarious concept is wholly incompatible with the over-all spirit and principle of karmic process. It is through the experience of karma that one finds his true way through life's perplexing wilderness. Man learns his deepest lessons through experience, and no one else can have that experience for him. It would be no more absurd, philosophy contends, for one to try to eat, sleep, or breathe for another than it would be for him to attempt bearing another's karmic load.

It is important that we understand the nature, meaning, and function of karma. A clear perspective of the working of karma provides a very exciting experience within the life of anyone who has the necessary sensitivity of appreciation to claim it. Understanding a law is the first intelligent step toward a proper adjustment of one's life to that law. Knowledge of the function of karma and appreciation of the benefits derived from appropriate response to it will insure the following:

1. It will provide satisfactory answers to otherwise perplexing questions. This principle, when understood, gives one a new insight into the meaning of all his varied experiences. Unpleasant events in a person's life, as well as delightful or happy occasions, are interpreted most reasonably in terms of karma;
2. It will give one a justifiable



Conservatism versus Liberalism

by ROBERT L. WILSON, F. R. C.

THE SOCIO-POLITICO-ECONOMIC philosophies of liberalism and conservatism are two incomplete ways of approaching the problems of society. Both doctrines contain invaluable features, but both also hoard certain traits which ought to be weeded out. The best of both ought to be utilized at certain times.

A basic error of conservatism is that it frequently resists change, no matter how constructive the change may be. It harbors a fear of the new and untried—a fear that is sometimes justified. But nothing ever remains the same; the old must eventually give way to the new or must at least be manifested in a new form. The fault of conservatism is not that it conserves, but that it often conserves that which is not worthy of conservation.

While liberalism aims at social equality, conservatism holds that since human beings are naturally unequal, social equality is unjust and unachievable. While liberalism aims at a perfect social order, conservatism clings to the belief that a perfect social order is impossible since man himself is imperfect. Existentially considered, conservatism may be correct on both points. But for society's good it is necessary to posit goals of equality and perfection, even if such goals cannot be attained. The benefit is in the striving.

Liberalism—which emphasizes such noble ideals as individual liberty, progress, and the innate goodness of man—is often guilty of refusing to accept proven concepts and methods of the past. It is likewise guilty of advocating change for mere change's sake, in the mistaken belief that any change is progress.

Too often liberalism rejects the conservative principle of stability. Even as a degree of change is necessary for the prevention of stagnation, so is a degree of stability necessary for the maintenance of sanity. Again, liberalism scorns tradition; however, much tradition is worthy of preservation. The world would literally collapse without the traditional ideas passed down from wise men of previous ages. If liberalism rejected all tradition, then it would commit suicide; for liberalism itself is a tradition.

Hence, both conservatism and liberalism are valuable, but the good ought to be culled from each. To embrace one doctrine at the expense of the other is to be guilty of narrow-mindedness and dubious judgment. The keynotes are *balance* and *flexibility*. When the particular situation demands conservatism, be conservative. When the particular situation demands liberalism, be liberal. When both doctrines are necessary, utilize both.

KARMA

sense of security and peace of mind. A thoughtful observation of the malfunction of some of our political and social institutions makes us aware of many injustices, prejudices, and abuses of power within our society. If all that we had to assure us of a final rectification of all these evils were the limited resources of human institutions and courts of law, prospects for

correction of conditions would be gloomy indeed. But with an established confidence in the law of karma, one can rest assured that in due time all will be well and that each individual will receive his just and right compensation.

3. It will enable one to work in harmony with the law and to profit by both the pleasant and the unpleasant experiences of life.

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Is Church Attendance Necessary?

by SAMUEL RITTENHOUSE, F. R. C.

MANY progressive-minded persons whose views have changed with their greater maturity of thought are confronted with this problem. It is exceedingly unfortunate that in many faiths children or youths are obliged to take obligations to a religious creed or dogma, obligations which would, in effect, appear morally binding upon them. Such young persons have little experience with life. They have had no study of comparative religions, no familiarity with classical philosophies or contemporary ones. They have had little exposure to the errors of theology—even the ones of the faith to which they are blindly required to subscribe.

Conformity

In most instances, their whole association with religious activity or theological creeds has been in the church to which their parents sent them. Their conformity, the obligations they assume to it are more in the nature of a compulsion than of intellectual or spiritual choice. They think that what they have done is best because of the counsel of their elders. But will they be so ready to accept the doctrines to which they have pledged themselves when they have matured?

