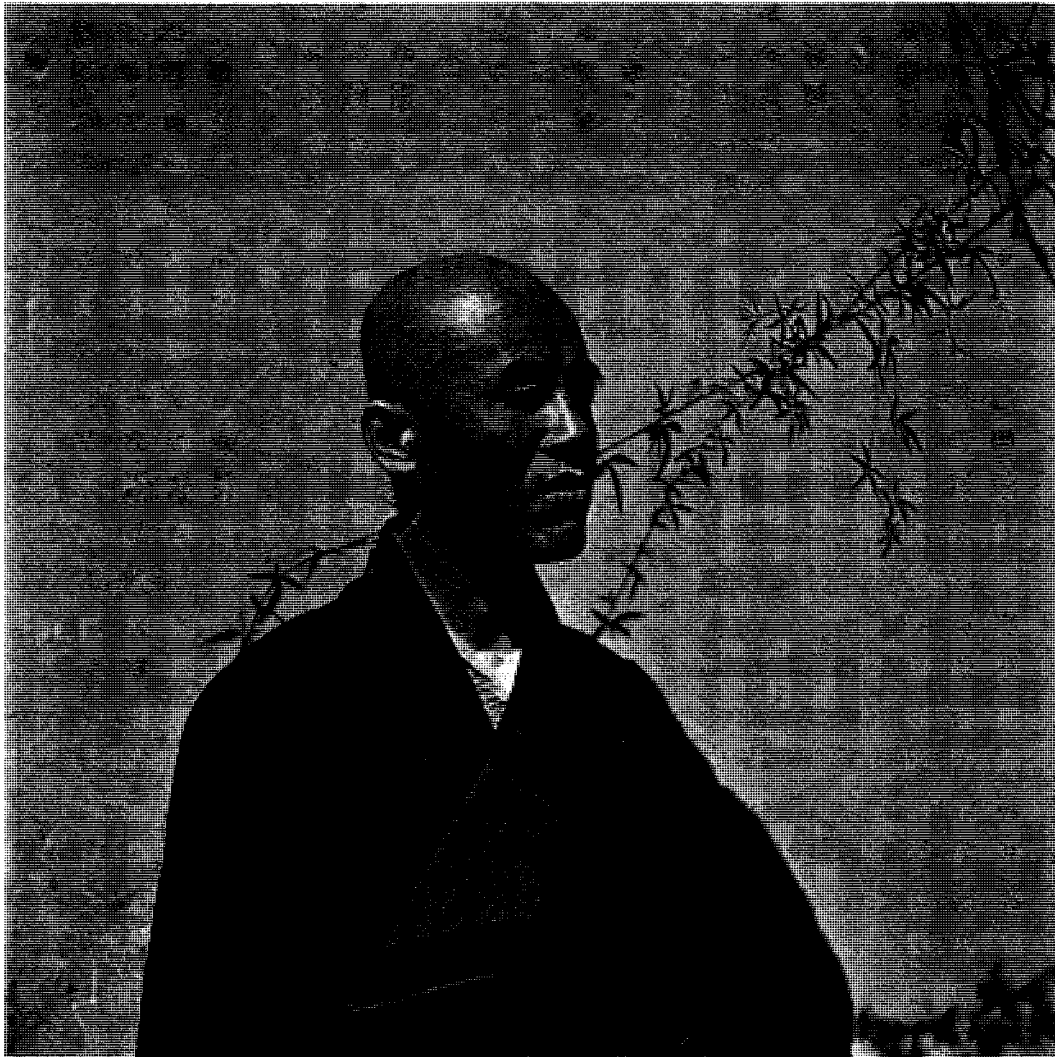


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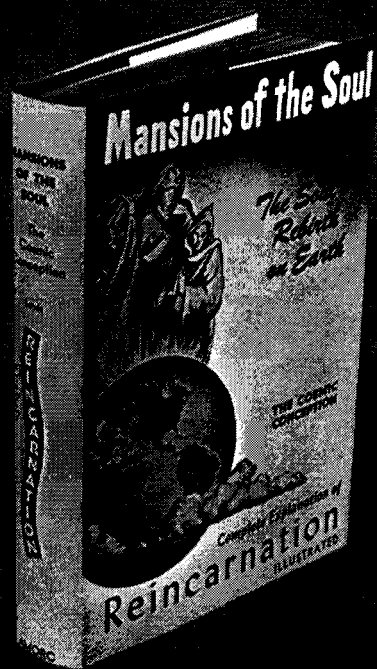
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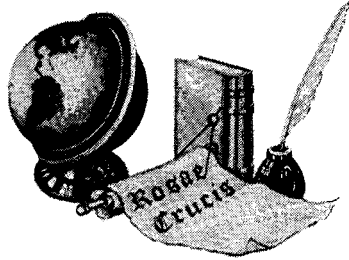
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ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

THE ROSICRUCIAN ORDER
A M O R C

Rosicrucian Park, San Jose, California 95114



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Subscription to the **Rosicrucian Digest**, \$5.00 (£2.09 £2/1/9 sterling) per year. Single copies 50 cents (21p 4/3 sterling). Address: ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose, California 95114, U. S. A.

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U.S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.



OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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CONTENTS

Buddhist Monk in Shanghai, China (See Page 24)	Cover
Sentinels of the Past (Frontispiece)	3
Thought of the Month: How Do We Recognize Intuition?	4
The Grandeur of Man	6
The Great Seal of the United States	9
The Celestial Sanctum: Will Psychic Development Influence Modern Technology?	12
WHY?	15
Why We Need Disease	16
The Builders of Ancient Egypt	19
Medifocus: Chou En-lai, Premier, People's Republic of China	22
Consideration Reaps Returns	23
Casa Grande	25
In Thy Right Hand	27
Our Curious World	29
Sanctum Musings: Unity of Minds	30
Man's Quest for A Higher Power	32
Rosicrucian Activities Around the World	34
The Stately Sleep (Illustration)	37
A Stroll Into Yesterday (Illustration)	38

Volume L

June, 1972

No. 6

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SENTINELS OF THE PAST →

Near the modern city of Tunis, in North Africa, stand these columns reminiscent of the once great Carthaginian civilization. Carthage was originally founded by the Phoenicians. It vied with ancient Rome for the conquest of the known world. At that time the culture and military genius of Carthage were equal to those of Rome. Carthage's great genius was Hannibal (247-183 B.C.) noted for his great trek over the Alps to come down behind the Roman legions. Carthage was finally destroyed by the Romans in 146 B.C.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

HOW DO WE RECOGNIZE INTUITION?

PERHAPS it is best to first have an understanding as to what is meant by *intuition*. Academic psychology very infrequently uses the term intuition but rather substitutes for it the word *insight*. This immediately makes a definite distinction between perception and conception.

By perception is meant that which is perceived through the medium of the peripheral senses as, for example, what is seen or heard. Any experience had in this manner we immediately attribute to external impulses, vibrations exciting our senses. Conception, on the other hand, alludes to ideas, knowledge had by such subjective processes as reason, memory, and imagination. Obviously, then, since we have given certain of our experiences different names such as intuition or insight, we must attribute to them another source other than that of perception or conception. The common distinction of what is alluded to as intuition is that it is not consciously arrived at nor are we aware of any particular stimuli that cause it.

For example, if we see a tree or read a book, we are aware of the processes by which we come to know them. The causes and effects by which the knowledge is formed are apparent to us. Likewise, if we do a mathematical problem or plan a course of activity, we are conscious of the mental procedure we have used to do these things. But intuition is mysterious by contrast; its procedure, its cause, seems obscure. The ideas, the knowledge which intuition seems to provide appear to suddenly flash into consciousness without an apparent relationship to immediate cognition or memory.

Whence come these ideas, this insight? How reliable are its impressions

which it establishes in consciousness? Since they have no immediate correspondence with objectivity, we must then accept their origin as being *sub-conscious*. A certain amount of our intuition is *a priori*; in other words, it is built-in, in our very being from the time of our birth. It is an inheritance related to our very biological being.

Instinct and intuition (insight) are very definitely related. In the long evolutionary process by which *Homo sapiens* (man) physically and mentally moved up from lower forms of life, he acquired many organic changes. Some of these were definite shocks to his organism and the trauma left its impact on the genes—the hereditary element of the human cell. The most prominent of such lessons learned in the remote past are now our common instincts.

Intuition

There are, however, other lessons, cautionary judgments, which are prompted by these instincts. They do not have the same forceful emotional impact as does, for example, the instinct of fear. However, they do cause an association of ideas which further human welfare. These *intuitive ideas* may not be just defensive as warnings against situations which threaten our existence. They may be more positive; they may motivate us, that is, inspire us to a course of action from which certain beneficent results may occur. For example, they may encourage us to act when we have hesitated; they may clarify a problem which has caused us anxiety; they may provide a sudden illumination, the influx of a brilliant idea with a potential of great possibility for personal success in some enterprise.

Let us look at the matter in this light: The instinct of *self-preservation*

is recognized as being the most fundamental. After all, without life all else to us is nonexistent. However, life is not mere existence even in the biological sense. With life there is also a motivation toward ataraxia, harmony, a state of tranquillity, an avoidance of that which will disturb life's functions. Consequently, just as instinct may at times be defensive and intuition can warn of danger, it may also take the sensations of our experiences and evaluate and organize them into ideas that will be to our good.

Reason

Intuition must be differentiated from reason. In fact, they may often oppose each other. As taught in the Rosicrucian monographs, reason can frequently conflict with intuition. Reason is a conscious process whereas intuition is an *unconscious* process. Further, intuitive impressions are extremely subtle in comparison to the stimuli of our senses. Therefore, the more objective we keep ourselves, the more we immure, and lock up within the subconscious—within the deeper levels of consciousness—our intuitive impressions.

All of the foregoing, however, are not to be construed to mean that our reason is to be demeaned, that is, as having no real value to us. Our reason is a natural faculty, an attribute. It is a far more ready instrument for the general affairs and circumstances of life than is intuition. If, for further analogy, we have an accounting problem, we must reason and use knowledge learned to solve it; we do not resort to intuition. If we are making a purchase, we objectively and subjectively evaluate all of the qualities and conditions involved; we do not meditate and look for an intuitive impression to help us.

Many esoteric students erroneously believe that intuition should supplant reason. Conversely, what we should do is look upon intuition as "*a court of last resort.*" Only when we have seriously sought by reason and other objective means to arrive at a point of knowledge and failed, should we then resort to intuition. Even then, unless what we seek has a vital relationship to our welfare, to life, intuition will not help.

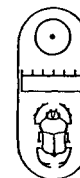
Succinctly, intuition is not very effective with trivial matters. Otherwise, we would not have acquired the faculty of reason.

Further, we must not consider intuitive impressions as constituting a cosmic language. The intuitive ideas are not formed in the Cosmic but rather in our own mind. It is true that the Cosmic Universal Intelligence that accompanies our life force is back of the intuitive impression, as we have said; it is the prime mover. However, the ideas that flow into consciousness are composed out of our language and our own personal experiences and knowledge. If there were a cosmic language different from our own and different from our personally acquired knowledge, we would not comprehend it. In intuition we may say that *self is speaking to self*. But the Universal Intelligence of the Cosmic is the instigator of that conversation.

Sudden Realization

The simple way to recognize intuition is by the fact that it is not the direct result of labored reasoning. In other words, if you are thinking deeply and profoundly with certain ideas in mind and then come to a logical solution as the result of such reasoning, it is *not intuition*. Intuition, as said, flashes into consciousness quite free from a direct chain of ratiocination. One may have previously reasoned about something, then dismissed the thought, and subsequently there will flash into thought, intuitively, related ideas. In such an instance reason was the stimulator of intuition; it set its processes into motion, but that is all that reason had to do with it.

Often we may find no immediate connection between the intuitive inspiration we have and any previous conscious thoughts. This is because we often set the subconscious into action without being aware that we have done so. Perhaps we may have had at one time a casual thought about something which we then objectively forgot but which passed into the subconscious and became related to the intuitive process, later manifesting as an intuitive impression.





THE GRANDEUR OF MAN

by CHARLES GETTS

ARE YOU aware of the scope of your consciousness? Do you think there is a possibility that there could be more of you in the world than you realize? Is there some kind of a mystical bond between man and the objects of Nature? Let us discuss these ideas in an effort to reveal something of man's grandeur, which is lost sight of at times.

It has been said that there are two universes, one on either side of a man's skin. The inner one, described by Plato as the microcosm of the macrocosm, is for the most part unknown to men. The outer one has been shut away by a dense wall of words built up, word for word, through the centuries. Modern man has carefully affixed labels to everything around him down to the water-vascular system of a starfish, but generally he does not know or understand the true meaning of anything. Primitive man, on the other hand, com-

municated and identified with Nature and the objects about him in his world.

Sir Julian Huxley wrote of man's "vast, untapped possibilities." Among these, the psychic powers are today being slowly studied and recognized. The scientific possibilities of man are revealed by the boy who drove his first car down the street of some small town and now, in his mature years, pilots the complicated mechanical and electronic system of a giant 747 Jet Airliner across the skies of the world. But what of the development of man's inner, metaphysical, and intuitive powers?

Let us briefly mention a few of the men who became aware of these inner, often mystical attributes in the human consciousness and left their thoughts to serve as keys for others to use in opening the closed doors. The student must, of course, turn to the works of these

*The
Rosicrucian
Digest
June
1972*

men to gain true insight into their thoughts.

The ideas of Plato are too well known to discuss again, but perhaps the thoughts of the great Roman Emperor and Stoic philosopher, Marcus Aurelius (A.D. 121-180), are less familiar. Stoicism was originally derived from Middle Eastern wisdom and was founded about three hundred years before Christ. Stoic theory held that the creative source of all being and within all things was Mind—the term *Fire-Mind* was often used. This force was omnipresent throughout the universe, and man as a manifestation of it belonged to one universal brotherhood. (The relation to the wisdom of the East is easily seen.)

