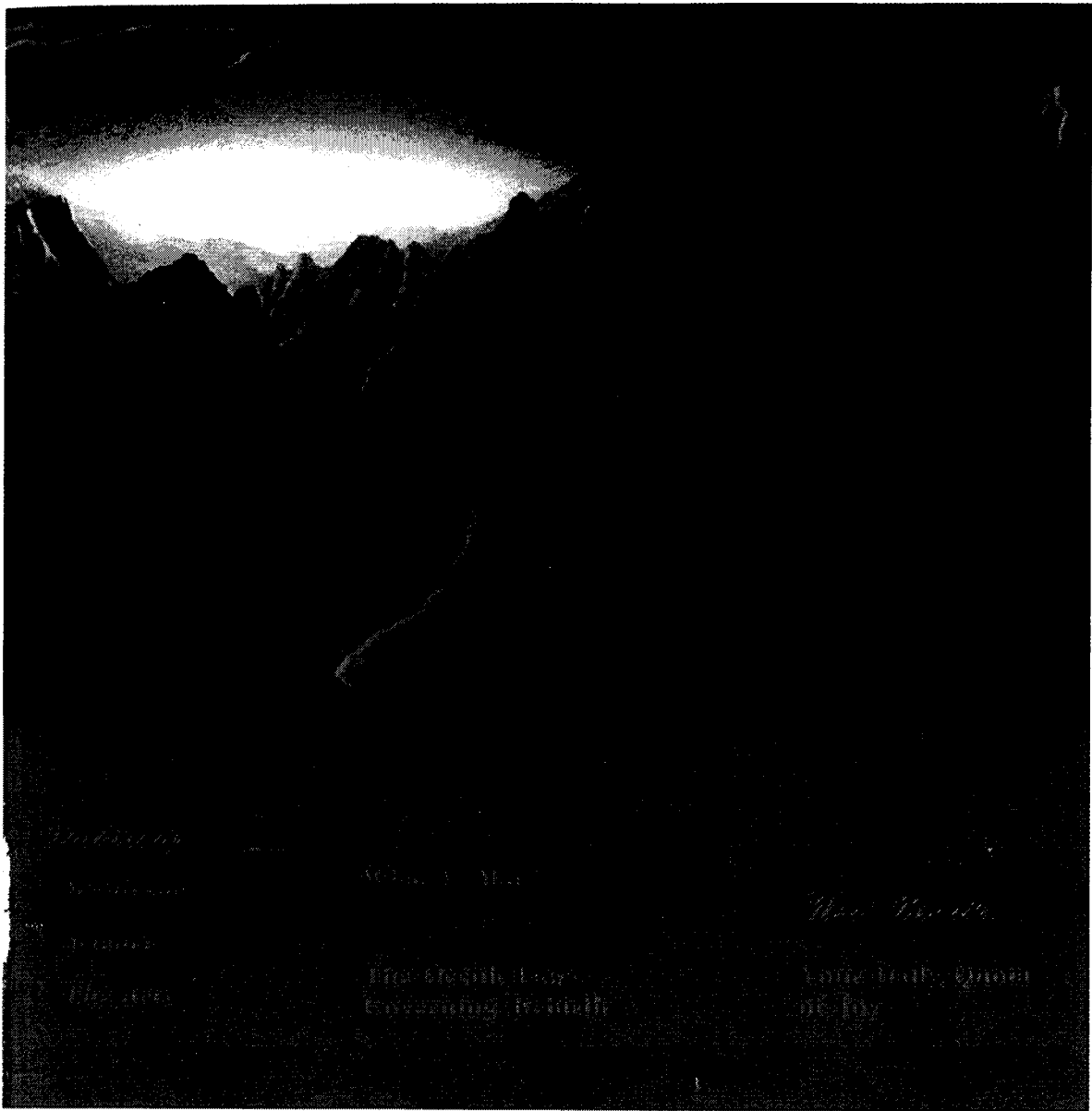


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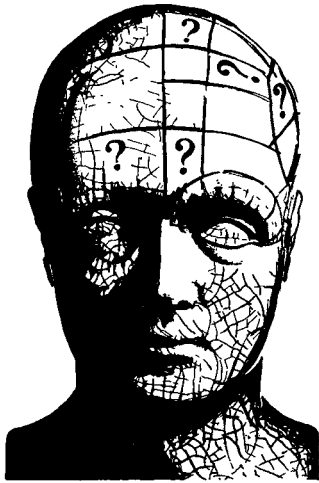


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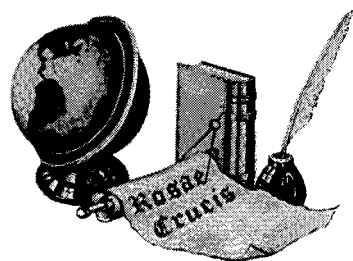
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OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER

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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No. 1

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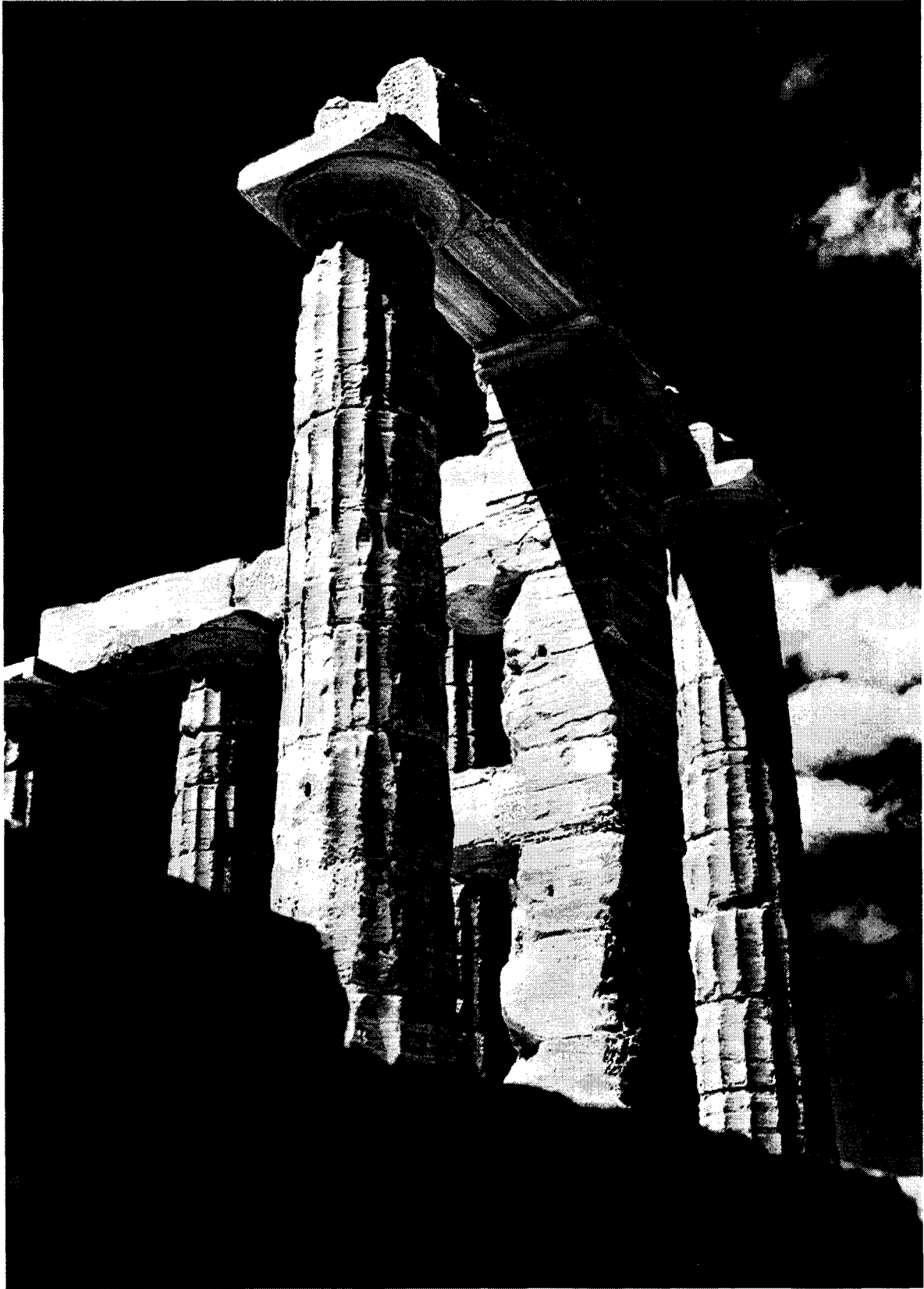
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## TEMPLE OF THE SEA-GOD

Cape Sunium, Greece, is a promontory overlooking the historic Aegean Sea. Atop is this beautiful temple to Poseidon, god of the sea. As the ancient Greek mariners sailed to distant lands, they looked up and prayed to Poseidon for a safe journey. Upon their return they climbed to the temple and poured a libation on the ground and offered thanks to Poseidon for his protection.

(Photo by AMORC)



# THOUGHT OF THE MONTH

By THE IMPERATOR

## THE TEST OF ETHICS

ETHICS HAS BEEN defined in many ways. Succinctly stated, it is a course of conduct intended to establish a just relationship between the members of society. A distinction of a broad nature can be made between *morals* and *ethics*. Morals, in principle, are founded upon a religious or spiritual teaching. They imply a divine or supernatural injunction as, for example, the *Mosaic Decalogue*. Ethics, in effect, developed out of custom and that conduct which man has found necessary in establishing, protecting, and preserving human dignity. However, what is often termed *right conduct*, or just, in substance parallels certain moral precepts. A moral good and an ethical good can be consistent or contrary to each other, but the motive of right conduct is related to the dictates of conscience and moral fiats.

To do the right thing, to follow the accepted proper principle, is not always the easy thing to do. The human emotions work both for and against ethics. Almost always a man will be polite and courteous, and not take advantage of another when it would further his end. He will ordinarily not jeopardize his position in business or society by failing to adhere to an established ethical custom. In other words, there is no challenge, no inducement to act in an unethical manner. When man acts ethically in such circumstances, there is no indication that ethics is actually an inherent part of his personal behavior.

On the other hand, when self-interest or, to put it more emphatically, self-preservation arises, ethics is then put to the test. For analogy, let a man be tempted to make a substantial monetary gain by withholding information that

should *ethically* be had by others also. Will he withhold it? If he does, ethics is *not* the essence of his character. Will a man refuse to read a personal letter not intended for him, even if he can do so without detection, when he knows it may give him an advantage? The manner in which he acts will prove whether ethics is merely a social veneer with him or a personal conviction regarding right conduct toward his fellows.

### *Exploitation*

Many men will show respect for the rights of the strong and those who in some manner are superior to them or from whom they may exact a favor. Do they, however, display the same consideration to the weak? In industry, business, politics, and the press, we see daily the *ruthlessness of power*. Ethics too often is but lip service. There is no attempt to reconcile or discipline instinctive self-motivation and aggression with the rules of ethics. Individuals, small businesses, and the weak are often exploited whenever they appear to counter some end sought by the strong.

The blatant and sensational press expounds the virtue of ethics in its editorial columns. Often it will take a single instance and make a maudlin appeal in behalf of some destitute family or child, placing a mantle of virtue upon itself with an appropriate shower of publicity. But it will likewise take some unfortunate individual or group and blatantly exploit their mistakes for the purpose of publicity, reader interest, and circulation. In its news columns and editorials, it will crucify an individual before he has had his day in court, with no respect for

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the consequences if it will further reader interest. Ethics is forgotten in this self-aggression. Recently, both industry and labor have cast aside any semblance of ethics where a sacrifice is required to serve *principle*.

The rule for testing ethics is right conduct performed for its inherent merit: In other words, because it is right and not because of what one may gain from it. The ethical person derives his compensation from the performance of the right act. It is this that constitutes the *subjective* aspect of ethics. It shows the relationship between ethics and the moral sense. The individual pursues the ethical conduct because it conforms to his immanent sense of rectitude.

Ethics as rules of conduct is, of course, man-made. It arises out of the relationship between men in their various activities and the experiences in their lives. Ethics also grows out of differences in society and environment. The kind of society we live in tends to establish the rules of ethics. They are and should be prompted, as we have said, by the sense of righteousness which the individual has and a study of that conduct which would seem to offend and violate that righteousness. As moral character retrogresses, the conformity to ethics likewise declines. There is, then, less self-discipline. The *animal* in man predominates. There is a diminish-

ing restriction placed upon the desires. The end justifies the means. Self-interest is made paramount. Compassion and sympathy embracing other persons contract. Ethics, then, by contrast seems insipid.

It often requires considerable personal sacrifice of gain and advantage to act in an ethical way. This is particularly so in our highly competitive age. To survive economically, to live according to the standard one believes he should, or even to exist in many places in the world and acquire the necessities of life, is an increasing struggle. It is a continual conflict between physical well-being and creature comforts on the one hand and idealism on the other—and ethics is idealism.

