

ROSICRUCIAN DIGEST

June 1971 • 50¢



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Individuality— The Living Flame



The Plague of the Locusts

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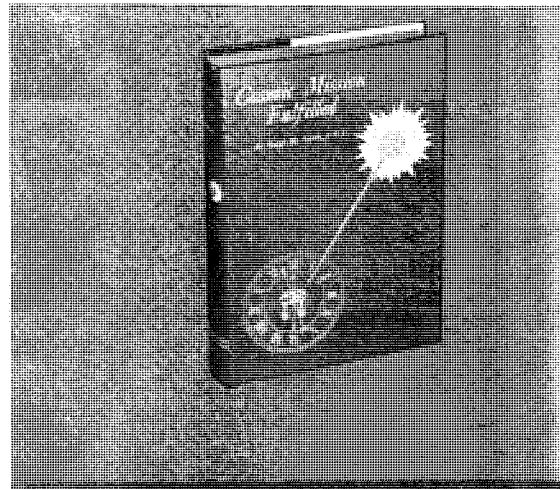
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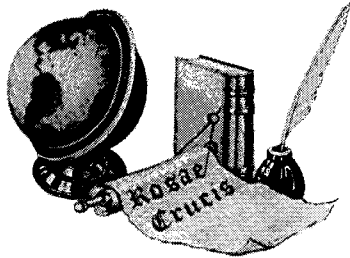
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, 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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CONTENTS

The Sugar Loaf, Rio de Janeiro	Cover
Data Processing Division (Frontispiece)	203
Thought of the Month: Litter and Culture	204
Living Ideas in Adult Education	206
Geothermal Energy—A New Source of Power	208
The Celestial Sanctum: Constructive Universal Forces	214
Individuality—The Living Flame	216
Do It Today	217
Hours of Birth and Death	218
Medifocus: Willy Brandt, Chancellor of the Federal Republic of Germany	220
The Plague of the Locusts	221
Man and His Aura	225
The Search for Wholeness	228
About Personal Masters	230
Mysticism	232
Rosicrucian Activities Around the World	235
AMORC Film Production (Illustration)	237
Famous Lion Gate (Illustration)	238

Volume XLIX **June, 1971** **No. 6**

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DATA PROCESSING DIVISION

A section of the Computer Room in the new AMORC Administration Building is here shown. All membership records have been programmed into the memory of the apparatus. In various departments are video type screens upon which information desired by assistants is made instantly available. This is another example of AMORC's relating philosophy, mysticism, metaphysics, and modern technology in serving its many members throughout the world.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

LITTER AND CULTURE

THE UNITED STATES has perhaps more super-wrapped products than almost any other nation. Nearly every product, even those that are not food and which are not bulky and large, have not only one but several wrappings. The object may have first a plastic covering, then a metallic-like substance, and finally a sealed colored glossy paper. All of these must be peeled off, often laboriously, before the object is revealed and made available.

What, then, is the expeditious thing to do with such a collection? Obviously, it is more convenient to dispose of it immediately, whether or not there is an available container, and this results in the obnoxious litter.

The psychological question is, Why does not the appearance of such a clutter of bottles, cans, papers, boxes, and general trash offend the guilty individual? Can it really be said that he prefers cans and bottles strewn over turf and protruding from shrubs and roadside wild flowers?

One answer given to this has been that there is a deficiency in the sense of responsibility. There cannot be responsibility for that which seems to lack a personal relationship. In other words, responsibility depends upon one's recognizing an intimate value existing in a thing or condition. What we consider in some manner contributing to our personal welfare, we assume a sense of responsibility for. This is really a protective influence of our own personal interests.

The public highways and streets are mostly regarded as remote from the individual's sense of personal possession. People use them, but too many regard them as theirs only from the broadest technical point of view. What is everybody's possession is difficult for many

persons to psychologically accept as having a close personal relationship. "Mine" is construed in the wholly singular sense, and with this concept of "mine" goes the responsibility that provides for its proper protection.

The public and national parks, however, are examples of this lack of personal assumption of responsibility. The offending individual is quite aware that the "public" includes him. As a taxpayer he contributes to the parks' existence. He recognizes his right to participate in the advantages which they provide, but he does not feel contiguous enough to such public places to make the effort or to inconvenience himself in helping to preserve their appearance. They are not *his* exclusively. Therefore, there is not that extension of responsibility for them.

Aesthetic Sense

Basically, this aspect of the subject goes back to the instinct of possession, that is, of relating things to the *self*. Man will use every means to preserve self and that which he regards as in some way being beneficial to it. How, then, do we confer upon public properties the same personal regard and responsibility especially with reference to littering? It is necessary to cultivate the *aesthetic* sense of the individual. He must be made aware at an early age of the personal value of orderly arrangement and neatness as constituting a form of harmony and beauty. Those things must not be an imposition or a discipline exclusively. Rather, their advantages should be made known to the individual. Their satisfaction should be taught, by contrast, to what is ugly, disheveled, and disordered.

It must be shown the individual that cleanliness and harmony can be

*The
Rosicrucian
Digest
June
1971*

pleasing to the sight and often provide, as well, personal comfort. Things are not inherently beautiful. They are only as we come to accept them as such in our personal experience. *Beauty is in the eye of the beholder* is a truism. If one at an early age is exposed to certain environmental conditions that provide sensual satisfactions and is told that this is beautiful, he will gradually accept such as an ideal of beauty.

Persons with normal eyesight, not being color-blind, will respond to a harmonious blending of colors. They may show preference for one color rather than another. But if they are continually exposed to an artistic arrangement of colors, they will gradually accept that as a standard of beauty. The ear, too, can distinguish between raucous sounds and those that are pleasing.

Beauty can be exhibited in skill of artistry as fine workmanship in ceramics, excellently designed furniture, tapestry, and so on. These can be especially appreciated by children if they are given the opportunity to see artists paint and skilled craftsmen designing and constructing objects of everyday use. Children can be taken to factories that manufacture works of skill and which are open to the public for inspection. There they can see the value of such objects by the labor required to produce them.

Contrast

If children are taken occasionally by their parents to art galleries and museums, or to parks, and told something about the flowers and trees that they see, their value sense of these things increases. It is also psychologically necessary to introduce an occasional state of contrast. In other words, an area of dilapidated industrial structures with their heterogeneous collection of bales, boxes, lumber, bricks, sand, and discarded refuse should be seen. It should then be pointed out that this disarray, the lack of order, produces an ugly environment.

It should be emphasized that beauty is *pleasurable* and that which is ugly is

not. Wherever one is, he should do his utmost to surround himself with an environment conducive to beauty and harmony.

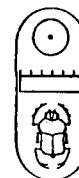
The instinct of possession can be stressed in that wherever one is at a particular moment, that vista, that which he *sees* and *experiences*, is *his*; that is, he alone possesses in his consciousness his awareness of such things. Therefore, such a place, wherever it is, should not be defiled by him, because the experience of it is his. Simply, this is playing upon the individual's instinctive *self-interest*, which is far more effective than endeavoring to explain one's moral or ethical obligation toward another's property or toward public areas.

Self and Environment

A youth may show great concern for the appearance of such personal possessions as, for example, his motorcycle, car, or sporting goods. It is because they are *his*. Therefore, he feels a responsibility for maintaining their pleasing state and condition. The same youth, however, may show little regard for the orderliness of the rooms of his home. He may leave clothes and articles scattered about on floors or tables and chairs, or on the front lawn.

This reflects upon the parents. It is because they have not cultivated the concept of environmental beauty and its value to the youth. Consequently, it cannot be expected that he will show concern for areas outside the home either. Littering will not offend him because it is remote to the self. The values to self have been limited to only intimately related possessions. He is not able to appreciate the value of environment to himself; it remains distant. He has no realization of its possible satisfaction to him.

One who has cultivated a love of the symmetry and harmony of nature and the orderliness of his surroundings will not be guilty of littering—simply because he does not want to offend himself, realizing the self is related to his environment.



Living Ideas in Adult Education

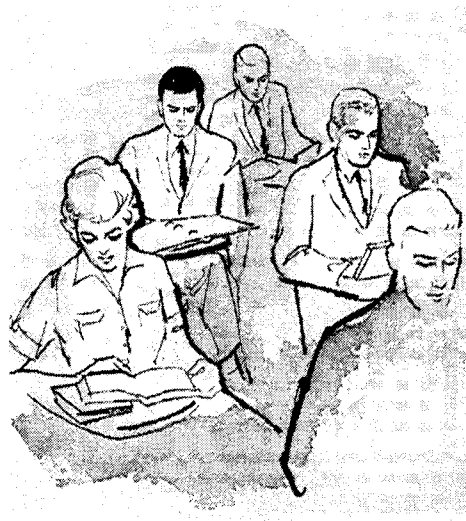
by SIR GEORGE TREVELYAN

BISHOP GRUNDTVIG in the Folk High Schools of Denmark a century ago enunciated the "doctrine of the Living Word," insisting that his lecturers should never use notes but should speak direct from the heart to their groups of young farmers about those aspects of Danish history, literature, and folklore which moved them with deep feeling. *Enlivenment* as well as *enlightenment* was the keynote. The result was that the young folk were sent back from the colleges as better Danes and therefore better farmers. The educational form exactly answered the need of the country in the recovery from the depression after the Napoleonic wars.

We also live in a critical age when adult education has its great part to play. Here perhaps, we in this country and time have to offer what might be called the "Doctrine of the Living Idea." Never in human history have men been called on to adjust more rapidly and drastically to change and pressures both outward and psychological. All revolutions, whether political, social, scientific, artistic, or religious, are the result of ideas which come alight within one or many minds and leap like wildfire or seep like fresh water, entering society with a transforming force. In a very real sense we must grasp imaginatively that ideas are *alive*; they are of the nature of "thought beings." This notion helps us to understand the spiritual revolution which is taking place in these years.

Can we grasp and accept that ultimately everything is of the nature of *thought* and that the manifestations of life and form in the material plane are the workings of living and creative thought on supersensible planes? The realms of creative spirit interpenetrate absolutely the material world which is seen only as the lowest and slowest and densest vibrational plane.

If this be true (and it is a viewpoint appealing to more and more people to-



day who are dissatisfied with the materialistic view), then we in our present world problems are truly offered the co-operation of *living ideas* which are asking entry into our thinking. It is a tremendous notion that our imaginative thinking can be made a conscious channel for creative and formative impulses.

Our society can be transformed by the inflow of ideas into any aspect of life, but we are working blindly if we flatter ourselves we are the sole creators of our ideas. We all know the moments when with a flash a new idea lights up in our minds. We should recognise and respect this faculty for apprehending a thought and grasping it with joy and with the conviction that for its very beauty it must be true. The intuition can then be followed by the searching tests of hard intellect, but we need to acknowledge the source. We do not merely "secrete" ideas from our brains. The mind of man is an organ for *reflecting* thoughts which are alive in a higher light-filled world of Being.

The mystics and seers have all known this faculty of using thinking as a channel for higher ideas. What is needed today is that we all recognise the reality of this endless reservoir of spiritual redemptive power with which we can co-operate in our social action.

What is the practical relevance of this in adult education? At the present

critical stage in human history, it might be felt that the entry of light-filled ideas into our thinking from higher planes of consciousness is the most vital thing that can happen. Can one put it imaginatively that these living ideas are waiting the opportunity to enter and help us with the transforming of old thought forms into new? Only, they need to be invited. Human free will will never be violated by constraint from the spiritual realms of *truth*. We have to recognise the basic fact that higher beings speak from *within our own thinking*. As far as our experience goes, it will *seem* to us we have simply produced our own thoughts, whereas really our minds have reflected a higher world and become channels.

Weekend College

The LIVING IDEAS need a setting into which they can descend. This perhaps is the true function in our time of the short residential course in adult education. What more perfect setting than the English country house with its fine architecture, in the peace of its own parkland, where a group of people linked by kindred interest can come together for a weekend to share the inspiration of music, history, archaeology, or painting. Lifted for the moment out of time and out of the rush of daily pressures and preoccupation, the ideal setting has been staged into which the living ideas, hovering over the group, may make entry. We who are working in this field of the "short term residential colleges" have often had the experience that a weekend group is welded strangely into a whole. There is often the feeling that after the course, life will never be quite the same again.

The weekend course, with a very mixed group, is too short to allow for much academic study. It is *not* too short for the imagination to be stirred, however. The intellect can dissect and analyse. The imagination is that faculty which apprehends the living whole and

knows that all life is one. The integrating ideas that give new meaning to any subject are those which break beyond the narrow speciality, whatever it may be, and show its relation to the greater living whole. Thus every subject may be used as a window into wider vision.

The short course is thus seen as an instrument for something of tremendous significance in this time. It gives just the setting in which ideas can strike. We must grasp a great fact about thinking. Once a new idea has been "earthed" and thought by one group, it becomes somehow common property and can be thought more easily by all who are ready to receive it. Thus truly the weekend gathering in the country house may prove to be a nodal point through which a mental or spiritual impulse may enter our society. We live in an age of conferences for the very good reason that such tremendous changes are afoot on all levels of social and cultural life that we desperately need to get together and discuss. The letting in of light is needed, and here adult education has almost what we could call a spiritual task in staging the opportunity for invoking and allowing entry of the redemptive powers of the *living idea*.