Marcus Aurelius described this world order as a unity made up of multiplicity, “all being is one, all law is one and all truth is one.” He declared that all men could draw in power from this mental force just as they draw in the atmosphere they breathe. He told men to try to see, before it was too late, that they had within themselves something higher and more godlike than “mere instincts which move your emotions and twitch you like a puppet.” He admonished them to seek to know to what use they were putting the powers of their soul and to ask themselves, “How stands it with that part of me men call the master-part?” There can be no doubt that Marcus Aurelius caught a glimpse of man’s true nature as well as his place in the universe.

Plotinus

Plotinus, (205?-270 A.D.), a little less than a century after Aurelius, reached a spiritual height of consciousness seldom attained in man’s history. Although not very widely read today, this man realized the extent of his potentiality to such a degree as to achieve not only once but several times what he described as the soul’s mystical return to the One. He stated that while man cannot *know* the One which is beyond thought itself, man can *possess* it or become conscious of it. At the highest level of the soul, man enters the world of Mind. The philosophy of Plotinus is given in his one great work,

the *Enneads*, which stands as a testimony of one man’s mental range.

From Greece we go to England and William Blake (1757-1827). While Blake is often thought of more as an English artist than as a philosopher, this is an error. He wrote extensively although in a mystical manner that is difficult to understand and therefore turns away some readers. Most people are familiar with his lines:

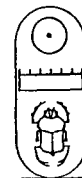
*To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of
your hand
And eternity in an hour.*

It was Blake who also said that if man would clean the doors of his perception, everything would then be seen in its true infinity. Surely the man capable of conceiving thoughts such as these must have been close to knowing something of his true nature as well as his relationship to his world.

From Germany rises the towering figure of the poet-philosopher, Johann W. Goethe (1749-1832). All of his life this man sought to understand the nature of man. Emerson wrote of him that his failures were simply preparations for his victories in life; that he drew his strength from nature with which he lived in complete communion. The scope of Goethe’s realization of man’s potentiality is shown in the diversified fields of thought seen in his works ranging from the world-famous *Faust* to his Diaries, novels, Journals, and thoughts on physics in the *Theory of Colors*.

Goethe looked for eternal laws in even the most trivial thing and he saw that all things were a part of one vast, infinite design. He described this thought in *Faust* in the line, “How each the Whole its substance gives, each in the other works and lives.” He joins our previously mentioned thinkers in a conception of one Mind as he writes, also in *Faust*, “If by the Spirit I am truly taught, then thus: ‘In the Beginning was the Thought.’”

Also from Germany came the strange, tormented genius of Friedrich Nietzsche (1844-1900), who walked close in history behind the great Goethe. Nietzsche dreamed and wrote of a superman who



appears to be not so much a revelation of man's manifesting a knowledge and control over the things in his world but rather an enlargement of nationalistic and material qualities.

Yet, regardless of how near he came to the true nature of man, Nietzsche takes his place among the other seekers after the hidden things if simply because of his expanded thought and manner of breaking down many of the barriers put up by society. He was bitter toward most men whom he spoke of as ropemakers who "drag out their threads and always walk backwards." He once wrote that he had crawled into the very heart of life and that he was able to perceive that "there are a thousand paths that have never been walked." He also realized the necessity of overcoming the things of the senses as expressed in his line, "You must climb over yourself . . . upward until even the stars are under you."

Ralph Waldo Emerson

An American, Ralph Waldo Emerson (1803-1882), is listed in almanacs as a *poet-essayist*, but this falls far short of his stature among philosophers and thinkers. A careful study of his voluminous writings will reveal an amazing tapestry of man's relation to his universe. He was familiar with Eastern thought and this is apparent in his work. His realization of the unity of all things was expressed in the line, "A leaf, a drop, a crystal, a moment of time, is related to the whole and partakes of the perfection of the whole" (from *Nature*). Man's relation to Nature was described at one time when he wrote that man first shares the life from which all things exist; then later he sees them as only things in Nature and forgets that he once shared their cause.

Emerson was well aware that the senses, while they give man a representation of something, do not reveal what in truth the things are in themselves. What profound beauty lies in his words, "The heart in thee is the heart of all; . . . one blood rolls uninterruptedly in endless circulation through all men, as the water of the

globe is all one sea." (from *Over-Soul*) Man's unlimited potentiality is shown in the line, "Before the immense possibilities of man all mere experience, all past biography however spotless and sainted, shrinks away." (*Over-Soul*)

Space does not permit of the inclusion in our discussion of many other men who also caught some glimpse of of man's majestic place in life—men such as Giordano Bruno, Paracelsus, Berkeley, Swedenborg, Whitman, and many others.

Reaching Understanding

The question may well be asked, at this point, How do we reach an understanding of the ideas we have just mentioned? How do we come to realize something of our inner potentialities?

Daily periods of meditation are of the greatest importance as well as achieving a control over the activity of the mind so that it can be concentrated upon any desired thought for at least short periods of time.

Moral purity of mind is essential for the development and utilization of the inner, spiritual forces. We must further try to live in a state of *receptive awareness* in which we are ready to seize upon either an inner intuition or the most minute outer revelation of a universal law or an eternal truth when it presents itself to us.

Finally, let us try to open the mystical third eye of our consciousness so that we may see the true splendor of our surroundings and realize our place in the world. Let us seek not only to send rockets out into space to land a man upon a distant planet but rather first to discover why the planet is there in our universe and if it is possible that it could have a relationship with us. These are the thoughts that will lead us to the discovery of the incredible grandeur of man.

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The Great Seal of the United States

by A. A. TALIAFERRO, D. D., F.R.C.

Member of the Rose-Croix University Faculty

THE LONG history of humanity is the description of the struggle for freedom and liberty on the several levels of human consciousness. Having struggled to free himself from the imprisonment of geographical locations and the instinct of hunger, man has finally arrived at the mental realization of the importance of spiritual freedom—the freedom to think and create, to worship and interpret the personal awareness of divinity within the human body.

The struggle for freedom is the political, economic, and social history of humanity. A government, a culture, is the expression of some phase of the development of the principle of human freedom. In each succeeding civilization human beings were able to express one or another of the many phases of freedom. Each era is one more step in the quest for liberty.

The feudal system of Europe was a political and economic form which made possible the development of certain human elements. It was the repressive elements of feudalism which eventuated in the rebellion and revolution of the Renaissance and the industrial revolution. The purpose of this paper is not to go into the detail of this phase of the development of human liberty but to refer to it so that the reader can understand the meaning of the Great Seal of the United States in this context.

The Magna Charta, the Bill of Rights, the Ninety-Five Theses of Martin Luther, the Preamble and Constitution of the United States, the Revolution of the States from Britain, the French Revolution thirteen years later, the Civil War of the United States, the Gettysburg Address and Emancipation

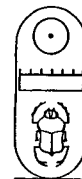


Proclamation of Abraham Lincoln, the Banner of Peace of Nicholas Roerich, the Atlantic Charter, the Four Freedoms, the League of Nations, the United Nations organization are among the recent symbols and signs of the success which has thus far been enjoyed by the humanity of our planet in the slow, torturous struggle to freedom.

Among the greatest of the above-mentioned expressions of the ideal of freedom, the most effective and at the same time the least recognized is the detailed and complicated symbolism of the Great Seal of the United States. While there have been many tracts and many opinions written on this subject, there is general agreement on the meaning of the symbolism as described below.

The Great Seal was created over a period of approximately six years (July 4, 1776—June 20, 1782) precisely to express the reasons for the existence of the United States. It explains the uniqueness of the American government which denies any difference in any human being because of race, color, creed, place and time of birth, or station in life, and expressly states that all men are created equal—with equal opportunity to do anything they can visualize and create and have the ambition and energy to materialize and bring to fruition.

The Great Seal specifically reveals that man is spiritual, with a mind which is the organ of the soul. Since man is soul, he has the ability to receive into his consciousness the attributes of the divinity of the Universal Being whose life is the Being of all humanity, by whom we are held in



existence at every moment of our physical life.

The creativeness; the Divine Will; the energy, love, and wisdom; the Divine Intelligence; the justice; the truth that are inherent in the Universal Mind and Being of God are available to and usable by every human being on the surface of our earth. It is the message of the common man. It is the proclamation that man himself holds within his consciousness the political, economic, and social power which he can express and delegate to individuals in power; but when he sees fit and has the intelligence to do so he may withdraw the power that is his and use it as his own.

The Ideal

The message of the American ideal to the people of the world is precisely this: that every man is the possessor within his soul of all truth, wisdom, love, Divine Will, creativity, and Divine Intelligence, and that he is limited in the use of these spiritual powers only by his own limitation of consciousness and the equal right of his fellow-men to live in community with each other.

This great lesson and truth has been gradually revealed in history by the great religions of the world and expressed by the gradual development of man in the political, economic, and social aspects of his life. The documents and climaxing events referred to in part above were the natural moments of realization and crystallization of the great truths of freedom, as these various truths were learned and lived by various parts of the human race.

A most ingenious method has been devised and used to reveal to individuals the existence of the Great Seal. What could be more effective than the use of money, which is always in the forefront of the human consciousness and is seen and felt by more people than any other single commodity? The one-dollar bill, a symbol of unity in the use of the word *one*, is probably handled by more people than any other object in the United States. Unconsciously, human beings are constantly looking at the Great Seal of the United States. The mind is daily bombarded with the meanings of its symbols. The develop-

ment of human thought makes it imperative that the individual ask the question, "What is the meaning of this symbol, and what can I do to understand the reasons for its existence?"

The most prominent symbol on the obverse side of the Great Seal is the eagle, which is the symbol of the human soul. It has been used thus in the history of symbolism because of the ability of the eagle to fly and be free from the material conflicts and events on the surface of the earth. It has the vision of huge areas of space and can seemingly float for endless periods of time without any effort. It has the ability to climb to great heights above storms, so that it is not affected by the violence and destructiveness of the material elements.

The eagle of the Great Seal is not the Austrian or Russian or any other kind of eagle but the *bald* eagle, specifically chosen as the symbol of the soul, with the ability through its uncovered head to receive into itself the consciousness of the presence of God at any time. This one point makes the meaning of the Great Seal the most valuable of all the political expressions of spiritual freedom.

Gift of Freedom

The one great gift of the freedom of the American individual is his ability to use his mind to express his spiritual convictions, to worship and to become aware of God in his own way. It is the revelation of the fact that for the first time in the history of humanity man is free without any restriction or limitation whatsoever to develop his individual spiritual consciousness and to live it to the full as he sees fit. The eagle is the American eagle, "rising, . . . not displayed," in whose beak is a scroll, inscribed thus: "E Pluribus Unum."

The eagle is beneath one of the most ancient and meaningful symbols of Divinity, which can be traced back to the most ancient times of religious history. It is the symbol of the triangle. On the Great Seal the triangle is an interlaced or unified triangle, which is the Jewish symbol of the Star of David and the Rosicrucian symbol of perfect balance in the material world

and the spiritual world and the union between these two worlds.

The interlaced triangle is made up of thirteen stars, which is in obvious reference to the original thirteen states. The thirteen is also an ancient symbol. It is the expansion of the number four, which, in turn, is the symbol of material manifestation, referring to the four elements, the four points of the earth, and so on. The twelve is a combination of the numbers three and four.

The Symbolism of Three

The three symbolizes the Divinity or Holy Trinity of divine will or purpose, divine love or union, and divine intelligence or activity. These three great attributes of Divinity are symbolized by the three branches of government in a democracy. The will and purpose of the people is in the Congress. The love and unity of the people is in the presiding officer of the government. The intelligent activity of the people is expressed in the powers of the judicial system of the government.

These three branches of the government produce perfect freedom because they are declared to be perfectly equal and perfectly balanced in their inter-relationship. The apparent injustices and problems which arise are often not the signs of the weakness of government but of the weakness and ignorance of the people as they struggle to grow and build and understand.

The purpose of the three branches of government is to manifest as perfectly as possible, in the material life of the people symbolized by the number four, the spiritual attributes of Divinity as symbolized by the number three. The interlaced triangle is composed of one triangle with the point down, which is perfect manifestation in the spiritual world. The other triangle with the point up symbolizes perfect manifestation in the material world.

The Great Seal of the United States presents constantly to the people the truth that we live in the world of soul with the perfect attributes of God available to all of us at all times and that we live in the world of matter, the perfect manifestation of all the materials necessary to create forms, products, services,

actions, institutions, and other physical proofs of our contact with the creative power and love of God.

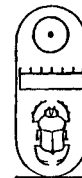
Thus, the interlaced triangle, "a radiant constellation of thirteen stars," with all of its meaning and power, is always above the eagle, communicating its Life, Light, and Love to the soul that is our very being and substance. God is pouring into the soul of humanity equally and without respect of persons His purpose, His love and wisdom, and His intelligent action, showing us perfectly how to create a perfect society which can reveal to the glory of God His perfect truth, goodness, and beauty.

The life of the Father is symbolized by the thirteen stars. The thirteen is the symbol of the "Perfect Man in Christ," the Twelve Apostles and the person of Jesus. This, of course, refers to the twelve human qualities to be perfected through our union with the consciousness of God. Around the interlaced triangle, therefore, are the fire of love and the light of wisdom. It is "surrounded with a Glory."

Purpose

On the breast of the eagle is the shield, once again using the number thirteen to guarantee that under all circumstances the soul is protected by God from all hurt or evil. The eagle's head is pointed to the right, which indicates the path the soul must take in the destiny of America. With all our material blessings the purpose of our life cannot be material but must be in the direction of spirit or soul. In the understanding of spirit and soul is the realization of true life. The great spiritual teachers have indicated that man must choose life, not matter, when he comes to the place in the evolution of consciousness when this choice is present.

