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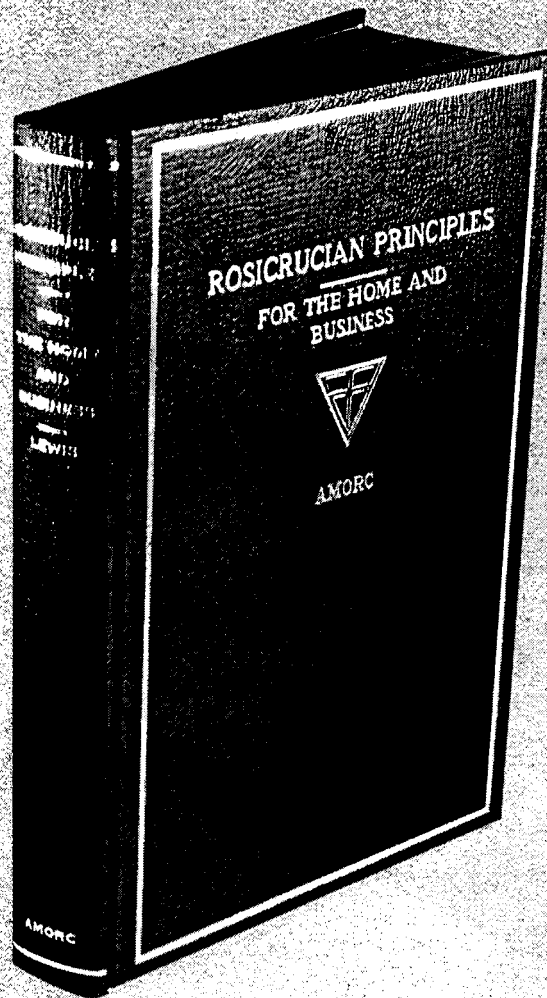
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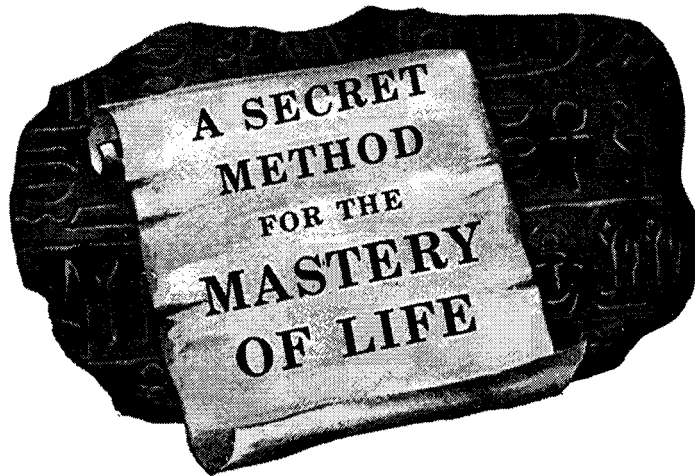
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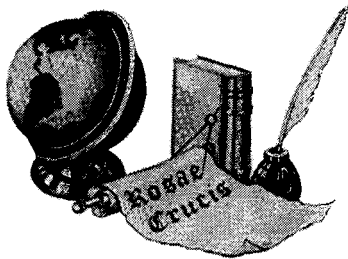
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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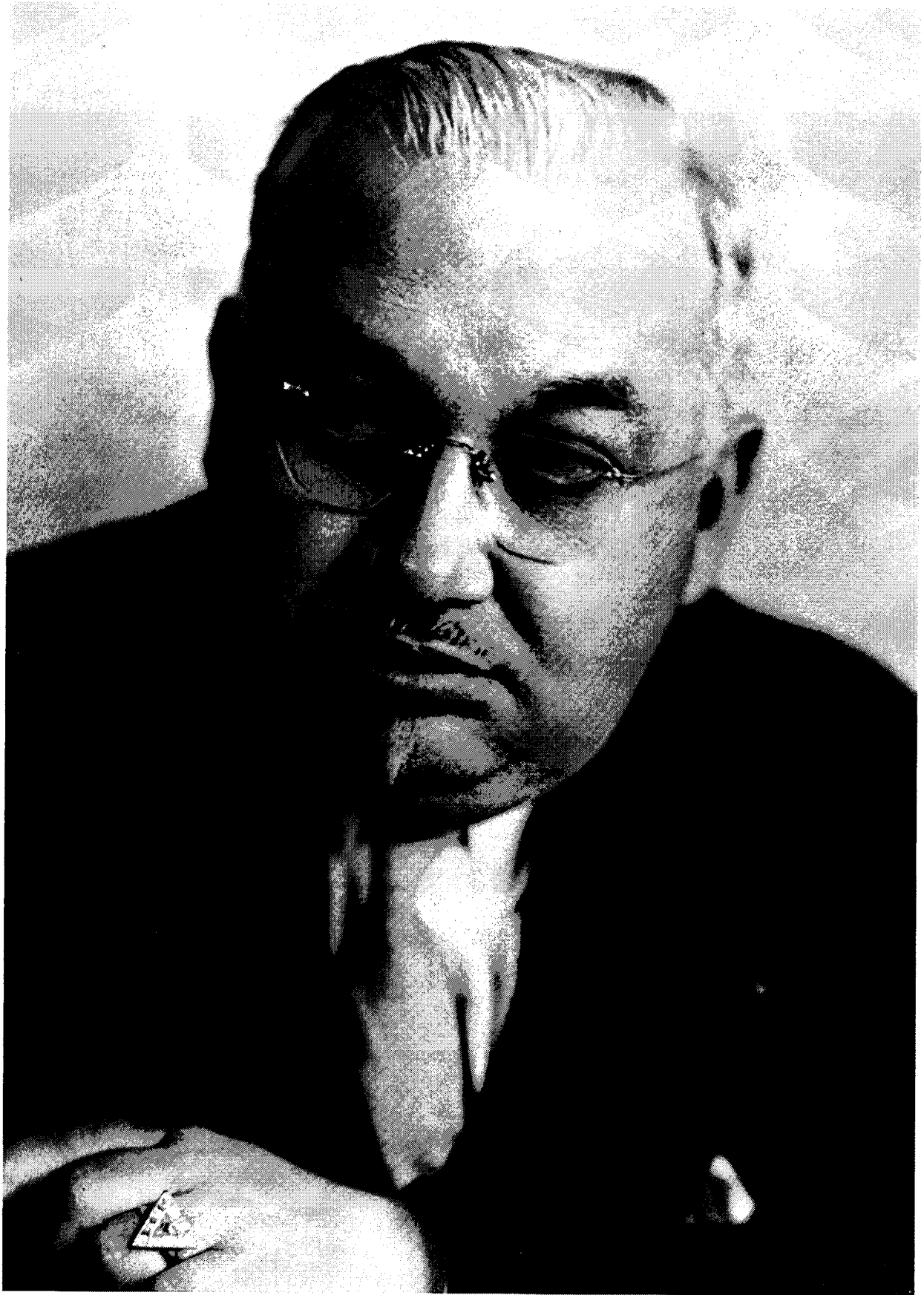
July, 1972

No. 7

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DR. H. SPENCER LEWIS →

Dr. H. Spencer Lewis was the first Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas. His transition occurred August 2, 1939. An annual Memorial Service is held for him in Rosicrucian Park on the Anniversary of his transition. For details see page 14.



THOUGHT OF THE MONTH

By THE IMPERATOR

ESTABLISHING A UNIVERSAL SOCIETY

WHAT SEEMS to have caused men to be brought together, at least the Homo sapiens, the thinking creature? Starting with the rudiments of society, it would appear to have been *mutually sympathetic interests*. Through their association and biologically, there is an affection shown by members of the family toward each other. There is a certain compassion displayed in illness or injury of its members. Further, by this same close association there are developed particular common interests. These interests *belong*, that is, are considered to be a possession, a right of the members composing the family. Consequently, there is a sympathetic bond between members of a family because of its general similarity of activity, customs, and practices.

This instinctive association among peoples includes a mutual welfare. This may be defined as the protection of self and self-interests. What one cannot accomplish by the exertion of his own powers he soon realizes can be done with the cooperation of one or more others. Especially is this true where people are exposed to the same environmental conditions in acquiring shelter and food, and the repelling of hostile forces, animal or human.

Humans are drawn to their "kind." This notion of *kind* arises out of the similarity of customs and traditions that others like one's self are exposed to. One who is in constant association with other humans who were born and reared in a similar environment over one or more generations observes physical characteristics which he can equate with his own. There is a feeling that they *belong*, that they are one of his own kind, even if not a direct blood relative. Even those persons who may be racially different, but who live under similar conditions and have united in

the defense against hostile persons or influences, are accepted as being their "kind."

From such mutual acceptance in society there arises what is termed *patriotism*. Psychologically, patriotism is a provincial loyalty. It is being loyal to one's geographical environment and traditions, circumstances from which the individual comes to feel that he has derived personal benefit. That which one likes and accepts, one will defend and support. This loyalty, however, is often only subjective, that is, emotional. It is often unreasonable and not subject to critical analysis as, for example, the individual who takes the position, "My country, right or wrong!" Such an individual may be doing his country a greater injustice by not critically observing and judging national events as to their true worth.

Dual Aspects of Chauvinism

Chauvinism is a kind of blind patriotism. It is often misplaced loyalty. It may have a dual aspect, that is, in part it may be a benefit and in part a detriment. It can inspire competition, the incentive to aid one's own kind or race or nation to excel in something. A just competition has merit. It is to surpass another by one's own efforts, skill, experience, and ability without resorting to subversive or deceptive actions which will deprive the other of equal opportunity to succeed.

The instinct of jealousy, however, is often aroused by competition. This is an intense envy of what is considered the superior advantage or status of another person or persons. This instinctive feeling is extended collectively as by a tribe, clan, or nation toward other different units of people. This patriotism or provincial loyalty may assume

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a suspicion of any differences which may be exhibited by other groups, states, or nations. A difference in customs and practices, however, does not necessarily imply that such are wrong. But again, provincial loyalty to tradition and habitual ways of thinking and acting makes suspect whatever is in variance with it. There is also the proclivity to ridicule the national and traditional differences of others. This then further incites hatred and envy, and obviates any real international collaboration.

Conquest

In a study of history and research into the activities of tribal peoples, we find that conquest by them is motivated principally by two things: The first is *adventure* and *challenge*. For example, the barbarian Goths, the Vandals, and the Huns were such people. They were wild, vigorous people who loved the thrill of war. There was the excitement and, as well, the opportunity to pillage the towns that they invaded. The second cause for conquest is a *necessity for expansion*, that is, the acquisition of new land. Barbaric and primitive people frequently exhausted and eroded the land that they occupied. Consequently it was necessary to migrate to new areas. They thus seized other lands for their needs. The ancient Mayans, notwithstanding their culture and various evidence of their high civilization, did exhaust their land by their method of cultivation. Therefore, they migrated from one area to another, leaving great structures behind but also large areas of depleted soil.

Modern states resort to conquest for not greatly different reasons than primitive peoples. Dictators have sought conquest as an adventure to gain further fame and power. There have been those who in past centuries aspired to be another Alexander the Great and, in more modern times, a Napoleon. Further, there has been the desire for expansion for commercial reasons, and this has been a common cause of war in modern times. With the Industrial Revolution in the eighteenth century a new and larger market had to be opened for the increase of manufactured products. Home consumption was not sufficient. Nations began casting their

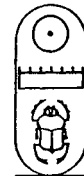
eyes on other lands where such markets could be established and especially where needed raw materials could be obtained. South America and Africa, for example, offered these opportunities for conquest and colonization.

It is not possible, human nature being what it is, to eliminate the impulse to associate with other persons or groups of men for a common interest. However, such common interests must be made subordinate to a more transcendental association which will not only have a binding force upon all men but be beneficial to the whole of mankind. Simply, it must be that which rises above the provincial, localized interests of man and ties men together regardless of their differences.

The paramount question is, What should be the basis of this greater nexus by which all people are to be united? Political ideologies have failed to accomplish this end. In fact, their variances cause an even greater breach between men. Such ideologies too often are engendered out of previous cultures and traditions. Therefore, this transcendental bond will need instead to be from *basic human interests* but with constraints to prevent excesses against the whole of society. The provincial, the local interests consisting of inherited customs and beliefs will continue to be free for acceptance by the people, provided they fall within the framework of the general ideal constructed from the basic human interests.

A Universal Constitution

Such basic interests, to establish this *universal bond*, cannot consist of any moral conditions which are strictly sectarian in their nature, the only exception being if such are related directly to self-improvement and to self-discipline which are truly basic interests. This position must be taken because moral codes in general have a specific theological interpretation and often conflict with each other. For example, in some past cultures human sacrifice was made to the gods and was thought of as a moral purgation of the people. Conversely, modern religion prohibits such cruelty, but nevertheless it has elements in the codes which it



promulgates today that are not universally accepted either. A universal constitution cannot tolerate incorporating any elements that would work against the majority of society or be repugnant to it.