The attitude of parents that, what is good enough for me is likewise good for my children, is erroneous because it is logically unsound. The idea of God is not universally interpreted; if it were, there would be a *universal religion*. The idea of salvation or spiritual sanctity is likewise not universally accepted, so also are not the conceptions of evil, immortality, and spiritual purification.

Each parent has the right to urge, and it is his duty to guide, his children toward moral circumspection and an appreciation of cosmic unity and omniscience. It is a fallacy, however, for a parent to assume that his manner of construing these ends in the form of

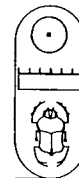
certain dogmas or creeds is the only and infallible one. Such an attitude is more harmful than beneficial. While the youth is under parental influence, he may not question or rebel from the compulsion's being applied. However, if the youth in his independent thinking later, as an adult, discovers that the religion to which he formerly subscribed is no longer satisfying, a conflict occurs. Such a conflict may have deep emotional significance. The young man or woman finds that a choice must be made between personal convictions as to what represents truth to them and, on the other hand, a violation of a solemn oath taken at an earlier time.

In most instances, the insistence of parents that children or youths take obligations to their church, or faith, is a selfish one, whether they admit it or not. It is usually psychologically prompted by the motive of wishing to bind the young person before he or she might arrive at a counter opinion. It is the deliberate intention of putting the son or daughter under a *handicap* so that he or she cannot escape into other channels of thought. These parents defend their position by saying that they are keeping the child from straying and protecting its spiritual welfare. Actually, all this could be accomplished through religious or moral training *without* the binding obligations to a particular sect. A sect that demands such obligations is also exhibiting selfish motives, regardless of the traditions and other reasons it cites.

Internal Compulsion

True religion is not an *external compulsion*. It is the result of an internal one, a moral desire to be part of that which, to one's conscience, is the good and the true. Any other influence has no spiritual content and will only eventually result in moral conflict.

Is the child or young person who is compelled or induced to take such oaths at an early age justified in abrogating them? Under certain conditions, yes. An obligation should be taken and *maintained* only if it represents the plethora of the personality at the time. It should represent the individual's full judgment after due inquiry and should be sanctioned by conscience as being the



right course of action. If the obligation is consummated under lesser circumstances than these, it can be said that *the self* of the individual did not actually participate in the obligation. We may really say that under such circumstances there is no binding contract, in either the legal or moral sense.

When one in later life finds that in some other religion, or in metaphysics, mysticism, or philosophy, there is a more adequate and more representative truth, one that is soul-satisfying, he is justified in deviating from the obligations made under the earlier influences.

Of course, later in departing from earlier obligations one should not take any steps that would actually bring injury to others. Thus, if one's church obligation had included any secret elements, he would be bound in principle not to divulge them to others, even if

he no longer was attending its functions. For one to continue to attend a church because of an obligation made during a period of immaturity of mind, and to which pledge he can no longer subscribe in good faith, constitutes *hypocrisy*. Such a state is far more disrespectful and morally wrong than a quiet departure along new and more gratifying channels of spiritual study.

When the authorities of the church threaten to invoke anathema or to imply punishment in the afterlife for such a departure, one should then be convinced that it is truly time for him to make a change. Such acts on the part of church authorities indicate the wholly secular impulse to build or hold together a temporal organization by duress. Such conduct, in itself, is quite a deviation from a professed lofty and spiritual motive.



Convention Highlights . . .

It is almost time for the sounding of the gavel! On Wednesday evening, July 14, the 1971 Rosicrucian International Convention will begin in **Miami Beach, Florida.**

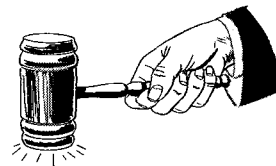
More than a thousand members will be on hand to hear the Emperor's opening address.

For three successive days, these members will be deeply and happily involved in discussion periods, forums on the teachings, experimentation and demonstration in perception and healing, analysis of such fascinating subjects as reincarnation, psychic sensitivity, the human aura, and the inspirational instruction of every Rosicrucian Convocation.

For all these members there is an opportunity to meet with the officers of the Order, to mix with members of many nations, and to enjoy the incomparable warmth of Rosicrucian fellowship over coffee on the warm sands of the Atlantic, in the quiet lounges of modern hotels, or cruising the blue waters of Miami Beach.

Join us, won't you?