It is not that ethics is an absolute ideal merely satisfying the intellect and the conscience. Ethics also has its *practical* value. Right conduct results in mutual well-being; it is respect for those human rights that society has discovered and which it believes are necessary. If we do not concern ourselves with the respect of human dignity and man's feelings and well-being, it will ultimately reflect back upon us. A general decline in ethics eventually catches up everyone in its tide. We finally find ourselves victims of those who mercilessly take advantage of our innocence or ignorance in some circumstances. The practice of "dog eat dog" can lead to the time when there are no dogs left.

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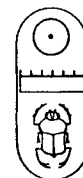
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# Confucius - A Great Sage of China

by VINCENT EDWARDS

TWENTY-FOUR hundred years have passed since the great Chinese philosopher Confucius died, but an opinion he once passed about despots seems as appropriate for our time as if he had uttered it yesterday.

He and a group of his followers came upon a woman weeping as if her heart were broken. When Confucius sought the reason, she explained that first, her husband's father, then her husband, and lastly her only son had been killed by a tiger on that spot. The philosopher asked why they had not moved elsewhere, and the woman said the governments in other places gave them no freedom.

Confucius turned to his followers: "Remember this, remember this, my children, oppressive government is fiercer and more feared than a tiger."

The son of a soldier, Confucius was born in 551 B.C. in the State of Lu, which later became Shantung. His seventy-year-old father died only three years after the boy's birth, but the self-denying mother somehow managed to provide her son with the best education of his time. The youth showed promise right from the start, and by the time he was seventeen Confucius was an overseer for a wealthy landowner.

Already the young man's mind was beginning to turn to philosophy and thoughts on man's conduct. From the time he was twenty-two until his death fifty years later, he lived as a teacher among the Chinese, traveling widely and giving lofty counsel to everybody, from the rulers to the humblest folk of his native land.

In Confucius' youth, reverence for ancestry was not widely adhered to among the Chinese. However, when his mother died, the young man erected a great mound over her grave and then went into solitude for twenty-seven months, spending much time in meditation. This example of devotion made a



profound impression upon his countrymen. At the same time it helped to form the self-communing habits for which Confucius later was so celebrated.

By the time he was thirty, Confucius had worked out his own system of philosophy. His teachings made much of five virtues—humility, uprightness, decorum, wisdom, and truth. Parents should be honored, he said, and he encouraged profound respect for the family. Although he avoided the political disputes of his day, he advocated obedience to the state. Rulers should be deposed only when they were wicked, he declared.

His profound teachings made him sought out by the great rulers of China. He became the chief adviser to the prince of Lu. His counsel proved so wise that Confucius was rewarded with high office. After he became the chief magistrate of the City of Chung-tu, a great reform took place, affecting all the people. Then he was made Minister of Crime for Lu—and soon crime disappeared. Confucius became the idol of the common people.

The prince of the neighboring state of Ch'i saw that if the influence of this wise minister prevailed, the State of Lu would soon have power over all China. To discredit Confucius, he sent lavish gifts to the prince. The ruse worked. The ruler of Lu turned to pleasure, and Confucius was ignored.

It was a sad blow to the great counselor. Broken in spirit, he withdrew

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from Lu and passed the next thirteen years traveling by oxcart all over China. His teachings made him famous everywhere. Sometimes he was entertained by governors and magistrates, but often he had to endure much privation. Serene, undaunted, and wise, he drew to himself a growing society of followers.

When he was sixty-nine, Confucius came back to Lu and there passed his last years in sorrow. He had lost his only son, and then two of his favorite disciples died. He was troubled, too, by the thought that he had not fulfilled his mission. One morning Confucius rose and, faltering about his home on his staff, was overheard saying:

*The great mountain must crumble.  
The strong beam must break,  
The wise man must wither away  
like a plant.*

He took to his bed soon afterward, and seven days later he was dead.

A great ceremony was held by his disciples at his burial. Afterward, a group of these followers built huts by the grave and lived there in solitude for three years, honoring his memory. They also collected the sayings of their master in the book *Lun-yü* or *Analects*—sayings that won the reverence of all Chinese.

His grave in the city of Ch'ü-fou, where 40,000 of his descendants are said to be living today, has long been an object of pilgrimage. A fine avenue leads from the magnificent gate to the great, lofty mound with the marble statue in front. All over the walls are tablets placed by China's successive dynasties, honoring the country's greatest sage.

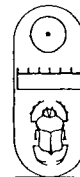


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APPOINTMENTS If you wish appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



# What Is Man?

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

Member of the Rose-Croix University Faculty

THE ANCIENT POET raised a profound question when he asked: "What is man?" The question followed reflection upon the vastness of the material universe. The question, however, is as old as the human race, and men of depth or philosophical genius have struggled with this problem for centuries.

There are many levels at which this question may be confronted. At the physical level, men have investigated the structure of human anatomy and have studied the functions of various organs of the body. Psychologists, by a less ancient science, have attempted to fathom the intricate and profound mysteries of human attitudes, emotions, and the strange quirks of behavioral patterns. Sociologists have explored the actions and reactions of people in mass and in social relationships. Political economy has been, for centuries, both a fascinating and practical discipline. There is still, however, a much deeper and more meaningful level at which we may approach this question. It has to do with the *psychic* and *spiritual* resources of man. When this aspect of the problem is confronted, unlimited potentialities emerge.

This seems to have been the particular level of concern that interested the ancient psalmist. After he had thoughtfully observed the immensity of the material universe, he said: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him . . .?" At this point, the psalmist is in a philosophical—as well as in a religious—frame of mind. He seems to understand quite well that man's importance is not limited by his physical nature or by the size of his package; for he recognizes that he is crowned "with glory and honor," and that all things of earthly nature are under his feet.

Men have always been interested in the observation and contemplation of celestial bodies. Through use of highly sophisticated instruments, they have given the study of astronomy the status of an exact and practical science. Discoveries that have been made in this exciting area of research, and the conclusions reached, make our earth look small indeed. Powerful telescopes enable us to see bodies at such distances that it requires millions of years for their light, while traveling at the speed of 186,300 miles (300,000 kilometers) per second, to reach our earth. When we construct more powerful instruments by which we are able to penetrate farther into the fathomless skies, we then discover even more distant objects out there in the vast reaches of space.

Some have taken notice of the smallness of man and the little earth on which he resides when compared to the magnitude of immeasurable galaxies, and have interpreted this to mean that man is relatively unimportant in the general scheme of things. They seem to forget that, in the final accounting, man is the astronomer. In fact, the significance of those measureless galaxies and astronomical systems is small when compared to man whose profound intelligence, scientific know-how, and technological skills enable him to observe such things, compute their movements, and forecast their destinies. When man discovers the nature and magnitude of his material universe, instead of downgrading his rank such observations should enhance his stance in the over-all scheme of things.

## Many Aspects

For centuries, Rosicrucians have studied in depth the question: "What is man?" They have approached this question at all its various levels and with the result that they have provided the world with the most complete and satisfying answer to that perennial question. They recognize that man's life on this earth plane has many aspects, each of which gives him unique opportunities for useful service and personal fulfillment. If any aspect of man's potential for good is undeveloped, the crippling consequences of such neglect will reflect both in the personality of

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the individual and in the larger social unit of which it is an integral part.

Man is essentially personal in his nature. This fact enables him to adorn his life with unique qualities whereby he is able to participate in supremely valuable functions peculiar to that which is personal. Since man is a personal entity, let us reflect for a moment upon the implications of personality. One of the most significant conditions relating to man's being personal in nature is the fact that personality is the ultimate source of all true value. Ethical ideals, the sense of moral responsibility, human sympathy, purpose, unselfish concern for others, compassion, kindness, honor, and love represent the highest values known. Yet apart from personality, all these precious and treasured qualities become absolutely meaningless. When we say that man is personal, we implicate his unique access to participation in the most cherished virtues, and we proclaim his ability to share the richest values with his fellow man.

#### **Intuition**

Man is also an intuitive being. In other words, man has within him a latent faculty by means of which he is able to have immediate and direct access to a knowledge that is superior in range and quality to that which he is able to acquire through discursive processes. While it is true that in most people this intuitive faculty is dormant and needs to be awakened, the potential is there waiting to be recognized and employed. No doubt one of the most wasteful practices of the average individual is the constant neglect of this inner faculty we call *intuition*.

Intuition is a natural and integral part of man's nature, and it will function freely and effectively if one does not interfere with its performance. This faculty is generally much more evident in the lives of children than in most adults. This is because intuition is a natural attribute of the inner life which is all too often ignored or stifled as a result of negativism and by squelching opposition from the outside world during years of maturity. After years of failure to recognize and exercise this capacity for intuition, it becomes dor-

mant. Just as a muscle in a person's arm will tend to become weak through lack of exercise, so will the intuitive faculty lose its strength and effectiveness through continued neglect and inactivity.

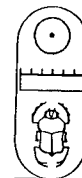
When one is caused to realize the inactive status of his intuitive faculty and wishes to reactivate it, he will need to pursue his goal with fixed purpose and consistent effort. When the first efforts are made to restore this hidden power of insight to its proper function in life, its diminished voice is scarcely heard amidst the clamor of the objective world. As the individual continues to listen and respond to this quiet call, then that which was heard only faintly and indistinctly at the beginning is heard with a constantly increasing degree of clarity.

#### **Conviction**

If we fail to gain that knowledge which is available only through intuition, we deprive ourselves of the highest and most authoritative knowledge. This kind of knowledge comes with conviction and unquestionable certainty to the one who acquires it. This method of understanding is the mystical approach, and since the knowledge thus gained comes through direct contact and experience with reality itself—without the aid of any medium—the recipient of such knowledge constitutes his own credentials of authority and guarantees the veracity of his own claims. It is a priori knowledge, and is of the very highest order.

There are those who are very dubious of their own ideas simply because they are theirs. They are so accustomed to being guided by the popular opinions of others that they have become completely estranged to that little voice within. In his famous essay on *Self-Reliance*, Ralph Waldo Emerson expressed a great truth when he said: "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages." By listening and responding to the voice of intuition, one finds truth to guide him in peace and security through all the perplexities and frustrations of life.

(continued overleaf)



The ancients Greeks have passed on to us a tremendous and challenging assignment in words of the old slogan, "Know thyself." When one begins to understand what he truly is, he realizes that he is indeed an important factor in the universe; and just *how* important, is each individual's own prerogative to say.

Man, as he exists and functions on the earth plane, is a being of many facets. At the lower levels of his nature, he shares common traits with the most humble creatures on earth and the crudest material substances. At the opposite extreme of his nature, he participates in, and is a part of, the divine essence itself. This vast and contrasting assortment of constituent qualities which go to make up the sum total of man's being gives him the option of emphasizing within his own personality either the lower or the higher aspects of his nature. There is nothing about man's general constitution that is essentially evil or wrong within itself. But since man is a moral entity, the manner in which he uses his freedom of choice within the framework of his understanding does determine to a great extent the tempo of his evolution.

It was a great day in science when Mr. Roentgen, the German physicist, discovered the X ray. It was an important event in history when men learned how to take the atom apart and release its energy. It was a sensational achievement when men began to explore outer space and make mechanical contact with the moon and other bodies in more distant space. But the greatest discovery of all was when man

began to explore his own inner life and was made aware of his affinity with God. This is a discovery each one must make for himself, and when he makes it, he realizes that he has found the only sure foundation upon which a true philosophy of life can be built.

It seems that most people desire to achieve mastery of life, but this goal can be accomplished only in proportion as one works in harmony with divine law. While this very simple fact is generally acknowledged, it is too frequently ignored. Scientists succeed in doing great and wonderful things to the degree in which they discover and apply basic laws and principles. Man also, through right attitude and a well-disciplined life, establishes rapport with God, and the unlimited forces of divine power become vibrant in his life and find free expression through his entire being and personality.

It is indeed marvelous to have within us that spark of the Divine, but we have not been given the full treatment yet; for there is a great and loving power drawing us onward and upward. It has not been revealed just where this force is taking us or what we are to become. We do, however, have a deep sense of belonging to this power that draws us. By yielding ourselves to this kind and holy persuasion we shall achieve the highest expression of all our faculties and attain the most excellent state of existence.

If man ever attains self-realization in the fullest and truest sense, he must understand what he is; and he must also respond to such understanding in a manner that is appropriate to his nature.

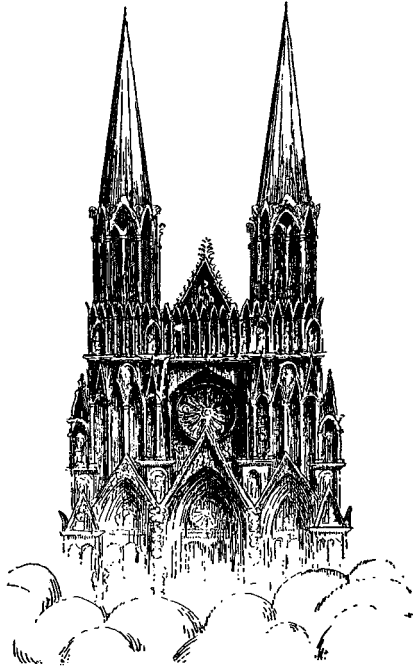
### WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank these many Rosicrucians and *Digest* readers for their warm and thoughtful Greetings of the Season.

Personal acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally it would not be possible because of their number. Therefore we take this means of thanking each of you. May you have a very happy and successful New Year!