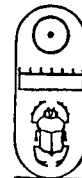
This is *not*, be it noted, to make any exaggerated claim for the achievements of an adult college. We may be truly humble about what is done, while at the same time recognising that the concept behind the work is a really big one and intensely relevant to the birth of the New Age. It is a very English idea, and England, shorn of imperial power, has now a spiritual task of evolving new social and cultural forms and giving them to the world. The short course is a tool, an educational form that can have effects far beyond immediate appearances. It can be the clearing house for new thought forms or the springboard from which new ventures can be launched.

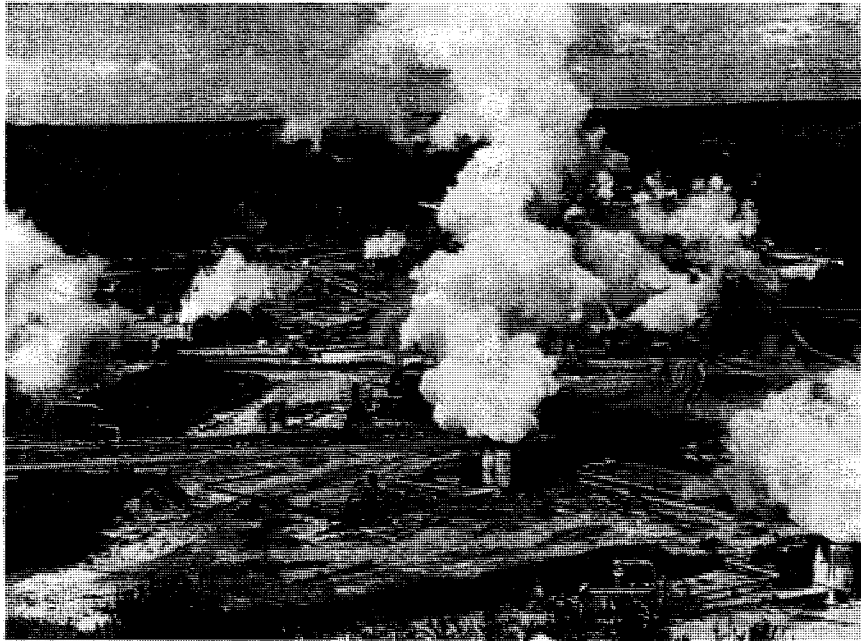


Educated men must be more than textbooks or computers or single volumes of knowledge. They must in all their learning think of themselves as being an integrated part of mankind. Their knowledge and personal success must contribute to society.

—VALIDIVAR

[207]





—Photo by New Zealand National Publicity Studios

This is a field of steam wells at Wairakei, New Zealand. Powerhouses are not shown in this photo of the area, which has one of the largest geothermal projects in the world.

GEOHERMAL ENERGY—A NEW SOURCE OF POWER

by WILLIAM M. HOLDEN

Till the earth grows cold

BENEATH the earth's solid crust, a score or so miles deep, according to scientists, seethes molten magma. Where faults or cracks penetrate the crust, incredible pressures from below force magma upward—sometimes through the surface as a volcano, sometimes merely high enough to heat the overhead rock, which in turn heats water from rain or snow that has percolated into the ground. This heated water may rise as a hot spring, or be forced out intermittently as a geyser, or boil out as a fumarole of steam—all are manifestations of geothermal—earth-heat—energy.

In many places, for many uses, man is tapping this energy. In Klamath Falls, Oregon, for instance, though snowdrifts may be high-piled outside, many a family has no hot-water heater, nor any need for one. They have

said good-bye to heating bills forever. When they turn on a hot-water faucet or open a radiator valve, the water flows directly from wells of natural hot water. It is free except for initial costs of well drilling and plumbing, and for occasional maintenance.

“That’s the beautiful part—no heating bills,” exult the beneficiaries in the “hot-water district” part of town.

Klamath Falls’ use of natural hot water is the most successful in the United States, according to a report by one of the nation’s leading geothermal experts, James B. Koenig, a geologist with California Division of Mines and Geology. He presented the report last fall during a nine-day geothermal symposium in Pisa, Italy.

In Klamath Falls, about five hundred buildings—schools, businesses, and

*The
Rosicrucian
Digest
June
1971*

homes—are warmed by natural hot water piped from wells 100 to 1800 feet deep. The largest user is Oregon Technical Institute, whose three wells serve the entire campus, which has eight major buildings. Other users include six more schools, the municipal swimming pool, a score of businesses, and some 450 homes. From one well, Ponderosa Apartments draws all the heat and hot water needed for its sixty units. In fact, the 185°F. water is too hot as is; it has to be diluted in a big tank with cool city water, to lower the temperature to the 135°F. optimum.

Where Esplanade Avenue dips under a railroad overpass, snow and ice used to create traffic hazards as vehicles spun their wheels trying to negotiate the slick grade. Then the State Highway Department drilled a hot-water well nearby and embedded in the pavement coils of pipe carrying hot water. This keeps the pavement clear.

Elsewhere in the United States, on smaller scales, natural hot water supplies some heating needs in Alaska, Idaho, and Montana.

Cold Water Heated

But most Klamath Falls users do not “consume” the hot water as elsewhere. Instead, cool municipal-system water circulates down the wells in U-shaped pipes, where it is heated by the thermal waters, then carried up to taps and radiators. Some users, however, especially where the heating job is a big one, install electric pumps.

Koenig says the advantages of this “probably unique” heat-exchange system—the U-shaped pipes—are: There is no lowering of the water table, as occurs in some hot springs areas where huge quantities are extracted for a long time; and there are fewer problems with pipe corrosion, elsewhere a bothersome problem because most thermal waters are laden with dissolved minerals.

At Klamath Falls, Indians first used the boiling springs, huddling close in snowy winters, cooking fish and game in all seasons. In fact, for thousands of years in many areas of the world, man has used hot springs for cooking, laundering, bathing, recreation, and

therapy. Warm water has a therapeutic effect on some physical ailments and some mental tensions.

Even space-heating by hot springs is not a new idea. In some places, hot springs chance to be situated in landscape that is perforated by caves—a fortunate combination that offered steam-heated homes to some of our ancestors thousands of years ago.

Iceland's Hot Water Supply

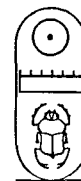
Hard by the Arctic Circle, Iceland has exploited its wealth of hot water on a massive scale since 1925. It is piped into 4000 homes in Reykjavik, the capital, for kitchen, laundry, bathroom, and space-heating purposes—at only half the cost of imported coal or fuel oil. And some flows into swimming pools, or melts snow on sidewalks, or warms huge greenhouses luxuriating with tomatoes, grapes, cucumbers, even palms laden with bananas.

Iceland's success has spurred other countries to essay similar projects. In Hungary, for instance, natural hot water is piped into 1200 apartments in the city of Szeged and into 400,000 square meters of greenhouses. In France, plans are shaping to tap geothermal waters for all the needs of the 20,000 people in Melun, southeast of Paris.

For centuries, health spas where hot springs are the major attraction have been popular in many parts of the world. Three in the United States are at Warm Springs, Georgia; Hot Springs, Arkansas; and Thermopolis (“Hot City”), Wyoming.

But in Japan in recent years, thermal spas have soared into the realm of big business, catering to 150 million visitors annually. Japanese entrepreneurs also use natural hot water to warm greenhouses, poultry and alligator farms, and a fishery that raises eels—a popular entree on Japanese menus.

Many nations are lavishly endowed with thermal waters. Russian scientists estimate that up to 50 to 60 percent of all Soviet territory harbors underground hot reservoirs, and they envision tremendous heating projects to ameliorate life in the vast, frozen lands ringing the Arctic. The same idea, they suggest,



could be applied in northern Canada and Alaska.

In a half dozen nations, natural steam generates electricity. Italy was first when, in 1904, Prince Ginori Conti wired six electric light bulbs to a small turbine-generator driven by natural steam at Larderello—the very site where wealthy Romans bathed in natural hot water 2000 years ago. When the prince threw the switch, the filaments lighted up and geothermal history was made. Today, Larderello's production of 400,000 kilowatts from natural steam provides much of the electricity that runs the Italian railroads.

Similar power plants are humming with geothermal kilowatts in Japan, Mexico, New Zealand, Siberia, and the United States—specifically Sonoma County, California. Pacific Gas and Electric Company operates four geothermal powerhouses at this canyon scene in Sonoma, has two more units scheduled for completion by mid-1971, and others on drawing boards. By 1975, this will be a fifty-million-dollar geothermal complex, churning out 600,000 kilowatts—enough to energize a metropolis as big as Greater San Jose or San Francisco.

Electricity

The newest “wrinkle” is using hot water to generate electricity. It is done in a heat-exchange device containing Freon, a fluid, the boiling point of which is below the freezing point of water. The hot water heats the Freon, turning it into a gas that can spin turbine-generators just as steam does. This process opens up an immense geothermal frontier, because steam resources are not half as abundant as thermal waters. Small Freon plants have operated in Katanga, New Zealand, and Siberia, and are being tested in Great Britain, Hungary, and Poland.

Geothermal scientists recently announced their discovery of a mind-boggling “ocean” of hot brine under the sandy flatlands of the Imperial Valley, southern California, and Mexicali Valley, Mexico. Dr. Robert W. Rex and his associates from the University of California at Riverside spent five years drilling shallow exploratory wells and taking the measure of this 500°F. brine

resource with a medley of sophisticated instruments.

“Ocean” is hardly an exaggeration. Dr. Rex estimates ten billion acre-feet of hot brine is locked in the underground. That is enough hot water to cover to a depth of one foot four times the area of the United States!

Like A Giant Sponge

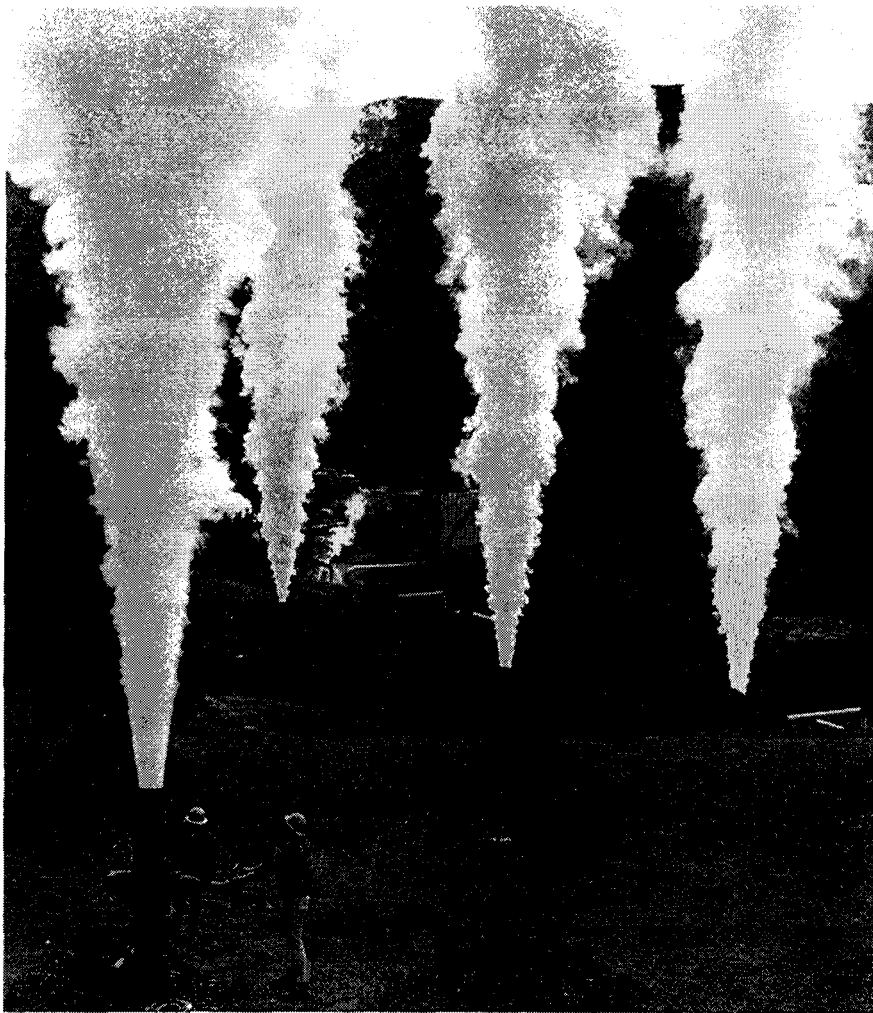
Whence came this vast resource? As Dr. Rex explains it, it derives mostly from “sea-floor spreading”; convection currents in the earth's hot mantle bring up hot rock into the undersea crust. In the Gulf of California, this spreading or rifting is pushing Baja California away from the rest of Mexico, widening the Gulf two to three inches a year. This rift zone slashes under the Mexicali and Imperial Valleys, which Dr. Rex says were once “a piece of the ocean.” Today they are filled in nearly four miles deep with Colorado River's delta sediments. This heated sedimentary accumulation, porous like a giant sponge, is fed by surface and subsurface drainage from the Colorado basin.

Drilling 2000 to 5000 wells to develop the American half of this resource, he says, could produce enough steam to generate up to 30,000 megawatts of electricity, equal to that from fifteen Hoover Dams or forty large nuclear plants.

Also, much of the brine could be desalted, to yield six million acre-feet of cheap fresh water per year, using its own heat to distill it. “The fact that the brine is already hot means fuel would not have to be burned to desalt it,” Dr. Rex notes. “There is enough heat in the brine to distill off nearly all the water it contains.”