What sort of government would legislate and enforce a universal constitution of basic human rights? It would need to be on the order of a world parliament or congress. It would need representatives from the various jurisdictions or areas of the world so that the masses of the people would be represented. Such a world congress cannot exist under the same tenuous conditions as does the United Nations. The latter organization attempts to perpetuate the sovereignty, the separateness of states. Thus continue the provincial differences, the provincial disparate interests, and their conflicts.

Such a world congress would create and enforce a universal system of laws whose provisions would apply everywhere alike. This would be as effective as the uniform Roman laws under Justinian, which provided justice during the height of the Empire and spread from the Euphrates to Britain. All units of the world could enact local laws to meet environmental and other conditions so long as they did not conflict with the universal legal code established by the world congress.

Such a world congress and government as theorized here would not eliminate war except on a large scale. There still would be fomented local

rebellions and disorders just as now exist internally within single sovereign states. This would be due to the self-interests of men who would try to rise above and set aside the constitutional provisions. The natural aggression of men, when their intellect and other means fail to satisfy their impulses and desires, causes them to resort to violence. Therefore, such localized strife would have the same motivations that cause prevailing disorder in cities today. However, under a unified people, in its government, its constitution, and its fundamental idealism there would be far less possibility of a world conflagration.

A dominant problem with a plan such as here considered, or any similar one, is that of proper representation. The persons selected as representatives to such a world congress must be qualified not only intellectually and by education and influence. They would need as well a quality not now ever considered. This would be a *mystical perspective*. By that we mean a broad idealism that endeavors to view man as to the whole nature of his being and sets values by which he is to live. The constitution of this world congress would need to be free of the influence of any narrow dogmatic concepts of the individuals who prepare it. It would necessitate the inclusion of conceptions of higher values for man other than just his economic welfare and creature comforts which we find so prevalent in most legislation today.



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CENTRAL PARK, NEW YORK CITY

Emergence of A New U. S. Hero

by WOLF VON ECKARDT

A NEW NATIONAL hero is emerging. Frederick Law Olmsted, whose sesquicentennial will be celebrated this spring, so far has occupied only a relatively minor place in the American pantheon.

People interested in the history of our cities know him as "the father of landscape architecture" and the designer of New York's Central Park, the first park to bring generous open space, sunshine and fresh air into a modern industrial city.

What promises to make Olmsted a hero whom school children will be taught to admire along with Benjamin Franklin and Thomas A. Edison is that the nation's new concern for the quality of urban life is finally catching up with his.

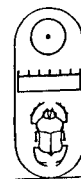
We now are beginning to realize that protecting the natural environment, the traditional kind of conservation, is not enough. The principles of conservation, of "sympathetic cooperation with nature," as Olmsted called it, also must be applied to the man-made environment—the city and metropolitan area—

if both man and nature are to survive. Man is part of the much talked about natural ecology.

This, in essence, is what Olmsted preached and practiced in the course of a long (1822 to 1903), varied and productive lifetime that has left its mark all around us. People enjoy not only Central and Prospect parks in New York and the Golden Gate Park in San Francisco, but also the great parks that act as the "lungs" of Chicago, St. Louis and dozens of other American cities.

Olmsted's theories on city planning herald those of the English "Garden City Movement," Lewis Mumford and Jane Jacobs, and just now are beginning to make their influence felt. Olmsted saw the need to create new communities and designed one at Riverside, Illinois. He recognized the need to make urban regions wholesome, showing how this can be done with his proposal for an "emerald necklace" of urban parks and parkways in Boston.

Olmsted, in fact, stands at the beginning of a new urban vision, a new concept of how we must guide rapid



urbanization and, in the face of mechanization and pollution, make our locations human and livable. He was a pioneer in civilizing American cities.

Truly great men make a new contribution to every new age that succeeds their own. Every generation discovers some new aspect of the great man's wisdom. In his own time, Olmsted mainly was looked upon as a successful landscape architect who rode a fashionable wave of romantic love for nature and the picturesque. The fashion partly was a reaction to "the shame of the cities." It was exemplified by the paintings of Monet and the architecture of H. H. Richardson.

The last generation saw him primarily as an artist, who, in contrast to the rigid formality of baroque park design, created landscapes with random rocks, meandering roads and brooks, dreaming meadows and utterly natural-looking artificial lakes, in the center of the city.

Today we see not only the esthetic, but the social implications and intentions of his work. Olmsted foresaw that Central Park, which was out in the sticks when he and his partner, Calvert Vaux, laid it out in 1858, would be hemmed in by a wall of skyscrapers. He foresaw the crush of traffic and was the first to separate people and vehicles by way of under- and overpass in his park designs.

Today we see that Olmsted's approach to urban planning, had it been accepted more fully, might have saved us much of the misery of slums, ghettos, traffic jams, urban disorders, physical and mental health problems and other urban disasters.

Olmsted warned a hundred years ago against building cities "little by little and chiefly to suit the views of land-owners, acting only individually and thinking only of how what they do is to affect the value in the next week or the next year of the few lots that each may hold at the time."

But that is what we did and still do.

The answer to the resulting chaos is comprehensive community planning that is focused, much as Olmsted prescribed, around parks and open spaces.

This prescription now is returned to us from England where it was developed and refined by the "Garden City Movement" and its "new towns" which Ebenezer Howard launched at the turn of the century.

But it seems that Howard, who visited America as a young man, was inspired by Olmsted's new community at Riverside. Howard is likely to have visited this first modern, American "new town," according to Walter L. Creese, an eminent urban historian.

Olmsted was concerned with far more than beauty and commodious urban design.

He knew life: As an inveterate traveler and early in his career, as a reporter, writer and editor who worked for a number of newspapers and publications, including the New York Daily Times, Putnam's and the Nation. His reports on the state of the South before the Civil War are among the most valuable historic sources we have.

A number of determined environmentalists, historians and other admirers of Olmsted's, led by architecture historian Frederick Gutheim, are planning an "Olmsted Sesquicentennial" [in] his honor.

Plans include a commemorative postage stamp, forums in various cities where Olmsted works are found and a comprehensive exhibition, designed by William Alex, to be held at New York's Whitney Museum next summer. The exhibition is to be shown in a number of cities.

A central idea of the Olmsted celebration is to call public attention to the plight of troubled urban parks, said Gutheim. "In a way they are the victims of their success. They mirror such national problems as crime, delinquency, overcrowding, drugs, traffic and environmental pollution.

"The result is an extensive invasion of chain-link fences, blacktopped play areas, bright illumination, highways and parking. These piecemeal responses by hard-driven park administrators can eventually destroy the original creations of a century ago."

Reprinted from *The Washington Post*
January 29, 1972.

THE PROBLEM of finding the origin of the *Peuls*, one of Africa's most mysterious people, has not yet been solved. When studying certain of their initiation narratives, as the one entitled *Kaidara*, readers uninformed about Africa are always astonished and never fail to see the similarity of these narratives with certain traditional teachings of the West and the East. Thus, What is the theme of *Kaidara*?

* * *

One day, while coming out of their houses three friends meet at a cross-roads and under the suggestion of a voice let themselves be led into a *subterranean* voyage. The voyage begins with a sacrifice—the killing and cutting-up of an ant eater—after which the door to the subterranean passage is revealed. It is a *triangular stone* with a circumference of nine *cubits* and one *white* and one *black* side.

After having gone down a *staircase of nine steps*, the three travellers begin their journey, escorted by three oxen porters. All sorts of difficulties quickly arise, and from the beginning of their adventure the three friends endure many torments (extreme heat, thirst, and so on). During this journey marked by many ordeals, beings having a significance which they cannot understand appear: the Chameleon, the Bat, the Scorpion, the lewd Billy Goat, and so forth.

The first animal-symbol lets them know the name of he who calls them—it is *Kaidara*, god of Gold and Knowledge. Numerous questions which the travellers ask remain unanswered; "it is the mystery of *Kaidara*, the secret which belongs only to *Kaidara*."

The first part of the trip ends with the meeting of *Kaidara*—"human being with seven heads, twelve arms, and twenty feet." As a reward for their efforts, *Kaidara* makes a gift of nine oxen laden with gold, but if he gives wealth he does not yet give knowledge. He only recommends that the travellers act righteously. After which he says, "You will find everything, even the ladder which leads to the Heavens and the stairs which lead to the center of the earth."

The second part of the adventure consists in the return toward the surface

Kaidara-African Mystery Initiation

by CHRISTIAN BARBEY *

of the earth. During this period the behavior of the three men determines their fate, because the gold, acquired with such difficulty, is ambiguous since it can be used for the conquest of wealth, power, or knowledge.

The three travellers leave, formulating different projects: one wants to become a king; another one, a merchant; only the third one (*Hammadi*) wishes to consecrate his gold in the search for the meaning of the symbols observed.

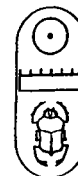
Shortly after their departure, the three travelers meet a *motionless old man* whom *Hammadi* comforts despite the mocking of his two friends. *Hammadi*, always desirous for knowledge, gives the old man his three oxen and their load. The old man, who finally condescends to speak, first advises for prudent behavior and then asks the three friends to postpone their departure because of the coming rainy season. Disregarding this advice, *Hammadi*'s two companions take to the road and pay with their lives for their rash behavior.

Hammadi, the only survivor of this long voyage, returns to the land of the visible and rejoins his village where his wife and his son, whom he sees for the first time, are waiting for him. Declared king, *Hammadi* has not as yet finished his initiation. Always desiring to meet the Supreme Guide, he refuses the temptation of an easy existence with its apparent bliss; when the time comes, he is able to identify the ultimate initiator, *Kaidara*, presenting himself as an old beggar. *Kaidara* unveils the meaning of the symbols of the subterranean country, and *Hammadi* finally knows the true joy of inner peace.

* * *

This beautiful story makes constant

*Member of the International Research Council of the Rosicrucian Order, AMORC, and faculty member of the University of Dakar, Senegal.



references to an exoteric cosmogony which enables one to perceive the "higher realities" whose importance is unknown to the masses. Such a short study is not sufficient to expose the full essence of this Peul narrative. We are limiting ourselves here to the study of the main symbols and this leads us to raise a few questions.

* * *

The Sign of the Triangle

The initiation voyage begins under the sign of the triangle which, in the narrative, probably represents the two Sciences—the exoteric (white side) and the esoteric (black side). This door which separates the land of the living from the land of the dwarfs recalls the Peul triad so fundamental to their mythology. Its circumference of nine cubits corresponds to the nine bodily openings of the male and belongs to the exoteric science; the female-mother who has eleven openings belongs to the esoteric.

This triangular stone is the symbol of the world, the two Sciences, and the most important force in the Peul cosmogony out of which will spring the other two which make up the earthly force. This juxtaposition of the colors—black and white—on the same triangle is found in almost all the grand traditions; immediately the masonic symbol of the *mosaic slab* comes to mind as well as the Hindu tradition in which the initiate is seated on a skin of black-and-white hair which symbolizes the unmanifested and the manifested.

In order to reach Kaidara, god of gold and knowledge, the travelers must cross eleven layers and go through eleven ordeals. The number eleven which often appears during the narrative is the secret number *pär* excellence, key to the Moslem, Peul, and Bambara esoteric knowledge. One can, of course, wonder if this is the result of influence or coincidence.

The association of gold with knowledge (isn't this the fundamental association in alchemy?) which characterizes the god Kaidara determines his appearance. This extraordinary being with seven heads, twelve arms, and twenty feet, perched on a four-legged throne which revolves endlessly, is the very

structure of the world and time, with the seven days of the week, the twelve months, and the thirty days of the month. This is the earth's perpetual movement, the four fundamental elements and the four cataclysms which according to the predictions will destroy man's earth. (It is impossible not to recall the Hindu theory of the four cycles, the end of each cycle corresponding to a cataclysm which at the same time is the end of a world and the birth of another.)

Each symbol encountered by the voyagers corresponds to a human type with its positive and negative sides. After the knowledge of the cosmic order, the knowledge of disorder appears—dualism in everything and destruction of beings by other beings.

Finally, when Kaidara appears, he is far away and near at the same time, and it is not an accident if he draws back three steps when the man he has just initiated wants to embrace him in a moment of joy: the distance and the veil which separate the master and the student must remain. The same is true in all the great traditions. The distance between the master and the student always remains, and this is symbolized by the exclusive use by the master of the familiar form of address when they speak.

Disguise

The last step of the initiation is of course given by Kaidara who appears disguised as an old beggar. There again, it can be noted that in all the traditions the grand initiator disguises himself as an ordinary man. Nothing distinguishes him from those "who have not seen the light." The initiator must never draw attention of the curious and the foolish, and his behavior must model itself on the milieu in which he lives.

After having observed the richness of the Peul initiation text, two questions immediately arise: Who thus is Kaidara? Is he Khadrou, initiator of all the prophets including Moses according to the Islamic tradition? One is tempted to refute this hypothesis because Kaidara was known in the Peul tradition long before the Islamic penetration. If the Peuls have not borrowed the ma-

jority of their tradition from Islam, what then is the origin of the elements found elsewhere which strongly suggest the unity of all traditions?