The Latin *E Pluribus Unum* (one out of many) indicates the truth that the soul is the unifier of the multiplicity of human beings and human character. Only through the suffering of experience can we realize the principle of cooperation and good will, which is love in action. As the characteristic of the soul, it is the solution to the problems
(continued on page 33)



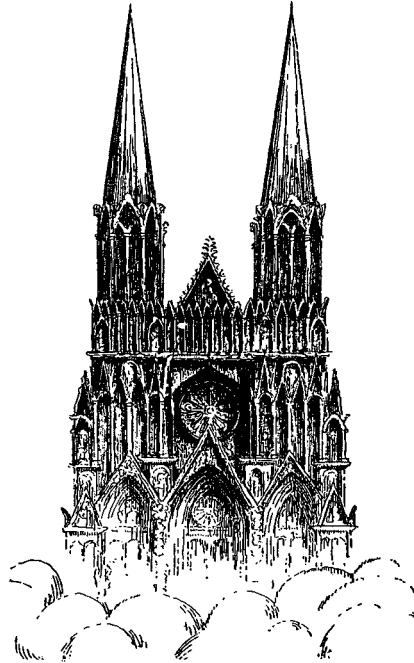
IT HAS repeatedly been stated in these pages that we live in a modern, mechanistic technology. We are affected by the materialistic philosophy which lies at the bottom or basis of this technology. We have gained a great deal through this technology in the human achievements that have been brought about in comparatively modern times, but this does not mean, as many interpret it to mean, that we should worship materialism and devote all life and all effort toward the accumulation of material values.

What we are is not just a material body but a living soul resident within that body. We need to learn that there are both visible and invisible values, tangible and intangible values, but these values cannot be judged upon their appearance or upon their actual, physical existence. They are to be judged to the extent that they can be used or be useful to us as human entities.

Possibly in spite of the tremendous strides in human endeavor, there are those who are awakened to the fact that man is more than his body, more than the material composition which is so evident. It is this observation that makes all the more interesting to me a quotation which I read in an issue of *Barron's*—an outstanding business and investment publication. In an article in the March 9, 1970, issue, it was stated as follows:

“Experts in the electronic data processing field long have recognized that a major bottleneck is input-output equipment. A new approach being investigated for this and other uses is extrasensory perception—the ability of the brain to send and receive signals via mental telepathy. If the energy emanating from brain waves is ever harnessed to electronic communication devices men will be able to communicate directly with computers, transferring whole thoughts, rather than just words, by mental shorthand.”

I can remember the day when no reputable publication would have published the above quotation, and it does not seem to me to be very long ago. In other words, it was not long ago that we were so infused with the materialistic concept insofar as our technology, business, and management affairs of the world were concerned, that the average



The Celestial Sanctum

WILL PSYCHIC DEVELOPMENT INFLUENCE MODERN TECHNOLOGY?

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

individual thought it stupid or foolish to admit that there was anything in the world other than physical factors.

This quotation raises points that of course have been known to Rosicrucians for centuries. There are activities in the mind that can in turn bring about changes in the material world. We believe that extrasensory perception is the perception of the mind through channels not ordinarily associated with the five physical senses. As Rosicrucians we are taught to develop and make more acute the extrasensory or psychic senses that will bring us into closer communication and a closer relationship with the psychic, or the world of cosmic law, where all forces have their beginning and their end.

To the Rosicrucian, the quotation that I have just given is not as startling as it would be to the materialist. I am not an authority on the subject of data

processing or of computers, but I do believe that the writer of this quotation was an authority. I am in complete agreement that if man continues to develop his psychic abilities as he should there will come a time when mind impressions or mind waves, if we may call them that, can have a more direct effect upon our environment.

It seems cumbersome that man has to translate all his impressions, his thoughts, and his inspirations into physical symbols. The inventions which have come from the mind of man have had to be first placed in a physical category. They have to be described in language. They have to meet certain requirements of law in order to secure patents and protection. In other words, man has been a slave to using his creative abilities in detail, time, and work. It is more or less common observance on the part of many individuals and often referred to humorously that duplicates, triplicates, and quadruplicates of forms and reports and questionnaires are the common expression of the day.

Someone has said that modern civilization could never have come about without the invention of paper by the ancient Egyptians thousands of years ago. In other words, everything is recorded, is written. When I have what I hope may be an idea for an article for the pages of this magazine, I have to formulate that idea into words. I have to dictate it either on a mechanical dictating contrivance or to my secretary. Then I have to edit the complete article and have consultations with those possibly better equipped than I am to complete the editing before the words are finally put on paper in a form to be sent to a printing plant where type is set and the ideas are expressed in the printed word. It is a long way from any idea to the conveyance of that idea to a large number of people.

Even more complex is the development of a new idea that is to be applied to the physical world, such as an invention or application of a natural law. It is necessary again to translate the inspiration of the inventor into symbols, words, signs, written descriptions, manuscripts, questionnaires, and other forms before the final product is made available to other individuals.

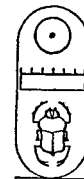
What if all creative individuals could use their lives—or the productive part of their lives other than that devoted to relaxation, eating, and sleeping—to creative work? Instead of the necessity of dictating letters, writing reports, filling out forms, running errands between various organizations and institutions, what if we could all transfer our ideas directly into meaningful expression? To use myself as an example again: If I have an idea for an article that I think may be worthwhile to somebody, there would be a great saving if I could translate that idea immediately into a form that would convey my idea. If the creator of a new application for a mechanical process could transfer that idea immediately into the mechanism to bring the process about, that is what the quotation I referred to is all about.

The quotation mentions energy emanating from brain waves. It goes on to say that this energy may be harnessed to electronic devices by which man will be able to communicate directly with these computers, transferring complete ideas, the whole thoughts, rather than the words written down. In other words, the computer would truly become the servant of man.

Right now there is the tendency for many people to overrate the capacity of the computer, not in its ability to perform rapidly many complicated processes, but rather giving it the ability to create. The computer will never create, since it is a mechanical contrivance, but possibly man can develop the ability, as stated here in this quotation, to do the creating while the computer does the mechanical work.

In other words, the artist, the inventor, the writer could devote all the time that he has available for that purpose to the process of creating, rather than of editing, writing, formulating, and doing the necessary detail work that is required now. If the idea could be transferred by thought directly to the computer, the computer could do the detail work that now requires so much time on the part of many creative minds.

Think where this world or civilization could be if the creative ability of humanity was not tied up in mechanical details but used only to create. The



computer would do the detail work. That is truly the purpose of a mechanical invention—to do what the human mind cannot or should not do. The human mind is a gift of the highest force of the universe. It is a small manifestation of the first cause or fundamental energy in the universe. It is what we ordinarily call the *Divine*. We should not have to restrict it to a material limitation. Its creative ability should register directly upon those instruments that will translate inspiration and constructive ideas into proper operating applications.

How is this to be achieved? First of all, man will have to be educated to the fact that the material world is only one phase of existence. In other words, materialism is going to have to take its proper place. I do not say that materialism is to be eliminated or forgotten. I think materialism is important, and so does any other intelligent individual, but I do not think it is more important than idealism.

Man is going to have to be re-instructed, and his educational system is going to have to be changed so that all human beings evolve with a true sense of values—a realization of the value of the material world and a realization of the value of the *immaterial* world. He will have to learn that while gold and precious stones, as well as other minerals, are the standards of exchange and the material entities having the highest value in the physical world, ideas and creative thoughts in the minds of men and women are of equal value in the idealistic or non-physical world.

Mankind is going to have to develop a system of thinking that will impress these facts so profoundly upon the minds of all thinking people that everyone will truly recognize that an idea and a piece of gold are both of great value, and that they can be equally used for constructive purposes. Then man will set about devoting more time to creative thinking and to the development of mechanical installations that will be shortcuts to placing these ideals into physical manifestations for his use while he is a physical being.

A vast future challenges the human race. Frontiers in the physical sense of

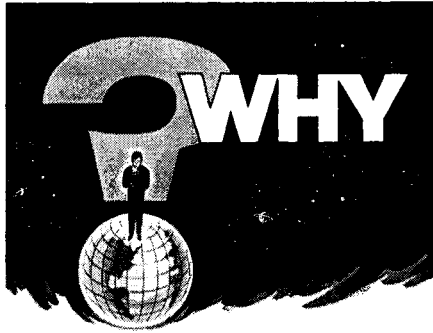
new continents on this earth are gone. Possibly we will be limited for years to come in the conquest of space, insofar as securing usable physical areas to exploit is concerned. But the area of the mind is unlimited. We can create mentally and produce a world that man has not yet dreamed of in this most far-stretched imagination of a Utopia, a world in which only creative thoughts will be registered and immediately executed, where intolerance and prejudice will be unknown because men will not have time for them, where crime and deprivation will not exist because man's efforts will be directed toward transforming his own nature and his own environment by his own mind, rather than by his acquisitive desire to take over the material possessions of others.

Is this too idealistic? I hope that it is not. I firmly believe in the principles as taught by the Rosicrucian Order that idealism and psychic abilities will far excel any material value or physical skill. My hope is reinforced when a reputable publication in the field of business and finance will open the door even slightly to this possibility as expressed in the quotation that I have used in this article.

I believe that the divine force, the first cause of the universe, is constructive, and that man was made with attributes to utilize that force, and that eventually he will do so. Of course there may still be a long period of time intervening. In the meantime, all of us can devote our efforts to evolving our psychic selves and taking our place in our true relationship with the psychic, idealistic, immaterial world so that we can balance our nature as it was originally intended we should.

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.



Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

How can I explain the benefits of Rosicrucian membership to nonmembers who cannot see any material benefits I have derived from my membership.

ANSWER:

The fundamental purpose of the Rosicrucian Order is not to directly provide material benefits. It is not its function

to, for example, prepare one for a trade or profession. It is not directly intended to bring about an increase in personal income. The purpose of the Rosicrucian Order, as stated on the Table of Contents page of this magazine from which I quote in part, is

“... a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace.”

Certainly these things just quoted also have a value in the life of everyone. Further, the more one knows of himself and his relationship to the world, the better is his opportunity to improve himself materially; but such is a secondary, not a primary, benefit of membership.

For analogy, What “material benefit” does one attain from attending an opera, a symphony, an art exhibit, the theater? One derives a satisfaction intellectually, emotionally, and aesthetically. One does not expect, for example, to leave an opera with a material benefit in his hands or pocket. Also, What “material benefit” does one derive from purchasing a television set before which he may sit for several hours each day?



ATTENTION, HIERARCHY MEMBERS

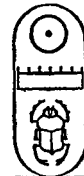
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

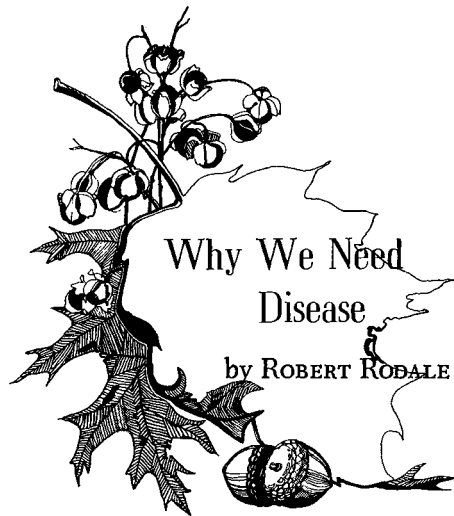
First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor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

Thursday, August 17, 1972
8:00 p.m. (your time)

Thursday, November 16, 1972
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.





Why We Need Disease

by ROBERT RODEALE

IN SUMMER, the gardener comes face to face with nature's plagues. Microbes attack zinnias and turn the leaves a moldy white color. Anthracnose organisms wither the leaves of the sycamore. Worms nibble the tomatoes, and aphids suck the sap of many valued plants. Almost everywhere you look in the natural world during the summer you can see disease and pestilence taking its toll. Don't fret. Be philosophical. For the disease and insect infestation you see is just part of nature's crucial process of keeping life in balance.

Wise people know that the world would be an unhealthy place if we didn't have disease. If some day science found the cure to all diseases, the men in the laboratories would immediately have to invent new ones. Without illness, the world would soon be smothered in unwanted plant, human and animal life. The helping hand of disease is also a vital factor in shaping the forms of life. Few worthwhile organisms would ever have evolved on this planet if the selective hand of disease had not been present to reward with the divine gift of health those life forms that are most in tune with their surroundings.

In his classic book, *A Sand County Almanac*, Aldo Leopold made a pungent and accurate observation about the value of plant disease: "Every farm woodland, in addition to yielding lumber, fuel, and posts, should provide

its owner a liberal education. This crop of wisdom never fails, but it is not always harvested. . . . Soon after I bought the woods a decade ago, I realized that I had bought almost as many tree diseases as I had trees. My woodlot is riddled by all the ailments wood is heir to. I began to wish that Noah, when he loaded up the Ark, had left the trees behind. But it soon became clear that these same diseases made my woodlot a mighty fortress, unequaled in the whole county."

Ecologically, Leopold goes on to say, tree disease built strength into *the whole natural population of his woods*. Coons thrived on his farm because a maple tree, weakened and ultimately uprooted by fungus disease, provided at its base a snug harbor for the animals during hunting season. Ruffed grouse were numerous because they ate the galls on the oak leaves, caused when the tender new twigs are stung by a gall-wasp. Wild bees loaded up the innards of diseased, hollow oaks with honey. Rabbits ate the bark of his dogwoods, but only after it became infested with oyster shell scale, which they regarded as a delicacy.