Some of the desalted water could dilute the high-salinity irrigation water now taken out of the Colorado by farmers in California, Arizona, and Mexico, and thus halt increasing soil salinity that is blighting the region with crop failures. And some could be used to stabilize the level and salinity of the Salton Sea, which is prized for recreation and as a wildlife refuge.

Before the damming of the Colorado, Yuma, Arizona was a seaport. Exploiting the brines would make it economical



—Courtesy Pacific Gas and Electric Company

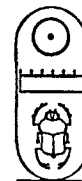
Valves on all wellheads at the Pacific Gas and Electric Company geothermal project at The Geysers, Sonoma County, California, were left open for three weeks, to test pressure of underground steam. There was no significant decrease in pressure. Some wells here feed their steam via insulated pipes to powerhouses, as in center background. Other wells, as in left foreground, are merely capped, awaiting completion of additional powerhouses. (Editor: This site is misnamed The Geysers, as there never were any true geysers here, only fumaroles.)

to reopen Yuma by dredging the lower Colorado, Dr. Rex suggests. That would open up markets for mineral by-products in the brine. "The value of such chemicals is low, making it impractical to ship them except by sea," he notes. But calcium chloride, for instance, could be shipped by tanker to northeastern United States coastal cities such as New York, and even as far as Europe, for cheap snow removal.

This immense resource, he predicts, could literally galvanize the southwest-

ern states with geothermal electricity, slake their powerful thirsts perhaps for centuries, and even reduce southern California smog—as existing generating plants fired by air-polluting fossil fuels (coal, gas, oil) are gradually superseded by plants fed by nonpolluting natural steam.

"Large-scale production of geothermal electricity, plus a ship canal," Dr. Rex adds, "might turn northwestern Mexico, southwestern Arizona, and the Imperial Valley into major electrochem-



ical manufacturing centers and one of the most affluent regions in the world.”

Dr. Rex is seeking a two-million-dollar Economic Development Act grant to finance drilling two deep demonstration wells and building pilot desalting plants. Meanwhile, Mexico has stolen a march on the United States: At Cerro Prieto, twenty-five miles south of the border, engineers are constructing a 75-megawatt generating plant, first of a series.

What about the possibility of ground collapse from extracting enormous quantities of brine? Dr. Rex proposes averting that by replenishing the supply by underground injection of Gulf of California water. He also notes: “The heat stored in the rocks themselves is about equal to the heat stored in the brine. This rock heat could be recovered by injecting sea water underground in cold areas and letting it flow toward the hot area. All our calculations ignore this enormous secondary reserve of heat, but its presence acts as insurance for the successful development of major quantities of geothermal fluids.”

Geothermal Steam Act

The western United States is rich with many other hot spots. Experts predict a boom in geothermal activities in the near future as a result of President Richard M. Nixon’s signing of the *Geothermal Steam Act* December 24, 1970. This Act, authored by Senator Alan Bible of Nevada, permits private enterprise to develop geothermal projects on Federal lands—exclusive of national parks, wilderness areas, wildlife refuges, and Indian lands. The significance of this Act is that some 75 percent of our known hot spots are on federal lands.

Geothermal energy, experts say, could help solve America’s power crisis. Incredibly, our nation’s consumption of electricity doubles every decade. Giancarlo Facca, a United Nations geothermal scientist, says it is “an established fact” that geothermal electricity costs less than that from conventional sources. Also, it is a pollution-free energy, a vastly important asset in these ecology-conscious times.

Geothermal energy could prove a boon to many underdeveloped nations

because it needs no boilers or fuel supply as do generating plants fired by oil, gas, or coal; nor huge dams as does hydroelectric power; nor sophisticated technology as does atomic energy. Today, in more than two dozen nations, scientific explorations for hot spots are going forward.

But some day man will be able to tap the earth’s boiler anywhere, even in the frozen polar regions, just by drilling deep enough to reach high temperatures so that water poured down-well will turn to steam. In fact, Russian scientists say they are drilling a well six miles deep on Kamchatka Peninsula, eastern Siberia, with that very idea in mind. Even the ocean bottoms offer potential hot spots apparently as prevalent as on dry land, says geothermal scientist Dr. Carl F. Austin, research geologist at United States Naval Weapons Center, China Lake, California. He proposes using them to energize undersea cities and submarine bases, and for desalting sea water, and for electrolysis of water to obtain oxygen for life support.

But the most far-out frontier is, paradoxically, in outer space—paradoxically in the sense that geothermal means earth heat. From time to time for nearly 200 years, astronomers have reported various lunar phenomena suggesting the presence of hot spots.

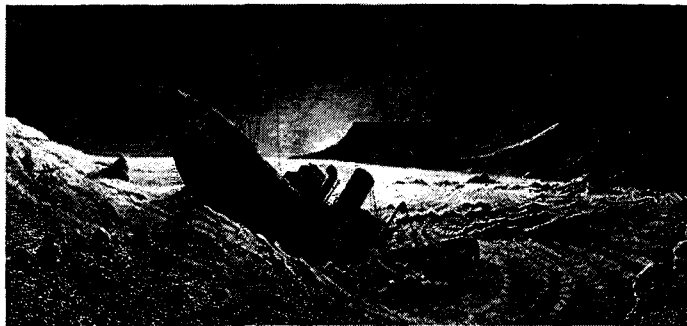
If they exist, they would prove valuable to lunar explorers and future colonists, Dr. Austin says. If steam is contained in lunar magma as it is in earth’s magma (scientists believe our oceans were condensed from the steam that boiled out of volcanoes when the earth was young), drilling a well and hooking up a small turbine-generator could supply electricity for lighting and heating. Exhaust steam could be captured and condensed in plastic bags to yield water for drinking and growing food plants in hydroponic tanks and, by electrolysis, oxygen for breathing and hydrogen to fuel rockets and lunar-surface vehicles.

The only alternative to finding water and energy sources on the moon would be to transport them from earth, at horrendous cost. In other words, lunar man’s utility bill would be literally “astronomical.”

Exhibition of Paintings

Earlier this year, an exhibition of special interest in the field of astronomy was displayed in the lobby of the **Rosicrucian Planetarium and Science Museum**. The exhibit of oil and acrylic paintings was the work of Don Davis of Menlo Park, California. It was with great pleasure that the Museum presented Mr. Davis' works in his first major showing to the general public.

The eighteen-year old artist, currently a staff artist with the U.S. Geological Survey, shows all the promise of becoming the successor to Chesley Bonestell (see the January 1971 issue of the **Rosicrucian Digest**) in the field of astronomical representations. Self-taught, Don Davis has both a technical mastery of his art and the necessary scientific grasp demanded of an artist in this highly specialized field.



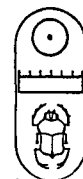
EARTH'S FUTURE?

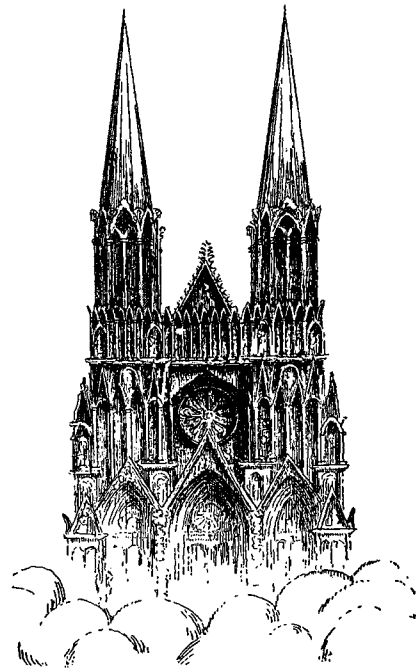
A desiccated child of an aging sun that is entering its death throes, the Earth has long since undergone immense changes. The seabeds are bone-dry, leaving exposed the remains of marine seafaring disasters. The watermarks on the hillsides serve as frozen geological records indicating periods of rapid decline as the oceans boiled away during intense solar activity as the sun began changing from a small yellow star, on its way to becoming a red giant star.

The great spiral galaxy known to astronomers as **M-51**. This shimmering conglomeration of billions of stars is similar in many ways to our own galaxy—the familiar **Milky Way**. M-51 is seen from an imaginary planet of a derelict star drifting through the immense void of space.



M-51





The Celestial Sanctum

CONSTRUCTIVE UNIVERSAL FORCES

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

IN AN AGE when much attention is given to destruction, it is well to reorient ourselves from time to time by thinking of those areas which are constructive rather than destructive. In the present century man has devoted a great deal of his energy and time to tearing down rather than building up. There have been many wars, and also there have been economic crises. Between the two, as we approach the end of this century, there is an increasing tendency on the part of those who are now reaching maturity to look upon the efforts of the human race in this century as very inept and of comparatively little value.

*The
Rosicrucian
Digest
June
1971*

Therefore, the older concepts are being challenged. Those who uphold the principles that they found of value or were taught to respect during the earlier years of the twentieth century

are being looked upon as reactionaries. The call today is for change. In fact, there are some so insistent upon change that they are concerned only for change and not what the change will be.

No one who is fair can deny that there is little in the present century to hold out to a coming generation as ideal standards by which to live. Furthermore, it cannot be denied that the older generation has participated in a society and a philosophy that have produced destructive arms and weapons that may destroy the whole world, or that because of foolish economic planning the world may actually have no values in the physical sense, or that it will become so polluted that it will be unfit for humanity to find a place to survive.

Therefore, all these conditions which face any thinking individual today overshadow the fact that the universe has existed for so long a time that this present century is but a second in relation to eternity. In other words, while all these problems are pressing upon the human being today and are very important in proportion to the length of his life in the period of his consciousness, they actually are a very small item in terms of the history of the universe or the time that the universe has existed and will exist.

The fact that the universe goes on existing and functions with a reasonable precision is evidence of the fact that not all the forces operating in the universe can be destructive. In fact, the destructive forces are man-made forces or, if not man-made, at least man-harnessed forces. He has used natural forces for destructive rather than constructive purposes. But it is the way man has used the forces, not the forces themselves, that brings about the condition that is negative and harmful rather than positive and constructive.

The natural forces of the universe that were created to bring about the manifestation of the universe are all constructive. These forces operate and cause the movements of the universe to remain in order, making it possible for man to predict the seasons or the position of the earth in relation to the other points in the universe. The nature and sureness of the existence of

these natural forces have made it possible for man to explore this world and a portion of the solar system that lies beyond the world.

Man could not venture into space unless he could depend upon the natural laws and forces of the universe that are functioning. He would not be able to control his position, he would not be able to make his plans, he could not aim his space vehicle toward the point he hoped to reach. Therefore, it is obvious that man almost unthinkingly depends upon the constructive forces operating in the universe for his existence and for his own use of the universe.

These same forces, the constructive natural forces, operate through the subconscious mind of the individual. That is, they are a part of the nature of the lower level of consciousness of which we cannot be aware in an objective sense, but which nevertheless govern the function of the body, cause the heart to beat, the lungs to breathe, metabolism, and all the functions, including the autonomic nervous system and the reflex actions to exist in a way that man will be able to live in this body. It is the constructive forces of the universe that are resident within each of us as an individual entity that cause us to be living beings.

This force is the basis of the tendency that causes man to aspire to something better than he is, to build up or advance, to become a small segment in the great phase of evolution moving over the face of the universe from a beginning to an end, both of which are possibly not visible to the human entity. In fact, it is even difficult for the human being to grasp the phase in which he is participating.

These same forces operating in the universe are causing the universe to build up, that is, to become something that it was not before. With each moment that passes, the universe continues to evolve. The individuals who are conscious upon it are given the opportunity to keep up with the movement of that force and voluntarily place themselves in a position of evolving also.

The constructive forces in the process cause changes. These changes may appear to an individual observer to be

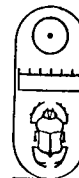
interruptions of the constructive force. In other words, earthquakes and other disasters, as far as human judgment is concerned, may seem to indicate a change that is not for the better or for the good, but in the allover scope of the universe these changes are very small and are a part of a continual movement or continual growth which, in harmony with the constructive forces of the universe, is going ahead.

Only man actually misuses these forces, either intentionally or through ignorance. He channels these forces in directions that cause damage, pain, harm—all that we might classify under the general heading of evil. The forces in themselves in the long run manifest only to construct and to produce good. Therefore, man should apply himself to the real nature of progress, that is, to moving with the universal forces. If he can harness them and to a degree understand them, then he too will move toward good and away from evil, toward health and away from pain, toward ultimate knowledge and away from ignorance.

Constructive evolution will continue in spite of man. Even if man directs these forces so that they impede, at least temporarily, the progress he himself wants to achieve, the universe as a whole will continue to evolve constructively. Man has his choice. Individually, he can attune himself to these universal, constructive forces. As he does so and becomes intimately aware of them, he too can aid his own evolution and become in the process better adjusted, happier, more satisfied, and, most important of all, more useful to himself and to the other parts of the universe, including other individuals.

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.



Individuality—The Living Flame

by ALICE STICKLES, F. R. C.

THE GREATEST miracle in the life of a man takes place at the moment of his birth. He is the *center of the universe*. He is a part of the life stream flowing through all creation. He is the tiniest dewdrop on the tiniest blade of grass which reflects and pinpoints the light of the whole starry heavens. He is one of the unnumbered millions of mirrors created and set in the world of *form* that the Creator might behold the reflection of His own image.