For full reservation information, refer to your January 1971 issue of the **Rosicrucian Digest**, or write to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95114, U.S.A.



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ROSICRUCIAN CONCLAVE—MOUNTAIN STATES

DENVER, COLORADO—Annual Spring Conclave of Rocky Mountain Chapter—May 22-23. Contact David C. Schloegel, Conclave Chairman, 123 W. Powers Circle, Apt. 304, Littleton, Colorado 80120.

Courage Unlimited

by JOSEPHINE C. WALKER

“WE CANNOT HELP YOU,” the hospital therapist said gently. As he spoke, he lifted the completely useless arm of his patient, 21-year-old Ann Adams. The words were like a death sentence to Ann. Suddenly stricken with polio, a short time later she was completely paralyzed from the neck down. She could move only her mouth.

Ann’s world had fallen apart. She was a free-lance artist, living a normal, happy life with a bright future. She could hardly realize what had happened. Complete paralysis? Never to walk again or use her arms or hands? Or move her body at all? “One day you’re walking around and the next day you’re in an iron lung,” she said of herself later. It seemed impossible to go on living. And the therapist had said, “We cannot help you” So Ann Adams, struggling with infinite patience and enormous courage, helped herself—and so successfully that today she is earning a living that helps pay her medical expenses. Ann paints with her mouth.

Her life is one of the most heart-warming and inspiring stories of our time. Her courage, determination, and perseverance seem unbelievable to the average able-bodied person.

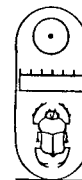
It did not happen quickly or easily. For five whole years, Ann lived in an iron lung, unable to move or even breathe without artificial help. Then came the invention of a new electronic device—a bellowslike gadget worn around the waist that forces air into the lungs. Ann’s doctor said, “With this, I’ll get you sitting up in a wheelchair soon.” At the outset it seemed impossible, but it worked; at first for only a few minutes, then for a whole hour. When Ann was able to sit up for four hours at a stretch, one day the doctor said to her, “You’ll paint and draw again before long, Ann.” She did not believe him. How could she possibly draw or paint without the use

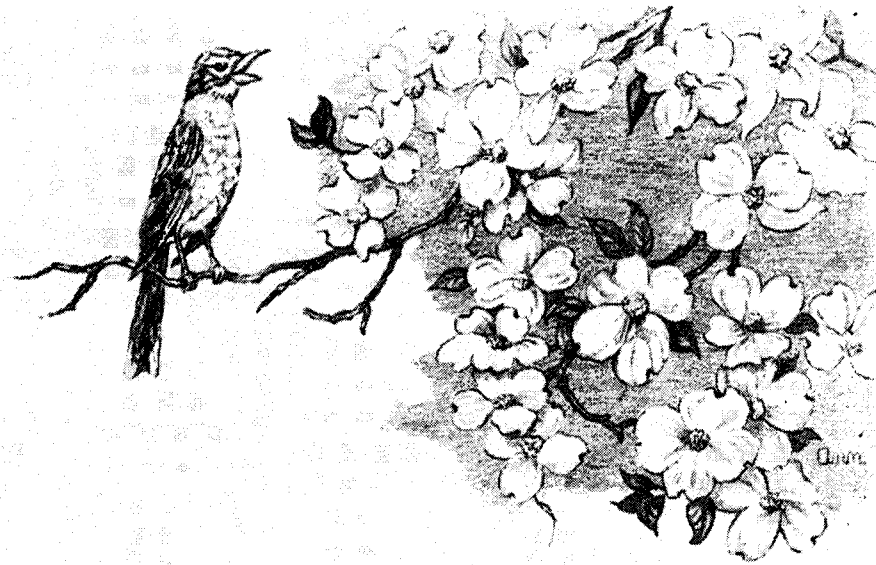


of her arms and hands? But the doctor meant it. He secured a makeshift easel, some paints, and a brush; ordered Ann to put the brush between her teeth; and said, “Get to work, Ann!”

The first time she attempted to splash color onto paper, complete despair set in. To hold the paintbrush in her mouth? It was hopeless to think she could ever paint anything except an uncontrolled ugly daub on the paper. “I wanted to cry,” Ann recalled. “I couldn’t. Then it came to me that when you face the prospect of living your life more helpless than a baby, you either give up and die or you say ‘God, please, I can’t do this alone. You must help me.’”