We will not answer this question; we will only note that a number of

traditions gathered among the Peuls claim their remote ancestry from the North and the East and especially the Northeast—the land of Sam or Ham; that is to say, Syria in its widest accepted sense.



Glimpses of Divine Manifestations

by S. RAMAKRISHNAN

The inadequacy of reason or “mental logic” has been recognised, as they grew in maturity and ripe in wisdom, by many world famous modern intellectuals like Upton Sinclair (American Novel Laureate) and top-ranking scientists like Albert Einstein. The intellect, these giants have conceded, is incompetent to penetrate and reach that which is above and beyond its limited ken.

Intellect which works within the finite, mundane sphere, cannot arrogate to itself the capacity and right to pronounce judgment about the realm of the supra-sensible. It is for this reason that the renowned German philosopher, Immanuel Kant, affirmed: “I demolished reason in order to make room for faith.” But this does not mean that we deride reason. To know the limitations of reason is not to discard it. In fact, it is the ornament of reason to recognise its own limitations and to point the way further.

Did not Jesus Christ say: “Except ye see signs and wonders, ye will not believe?”

There are miracles and miracles. All that glitters is not gold. We must distinguish between the bad coin and the good coin. There are the so-called occult phenomena, which are not far removed from magic and which parade themselves for exciting curiosity, making money and earning cheap fame. There are the genuine ones which baffle the intellect. They take place to proclaim, in the words of St. Augustine, “the glory of God” and aim at the “relief of man’s estate.” Such divine workings enlighten and provide guidelines for sincere aspirants. They represent the efflorescence of Divine Grace; they leave an abiding, wholesome influence on us and lead us God-ward.

Reprinted from *Bhavan’s Journal*

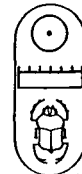


Rosicrucian London Conclave

Make your plans *now* to attend a very interesting event at the Cafe Royal, Regent Street, London. There will be a full program of lectures, demonstrations, and initiations, with members in attendance from throughout Europe. Frater Raymond Bernard, AMORC Supreme Legate for Europe and Grand Master for the French-speaking countries, will be special guest speaker. The dates to note on your calendar are

September 23, 24

For registration information and further details write to Soror Geraldine Cobain, Conclave Secretary, 40 Devonshire Road, Palmers Green, London, N. 13, England.



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

KNOWING GOD

IF I WERE questioned as to what is the most important or outstanding benefit, in a general sense, resulting from the studies and practices of the Rosicrucian principles I would unhesitatingly state that it is the beginning of a newer and better life through a newer and better concept of God.

While it is true that the Rosicrucian fraternity has always been a very practical organization of real workers in the world, we cannot overlook the fact that the fundamental principles enabling the followers of the Rosy Cross to become more happy and successful in their earthly lives are related to spiritual truths leading to an awakening of the spiritual concepts of life.

Even he who is most busily engaged with the material problems of life and thinks he has little time for spiritual thought and meditation often keenly realizes that he needs a better and more intimate acquaintance with the spiritual things of life—and especially needs a better concept of God and God's laws. It is useless for anyone but the foolish atheist and the imbecilic mind to try to argue that the average man or woman is not benefited by a better acquaintance with the Supreme Mind that rules this universe. It is an easily demonstrated fact that as a man or a woman is attuned with a more perfect understanding of God, so the whole of life is changed for the better.

Fortunately, the Rosicrucian teachings have kept pace with the evolutionary progress of man's concept of all things. If in five, ten, or fifty thousand years of human evolution and human struggle toward higher ideals man has not brought himself closer to God through a better understanding of God, then we would have to admit that human evolution is failing and that the perfection of the human race is impossible. But I dare say that there are few rational beings who would venture to make such a statement.



The nearer man approaches to God in his understanding, the more evolved and more inclusive becomes his consciousness of God and God's principles. The concepts and ideals that satisfied him or brought a satisfactory understanding of God to him centuries ago are unsatisfactory today. Man's better understanding of man has made a great change in man's concept of God; and man's experience of the working of many of God's laws even here in our daily material affairs has tended to change man's concept of God and His principles.

The general working of the laws of love and mercy and justice in all of our human affairs has likewise modified man's concept of what God's laws and principles must be like. Even the continued evolution of human love or the love of human beings toward one another and especially the love of parents toward children in the developing civilization has taught man that the Father of us all must be a more loving being than we understood in our earliest concepts.

The Rosicrucian teachings have kept pace with these evolving concepts in the mind of man and continually anticipated the newer questions, the newer problems, and the newer explanations that man meditates upon in the period when he lifts himself out of the mate-

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rial affairs of life and seeks to raise his consciousness to a higher plane.

First of all, we find that the Rosicrucian teachings reveal God as not only a loving, merciful, just ruler, but as one to be loved instead of feared. How easily many of us can recall that in our youth it was a commonplace expression to say that this or that individual was doing wrong because he did not have the fear of God in his heart. It seemed to be the accepted standard or concept to think of God as someone to be recognized with terror and awe.

Little children were taught that they should do certain good things and refrain from doing certain sinful things because they should fear God and His mysterious power of punishing them for the evil they did. The fear idea was developed to such an extreme that they did not dare think of God while smiling or laughing, or to speak of Him in any casual way or with any other attitude than that of extreme fear. It is no wonder that the children came to believe that God could be approached only at bedtime through the week, or in the church on Sunday, while on bended knee and with hands upraised in typical pagan attitude of fearful adoration.

The erroneous Biblical quotation intimating that revenge was a power exclusively given to God, and also that God visited His wrath and envy, hatred and retribution, upon men and women, and that He was jealous and suspicious, were ideas commonly promulgated by the religious leaders who based their argument upon isolated and mistranslated passages in the Bible.

It is not a wonder that for ages men speculated upon the loving and merciful nature of God and asked why He allowed many sinners to succeed in life while those who tried to be pious and honest were unfortunate. Reasoning from such a false premise was responsible for the doubt that gradually arose in the minds of millions of persons as to the love and supreme wisdom and mercy of such a God. We may safely say that the strongest arguments used by the atheists today in their contentions that there is no God are based upon the fact that God has been misrepresented to millions of persons or

represented as such a being as would warrant our doubting that He was a merciful and loving Father.

New Approach to Living

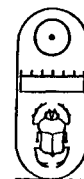
The Rosicrucian conception of God is so wholly different from all of this and yet so consistent with what Jesus taught and what the greatest disciples and Lights among men have revealed in the past that we find the Rosicrucians entering into a new life through their better understanding of God and God's ways. Such an understanding brings peace and contentment to the weary self, to the tried and sorely tested physical body, and to the perplexed mind. It brings hope and renewed life and energy and a firm conviction that justice will prevail and that truth will be demonstrated.

Such understanding opens up a new phase of life and a broader horizon here on this earth plane. It brings God closer to man, more intimate, more personal, and more friendly in every human sense of the word. It makes God's laws appear in their true light as not only immutable and not only just but as rational, reasonable, and thoroughly understandable. It does away with all of the seeming inconsistencies and injustices and takes out of the picture entirely the idea that God is an arbitrary ruler and that He is jealous or has any of the elements of wrath and revenge in His consciousness.

Understanding makes man realize that he himself and not an unmerciful God brings into his life the unfortunate results of his errors; and that instead of God's finding joy and happiness in the suffering that we have had visited upon us He is sympathetic and willing to forgive, if we but ask for it and make ourselves worthy of it.

Certainly the change of the concept of God is the greatest change that can come into the life of any man or woman, for as I have said above it is fundamental to all of our thinking and doing in every phase of our existence. But this we cannot realize nor test the truth of until our concept of God has been changed and we enter into the

(continued on page 19)





IN MEMORIAM

There are two distinctly different ways in which a person may beneficently affect the lives of future men. One is what he leaves for them in some tangible form, whether it be a possession, as wealth, or some new product that they may utilize to their advantage. The other is an ideal, a precept or teaching which may be left for other men to embrace and by so doing bring about a transformation of their thinking and personality. Of the two ways the latter is the most lasting in the good that it endows and is, as well, the most extensive.

The life of Dr. H. Spencer Lewis, first Emperor for the second cycle of the Rosicrucian Order, AMORC, in the Americas, is an example of this type of influence that a man may assert. The books which Dr. Lewis has written have been translated into several languages and have had numerous editions. They have circulated throughout the world and have often been quoted in various periodicals. The teachings of the Rosicrucian Order, which Dr. Lewis prepared in modern form, are also worldwide in extent in many languages and have brought knowledge, self-assurance, and peace profound to thousands of men and women.

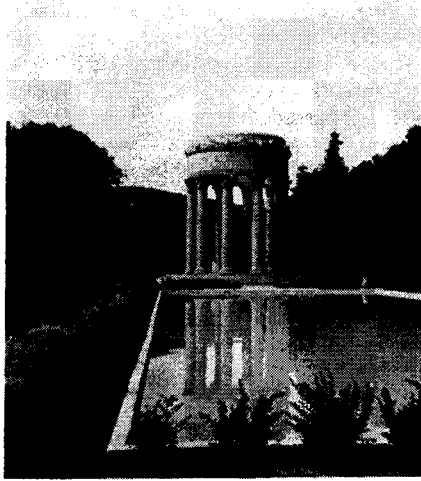
His voluminous writings in publications and in brochures issued by the Rosicrucian Order, AMORC, had avid readers during his lifetime. Today, thirty-three years after Dr. Lewis' transition, his thoughts have continued to shape for the better the lives of many who contact them in this manner. In fact, there are more persons today who know of Dr. H. Spencer Lewis and his contribution to humanity than when he lived.

Dr. H. Spencer Lewis passed through transition from this mortal life on August 2, 1939. His earthly remains were interred beneath a small pyramid monument in Akhnaton Shrine in Rosicrucian Park where he so desired they be.

It has been a tradition of the Rosicrucian Order on the Anniversary of that occasion to hold a simple ceremony in memoriam in the Akhnaton Shrine in Rosicrucian Park. This ceremony will, therefore, again be held on Wednesday, August 2, at 4:15 p.m. Pacific daylight time. All Rosicrucian members who can attend are invited to be present. Rosicrucians for whom it is not possible to attend are kindly requested that, if convenient, they hold a moment of silent tribute to the memory of Dr. H. Spencer Lewis on that day.

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Balance in Life

by CAROL H. BEHRMAN

*The natural order
of things*

FROM THE beginning of recorded time, men have looked upon suffering and questioned "Why?" No man or woman has ever lived a life entirely free from conflict. Through the ages, the same anguished cry, "Why? Oh, why?" has rung out in protest against the pains and miseries that afflict mankind.

Although one may ask, "Why is there night?" or "Why is there winter?" or even "Why is there death?" it is taken for granted that day and night must both exist, as must summer and winter. There is even a recognition that death, with all its real or imagined terrors, follows naturally from and leads into life. It is assumed that these cycles are part of the balance that exists for all creation.

The same laws hold true for every aspect of life. Darkness and light, joy and sorrow, growth and decline—each pair constitutes a whole. Both elements must be present to create a unity. Each is but another facet of the same experience, like the two sides of a coin. The coin could not exist without the presence of both its faces. So the whole that is the combination of joy and suffering would not exist if either of its components were missing. Therefore, the question "Why is there suffering?" cannot exist without its concomitant query, "Why is there joy?"

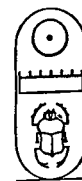
This orderly balance of cosmic law is maintained with or without man's

recognition and cooperation, but the individual who understands the forces by which the universe is moved can exercise some control over his own destiny. The amount and kind of pain or suffering one must endure is determined to some extent at least by one's own reactions to the disappointments and frustrations of life.

We all know or have heard about people who, suffering identical misfortunes, have responded in such diverse ways as to make these seem like totally different experiences. A hypochondriac, for example, sees each minor ache and pain as a major plot on the part of the unseen powers of fate to destroy him. His suffering is titanic. Another individual, however, may completely ignore such minor imperfections of the bodily mechanism and even manage to function well when burdened with major handicaps. The first person's sense of balance is confused, whereas the second sees his afflictions with a feeling of perspective as part of a whole. By his own attitude and response, he restores the balance to his life.

Deep down there is a common human recognition of the laws of cosmic equilibrium. We speak of the *balance of nature* or a *well-balanced life*. When unpleasantness occurs, we complain about being "off kilter" or "all askew" or "at sixes and sevens." Our senses alert us to malfunctions in our personal mechanisms of balance.

It is one matter, however, to speak of balance in the clichés of language, and another, more difficult task to incorporate this sense of equilibrium into our daily lives. Sorrows and deprivations are hard to take. Yet he who can accept pain without being blinded to the joy that dwells alongside it will, in reality, suffer far less than one who permits that pain, which is



only part of the whole, to encompass his being as though it were the entire sum of life.

No human being can be expected to welcome sorrow, even when he knows that its other face is happiness, but one can learn to accept conflict and challenge and loss as facets of life, without rancor, without rage, and without self-pity. Such a response in itself can minimize the amount of suffering and help to restore that sense of balance which brings ease and serenity. The French philosopher Montaigne was looking at adversity with a balanced view when he wrote, "Experience has taught me that we undo ourselves by impatience. Misfortunes have their life and their limits, their sickness and their health."