Self-realization is the First Law of the Universe and the ultimate purpose of man's abode on earth. *Self-consciousness*, *self-realization*, and *self-awareness* are words with the same meaning. The new baby is self-conscious because he is not yet aware of the world outside himself. At first he is not much interested in the phenomenal world and not too happy about being awakened out of the subjective world of infinity where he did not have to cope with time and space or bother with the past or future. Neither was he concerned with intelligence or emotions. He would rather go back to sleep and live in Eternity, for at the moment all that matters is that he is alive and conscious of his own identity.

Something inside his body is taking care of his affairs. It moved in and set up housekeeping for him the moment he drew his first breath. It keeps his heart beating, his lungs working like small bellows pumping air in and out of his small chest; his blood is kept in circulation from the positively charged center of his being to the negatively charged magnetic field at the surface of his tender skin, and his little glands and nerve centers are operating in perfect harmony without a thought on his part.

The one reason for his existence is to continue to exist and to keep his own identity and his own little part of the

Infinite intact. He will exert all his inner resources to maintain that *identity*, regardless of all the other *identities* out there in the world outside himself.

At first the sense of touch is the only line of communication between his own identity and the world outside himself. It bridges the gap for him, and had he been born without eyesight, hearing, or even a sense of smell or taste, he would still maintain within his body the awareness of himself and the stirring of forces necessary to his own existence.

As the external world forces itself upon the privacy of his inner life and makes itself seen, heard, and smelled, he is compelled to disregard the activity of his subjective self and to depend more and more upon the world without and upon those things *out there* that make themselves necessary to his comfort and subject him to their constantly changing aspects. As he accepts these extraneous things, he becomes less and less aware of his Inner Self. This ignoring, this disregard, this forgetting of his own divine origin is told in the Christian Bible in the allegory of Adam and Eve and their expulsion from the Garden of Eden.

The body of Adam was of the chemical elements of negative polarity—the dust of the earth. The “breath of life” was the positive element of the air required to maintain life. The soul is that individual expression, the I Am in the baby's body, of the Infinite Oversoul which the lower forms of life do not possess because they are not self-conscious. As long as Adam remained cognizant of his divine origin, he lived in the Garden of Eden, not concerned with space and time and the limitations of the physical world. But when he became engrossed in the physical aspects of creation, he suffered a “downfall” of forgetting his divine heritage. The *tree of knowledge* which caused his downfall was the complete capitulation to the tests and trials in the world of phenomena. Then he lost his communion (or should we say *communication*) with his Creator and the Cosmic World from which he came.

One may commit all the sins that man ever invented; he may destroy his own sanity or even his own life; he

may do anything to keep from *living with himself*, but he can never destroy that spark of divinity within himself that gives him his identity.

This one fact, this I Am, is the beginning and end of man's existence. It cannot be denied nor changed. Nothing can be added to it and nothing can be taken away. It lives on as an entity, a frequency or special expression of God as He extends his own self-

consciousness into the world of phenomena and beholds His own handiwork, His own image in the world of forms.

One verse in the *Upanishads*, the sacred scriptures of the Hindus, reads: "Smaller than the smallest, greater than the greatest, this Self dwells forever within the hearts of all. When a man is free from desire, his mind and senses purified, he beholds the glory of the Self and is without sorrow."



Do It Today

by GREGORY A. SABLIC

Some men never really make themselves at home in the world. They are like the person who stops overnight in a hotel and decides it isn't worthwhile unpacking for such a short period of time. There are many things they want to do—little things—and they tell themselves they will, but they never seem to get settled.

There are many people in the world who are waiting to unpack their suitcases. They are really going to do a lot of honest-to-goodness living when . . . well, when their children grow up . . . when they have more money . . . when they move from their apartment into a house . . . when they get into the sort of work they like. They are going to read, take up that hobby they like, take that correspondence course, keep in touch with their friends. They are going to unpack everything. But right now, there isn't time. So, days drift by, and then weeks. Fifty-two weeks make a year, ten make a decade, and then, suddenly—a lifetime has passed!

Why put off doing all those little things that you are dreaming about! Flowers on the table in that cubbyhole of an apartment will be just as pleasant as they would be in the house you are going to build.

One cannot neglect the small details that make for pleasant living even in the times of hurry and confusion. So much must be held in abeyance that we have fallen into the habit of not making plans at all but just enjoying each little portion of time to the fullest. There are a lot of things that can be enjoyed right now—not anticipated but experienced.

A lot of people go through life too wrapped up in a dream of what they are going to do to accomplish anything at all. There is really no reason to go through life as a stranger in a strange land. Make yourself at home here. Unpack your bags and get settled instead of waiting for a better time that may never come.



Hours of Birth and 'Death'

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

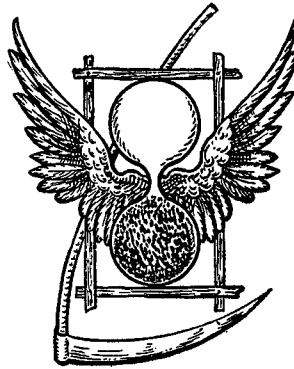
LET US spend a few minutes in examining some of the principles and laws involved in the cycles of life as they relate to the hours of birth and so-called death. Every time we can examine the cycle of human life microscopically and note the perfect rhythm of each human existence, we should do so in order that we may constantly realize the precision and the exactness of the human cycle.

For many centuries there has been a widespread and common belief on the part of the uninitiated that life is very greatly a thing of chance.

I think that even a large majority of those who are devout believers of the Bible, or who are sincere followers of some of the Christian religious movements, still have a feeling that life is all a gamble; or that if it is not a gamble it is at least a purely arbitrary thing—and that our coming and going and all of our daily affairs are regulated not according to any law or system, but according to the passing whim and fancy of God.

They believe that human birth occurs when the great Creator of all things decides suddenly to create another being, and that life ends when this same Supreme Intelligence decides that it is time for some particular human being to pass out of earthly existence. And they believe that each and every event of goodness or sorrow in each human life is also the result of the will of God expressed spontaneously and arbitrarily, and not according to any plan or important scheme.

We know, of course, that a soul does not enter into a human body at birth except in accordance with certain laws, and that these laws are a part of the



great laws of the cycles of life. We know also that the important events throughout a person's life come within this same cycle or the laws of this cycle, and the same is true of transition. This conception does not do away with the will of God but merely shows that the Supreme Will is not a mere whim or passing thought but a carefully studied plan.

When we come to study the hours of births and transitions, we find the law of averages revealing one of the laws of the human cycle of life. It is fortunate for us in our research work that the larger life-insurance companies have compiled vital statistics for many years and worked out many interesting laws of averages, as they call it. It is also fortunate that our Government has kept vital statistics for so many years and that they are available in an understandable way.

This subject of the hours of births and transitions has often been discussed by scientists and by statisticians. We have been amused at times at some of the attempted explanations of the laws of averages revealed by the statistics. Recently [1931], a physician of North Carolina became interested in the subject and compiled the records of transitions occurring along the coasts of our country. Of course, he had some idea in mind or some theory, or he would not have selected just the records of cities located along the coasts. He found from these records that the majority of transitions occur between two and four o'clock in the morning.

He would have found that the average transition in cities inland and away from the coasts is also between two and four o'clock in the morning. There is a slight difference in regard to altitude

*The
Rosicrucian
Digest
June
1971*

and temperature, and I think the variations at the equator all around the world would be noticeable as compared with those in the more temperate or colder zones. By taking the United States as a whole, or any other country anywhere, we would find sufficient transitions occurring between two and five in the morning to show that there is some law of averages or some effect of a cycle operating in this regard.

Now, let us note that the physician who compiled these records regarding coast cities states that he believes that these transitions occur at this time because of the effect of the tides.

We must understand, of course, that in compiling these records, only those transitions resulting from lingering illnesses were taken into consideration. All transitions occurring through accident or those through suicide or deliberate acts were not considered. These are in accordance with other laws and do not relate to the same law as transitions that occur after long illnesses.

The doctor, therefore, decided that the ebbing tide of the water at these coast cities was related in some way to the ebbing of life. He did not attempt to say why or how; he merely stated this part of his theory.

The Moon's Influence

Here is where the Rosicrucian, who has studied the cycles of life, can step in and explain the how and why of what the doctor has discovered. The book *Self Mastery and Fate with the Cycles of Life* points out the fact that the moon's periods have a very considerable effect upon prolonged illnesses and various diseases, and upon childbirth. The table of the moon's influences shows that illnesses that linger for a considerable length of time will have crises at certain periods of the moon's phases or influences, and that when the moon is waning in power the vitality of a sick person also wanes.

The doctor has discovered that there is a relationship between the ebbing of life and the ebbing of tides, but he does not know that both of these manifestations are the result of the moon's influence and that this influence is in

accordance with a well-defined cycle. All of us have also noticed that the period between two and four o'clock is an excellent period each morning for clear and easy contacts of a psychic nature.

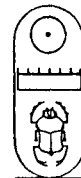
It is interesting to note also that the statistics regarding births show that a great proportion of births occur during these same morning hours. No explanation is ventured in regard to this matter, however, for it would appear foolish to any physician to say that the ebbing of life has anything to do with the birth of a child. Looking at our cycles of life, however, and studying the laws relating to them, we find an easy answer. Taking into consideration that both transitions and births occur at these morning hours, we discover that it is at this time that the human body is the most relaxed in its objective tenseness and this is usually a result of the moon's influence.

Effects of Relaxation

Relaxation in the human body is easily understood as an aid to both birth and transition. After midnight of each night the average human being becomes more relaxed. As the hours pass, until just before sunrise of each morning, the average individual is in a more relaxed and more psychic state than at any other time during the day, unless he is conducting some special psychic experiment.

It is during this condition of perfect relaxation, therefore, that nature is able to perform her proper functioning and permit the birth of a body. You all recall the famous Twilight Sleep system that was introduced into this country some years ago from abroad and which was claimed to be the greatest aid to expectant mothers at the time of delivery.

Thorough investigation proved that the combination of a mild drug and mental suggestion produced a state of complete relaxation in the mother, during which she was not wholly unconscious but semiconscious; and in such a condition delivery was made short and simple and with the least amount of suffering to the mother. Its general practice was abandoned because the drug did have some other effects,



mostly upon the vitality of the child at the time of birth, and because other methods were known which had no objectionable features. . . .

It is only natural that when a person who has been lingering for a long time with a severe illness and has been losing vitality and strength continuously should suddenly yield up life itself during those hours when the entire body is most relaxed. Understanding, therefore, that all of us are more relaxed between two and five in the morning, and realizing the effect that this would have upon both the expectant mother and the person who has been suffering from a long illness, we can plainly see

why so many births and so many transitions occur at this time.

Again I say that this observation of the working of the cycles of life makes us realize how definite these cycles really are and how marvelous is the entire scheme of all the manifestations of the Creator in this universe.

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



Let us realize the fact that the most useful lesson one can learn by undergoing bitter experiences repeatedly in life is that nothing in the world can produce real happiness except one's own mind which is purified through meditation.

—K. M. P. MOHAMED CASSIM, Ph.D.

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.

July: The personality for the month of July is Willy Brandt, Chancellor of the Federal Republic of Germany.

The code word is **JOLE**.

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



SEKOU TOURÉ

September:

The personality for the month of September will be Sekou Touré, President of the Republic of Guinea.

The code word will be **POLL**.



WILLY BRANDT

*The
Rosicrucian
Digest
June
1971*



—Courtesy, USDA Photo)

A dense swarm of adult locusts passing the airport in Hargassa, Somalia, in 1962. The Beaver Spray plane had been spraying this swarm, but when the pilot came in to land, his engine became so encrusted with the locusts that it would not start. At the right side of the picture notice that the locusts are so thick that part of the terminal building and the firehouse are almost completely blotted from view.

The Plague of the Locusts

by OTTO WOLFGANG

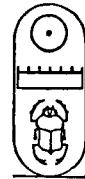
THE DESERT locust plague, rampant since the Pharaoh was punished, is again threatening the already scarce food supplies of half a billion people in Africa and Asia. But, unlike ancient days, the plague will not devastate the lands completely, for the roar of planes—not locusts—is the commanding note in the ancient lands.

Today all the nations of the world are banded together to fight the enemy in a worldwide crusade, heretofore conceivable only to imaginative authors in repelling interplanetary invaders.

Recently, for the first time in history a locust plague, if not defeated, was at

least controlled through the finest example of international cooperation ever witnessed. In addition to all the Arab countries and Israel, India, Iran, Italy, Russia, Pakistan, the United Kingdom, and the United States fought against the common enemy. In the Negev desert Arab and Jewish soldiers, have worked side by side to kill locusts; India and Pakistan, almost warring over territorial claims, held conferences on combat strategy while American and Russian flyers formed a combat team to spray the infested area.

Locusts, we have learned, must be fought in all countries to benefit any



one country since, ignorant of political boundaries, they migrate from continent to continent without license. The dramatic flight of locusts from East Africa to the Middle East, covering some 2,500,000 square miles one year, has clearly shown that the outcome of control operations in one region can be of direct and immediate importance to countries as far as 2000 miles away.

We know the danger to crops from locusts is constant. A few years ago we destroyed 3000 swarms of young locusts, but a great many flying swarms escaped to breed another generation.

More Abundant

For some time it was believed that locusts would become less abundant as the areas of the world became more thickly settled and more land was brought under cultivation. It now appears that we have only added to the natural breeding grounds and offer the locust population a more succulent food supply than ever.