A flock of a dozen chickadees spent the winter in his woods. When Leopold cut the dead trees for firewood, the "chicks," as he calls them, hastened to dine on the "treasure of eggs, larvae and cocoons" under each slab of dead bark. A prothonotary warbler was the "real jewel" of Leopold's woods, living in an old woodpecker hole. "The flash of his gold-and-blue plumage amid the dank decay of the June woods is in itself proof that the dead trees are transmuted into living animals, and vice versa."

Many non-organic gardeners and farmers have had trouble seeing disease and insect problems in their true, ecological perspective. They view their gardens and farms as factories for the production of food, or as displays of the clean, undiseased kind of beauty which their limited education has allowed them to appreciate. Any intruder—be it a disease or an insect or a foraging bird—is automatically classed as an enemy, its death or demise is fervently hoped for. They spray with poisons to kill these unwanted pests, thereby tainting the food they produce and killing

*The
Rosicrucian
Digest
June
1972*

their chance of witnessing the kind of spectacular natural display which Aldo Leopold described. The pests, unfortunately, usually survive the poisoning.

Step one in having the right attitude toward disease and insects is to avoid hysteria. You must realize that these "bad" parts of life are just as natural as the good parts, and that they have something to teach us. The smart gardeners are the ones who pay attention to those signals and learn something from them. Of course, you can't learn all these important natural lessons in one season, but you *can* learn quickly the necessity of learning, and you *can* practice the powers of observation which are the key to success in translating natural evidence into understandable signals.

Harmonizing With Nature

When disease strikes in your garden, do not take the "Why did this have to happen to me?" attitude. The real question to ask yourself is: "What am I doing that is out of step with nature's scheme for this area?" New gardeners (especially, but not exclusively) often make the mistake of planning what to plant based on what particular varieties they like to eat, rather than what plants they have reason to believe will grow healthfully in their area. Old gardeners usually learn what nature will allow them to do successfully where they live, and they tend to operate their gardens with more ecological sense. They have often learned the hard way, through the lessons of failure.

Sometimes we are very resistant to nature's educating process, however. That happens most often with fruit growing, I believe. Almost universally, we have the American dream of a house with some land and a home orchard. We don't want much in terms of total production, but we do tend to want a great deal of variety. Peaches, apples, pears, raspberries, strawberries, plums, cherries, grapes, walnuts, and perhaps a chestnut or two. And of course we want two or three varieties of each of those.

Now, just about every area of the country is well suited for the growth of some kind of fruit, but I don't think

there is any place where a commercial grower would attempt to grow successfully the variety of plants the average home gardener wants. Can you succeed where a commercial grower would be likely to fail?

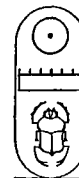
If you try to grow every kind of fruit you like to eat, the chances are good that nature will be ready to put its disease force to work quite strongly on a good portion of your selection, simply because climate or soil or moisture conditions are not really good for that plant where you live. I am not suggesting that you stop trying to grow a variety of fruits in your garden. But I do think that the sensible thing to do is to concentrate your efforts on those plants which you know from past experience are more likely to be free of disease. Grow the others too, in lesser quantity, and be sure not to fall victim to the spray bug for the sake of a plant that is on the verge of being out of place in your garden.

Signals

Even farmers have much to learn about plant placement and variety. We could grow, I am sure, all the food needed to feed 200 million people—without using any poisonous sprays—if American farming would be arranged on a sensible ecological basis. Nature is using disease and insects as a signal to tell us that alfalfa, for example, grows better in some parts of our country than in others. We are being informed by disease and insects that apples grow better in some parts of Virginia than they do in Pennsylvania. There are many such signals being given to us by nature, but we are ignoring most of them.

Farmers grow what they think they can succeed at economically, not ecologically. And they use the myriad of chemical pesticides available to help make economic sense out of their ecological mistakes. Chemical farming is truly a form of warfare against nature, and we should have learned by now that nobody really wins wars.

Organic gardeners usually take a position on disease somewhere between the live-and-let-live philosophy of Aldo Leopold and the chemical warfare approach of the average gardener and



farmer. There are two basic organic approaches to plant disease and insect attack. First, build up your soil with organic material and natural minerals so that it will be so healthy and productive that whatever you grow on that soil stands an excellent chance of "outgrowing" natural enemies. Second, use natural means to tip the balance of productivity in your favor, and away from the hungry jaws of other forms of life. (That is done by such means as growing a large variety of plants, picking some of the larger and more visible insect pests by hand, selecting resistant varieties, and sheltering friendly types of insects in your garden.)

There is a third organic approach to plant protection, and that is the expectation that if a plant is given the benefit of growth in the best, natural environment it will be less palatable or interesting to insect or disease attackers. Doesn't always work, but there have been many reports of how certain types of plants, when grown organically, remain healthy while nearby plants in a chemical environment suffer.

Of course, there are many specific, organic things you can do to counter plant disease and insect problems. The main purpose of this article is not to list those techniques, but to open your mind to a general consideration of the vital role of disease in the natural scheme, so you will be perhaps more tolerant of your garden "failures" and less willing to run for the spray can when you see something going wrong. In other articles in almost every issue of *Organic Gardening and Farming* you will find these organic disease and insect-control methods listed and explained. They are collected in our book *The Organic Way to Plant Protection*.

There is one final point I want to make, and a very important one it is. Disease is not caused by germs. Yes, I will say it again. Disease is not caused by germs. When bacteria and other microorganisms were discovered a

century or so ago, and when their important *relationship* to disease was perceived, we jumped to the conclusion that these minute bugs and fungi were the *cause* of disease. The agents, yes, but not the cause.

If disease was truly caused by germs, everyone would be diseased, because germs are everywhere. The truth is that a host of factors usually combine in a certain way in a plant or animal or person to un hinge the normal defense mechanisms and allow disease to get a foothold. Even in the worst epidemics, not everyone gets sick. Not even all those who lack immunity to a germ will automatically get sick.

In his book *Human Ecology and Health*, Dr. E. S. Rogers of the University of California says ". . . illness is rarely the result of the impact of a single discrete, disease-causing agent (such as the tubercle bacillus) . . . Rather . . . most illness is an expression of a basic unbalance in man's physiological adaptation." There is almost never a single cause of disease. An organism has to get out of adjustment with its environment in a variety of ways for disease to happen, and then the germs move in and do their work (if the disease is infectious).

The organic method gives both plants and people better protection against disease than the standard methods of prevention or cure, which are based primarily on neutralizing the agent germ. We are seeking balance and wholeness, and a proper place for ourselves, our plants and our animals in nature. Not an exclusive place, but a proper place. There will always be some disease. There *should* always be some disease. But if we listen for the signals that nature gives us and use that information to build our strength naturally, we will be as healthy as we deserve to be. Can we ask for anything more?

From *Organic Gardening and Farming*.



**The
Rosicrucian
Digest
June
1972**

MEMBERS IN NIGERIA, PLEASE NOTE

Air-mail postage to Rosicrucian Park is now three shillings. If you place less postage on your letters, they will be sent by surface mail and thus delayed considerably.

The Builders of Ancient Egypt

by RODMAN R. CLAYSON
Grand Master Emeritus

*Structures symbolic of life in
this world and the next*

DURING THEIR 3000 years of recorded history the Pharaohs of ancient Egypt carried on enormous building programs. It is believed that beginning with Menes in 3100 B.C. and ending with the Ptolemaic period about 50 B.C. the country was ruled by at least 350 Pharaohs through thirty dynasties. In addition there were queens who governed from the throne. They were Queen Nitocris of the Sixth Dynasty, Queen Sebeknefrure of the Twelfth Dynasty, and Hatshepsut of the Eighteenth Dynasty. With the passing of Queen Cleopatra VII in 30 B.C. Egypt's glorious history ended and the country became a part of the Roman Empire.

Throughout their long history, the Pharaohs' stonemasons skillfully built pyramids and other tombs, mortuary and valley temples, and temples to the various gods. Many of the structures were monumental, such as the Great Pyramid at Giza and Karnak Temple at Thebes. Very few temples built prior to the Eighteenth Dynasty remain today due to the fact that succeeding Pharaohs, in building new temples, used blocks from older temples as well as newly quarried stone. On the other hand, pyramids for the most part have withstood the centuries—after all, they were tombs to house the mummified bodies of the dead divine kings! In all, about seventy pyramids were erected.

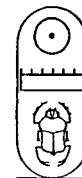
The following are some of the Pharaohs who had royal tombs built for themselves. In the Third Dynasty Zoser built the first pyramid at Sakkara. In appearance it was a stepped or terraced pyramid. Also in the Third Dynasty Snefru built two and possibly three pyramids, one at Meydum and two at Dashur. One of these established what was to become the traditional slope-sided pyramid. Khufu, called



Cheops by the Greeks, was the first Pharaoh of the Fourth Dynasty and built his tremendous pyramid at Giza. It is perhaps the greatest monumental structure ever built by man. His successor Dedefre built a pyramid north of Giza at Rawwash.

Following this the Pharaohs Khafra, also known as Chephren, and Menkura, known as Mycerinus, built two pyramids at Giza across the river and eight miles west of what is now Cairo. The pyramid of Khafra is nearly as large as that of Khufu, while the pyramid of Menkura is considerably smaller. Khafra was the builder of what to us is the enigmatic Sphinx. The ruins of his valley temple stand beside the Sphinx.

Later in the Fourth Dynasty Shepseskaf chose to build a huge rectangular mestaba structure for his tomb. In the Fifth Dynasty the Pharaohs Weserkaf, Sahure, Neferirkere, and Wenis built pyramids, as did Pepi I and Pepi II in the Sixth Dynasty. A pyramid was erected in the Eighth Dynasty by Iby, and in the Eleventh Dynasty Mentuhotep constructed his pyramid. In the Twelfth Dynasty Amenemhet I built his pyramid at Lisht. Amenemhet II



built a pyramid at Dashur and another in the Fayum. Senusert I erected one pyramid at Lisht. Senusert II built one in the Fayum, and Senusert III located his at Dashur.

The walls of tombs usually have panoramic scenes representing incidents of daily life and events in the careers of their owners. On the walls and ceilings are figures of various gods. For the Egyptian, the soul of the dead continued a new life very much as it had lived the old one, with the tombs containing all the things that had been used in daily life, even meals for the future. The mummies were preserved in their sarcophagi, at least until the tomb robbers found them later. The coffins were beautifully decorated with important symbols and much gold was used.

Following the Twelfth Dynasty very few traditional pyramids were built. Tombs cut in hard rock came to be the custom and, by the time of the Eighteenth Dynasty, Pharaohs were laid to rest in the Valley of the Kings across the Nile to the west of Thebes. Most of the royal rock tombs were elaborate affairs executed at great depths on the stark rock walls of the canyon and luxuriously furnished much as was the fabulous tomb of Tutankhamon discovered by Howard Carter in 1922.

"Houses of Eternity"

Pyramids, mastabas, tombs of all kinds including mortuary temples were usually built on the west side of the Nile river. Usually, but not always, temples that were built in veneration of one or the other of the gods were erected on the east side of the river. All temples were constructed of stone to conform to the custom of "foreverness." Tombs and temples were made for eternity. In fact, the pyramids were known as the "houses of eternity."

Every visitor to Egypt is in awe of the standing monumental temples as well as the pyramids. The fact must be acknowledged that the ancient Egyptian stonemasons had great knowledge of theoretical and applied science. Their masterpieces were built by the simplest methods and with simple tools, which were used with the greatest of precision.

Hardened copper tools were employed in working with stone. They had saws, drills, hammers, and chisels. They used the stone maul, wooden crowbars, rollers, sledges, ropes, and levers. The imagination is staggered by the amount of work involved, even if done with modern equipment. The work must have been slow and arduous, but it was effective. Time and patience with the well-organized use of much manpower made all construction possible.

Basic Design

Temples were constructed of great stone blocks supported by monolithic columns, roofed with stone slabs, and joined by stone architraves. Thousands of tons of limestone were cut, dressed, and placed in position with surprising ease. Few of the great Egyptian temples of dynastic times were planned and executed as single units, most of them having been built, rebuilt, and added to over long periods of time. Nearly all of them conform to the same basic design. The central or inner portion of the temple, always the first to be built, contains the sanctuary and the adjoining private chambers; in other words, the living quarters of the god.

In front of this is the columned audience chamber, or hypostyle hall, corresponding to a semiprivate reception room. This in turn opens onto a walled and usually columned forecourt, approached from the front of the temple through a monumental gateway flanked by two soaring rectangular towers with tapered walls known as pylons that came into use in the Eighteenth Dynasty. In many cases the pylons are repeated again and again before the earlier parts of the temple, each of these areas having at one time been the front of the building.

Each temple was provided with many necessary storerooms. Each temple also provided for stone statues of the Pharaoh signifying that he was the living son of the god of that particular temple. The avenue leading up to the entrance was often lined with sphinxes. If an obelisk had been erected, it signified the abode of the god. Granite obelisks were often cenotaphs.

Research seems to indicate that the great Temple of Karnak at Thebes was

begun by the Pharaohs of the Twelfth Dynasty and, throughout the centuries that followed, was added to by succeeding Pharaohs. Temples were erected up and down the Nile Valley at various cities. At the beginning of the Eighteenth Dynasty in the sixteenth century B.C. Ahmose built temples at Memphis and Thebes. Thutmose I restored old temples including that of Osiris at Abydos. He also constructed two massive pylons at Karnak. Queen Hatshepsut, who reigned as a Pharaoh, had her mortuary temple constructed in the Valley of the Kings. For the most part her temple still stands today as a show-place of magnificent Egyptian art. Hatshepsut must be included among the great builders of ancient Egypt.