We are all cheerful optimists when fortune smiles upon us. It is when we are compelled to endure disappointments or hardships that our faith in the essential goodness and perfection of the cosmic whole is tested. It is then one must learn to accept the seasons of life as he does the seasons of the year, to perceive the joy which is the invisible partner of sorrow, just as the promise of winter is implicit in the heat of the summer.

This ability to see past a clouded present into the purity and unity of the All can help one to grow through a difficult experience into a clearer and more balanced future. Suffering cannot undo a person's inner being unless it is permitted to completely upset the equilibrium of life. It is possible to resist this with a sense of the ultimate orderliness and perfection of all being. When everything has its proper place in our minds, we can use the pain to reach the joy of which it is a part. If the knowledge of the constant presence of this joy remains in our hearts and minds, then we can endure and grow beyond that suffering which is also an integral part of the balance of life.

Balance is the natural order of things. Powerful forces operate to keep this equilibrium intact. When the balance has been upset, these same forces will work to restore it for those who move through them and with them. Recognition and acceptance of this cosmic urge toward unity can help us achieve the ability to ebb and flow with the tides of life in an orderly, balanced fashion, absorbing into ourselves that sense of beauty and joy which comes to those who are at one with the Infinite.



I Am Unique

by FERN B. MERWIN

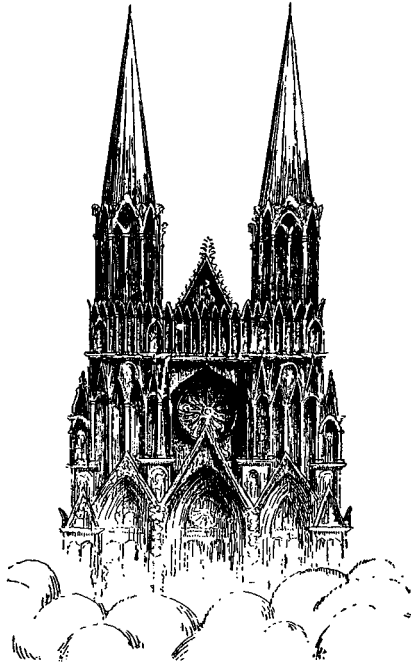
THERE ARE NO TWO snowflakes identical to each other; there are no two fingerprints alike; and there are no two human beings who are exactly the same as each other in every way.

Although I am part of everything. I am unique—in a class by myself. . . . I am a rare human being without a likeness of myself. There has been no one in the past exactly like me nor will there ever be anyone in the future the same as I am. I am entirely different from everyone else.

There may be a physical likeness to my parents or to my ancestors. Perhaps my build, my size, or my features may resemble some of theirs, but there is another part of my nature which can never be duplicated. It is different from all others. It is the way I think and my response to life and its experiences.

The richness of life's experiences which comes to all of us makes us different from one another. Our environment, our friends, the problems we face as we go through life act and react upon our lives and make up our uniqueness. Each one of us is a rare and unique human being, in a class by himself.

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The Celestial Sanctum

THE RIGHT TO CHOOSE

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

THE INTELLIGENT human being considers himself quite competent. Possibly sometimes he overrates his competence. Actually, this is a relative judgment and it is difficult to make any firm commitment that would apply to all men or, rather, to all human entities, as to the competency of their ability to make a wise choice. Nevertheless, one of the fundamental problems or basic questions that have occurred in science, politics, and religion has been the concept of freedom which grants the individual to right to choose.

Each individual, according to most of the basic traditions to which our culture now subscribes, has the right to be free, the right to make choices. We believe we have the right to exercise our own initiative. Generally, the intelligent society will grant freedom to a great extent to its citizens, provided

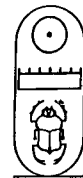
that their freedom will not interfere with the freedom of anyone else. The basic principle of the Golden Rule has provided more or less the outlines that have idealistically or theoretically guided the concept of freedom and, within its scope, the concept of choice.

The right to choose is certainly one of the fundamental attributes or gifts of freedom. It is difficult to conceive how an individual can be completely free without the right to choose. A caged or otherwise restricted animal can choose within certain limitations, but he cannot choose beyond the restrictions that restrain him. So it is that the human being may be restricted in his choice to the extent that he is limited to an environment and to the laws and customs of the society of which he is a part.

Therefore, man's choice lies within the limits of his understanding of his environment and within his own strength and intelligence. It is without question a fact that a human being is an entity who devotes a considerable part of his time to choosing, to thinking, and to deciding. On this basis, he makes a choice concerning his actions and the steps that he anticipates taking. He seeks means and information upon which to build those choices, and then he can reach decisions as to what the final choice or use of these steps will be to him.

If we attempt to define a human entity we cannot ignore the fact that the matter of making choices is one of the basic premises with which we define this human entity. I do not believe there will be any disagreement with the fact that the human being is a choosing entity, but there would be considerable disagreement if we ask the question as to which human entity is the best chooser—that is, How do we determine or How do we establish criteria by which the choices of man are to be judged?

In the physical world or, rather, the material world of which we are a part, we might decide the basis of choice was the result of man's accumulation of physical and material objects. In other words, in the field of economics, the individual's choice would be judged by how wealthy he became. If he made



the right choices, he would become wealthy. If we made the wrong ones, he would become poor, or poorer at least.

In any other field, the judgment of choice would be dependent upon a purely relative matter related directly to the field of choice, just as wealth would be the judgment on the basis of choice in the field of economics. We might say that power would be the judgment on the basis of politics. Consequently, there are no basic criteria by which every man's choice can be determined to be right or wrong when compared with any selected scale or measurement.

Probably the nearest that we could arrive to a judgment or decision as to the effectiveness or right method of choosing would be by the individual's behavior. If an individual is contented and reasonably happy and has made a reasonable adjustment to his environment, we would necessarily be forced to conclude that this individual's exercise of choice has been correct, or at least good. This individual has been able to adjust himself psychologically, so to speak. He has developed a philosophy of life with which he can live and with which he finds a degree of contentment and satisfaction. Therefore, it is only to be concluded that his choices were correct, insofar as his life is concerned.

Yet, if I had made the same choices, possibly I would not be happy, contented, or even have any degree of satisfaction. Consequently, we find that choice is closely allied with the individual and his own life, his own progress or over-all evolvement. Regardless of the fact that the result of choice cannot always be judged, there will be few who would deny that each individual has the right to choose. The question then arises, Does the society in which we live give us ample opportunity to exercise that right?

If choice is restricted, then so is our own advancement and our own development. If our choice is limited, then our outlook will naturally be narrowed to the restricted area of all the possible choices that we have. If theoretically we could choose a hundred different avenues of action, our freedom would be less restricted than if we had

only a choice between two. This does not mean that one of the two or even both of the two might not be correct, but it does limit man's own initiative if he does not have the right to choose among the largest possibility of choices.

It would seem that the modern world with its accomplishments and man's access to the past and the present would offer far more choices than at any other time, but the very nature of a materialistic philosophy has a tendency to limit choices. By setting up physical standards and by arriving at a precise measurement of physical conditions and physical laws there is a tendency on the part of society to select certain avenues or methods of living or procedures that it expects every individual to follow.

I am thoroughly convinced that civilization has many times been delayed because choices have been artificially established. Consider the example of religion which should allow man to choose anything in the universe to reach his own understanding of any higher forces that exist about him, yet which has frequently operated in exactly the opposite form. It has set up dogmas, creeds, and standards and said, "Man, you must choose these." One of the great religions of the Western world restricts its members even to their daily behavior, giving them very little choice. As a result, we find more and more people drifting away from the type of regimentation that tends to limit choice.

Also, in the technological world we find that science or at least the individuals who deal with scientific achievements and accomplishments are sometimes no better than those who formulate the creeds for religion. I can give you a simple example: Watch your television screen for an hour tonight and determine whether you are given a choice of what to see or whether your choice is made by the producer and photographer of the program.

There are many times when I have watched television that I wished it were possible for the camera to be focused on an entire stage, just as if I were sitting in a live theater watching the entire dramatic presentation. Instead, modern television is constantly focusing upon one person's eyes or face or feet

rather than letting the viewer see the whole stage and deciding—in other words, choosing—what he wants to see.

This was brought to my attention recently in watching television when the performers were accomplished dancers. The close-ups during seventy-five percent of the dance were focused upon the faces of the performers instead of being back far enough so that the viewer could see the entire bodily movements of the dancers. In viewing the program, I was not permitted to choose to see the aesthetic quality and ability of the dancers. I was allowed to see only the facial expressions of the performers, which, incidentally, added nothing to the performance.

If our right to choose is restricted in the field of religion and technology, then we will find eventually that we are restricted in all human endeavors, that we have little choice, and that we will gradually lose the ability to choose. Choice is the key to psychic development. In the first place, we choose to develop psychically. We choose to study and practice what will bring about psychic achievement. In the study of anything of a serious or spiritual nature, choice is a great factor. The right to choose will permit us to enlarge upon our own knowledge and to hasten our evolution.

If we are primarily limited to the physical universe, it is then only through choice that we are able to

overcome these limits. Choice permits us to acknowledge the physical world, which is obviously about us. Choice will also permit us to attempt to go beyond the material world, to arrive at the source. If we are so disposed, choice permits us to closely associate ourselves with the forces that brought the physical world into being. That is a step toward psychic development, a step toward the realization of the nature of the soul and therefore the true nature of the human entity, which is more than any physical accumulation of cells and physical structure. It is rather a vehicle of a nonphysical entity which we call the soul, and which can express itself through our selves as living entities today.

To choose the realm of the soul as well as the realm of the body is to choose to live in balance and harmony with the creative forces of the universe.

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.



KNOWING GOD

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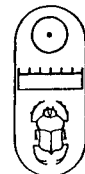
new life and new way of living that result from such a change.

The Rosicrucian teachings, therefore, are of extreme importance from a purely religious or spiritual point of view inasmuch as this one great change of concept in regard to God and His laws will bring that regeneration and that rebirth which every religion claims to be the ultimate end of its doctrines and practices.

Let us keep this in mind and speak of it to those who may inquire about the Rosicrucian teachings and about the relation of these teachings to religious and spiritual matters. It is not necessary

to have a religious creed or dogmatic outline of religious principles in order to become more godly and more spiritual for a closer and better understanding of God and His ways of working and to enable every man and woman to understand and adopt the true divine laws as the only creed that is necessary for perfect living.

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



Resources for Living

THIS is a prodigal century, probably the most prodigal in the history of the world. We are using up the earth's resources at a pace never before known. The surface is being scratched to provide food for a rapidly increasing population, and modern industry is literally turning the earth inside out at a rate that never occurred in the past except in the neighbourhood of volcanoes.

All this is creating a new environment, an environment which we are not yet sure will be healthful and habitable for us and our successors.

Human life is not a simple thing, like stepping from not being into being. Before our environment could start to support the likes of us it had to be built up from the simplest microscopic cells through higher and still higher forms. The process is still going on, as our environment changes by small degrees between ice age and ice age.

Since mankind toddled its first steps there have been great changes in the demands made by men upon the earth's produce. But in the same time there has been no significant change in the earth's 24,902 mile circumference, its 145 million square miles of ocean, its 58 million square miles of land surface. Our allowance of land suitable for cultivation is some 10,710 million acres, about $3\frac{1}{2}$ acres for each person living today.

It is obvious that since we live within such limited bounds, every change we make in our environment, from the building of cities to the explosion of nuclear forces, has profound biological significance for us. If we alter things around us, we must adjust ourselves to new conditions of existence. Darwin's theory of survival of the fittest does not mean survival of the best, but only survival of those best fitted to cope with their circumstances.

Evolution is not only a belief about how we came to be what we are, but our hope for becoming what we need to be.

Here is the human problem in a sentence: to what extent shall we conform to patterns imposed by environ-



ment and how far shall we go in resisting and changing them? Every force we set in motion, whether by our technology or by our treatment of soil, animals, birds, insects and bacteria, will affect the lives of many other creatures.

This problem must be faced with one tremendous factor in mind: the increasing pressure of world population. Always, so far back as history carries us, there has been this pressure of the biological increase of human beings on the sources and means of production. Some of the pressure was relieved in past centuries by expansion into new continents; some was relieved by the development of new food production processes.

There are no new continents today, and world population has increased from 900 million at the time of the American Revolution to 3,060 million in 1960.

These mouths are being fed from soil which we are working intensively. Only recently have we begun to think of the need to maintain the proper mineral content in this soil. Only recently have we become active in trying to stem the washing away of chemical elements necessary to proper nutrition.

While life has been evolving for perhaps 500 million years, this change in demand has come about in the last two hundred years, and our awareness of the need for conservation can be dated no further back than a half century.

It would be strange if some adjustments in our thinking and our behaviour did not have to be made.

What Is Our Environment?

Professor A. F. Coventry, in an address to the Toronto Field Naturalists' Club, referred to "this compulsive matrix . . . which provides the marvellously fit environment for life, but only if life conforms to that environment."