Ann started by helping herself. First, she got a dentist to make a mouth grip to hold pencil and brushes. A carpenter built an adjustable easel with trays for paints and racks for paper. Then she began on a task so arduous, so slow that it is beyond the grasp of even the most determined. She spent ten weeks learning how to draw a single straight line. “I had to learn how to control a





by Ann Adams

vertical and horizontal line," she said. Day after day, with infinite patience she worked—learning to make a line, a curve, how to achieve various shadings.

After several long months of frustrating work (ten years from the time she originally became ill) Ann finally triumphed. She completed her first drawing by mouth. It was a night scene of a small chapel at the edge of the woods and was so attractive and showed such promise that her doctor and several of her friends suggested she try some Christmas designs. She made four. Her friends arranged to have five hundred of each printed, and all of them sold. Ann Adams' life was not over. She had proven that total paralysis had not defeated her and that her original artistic talent still prevailed, despite seemingly insurmountable obstacles.

It takes about two months for Ann to complete one drawing. The thousands of tiny marks made by a pencil held in her mouth result in beautiful, etching-like drawings with delicate shadings. Today her art appears on cards, stationery and note paper, which have been sold all over the country. She has received letters from hundreds of people.

From a sailor in Vietnam: "The card you have drawn is one of the most

beautiful cards I've seen in a long time. I've shown it to the other boys in the division and they could hardly believe that a card as beautiful as the one you have drawn could be done by mouth... it is a great achievement."

From another artist: "As a fellow artist I felt I had to write to tell you what lovely work you are doing. Such fine sensitive lines—such delicate shading!"

From a housewife: "I think you are a rare and courageous individual in what you are doing. And you make so many other people happy with your beautiful drawings."

In Jacksonville, Florida, Ann lives in her own place with a nurse. She works better alone and she doesn't want people to be overly concerned about her. "I make my own living here," she said. "Compassion is helpful, but pity I don't need—it's useless and sterile." She works about four hours a day—9:00 a.m. to 1:00 p.m.—trying to keep ahead a little because some days she does not feel well enough to paint. After work and lunch, she dictates letters, visits with friends. On her "rocking bed" she reads a lot, with the help of an automatic bookholder which turns the pages when she presses a button with
(continued on page 196)

Rosicrucian Activities Around the World

ON SUCCESSIVE Friday evenings from October through March, the Fall-Winter Session of Rose-Croix University was held at Rosicrucian Park. The term's learning experience was a change in pace that featured demonstration-discussion techniques emphasizing the practical application of Rosicrucian teachings to six basic life areas: the Individual, the Family, Employment, Education, Social Environment, and Avocations. Members of the Rose-Croix University faculty and the Department of Instruction moderated the various units, three evenings being devoted to each subject. All active members of the Order were eligible to attend, response was enthusiastic, interest and student-participation, high.



According to James C. French, Curator of the Rosicrucian Egyptian Museum, the Museum has recently acquired the following rare and interesting ancient Egyptian antiquities, with which to supplement what is known to be the largest and finest collection of ancient Egyptian, Assyrian, and Babylonian antiquities in the Western United States.

The new acquisitions are

- A. Egyptian faience kohl tube, Eighteenth Dynasty, c. 1417-1379



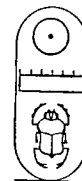
B.C., used by women to color their eyelids. The cartouche on the tube is that of Amenophis III.

- B. Egyptian gold ring of sheet gold of rounded form and set on a bone core. The ring is of the Twenty-sixth to Thirtieth Dynasty, c. 664-343 B.C.
- C. Egyptian wooden figure of Thoth, Twenty-sixth to Thirtieth Dynasty, c. 664-343 B.C. *Thoth*, a moon deity, was worshiped by the ancient Egyptians as a god of literature and science and was believed to be the inventor of writing.
- D. Egyptian bronze sistrum, Twenty-sixth to Thirtieth Dynasty, c. 664-343 B.C. This sistrum was a musical instrument shaken during religious ceremonies.
- E. Egyptian wooden figure of Neith, Twenty-sixth to Thirtieth Dynasty, c. 664-343 B.C. The goddess *Neith* was an ancient local deity of Sais in the Delta and became associated with Osirianism as one of the guardians of coffins and Canopic jars. In the Late Period she was regarded as a universal mother.



Now that the mail strike is over in England, the Commonwealth Office in Bognor Regis is happy to move the vast amount of letters, monographs, and other articles that have piled up there (see photos). Members in the Commonwealth will be able to see from this some of the problems that might arise during May and June with regard to their receipt of mail.