Thutmose III

Thutmose III can be considered as perhaps the greatest of all Pharaohs. Not only did he build much but he will be remembered as an outstanding general who fought many successful campaigns. Furthermore, he saw that the economy of the country was maintained at a high level. This colorful Pharaoh erected temples in many of the cities, created new sanctuaries, and erected two obelisks at Karnak. There he ordered much new construction just east of what was to eventually become the tremendously colonnaded Temple of Amon. Here we find his hall of records, pylons, sanctuaries, and festival hall. He built a beautiful temple west of the Nile at what is now Medinet Habu and much of it remains today.

Amenhotep II built temples at Heliopolis, Memphis, and Karnak. Amenhotep III erected temples at Luxor, Karnak, and Aswan. He also had a residential palace on the west side of the Nile which was fronted by two huge colossi of himself. His son Amenhotep IV built a sanctuary at Karnak and moved the royal court 200 miles north of Thebes to what is now Tell el-Amarna, where he caused to be built an entire city and a great temple which was unlike any other ever built in Egypt. He had changed his name to Akhenaton, and his temple, which was open to the sky, was built in veneration of Aton—symbolized by the sun disk—rather than of the old gods.

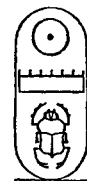
Seti I of the Nineteenth Dynasty built temples at Memphis and Heliopolis, restored the Temple of Osiris at Abydos, and with Ramses II, his son, completed the hypostyle hall for the Temple of Amon at Karnak. Ramses II was of course the most prolific builder throughout the entire history of ancient Egypt. He ordered the building of the Abu Simbel Temple in Nubia which was dedicated to Osiris and himself, and he also built a smaller temple there in commemoration of the goddess Hathor and his wife Nefretiri. He added to the Luxor Temple, built other temples in the delta and in Nubia, Abydos, Memphis, Heliopolis, and at Karnak. He also erected a temple on the west side of the Nile which today is known as the Ramesseum.

Ramses III of the Twentieth Dynasty was the last of the great builders. He erected temples at Medinet Habu, Karnak, Aswan, Memphis, and Heliopolis. Some of the fairly well-preserved temples that we see today such as those at Dendera, Edfu, Esna, and Kom Ombo were built very late in the Ptolemaic period. Probably one of the last works of reconstruction was that done by Cleopatra VI of the Hathor Temple at Dendera. This was a very early temple that, prior to Cleopatra's time, was last restored by Pepi I of the Sixth Dynasty.

Mature Civilization

Although the fortunes of ancient Egypt waxed and waned from time to time, the thread of cultural life remained unbroken. Her civilization was mature and sophisticated, and the veneration of her gods and the divinity of the Pharaohs helped to maintain a stable country. Her remarkable achievements were many. Some of the Pharaohs were striking figures in Egypt's history. They were successful in keeping the people of the lands of Upper and Lower Egypt united, in promoting trade, and in maintaining the inspiration for the architecture and art that prevailed throughout the golden age of Egypt's glorious history. In this article I have mentioned some of the powerful personalities of the dim and distant past as the builders of ancient Egypt.

The ancient Egyptians built in accordance with the conception of their



time and the needs of their society. Their creative genius went into the building of pyramids, temples, obelisks, sculptured figures, and tombs. They ceaselessly built and maintained their powerful ritual system in each reign. Every stone structure had its place in the performance of the vital rituals. In form and decoration the buildings were representatives in stone of the religion and its ritual. These provided for or

symbolized life in this world, and survival in the next. Everything was according to cosmological order and ritualistic needs. The complex religion determined for them the "foreverness" of their spiritual destiny—immortality. In hieroglyphs, the Egyptians themselves said that the temples and tombs of the Pharaohs were "made of fine stone to stand for eternity."



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 Chou En-lai, Premier, People's Republic of China.

The code word is **RECOG**.

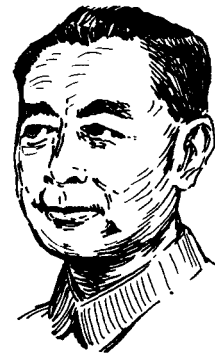
The following advance date is given for the benefit of those members living outside the United States.



THANOM KITTIKACHORN

September: The personality for the month of September will be Field Marshal Thanom Kittikachorn, Premier of Thailand.

The code word will be **SCALE**.



CHOU EN-LAI

CONSTITUTIONAL GUARANTEES

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

*The
Rosicrucian
Digest
June
1972*

Consideration Reaps Returns

by MARGUERETTE ENGEL GILMORE

THE OTHER DAY the phone rang and when I answered, a pleasant sounding man asked me how I was, introduced himself, told me he was calling from a distant city, and went on and on about his company's products. I told him quickly that we were not in the market for these items and tried to save him time since he was on long distance. But he did not seem to be in any hurry.

When we received our phone bill, we discovered we were charged for the call. Of course, the phone company corrected this for us, but if this is a practice of that particular company, there are many people who, having several long-distance calls on their bill, will not notice this extra one and will never realize they are being charged for part of this company's advertising.

Not only did the man charge the call to our number, but he did not care how long he talked to run up the bill. I felt this was a gross inconsideration. If and when we are in the market for such items, we will avoid this company because it would not be wise to deal with inconsiderate people who take advantage of others.

If a company or an individual chooses to be inconsiderate, I am sure there are many ways he can be, while on the other hand a considerate person can find as many ways to be considerate.

Consideration is a facet of compassion. The people who are inconsiderate, never caring how others feel, are lacking in love for other people, and the opposite is true of considerate people.

I remember something Emily Post once said, "If you are not sure what is the correct thing to do, then do the thing which is most considerate of the others around you. Your manners then will look and be correct." I have tried to always heed this bit of advice and I have always noticed with appreciation

those people who do show consideration for the others around them.

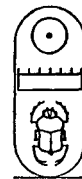
I know I have not always been an example of the kind of considerate person I would like to say I am, but one does not have to be deliberately inconsiderate. Sometimes we are just careless in our actions and speech and do or say things that turn out to be inconsiderate where others are concerned.

To be a really considerate, kind person we need to develop ourselves in that direction. We must consciously think what is the kindest, most considerate thing to do in each situation; then do that thing, and keep up this practice until we automatically respond to all situations with a thoughtful attitude.

When I see a really considerate person I admire him for more than just that. I admire him for the time and effort he has put into becoming that way. I know he has brought himself to silent attention many times in order to instruct himself in the right action, in the right thing to say. I know he has tried and failed many times before he trained himself to automatically respond to situations with a golden rule attitude. And I know he has had to make little and big sacrifices many times in order to be considerate of the other fellow.

I read this paragraph recently in a book by Jacob M. Braude: "We must learn to push forward without elbowing others aside. If we could get along only by tramping on the weaker, it would be too high a price for advancement. The one who wins the truest success is never in such a hurry to reach his goal that he cannot hold out a helping hand to those whose steps are faltering."

Consideration includes much more than the obvious situations. I have



noticed that the really considerate person includes the very subtle little situations that usually are unnoticed; yet the feelings of those concerned are lifted even without their suspecting why.

I know one woman who can quickly survey every situation, even the tiniest, and no matter how she feels about it she can forget her feelings and desires and put the other person in a comfortable, happy position concerning the situation. I know this woman constantly puts her husband and children first and has trained herself to automatically do what is best for them. She has practiced this so constantly and thoroughly that her consideration for others spills over into the outside world and she is just naturally kind and considerate to everyone. Needless to say others love to be around her. She makes love the keynote of her home and family, and she insists that whatever consideration she has shown others has paid off in much peace and happiness as well as favors coming her way.

In addition to trying to be considerate in the usual situations, I think everyone could set up small exercises for themselves—a little training program, so to speak, in growing in consideration.

One of the ways I practice becoming a more considerate person is a very small act and not one which everyone can practice, but everyone can find small ways of his own if he looks. We live in the country, and instead of throwing away my vegetable parings I take them out in the woods for the birds and animals. When there is very little vegetation and much snow and ice, these few scraps can make a lot of difference to some small living thing. So, each time I start to throw a peeling

or core into the garbage I remind myself that it is food for some small creature. This keeps me just a little more alert in thinking of others.

To become a considerate person I think we must become more concerned for others. In any situation, big or little, we should first ask ourselves, "What is the very best thing for this other person?" "How would I feel if I were he?" "What can I do to make this the best situation for all concerned?"

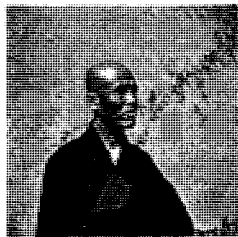
However, consideration for the other person is not always what might seem the kindest thing on the surface. Sometimes we have to be a little firm and unyielding to do what is best for all concerned.

I knew a person who would not work and expected someone else to furnish his needs. The person had potentialities which could be developed if he would just go out and do something with himself. Some of his friends refused to loan him money or let him stay with them. They were accused of being inconsiderate and unkind not only by this person but by some of their other friends. However, once he was forced to turn to his own resources, he found a job, new respect for himself, and admiration from his friends. Those who had been paying his bills were really the most inconsiderate in this case.

It takes foresight, love for others, constant attention, and practice to become a considerate person. Many times we have to put ourselves in a back seat. Many times we have to do without, forget our desires, or suffer just a little. But in the end we will gain more and become more for having applied ourselves in this direction. Consideration is like kindness—it is a hard thing to give away. It usually comes back to us.

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*The
Rosicrucian
Digest
June
1972*



Cover Photograph

Buddhism, which began in India, like Christianity has a greater following outside of the area of its origin. The different schools of Buddhism were very prominent in old China before the present regime. The photograph is of a Buddhist *bhikkhu* or monk in Shanghai, China.

{Photo by AMORC Camera Expedition}



Casa Grande

by JOSEPHINE M. OPSAHL

Ancient architectural treasures

WHEN WE watch new houses being constructed today, we think how smart carpenters are becoming. Much of the lumber and other materials they use is cut just the right size. Prefabricating, or preparing materials in advance in this way, saves a great deal of time.

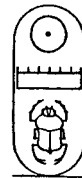
Prefabrication, however, is not new. It was used by the Indians of the Southwest of the United States centuries before white men came to that country. Archeologists tell us that the builders of *Casa Grande*—a crumbling Indian ruin located midway between Tucson and Phoenix, Arizona—undoubtedly were among the first in the United States to use prefabrication.

As few trees grew in this arid valley, these Indian builders used a lime clay, known as *caliche*, which is found six or seven feet below the surface of the desert, to make the walls of their homes. They mixed or puddled the clay with water to a puttylike consistency, then patted layer upon layer into place until the building's 35-foot high walls were completed. You can still see the prints their slender-fingered hands made in

the soft clay and can even lay the palms of your own hands in the imprints.

But these Indian builders needed something more than soft clay to make the roofs and ceilings of their buildings. They traveled hundreds of miles farther north to the Pinal mountains. There, at 5000- to 6000-foot elevations, they cut juniper and piñon logs just the lengths they needed. Lashing the logs together, they floated the rafts down the Gila River as well as through their own irrigation canal to the building site. Then breaking the rafts apart, they used the big pre-cut logs as supports for their roofs and floors. When laying them in place, they alternated the butts and tops of the logs to get greater strength and levelness. They then piled ribs of the giant saguaro cactus on top at right angles, common reed grass, and a thick layer of wet mud.

By counting the growth rings of these roof-beam logs, archeologists tell us that *Casa Grande* was built about A.D. 1350 by the Hohokam and Salade tribes, and occupied jointly by them for about one hundred years. They say there were



about 15,000 to 20,000 Indians living here when the community was at the height of its development.

Although scientists have pieced together an amazing number of facts about these early-day tribes, they still are unable to tell us just who they were or where they went. At least, the buildings were ruins in 1694 when found by Father Kino, the first white man to visit there.

During the following years, groups of archeologists from many areas visited *Casa Grande*—the name which Father Kino gave to the largest of these Indian

dwellings. In 1918 the U.S. government turned the old Indian ruin together with 480 acres of surrounding countryside into the Casa Grande National Monument. They built a sturdy steel canopy over the old building so that desert sun and wind would do a minimum damage in future years.

Today Casa Grande is one of the world's oldest architectural treasures. It predates the use of adobe bricks, although it is made of the same caliche material, and it tells us that some of the so-called new construction ideas are not so *new!*



1972

ROSICRUCIAN JULY 9-14 INTERNATIONAL CONVENTION

Rosicrucian forums, classes, convocations, seminars, demonstrations, experiments, mystical drama, slides, banquet, and ball.

Register *now* and save time. Exciting special events have been planned. Refer to your November 1971 **Digest** for particulars or write to the Convention Secretary, Rosicrucian Park, San Jose, California 95114, U. S. A.





**The
Rosicrucian
Digest
June
1972**

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*.

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

IN THY RIGHT HAND

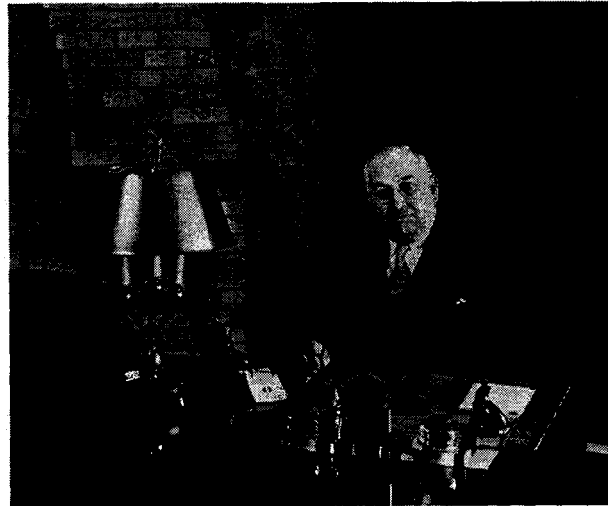
*Is worldly success contrary to
spiritual attainment?*

HOW FAR worldly success and wealth have interfered with the spiritual development of men and women is a much moot question. There are sound arguments, or shall we say examples, presented to us from both sides. At times it would seem that the sudden attainment of wealth by those who have been spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases when even enormous wealth has enabled some to pursue their course of attainment with things spiritual with more concentrated satisfaction.