*The Rosicrucian Staff*

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## The Celestial Sanctum

### PRACTICAL BENEVOLENCE

by CHRIS. R. WARNKEN, F. R. C.

IF BENEVOLENCE is taken to mean kindness, friendliness, charity, or goodness and the like, it is safe to say that benevolence has been taught for ages as a moral precept indicative of refined and enlightened society. It is a "mark of good breeding." One should be benevolent because it is the *thing* to do! But it is difficult to attribute benevolence to the majority of mankind in the world today if we consider the actions of the masses everywhere.

Of course there are individuals, as there have always been, who exemplify the best of benevolence in their daily lives. Despite this, we must acknowledge the fact that men have been at war with men somewhere almost continuously for more than a quarter century. Prejudice of race against race has intensified in many parts of the world. Charity has given way to social-

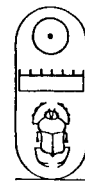
ism and welfare as rights to be fought for and defended. Genuine goodness is apparently meant for dupes, while evil, immorality, corruption, and destruction for the sake of destruction are tolerated and even defended in some quarters. Somehow, the teaching of benevolence has failed. Is this failure one of quantity or quality?

With the citizens of the world today generally more educated, more free politically and socially, and less inhibited by the will of church and state, the teaching of such moral precepts as benevolence will have to be proven as more advantageous to the person or more practical. Many citizens of today are simply not interested in following the example of their parents or forebears. "What was good enough for dad" is no longer "good enough for me." In fact, many are bent upon changing or removing the most hallowed traditions. Here and there one finds actual hostility toward many old-fashioned ideals of honor, respect, and integrity. Such reversals simply do not happen without thought or without reason; they are prompted or caused by something within their proponents. What could be their reasoning?

Perhaps, for example, some old-fashioned charity carried with it a required state of inferiority and servility which scarred the human dignity of the family of the recipients for several generations. They were "put down" and sooner or later their self-respect rebelled.

Perhaps some who suffered under the rigid rules of a family that was "poor but honest" became disillusioned in later life when they learned that quite often dishonesty had been acceptable if it was big enough and prominent enough as in business or government.

Maybe some remember with distaste or bitterness having to forego the usual joys and possessions shared by other children because their parents were simple, long-suffering, and patient people who were soon "taken for granted" by greedy and stingy employers. Most such people have become hardened and convinced that unselfish concern for others is archaic and that one should think of and protect oneself only, letting



others fend for themselves as best they can.

And yet the masters and teachers of all ages and creeds have taught the virtues of benevolence. Those masters have taught truth and only truth. There must be some misunderstanding or some misinterpretation in the application of their precepts. Students of mysticism know that the wisdom teachings of the masters are reliable and aid anyone to enjoy a better and happier life without, at the same time, depriving others of the same goals. The ancient doctrines have not taught that we must sacrifice or suffer ourselves in order to be benevolent to others. The practice of all such virtues has been taught as advantageous to us personally, in accordance with the law of attraction.

For centuries, Western man has been taught to "give until it hurts," to "turn the other cheek," to "give the shirt off his back," all with emphasis on sacrifice, suffering, or surrender. Perhaps this is to ease the pain of a guilt complex. A philosophy or religion of a joyous and happy life should not be founded upon negative principles of weakness or sorrow. It should exemplify the positive principles of strength, confidence, happiness, and bountifulness. In such an atmosphere the virtues of benevolence create more benevolence; the practice of benevolence is creative! Now we are approaching a better understanding of the psychology of the "golden-rule" principle.

About 500 B.C., Buddhist philosophy was teaching that "hatred does not cease by hatred at any time. Hatred ceases by love. This is an old rule." During approximately the same period, Confucianist scriptures were stating, "What you do not want done to yourself, do not do to others." About 600 B.C., the scriptures of Taoism were teaching, "To the good I act with goodness. To the bad I also act with goodness. To the faithful I act with faith. To the faithless I also act with faith. Return love for great hatred." The Master Jesus taught, "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them." Either these Masters did not explain the underlying mystical principles or their scribes did

not comprehend them and therefore did not record them.

Mysticism teaches that all men are of one being, sharing one Creator. Subconsciously all men seek to share, to be together, to join together. As they evolve they begin to practice positive virtues to further this unity. Alfred Adler, Austrian psychologist, wrote in his book, *Understanding Human Nature*, "Whenever we find sympathy in a human being we can in general be sure that his social feeling is mature, because this affect allows us to judge how far a human being is able to identify himself with his fellow men." In other words, we begin to feel toward others as we become aware of ourselves in them.

The more we identify ourselves in others, the more we practice positive virtues in our relationships with them. We are kind to those in whom we see our own better self. We extend friendliness and charity to those in whom we recognize our own better self. While this concept may startle our intellectual self, it is nevertheless true. And it is not immoral! It is psychologically natural. It is the same golden rule but without a motivation of sacrifice or selflessness. It is rather a motivation of self-respect and self-appreciation as identified in others.

*Why* we do something is at least as important as *what* we do. Doing unto others as you would have them do unto you is not vanity or self-glory; it is self-respect. If our charity toward others takes advantage of their weakness, kills their self-respect, and destroys them, it is not benevolence—it is our vanity. We do not have sympathy for them, nor do we identify ourselves with them. What we are doing is satisfying our own vanity; we are a do-gooder for show. That is negative.

When we return love for hatred and do it sincerely, we are recognizing the character weakness of ourselves as expressed in another. By exchanging love for hatred we are correcting our own failure, and this can only mean that soon our love will be returned to us again as love. This is practical benevolence.

(see page 36)

# Does The Moon Affect Us?

by OTTO WOLFGANG

MAN is by nature a creature of many moods; one day he is happy and carefree, the next he is sullen and morose. There are many instances in which this changeableness can be explained by the individual's personal circumstances (a death in the family, witnessing a tragic accident, and so on); however, in too many cases the change is brought about as a result of influences which do not openly manifest themselves. These are the moods which psychiatrists have been attempting to explain. Of course, there are many theories on this matter, none of which has been proved. With this limitation in mind, let us examine these questions:

1. What causes man's moodiness?
2. Does other living matter have corresponding states of moodiness?
3. Does nonliving matter suffer states of erratic behavior?

Dr. Leonard Ravitz has done some very interesting work in this area of "moods" and has made some rather startling discoveries which could shed light on "man, his moods, and the moon."

For centuries, man has worried about the moon's effect on his fate and its possible effect on the birth rate, the quality of wine or buttermilk, and the right time for possum and coon hunting. Today, the romantic, mystifying moon previously woven into mythology, demonology, and ancient folklore in seemingly credulous superstition has been given a more authentic aura and respect. Its strange influence on living matter is now the subject of serious scientific investigation.

Dr. Ravitz of Duke University's School of Medicine, a neuropsychiatrist who spent part of his career in the study of direct current in human beings, recently reported that since man is an electrical system like all living things, "it is difficult to imagine him not being affected in measurable ways"



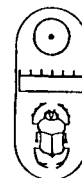
by changing phases of the moon, which influence the electrical properties of the atmosphere.

Scientists now know that all living matter—even trees or tiny bacteria—gives off a steady pulse of direct current. This electrical theory of things is close to the deepest secrets of existence, for it seems that nature in creating life, both plant and animal, used electrical methods, and that in nature all things behave in a certain standard electrical pattern.

The findings of Professor Ravitz followed experiments with students at Yale and Duke Universities. They were based on earlier experiments by Professor Harold S. Burr of the Yale School of Medicine, which suggested that living things have electrical rhythms approximating the near-monthly lunar cycle, as the moon shifts from new to full moon and back again.

Professor Burr inserted a set of electrical contacts into the trunks of living trees about five feet apart and at a depth that placed them next to the growing layer of the trees, the cambium. They were then hooked up to a delicate recording apparatus. Once a month there was a very sharp rise in the potential difference—that is, the electrical voltage or pressure—between the two electrodes.

Records of temperature, humidity, barometric pressure, and other weather factors were kept. None of these were found in step with the changes in the trees' electrical state. Yet a change in



voltage was conclusively noticed at the time of a new or full moon!

That the moon has considerable effect upon the physical state of the world is indisputable. For example, we have the tides. The mass and movement of the moon passing by in the heavens, has a pulling effect on the earth which results in tidal action.

It is also a known fact that just as the moon raises tides in the oceans, so it produces "tides" in the atmosphere which affect radio broadcasts. Three or four days after the moon is new or full, the band of frequencies that can be used to get radio broadcasts through to distant stations is slightly narrower in some parts of the world than in others. Dr. Gautier of the National Bureau of Standards at Washington suggests that these variations are due to electromagnetic fields which are known to be set up in the atmosphere by lunar variations.

#### *Ground Distortion*

Strange as it may be, the gravitational attraction of the moon, as it travels across the sky, actually distorts the solid ground, raising a bulge in the surface. This bulge is not stationary but travels across the earth, so as to be always under the moon. Though it is difficult to explain such pliability of the earth's rock-ribbed mass, it is a fact that this earth tide actually changes the longitudes of Washington and Greenwich enough so that at times they are closer together by sixty-three feet than at other times.

With this in mind, a research project of investigating clock errors was carried out at the Dominion Observatory in Ottawa. A distinct error was found. To check this experiment, radio time signals from Arlington in the United States and those from Rugby in England proved that the variation in time was influenced by the passage of the moon.

In addition, Professor Harlan T. Stetson of the Cosmic Terrestrial Research Laboratories of the Massachusetts Institute of Technology has demonstrated that some earthquakes may be "triggered" by the moon's pull on the earth's crust. Professor Stetson in his cosmic research has also ventured that

the moon might reflect special rays from the sun (since the moon has no atmosphere) which otherwise could not penetrate our atmosphere directly from the sun.

This much we do know, however. In folklore there are hundreds of theories and fantastic superstitions about the moon's effect on crops and plants, but there actually is a flower that blooms only in accordance with lunar phases. It is a South African member of the iris family known as *Morea iridoides*.

Professor Knight Dunlap of the University of California, whose hobby is gardening, noticed that the *Morea* blooms normally within two periods in each lunar month. "One period commences on the date of the first quarter, and ends the day before the full moon. The other period runs from the date of the last quarter up to the new moon. During full and new moon there are no blossoms."

In animal life we have the sea worm *Eunice viridis*, found in the South Pacific, which spawns only during full moon. As the rays penetrate the water, the worms emerge from their burrows and lay their eggs, responding as if their bodies were photoelectric cells and the moon some eerie goddess calling them forth and giving life. "And so, if these external forces can influence the earth's physical, vegetable, and animal forms," Dr. Ravitz says, "they might also influence the electrical fields in man, resulting in significant changes in biological organization."

#### *Emotions*

Yet, despite a few sensationalized reports following his experiments, Dr. Ravitz is the first to point out that the nature of the moon's electrical influence is still unproved. In fact, he cautiously states: "Evidence suggests that the amount of moonlight (only 1/300,000 as intense as sunlight) is definitely not a factor in these studies." However, he does admit that "inherent protoplasmic rhythms may have lunar periodicity." In other words, protoplasm—the very substance of life—has electrical rhythms which may show changes that keep step with the phases of the moon.



In his experiments at Yale and later at Duke University, Dr. Ravitz used a microvoltmeter which measures the delicate electrical properties of living systems. His original studies, however, were concerned only with the changes in direct current as related to changes in human emotions. Unexpectedly, he came upon the moon cycle and its apparent harmony with the electrical rhythm of man.

Seventeen subjects consisting of eleven men and six women were measured electrically every day for one to eight months. Careful notation was made of mood fluctuations and emotional disturbances. Life histories were pieced together from casual conversations. Sufficient knowledge was obtained to evaluate each individual, including the essentials of his particular emotional problem. Most subjects were, at one time or another, observed under stress, and gave a daily account of their moods and problems.

The first results were vague. Minor mood swings could not be correlated with direct current alterations. However, despite complex individual variations, there appeared in the subjects considerable increases in electrical potential every fourteen to seventeen days, which astonishingly occurred approximately at the time of the full and new moons! Sometimes, however, there was a marked potential decrease at one of these times. The moon apparently does not influence everyone in the same manner, but according to one's emotional or electrical make-up.

The mood cycles appear to run not only in monthly phases, but in seasonal rhythms too. During his experiments Dr. Ravitz found that cyclic variations appeared more prominent when plotted for four-month periods, since negative potentials were encountered much more frequently in all subjects during late winter and early spring.

During the full moon Dr. Ravitz found that moderately maladjusted students showed increased sullenness, general irritability, hypersensitivity, preoccupation, and, to some extent, withdrawal from people and all social activities. They felt best shortly follow-

ing the new moon. The severely maladjusted showed a similar cyclic rhythm with a higher voltage reading than the others and with sharper up and down swings.

"It may be," Dr. Ravitz said, "that eventually we may be able to predict our own mood cycles from such microvoltmeter readings, for we did find in our experiments periods in which the students were going to feel best and others in which they will be less emotionally stable."

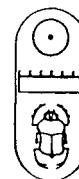
That such moods could not be incited by physical conditioning was proved when a reading was taken before, during, and immediately following a vigorous rubdown. There was no change in electrical potential.