As it is used in terms of human life, "environment" is a comprehensive word. It is the community in which we live; the neighbouring counties and the distant plains and mountains, and the actions of men whose influence spreads out to affect in some way nearly every community living on the earth. Our destiny is governed by a multitude of events taking place beyond the observational range of any individual.

Basically, nature is an orderly system of things and events. A healthy and excellent way of life demands balance between soil and city; plants, animals and men; air, water and industry. Men are but a part of the pattern in which the soil-plowing worm, the mineral-exploiting industry, the chlorophyll-using plant and the lowly spider's web all have their place. Men, having so great power to interfere with the ways of nature, have a corresponding duty to study it so as to make their interference constructive.

Some of the laws contributing to the balance of nature are these: adaptation, succession, multiplication, and control. When these laws are obeyed, nature tends to produce on any piece of land the greatest amount of life that it can support. There is a built in system of checks and balances tending to maintain a stable condition or to lead to a gradual change: for example, a climax forest or a pond that is being converted successively into a marsh, a bog, and a swamp.

We have paid too little attention to these facts. As Professor Coventry said: "We have assumed that we can push nature about to our heart's content without reference to that subtle interplay of living things that we call the balance of nature, when in fact we interfere at our great peril."

The greatest man of letters produced by ancient Rome said two thousand years ago something that might with truth have appeared in today's newspaper: "Nature points out her tendencies by a variety of unambiguous notices, and proclaims her meaning in the most emphatical language, yet I know not how it is, we seem strangely blind to her clearest signals, and deaf to her loudest voice!"

Of this we can be sure: no retaliation of nature is caused by a perverse desire to frustrate us, and no explosion of nature is an incoherent episode. We are expected to know the laws which govern us, and upon our conformance to them depends the future of the human race.

Most of us want, as one of the principal things in life, our health, but if we make the earth sick we ourselves shall reap the diseases arising from pollution, exhaustion of the soil, wasting water. It is not enough to work out medical schemes involving hospitals, doctors and drugs, although in our present state we need them greatly. It is not enough to invent new ways of "making" food—as did the British scientists who this year discovered a process of making milk without a cow. We need, first of all, to make sure that the bases of our lives—soil and water and air—are pure, and that they contain the elements necessary to our bodily systems.

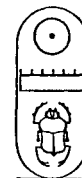
Our Food Sources

So long as the balance of nature remains undisturbed, the soil is a self-renewable fund. This implies that arable land is as much a function of the farmer as of the farm.

. . . there are farmers who, under the pressure of the market, try to grow grain on land fitted only for trees. We cannot force land into the pattern we wish to impose upon it, but must fit the use to the land, its capabilities, and its limitations. The quality of the soil, its organic and chemical content, has a great effect on the quality of the plants that grow in it, and therefore on their food value.

. . .

Our agricultural plants, our grains and our roots, have been forced out of their natural habitat where they could



look after themselves in their own way into a new environment, largely artificial. We owe them the debt of protection and culture.

Our Forests

In every land and in all ages the forests have had profound influence on the progress and welfare of mankind. The story of man's advance from a primitive cave-dweller to the master of a civilized world cannot be told without frequent reference to his contacts and relationships with forests.

The violation of the laws governing the extent of forest cover is one of the most tragic examples of human folly in the face of nature's wisely ordered system. As continuous waves of immigrants swept over one country after another, the forest was pushed back by axe and fire. The hoe and the plough were used where only trees could grow. As a Nicaraguan proverb has it: "One man in one day with one match can clear a hundred acres!"

Productive forests are possible only by the sustained and effective practice of good forestry. This involves progressive cutting, reseedling either by planting or encouraging seed trees, protection against insects which bore into the trees, and grazing animals which destroy the bark and the ground cover.

Wildlife

It goes without saying that wildlife needs a place in which to live, and it should follow that human beings must preserve or provide that place.

As was said in a "Resources for Tomorrow" background paper: "Regardless of any peregrinations of the gross national product, Canada will be irreparably poorer if, as a result of economic pressures, we lose a single species of our native wildlife."

When a forest is cut, a field plowed, or a marsh drained, wildlife is affected. This is not to say that we must not cut, plow or drain, but only that these operations should be modified by, or accompanied by, the actions needed to provide for the displaced wild creatures.

In the past, all forms of life were subject to automatic natural controls, but man, stepping in with his artificial

controls, threatens to undermine the whole pyramid of nature's system. We cannot continue to build an urban environment according to the dictates of economics, technology and convenience, while ignoring the natural laws of biochemistry.

The illusion has persisted as part of our folklore that natural wealth is inexhaustible.

Our national and provincial coats of arms feature the beaver, sheaves of wheat, maple leaves, trees and buffalo. But, as was said by Professor Ian McTaggart-Cowan in *Wildlife Review*: "The symbol of our generation is the bulldozer."

Pollution

The purity of our air and water and the foods produced on our soil and in the sea will determine our number, our health, our efficiency, and our enjoyment of life.

Although pollution has reached impressive proportions, legislation competent to eliminate it is creeping forward at a snail's pace. There is delay in initiating measures of cleanliness because of lack of clearly defined responsibilities. The various levels of government are not certain who should do what. . . .

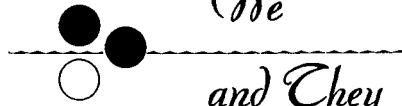
Pest Controls

Agriculture today may be differentiated from that of an earlier day by its reliance upon chemical preparations in the control of insect infestations. In the present state of nature, with many natural checks and balances removed, it is necessary that this should be so.

A statement by the Canadian Agricultural Chemicals Association in August said that since 1947, when the annual sales of pest control products in Canada amounted to \$7 million, the volume of sales has more than quadrupled. "Twenty years ago," continues the statement, "25% of all crops were destroyed by insects. Today, progressive use of chemical aids has cut farmers' crop losses by one half on a much larger agricultural output."

But it does not do to ignore ecological processes while being guided by such quantitative criteria as the size of the

(continued on page 32)



We
and *They*

by CHRIS. R. WARNKEN
Grand Master

A REVIEW of today's news, or that of any day, will reveal that all deeds, all promises and threats, all concepts—in fact all events—were the activities of either “we” or “they.” Naturally, you say, how else! But let us explain further. We must confess that we are attempting to be facetious, but believe there is a worthwhile lesson in human relations to be learned if we may explore further.

When there is justifiable pride to be enjoyed in an accomplishment, most of us are quite delighted to relate how “we” succeeded. When something is manifested by others that is not particularly pleasing to us, it is common practice to insist that “they” did it. It is not very often that *we* admit a mistake or apologize; nor is it common that *they* get credit for a good job well done. What a pity!

The word *we* still means me and one or more other than myself, and nothing more; I know because I looked it up to be sure. It does not mean the “good guys” or any other complimentary connotation. *They* still means persons, beings, or things previously mentioned or understood, or just people in general; I know that is correct also because I looked it up too! It does not mean the “bad guys” or scapegoats. Surprised? Think about it! Did *we* ever get *us* into war? Never! Did *our* actions ever bring about inflation or depression? You know better than that! *They* are always the cause of our problems. Do *we* ever stir up trouble at home or at the factory or office? The whole world knows that it is always *they* who do not understand and therefore cause all problems. Why can't *they* see that and change!

Imagine what a Utopian world this would be if only *we* could always prevail and have our way. Who would need heaven or eternal life? How can

one perfect perfection? *We* could do so much for everyone and for the world if only *they* would listen and accept our guidance. All of *our* ideas and systems would work successfully if only *they* would accept them and be like us. *They* are unable to think like us; *they* don't have the same ability that we have. *We* have that certain background and heritage, and certain subtle advantages that *they* can never have. *They* have their place in the world and *we* want them to have it, but *we* don't want them to share *our* place. It is all equal and fair, you understand!

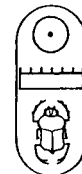
Where would *they* be now if *we* had not done so much for them? Thank goodness *we* have foresight, insight, and hindsight as well as the blessing of the Cosmic. *They* mean well, and *they* try hard, but *they* just don't have what it takes. O God, how wonderful that *we* understand these things; *we* will be patient and suffer them as little children!

Had enough? Want some more? Just listen to yourself, me, or anyone else for a while. You won't have to wait long. The definitions in the dictionary are simply out of date and archaic. In everyday usage *we* now means those of whom we approve, especially ourselves, while *they* means everyone with whom we do not or will not agree. It is a form of illness and it can be dangerous.

Blame

We are becoming unable to accept our imperfect selves and to admit that we do make mistakes. Like spoiled children we must have a scapegoat to blame for all of our errors. We sincerely think that we are deceiving others when we so craftily explain and place the blame on others. If we would “first cast out the beam” from our own eyes, we would see that we are not deceiving others, nor really ourselves. Others know these tricks because they too are guilty.

What is so shameful about being wrong and making mistakes? There is no perfection on earth. Each and everyone makes mistakes without exception. What is the advantage to being unique and different from all others? Don't worry, we are *not* different! It is almost



hilarious to realize how very much alike we are "under the skin" when compared objectively by *others* who are expert in various fields pertaining to the nature of man.

We fall into types; even our reactions to certain conditions can be fairly well predicted. The great majority of us are interested primarily in ourselves, at the expense of others if necessary. Polite society and convention have taught us to recite self-effacing and self-sacrificing clichés at the proper times and occasions, but when the time of urgent crisis comes the mask is removed, and we manifest pretty much as we really are—just like the vast majority of all others. That's hypocrisy! It is from the Greek word *hypokrinesthai* meaning "to play a part."

Life could be happier if we would admit, first to ourselves, that we are not perfect, that earthly life does not require us or expect us to be perfect, and that we only increase our problems by trying to appear as if, and act as if, we *are* perfect. It can also be very helpful to realize that no other person is perfect either. When the other fellow—or *they*—tries to impress you with his superiority and perfection, smile and realize that you are seeing a reflection of yourself. Consider the possibility that with what you know and are PLUS what the other fellow knows and is, BOTH could benefit by mutual respect and cooperation. One of the great secrets of life is to realize how much each of us needs the other—not because we are alike, but because we are different!

Talents

The Creator has endowed every creature and every culture with certain gifts and talents. Admittedly, some have not discovered their particular blessing. They have devoted too much time to envying what *they* have. You will note that *we* are not the only kind of people the Cosmic has permitted or enabled to survive. Recently, a primitive Stone Age colony of people was discovered in the Philippines, and *we* cannot take credit for their survival.

They have managed without all of our advanced science, civilization, and evolution. To us, *they* may seem undesirable and unwholesome, but they have managed without us for centuries. Who knows? Perhaps *we* don't exactly appeal to them either.

There is not one system of society, government, culture, or anything else on this earth that is perfect in practice. The same God has created all and given each the same opportunities. I believe that each of us has something of value to teach or offer to the other.

The Perfect Soul

Since we do not have it all, why not try to find out what the other fellow has? We will have to keep reminding ourselves that he needs us too because, like us, he is missing a few advantages also. We can start with a little of mystical philosophy and consider the concept that there is but one Soul in the universe of which we are a part and which binds us all together. We are each imperfect individual expressions of the perfect Soul. That perfection which we foolishly mimic is to be found only in the one total Soul. Each of us is but one part of creation; useless by himself, but essential to the perfect harmony of the whole. Separated we are nothing—together we are all.

Let's use *we* and *they* as the dictionary defines them. *We* can begin to really live when we determine what *they* need of us. Since *we* are still unhappy with all of our advantages, perhaps *they* can help us to find that which is missing in our lives. If *we* can stop envying whatever *they* think and do, perhaps *they* will share with us. *We* will do well to stop suspecting and distrusting everything that *they* do. *They* don't like that any more than *we* do. If *we* deserve trust, so do *they*. If you really want to know how *they* feel in their hearts, meditate on how *we* feel; it's the same!

O God, When will we learn that "we" and "they" are us—all one? But who is going to be the first to admit it, to share it, to teach it—we or they?



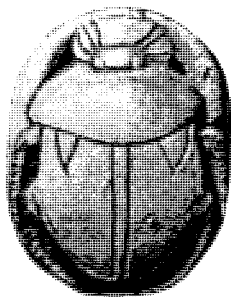
THE SACRED BUG

by SHIRLEY A. FISHER, F. R. C.

ACCORDING TO Egyptian legend, the small living scarab beetle which makes its home in moist areas along the banks of the Nile was a sign of good fortune and protection. Not only were replicas of the scarab used as ornaments, but the actual bug was also stamped on seals, used as a lucky charm to ward off grave robbers, and exchanged by friends as a greeting card, the hard, shell-like back of the beetle engraved with the message, "A good year to you."

Covered with ritualistic prayers, the scarab stone was sometimes worn as an amulet in the earliest part of the Neolithic period of ancient Egypt, to avoid the consequences of evil. Larger stones inscribed with the words, "O my heart, rise not up against me as a witness," were placed on the breasts of mummies under the linen wrappings, for Egyptians believed that the supernatural power of the beetle would protect their dead by influencing the judgment of Osiris, god of the underworld, who was forever listening for the heart's testimony.