We believe the most important point is overlooked in many of the arguments touching upon this question—and it is a very important question with those who are starting upon the Path of Mysticism or spiritual development. They continually hear the old argument that one must be humble, *poor in spirit*, and of lowly station in life to reach any high degree of spirituality. The fact that the argument, as retold, is old and generally accepted does not make it true; and in fact it is not retold in its original form nor with its original meaning.

It is true that the ancients contended that great wealth and great political power seemed to prevent an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of the ancient times. But these eminent persons under whose despotic rule and inconsiderate hand others lived, were born without interest in things spiritual, and from the first days of consciousness were inhibited by the idea that political power and the power of material wealth were the only powers to depend upon—and fear.

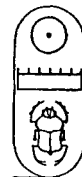
If we scan the pages of history, however, we will find that many eminent



men and women, born with a desire to know of the spiritual side of life, or having acquired such a desire, did not lose it, nor set it aside, as material prosperity came into their lives. There are many notable examples of religious leaders, devout mystics, and truly sincere religious thinkers, who attained wealth and worldly success along with eminent success in their spiritual campaigns. In many cases these persons found that their material wealth and worldly power could serve them well in furthering their religious ambitions.

There is a vast difference between a man who has never contacted the spiritual world and is quite satisfied, either in ignorance or through preference, with the pleasures of life as he can buy them or command them, and the man who, having contacted the higher things of life in hours when they, alone, brought joy to him, now in prosperity still clings to the sublimer things of life. In the one case we have those who are often used as examples of how wealth is incompatible with spiritual development; in the other case we have examples of those who refute the misunderstood injunctions of the ancients.

The world of nature is bountiful, giving freely of every form of material wealth as well as spiritual wealth. All is intended for man to use. To say



that man should plant seeds in the earth to reap crops of grain for his physical nourishment, but must not delve into the bowels of the earth or into the mountainsides to secure the minerals—gold, silver, copper, iron, platinum—is to present an unsound argument. Or that man should labor diligently to earn just enough to maintain his physical being without devising ways and means of securing enough from physical *and mental* exertion to obtain a surplus to put aside against emergencies or the proverbial *rainy day*.

Necessities

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, Cosmic Consciousness, and mental alertness leading to attunement with God and Peace. But, can man be truly healthy, alert, and peaceful without the necessities of life? And can one safely draw a line between the actual necessities and those which border upon luxuries or special indulgences?

What constitutes great wealth in the life of one person may be but normal possessions in the life of another, all depending upon how that person is living and using his possessions. The miser living upon five cents a day would be considered as having suddenly attained great wealth if he should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions where influence and social standing enable them to carry on properly, would be too small an amount to call *wealth*.

Missionary work must be carried on in high places as well as in the lowly. A man with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening. But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living.

This requires affluence and material means; it necessitates living successfully and prosperously as well as spiritually minded.

Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated he believed that he should give up his titles in nobility, his great palaces and wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor. He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gayeties and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his interest in everything that interested the shallow-minded members of Royalty. And, as he contacted persons who were bored with life or were seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and set an example of action at times.

For years he carried on in this way, then suddenly he disappeared and they found that St. Martin had passed to the beyond. It was then that they discovered the good he had done, the help he had been, and the fruit of his quiet and disguised efforts. All of Europe paid homage to him then, and to this day his memory is honored in Europe not only as a Rosicrucian mystic but as a missionary of better living and thinking.

The mystic has every right, as has the student of the Path, to give thought to his or her daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace in material things as well as in spiritual things, is not inconsistent with the high ideals of the real mystics of all ages.

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

OUR CURIOUS WORLD

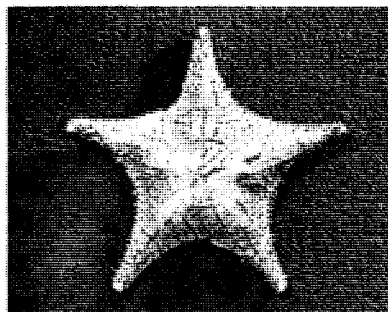
The starfish

by CHARLES E. WADE

YOU WILL find this odd-looking creature in the Atlantic Ocean from Mexico to Greenland, the warm coasts of Europe, and elsewhere. It is considered to be one of the first animals to inhabit the earth, and there are possibly 5000 different species.

The starfish varies in diameter from one to fifteen inches, and its back is covered with a tough leathery skin. Its body has five tapering arms extending radially from a center disk in the middle of which is a mouth opening into its digestive system. On the underside of each of the arms are many tiny tube feet extending the length of each arm, and it is by means of these feet that the starfish moves slowly from place to place. The bulbs of the tube feet are connected by canals which extend the entire length of each arm and are filled with water. When the starfish contracts the bulbs of the feet, the water extends the feet which then act as suction cups and enables the starfish to cling tightly to anything with which it comes into contact.

The starfish feeds on clams, oysters, and small organisms found in the water. Upon locating a clam, it curls its arms around the shell and pulls with the suction of its tube feet. For a while



the strong shell-closing muscles of the clam resist the pressure, but they soon tire, and it is slowly forced open. The starfish then turns its stomach inside out and pushes it into the open shell of the clam, digesting its prey on the spot.

One of the oddities of the starfish is that if it loses an arm it can grow a new one in its place like the crab and many other lower animals. At the tip of each of its arms, it has a reddish spot which is light-sensitive and serves as its eyes.

Reproduction is generally sexual as there are both male and female starfish although some are hermaphrodites (male and female in one) and can reproduce individually. The eggs are laid during the spawning season and hatch out into mobile larvae.

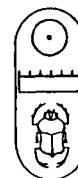


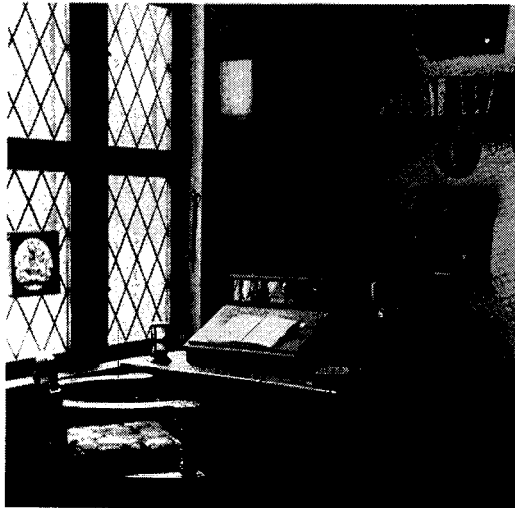
BRAZIL

Biennial Rosicrucian Convention

The Grand Lodge of AMORC of Brazil will hold its Biennial Convention in its beautiful building complex surrounded by lovely grounds in **Curitiba**, November 1-5, 1972. All active members are cordially invited to attend. For full information regarding this interesting program, please write to:

**Grande Loja Do Brasil (AMORC)
Bosque Rosacruz, Caixa Postal 307
Curitiba, Paraná, Brasil**





SANCTUM MUSINGS



UNITY OF MINDS

Perhaps the greatest psychological barrier between peoples, both in small and large groups, is that of *suspicion*. When one doubts the reality of what he perceives or otherwise comes to realize, he is then suspicious. It is patent that the content of suspicion is one of confusion. There is a considerable difference, however, between false judgment and suspicion. One, whom time and subsequent events prove to have made a wrong decision, was nevertheless not in confusion when he did so. Further, if one had any certainty that conditions or circumstances were different from their appearance, he would display that assurance in his subsequent action. The *suspicious* person is one who always manifests uncertainty.

Suspicion is not caused by false perception. It is not that an individual actually hears or sees, for example, a reality differently than does the confident person. Suspicion is not caused by imperfect sense faculties or illusion. Rather, suspicion is the consequence of being unable to relate a particular experience to our personal knowledge.

Suspicion is not a matter of unfamiliarity but of relationship. There are many things which we encounter in our daily lives that are new and different to us. They evoke our curiosity, perhaps even our caution, but we are not always suspicious of them. Whenever the unfamiliar can be associated in the mind with some other reality or manifestation or with a purpose, it assumes a positive character to us. The relationship into which we fit it may, of course, be erroneous. However, we will then either accept and utilize it, or disregard it and fear it.

That which we suspect does not suggest a definite relationship to other

HARMONY in world society, more commonly referred to as peace, requires unity of action. This is not meant to imply that peoples throughout the world would need to conform to the same ways of living in every respect. The differences in culture, religion, and economic resources would prevent such a completely integrated activity of the whole human race. The desired harmony would necessitate, however, that certain activities, both physical and mental, be indulged in by the peoples of all races so as to provide a common relationship.

Every conscious—that is, volitional—action has behind it a motivating concept or thought. Consequently, for true co-operation among the diversified races and nationalities there must needs be a basic collective thought. Several world organizations, prompted by the ideal of peace, are seeking to establish the groundwork for such basic thought. In the main, they advance political ideologies, theories of government, which obviously have not as yet been universally accepted.

It would appear that before anything positive as an abstract theory or principle can be received by all peoples, primary psychological barriers existing between them must be removed. The preparatory work for this unity of minds, which is to result in co-ordinated action, is therefore of a negative kind.

*The
Rosicrucian
Digest
June
1972*

realities. If the suggestion were positive, that is, full enough to reveal certain connections, then there would be no cause for suspicion. Confusion is engendered because what is experienced displays no definite relationship to other experiences, and yet seems possible of being other than what it is.

Ignorance is the greatest contributor to the psychological state of suspicion. Through knowledge or expanded experience, one comes to perceive underlying causes which relate realities like links in a chain. Phenomena do not appear to be so isolated. Parallels can be seen as existing between things and events. The thoughtful and educated person is, therefore, more conscious of what we shall call the *probability of relationship* to existing reality, no matter how new and startling may be the particular which is immediately experienced.

A person, for example, may not be certain whether what he experiences is a natural or supernatural phenomenon. Such, however, must not be confused with the probability to which we refer. This probability of relationship is founded upon our recognizing, in what is experienced, one or more elements *which do exist* in other realities. Therefore, it would be logical to assume that the reality might be of those other things. To the ignorant and suspicious person, the reality, as we have said, stands alone. It is not sufficiently comprehensible in itself and such a person cannot perceive in it any elements which have a definite relationship to anything else.

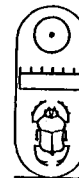
We know that intelligent and learned persons often speak of being suspicious of the motives of another. This type of suspicion is actually caused, in most instances, by an attempt at deliberate deception. The intelligent person, in such cases as the example given, is not as suspicious as he really is *cautious*. He sees the relationship between the apparent conduct of the individual and a probable misrepresented motive. Consequently, there are to him two realities possible in the behavior of the individual and he prudently determines as to which he should react.

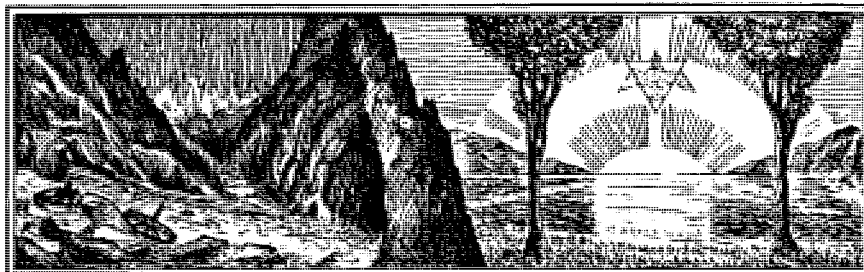
In most nations of the world, the political ideology is closely aligned with the prevailing religion. The precepts of the political theories are frequently justified by the doctrinal precepts of religion, the implication being that the social and political ideas are more or less divinely inspired. This is particularly noticeable in what are referred to as the *Christian* and *Islamic* nations.

We frequently refer to our "Christian" system of government. In endeavoring to win the collaboration of other peoples in putting into practice our theories of state, we often involve them in our religious traditions and concepts. This immediately arouses suspicion of our proposals among the citizens of those nations who are not Christian and who, in fact, may be specifically unacquainted with the Christian dogma. The intense rivalry between religions, the desire for each to be supreme and often to exercise control over state affairs, warrants this suspicion so often displayed toward an attempt at a unity of minds in political realms.

Complex ideas and customs, if not thoroughly explained to peoples, arouse at times the psychological barrier of suspicion. The realities of the proposals are confused. The mind then cannot see the true relationship of what is being presented. The doubt as to the identity, as to the inherent nature of the reality, causes confusion and a reluctance to enter into an acceptance of it. The confusion of suspicion is unlike the confusion of perception. One may not see an object clearly, yet he does not necessarily mistrust it. With suspicion, however, the confusion causes a mistrust of that which evokes it. The conceived factor of deception, intentional or adventitious, enters into the circumstances. When one mistrusts, it is but another step to hatred.

It is essential, therefore, for each nation to sincerely make, at diplomatic levels, an inquiry into those causes of suspicion which are had of it by other peoples. What is true is what appears *real*. Where there is suspicion, it is because the reality remains uncertain. Consequently, the beneficial influence of its truth is lost. Suspicion is an intangible but nefarious film that insulates human minds one from the other.—X





Man's Quest for A Higher Power

by NORMAN BAYNE CRANFORD, F. R. C.

SINCE MAN first became conscious of himself as a living, reasoning entity, he has not only been concerned with the outward events of the world about him but has also formulated certain philosophies within his own mind. Those philosophies are the end results of man's attempts to search for and define a Higher Power. Man must search for and define this Higher Power in order to fulfill his basic need to bridge the gap between the known and the unknown.