The locust is an enigma. It is not a distinct species in itself, but merely the Mephistophelian metamorphosis of another quite picayune insect which effects the transition to gregarious and migratory habits in physiological response to violent fluctuations in his environment. Between plagues it is a gaunt and innocuous grasshopper.

This incredible Jekyll-and-Hyde phenomenon was explained, as near as we have come to understand it, by the "phase theory" of B. P. Uvarov in 1921. In cycles ranging from ten to seventeen years, depending upon favorable rains which produce the luxuriant vegetation that serves as additional food for the locusts and escape from their natural enemies, an obscure instinct takes hold. Suddenly the insipid little 'hopper puts on muscle and a scowl, changes color, develops longer wings, shorter legs, higher temperature, and an insatiable appetite. After devouring everything in the immediate locality, it then explodes into the heavens as if by signal.

It is difficult to comprehend the wide fluctuation in numbers that occurs unless the potential reproductive capacity of the locust is understood. If a female lays 200 eggs in one season, 198 must die before maturity if the popula-

tion is to remain the same. If, instead of only two adults surviving, there are eight or ten or perhaps fifty, the adult population will be increased four or five or twenty-five times. Succeeding favorable years can cause a pyramiding effect until one day, with a roar of a thousand locomotives, they darken the sky. As the roar subsides, more terrible is the low sound of their throbbing munch as they strip fields bare, eating crops, roots, fence posts, clothing, even the paint off furniture. The result is *famine*. It is stark portrayal of the biological fact that the insect world is also fighting for survival and perhaps supremacy over the earth's inhabitants.

The newly fledged locust lays its eggs, resembling a bunch of bananas, underground. A count made in Iran one year showed 70,000 eggs per square yard. After developing wings, they fly in swarms, sometimes as far as 2000 miles. In 1869 they invaded England from Africa and have been known to fly from Canada to the Gulf of Mexico as fast as sixty miles per hour on a downwind.

Dense Swarms

In flight there may be twenty locusts per cubic yard from one to five hundred feet deep, enough to blot out the sun. When settled on bushes or trees they can be as dense as 10,000 per square yard and there can be from 600 to 800 tons of settled locusts per acre.

In Africa huge branches of trees have been snapped off under the great weight of locusts resting during the night. They can blanket an area of several hundred square miles and sometimes very much more, leaving no green matter in their line of march. In 1639 a swarm took three days to pass over Lisbon.

How do they know where to fly? They don't and sometimes perish at sea if the wind is blowing that way. But more often they simply follow up the moisture-laden stream of air from lush crop fields.

A plague, once started, may last several years, fluctuating in intensity. One plague of the desert locust lasted from 1926 to 1935, another from 1940 to 1947. No one knows how long a current plague may last nor when peak activity will be reached. When it is

over, they will return to their original shape and habits to emerge again when conditions are favorable.

The United States has not been spared, as no continent has. Locusts have been among its chief enemies of agriculture since the early colonists were met by the hordes. In the 1930's the flying stomachs ravished croplands from the Dakotas to Texas to contribute to the infamous *dust bowl*. Records show that locusts destroyed 30,000 square miles of crops in South Dakota and northeastern Nebraska, including trees and shrubs in the summer of 1931. Blowing of the soil began in the fall of that same year. By 1934 dust from Midwest farms was floating two miles over the skyscrapers of New York. Today government entomologists are scouring the Western plains and hills for the telltale "pink grasshoppers," which means they are in transition.

Our experience with the pest has aided immeasurably in battling the Far Eastern scourge. It was the United

States' Point Four demonstration of aerial methods in Iran, India, and Pakistan in 1951 that pointed the way to permanent control of the desert locust hordes. Recently, when the plague was overpowering many Eastern countries, the United States Department of Agriculture responded immediately. Skilled pilots and spray planes, together with a powerful insecticide *aldrin* (an ounce added to a gallon of water proves effective for an acre), were loaded into giant transport planes, and within days after they arrived billions of locusts were dead and swarms routed. This assistance has won many friends for America in the Near East.

Scientific means have superseded such antiquated Eastern methods as beating the locusts to death with flails, burning them, and frightening them with drums, bugles, cannon, and church bells. However, scattered poisoned bran, used since Biblical days, is still effective.

Previously, swarms came without warning and devastation occurred be-

As nymphs, grasshoppers begin their destructive feeding. After their wings develop, they may take to the air in swarms.

—Courtesy, USDA Photo



cause of unprepared defenses. Today, stockpiles of insecticides, spraying machines, and planes are stationed at strategic spots over vast areas. Once a plague has started, reconnaissance units and radio-equipped jeeps which direct the planes will be deployed throughout the entire invasion area. These planes, equipped to go almost anywhere on short notice, can destroy locusts over thousands of acres in a few days.

So intensive has the campaign been that many times the locusts have been hit before they sprouted wings to fly. Future strategy aims at hitting them wherever they may breed, preventing swarms of the next generation from penetrating the cultivated areas.

Yet, with all this, it is unlikely that the invasion will ever be wholly defeated. Intensive breeding can occur over an area of 150,000 square miles of difficult terrain with only a sparse and scattered population which may never be discovered in time. Control in some instances has been complicated by the fact that natives may eat the poisoned locust which they consider a delicacy when dried and roasted. More unfortunate, the Jain sect in India

abides by a religion which forbids them to kill animal life.

Summarily, we have come to recognize that locust control is a permanent problem which should include not only the killing of locusts but, more important, the search for the exact natural factors causing this species to assume bellicose stages, and change the ecological conditions, making the transition impossible. Results from many years of research have made it possible to prevent the African migratory locust and the red locust species from escaping their outbreak areas. Until the origins of the desert locust are fully known, plagues of this kind will recur. The cost of research will be small compared to possible losses.

Let there be no mistake: This is no small problem for the Eastern world nor for the United Nations in its international crusade against hunger. At times every adult and vehicle stands mobilized from the Nile Delta to the rice fields of India, and with the United Nations' forces at their side they fight now with confidence and a hope that in time the locusts will never again plague the ancient lands of the East and threaten them with famine.



UNSCHOOLED

AN OLD SAGE told me this story: It seems there was once a man who—putting it mildly—was down on his luck. He was unemployed; his wife and children were sick; the rent was overdue. In fact, the poor man knew not where to turn. One day, there was a knock upon the unfortunate's door. The unfortunate opened the door. An old gentleman bowed and, without a word, turned toward a wagon parked in front of the house. The wagon was loaded with food and medical supplies. The old one started unloading the wagon and carried all of the things into the house.

At not any time did the unfortunate offer to help. Finally, the job was done. As the old man turned to go, he pressed a few coins into the unfortunate's hand. He then climbed into his wagon and prepared to leave. It was at this moment that the unfortunate said, "Wait, sir, I know not your name." "My name is Compassion," replied the oldster. "I'm sorry, sir," replied the unfortunate. "You see, I'm an unschooled man, and I know not the meaning of the word."

—JOHN M. CLINE, F. R. C.

*The
Rosicrucian
Digest
June
1971*

Man and His Aura

by TERRY W. WESTON, F. R. C.

PERCEPTION is a topic which has concerned enlightened men since the dawn of self-awareness. It links man with his environment and provides him with the key to unfolding the great mysteries of life: why we are here, what our purpose is, and where we are going. It was man's interest in perception and its application to his daily affairs that led him to examine what we call the *human aura*. And it is because these two subjects are so closely related that we must examine them both closely.

Perception is awareness through the senses—but awareness of what? Awareness of both internality and externality, for man has the capability to perceive, to be aware, or conscious, of both himself (his feelings, thoughts, and ideas) and his environment. Man relates to his environment and himself because of his perceptions and his reactions to them. So, let us take a few moments to consider just *how* man perceives and how he relates *because* he perceives.

Each object in our world, each particle of matter, is composed of the building blocks of the Universe—electrons, atoms, and molecules. These basic elements *vibrate* in combinations that reach a receptor sense (for example, the eye) and are transformed into nerve impressions that travel to the brain. Those vibrations themselves *never* enter our bodies. After the nerve energy these vibrations affect travels to and stimulates special areas of the brain, our consciousness projects an image out *into* our environment, and we *endow* that environment with certain qualities.

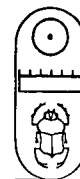
Take color, for instance. The vibrations of a yellow wall, for example, reach our eyes and stop. The nerves of the retinas react and send certain impressions to the brain. But it is in the brain that color is realized. It is there that those nerve impressions are translated and a realization of color occurs. A yellow wall has no color in actuality, for it is merely composed of vibrating



particles. Furthermore, the true “color” of that wall we perceive can even be called anything but yellow, since yellow is the light that it has *rejected*.

Now, this example we just discussed illustrates how man perceives. It shows how the mechanics of his sense faculties *color* his relationship to his environment. But man can also perceive internality; that is, he can be aware of self, conscious of his own existence. This has led enlightened minds for centuries to postulate the duality of being. Man, they state, is dual in basic nature. He possesses not only an outer material, objective self, grounded in the five receptor senses, but also an inner subjective self, grounded in sense faculties which are only now being explored.

Rosicrucians know that consciousness is like a stream which flows through man and animates his being. There are several levels of this consciousness which modern psychology has identified with fair accuracy, but the functions of the *higher* levels of awareness and their applicability in daily living remain, at least for the present, outside the realm of modern science. Just *how* man perceives from within, without the use of the usual receptor senses, remains a mystery that most science, save parapsychology, prefers not to investigate. And, while religion admits that man may receive *inspiration* from within, it brands as occult most attempts to rationally examine just what happens and



the sincere desire to bring it within the domain of man's direction.

Let us now take the basic precepts that man is dual in nature and has the capacity to perceive or be aware of vibrations not only through the receptor senses of the outer self, but also through the little understood sense faculties of the inner portion of man's being. With these basic precepts in mind, let us examine the human aura and its relationship to man.

Radiant Personalities

Rosicrucians define the aura as that magnetic or electrical field which surrounds every living cell of matter. It has been discussed and studied by mystics for centuries and misunderstood for just as long. Artists have painted and sculptured Christian figures with halos depicting their radiant personalities for ages of time, with or without being aware that they were attempting to objectify the powerful field of energy which surrounds living matter. Have you not all met at least one individual whose strength of character and warmth and love exuded with such force that you *felt* differently after being in his presence?

What *causes* the aura and of what is it composed? This involves the nature of life itself and is a topic for personal contemplation. Rosicrucians feel that the aura surrounds each living cell. We also feel that the vital force of life itself is what gives rise to that field of energy we call the aura. In the presence of a human being whose life force is absent (a person who is dead) you can feel or sense something *missing*. Being in the *presence* of someone who is alive is very different from being in the presence of someone dead.

How does the aura differ from cell to man? It stands to reason that if each cell is surrounded by a field of vibrant vital energy, groups of cells would possess a stronger combined aura. Cells group to form tissues in humans; tissues form organs; and organs in turn form systems. This systematic and orderly progression of man's cells has resulted in the complexity of man's physical nature. It has likewise resulted in the complex field of energy which sur-

rounds man's total physical being and which we term the *human aura*.

Man's outer self, we can then define as an organization of the orderly progression of man's cellular make-up. It has developed faculties through which man can react to his physical environment. These we call his physical objective receptor senses.

Man's inner self, we can now more clearly define as the structure of the combined life forces resident within man; that is, the inner portion of man is the result of the combined creative force resident within each cell. It is this combined creative *energy* of life, nonphysical and nonobjective, which has developed faculties through which man can react to his nonphysical environment. These are his extrasensory faculties.

If the duality of man's nature has been accepted for so many centuries, why isn't more known about his sense faculties—especially the extrasensory ones?

Franz Mesmer

Man has always feared the unknown, especially where the nature of his own being is concerned. It is all too frequently cloaked in superstition, wrapped in mystery, and termed unfathomable—beyond man's understanding. This was certainly the case when Franz Mesmer began a scientific investigation of the energy surrounding man over one hundred years ago. Mesmerism became a byword for weird practices, even during his lifetime. Mesmer attempted to study this field of energy which surrounds and seems to affect man in subtle ways. Because he found that this energy has focal points and under special conditions could even be directed, he was branded a heretic. Cartoons depicted his efforts as delving into "malicious animal magnetism," and the investigation he scientifically began was suppressed.

Does the aura *affect* man? Man's thoughts and emotions, feelings and actions affect the cells within him. This has only quite recently been demonstrated to the satisfaction of objective scientists. These feelings and emotions also affect the field of energy which

surrounds man and his systems of cells. This is why a person can inwardly sense something about a person just by being in his presence. This is also why emotions spread and are truly powerful. Individuals in a crowd, whose auras are in close contact, can become very interestingly caught up in the mood spreading from aura to aura, as you have witnessed in religious revival meetings, large political rallies, or even present student riots. Returning a moment to the individual whose personality radiates peace and love and warmth to those around him, the feelings and emotions of such uplifted characters are very easily felt by those within the reach of their powerful and extended auras.

Can the aura be seen? Not really. It can be realized. Let me return briefly to our discussion about perception and color. Man does not "see" an external object which possesses a certain color. Rather, the vibrations of a certain light wavelength trigger nerves which stimulate the brain, and color is realized. With the perception of the human aura, it is somewhat different. The aura is realized, but it seems that the area of the brain which is most *often* affected by the action of a nerve influenced by the aura is the area connected with

feeling. Rosicrucians feel, and have conducted experiments which convinced them, that under special physical and mental conditions the light which an aura produces (in other words, the light around the human body) can be seen. Under certain conditions then, this aura can stimulate the area of the brain concerned with sight.