Egyptians considered the scarab divine because they thought the small, round ball of mud and camel dung it rolled across the earth with its tiny forelegs, resembled the sun Aten, which they idolized. But the first persons to bring divinity to the little bug were Egyptian priests who made the scarab's supernatural power part of their religious rites. They noticed that the scarab, rolling its ball into a suitable crevice where the eggs finally hatched, was similar to the sun's being born each morning after a period of darkness.



Today's entomologists have discovered, however, that the the ball rolling across the ground is a reserve food supply, while the one finally hatched is actually pear-shaped.)

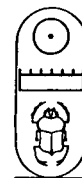
Since the sun was the most important of the solar deities, the priests identified themselves with it, thinking themselves to be symbols of life and regeneration. Egyptians who were influenced by this concept worshiped not only the scarab as a sacred symbol which represented the sun but also the priest whose magical powers seemed practically unlimited.

Unfortunately, the priests began to sell their ideas of protection to the pious Egyptians who came to believe wholeheartedly that the scarabs would protect them from punishment as long as they paid for them.

This concept obscured the light of moral aspirations originally inspired by the *Book of the Dead*. As the demand for beetles increased, the priests' compassion was consumed by their desire for gold. Unhindered by the discrimination and integrity of old, they replaced the real beetle with numerous artificial scarabs carved from wood, alabaster, clay, and stone.

Today, the scarab, its underside decorated with a few hieroglyphics, is still being sold occasionally as an item with magical properties. Sometimes it is glazed a cerulean blue or antique white and left unmounted. But ordinarily, scarabs are cut from colored gemstones, then set in rings, bracelets, earrings and necklaces, for those who prefer ready-

(continued overleaf)

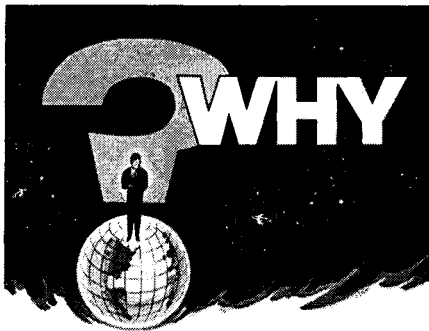


If one still believed that a scarab could protect the heart from being judged too harshly, some of today's tensions over disintegrating morals might be relieved

On the other hand, the price of a scarab, if high, is good fortune indeed to the vendor, for very few scarabs are truly "Out of the tombs."

Only a document signed by a reliable archeologist can guarantee a scarab's authenticity—and even then, any magical properties would be extremely doubtful! One might just as well look under the leaves on the back patio for a small, round, black beetle hiding among the pebbles, for that lively, thimbleful of life is a lucky charm all year round.

▽ △ ▽



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:

The Rosicrucian studies seem to go on indefinitely, and there appears to be no fixed period for their termination. Why is this done?

ANSWER:

The Rosicrucian studies one receives after being accepted as a member do

not consist of a single subject which is limited in its nature, as for example a course in law, accountancy, or salesmanship. The Rosicrucian teachings are concerned with the nature of man, his physical, mental, and psychic selves. They are also concerned with the Cosmos, the universe, and the laws of nature manifesting therein. Moreover, the Rosicrucian teachings are concerned with a continuous acquisition of knowledge by which the individual may make further improvement in his life.

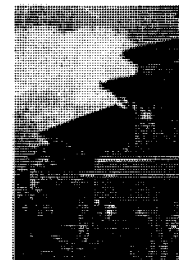
Is there ever a time when one's mind should be closed to knowledge of self and of one's relationship to the Cosmic and natural forces? Is there ever a time when we know all that can be known about these vital subjects?

The Rosicrucian Order, through its International Research Council, consists of scientists, philosophers, teachers, metaphysicians, and educators that are constantly adding *new revelations* and *facts* to the Rosicrucian teachings. These in their content are not only inspiring to the member but a continuous source of greater personal help to him or her. To stop learning these things is to figuratively die insofar as one's own personal enlightenment and inner growth are concerned.

Cover Photograph

*The
Rosicrucian
Digest
July
1972*

In the shadow of the Himalayas, wedged between Red China to the North in old Tibet and India to the South, lies the little nation of Nepal. Our cover picture shows a street in Katmandu, the capital of Nepal, in the beautiful Katmandu Valley. It is a city of exotic temples, pagodas, and shrines—Buddhist and Hindu. It was in Nepal that Gautama Buddha was born, *circa* sixth century B. C.



A MYSTICAL APPROACH TO EVOLUTION

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

THERE HAVE been many accounts of creation and theories on evolution whose aims were to put the world's mind at ease concerning man's beginnings. And, although they have disagreed much and often, they have proved one thing: Man is intensely interested in his beginnings, in the very sources of the stream that became the ocean of life.

Since it is so important to each of us to have some understanding of our beginnings it is wise to consider the mystical viewpoint. What is the mystical approach to this enigma? First of all, the mystic realizes that the problem is not with evolution but with man's understanding of it. We may realize, because of the controversy over this question, that things are what they are not because of what we think or believe but in spite of it.

Evolution is either a fact or a fallacy, but whichever it is does not depend one iota on what we or anyone else proclaims as truth. This realization not only removes the emotional overtones from the matter, it also brings the whole thing out in the open so that we may look at it close-up from any angle. Two differing theories are not necessarily wrong because of an opposing opinion. There may be truth in both, and this is more important to the mystic than the misconceptions that may cling to each.

Religion and science both, by their approach from different angles, cannot present to us a complete picture, only their respective views. By carefully analyzing each view we become at once aware of the fact that science deals principally with the evolution of physical entities and species, while religion is principally concerned with man's soul or spirit. Though man was created in the image of God, it is well to remember that the image of God is spiritual and not physical.

Evolution does exist. The physical body of man has gone through some quite definite changes since time began—*although the image of God has re-*

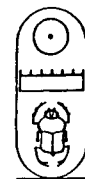
mained the same—even in man. It would be difficult to believe that both the negroid and the Caucasian man descended directly from Adam without any evolutionary changes in the physical body. On the other hand, science has no conflict with religion, having neither the tools to investigate nor the inclination to expound any theory about the image of God.

The mystic then recognizes not so much the controversy but the hidden truths in both views. Man is a psychosomatic being, not one or the other but both spiritual and physical. Neither part is complete without the other. In our understanding we must combine both, as did God when He breathed into man's nostrils the breath of life, making him a living soul. Lastly, there is the mystical practice of searching for truth within. Here our own body can teach us many profound lessons. Here the truth about evolution becomes self-evident.

We may learn that the basis of evolution is the process whereby matter evolves from lower to higher expression by evolutionary steps or stages. We may learn that such stages as do last for several incarnations or many generations are not the only stages. Such stages pertain more specifically to species. We may learn that from year to year, month to month, day by day, yes, that from minute to minute our own bodies evolve from lower forms of matter to higher ones.

The key to understanding this often overlooked "fact of life" lies in the processes of digestion and metabolism. The seed assimilates the chemical elements of the earth thereby transforming them into living plant cells, which we call a higher expression of matter. This higher expression, these living plant cells are in turn assimilated by animals, raising the expression still higher to animated living cells in a complicated organism.

Our bodies are built up from "the dust of the earth" through a process of



evolution as we have seen. We eat the cow that eats the grass, that eats the chemical elements of matter. Not just Adam's body was formed from the dust of the earth, so was Eve's, and so is yours and mine, built up of animated, living cells which had their origin in the elements of matter, in "the dust of the earth." Now these living cells of our bodies have a certain life expectancy which apparently ranges from a few days to a few weeks and some even a few months.

Biology can probably teach us a great deal here but we can make some interesting preliminary tests. If we take the cells that form the hairs on our body we will see that new cells constantly replace the mature ones which will die in time and be trimmed off. This takes a matter of weeks from start to finish.

If we damage the new cells at the base of a fingernail, this will result in a discoloring of the nail which enables us to keep track of it, and we observe

that within a few weeks new cells have replaced the damaged ones to the point where the blue spot leaves the flesh of the finger, dies, and is trimmed off. A complete new nail has been built within a few weeks. The same can be observed with our skin, new cells continually forming to replace the mature ones that die and are washed away daily.

These are but a few examples which we can readily observe. The same goes for any tissue cells: blood cells, nerve cells, and all the rest. This means our bodies are continually being renewed and this is possible only through the continual evolution of matter from chemical compounds to living cells and on to animation.

The complicated organism known as man is but another step in the evolutionary process, a step that adds self-consciousness to the animated living cells as an organism. But this, of course, is not of the physical and we must leave it as such in this treatise dealing with evolution of the physical aspects.

Medifocus

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

August: The personality for the month of August is Nello Celio, President of Switzerland.

The code word is MAAT.

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



October:

The personality for the month of October will be Felix Houphouet-Boigny, President of Ivory Coast.

The code word will be FRUIT.

FELIX HOUPHOUET-BOIGNY



NELLO CELIO

The
Rosicrucian
Digest
July
1972

The Projection of Consciousness

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

AMONG THE phenomena that have intrigued students of mysticism, few are more sensational or less understood than that of the projection of consciousness. Termed *biolocation*, *astral traveling*, or *projection*, out-of-body experiences are gaining widespread attention among serious parapsychological researchers.

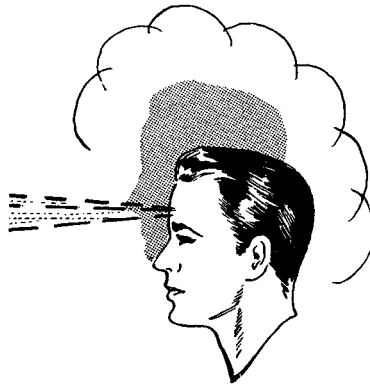
Projection, as a mystical phenomenon, can be traced historically through the literature of each culture or civilization recognizing the duality of man's being. Thinking individuals have postulated human duality for centuries. Man, they declare, is not simply a physical stimulus/response machine but a being that also functions on nonphysical, metaphysical, immaterial, or spiritual levels.

Those who accept the theory of man's duality as plausible examine the spectrum of his physical and mental make-up for clues as to the nature and function of his nonphysical attributes.

From Cell to System

The nature of life force has always been a mystery to searching minds. It seems to manifest first in the single cell, animating it in definable ways. In humans, cells group to form tissues in evolving complexity; tissues group to form organs, and organs in turn form systems. The circulatory system, for example, is composed of organs like the heart which is made up of a variety of tissues, each with specialized cells. Evolution of intricate sense receptors and organs, nerves, a brain, and nervous system enables the human physical entity to deal with its environment far more effectively than was originally possible for a single living cell. Whether or not such evolution is purposeful, it is orderly and systematic.

As man's physical structure evolves from cell to system—becoming more



complex—dualists postulate the increasing complexity of life force. And precisely because the end result of the evolution of single living cells has become the human physical entity, dualists postulate a similar result for the nonphysical, subtle life force.

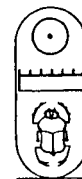
The psychic body, etheric double, astral body, or whatever modern expression you choose, is simply a term for the concept of the nonphysical result of the evolving complexity of life force.

Body Image

It is difficult for most people to visualize themselves as a nonphysical entity. Most of us spend the majority of our lives developing awareness of the physical body. This gives us a self-image which is important as we deal with our social world, making decisions by which we react to environment. But development of an awareness of the counterpart nonphysical entity gives a psychic body image as important to man as his five receptor senses. Students of mysticism seek the development of true self-awareness, a body image including both physical and nonphysical components.

As we evolve physically, the mechanisms by which external sensations are received and acted upon become more complex. Sense receptors and organs, nerves, and the nervous system become intricate and highly specialized. Likewise, as life force evolves, more complex nonphysical mechanisms develop.

With evolution, consciousness emerges. Humans are born with awareness of



externality. With the realization of one's consciousness of "outside," a consciousness of internality emerges. Children are born with inherent consciousness of externality but develop an awareness of *internality* only during the first few years of life. Children who never develop awareness of "inside" remain sheltered or institutionalized; they never learn the difference between *me* and not-me and do not function effectively in social situations.

I propose that, as mature human adults, we have a dual nature—physical and nonphysical, material and immaterial, physical and metaphysical, material and spiritual, whichever terms you feel most comfortable with. But I further propose that unless we develop an awareness of the nonphysical or psychic counterpart within us we remain as hopelessly trapped by environment, circumstance, chance, or fortune as the child who never discovers "me."

Consciousness and Life Force

To the dualist, consciousness and life force are inseparable. They enter the material shell at "birth" and separate from it at "death." Consciousness has even been defined as a function of life force. Cells possess a simple consciousness allowing distinction from one another and enabling them to perform specialized functions during their existence. As life force evolves from cell to system, dualists postulate that consciousness also develops, becomes more evolved, and ultimately is responsible for coordinating man's psychic being just as the nervous system coordinates his physical entity.

Mystics have always felt that man or "self" is a *nonphysical* something which has clothed itself with a material body for expression. Life force or consciousness is thought to precede its physical manifestation and follow its expression. And therefore consciousness is thought not to be limited by matter. It may need matter for expression, but can exist independently.