In his most recent experiments Dr. Ravitz found a definite basis for the moon's effect upon the mentally unbalanced in the psychiatric wards of Roanoke Veterans Hospital in Virginia. Once again, the severely maladjusted were the most sensitive to changes in the moon.

### *Paracelsus*

Thus, it was not only superstition when Paracelsus, as early as the sixteenth century, claimed that the insane grow worse at the dark of the moon, when its attraction upon the brain was believed to be the strongest. "Such beliefs," Dr. Ravitz explains, "were legalized in eighteenth-century England, at which time a distinction was made between 'insane' which meant the hopelessly psychotic, and 'lunatic' which was applied to persons whose wild fancies were irritated only by the full moon."

In the light of today's scientific studies, there are reasons to suppose that the moon with its electromagnetic influence upon earth may have, to some degree, an influence over human moods. But this is a long story and the end is not in sight, Dr. Ravitz says, as his theory continues to stir argument in scientific and medical circles. "Infinitely more work must be done," he cautions, "before the moon-mood theory can be ruled out or can be accepted as a valid hypothesis."



# THE OCCULT LAWS GOVERNING REBIRTH

by CHARLES GETTS

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DOES THE HUMAN soul, returning to live another life on earth, have any choice or way of selecting its parents? Is it *chance* that one man is born of wealthy or well-educated parents who are able to give him many advantages in life while another man is born of poor or uneducated parents who can give him nothing? Is the soul capable of being aware that it is returning to life in a fleshly body?

We will search briefly through some of the ancient teachings to see if there is a knowledge of the existence of cosmic laws that will answer these questions. (In this article, reincarnation will be accepted as one cosmic law of human life.)

Before beginning our discussion of rebirth, let us briefly consider the human soul—the eternal essence of man—and ideas concerning its condition on earth as well as its ultimate goal. Life is a continual process of change as the ceaseless flow of time constantly changes the face of eternity. Marcus Aurelius described it as follows, “Even while a thing is in the act of coming into existence, some part of it has already ceased to be.”

Man fits into this great plan as, through numberless, unremembered lifetimes, he moves steadily upward toward the state of perfection he once left. The Buddha said that birth on earth is a great privilege as it affords man the opportunity to free himself by his own efforts from the ignorance that holds him in bondage.

How did the soul of man come to be in this state of ignorance? Plotinus describes this Fall of Man (told symbolically by Christianity in the story of Adam and Eve and their expulsion from the Garden of Eden) as a descent of souls from a state of spirituality

down into corporeality where they became trapped by sensuality and lust. To Plotinus, the final destiny of the soul, its home from which it wandered, is the transcendent and unknowable One. This destiny is accomplished by means of repeated lifetimes, for the earth serves as the courtroom in which each soul must prove its understanding of the eternal truths that control all life.

Since all things in the universe reveal obedience to cosmic laws, it is only logical to affirm the existence of laws to govern the process of rebirth. However, there is little known of these laws that control man’s progress in the cycle of birth, transition, and rebirth. In our search, we turn to the men of earlier times, for we may say today even as Seneca said in his day, in speaking of the great wisdom of ancient civilizations, that whatever is discovered by men in later times must nevertheless be referred to the ancients.

We find the main source of information among the early Greek philosophers and the religio-philosophical writings of India and Tibet.

Turning first to the Greeks, Empedocles (fifth century B.C.) makes the statement that there is an ancient decree of the gods concerning any man who kills another man. This decree states that, while wandering for “. . . thrice ten thousand seasons far from the company of the blessed . . .” the transgressor is reborn into a variety of bodies—all of which, “. . . exchange one bitter path of life for another.”

Plato speaks of rebirth in two of his works, the tenth book of the *Republic* and the *Phaedrus*. In the first, he gives a symbolic but superficial description of the souls of Greek heroes choosing their next physical form of life on earth. In *Phaedrus*, he describes in

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more profound thought the rebirth of a soul as follows: "... and the soul which has seen most of truth shall come to the birth as a philosopher, or artist, or some musical and loving nature; . . ." He then continues and describes the other social positions in life as given to the souls possessing lesser degrees of truth. Therefore, he believes that, according to the level of understanding of each soul, on rebirth it is given its rightful place in society.

### Origen

Origen (A.D. 185?-254?) was a fellow student with Plotinus under the philosopher Ammonius who founded the famous Alexandrian School of Neoplatonism in Egypt in A.D. 193. So we return through Greece to Egypt, the birthplace of wisdom. Origen states in his work *Contra Celsum* that it is in conformity with reason that the soul is given a new body according to its former actions and that those souls who have used their bodies in the performance of the utmost possible good, "shall have a right to bodies endowed with qualities superior to the bodies of others." He further states in his *De Principiis*, "Every soul . . . comes into this world strengthened by the victories or weakened by the defeats of its previous life. Its place in this world . . . is determined by its previous merits or demerits."

We now turn to India where reincarnation and the karmic law are the heart of the ancient teachings. The East maintains that souls returning to earth bring with them their individual karmic pattern formed of all their previous lives. This is one occult law that is often overlooked. Each man, as he enters a new life, carries within his subconscious mind the abilities, characteristics, and knowledge he has accumulated through perhaps thousands of years. In this pattern, not only the beneficial talents are retained but also the destructive forces gathered by the soul such as cruelty, hatred, greed, lust, and so on.

In the *Bhagavad-Gita*—the Gospel of Hinduism—the question is asked, what will become of the man who has faith but does not develop it fully. The answer is that no man who seeks

Brahma (*The One* of Plotinus and the *God* of Christianity) ever comes to an evil end but on transition will dwell many long years with doers of good deeds, and then "he will be reborn into the home of pure and prosperous parents." This indicates a belief in a cosmic law regulating the return of the human soul to earthly life.

Why, many people wonder, are they not able to remember their previous lifetimes if the Eastern teachings are true. As in the *Bhagavad-Gita*, Krishna tells his disciples:

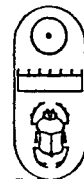
*You and I, Arjuna,  
Have lived many lives.  
I remember them all:  
You do not remember.*

A little thought upon the idea of a man's being conscious of his actions back through innumerable lives plainly shows the wisdom in storing these events behind the door of the subconscious. The complications, entanglements, and scope of such a vast panorama of forces—both good and evil—would create a nervous tension for the person far beyond that experienced in the present day.

### Tibetan Book of the Dead

In Tibet we find one of the greatest sources of occult wisdom related to rebirth in the *Tibetan Book of the Dead*, or *Bardo Thödol* as it is called in the original Tibetan. In this ancient manuscript, the doctrine of rebirth affirms that normally the souls returning to earth are reborn in the lower strata of society because of their lack of enlightenment as to what is happening to them. However, the souls who have reached a high level of spiritual understanding of the cosmic truths governing human life are given guidance by the Guardians of the Great Law (also known as the Lords of Karma) and are reborn as divine missionaries, teachers, or leaders of mankind.

The *Bardo Thödol* relates that, after the soul has passed through many and varied experiences—most of which are illusionary and only the product of its own beliefs—it feels the desire to possess a fleshly body once again. It then sees visions of mating couples and is



attracted to the parents most suitable for its continued evolution toward the final goal. At this stage, the doctrine of rebirth offers guidance and instruction to the soul in what is called the *choosing of the womb-door*. It is explained that, because of the lack of understanding of the occult teachings put before it after transition, it will now have to return and assume an earthly body once again.

Various symbolic visions now appear before the soul. These determine the place of rebirth and depict landscapes with lakes and swans, mansions, different animals, and so on. After viewing these scenes, the soul is instructed to direct its desires toward the future parents.

The above beliefs of Tibetan teachings may seem but imaginative fantasies to some people. There are even those who find it more convenient to suppose that what we do not understand does not exist. However, it is well to remember when studying Eastern wisdom that it is expressed in symbolic images which require deep and prolonged thought to understand. The entire process of passing from the state following transition to the rebirth and the new life is a transference of *consciousness* described through the faulty, inadequate use of words. The greatest tribute offered in contemporary times to the ancient Tibetan work is the statement by the famed psychologist, Carl Jung, that "since it was first published, the *Bardo Thödol* has been my constant companion."

In summary of these various faiths from Greece, India, and Tibet, we may affirm the following ideas expressed in cosmic laws governing the soul's rebirth on earth:

1. Souls with the highest degree of understanding of eternal truths are given the higher positions in life on rebirth.

2. The earth experience affords the soul the opportunity to free itself from ignorance which is a bondage for it.
3. The transgressor of cosmic laws pays by being forced to accept lives of hardship in future reincarnations.
4. It is the soul's desire to possess a fleshly body that draws it back to rebirth on earth.

Lack of space prevents mentioning other related ideas to the subject of rebirth such as the significance of dreams—one key to knowledge of previous lives—particularly when one symbol is repeated many times; Yoga practices and philosophy on how the soul may escape the rebirth experience and the relation of the planetary bodies and their position in the heavens at time of birth.

It is apparent that all man's accomplishments and spiritual progress are a result of the degree of wisdom he possesses. What is the price of wisdom? Is it bought with gold or a credit card? No, it is bought with patience, suffering, the will to discover it, and sometimes—as we have tried to show in this discussion—it is bought with many, many long lifetimes.

The amazing wonder of man is far too intricate and ineffable to explain in but one life span. Let him be grateful for each life experience and use it, by means of his god-given, miraculous power of free will, to become conscious of his purpose on earth and of his exalted place in the cosmic plan of all creation.

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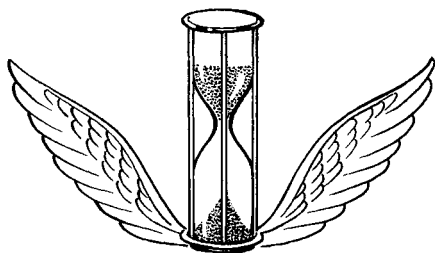
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The importance of a behavioral code as a life value is the conscious direction in life it provides man. It makes man not a fatalist but rather a potential master of his fate.

—VALIDIVAR



## A Right Time for Everything

by CAROL H. BEHRMAN

THE TIMELESS teachings of the past tell us that there is a right time for everything. "To every *thing* there is a season, and a time to every purpose under the heaven." How helpful it would be if we could learn to recognize these "right times," to set the timelines of our lives to coincide with this universal guide, and to let the tides of being fluctuate with a cosmic ebb and flow. Sometimes it is simple to do so. Society and one's own physical development can signal the appropriate moments for such important steps as going to school, starting a career, marrying, and raising a family.

Many decisions, however, are not quite so obvious. Life is a succession of changes and new beginnings. Whether we like it or not, whether we want to or not, at various moments in our lives we are compelled to enter into new stages of development, to consider new areas of thinking, and perhaps to abandon some old ways. Knowing when to make these changes can often mean the difference between success and failure, between wasting our hours in no longer productive—even destructive—pursuits, or utilizing this time for growth and achievement, both inner and outer. But how does one know when this moment occurs? How does one know when it is truly time for a change? "Act, act in the living present! Heart within, and God o'erhead!" wrote the poet, Longfellow.

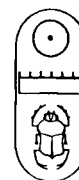
So often the failure to *act* at the appropriate moment can mean loss of opportunity for growth and advancement, can even be the onset of a deep-freeze of the soul, a sinking into lethargic and stultifying habits—those spiritually deadening routines which can destroy us the most when we are least aware of them.

Failure to recognize when the time has come to reevaluate one's employment and perhaps consider a change; failure to recognize danger signs in a relationship that desperately needs renewal if a marriage is to be saved; failure to loosen parental bonds on a young person who is searching for his own identity sufficiently to avoid a complete rupture of those ties; failure to recognize that the decay of old interests has led to a limbo of the consciousness which can be reawakened only by development and expansion of new interests and thought—the list might go on and on of life-destroying traps which await the unaware and the unalert.

How does one learn to recognize the "right time," the propitious moment when there is the most to gain—emotionally, materially, or spiritually—from change? The answer, paradoxically, is both exceedingly simple and extremely difficult. It is simple because the techniques are easy and within the reach of everyone, yet arduous because of the difficulties inherent in awakening those who are in deep, deep sleep.

Except for an enlightened few, we are all asleep to a greater or lesser degree when it comes to an awareness of our own potential and the psychological and emotional pressures which block the full achievement of that potential. "Oh wad some power the giftie gie us To see oursels as others see us!" cried the Scottish poet, Burns. It would be even more valuable could we see ourselves as no one sees us, but as we are capable of becoming.

Fortunately, it is seldom necessary to solve the complex mystery of identity all at once. Men develop slowly, when they develop at all. One new aspect of identity, one added shade of being, is all we can be expected to cope with at one time. And the time to recognize this new facet of ourselves, to bring it up for reflection and examination,



indicates itself to us in many ways. We get numerous signals from within when life has become static and unproductive. With awareness and practice, we can learn to recognize these signals.

Sometimes, the signs are mental—a vague restlessness, a sense of boredom, an increase in tension and irritability, a diminishing or even vanishing of the joys which were once experienced in daily living, a feeling of listlessness or lethargy. These symptoms may indicate problems other than the need for a change but, whatever their source, only benefits can accrue from an awareness of their existence.