Further experiments conducted by both scientists and Rosicrucian students seem to indicate that this human aura of supersensitive vibrations which surrounds each of us, has both a protective and creative nature.

In a world where we are becoming more and more aware of the quality of life rather than its quantity, man's uplifting characteristics, his creative aspects, his cultural striving, his educational self-direction, and the study of the true nature of his being will result in applications of significance to all humanity. We are so concerned today about *being involved*, doing our part to change the world, yet we *each* possess the key to peace, love, harmony, kindness, and health within ourselves. For, if we can cultivate *those* aspects of our character, the human aura that such an uplifted character creates will influence all those with whom we come in contact.



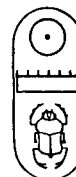
THE BAHAMAS . . . Ummm

More details on the trip to the Bahamas are now available. It can be taken either before or after the Convention, with departing dates of July 11 or July 18.

Transportation to the islands is free, aboard the **MV Freeport**, when you stay two nights at the King's Inn. The special rates for Convention delegates for these two nights are \$47.85 per person, double occupancy; \$62.10, single occupancy. These rates include the following:

- a. Full-course breakfast each day
- b. Dinner—a chef's delight of seven courses each evening
- c. Complimentary green fees on the two eighteen-hole championship P.G.A. golf courses.
- d. A welcoming party upon arrival
- e. Complimentary tennis, available both day and evening
- f. Use of the King's Inn private beach club
- g. Choice accommodations at the hotel

We must emphasize again the necessity of making your reservations early—**NOW**—by writing direct to the **Deauville Hotel, 6700 Collins Avenue, Miami Beach, Florida 33141**.



The Search for Wholeness

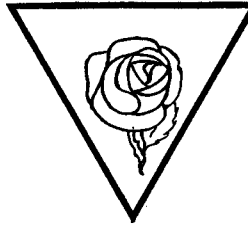
by CAROL H. BEHRMAN

A MELODIC fragment is just that—a fragment! As long as it stands alone, neither preceded nor followed by additional notes, it can never be complete but must remain a disconnected tune—lilting and provocative perhaps, but partial, tentative, unfulfilled. Only when placed within the context of the composition of which it forms a part, does the snatched melody achieve fullness and completion. Only then does it become part of the whole and, by its blending with the entire composition, the once-fragmented tune itself becomes whole.

So it is with living creatures. Each individual creation is a fragment yearning for wholeness. The seeds of a completed self are always present, just as all the notes of a musical composition exist. But, like a fragmented melody, each individual must first make contact with the whole, find its proper position in the Infinite before those seeds can sprout into flowers of fulfillment.

Men have always yearned for this unity. Primitive man, like lower forms of life, sought to realize the whole in a pantheistic merger with nature. This is the simplest and most intuitive response. By a physical identification with the awesome powers of the natural world, early man tried to enter into the wholeness of things. This method is successful for animals. They are part of—they accept—and in that physical, instinctive acceptance they achieve wholeness.

But man, with his powers of self-awareness and questioning, cannot lose himself in the physical whole like a cat or a dog. He has to know *why* and *how*. He must experience wholeness with his mind as well as his body. Too



often, the efforts of early men, and even later ones, to find unity in a mindless merging with nature degenerate into magic or superstitious rites. The mind of man—that searching, questioning, nagging mind—will not be stilled.

The processes of evolution have given him the ability to reason. A physical union with nature satisfies only superficially; then the mind intrudes—doubting, groping, seeking. Not until man knows *Truth* with his mind as well as his body will he experience that wholeness toward which his being strives.

Some modern thinkers believe that mankind as a whole is entering into a period of great spiritual growth and that the pain and convulsions gripping our world are but the birth pangs attendant upon the emergence of a new awareness and the discovery of hitherto unused mental and spiritual powers—powers which can lead us toward an inner and outer knowledge of the whole—of that infinite cosmic force of which we are each a part. Compared to the spiritual and mental maturity of the coming man of the Day after Tomorrow, most of our generation may seem like children—clumsy, tentative, bound by the restrictions of a not yet fully developed self.

This need not be true for everyone. It never was! There have always been those who glimpsed the possibilities and worked within themselves toward the development of their spiritual and mental potential—toward that unity for which we all long. These have been few in number in every generation. They are not always identifiable, for spiritual success does not necessarily coincide with worldly renown. But their number seems to be increasing, if

**The
Rosicrucian
Digest
June
1971**

one is to judge by the current interest, especially among the young, in the search for inner truth. We may yet be stumbling toward that distant day when man will truly be the "image of God."

Meanwhile, each individual has the opportunity—as he always has had—to open the doors of his inner perception, to find his own way to unity, to cease being a fragment. The voyage to wholeness is an inner journey. It requires emotional and intellectual awareness. An understanding of natural laws—those manifestations of the infinite beauty and regularity of cosmic order—is essential, as is emotional involvement—a willingness, an intense need to achieve this phenomenon.

Those who see no purpose in the search are not really ready for it. The seekers know that the goal is worth striving for. The infinite joy and beauty and serenity of wholeness can never be expressed in mere words, but its magnificence has been hinted at by those who have attained it and by those who may have touched it from time to time. It is, wrote Aldous Huxley, "an infinite which passes all understanding and yet admits of being directly and in some sort totally apprehended. It is a transcendence belonging to another order than the human, and yet it may be present to us as a felt immanence, an experienced participation."

Wholeness is the natural ultimate state of man. That is why we are so motivated to desire it. Separateness is a source of confusion and pain. With T. S. Eliot, we beg:

Teach us to sit still
 . . .
Our peace in His will
 . . .
...spirit of the river, spirit of
the sea,
Suffer me not to be separated. . .

It is necessary, however, to seek wholeness in the correct directions. Too often we become mired in substitutes, such as power or luxury or sex, which are pleasurable detours but which can never be more than part of the ultimate whole.

Searching for unity trains the mind and spirit to grow and expand. The rewards of even partial attainment are serenity and awareness. The ultimate prize goes far beyond language. In the sweep and glory of a Beethoven sonata, there are no fragments. Each note carries the shining wholeness within itself. That is the meaning and the culmination of each man's search for wholeness. As did the poet Shelley, we yearn to exclaim,

I am the eye with which
the Universe
Beholds itself and knows itself divine.



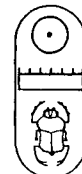
CONSTITUTIONAL GUARANTEES

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

ROSICRUCIAN DIRECTORY

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

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



About Personal Masters

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

THE AVERAGE individual dislikes regimentation. He resists what he thinks is a tyrannical control of his life or a restriction of what he believes to be his personal freedom. However, he welcomes the advice and direction of an assumed authoritative source *if* he requests it. The inadequacy and futility of many of some individuals press in upon them. They feel their inability to confront and master the realities of life. They find comfort in the belief that somewhere there is an omnipotent and omniscient personality who will guide them past the pitfalls of future events.

Particularly do these people like to think of a "personal master" who has taken them under his aegis. This resort to a personality cult assumes two distinct forms: One is to seek out here on earth individuals whom they consider most wise and illumined as a guru and personal teacher. Since the early days of Greece this has been a commendable practice—when the purpose was *right*. Those who flocked to the academy of Plato, the lyceum of Aristotle, and the garden of Epicurus are notable examples. They went not to escape personal effort and self-reliance—they did not figuratively wish to be led by the hand. They went to *learn*, to know, that they might personally confront life and master it by their own intelligent effort.

However, there are others who seek those whom they think most erudite for the purpose of solving life's problems for them. In fact they assume, by their comments, that just being in the presence of such masters would be like an umbrella to shield them from the rains of unfavorable events. Such individuals never learn personal mastery and, in fact, become parasites upon whomever they attach themselves to. Of course, there are individuals who intentionally declare themselves to be Adepts and that they will cover a "client" with a protective shield for a

substantial fee. Such persons exploit the credulous and gullible.

Second, there are those who look for constant aid and guidance from "Invisible Masters." These they often refer to as *Cosmic Masters*, one of whom they arbitrarily assign to themselves and whom they expect to be constantly vigilant for their own individual welfare. Such a master is thought to be a kind of genie on ready beck and call.

Are there actually Cosmic Masters? Authoritative esoteric, mystical orders have for centuries referred to them. Who are they? They are those who have become thoroughly conversant with many natural laws as they pertain to the nature of self and its cosmic relationship. Because of their *personal* study and development, they have acquired a power that transcends that of other men. This does not mean, as many persons assume, that they have a special charisma, that is, an endowment from divinity. If they excel in knowledge and its application, it is because such has personally been acquired through their own efforts.

Dedication

Such men as Masters have compassion, illumination, and the accompanying desire to help the less fortunate members of humanity. They are not spiritual beings in the sense of having any unique divine essence. The spirituality which they display is the same potential in every man and woman. The difference lies in the life they have dedicated to the unfoldment and expression of their immanent powers.

These Masters have lived on earth as mortals, not as gods. They pursued trades, professions, and the common ways of life. The mystic Jacob Boehme may rightly be termed such a Master in his understanding, yet he was a humble shoemaker. Such Masters as these were—and as those here on the earth plane today—have always been willing to impart their knowledge to those who sought to learn it. They have, however, never professed a willingness nor offered to regulate the lives of other men. They never sought to solve each man's problems or to be a personal guide through life for any-

*The
Rosicrucian
Digest
June
1971*

one. Such would refute the very basic precepts of their personal philosophy. Such would make men puppets and not masters of their own destiny.

It is declared that such Masters, when they have passed on, can cosmically be contacted by mortals. In other words, their intelligence and personality surviving death can be resorted to by men here on earth. These Masters continue, it is affirmed, to enlighten those who are troubled in heart and who dwell in darkness with regard to some earthly matters.

Many are the persons who have dwelt in meditation upon the noble lives and personalities of these Masters and who have been inspired as a result. They have gained courage, they have been imbued with a new outlook and intuitive foresight. They have then attributed such benefits to an actual communication with the particular Master upon whom their thoughts dwelt at the time.

The Master Within

We do not question the possibility of that phenomenon. However, in some instances the enlightenment the individual had during his meditation undoubtedly came from the *Master Within*, that is, his own Inner Self. He was stimulated by recalling the noble words, thoughts, and deeds of the Master he had in mind at the time. For analogy, it is just as when we read the words of a great poet or philosopher we engender our own intuitive impressions by association and gain personal inspiration from such reading and study.

This kind of cosmic contact with a Master's intellect or spiritual personality is praiseworthy. However, unfortunately there are too many persons who in meditation petition a Master, whichever personality particularly appeals to them, to become a virtual daily guide for them. Actually their reliance upon such a contact constitutes an escape from a confrontation with life. It has become a byword with such persons to say, "I shall do whatever the Master bids." Consequently they refuse to come to grips with problems personally, to apply their own reason and will. They become thoroughgoing

fatalists, hoping their lives will be manipulated by some invisible power.

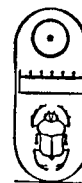
If for such persons circumstances are favorable, then to the particular Master they give the credit. They disregard the natural causes and effects which brought these things about.

If, conversely, their affairs are adverse, again they say that this or that Master directed the events. Never do they analyze their own action and how they themselves may have influenced the conditions they are experiencing. They think and *imagine* that a Master virtually hovers over them and ordains the events of each day. All of this is quite contrary to the true metaphysical and mystical conception of the function of a highly evolved spiritual Master. Those who are Masters, as said, acquired their intellectual superiority and spirituality and the greater expansion of their consciousness by their own efforts, by study, and by learning cosmic and natural laws and conforming to them.

One has only to read the lives and teachings of the great Masters to learn how they inveighed against fatalism and expounded the need for each man to search, to reach for, and to evolve the power, and to attain the peace he desires. There are intelligences—call them Masters—that certain persons who are psychically developed can more easily attune with. They are not necessarily existing in an ethereal world; they may very well dwell right here on earth. Then, such attunement with them stimulates the latent powers of the individual enabling him to personally accomplish and attain certain ideals himself. He should use such contact to bring forth the guidance and the *drive* of his own inner Master—the Self. To do otherwise, to think otherwise, is to have a superstitious concept of the Masters. Such, as stated, are not deities but humans who have attained.

It is likewise necessary to realize that those on the earth plane who can rightly ascribe to the tribute of Master are not eccentrics in either their appearance or manner. They do not allow their hair to grow long or necessarily have flowing beards or wear white robes

(continued on page 233)





The mystical concept of God

THE MYSTIC may have a concept of God slightly different from that of others, as a result of his association and contact with the findings of the sciences as well as with the doctrines of religions—barring none—and this coupled with his own findings of a psychological and occult nature.

First of all, mysticism does not try to define God or set up a particular concept of God to be adhered to. On the contrary, mysticism holds that God is beyond any definition, simply because to define something we must compare it with something or state its opposite. The mystic cannot find anything that could compare with God, neither can he find anything that he could truthfully consider to be the opposite of God. All this means that as far as mysticism is concerned we cannot perceive God objectively; in other words, we cannot perceive God with our objective consciousness through our physical senses.