The Psychic Body

Man's psychic body is the culmination of all life forces resident within the human entity. It is the nonphysical portion of his dual being. Of course,

man's dual nature cannot be separated in actuality any more than one could separate the top from the bottom level of a flowing stream. Yet the two portions of the same stream have different attributes—speed, temperature, particle content, resident life, and so on—one expression manifesting different attributes. Consider man's dual nature as analogous to a man and his bicycle. Both are essential for purposeful rapid mobility. We are each born with legs, learn to walk, and can function adequately if we rely on them to the exclusion of other forms of transportation. Yet man *can* purchase a bicycle and utilize it to greater advantage.

This analogy carries over to man's psychic body. We are each born with a psychic, nonphysical entity. It functions *adequately* within each of us or it would separate from us completely and we would "die." But why function adequately when you can function more completely, with greater effectiveness, and feel more fulfilled in the process?

As consciousness is thought to precede and follow material expression, it is conceivable that the combined life forces of a human—the psychic body—can function separate from it also. This need not mean "death" if one considers consciousness to be an attribute of life force but not life itself.

Projection

Deeply involved in the concept of projection of consciousness are the notions of time and space. If life force and consciousness precede and follow physical expression, utilizing it (as it seems), then "time" can be considered relative for there would be no lapses in "life" or consciousness on the nonmaterial level.

The notion of space involves distance or voids between objects. On a physical, material, level this is easily demonstrated. But if consciousness precedes and follows material expression, then we can simply say consciousness *exists* or life force *exists*. This being so, voids cannot exist on the nonphysical level, and the concept of space dissolves.

If consciousness is not subject to the limitations of either time or space, then we can grasp the mystical concept of

the projection of consciousness. This concept maintains that man can be aware of events which occur at distant points; that it is possible for him to "project" his awareness there.

Obviously this form of consciousness is not readily available to us. Our normal mental processes preclude awareness of other than what our five receptor senses tell us. Our decisions about environment are normally based only upon information we receive and process on the physical, material, level. We have all had experiences, however, which cannot be explained in the usual way and which no scientific school, save perhaps parapsychology, can explain to our satisfaction.

For most rational humans, man's duality is an accepted fact. Yet few of us spend time learning of our non-physical self, its attributes and capabilities. We rarely develop a self-image of the psychic body, and we only cautiously examine our mental world. Afraid of stirring snakes we are fearful of inner awareness, or consciousness of internality. Notwithstanding, we expect outlandish demonstrations which fit our preconceived notions of a phenomenon. We expect great results for little or no personal effort.

Practice and Application

Therefore, the first step in projection necessarily involves understanding yourself—especially your psychic self. But how does one go about developing even an awareness of the psychic self?

Look within. Spend time each day in meditation, contemplation, thought, or prayer. All these disciplines flex your mental muscles—muscles of internal consciousness. Practice visualizing your nonphysical body with its paranormal capabilities. Make your surroundings peaceful and harmonious, if possible, during these exercises. Utilize soft music and dim lighting—perhaps in the

evening. Open your mind to impressions from within.

Don't push yourself or rush or expect quick results, for building body image takes years. Let this be a stage of learning about yourself—your inner self. Once you are confident you have made strides with building psychic body image you can begin experimenting.

Arrange with a close friend or relative to begin the experiment at a pre-arranged time and location. Experimenters often feel it helps if they are familiar with the location at first. Turn your consciousness within, becoming aware of your psychic body. Visualize the room and person to whom you will project. Finally, visualize the consciousness of your psychic body becoming aware of that location. Imagination should supply you with the necessary checks by you and the other person to insure whether projection was or was not effective.

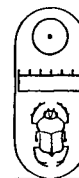
Cautions

Literally dozens of organizations are springing into existence now that parapsychology has become a fad. Many advertise the rapid acquisition of skills. Examine these groups and their organizers carefully. *No skill is learned quickly.* Old masters in every artistic endeavor have become skilled in their profession only by diligent application of artistic principles over many years. You should not expect less when dealing with your psychic self—especially since there are still preconceived notions and misconceptions about man's dual being which hamper the development of important concepts.

The Rosicrucian Order is a mystical organization which recognizes the duality of man and examines both aspects rationally and systematically. It is an organization which teaches practical mysticism, and the projection of consciousness is only one of many topics that are given deliberate consideration.

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*.



Resources for Living

(continued from page 22)

crops. At the annual conference of agricultural ministers and their deputies from the ten provinces, held in Quebec in July, Dr. J. R. Bell, of the Manitoba Department of Agriculture, recommended that more applied science is required to decide the effectiveness and safety to people and animals of insecticides now used in Canada.

It is remarked in *The Bulletin* of the Conservation Council of Ontario: "We know almost nothing of even the direct effects of many control agents on plants, animals, soils and soil organisms, and we know still less of the indirect, accumulative and long-time effects these controls have upon wildlife, plants, and even upon man."

What of the Future?

What about subsequent centuries? This question is a fair one, and we should not be permitted to dodge it. The earth we abuse will, in the end, take its revenge; for in exploiting it today we are diminishing the future of our children.

Few voices are raised nowadays in favour of the complete "return to nature" which gave Henry David Thoreau notoriety when he set up house-keeping beside Walden Pond in the middle of the nineteenth century. He wrote: "I put no manure whatever on this land, not being the owner, but merely a squatter."

Modern man can never return to the primitive life he so often professes to idealize. He does not need to. The use of machinery and chemicals do not conflict with good farm practice, nor do industry and city life preclude the benefits of more natural environment.

But such a life, making the best of two worlds, needs to be planned.

Instead of concentrating upon technological research of a short-time character to achieve functional ends, we need answers to these questions: Has constant displacement by civilization made the grasses, grains and trees more vulnerable to disease? What is the long-range effect of pesticide and in-

secticide spraying? Will the succession of selective cutting of one-tree species, which is a standard forest management practice, affect the heredity of the species? These questions were posed in an article in the Ontario conservation *Bulletin* two years ago.

Conservation [Should Begin in Childhood]

The meaning of conservation, say ecologists firmly, is not preserving everything but working to keep things in balance. The physical requirements of society must be met from the resources of the natural world, but met in a way which, while fulfilling the needs of the present, will assure the maintenance of reserve for the future. Making the world a better place in which human beings may live involves making the world a better place for all living organisms.

"Personal conscience," said one writer, "is the beginning of conservation." This application of personal conscience should not await the onslaught of a gigantic crisis in the resource supply. It should begin in childhood and grow with maturity and understanding, until conservation becomes a way of life.

There is, in Canada, a small dedicated band of resource specialists, and another band of non-specialist nature lovers. Upon these people falls the task of informing the public, so that large numbers of people will understand the urgency of the issues.

The Beauty of Life

All this is very important, even vital, to our physical lives, but there is more.

"Life," says a fine Greek adage, "is the gift of nature; but beautiful living is the gift of wisdom." One way to prevent life from becoming an empty dream is by becoming a vital part of all life.

Men of the nineteenth century took up a posture of aggressiveness toward the forests, prairies and seas. These were obstacles to be overcome, impedi-

ments to progress. Today we are filled with a vague nostalgia for the very things they destroyed. To a certain degree, wrote L. H. Herber in *Our Synthetic Environment*, this reflects the insecurity and uncertainty of our times. But it also reflects a deep sense of loss, a longing for the free, unblemished land that lay before the eyes of the frontiersman. It springs from the growing need to restore the normal, balanced, and manageable rhythms of human life.

Not all of us can study ecology intensively, but we can all walk under trees older than our nation's history, on a forest floor rich with the things that sustain life, or fish along a conifer-shaded stream or bird-watch along the edge of bushland. A natural area is a living library, where we can see, hear and taste life in action, and feel ourselves a part of all creation.

This is the sort of thing the Federation of Ontario Naturalists has in mind in sponsoring "The Bruce Trail," a continuous footpath from the Niagara Peninsula to the tip of the Bruce Peninsula at Tobermory. Along the way would be cool glens, sparkling waterfalls, intriguing rock formations, rich fossil remains of an ancient polar sea, and varied plant and animal life. At the northern end of the trail is "the

great North American rendezvous of plants"—native orchids, rare ferns, the blue and gold dwarf iris, scarlet-painted cup, many of them not found elsewhere.

The Will To Live

Some speakers and writers on conservation are asking whether man will develop understanding before he destroys himself by destroying his environment. It is possible to misjudge the will or instinct to live. Our will to live may be merely somnolent, awaiting something to urge it into action.

Meantime, we may learn. Man's life is like a boat in a storm, says Plato. The storm may overwhelm the skillful seaman, but it is always better to know how to steer. Socrates says man cannot expect success in life without knowledge of rule and standard, when he would never presume to hope for success in his craft under such conditions.

We can admit, like the boatman, that unforeseen things, eruptions from outside into the pattern of our expectation, will invariably turn up. But it will not do, because of this possibility, to omit preparation for what we can foresee.

Reprinted from *The Royal Bank of Canada Monthly Letter*, Vol. 43, No. 10 (November 1962).



Western Artists' Exhibition

Throughout May and the early part of June, the second in a series of invitational exhibits by the **Society of Western Artists** was presented in the Art Gallery of the Rosicrucian Egyptian Museum. The Society, the oldest and largest group of its kind in the West, is concerned almost exclusively with representational art and is dedicated to sustaining high standards in American Art. The exceptionally fine painting, **Romanza**, by Russell Tripp, was one of the especially selected works on display.



Rosicrucian Activities Around the World

ON MAY 21, Grand Secretary James R. Whitcomb and Soror Vivian Whitcomb were the honored guests at the 17th Annual Homecoming Day at Oakland Lodge (AMORC), Oakland, California. Frater Whitcomb presented a history and demonstration of the *Cosmolux*, an electronic sound-to-color converter created at Rosicrucian Park and first introduced at the 1950 Convention. His address at the concluding Convocation was both encouraging and inspiring.

Other events of the all-day program included a Third Degree Initiation, an inspirational hour, an organ concert, a discourse on the history of the Rosicrucian Order, and an excellent scientific demonstration concerning the nervous system presented by Frater George Buletza. Soror Leona Moulder, Chairman of the event, inspired everyone with a "visio-phonc narrative" that involved some of her own expert and symbolic paintings. After the banquet, Frater Whitcomb's warm and humorous anecdotes about his early days with AMORC delighted all present.



At the stone-laying ceremony, from left to right: Frater H. E. Bennett; Frater F. A. Davis, Regional Monitor; Frater G. A. Bailey; Soror Myrtle Turner, Master, St. Christopher Chapter; and Frater W. St. L. Williams, Chairman of the Building Committee.



▲ The Whittier Chapter, AMORC, in Whittier, California, recently held a special meeting at which the Rosicrucian Humanitarian Award was presented to Miss Anna Rafay of Bell Gardens, California. Miss Rafay, who continuously wears a back-brace because of an accident more than thirty years ago, learned to knit in order to make small slippers for children staying in the Los Angeles Children's Hospital. Even though she is in a great deal of pain and can move about for only a few hours at a time, she often stays up to knit through the "wee hours" of the morning. She has donated hundreds of slippers, working strictly from contributions—often drawing upon her own resources so that she can continue to knit. She feels "a glow knowing that some little baby I'll never see or know will have the pleasure of those slippers."

Mr. Blake T. Sanborn, Mayor pro tem of Whittier and special guest speaker at the meeting, spoke on "Past and Future Events of the City." Shown in the accompanying photograph are (left to right) Mayor Sanborn, Soror Esther N. Dietz, Master of the Whittier Chapter, and Miss Rafay.



◀ During the latter part of April and the first two weeks of May, Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*, was guest at the Penn-Ohio Regional Conclave in Youngstown, Ohio; the Southeastern Conclave in

Tampa, Florida; and St. Christopher Chapter in Kingston, Jamaica.

From all parts of Ohio and Pennsylvania, AMORC members converged on Youngstown to participate in a delightful Conclave at the Voyager Inn, under the chairmanship of Frater James Gallo. Among the special guests were Grand Councilors George E. Meeker and Harold P. Stevens.

"I will add my light to yours" was the inspiring theme for the Southeastern Conclave at the International Inn in Tampa. Frater Andrew J. Powell was the Conclave Chairman, and AMORC members attended from many parts of Florida and neighboring states. Special guests included Grand Councilors Fern Palo and Leo Toussaint. At both Conclaves the impressive ritual drama, *The Cauldron of Keridwen*, was beautifully presented.

Frater Bailey took part in a very busy program during his five-day stay in Jamaica. A special feature of his visit was the laying of the cornerstone on the site of the Chapter's proposed Temple on Mona Road. Other activities included a Chapter Convocation, a public lecture, TV interviews, meet-

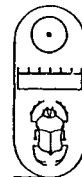
ings with Chapter officers, and being received by Councilor Eli Matalon, Mayor of Kingston; The Hon. Dudley Thompson, Minister of State; and His Excellency Sir Clifford Campbell, Governor-General of Jamaica.