Again we thank everyone for their patience and consideration in the matter over which we have no control.



Courage Unlimited

(continued from page 194)

her chin. She has to be bathed, dressed, fed, and carried to her wheelchair, her rocking bed, and at night into the iron lung in which she must sleep.

Ann Adams' life can be summed up in the two-word title of a recently popular motion picture, *True Grit*. She is the living testimony to its title. Struck

down at 21, completely paralyzed, continuing to spend half her life in an iron lung—20 years later, talented Ann Adams is self-reliant, successful, and confident. She says of herself: "From time to time I may have the frustration of being helpless, but I'm essentially a happy person, and a very grateful one."

THE MYSTICAL SIDE OF LIVING

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TEMPLE OF SEA-GOD



On a promontory of Cape Sounion, Greece, overlooking the sea are the magnificent ruins of the Temple Poseidon, God of the Sea—a portion of which here is shown. The ancient Greek seafarers asked blessings of the gods as they reverently looked upward at the Temple while they rounded the Cape—the last land of their homeland to be seen as they sailed for distant shores.

(Photo by AMORC)

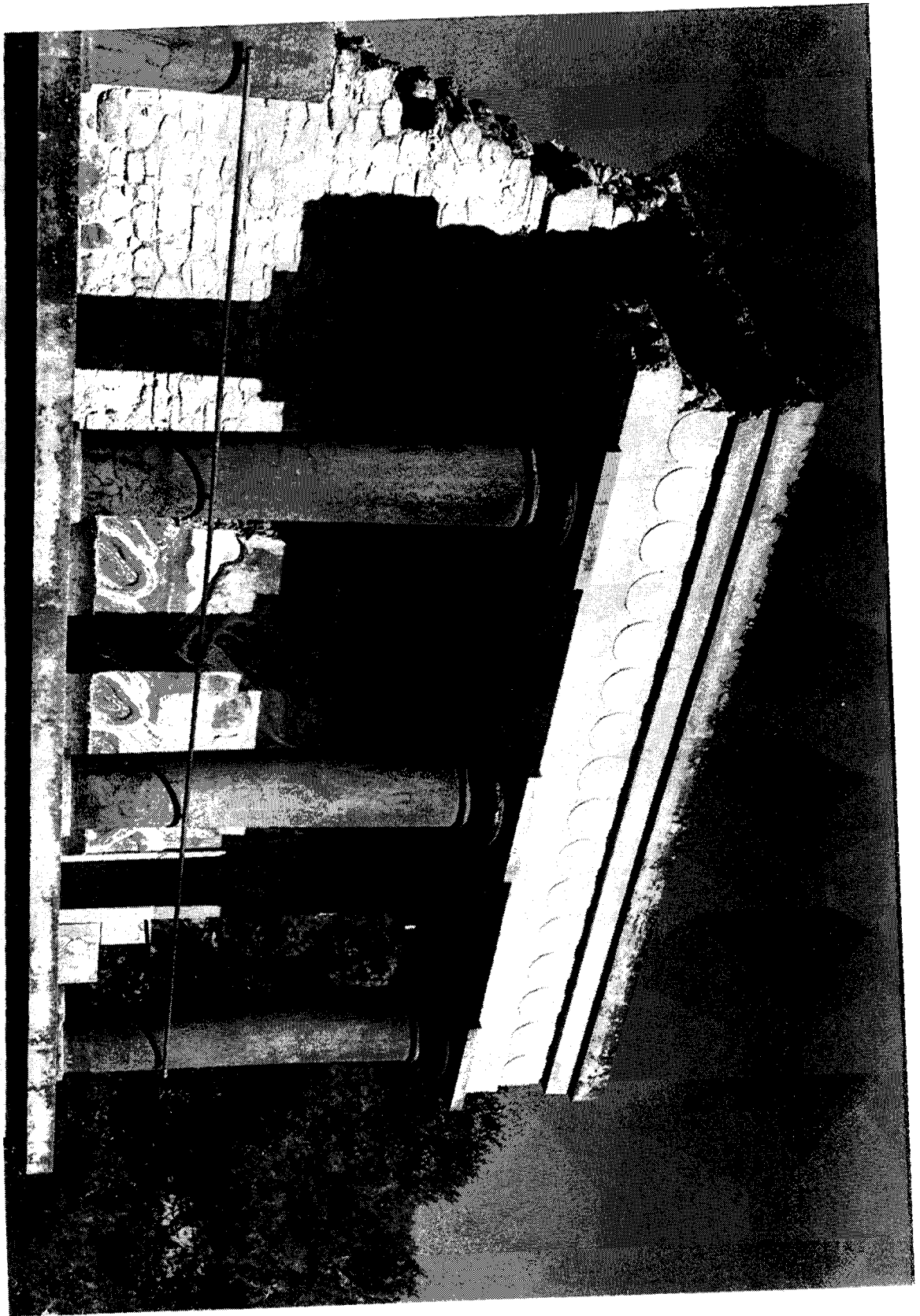
PALACE OF KING MINOS (Overleaf)