But it is possible to sense *God* subjectively instead of objectively; this is accomplished by psychic sense impressions instead of physical ones. This concept the mystic prefers over and above the following of someone else's concept or rather the interpretation thereof. Knowing that his concept of God is a personal one, he will not readily flaunt it in front of others unless he is asked to do so or for some specific reason.

Mysticism, then, does not state what God is, neither does it set down rules, practices, or procedures by which man will understand a predefined God. Rather, mysticism relates ways and means by which man can use his physical, his spiritual, his physiological, as well as his psychological faculties to find his relationship to the One, the Omnipotent, the First Cause, or God—whatever name we choose for that from which all must have sprung, in which all has its existence.

To state with any finality what the mystical concept of God is, is next to

impossible. A good answer to this question is expressed in Rosicrucian terminology, "the God of our Hearts," because this stands for our own interpretation of God, the realization at which we have arrived by our own experiences.



This recent series of articles on mysticism has covered a lot of territory which may be unfamiliar to many; we may perhaps briefly summarize the contents. We note that mysticism is extremely old, so old that man is unable to trace its roots to any beginning in time with any certainty. It is often referred to as mysterious and, although it delves deeply into the mysteries of life and existence, it is no more mysterious than the concept of Buddhism is to the lay Christian, or no more mysterious than chemistry is to a carpenter. Its secrecy, or the degree thereof, is determined by circumstantial necessity—not by choice, or preference.

The aims of mysticism are much the same as those of science and of philosophy: the search for truths. The mystic's beliefs are maybe not as numerous as, but they are comparable to, those of theology, although theology seems to thrive on beliefs while the purpose is sometimes rather vague, varying widely with different religions. Mystics use beliefs as steppingstones to knowledge with a very definite purpose and an exalted one—the establishment of a conscious relationship with the Cosmic. Mysticism is scientific in its search for truths in that it has no sacred or holy, or any other taboos or barricades on its road to block its progress. Mysticism is theologically religious, that is, it is non-sectarian; however, a mystic as an individual can, if he so wishes, adhere to any particular form of religion. Here we may realize the difficult choice for a mystic to decide which one to choose.

Mysticism may be called "a philosophy of life," but only on a personal basis, that is to say, "a *personal* philosophy of life," for it does not adhere to

any specific philosophy any more than it adheres to one particular religion, yet it has an affinity with both theology and philosophy in a broad sense.

We can well see the mystic's full appreciation of all possible sources of information of which he freely partakes, always mindful of his indebtedness to any and all sources. This brings with it a great sense of tolerance toward people with seemingly opposing views.

Where groups of people such as constitute nations, cultures, races, civilizations, or religions strive diligently for the establishment of the ultimate "Kingdom of God," the mystic knows that this is not something to be forever wished for, as he knows that not only is this obtainable but that it is an established, factual truth. Mankind is a brotherhood, regardless of whether we are aware of it or not. The often prayed for *Peace on Earth* is an established fact of truth for all men of good will. It is the inner peace of mind that all men can attain through unselfish effort and by which means the *outer* peace, the peace of nations, will ultimately be attained.

And so with the "Kingdom of God," this too is an established factual truth.

To call it a Kingdom or a Fatherhood or a Divine Intelligence is no more than an attempt by man to name the nameless. To relate it to a specific time in history is no more than a futile attempt by man to time the timeless, the ageless.

But the truth remains as expressed by many phrases: by Cosmic Decree, by the Infinite Intelligence, by the Grace of God—we have our existence as brothers and sisters, as children of one Father, consequently as equals, not just now, but always have had and always will have from infinity to infinity, without beginning, without end—but with-in God.

This truth applies not just to man and his elevated station, but to all of Creation from the infinite small to the infinite large, from the microbes and crystals of matter to planets and galaxies; yes, to all that is, all that ever was, and all that ever will be—the sum total of all, ever constant, never changing in quantity nor in quality, but forever changing in its forms of expression to the evolvement of creation, to the enlightenment of man, and to the Glory of God.

—G. J. Wind, F. R. C.

1971 ROSICRUCIAN LONDON CONCLAVE

Make your plans *now* to attend a very splendid event at the Cafe Royal, Regent Street, London. There will be a full program of lectures, demonstrations, and initiations with members in attendance from throughout Europe. The dates to note on your calendar are

September 4, 5

For registration information and further details write to Miss E. Nixon, Conclave Secretary, 20 Oxgate Gardens, London, N.W. 2, England.

About Personal Masters

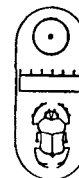
(continued from page 231)

and sandals. Rather they may appear as a neatly dressed businessman.

In fact, many of the modern mystics worthy of the title of *Master* are successful as well in business or professional life. They may be a physician, scientist, banker, advertising executive, mechanic, or farmer. Their distinction will not be found in their attire. It

will be in their approach to life and personal knowledge, and their power of accomplishment in the face of the demands that life makes upon them. Their mastership is also reflected in their humanitarian relationship with their fellow men.

From *Rosicrucian Forum*



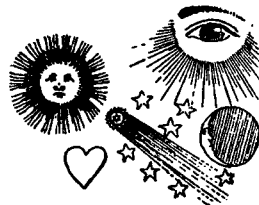
ANCIENT SYMBOLISM

Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light.

The All-Seeing Eye

IN MODERN times the Eye may be used to represent the eye of The Supreme Architect of the Universe, but this is a limitation of the interpretation which the mystics of old and of today give this very ancient symbol.

To them the Eye is symbolical of sight, but especially of that *clear sight* which gives realization. When the Eye was adopted as the symbol of the Supreme Ruler of the Universe, it was intended to typify the all-conscious, or ever-conscious, mind of God which *sees* all and therefore *knows* all. In this sense the Eye came to be the symbol of Divine Consciousness, or *Cosmic*



Consciousness (called by some modern mystics the *Universal Consciousness*).

Therefore this Eye is said to rule over the Sun and the Moon, the Comets and the Stars, and likewise the heart of man; not that these obey (by volition) the ever watch-

ful eye, as child obeys the parent in fear of the watchful eyes, but all nature manifests according to the divine scheme conceived in the mind of God, and all such manifestations are ever the same, ever true to principle, because the Eye of Divine Consciousness directs the operations of all cosmic laws.

For further information on symbols, write for details about the book, **Behold the Sign**.



ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, August 19, 1971
8:00 p.m. (your time)

Thursday, November 18, 1971
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

**The
Rosicrucian
Digest
June
1971**

Rosicrucian Activities Around the World

ON SATURDAY, April 17, Rosicrucian activity in Louisville, Kentucky, rose to a new crescendo when the Bluegrass Pronaos convened its first Reunion. The one-day meeting of AMORC members was shared by 123 Rosicrucians from ten neighboring states. Grand Master Chris. R. Warnken flew from San Jose to speak and to meet the attending members. Prominent on the program were Grand Councilor George E. Meeker, Inspectors General Dr. Hugh M. Brooks and Glenn A. S. Plantin.

A welcoming dinner on the previous evening was attended by fifty members, and the Grand Master accommodated personal interviews with several members on Sunday. Members of the new Zoroaster Pronaos of Nashville, Tennessee, and the Evansville Pronaos of Indiana were prominent in the well-attended Reunion. Many dignitaries were present including Inspectors General Ruth Brandenburg and Dr. Don T. Shaffer. The outstanding success of the meeting was due largely to the team support of the local members under the dynamic leadership of Master Karl F. Hollenbach.



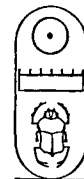
AMORC's work in Trinidad and Tobago was presented to television viewers when two members of the Port-of-Spain Chapter—Frater Karl C. Marcelle, Chairman of the Board of Trustees, and Frater Learie D. Graham, Deputy Master, were interviewed on the program *Panorama* by Mrs. Melina Scott. The program was well received and has already borne fruit as a number of inquiries have been received at the Chapter quarters.



In a special ceremony at Vancouver Lodge, AMORC, Mr. Bill Hesketh of Vernon, British Columbia, received the Rosicrucian Humanitarian Award in recognition of his various community activities in helping others, and especially for his work in connection with the rehabilitation of prisoners. Mr. Hesketh's many noteworthy endeavors include the John Howard Society, Boys' Club, Big Brothers, Family Court Committee, and Canadian Mental Health Association. Mr. Hesketh, with his wife (left), is shown here after receiving the Award from Soror Alice E. Smith of Richmond, British Columbia.



On February 19, the H. Spencer Lewis Chapter (AMORC), in Newark, New Jersey, celebrated its 35th year of continuous service to its members. Many Fratres and Sorores and their guests attended a delightful anniversary party at Chapter headquarters. Special guests included Grand Councilor Fern Palo; Inspector General Stanley Kellerhouse; Soror Anna Zaepfel and Frater Christian Girrback, both founding members of the Chapter. A letter of congratulations was received from Grand Master Chris. R. Warnken, expressing hope that H. Spencer Lewis Chapter would continue its steady growth and become inspired to go on to greater achievement.





***This Fascinating
Discourse FREE***

These challenging questions have been met with striking clarity in a special manuscript entitled "Life Beyond Earth," which is yours if you subscribe—or resubscribe—to the *Rosicrucian Digest* for one year at the usual rate of \$5.00 (£2/1/9 sterling).*

**WILL SPACE
TRAVELERS FIND
CIVILIZATIONS
BEYOND OUR OWN?**

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

What will be the philosophical and theological consequences of interplanetary travel—when man finds other worlds and peoples in the vast universe beyond?

The ROSICRUCIAN DIGEST • San Jose • California 95114 • U.S.A.

*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

AMORC FILM PRODUCTION 

In the Rosicrucian Film and Sound Studios another color-and-sound film is in production by Rosicrucian technicians. Opposite is a scene from a film now being completed which is to have its première at the *International Rosicrucian Convention* in Miami Beach, Florida, July 14-17. The studio is able to accommodate large sets which likewise are designed and constructed at Rosicrucian Park, San Jose.

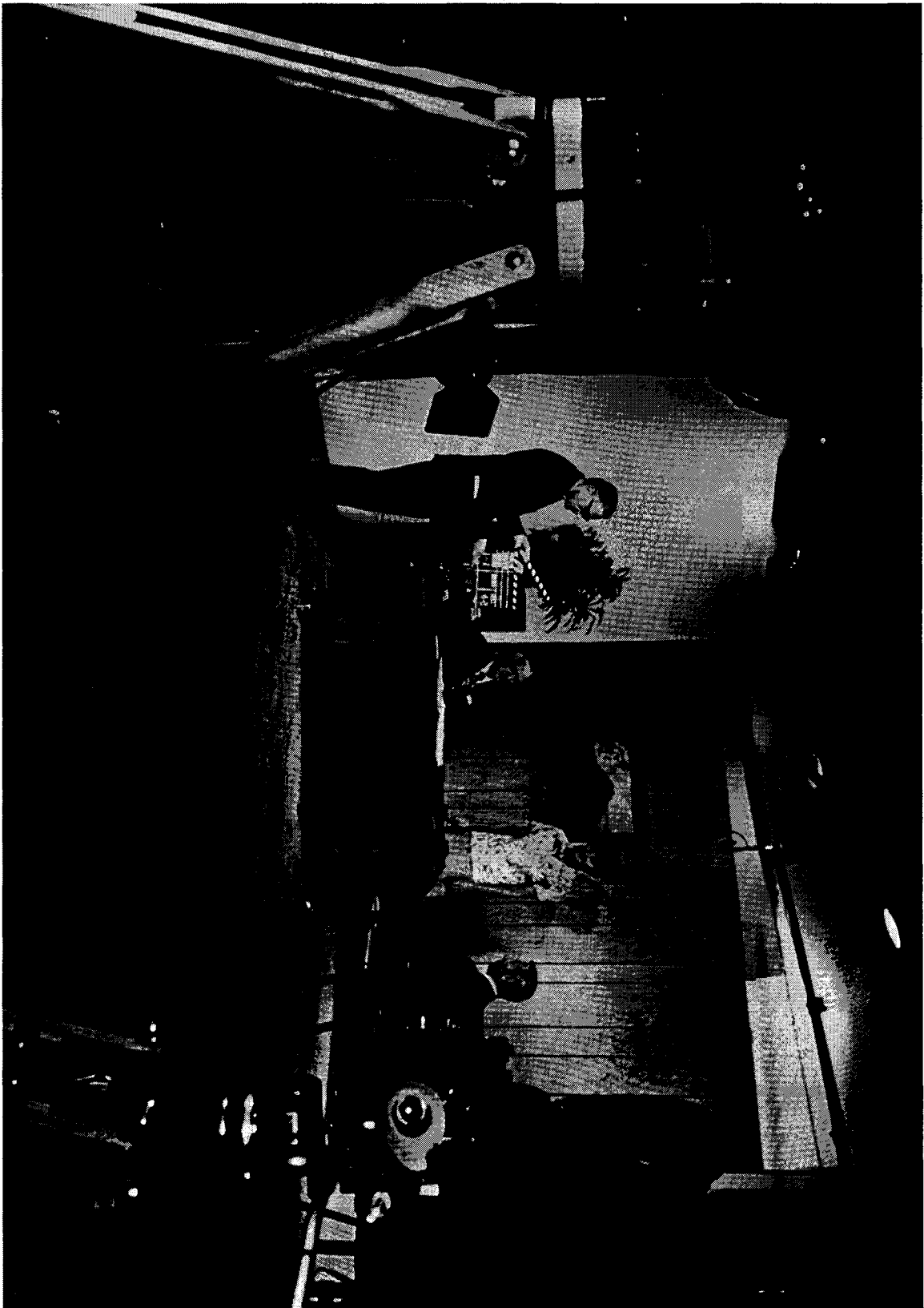
(Photo by AMORC)