When inner needs go unanswered too long, they often manifest themselves in physical symptoms. These may go so far as to indicate actual illness but are more often expressed in fatigue, persistent or recurrent headaches, and insomnia. Physical symptoms, no matter how mild, should never be neglected. They are the body's intuitive way of trying to tell us something important about ourselves. If we train ourselves to heed these signals, they can help point the way to improved physical and mental health. We may even come to

realize that sometimes these signs indicate that it is time for a change—a change upward and outward into increased understanding and self-development.

One who is alert to these mental and physical signals is on his way to the development of the awareness that leads to spiritual, emotional, and intellectual growth. An aware person can take stock of his situation and recognize those areas of his life that are in need of revitalization and renewal. Awareness must always precede action. Just as changes in barometric pressure are followed by appropriate changes in weather, so our inner barometers can point out to us the need for change in our own lives.

The act of living involves unceasing action and renewal. The person who works at the *art* of living maintains a constant awareness of his real self and the shifts in its needs as it grows and develops toward ever-greater harmony and strength. Recognition of the right time for change can avoid wasted, unfulfilled hours and bring one into new areas of experience and creativity—a step closer to that perfection of the self for which we all yearn.

## 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.

**February:** The personality for the month of February is General Hafez-al-Assad, President of Syria.

The code word is NEO.

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



NGUYEN VAN THIEU

**April:** The personality for the month of April will be Nguyen Van Thieu, President, Republic of Vietnam.

The code word is GRANT.



GENERAL HAFEZ AL-ASSAD

*The  
Rosicrucian  
Digest  
January  
1973*



## Primitive Customs and Beliefs

by CYRIL C. TRUBEY

*The early people of Haiti  
as observed by Columbus*

WHEN Christopher Columbus built the fortress of St. Thomas on the island of Haiti, he had an opportunity to study the customs of the natives. Generally speaking, the habits of the people were mild and gentle.

Their religious creed was of a vague yet simple nature. They believed in one Supreme Being who inhabited the sky, who was immortal, omnipotent, and invisible, and to whom they ascribed an origin—having had a mother but no father. They never addressed their worship directly to Him but to inferior deities called *zemes*, who acted as messengers or mediators.

Each family and each individual had a particular *zemi* as a tutelary or protecting genius, whose image, generally of a hideous form, was placed about their houses, carved on their furniture, and sometimes bound to their foreheads when they went to battle. They believed their *zemes* to be transferable, with all their beneficial powers. They thought that these *zemes* presided over every object in nature; that some governed the seas and forests, the springs and fountains, like the Nereids, the dryads, and satyrs of antiquity.

These Indians were well acquainted with the medicinal properties of trees and vegetables. Their *butios*, or priests, acted as physicians, curing diseases with simples, but making use of many mysterious rites, chanting, and burning a light, pretending to exorcise the ma-lady.

The natives considered that their island of Hispaniola or Haiti was the earliest part of creation, and that the

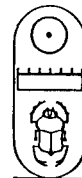
sun and moon issued out of one of its caverns to give light to the universe. This cavern still exists near Cape François, and the hole in the roof—from where the Indians believed the sun and moon had sallied forth to take their places in the sky—may still be seen.

They ascribed to another cavern the origin of the human race, believing that the large men issued forth from a great aperture, but the little men from a little cranny. For a long time men dared venture from the cavern only at night, for the sight of the sun supposedly was fatal to them, changing them to birds or rodents.

They thought that when the human race at length emerged from the cave, they wandered about disconsolately without females for some time until, coming near a small lake, they beheld certain animals among the branches of trees that proved to be women. On attempting to catch them, however, they were found to be as slippery as eels, so that it was impossible to hold them. Eventually men with roughened hands succeeded in securing four of them, and from these slippery females the world was peopled.

The natives had confused notions of the existence of the soul when separated from the body, and believed in apparitions of the deceased. They had an idea that the spirits of good men, after death, were reunited to the spirits of those they had most loved and to those of their ancestors, to live in a happy region supposed to be near a lake in the beautiful province of Xaragua in the western part of the island.

The dances to which the natives were addicted were not mere idle pas-



times but often ceremonials of a religious or mystic nature. In these were typified their historical events and their projected enterprises, whether of war or hunting. They were performed to the chant of certain meters and ballads handed down from generation to generation. These rhymes they called *areytos* and sang them to the accompaniment of rude timbrels made from shells or to the sound of a drum made from a hollow tree.

It is interesting to note certain similarities to biblical stories in the ideas and beliefs held by this primitive people thousands of miles removed from civilization. They recognized the existence of a Supreme Being inhabiting the sky who was immortal, omnipotent, and invisible. Moreover, they had an idea that this deity came from a mother without benefit of a natural father!

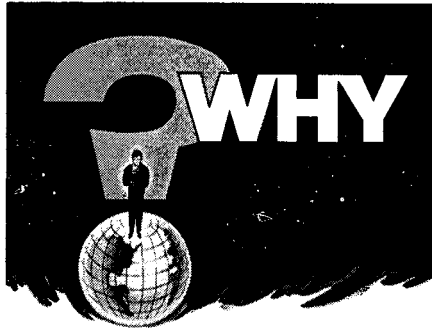
Each individual believed in a personal spirit which would bear him up

in time of stress; but a spirit also of such universal nature that it could, with its benefits, be bestowed upon another person. Like the Greeks and the Romans they considered that every object in nature was presided over by lesser gods; that the sea and the forest each had its special arbiter.

Untutored as they were, the aborigines believed in the existence of the soul when separated from the body, and that the spirits of good men joined the spirits of their relatives upon transition. They believed in Heaven—not somewhere in the sky but in the most beautiful spot on their island. So these “savages” understood beauty!

Their “Bible” was depicted in ceremonials of a mystic nature, and interpretive dances. Thus their folk songs and rhymes perpetuated their beliefs from generation to generation.

Reference: Irving, Washington, *Life and Voyages of Christopher Columbus*, 1870.



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.

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**QUESTION:**

If the Rosicrucian teachings have a benefit to the member as proclaimed, why are not all Rosicrucian members of AMORC successful and happy?

**ANSWER:**

Such a question presumes that, to begin with, each member is the same physically, mentally, and in education and experience. If such were so then, each given equal preparation and training through Rosicrucian teachings, the results would show similar improvement. However, since inequalities exist with the various diversities of individuals, it is impossible to assure perfection—or even nearly so—in every member.

Further, does each member, even though a Rosicrucian, equally apply himself in his studies? Human nature and personal circumstances varying as they do, there is then no uniformity in the student’s application and development. Consequently, there likewise are no uniform results with every member. However, almost every member who conscientiously studies does make some degree of definite improvement in kind over his previous status.

As for success, one must first ask how does the individual define the word *success* with regard to himself? Does he mean material affluence, further knowledge, peace of mind, or a greater application of the powers of self?



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

## THE SPIRIT OF GOD

OCCASIONALLY this question arises in respect to the meaning of the terms *spirit* and *soul* as found in Rosicrucian writings: "Why do you attempt to make a distinction between spirit and soul in the teachings when the most universal impression or understanding is that spirit and soul are the same? Your use of the term *spirit* to signify a universal essence existing in all matter and not solely in the human being seems to rob spirit of its holiness, and to make it less divine than the holy spirit in the Bible."

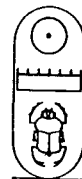
We realize that the Rosicrucian teachings were the first, in America at least, to promulgate generally the idea that spirit, as used in the sacred teachings of the Master mystics of the past, signified a universal essence radiating from the divine source of all creative energies and powers, permeating all matter, and giving all matter its vitality. How well we remember the first classes of the Rosicrucian work held in New York many years ago, when this unique use of the word *spirit* was first presented. Many questioned its use at the time, and long and interesting were the discussions which followed.

I think that I am safe in saying that the Rosicrucian literature of the present cycle in America was the first literature of a metaphysical or ontological nature using the term *spirit* in the sense in which the Rosicrucians use it. I have been pleased to note in the past years that quite a number of other philosophical movements, as well as religions, have come to use the word in the same sense, and that even many of the prominent clergymen of the country make a distinction between spirit and soul. However, as I have said, many of our new members and some of the old ones still ask the question given above, and are undoubtedly puzzled by the use of the word *spirit* as it is used in our lectures and lessons.



First of all, we must note that the misunderstanding, or shall we say concern, about the use of the term *spirit* is due to its use by the Christian doctrines in so many different ways, and with such liberal interpretation of its real meaning, that these doctrines of the Christian church are responsible for the miscomprehension of the true meaning of the word *spirit*. In very few of the sacred writings of other religions of the world is the word *spirit* used as a synonym for so many other terms or attributes of God's powers. I believe that this is due wholly to errors on the part of the translators of the Christian Bible; and I believe also that the reason so many of the clergymen of today are using the word *spirit* in a different sense and more in keeping with the Rosicrucian interpretation is that later translations or versions of the Holy Bible have been more careful in presenting the exact shades of meanings of many of the words that were used with confusion in the earlier translations.

In America, many of our members are accustomed to thinking that the word *spirit* is a synonym for the word *soul*, and in nearly every instance we find that they have arrived at this conclusion as a result of its use in this way



in the Christian writings. Furthermore, in the English language the word *spirit* has lost its original root meaning, but among foreigners and especially those of the Latin tongue, the word *spirit* immediately brings to mind its original root with a meaning quite different from the English interpretation or application.

I may say that the use of the word *spirit* in the Rosicrucian teachings was not arbitrarily adopted, nor was it selected by the American jurisdiction as a distinctive word having a very definite meaning for English students, but comes into our teachings through a literal translation of the term and the lessons of the Rosicrucian work.

Our organization in America would not be warranted in changing such terms as it has in its official vocabulary simply because of a misunderstanding among persons who are of the English tongue. In other words, it would be inconsistent with truth and with the principles of universal thinking and comprehension to change a term in the English lessons simply because the English mind has a different and erroneous comprehension of the meaning of some foreign words.

Just because we have misunderstood the meaning of the word in the English countries is one excellent reason for its continued use in the Rosicrucian teachings, so that we may change our thinking, correct our errors, and learn an interesting lesson.

#### *Spirit and Soul*

There are many instances of the use of the word *spirit* in the Holy Bible, especially in the older version, clearly showing that the translators were very indifferent or unmindful of the real significance of the word, and were more or less careless in the use of synonyms for spirit and soul. The idea, prevalent in the Christian minds, that spirit is something holy and found only in connection with the soul of human beings, is due to the use of the term *Holy Spirit* or *Holy Ghost*, in connection with the trinity of the Godhead.

The doctrine of the trinity was adopted long after the Christian church had been founded, and the use of the term *Holy Spirit* or *Holy Ghost* was an

arbitrary one and should not have been used to imply what is really meant. When the words *Holy Spirit* or *Holy Ghost* as used in the English Bibles are translated into the Latin or other foreign languages, the readers in those languages receive a different idea of what is meant than do English students, for they cannot help but associate the original root meaning of the word *spirit* with the term as used in the Bible.

In the first chapter of Genesis, we read, for instance, that the spirit of God moved upon the face of the waters. In older versions and in other sacred writings telling the story of creation, the idea presented is that in the beginning everything was without life or animation, chaotic, disorderly, uncontrolled, and did not have creative or constructive essences of any kind. This condition of affairs was changed by the spirit of God, moving from God into all that He created, which animated, at once, all matter or all things created by God with a creative force and energy, and immediately this brought about system and order.

The alchemist writing on this point in ancient times would have said something similar to the statement made by Dr. John Dalton, the famed Rosicrucian physicist in later centuries, which was "Until the spirit of God entered into matter, matter was uncreative, unproductive, and unsystematized. Its existence atomically was a result of the creation of the atoms and the molecules through a divine decree, and all that existed was stationary, without motion, and fixed in crystallized form without the power to grow, change, or reproduce.

It was then that God moved His spirit into all that He had created, and the creative powers of this spirit not only gave animation to the crystallized cells and the group formation of atomic structures, but also caused them to proceed in an orderly manner to extend their motions and vitality in accordance with the law of the angles of their form, and the rate of vibration of the spirit in them. Thus the atoms continued to grow in accordance with the law of their angles and the axes of their bodies, and to reproduce themselves in the distinct classifications in which they

were originally created. Thus chaos was turned into order, and lifelessness into eternal animation."

It may be said in passing that all of the mystics, alchemists, and philosophers of the past and up to the time of Dr. Dalton, not only considered spirit as motion and motion as one of the fundamental principles of all life and all creative processes, making matter manifest in all of its forms, but they most reverently and sincerely looked upon the spirit of motion and the spirit energy itself as a divine energy having its source in God and its manifestation of God. Therefore, the use of the word *spirit* in connection with material things, and as a term for the universal energy that is found in all matter, did not necessarily imply that it was without holiness or divinity, as some of our Christian brethren of today believe.

In the same Book of Genesis, we find the word *spirit* wrongly used in one sense, and yet correctly used in another sense, in connection with the creation of man. For here we find that after God had made man out of the material elements of the earth, He breathed into the nostrils of man the breath of life, and man became a living soul. The intimation here is that the breath of life was the soul, and that the soul was breathed into the soulless body of man. If our use of the word *spirit* is correct, then the soulless body of man formed out of the material elements of the earth was already charged and filled with spirit, for spirit was in all of the matter composing the body of man, but the soul was not there and had to be added.