Primitive man marveled at the sun, fire, thunder, and rain. Since he was unable to explain such aspects of nature, he attributed their source to a Higher Power than himself. Eventually, man attempted to define that Higher Power by creating deities from the natural events themselves and by worshiping those deities as the embodiment of a Higher Power. Thus was born the sun deity, known as *Ra* to the Egyptians or as *Surya* to the people of India; the fire deity, known as *Agni* to the people of India, or as *Vesta*, goddess of the hearth, to the Romans; the thunder deity, known as *Thor* to the Teutonic people; and the rain deity, known as *Indra* to the people of India.

The Chinese, Egyptians, Indians, Greeks, and Romans all contributed their thoughts and explanations to primitive man's attempts at explaining the unknown and defining that Higher Power beyond himself. Pantheons of

deities appeared, and the philosophies associated with the deities grew into the world's religions. Higher Power came to be defined as Nature, the Universe, the Cosmic, or God. Great teachers such as Zoroaster, Buddha, and Christ have assisted mankind in its search for and definition of *Higher Power*. Renaissance man sought for the definition of Higher Power by diligently searching for and studying both pagan and Christian documents.

Modern man continues the quest for a Higher Power. In America today there is a growing upsurge of interest in the Far East, in such geographically remote countries as Tibet and Nepal, and in the many "ism" philosophies of occultism, pantheism, buddhism, and mysticism. Modern youth are searching for answers to questions about an unknown future and about a Higher Power than themselves. "Where is this Higher Power?" they ask. Is it "up there" in heaven? Is it "out there" in space beyond our earth? Is it "over there" beyond the mighty Himalayan range?

A valid saying is "seek and ye shall find." One who is sincere in his or her quest for the Higher Power will find it. The Higher Power is around one and within one. Man must make himself a proper channel for the Higher Power, and it will flow through him. His quest will be ended, and he will know the peace that passeth all understanding.

*The
Rosicrucian
Digest
June
1972*

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The Great Seal of the United States

(continued from page 11)

of hate, prejudice, intolerance, separatism, conflict, war, destruction, and so on.

The tail feathers of the eagle are nine in number. These are the nine degrees of evolution through which all humanity must pass. The whole human race must go through the experience of (1) conquering the material world, (2) conquering the world of desire, or emotions, (3) conquering the world of mind, or knowledge, (4) conquering the world of personality, or ego, which is the union of the above three, (5) uniting the personality and the soul in such a manner that the individual thinks of himself as soul and not as individual personality. There are four more great steps in this process which are not understood by us and therefore are impractical for discussion at this time.

It must ever be kept in mind that the nine degrees of evolution are three times around the triangle, during which period of evolution the individual conquers the world of matter and the world of soul and achieves a perfect union between the two. When this occurs the soul is then the agent of perfect peace, which is symbolized by the olive branch with thirteen leaves in the right talon of the eagle. The perfect use of the mind is symbolized by the thirteen arrows in the left talon.

The reverse side of the seal is dominated by the imposing figure of the Great Pyramid. The Pyramid of Gizeh

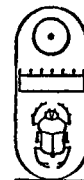
is controversial. Most historians have thought that the Great Pyramid, like many of the other pyramids, was built as the tomb of a Pharaoh, but the indications are to the contrary. And in the tradition of the Great Seal, the Great Pyramid is a spiritual symbol of perfect material manifestation of human and divine attributes in a political and economic society achieved by spiritually illumined and divinely guided souls. Each of the stones in the pyramid represents an achievement perfectly hewn from human experience and polished and fitted into the human understanding and consciousness.

The pyramid is raised to the level of thirteen steps, which again reminds us of the divinity of the soul creating in man's nature the twelve great attributes which are references to the Twelve Apostles, the twelve tribes of Israel, and so forth. The foundation is God or, as the Christians would say, the person of Christ. Over the Great Pyramid is a perfect triangle, the capstone, from which the eye of God is watching over mankind and all nature at all times. It is the *all-seeing eye* of God's wisdom. It is the perfect eye of compassion, understanding, and freedom or forgiveness. It assures us of His presence eternally. It guarantees the fire of His love and the light of His wisdom which streams out in all directions from the triangle.

Above this triangle and the all-seeing eye is the Latin *annuit coeptis* which, in English translation, means roughly, "God has blessed our undertakings." It could mean also "a new beginning."

Beneath the foundation of the pyramid which has the Roman numeral 1776 there is the proclamation *Novus Ordo Seclorum*; that is to say, a "New Secular Order." The pyramid stands at the shoreline protecting the land and proclaiming to the world the truth about the American country or nation, the land of liberty. It is saying to the world that the United States of America is a State of consciousness, an ideal, a

(continued on page 36)



Rosicrucian Activities *Around the World*



THE IMPERATOR and Mrs. Lewis recently spent some time in New York where the Emperor conducted business relative to the Egyptian Museum and the welfare of the Order. A fabulous new artifact has been added to the Museum's collection as a result, particulars of which will be announced later. While in the area, the Lewises visited the New York City Lodge. Here the Emperor spoke informally and met with members and officers after Convocation. The event was welcomed with joy by members, as they had no warning in advance, and the visit was indeed a happy surprise.

The same surprise was in store for the H. Spencer Lewis Chapter in Newark. Here the Emperor received a surprise in return as Chapter members proudly displayed their new temple quarters. Frater Lewis was highly enthused over the results and made a point of recognizing the efforts of all who had made this possible.

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At the annual meeting of the Better Business Bureau in San Jose, held on April 20 of this year, a Certificate was presented to Mr. Cecil A. Poole, Vice-President and Supreme Treasurer of AMORC, which stated: "In recognition of outstanding services as an Officer and member of the Board of Directors of the Better Business Bureau." Mr. Poole served three years as a member of the Board of Directors and one year as Treasurer of the Better Business Bureau.

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A recent inspiring moment for all present was the presentation to Dr. Charles Leroy Lowman, distinguished orthopaedic surgeon of Los Angeles, California, of the Rosicrucian Humanitarian Award. At age 91, after a lifetime devoted to relieving the ills of ailing humanity—stricken children and polio victims in particular receiving the benefit of his special skills—Dr. Lowman found he could no longer abide only the administrative duties and few patients which his life of retirement afforded him. As a result, hundreds of poor, underprivileged crippled children are receiving full measure of his boundless compassion as a working doctor in a free orthopaedic clinic located in Calexico, California. Dr. Lowman's attainments and outstanding contributions to his chosen field throughout a lifetime of service to the afflicted stand as a monument of inspiration to all who have the welfare of humanity at heart.

Soror Patricia Deal, Secretary of the Board of Trustees of Abdiel Lodge, AMORC, Long Beach, California, made the presentation in behalf of the Order. Shown in the photograph are Dr. Lowman and Soror Deal.

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Recently, an event of rare note took place in Long Beach, California. Frater and Soror S. Howard Van Artsdale celebrated their 65th wedding anniversary and were honored on the occasion with a letter of congratulations from President and Mrs. Richard M. Nixon. It is a pleasure to add our congratulations to the many extended to Frater and Soror Van Artsdale on this very special occasion.

**The
Rosicrucian
Digest
June
1972**

The Supreme Secretary, Arthur C. Piepenbrink, flew to Chichen-Itza Chapter in Mexicali, Mexico, during the week of May 8-12. The occasion was the celebration of another successful lecture campaign in that city by AMORC Deputy Grand Master for Latin-American Extension Affairs, Frater Mario Salas. More than three thousand persons attended the series of lectures, with a result of several hundred more people affiliating with the Order. Chichen-Itza has been a hub of Rosicrucian activity this year, sponsoring visits by Grand Lodge staff members on three different occasions.



Rosicrucian Park is now ready for another Convention. The reconstruction and street-widening projects are completed. The new buildings, the new garden vistas, and the repainting have all added a new dimension to the Park that members will enjoy. A landscaped parking lot for Grand Lodge employees now leaves more parking space open for visitors. The facilities of the new

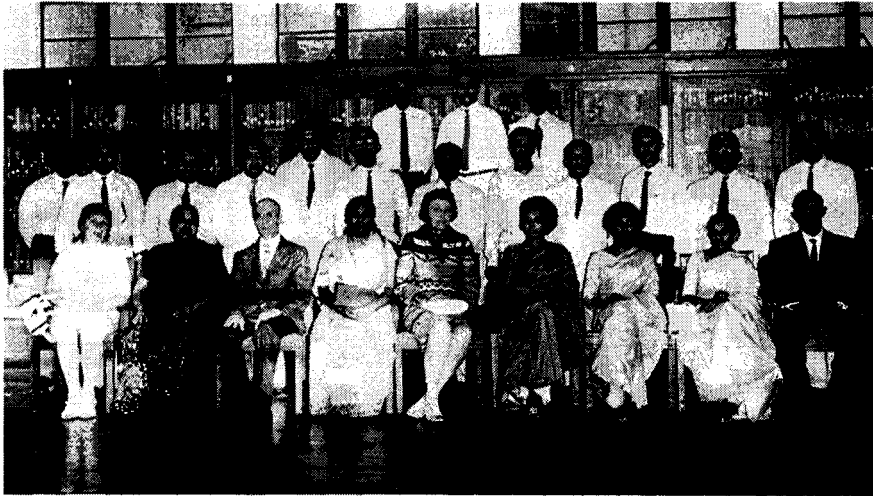
Administration Building make it easier for the staff to take care of members' needs. The students at Rose-Croix University will have first look at the face lifting—the first opportunity to study and meditate in the redressed shady nooks and secluded gardens.



Congratulations to Soror Catherine M. Williams of Anchorage, Alaska, whose painting won first place in the 1972 Fur Rendezvous Exhibit in Anchorage.

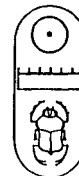


While on an extended visit to Malaysia, India, and Ceylon, Frater Edward Russell, Grand Chaplain of the Rosicrucian Order, AMORC, and his wife, Soror Russell, visited the Kuala Lumpur Chapter in Malaysia and the Colombo Pronaos in Ceylon. Frater and Soror Russell (third and fifth from left, front row) are seen here with members of the Colombo Pronaos.



ROSICRUCIAN CONCLAVE

CAPE TOWN, SOUTH AFRICA—September 3. Dedication of the new Temple of the Good Hope Chapter, AMORC, will be followed by a one-day Conclave. All active members are cordially invited to attend. For further information, contact: Thelma McMillan, Conclave Chairman, 95 Starke Road, Bergvliet Farm, Constantia, Cape, South Africa.



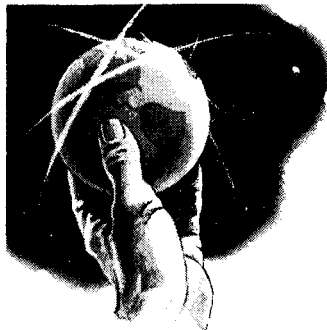
The Great Seal of the United States

(continued from page 33)

goal to be achieved, the realization of God's perfection in our human nature.

The feast day of the above truth is July 4. We are reminded on this day of the meaning of American liberty and freedom and the guarantee we have to maintain ourselves in liberty and free-

dom with the consciousness of God and to the benefit of our fellow-men. It is to this end that we can dedicate ourselves, and it is for this reason that we can look at the phrase which is on United States currency and realize that in truth "In God We Trust!"



Free Discourse

A free discourse, entitled "The Science of Mysticism," is yours for subscribing or resubscribing to the *Rosicrucian Digest* for the annual rate of \$5.00 (£2/1/9 sterling). Ask for your copy when subscribing.*

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

THE SCIENCE OF MYSTICISM

Developing the Potential of Self

There are definite steps you can take to harness the creative potential of your mind. They are keys to self-mastery. With them you can develop ideas that mature to full realization.

THE STATELY SLEEP

There is a kind of tranquil dignity in the facial expressions of these sarcophagi (coffins) of ancient Phoenicia. The coast of what is now Lebanon was once the center of the great sea peoples—the Phoenicians. It is they who gave us our alphabet, after it passed en route through other civilizations. The city of Sidon mentioned in the Bible was a Phoenician settlement as well. Recent excavations, after moving other structures of an earlier period, have unearthed these sarcophagi and foundations of Phoenician dwellings dating thousands of years before Christ.