▽ △ ▽

We are pleased to announce that Frater Christian Bernard has been appointed Grand Secretary for the French-speaking countries of AMORC by Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC. Frater Bernard is the son of Raymond Bernard, Grand Master of the Rosicrucian Order for French-speaking countries and Supreme Legate for Europe. He will be associated with the Grand Master, Grand Treasurer, and the large staff of AMORC of France. We join with many others at this time in wishing him every success in his new endeavors.

▽ △ ▽

Recently, a group of Rosicrucian members of France making a tour of India were hosted by members of the Bombay Pronaos at a dinner held at the Natraj Hotel in Bombay. Shown below are some of the members of the tour group with members of the Pronaos.



A bit of pleasant news recently received is that Frater LaVerne Isenberg of Arlington, Virginia, has been promoted to the position of Deputy Director of the Farmers' Home Administration Finance Office in Washington, D. C. Frater Isenberg is well remembered by

members in the Midwest where he served as Master of the St. Louis Lodge, AMORC, in Missouri. He is currently a member of the Atlantis Chapter, AMORC, in Washington, D. C., and is also an active Toastmaster.

Choice is selection according to preference. We never choose against our own nature physically, intellectually, or emotionally. Consequently, how free is our choice?
 —VALIDIVAR

THE MYSTICAL SIDE OF LIVING

Illumined individuals throughout history have embraced a mystical philosophy of living. Their contact with the challenge of life was bold and personally gratifying. Their thoughts and deeds inspire us.

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DEDICATED TO THE GODS

Opposite is the remaining portion of the huge temple built by Pharaoh Rameses II (1292-1225 B.C.) on the left bank of the Nile, Upper Egypt. The temple was built by Rameses principally to honor the god Amon-Ra of Thebes, ancient capital of Egypt. On the right may be seen the remains of the figures of Rameses II under the form of the god Osiris. Before an original pylon there once stood a colossal statue of Rameses II at least sixty feet high. In antiquity it was thrown down and mutilated. It still may be seen today in the same location. The walls of the temple are ornamented with reliefs, some of which represent the Pharaoh making an offering to the gods of Thebes.

(Photo by AMORC)

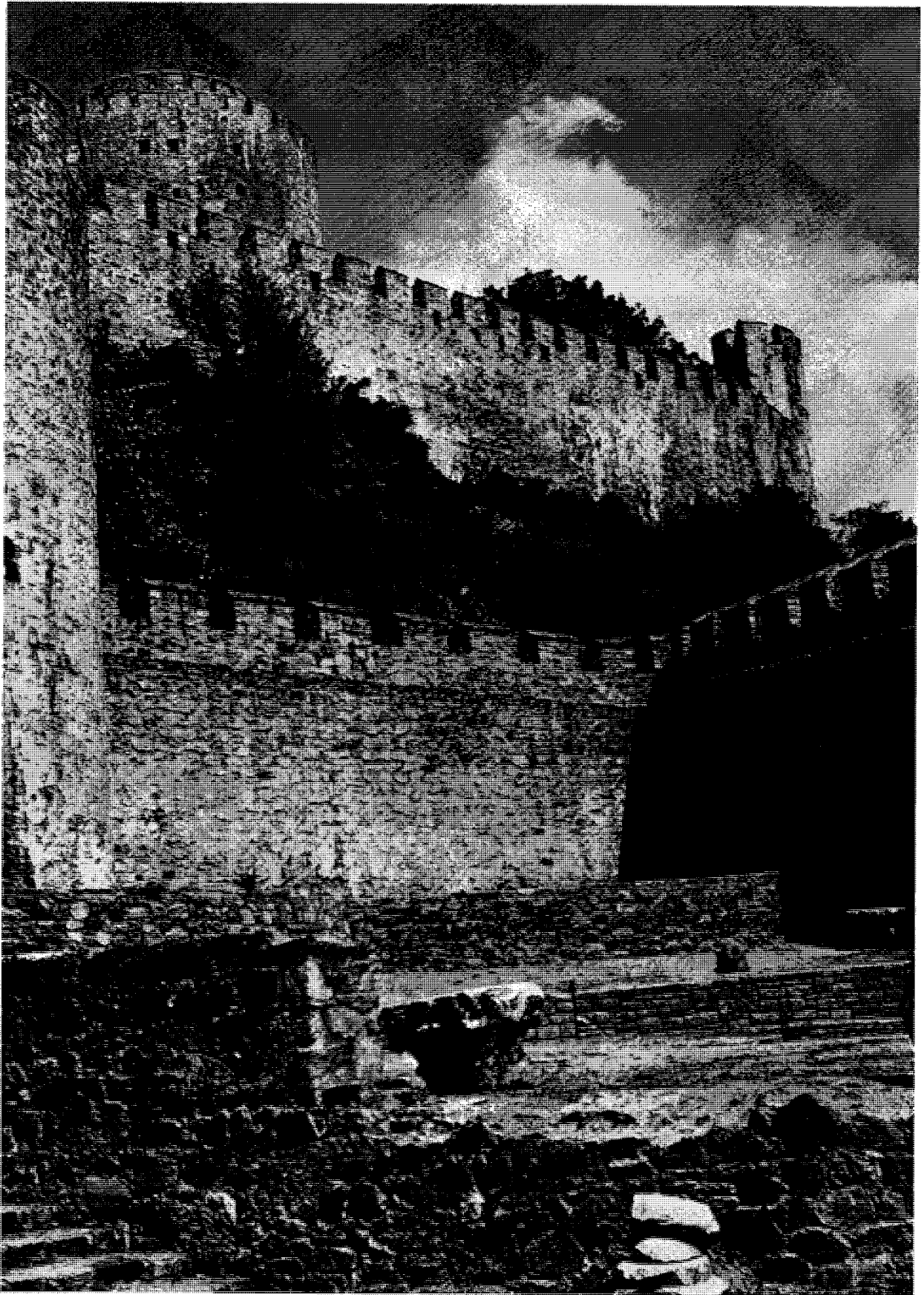
CRUSADER FORTRESS (Overleaf)

This fortress on the European side of the Bosphorus, Turkey, faces the continent of Asia overlooking the narrow waterway between the two continents. It was built by the Crusaders to hold back the Moslems. It fell to the Turks in the fifteenth century. It is still in an excellent state of preservation as here shown.

(Photo by AMORC)

*The
Rosicrucian
Digest
July
1972*





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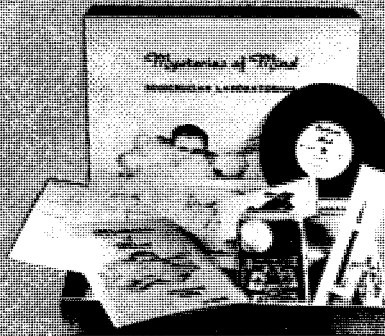
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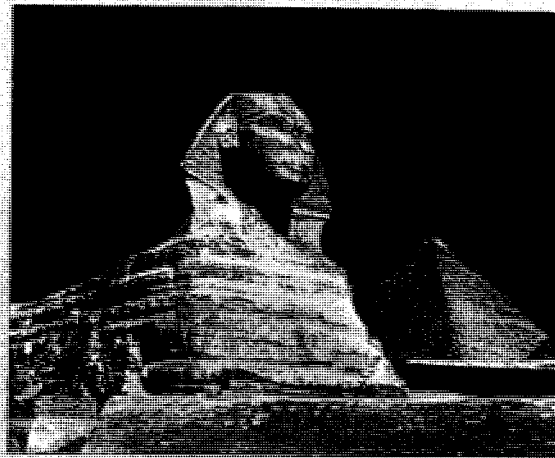
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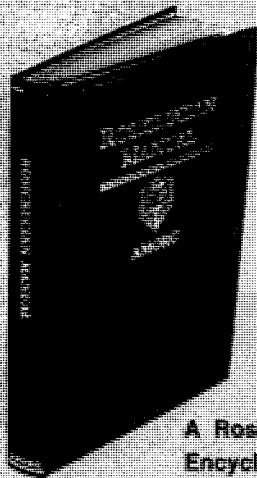


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BRAVE NEW ERA

As animals progress up the evolutionary ladder they tend to grow more specialized, individual cells and tissues become less "independent," and they lose a great deal of their capacity for regeneration, that is, the ability to regrow lost parts. Simpler creatures can regenerate lost parts and make their organisms whole again; for example, a worm can regrow its lower body. But as one climbs higher in the evolutionary scale, this becomes less and less possible. A lizard can regrow a lost tail, but should it be cut in two—unlike the worm—it would not regenerate itself.

By the time the level of the mammals is reached, this capacity is practically nonexistent. Man can regrow a lost fingernail, but not a lost finger.

Robert O. Becker, research orthopedic surgeon at the State University of New York Upstate Medical Center in Syracuse, firmly believes, however, that regeneration in the so-called higher animals is possible and that all that is needed for it to happen is, literally, more power.

For the last 15 years, Dr. Becker and his associates have worked and experimented to prove a theory of his, and it would seem that he is beginning to achieve the results he seeks. Dr. Becker's theory is, in brief, that the reason mammals cannot regenerate damaged or lost limbs is that they have lost the ability to generate enough electricity to provide ample stimulus to the formation of a new limb bud. If the right amount of current were applied to a severed limb, he reasoned, it might lead the cells to propagate into tissue and limb, muscle, and bone.

Experimenting with rats whose forelimbs were amputated at what would correspond, in humans, to the shoulder and elbow, Becker applied extremely low amounts of current to the severed sites, stimulating the limbs to grow to the elbow.

Just how cells and tissues regrow themselves at the amputated site is not yet known; however, Becker believes that the current applied may cause them to revert to a more primitive, unspecialized level, somewhat like embryo cells. This, in turn, could lead to the unspecialized cells again becoming specialized and begin making more cells of their type: muscle, nerve, or bone.

Becker says that the possibility of the total regeneration of human limbs cannot be ruled out, but believes it still a far way off. In tests with humans, however, startling results have been obtained. In 1969 a fifty-one-year old woman sustained a broken ankle, and for the next two years suffered when the bone refused to heal properly. Dr. Carl Brighton, associate professor of surgery at the University of Pennsylvania Hospital, where she went for treatment, gave her electric current treatment, hoping that this would provide a stimulus to the healing process in her ankle.

He and his assistants inserted a wire cathode (negative pole of the circuit) into the bone at the fracture site, and taped the anode to the skin nearby. A small battery was attached to the cast around the ankle. Nine weeks later, the bone had healed normally. This technique is now being tried on two other patients with stubborn fractures, and the outlook is quite hopeful.

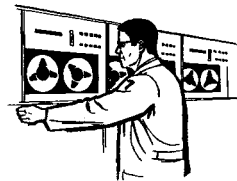
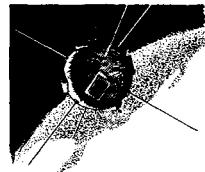
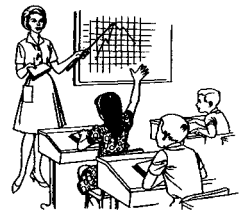
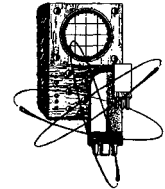
Dr. Becker, however, is not too anxious to see his research applied to humans just yet. "Our work [with rats]," he stated recently, "would seem to indicate that small electric currents are potent stimulators of cell activity. Neither our group nor any other to my knowledge has evaluated the possibility of inducing a malignant change in cells by means of electric current. That many cancer cells possess negative charges shows this possibility isn't farfetched. Until tissue culture studies and animal experiments show that electricity does not make cells cancerous, I would advise against applying electricity to human fractures."

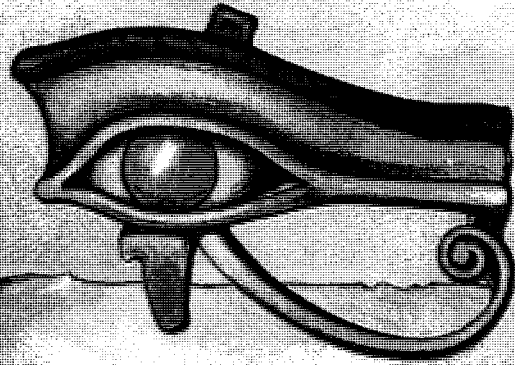
Whether application of Dr. Becker's research in the clinical setting is premature or not, there can be little doubt that the research presently being carried out will offer unsuspected insights into the role of electricity not just in bone growth and fracture healing, but in all kinds of tissue repair.

The time may soon come when transplants will be a thing of the past and an amputation be no more serious than a minor fracture is now, and the basis for all this will have been established during the course of 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:

I consider time as an immense ocean, in which many noble authors are entirely swallowed up.

—JOSEPH ADDISON, 1672-1719
The Spectator, No. 166

He who injures others does not safeguard himself.

—LEONARDO DA VINCI, 1452-1519
Notebooks, I

The same forces which operate in the birth and the temporal existence of the human being operate also in his destruction and death. This truth holds good with regard to this whole transient world.

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

But by far the greatest hindrance and aberration of the human understanding proceeds from the dulness, incompetency, and deceptions of the senses; in that things which strike the sense outweigh things which do not immediately strike it, though they be more important.

—FRANCIS BACON,
1561-1626
Novum Organum