My readers will note that the statements do not say that the spirit was breathed into the body of man, but that the breath of life was breathed into the nostrils of man. It is this statement that is used as one of the fundamentals of the Rosicrucian ontology, for the purpose of showing the duality of man's existence: the body made of mortal matter filled with the essence of spirit, and the soul of man, which was added to the physical part of man. Thereafter man became not a living body or a living manifestation of earthly elements, but a living soul, giving emphasis to the soul part of man as the primary

manifestation of his existence and placing the physical body as secondary.

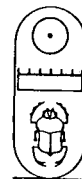
#### *Ancient Teachings*

Now if we go back into the ancient teachings of the Rosicrucians and of the early mystics, we find many interesting points that will help us to understand the use of the word *spirit*. We find that the Jewish people had three words for the idea of *soul*. These were "Nefesh," "Neshemah," and "Ruach." All three of these words meant *Breath*, albeit in different aspects. The word *Ruach* was generally translated "Spirit," but really meant a rush of wind. In this sense the word *Pneuma* was used in the Greek language to mean the same thing, or perhaps a rush of air or air itself.

In the Latin languages we find the word *Spiritus*, which also meant breath, air, or wind; there is no real English equivalent for the Latin word *Spiritus*. The Greek word *Psyche*, like the Hebrew word *Nefesh*, referred to the soul. We find this distinction clearly made in Job 33:4, "The Spirit of God hath made me, and the Breath of the Almighty hath given me life." However, we find, through mistranslation, another Biblical statement that contradicts the idea expressed in Job. In Ecclesiastes 12:7, we read: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

This latter statement would intimate that after transition the physical elements composing the body of man would have no spirit in them, and that the spirit in matter would return to God with the soul. This is certainly an idea contrary to other ideas stated elsewhere in the Bible. It intimates that spirit and soul are one, and that either word may be used to mean the same thing. Yet in First Thessalonians 5:23, we find that man is possessed of spirit, soul, and body. This same idea is expressed in other parts of the Bible.

Another interesting Biblical reference to this matter is found in John 3:8. Here the original Greek or Hebrew word was translated literally into "wind," adhering very closely to its real meaning instead of using the word *spirit* or *soul* as the translators used it



in other parts of the Bible. With the Greeks, in their writings, the word *Pneuma* did not mean *soul* or *spirit*, but a breath of life or a vitalizing force associated with the soul consciousness as a separate thing and not the same.

The Greeks had the word *Psuche*, which means Breath and Soul, and never had the meaning of the word *Life* or animation or vitality, for they had other words which conveyed the meaning of life and vitality. Therefore, the Greeks could not have made the mistake of using one word that would have meant soul, life, vitality, and breath.

In tracing the meaning of these words in Greek, Latin, and other languages, I find that the adjective *Psuchikos*, which means pertaining to the soul, appears six times in the New Testament. It is never correctly translated to mean psychic or spiritual, or "of the breath," which would be correct, but four times it is translated as "natural" and twice as "sensual."

Attempting to find a proper consideration of these terms in the official church writings, we note that the Roman Catholics in their official publications candidly refer the investigator to all the early Jewish writings for information regarding the words *spirit* and *soul*.

On the other hand, the Protestant Christian denominations which have so much to say about the soul in their writings and preachments, and which constantly use the word *spirit* as a

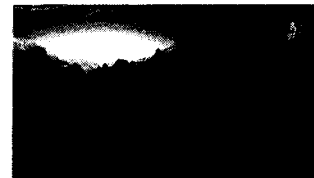
synonym for soul, seem unable to tell what the words really mean, or how they came into use, but merely intimate that they had something to do with the breath. Especially in regard to the word *spirit* there seems to be no definite understanding except that it is used with the adjective "Holy" to mean the equivalent of the Holy Ghost. The Holy Ghost, on the other hand, in all Oriental writings, refers to a special form of Divine Consciousness that descended into the Avatars, Divine Masters, or Sons of God at the time of their missionary work, or surrounded persons who were especially blessed at the time of baptism.

The point to be learned from the foregoing facts is that the word *spirit* as used in the Rosicrucian teachings to indicate a Divine essence that pervades all space and animates all matter, independent of the soul or Holy Ghost, is correctly used in an international sense and in a philological sense, and is in accordance with the facts as we find them in Nature. This is certainly sufficient reason for the continuation of the use of the word *spirit* in the Rosicrucian teachings in the manner in which it is used.

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



**Cover** One of a series of paintings by the noted artist, Chesley Bonestell, this month depicts science's theory as to the ultimate end of planet earth ages in the future. The dying sun emits such extreme heat in its last stages that the earth literally becomes molten. Mr. Bonestell teamed with Willy Ley and Wernher von Braun, celebrated space scientists, to produce some of the first serious books on the coming assault on outer space. Mr. Bonestell's paintings have been shown in the Hall of Aerospace Art at the Smithsonian Institution in Washington, D.C., the Hayden Planetarium of the American Museum of Natural History in New York; and the Rosicrucian Egyptian Museum in San Jose, California.



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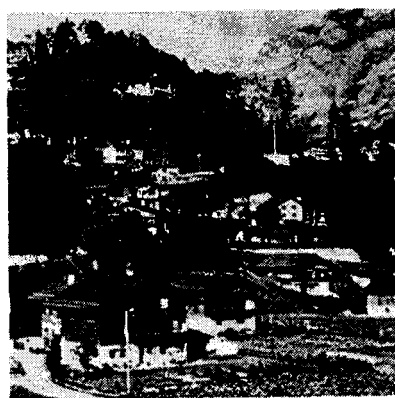
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The Convention is bilingual—all events will be presented in both English and French.

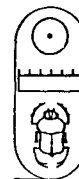
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#### *For Further Information:*

This can be an **event of a lifetime for you!** **Plan now**—put the dates on your calendar. For further detailed information about hotels, accommodations, convention registration, and so on, address: **AMORC, Case Postale 49, 1211—GENEVE 1, Switzerland.**

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# Law and Order

by CHARLES M. RICHARDSON

A HUSH FELL across the face of America; it settled like a quilted blanket of anxiety and fear. America at work stopped and turned its eyes to the astronauts as they streaked like a comet into our Earth's aura. In churches and temples everywhere, priests, ministers, and rabbis poised to ring their bells. As soon as splashdown echoed across America, the bells of all the churches rang out with joy and relief, with pride and hope. Man went to the Moon and returned to tell about it. The extensive television and radio coverage made everything seem as if it were a family affair. The entire family of these United States shared with the world a little of its pride and hope for the future.

Man has traveled a long way from the cave to the Moon. The path of this ascent is marked like a stepladder. Each step taken shows another step ahead. With each new step, man rises above his present status to a new height. All that man knows tomorrow will be built from what is today. Cause and effect or law and order are working relentlessly to build a new tomorrow.

With as much knowledge of cause and effect as the scientific community has, we ask, why is society in so much chaos today? The scientist has learned the laws of nature needed to put a man on the Moon; yet very little of this system and order is being used to better society. There is crime, poverty, suffering, and war interwoven into our society. All of these conditions have their backgrounds in the laws of nature. Within themselves these conditions are perfect studies of law and order.

The law says: If there is ignorance, poverty, and suffering by a part of society, the subsequent natural order gives us crime. A cancer within the body of society can only bring pain to the rest of that society. That is the law and order that we have to work

with. Yet, how can we be so turned around in our society when being able to know and understand the principles of law and order is so near to us? Why can we not take this same use of nature's laws as does science and apply it to our daily lives?

To answer this question, we must go back to our infancy. Amidst the cry of society for law and order goes the cry of a child trying to understand the order of his life. A child is not taught to search for the laws of nature and know the order which follows, but he is taught to learn the order well enough to live in it without breaking too many of its laws. The baby looks out from his new imprisonment with the aim of knowing the laws of nature and applying them to his life, but all too soon he is taught not to *search* for the law but to *conform* to the existing order of the law.

## The Existing Order

Within each family an order or system of behavior is already existent. The job of deciphering the existing order is a matter of joy and sorrow, maybe even life and death, to the infant. To violate the order is to feel emotional and physical pain. So his task now becomes one of learning the order already existing and applying it to his life, adjusting to it rather than changing it. The as yet unknown laws of nature take a background role. To search and find a law that goes against the existing order is very dangerous for an infant. So, when we work with ourselves and our environment to obtain a peaceful society, the concept of law and order gives way to the concept of the "end justifies the means."

Yet, society's cry goes out, "Let us have law and order." Everyone wants law and order; yet, if we carefully analyze what many of the strongest advocates of law and order are really saying, we can easily see them calling instead for the end that justifies the means. The danger thus is twofold, for as long as people cry for law and order through this medium, we will continue to have many confused people who think the concepts are the same. They will think they are supporting law and order when what they are

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really supporting is the end that justifies the means, the means being whatever is required to maintain the order or end now in existence no matter how badly it needs to be changed.

There are too many wrongs in our society, too much sickness to accept it completely as it is. There is much that needs change and most of the people see this; yet they work at preventing such a change. For as long as we operate under the principle that the end justifies the means, the farther we are from truly making this the state the founding fathers meant it to be. We cannot fulfill the great vision of the founders unless we can work with law and order to bring about growth or change.

Another danger in mixing these two concepts is that some young idealistic people of our society equate the two positions and turn away from true law and order. The real danger is that these young people tend to reject completely the concept of law and order. It becomes negative to them, and even the evolutionary idea of change gives way to the revolutionary idea. To them, the only step from the end that justifies the means is revolution. They say, "even if our Constitution and the vision of our founding fathers must fall, it is all right, for the end justifies the means."

Wouldn't it be wonderful if the young idealists in our society could devote their energy to learning and applying the laws of nature to society and to themselves instead. All of that energy being put into making our society what it was meant to be would bring evolutionary change without first knocking out the ideals richly spread throughout our Constitution.

Today we carry the heritage of the end that justifies the means. We are striving to fit ourselves and all others

into some predetermined order and using the cause of law and order to do it. We are not free men as long as we look to a prearranged order or system that we must fit into. Man's freedom has to do with choosing what he is going to make of his life, within a basic framework of his potential. When we set up or have set up for us an order to follow, there is no place for creativity, for freedom, because anything that does not fit into a completely arbitrary order is judged bad and is to be avoided. All that is judged good by this standard is to be sought.

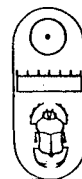
For example, if my brain was programmed to not cry at a very early age, it will stay with me throughout my life. A whole range of feelings now become invalid or against the established order and to be shunned. I not only cannot cry, but I cannot feel those feelings which make me cry. How much of being human is lost here? Enough to rob me of my humanness and make me a machine instead of a feeling, loving, free human being. Let's face it, our true freedom lies in what we are to do with our feelings and thoughts. If we are not allowed to feel or express certain human feelings and thoughts, we are robbing ourselves of our only path to true freedom.

"Man, know thyself" is the injunction of the evolutionist everywhere. Only through knowing ourselves will we learn to be true evolutionists in search of law and order, for within ourselves are all the laws of nature as they apply to us. If we could but learn to search for ourselves and to search our environment, the concept of law and order would take on new connotations. Indeed, if we can send a man to the Moon and bring him back, we can hitch our "goals to a star" in ourselves, and law and order will be ours—not new, for it is always within our reach, but newly applied by Man.



**ROSICRUCIAN NIGERIAN CONCLAVE**

NIGERIA, LAGOS—February 24, 25, Isis Lodge, 71, Coker Street, Ilupeju. Contact:  
Soror I. N. O. Ika, Conclave Committee Secretary, Isis Lodge, P. O. Box 1107, Lagos,  
Nigeria.





## Where Art Thou?

by WILLIAM F. HAACK, F. R. C.

GENERATIONS of human beings throughout the ages have searched for PEACE, but few have found it. What is the nature of peace? Where do we search for it? Where can we find it? How can we attain it? These are the questions that have disturbed the minds of men since man became conscious of self and found it necessary to defend himself against hidden dangers and the hostility of other living creations.

In the beginning, the state of living that man desired most of all was to be left alone, undisturbed so he could carry out his own pursuits of growth and development. However, in the course of time, man learned that isolation was very difficult in a world so diversified. The different aims of individuals and groups, in regard to the methods used in furthering their own individual progress, induced conflict. So it became necessary to set up rules and regulations for confining all actions that might interfere with a peaceful state.

But it is not necessary that all people think and act the same or follow the same habits. It would be very monotonous if they did so. Nature's main attraction is the diversity of its creations. This is what adds interest to life.

What, then, can be the nature of peace? It must be a condition of harmony where all of the elements or participants work together for a common goal. It is very essential to produce a smooth-running machine or build up an organization to function without friction, without heat or dissension. If

not, and carried to extremes, disintegration in either case will follow. Peace must be based on the uninterrupted harmonious interplay of all parts of a simple or complex machine or a human organization. Peace is not static, but a condition of controlled activities, always using the central purpose as a guide for needed controls. Toleration for all of our fellow beings must be exercised in matters where their actions or views do not coincide with our own, as long as no one is harmed. Peace requires that a just law and order must set the limits of action of the parts of the machine or organization, in order to keep them in the bounds of smooth and peaceful cooperation.