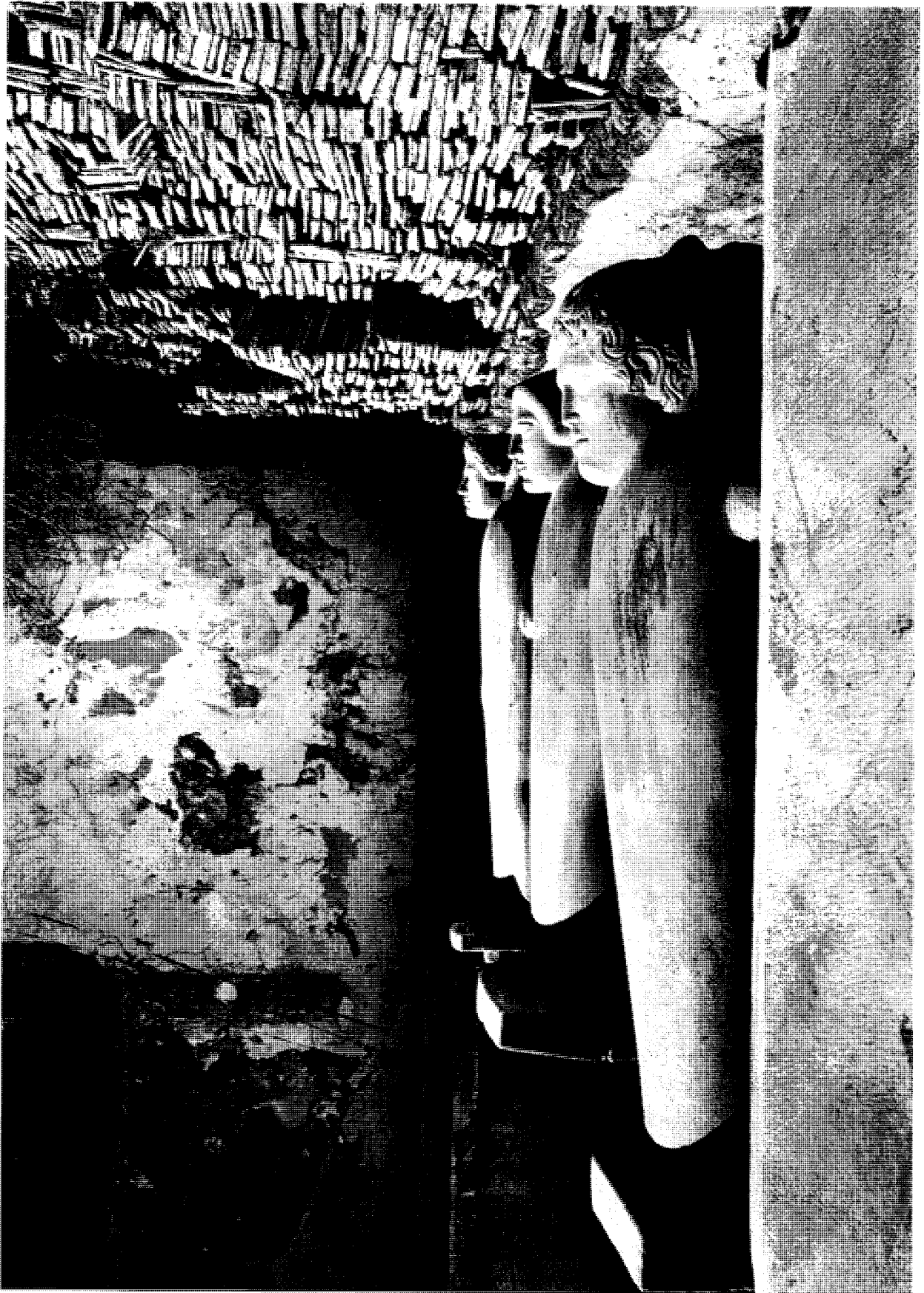
(Photo by AMORC)

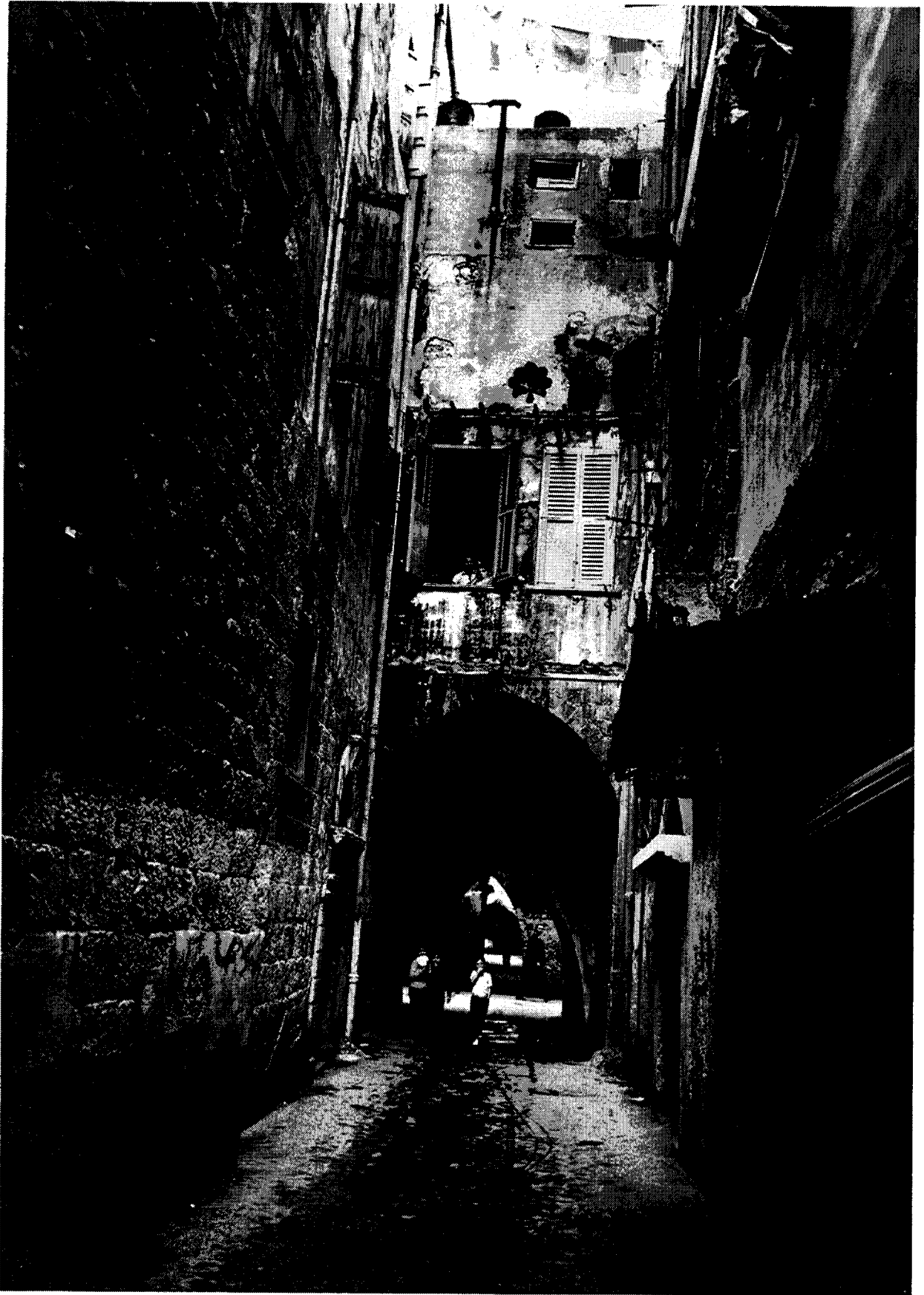
**The
Rosicrucian
Digest
June
1972**

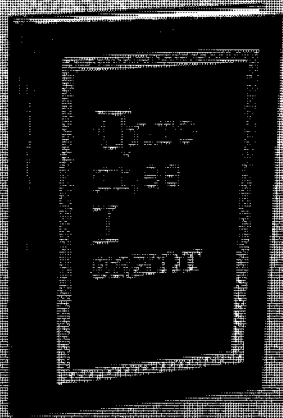
A STROLL INTO YESTERDAY (Overleaf)

Throughout Europe and the Levant are many cities, sections of which still harbor the atmosphere of the Middle Ages (A.D. 470-c. 1450). They reveal the town life of the period as walled cities, narrow alleylike streets—dismal and depressing in their semidarkness. Shown is such an example in the ancient city of Tyre, Lebanon. The foundations of some of these buildings date even to the Roman and Phoenician periods.

(Photo by AMORC)







Unto Thee I Grant

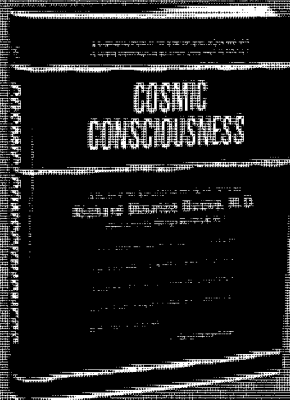
This book written more than two thousand years ago will prove to be a most inspiring and useful guide to your daily affairs. For centuries these teachings were used by the secret schools of the East.

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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)

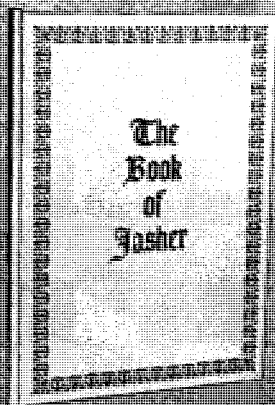
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What were the sacred traditions said to have been revealed to Moses? What were the forces of nature discovered by the Egyptian priesthood and embodied in strange symbols which became the overliving knowledge that built King Solomon's Temple and are 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.

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BRAVE NEW ERA

"Doomsday" isn't a pretty word. It conjures all types of disagreeable images, from those of a Hieronymus Bosch hell to a rapidly rising mushroom cloud; yet, according to a recently published report, *The Limits to Growth*, our civilization's doomsday is only 100 years in the future, perhaps even closer.

Unveiled at a gathering at the Smithsonian Institution attended by a number of noted scientists and government leaders, the report was especially commissioned by the Club of Rome, an informal organization composed of about 75 distinguished world industrialists and scientists.

The Limits to Growth was put together by a team of young researchers, headed by Dr. Dennis L. Meadows, who used the Massachusetts Institute of Technology's considerable computer facilities. At M.I.T., the group set up a mathematical model of our planet, using five criteria as parameters: population, industrial output, agricultural production, depletion of natural resources, and pollution. Based on today's trends of growth, the investigators discovered that regardless of the type of variable fed into the model, even if it was impossibly optimistic, the result was always the same: our present ever-expanding rate of life cannot last beyond 100 years; then it must collapse.

The conclusions arrived at by the Meadows' study were derived from what mathematicians term "exponential increase." To get an idea of how this operates, imagine an ordinary chessboard. Suppose you decided to place one cent on the first square; then the next day two cents on the second square; the following day four cents on the third square and so on, doubling the amount on each square, of the one before it. Easily done? A mere pittance? Well, you would have to be the judge of that, but on the last square, the 64th one, you would have to put \$84,705,806,927,225,818.32—or enough to pay 267,358 times the United States' estimated national debt for the year 1972 and still have more than \$114 million left over.

Exponential growth is a treacherous affair, seemingly going slowly for a long time; then suddenly rocketing upwards. For example, the known reserves of aluminum are sufficient to supply the current demand for 100 years, but its rate of use increases exponentially, and at the present rate of increase there is only enough for about 31 years more.

We are using up our planet's natural resources on an exponential curve. World population, at present, is growing at a

rate of 2.1 percent a year; at this rate it will double in 33 years—seven billion people by the year 2003.

Projections for world patterns of growth in *The Limits to Growth*, collapse in about 100 years due to shortages in natural resources. Trying to be as optimistic as possible, and in order to cope with possible developments to come in the future, the scientists assumed the supply of resources doubled, but in that model collapse was caused by increasing pollution. It was then assumed—very unrealistically—that by 1975 all of the world's pollution would be reduced by three-quarters, but this would only allow industrial growth to continue and cities to expand, using up agricultural land, causing erosion and land exhaustion, culminating in disaster.

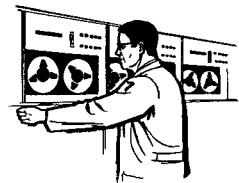
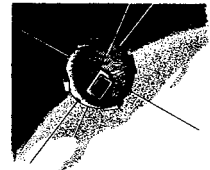
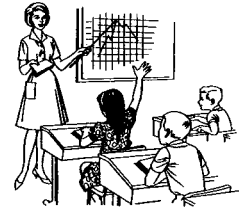
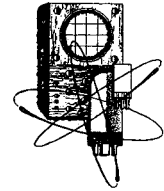
The Meadows team then assumed a worldwide doubling of agricultural yields, but the result was more industrial expansion; then collapse due to pollution. The researchers even hypothesized that by 1975 the world's population was completely stabilized—even then resources gave out.

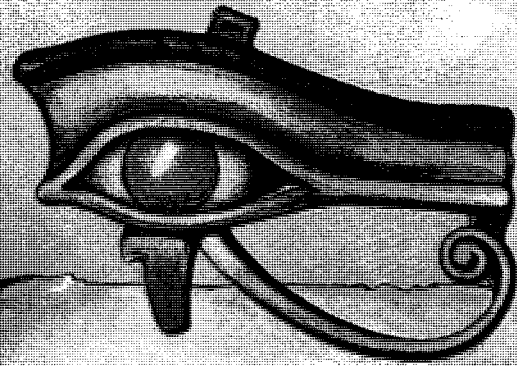
One obvious fact the report did not touch upon is that it isn't in human nature to just wait for everything to run out and quietly die and that, at that point—as has happened before under similar, although not so extreme, conditions—the Four Horsemen would be unleashed again on a planet-wide search for *Lebensraum* such as man's tooth and claw history has never witnessed before.

It would seem that the only way to curb this denouement is by steering society away from a growth-motivated existence. Spaceship Earth's limited resources cannot cope with unlimited growth, so a series of fundamental shifts in our behavior patterns will have to take place. Things like planned obsolescence must end, with products being designed to last as long as possible, and to be easily repaired, while all possible resources must be recycled. "A society released from struggling with the many problems imposed by growth," states the report, "may have more energy and ingenuity available for solving other problems."

The ultimatum of *The Limits of Growth* is clear: if civilization is to continue, and man is to go on living as man, changes—profound ones—must be instituted now. If a substantial beginning isn't made soon, oblivion is all that awaits this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC nor necessarily represent the organization's viewpoint.)





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.

Iron rusts from disuse; stagnant water loses its purity and in cold weather becomes frozen; even so does inaction sap the vigour of the mind.

—LEONARDO DA VINCI, 1452-1519
Notebooks, I

Fame sometimes hath created something of nothing.

—THOMAS FULLER, 1608-1661
Holy and Profane States

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

—BENJAMIN FRANKLIN, 1706-1790
Poor Richard's Almanac

The intellect is the highest of all faculties of living creatures: it is very difficult to comprehend, and its true character cannot be understood as easily as man's other faculties.

—MOSES MAIMONIDES,
1135-1204
*A Parallel between the
Universe and Man*