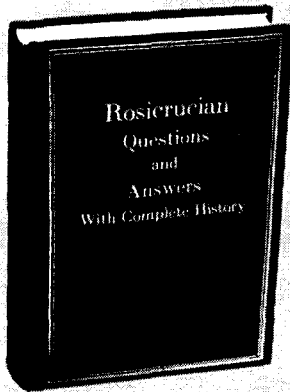
Knossos, on the Island of Crete in the western Mediterranean, was once the capital of a great people and the fountainhead of Aegean civilization. A section of the multicolored palace is here shown. Knossos and the Minoan civilization flourished, attaining a great culture when the Greeks were still a barbarian people. It reached its zenith of greatness c. 1500 B.C. Historians and archaeologists are not certain whether Minos was an actual or a legendary king.

(Photo by AMORC)

**The
Rosicrucian
Digest
May
1971**







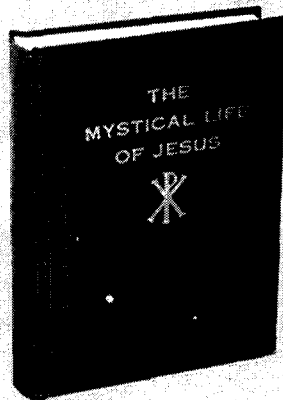
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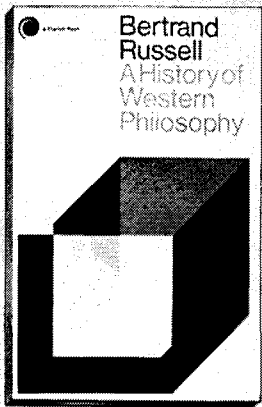
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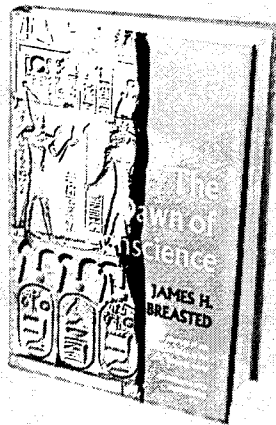
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BRAVE NEW ERA

One of the several problems facing the nations presently engaged in space exploration is the one posed by contamination—not as much the possibility of alien microorganisms being brought back to earth, but rather from earth to someplace else. Fears were expressed that the Russians had not properly decontaminated their Venus probes, and talk circulated that the Americans were equally unsuccessful with their instrumentation in the moon missions.

In most instances, some degree of organic or chemical contamination is unavoidable. Until a completely clean method of propulsion is worked out, the components of the rocket blast needed during touchdown and for lift-off will continue to spill over a considerable area of the surfaces we travel to. This is why astronauts are being equipped to enable them to move beyond their landing sites, to areas which—hopefully—have remained unpolluted by their coming.

Of greater concern, however, is the fear of contamination with microscopic life forms. The reason behind this seemingly exaggerated preoccupation with sterility is that on an alien planet a microorganism from earth, free from the balancing influences which kept it in check here, might spread wildly, displacing native life forms—if any—or even wiping them out completely. This could have great ecological repercussions and destroy any new knowledge which might have been otherwise gained. This would also hold true even if there is no native life on the other world.

It is not improbable, therefore, that life could be “seeded” on a sterile planet in that way. It is not impossible that life on earth might have developed from microorganisms present in some material left by an interplanetary vehicle in some long past prehistoric day.

This brings us to the interesting fact that there is no way to tell, after a few years, whether an organism is native to a planet or not; thus, following the trend of thought set above, the first Mars expedition, for instance, might carry in it life forms such as may be found in a half-eaten sandwich which could thrive and adapt to the Martian surface, causing changes in its native make-up. Later, it would be practically impossible to determine whether those organisms originated on Mars or were imported there.