Where do we search for peace? The search has been going on for ages and has not yet been found by the masses. It cannot be found on battlefields where slaying of brother by brother leaves a trail of crippled humans in its wake—disabled humans to be cared for by others, who must be taken out of the productive pool of available help. Peace cannot be found in the insatiable accumulation of material possessions (all these being subject to loss or deterioration, are only transitory, and must be left behind when we depart this earthly sphere). Peace cannot be found in momentary pleasures which soon fade and die. Peace cannot be found in far-off places for often we travel far and wide and return without that elusive peace for which we searched in vain.

### *Close at Hand*

Then, where can we find peace? If we search diligently, we will find peace is very close at hand. In fact, all the while we were searching in far-off places we were at all times carrying the abode of peace within us, for it resides in the mind of man. This is the only place where peace can abide. It, therefore, behooves us to establish and maintain a state of tranquillity in our minds—not a state of boredom or monotonous inaction or static condition, but a state of solidarity that cannot be disturbed by the petty annoyances of the day, by plans gone wrong, unfulfilled desires, or even terrestrial disasters.

Such a state of mind implies self-mastery. We must be in complete con-



trol of our mind and body at all times. We must have a firm grounding in the knowledge of Self and our relationship to all of creation as well as the unmanifested aspects of the Cosmic—the sum total of all. Our mind is the storehouse of all the impressions and experiences that we have gathered here on earth. We should store in the mind all the material that we wish to retain. Then it will depend on the nature of the impressions recorded in our minds whether we enjoy living with our thoughts in peace or whether our recorded thoughts will cause us misery. We have a choice to accept or reject material for our mental record. Accordingly, we should exercise great care as to the kind of information we store in our mental storehouse.

How can we attain peace? It must be built into our being by ourselves. It cannot be bought as a commodity, ready-made. It must be established by each individual. Universal peace will prevail in our environment when peace is reflected outwardly from ourselves. Universal worldwide peace cannot be expected to manifest except through the totality of all humans.

In conclusion, we are being driven into the realization that we cannot live

apart and independent of each other. Present world conditions, with all the forces of rapid communication and rapid travel, through the upper barrierless spaces of the air, bring us more closely with all peoples of the world. Through this closer contact arises a vast array of conflicting ideas and experiences.

This is the great test of tolerance of one kind of people for others. Man, in his egotistical attitude, is likely to believe that his conceptions alone are the only right and proper ones. However, in a world so diversified, harmony can take on a variety of forms. For example, the rose need not be envious of the lily; for each has a beauty of its own, yet of a different form. The rose does not try to change the lily to its form of expression, nor would the lily try to change the rose. Let a great lesson be learned by humanity from the coexistence in harmony of many forms, as nature expresses itself so well and so beautifully in the natural domains of the universe. Let the rose and the lily, growing side by side, lead us on to find a true path to peace and harmony.



## *Art Gallery*

A quality of gentleness and quiet dignity pervaded the exhibition of oil paintings presented throughout the month of November in the Art Gallery of the Rosicrucian Egyptian Museum. Works by Vivian Goddard, whose artistic talents are in demand both here and abroad, were on display for the pleasure of visitors to the Gallery during this time. Miss Goddard, a member of the New York Portrait League and well known for her portraits, is much sought after for her classically executed still lifes as well. She maintains studios both in San Francisco and on the East Coast, and commutes regularly between the two. Of her feeling about art she has said, "...art is part of our spiritual bulwark against the commercialism engulfing us." Shown here is a reproduction of her charming portrait entitled **Angela**.



# Self-Esteem and Success

by DR. LEO LOUIS MARTELLO

TRUE SUCCESS is a projection of one's self-esteem. When material acquisitions are used as a *substitute* for this self-esteem, the result is frustration. If the success is measured by false standards, the results are hollow. If this success is more for "show" rather than from *self*, the person is left with a feeling of vast emptiness. True success is doing what you most like to do and being compensated for it. This must be based on an honest and realistic evaluation of your talents.

If you go against your own best interests in an attempt to please your parents or loved ones by following a career *they* chose for you rather than pursuing your own bent, you will end up pleasing no one—least of all yourself. You may conventionally succeed in terms of money and steady employment, but you will remain a failure to yourself. Success is not only the ability to do a thing well and be paid for it, but also a sense of achievement, thus happiness, in one's work. No matter how much money you earn, if your work represents a reproach to your self-esteem rather than a reward, you are not successful.

The insecure person constantly seeks the advice of others. He fails to realize that most people will advise him according to their own needs and motivations—not his. If he listens to them only, he will tend to become deaf to his own inner voice. Few people are objective enough to advise you in terms of your own best interests. There are many subtle emotional elements that come into play.

If you have a well-paid position but have been thinking of giving it up for one less secure but more challenging, most of your friends will oppose it on what they consider "realistic" grounds:

loss of income. You begin to doubt yourself. "I guess they're right." You accept their opposition without challenge, failing to realize that *they are not qualified to tell you what is best for you*. Your passive acceptance of their unqualified opinions is failure's first step.

True success is a challenge—never a chore. It is a blessing—never a burden. It furnishes fulfillment—not frustration. It represents the highest achievement of which you are capable. It is a projection of your self-esteem. Success itself is not the goal; it is the reward. One's work is the goal, and this work must be compatible with both one's abilities and one's psychological well-being. This is only possible when you have thoroughly analyzed yourself and found *your own values*.

The question of values is of utmost importance. Of value to whom? Second-hand self-esteem is the result of second-hand values. Are your goals gauged by your own values or those of others? Do you sincerely wish to improve yourself or is your motive to impress others? If your goals are not self-directed, you can have no real incentive to succeed. The approval and praise of others is empty if it is at the price of your own values. No matter what your superficial attainments, if these are not fulfilling, if you find no satisfaction in your work, something is wrong with your attitudes and your motives. You cannot live up to what others expect of you and at the same time be able to find your own self-value.

## Public Image

I have known many persons who would be considered successful by popular standards; yet they derived no real pleasure in their success. The more they worked at maintaining their "public image," the more alienated they became from themselves. The more they played the role expected of them, the more they lost their own identity. There can be no real success at the price of self-rejection. Public acclaim can become a narcotic—the more one gets, the more one needs. Such "successful" persons are operating on the periphery of their personalities. They are no longer self-directed but the slaves

of public opinion. Tragic instances of this have been observed in the meteoric rise and then the sudden fall of movie stars.

Success requires both a moral and a rational foundation in oneself if it is to be sustained. It does not look to others. It seeks within. It is not something dependent on the good will of others. It stems from being in harmony with oneself. Those who work for approval are in constant fear of being rejected. Those who rely on "who you know" instead of "what you know" leave themselves wide open to being forgotten by the very ones they depended upon. *What you know* remains with you for life. This can never be taken away from you. It will sustain you through jobs, crises, changeovers, and all the vicissitudes that make up life.

No matter what your position is, no matter what your professional or financial status, you must have pride in your work. What may be considered very menial labor can have dignity! In order to respect your work you must respect yourself. And if you respect yourself you will not accept any work that is a reproach to your self-esteem.

It is impossible to succeed in a job that one dislikes. You may be able to hold it, and you may even be promoted, but you will not be happy, and this discontentment will affect every area of your life. The capacity to enjoy yourself is only possible when this is a psychological reward for a feeling of achievement. When this is lacking, the only alternative is self-indulgence which is pleasurable empty. Work or job discontentment robs you of the capacity for life-enjoyment. Whether you know it or not, your "afterwork hours" are affected by your attitudes during your workday.

You may need a job, but it is not need that will give it to you, and it is not need that will keep it for you. It is the work that you produce. Your success in your work must be accompanied by *desire*. Need can often breed resentment if this need is the only criterion for working. When you want a job, when the work furnishes you with a *sense of self*, you cannot help but rise

since you already possess a successful attitude.

### **Respect**

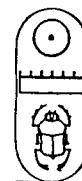
No matter how "practical" or "realistic" you may think you are, if you stay on a job under objection you are robbing yourself of the one thing that every person needs to sustain himself as a human being: your self-esteem. This will build up into a negativistic attitude to your job, your boss, your co-workers, culminating in either your quitting or being fired. You cannot possibly "do your best" when burdened by bitterness.

There are many people who have no pronounced talents. They must work in order to sustain themselves. Here too the same principles apply. Whatever work they do must be satisfying, or at least it must not be work to which they object and do simply because of need. If it is a routine, menial, not too rewarding job, but also not too emotionally demanding, they can save their energies for "after hours" and weekends doing the things that give them satisfaction—made possible by the job. Thus one's work can be a channel for *creativity*. Also, the work does not have to be that fulfilling as long as it is not objectionable. Then one's creative and constructive energies can be utilized at one's leisure for the things which are!

### **Sense of Achievement**

If your work does not add to your sense of achievement, it also must not *detract*. Many writers, artists, and actors take such jobs as waiting on tables or driving taxis for two reasons: 1) It does not drain them creatively or psychologically and 2) it "foots the bills." I know personally one very successful actress who worked as a waitress off and on for twelve years until she "made it." She was qualified to work as a stenographer-secretary but refused because of the job demands which would have left her no time for her own interests. Ethically she realized too that she could not leave her job, for which she was being paid, to go to auditions.

She was intelligent enough not to want to have an additional burden of  
(continued on page 35)



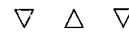
# Rosicrucian Activities Around the World

MR. DAN MACDOUGALD of Decatur, Georgia, has been a recipient of the Rosicrucian Humanitarian Award. For many years Mr. MacDougald has contributed his time, talents, and efforts to the development of a program designed to reduce the incidence of crime in the streets.

Asa D. Kelley, Jr., Judge, Superior Court, Albany, Georgia, is shown (right) presenting the Award to Mr. MacDougald in open court in Dougherty County.



Santa Rosa Pronaos, AMORC, of Santa Rosa, California, won a "first place" with their Old West style garden at the Flower Show, Sonoma County Fair. Complete with rail fence and a rocker on the porch, the garden featured vegetables and flowers combined with herbs. There were corn, strawberries, mint, nasturtium, gourds, and a host of other delights just like those great-grandma might have had growing outside her kitchen window. We extend congratulations to Santa Rosa Pronaos for this most successful activity.



From southern California comes word of the annual Southern California AMORC Conclave, which was held in October at the Hollywood Masonic Temple. AMORC subordinate bodies participating were Abdiel Lodge, Long Beach; Hermes Lodge, Los Angeles; San Fernando Valley Lodge, Sepulveda; Akhnaton Chapter, Pasadena; and San Diego and Whittier Chapters. This highly successful occasion drew an attendance of some 400 members, some coming from Tijuana, Mexico. The Grand Master, Chris. R. Warnken, accompanied by Soror Warnken, was honored guest speaker representing the Grand Lodge. Among the many events scheduled in the interesting and varied program were initiations, mystical convocations, and dramatic presentations. Frances R. Holland, Grand Councilor for Southern California, and Regional Monitors Frank D. Wiedeman and Sherman Livingston were also honored guest speakers at this most enjoyable Conclave.



It is of interest to learn recently that Frater Anthony Caruana of Malta has been elected President of the Malta Judo Association, and during "Presentation Day" ceremonies at Malta Sports Ground Frater Caruana presented a total of forty-three belts to members of the Association.

AMORC members are shown above greeting visitors at a Rosicrucian booth in Arena Paul Sauvé, Montreal, Canada. The result of this venture proved highly successful and plans for another similar activity are already under way. Among those participating were (back row, left to right) Freres Jean-Claude Couture, Wilfrid Lamoureux, Omer Lebrun of Atlas Lodge, and Frater Kim Novak, Mount Royal Chapter; (front row, left to right) Sorores Monique Blackburn, Madeleine Lalonde, Chairman, and Soror Jeanne Noel, Secretary and Treasurer, Extension Committee, Mount Royal Chapter.



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Congratulations to Rose Chapter, Santa Cruz, California, on the successful exhibition booth at the Santa Cruz County Fair. Hundreds of visitors to the Fair stopped at the booth to ask questions and to receive more information about the Rosicrucian Order. As a result of this venture, the work of the Order has been brought to the attention of a great many people in the Santa Cruz area. Shown above at the booth is Frater Paul J. Veatch, Chairman of the Rose Chapter Extension Committee.

## *Self-Esteem and Success*

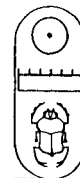
*(continued from page 33)*

guilt plaguing her while trying to "get the breaks." As a waitress there were plenty of jobs, she made her own time, could come and go as she pleased. Today she is successful on her own terms.

Ralph Waldo Emerson wrote:

"A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our

own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good humored inflexibility then most when the whole cry of voices is on the other side. Else, to-morrow a stranger will say with masterly good sense precisely what, we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another."



(continued from page 12)

### 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.



## Is Man Subject to Solar Cycles?

DOES light exert a *strange influence* on man's mind? Are wars and large-scale political upheavals the result of subtle cosmic disturbances? Sun spots alter your radio reception—do they also produce aggravating effects upon your nervous system? You are being continually bombarded by invisible radiations from space. Learn about these mysterious energies and how they influence your thoughts and moods.

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

### WHERE EAST MEETS WEST

Primitive junks and sampans mingle in the great harbor of Hong Kong with sleek luxury yachts and great ocean-going liners. On the shores of Kowloon and Hong Kong Island, modern housing developments and skyscrapers look down upon this intermingling of East and West.