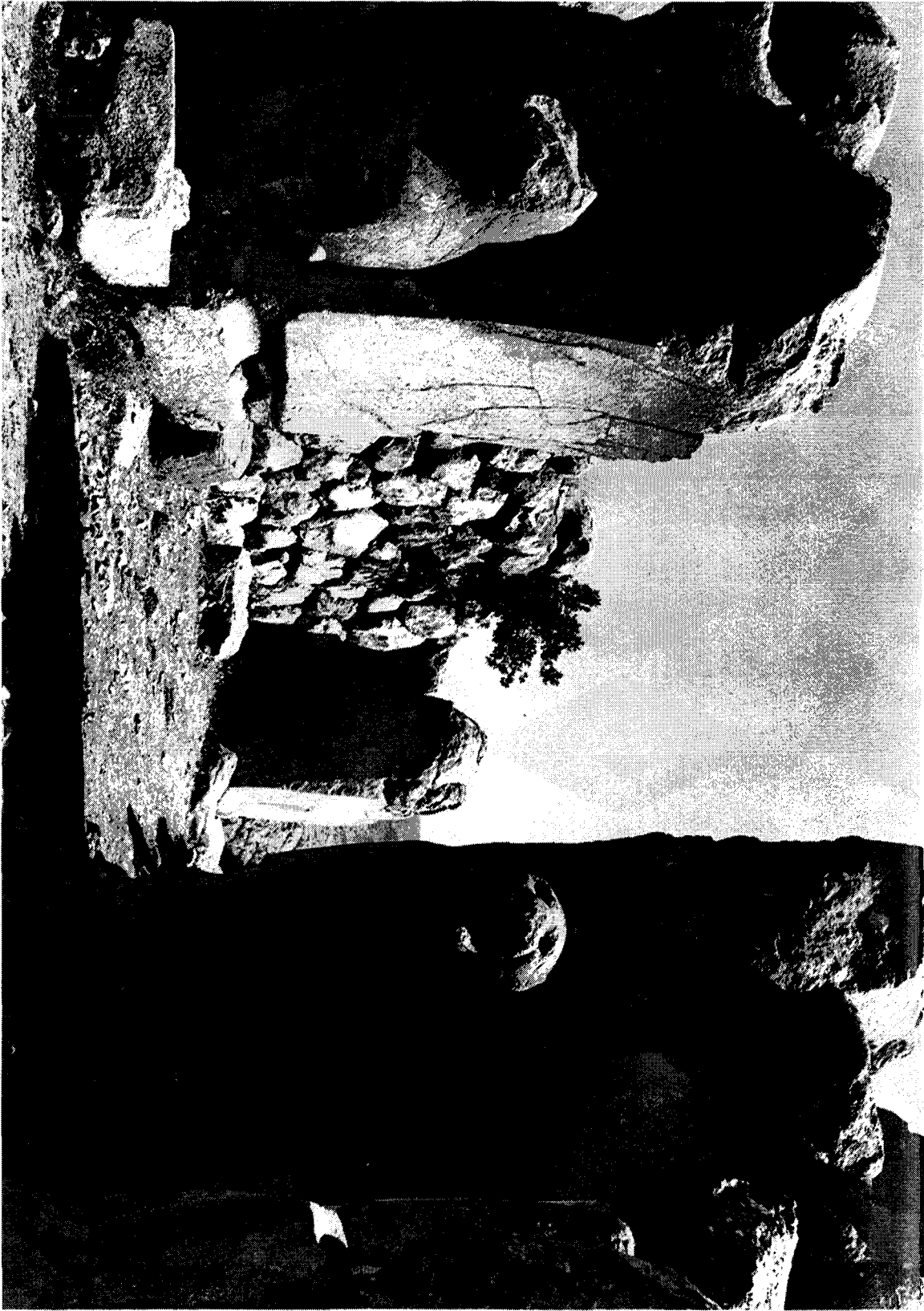
FAMOUS LION GATE (Overleaf)

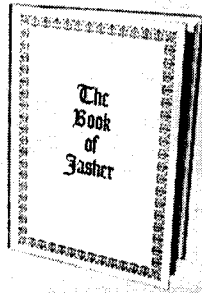
In northeastern Turkey not far from the Black Sea is this remnant of a portal to the capital of the once mighty Hittite Empire. The earliest records of the Hittites date back to c. 2300 B.C. The main period of their power was 1460-1190 B.C. There were wars of vacillating victories and defeat with Pharaoh Ramses II of Egypt. The Hittites were early users of the horse and chariots in warfare. Much of their culture, it is presumed, was derived from the Babylonians.

(Photo by AMORC)

***The
Rosicrucian
Digest
June
1971***







\$3.65
(£1/10/6 sterling)

The Book of Jasher

Alcuin discovered and translated this great lost book of the Bible in A.D. 800. Later it was suppressed and then rediscovered in 1829 and once again suppressed.

But now we bring to you an actual photographic reproduction of this magnificent work, page for page, of the translation of the original book.

The book is beautifully bound and will prove to be a valuable addition to your library.

Cosmic Consciousness

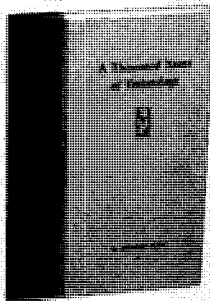
by Dr. Richard M. Bucke

Man's mind can be attuned to the Infinite Wisdom for a flash of a second. During this brief interval, intuitive knowledge, great inspiration, and a new vision of our life's mission are had. The ancients knew and taught this as Cosmic Consciousness—the merging of man's mind with the Universal Intelligence.

These laws and principles are magnificently portrayed in this classical work by Dr. Richard Maurice Bucke. The author was not only a mystic but was well versed in the principles of psychology. The book is large, size 7" x 10", and contains nearly 400 pages! Beautifully bound and printed. (Sold but not published by AMORC.)



\$7.95
(£3/6/3 sterling)



\$2.75
(£1/3/- sterling)

A Thousand Years of Yesterdays

by H. Spencer Lewis, Ph.D.

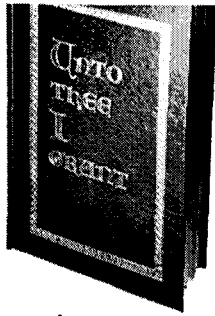
Here is a book that will tell you the real facts of reincarnation. It is a story of the soul and explains in detail how the soul enters the body and how it leaves, where it goes and when it comes back to the earth again and why. You may learn of the past of the soul. The story is a revelation of the mystical laws and principles known for many centuries to the Masters of the Far East and the Orient. You will marvel at the manner in which these principles are brought out.

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Unto Thee I Grant

This book, written more than two thousand years ago, will prove to be a most inspiring and useful guide to your daily affairs. For centuries these teachings were used by the secret schools of the East.

Its wise and direct approach to man's problems and relationships will provide you with a constant source of advice and counsel.

The book is beautifully printed and bound with hard cover embossed in gold lettering.

Behold the Sign

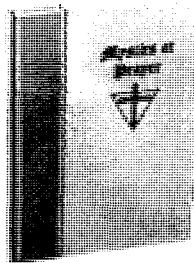
**Ancient Symbolism—
The Language of Eternal Truth**

What were the sacred traditions said to have been revealed to Moses? What were the forces of nature discovered by the Egyptian priesthood and embodied in strange symbols which became the everliving knowledge that built King Solomon's Temple and are found in secret teachings of every century? Learn the meaning of the Anchor and Ark, the Seven-Pointed Star, ancient Egyptian hieroglyphs, and many others.

This book on symbolism is fully illustrated and interestingly written. Attractively printed and bound.



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(£1/1/- sterling)



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Mystics at Prayer

This book explains in simple language the reason for prayer, how to pray, and the cosmic laws involved. Prayer is man's rightful heritage. It is the means of man's communion with the infinite force of divinity.

Compiled by Many Cihlar, Austrian Philosopher and Mystic, from the prayers of Hindu, Sufi, Persian, Hebrew, and Christian Mystics, the book is well bound and beautifully printed in two colors.

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BRAVE NEW ERA

In 1670, the Dutch astronomer Christian Huygens wrote, in his *New Conjectures Concerning the Planetary Worlds, Their Inhabitants and Productions*: "That which makes me of this Opinion, that those Worlds are not without such a Creature endued with Reason, is that otherwise our Earth would have too much the Advantage of them, in being the only part of the Universe that could boast of such a Creature."

Three centuries later, the National Academy of Sciences of the United States named a committee to consider participation in a joint United States-Soviet symposium on extraterrestrial intelligence to be carried out in September of this year at the Byurakan Astrophysical Observatory in Armenia. One of the subjects to be discussed will deal with the possibility of establishing contact with an alien race.

Our expanding knowledge of conditions prevalent on the other planets of our solar system indicates that it is unlikely intelligent life can exist on the other members of the sun's family; thus, as our present capacity for space travel is very limited—and likely to remain so for quite some time—unless they come to us, we will not have a face-to-face contact with an alien intelligence in the foreseeable future.

It has been calculated that in our galaxy (which is composed of more than 100,000 million suns) there may be some 10,000 million planets capable of supporting life as we know it here on Earth. This means that there might be 10,000 million different intelligent races similar to us . . . many more, if we also consider those who are not oxygen-breathing and hence have life as we do not know it.

The only practical means available for communication with another such race, at our present technological level, lies with radio. But this would require great patience, due to the tremendous distances involved. The star closest to our solar system is somewhat over four light-years away—this means that light, traveling at a speed of 186,300 miles per second (300,000 kilometers), would take a little over four years to get there. The same holds true of radio waves, which also move at the speed of light.

What good would it do, then, to intercept a signal coming to us from a star 500 light-years away? By the time it reached us, it would be a 500-year-old message . . . and by the time our answer got to the source of that message, provided we answered right away, a period of one thousand years would have elapsed since the original message which we intercepted in the first place, was sent out.

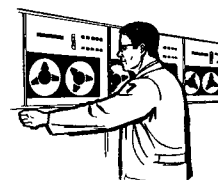
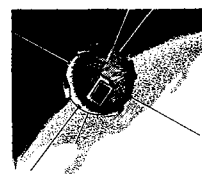
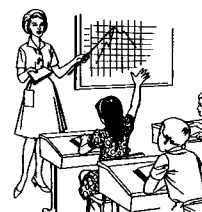
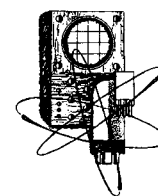
The introduction of new ideas has always exerted a vitalizing influence in any society; it has sparked progress and generated civilization and developments. Whenever a society has shut itself off from the stream of change and become too rigid to evolve, sooner or later it has collapsed. A good example of this was the Chinese Empire, which finally succumbed to invasions by barbarians it refused to recognize existed—except by building its *Great Wall*.

The diverse aspects of our culture are quickly becoming one. Improved means of communication and travel are rapidly eradicating all differences. Any great city of today—New York, Tokyo, Buenos Aires, Sydney—looks as if it had been cut from the same pattern. It may take one hundred or five hundred years, but the day will come when there will be, on Earth, a single, planetary culture: a common language, common beliefs, common ideals and goals. A situation like that could last for a very long time—the overly stable Chinese Empire continued without any significant changes for several centuries—but finally a point is reached at which further endurance becomes impossible and the whole structure collapses.

If we knew that somebody else was sharing our present share of eternity in the Cosmos, we would have much to look forward to. If those like Christ, Pasteur, or Einstein had not been born among us, imagine the changes that the introduction of the Christian ethic, the microbe theory of disease, or relativistic physics would have on a culture that knew nothing about them. Even if such a contact were possible once every thousand years, the new avenues of thought, the philosophy and technology engendered by such an interchange would be sufficient to keep both cultures—ours and theirs—ever vital, ever young and active for millennia without either of them having to meet face-to-face.

If such an exchange could be carried out with more than one culture, the results would increase exponentially.

This is the first time in history we possess the means with which to tune in on whatever radio traffic may be spanning the vast voids of space between suns . . . perhaps of finding and entering into a great galactic community of minds. They would have much to give us, but we could offer much in turn . . . for just as those beyond our solar system must be unique—the result of different evolutions under different suns and different skies—so we, too, are unique in that respect . . . one of the many things to look forward to during this, our brave new era.—AEB





Timeless Thoughts

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

Let no one delay to study philosophy while he is young, and when he is old let him not become weary of the study; for no man can ever find the time unsuitable or too late to study the health of his soul. And he who asserts either that it is not yet time to philosophize, or that the hour is passed, is like a man who should say that the time is not yet come to be happy, or that it is too late.

—EPICURUS, 342(?)–270 B.C.
Letter on Happiness

Socrates: Do you not remember, my friend, that I neither know, nor pretend to know, anything of myself; I am barren, and attend on you as a midwife, and this is why I soothe you, and offer you samples of one philosopher after another, that you may taste them. And I hope that I may at last help to bring your own opinion into the light of day: . . .

—PLATO, 427(?)–347 B.C.
Theaetetus

I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

I am a man who speaks in the Court of Law (or, Truth), who sets (literally, sharpens) his mouth against restrictions of the mind.

—THE PHILOSOPHY OF ANTEF, c. 1970 B.C.
(Ver. 18, 19, 20) (Twelfth Dynasty)