Even here on earth, there are certain species which raise some doubts about their origins. There is one in particular

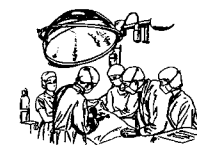
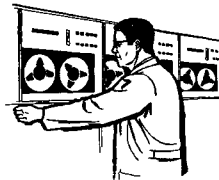
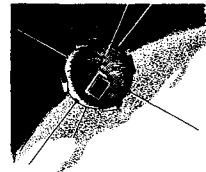
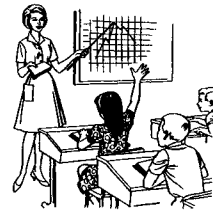
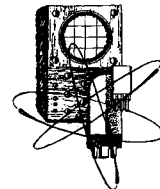
that has caused some zoologists to wonder whether it developed on this planet or elsewhere, since its members are unable to live on most of the earth's surface; cannot survive the normal temperature variations; prolonged exposure to the atmosphere's natural radiation will kill them; and the gravitational attraction so severely limits their motor abilities that it can cause them discomfort and even injury.

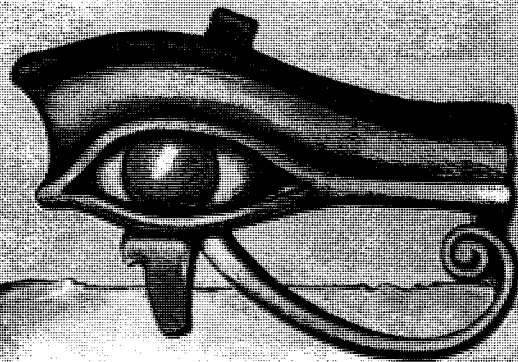
Naturally, it is impossible to sterilize ships, men, and equipment completely, and contamination will take place on an ever-increasing scale as space travel progresses. Once bases and colonies are established on places like the moon and Mars, contamination will not only be inevitable, but desirable, as crops will have to be grown and environments changed by the establishment of artificial ecological systems.

It is not unlikely that in some not too distant future we may begin engineering whole planets to fit our needs—“Terraforming” them, to use the science fiction writer's parlance, to look and be like earth. Already suggestions as to how to go about this with Venus have been advanced, in which its atmosphere would be seeded with certain bacteria and algae which, during the course of the years, would slowly break it down and change it, making it breathable, turning Venus into earth's sister world. Regardless of how far-fetched the idea may seem now, if man endures, it is a certainty that it will come to pass—and not only with Venus.

Incidentally, the species so ill-suited to inhabit earth, which was mentioned before, is man: we cannot breathe underwater, hence cannot survive unaided on most of earth's surface; normal temperature variations would easily finish us off without any protection; sunlight, which is a form of radiation, can kill and blind us, and we know it can trigger skin cancers; and normal earth gravity severely limits our motor abilities sometimes to the degree of injury, as in a wrenched back, or flat feet.

This is not to say that man *necessarily* evolved on another planet, but the proof furnished against this premise by the fossil record is incomplete. Perhaps this is why we want so badly to navigate space—maybe there is an inborn yearning to return to our place of origin—the Mother World—wherever it may be. Should this be so, then it may certainly happen during the course of this, our brave new era.—AEB





Timeless Thoughts

The Master said, "There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it, seeing much and keeping it in memory:—this is the second style of knowledge."

—CONFUCIUS, 551-479 B.C.
Sayings, Book VII, Chapter XXVII

If you are in the position of a leader, press forward your plans by your commands; do what you have decided upon. But remember (or take heed concerning) the days that are to follow. If there is no word on your behalf among those who are praised, calamity will overwhelm you and misery will overtake you.

—THE TEACHING OF PTAH-HOTEP,
// 2650 B. C.

But learning alone, of all things in our possession, is immortal and divine. And two things there are that are most peculiar to human nature, reason and speech; of which two, reason is the master of speech, and speech is the servant of reason, impregnable against all assaults of fortune, not to be taken away by false accusation, not impaired by sickness, nor enteebled by old age. For reason alone grows youthful by age; and time, which decays all other things before it carries them away with it, leaves learning alone behind.

—PLUTARCH,
A.D. 46(?)–120(?)