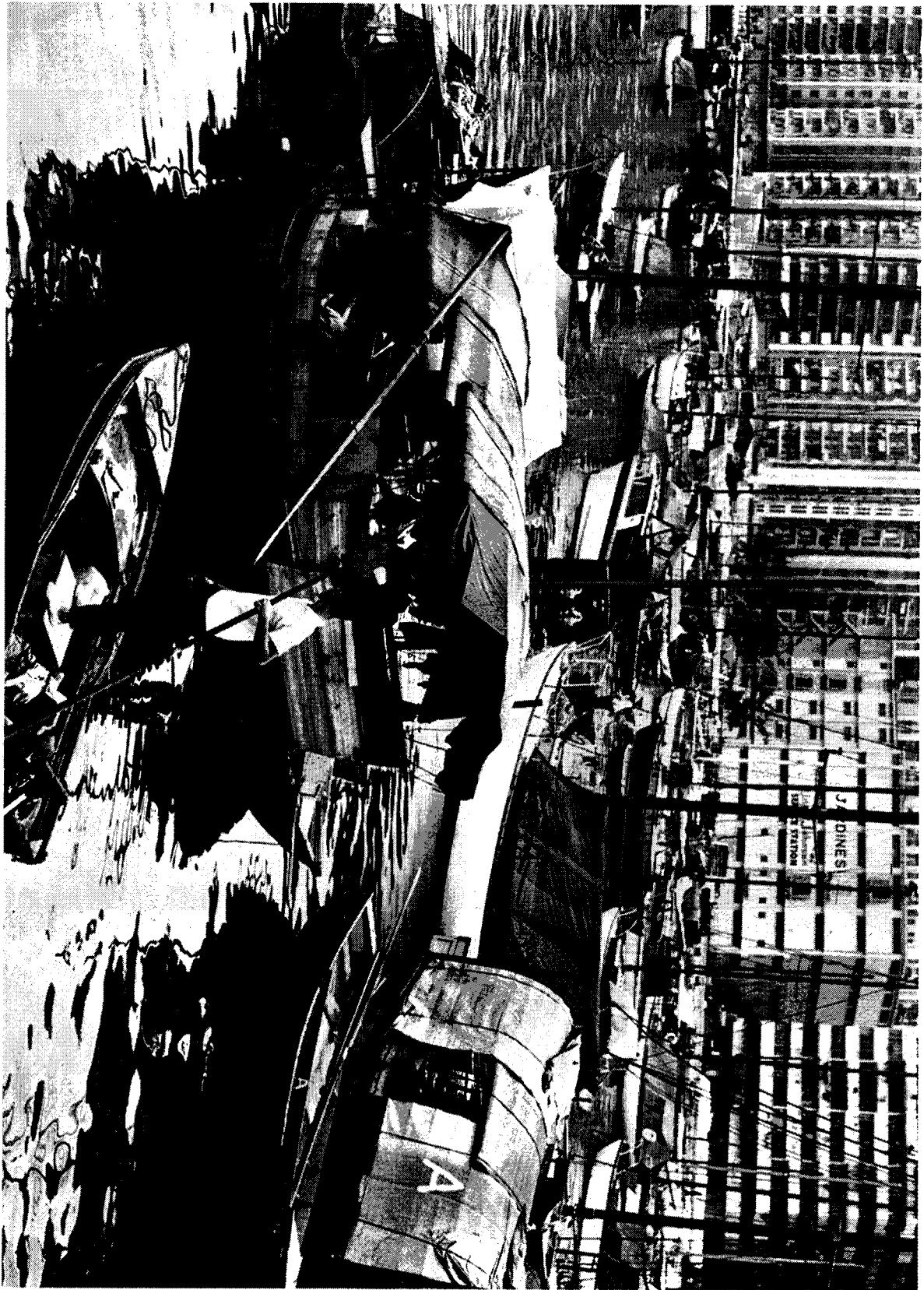
(Photo by AMORC)

### ANCIENT CAPITAL OF EGYPT (overleaf)

Luxor is 450 miles from Cairo on the east bank of the Nile. The word *Luxor* is a corruption of the Arabic and means "The Palaces." This photograph is part of the remains of Thebes, once great capital of ancient Egypt. The city reached its height during the Eighteenth and Nineteenth Dynasties. The colonnade shown was built by Rameses II (c. 1333 B.C.). The later Christians destroyed much of the beautiful sculpture and plastered over wall inscriptions upon which they painted crude religious designs.

(Photo by AMORC)

**The  
Rosicrucian  
Digest  
January  
1973**

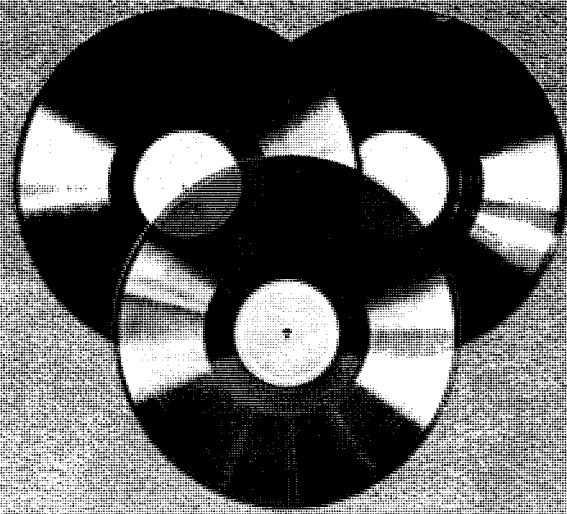






- *Science of Mysticism*
- *Attaining Cosmic Consciousness*
- *Vocal Guidance for Children*
- *Sanctum Music and Sanctum Preparations*

(FOR MEMBERS OF AMORC ONLY)



The records listed above, and further described below, offer personal oral instruction on a wide range of subject matter. Each recording has excellent fidelity and will bring you a more intimate relationship with the Grand Lodge. All four records are double-sided, 33 1/3 rpm. Two are 10-inch records and two are 12-inch. If you have a record player, you can enjoy daily reviews of important points of Rosicrucian study. All records are priced at \$3.50 (£1/9/- sterling) each.

**SCIENCE OF MYSTICISM**—*Concentration, Contemplation, Meditation.* These three techniques embrace our whole existence. Every successful endeavor in the material, mental, or spiritual world depends upon the effectiveness of application. These techniques, with the *aided emphasis of the spoken word*, may now be a part of your home and sanctum.

Ralph M. Lewis, Imperator of the Rosicrucian Order, speaks to you with mastery of his subject. The record contains simple, practical exercises by which to attain these techniques. A 12-inch disc.

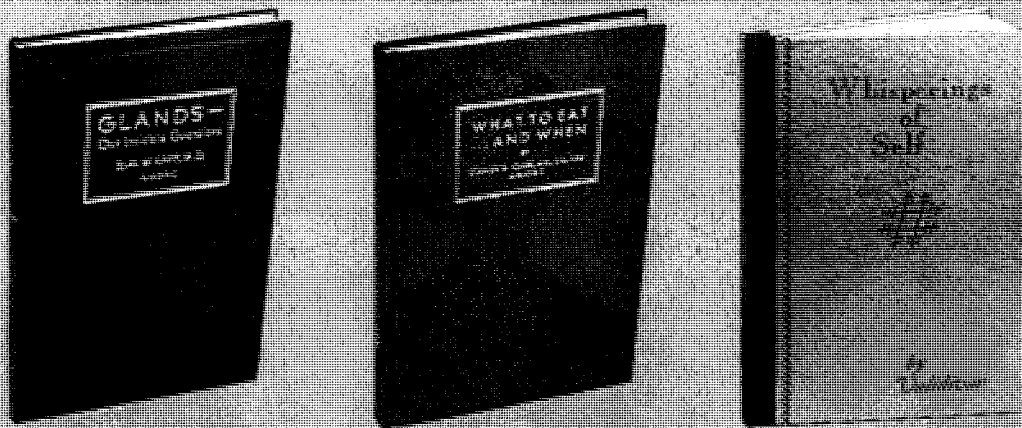
**CHILD GUIDANCE RECORD**—Establish in the young, inquiring mind the proper positive thoughts that will grow in breadth—and be a source of right direction all through life. Through this vocal-guidance recording you can have your child's thoughts directed toward the inner self. It has little exercises which can be used daily. There are also thoughts to be given just before sleep—thoughts to be carried on by the subconscious. A 10-inch disc.

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**SANCTUM MUSIC AND SANCTUM PREPARATIONS**—This fine recording preserves the voice of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle. He explains the proper pronunciation of vowel sounds. He conducts a Cathedral Contact period. He opens and closes your sanctum session. Truly, an uplifting experience. Included on the record are organ renditions of *Secreto Eterno*, the Colombe's ritualistic march, and *Ah, Sweet Mystery of Life*. A 10-inch disc.

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# BRAVE NEW ERA

In his book, *Vitamin C and the Common Cold*, Nobel Prizewinner Dr. Linus Pauling claimed that a large daily dose of Vitamin C would substantially reduce the frequency and duration of the yearly bouts one has with the common cold.

The book rapidly became a best seller, precipitating a Vitamin C fad comparable only to the one engendered in the late 1940s when Vitamin B<sub>12</sub>'s virtues were extolled. After a while, however, some quarters of the medical profession charged that Dr. Pauling's conclusions were too general and all-encompassing, and had not been adequately tested under rigidly controlled scientific conditions. The detractors succeeded in breaking the back of the Vitamin C fad, and public attention soon turned to other matters.

But recently researchers in the School of Hygiene of the University of Toronto, in Canada, undertook a series of tests designed to determine once and for all whether Vitamin C does truly influence the frequency and severity of colds.

Drs. T. W. Anderson, D. B. Reid, and G. H. Beaton carried out a series of "double-blind" tests designed to arrive at the truth behind these claims. A *double-blind* test is one in which neither the subjects being tested nor those in charge of the test know which subjects are taking the drug being tested and which are taking placebos. This is double insurance against the possibility that the statistics obtained from the test's results may be even subconsciously colored by those supervising it.

The Canadian tests were carried out with one thousand volunteers from different occupations and ages, obtaining in this fashion a true cross section of the general population. Only one exception was made: only people who said they caught at least one cold every winter were used.

The results of the tests were quite significant. In terms of the average num-

bers of colds and days of illness per subject, the group taking Vitamin C experienced less sickness than the group taking the placebo, confirming to a certain extent the claims made by Dr. Pauling in his book; however, the differences were smaller than those shown in the book. Still, the group receiving the vitamin had a total of *thirty percent fewer* days of illness than did the group on the placebo, which in itself is quite a striking difference.

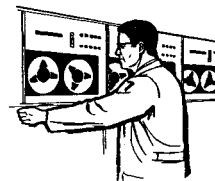
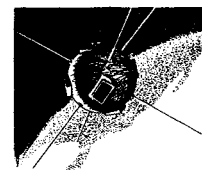
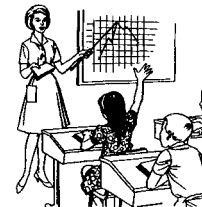
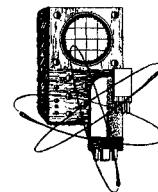
This reduction, according to the three researchers, seemed to be a cause of a lower incidence of symptoms such as chills and severe malaise, and was detected in all types of acute illness, even those not involving the upper respiratory tract.

It was feared for a while that these promising results might be a reflection of something else and not the true image of what was being tested. The trio of researchers conjectured, for example, that the reduction in illness in the group taking the vitamin might be a result of their having been—before the test, without being aware of it—on a Vitamin-C-deficient diet, and that the use of the vitamin during the tests had done nothing except correct this situation; however, further studies showed that this was not the case.

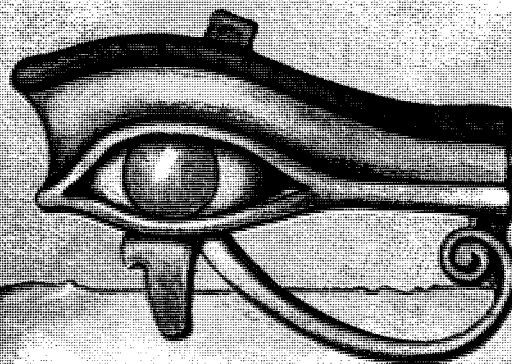
The data gathered by the Canadian team has not been completely processed yet, and there are other avenues of investigation which have been opened by these preliminary results that merit further study. Although there are still many factors that will have to be evaluated in light of their proper importance, it would seem that a radically new weapon for the control of viral diseases may soon be added to medicine's arsenal, joining so many others developed 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:

Error of opinion may be tolerated where reason is left free to combat it.

—THOMAS JEFFERSON, 1743-1826  
*First Inaugural Address*

Poor is the pupil who does not surpass his master.

—LEONARDO DA VINCI, 1452-1519  
*Notebooks, I*

Life is surely given us for higher purposes than to gather what our ancestors have wisely thrown away.

—SAMUEL JOHNSON, 1709-1784  
*The Rambler*

For scant means of acquiring knowledge are scattered among the members of the body; and many are the evils that break in to blunt the edge of studious thought.

—EMPEDOCLES  
(Fifth century B.C.)  
*Fragments, Book I*

