

# ROSICRUCIAN DIGEST

February 1973 • 50¢



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of Joy

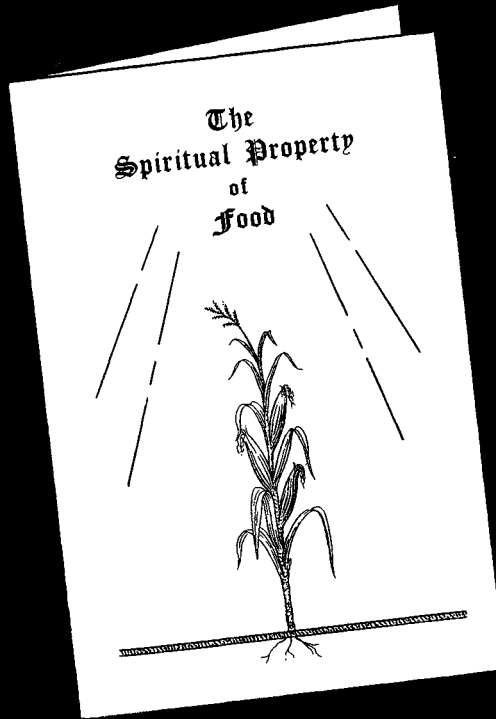
Inner Harmony

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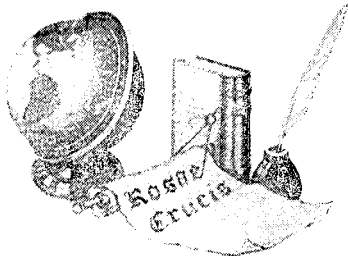
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, 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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Volume II

February, 1973

No. 2

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## ANCIENT TABLET AT MUSEUM

A recent acquisition by the Rosicrucian Egyptian Museum, Park and Naglee, San Jose, is the Assyrian tablet shown. It proclaims the conquests of King Ashurnasirpal II (c. ninth century B.C.), one of the most ruthless warlords of Assyria. At the left is Dr. John Snyder, noted Assyriologist and Rosicrucian Museum Consultant, pointing out the cuneiform inscriptions to Edward Russell, Curator.

(Photo by AMORC)



# THOUGHT OF THE MONTH

By THE IMPERATOR

## WHAT VALUE, LIFE?

IS LIFE worth living? Our answer depends upon what value we place upon it. The phenomenon of life has its own fundamental values. These are predetermined by Nature itself. They are realized by the organism as *pain and pleasure*. Pain is an indication of a disruption of the innate order of the function of the life force. Pleasure is the harmony, the fulfillment of some aspect of life's activity. To live, the organism has but one course: it is to avoid pain—the signal of inharmony of the life processes. Such then provides the harmony, the satisfaction of pleasure, and the instinctive impulse to pursue such a course.

In humans, such organic stability and normalcy is termed *good health*. In lower animals, nothing further is sought from life. The whole motivation of the animal is directed to the gratification of the biological demands of life. In a normal, healthy human there is an excess of nervous energy. Inactivity of body and mind eventually produces an irritability, that is, a distress. The intelligence of man makes it possible for him to distinguish between that which causes him pain and pleasure. He therefore desires such a state, or condition, as will counteract any possible disquieting feelings.

No matter how elementary man's introspection may be, he does know which of life's experiences seem most enjoyable to him. This recognition of preferred sensations is man's first introduction to *personal life values*. These primitive values are the gratification of the appetites and the passions, that is, creature comforts. Once the individual attributes a value to these sensual pleasures, his physical and mental powers are principally focused upon them.

The appeasement of the appetites, however, has but one accomplishment: it keeps the organism free from perturbation; it permits the life force to fulfill its biological cycle. Succinctly, the being is just living then as a well-ordered mechanism. Such bodily urges and their satisfaction are but a means and should not be made an end in themselves by man.

Presume that attention to the bodily requirements results in robust health and a sensual gratification for the entire lifetime of the individual. Such a human, then, is nothing more than a well-nurtured plant. In other words, he is nothing more than an excellent example of a living organism. Man, however, is a self-conscious entity. He is not just aware of the components, the integral parts of his being, but rather of self as a whole, a thing in its entirety. The perpetuation of only this entity itself seems an insufficiency. The reason suggests to man that the collective whole, *the integrated self*, must have some end, some function to fulfill as do the parts of which it is composed.

### *Purpose*

With such thoughts man begins the formation of a higher set of basic life values. The first of these higher values is *purpose*. This purpose is the application of the self toward an external end. This kind of purpose is one of creativity. The self, in other words, desires to use its functions to bring something into existence apart from its own inherent nature. This is quite distinct from sensual gratification which provides at the most a preservation of the organic being.

Just as man sees his organic system as serving a function and an apparent

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purpose, he wonders what purpose there is for the whole of his self. He may begin by presuming that such a purpose has been predetermined for him by a supernatural power. Or, on the other hand, he may think it is obligatory for him to establish his own purpose; in other words, that he is to use his own physical and mental powers to serve some self-conceived end. Purpose as a life value is the nearest approach man can make toward absolute freedom.

### *Understanding*

Still another essential life value is *understanding*. Nothing has reality to us unless it is comprehensible to us. Man may never know the noumenal world—that which actually is—but to his consciousness and mentality every experience must have some comprehensible identity. The unknown isolates man; it causes him to seem to stand apart from that which he does not understand.

The effort to understand our experiences provides two vital contributions to our welfare. First, there is revealed whatever intrinsic value a thing may appear to have to the self. Second, understanding gives a degree of unity to the particulars which we perceive. We can, in other words, mentally at least place them into a kind of order acceptable to our intelligence.

How do we acquire understanding? It is not solely an accretion, a development which we acquire in some manner. It also has an innate quality—that is, it is greatly dependent upon the degree of our instinctive curiosity. For example, do we merely accept the existence of what we perceive, or does our curiosity prompt us to inquire and investigate as to how and why it is? The unquestioned acceptance of what we perceive is not an indication of our understanding of it. An individual with a low order of curiosity may only be inclined to inquire as to the nature of that which seems to contribute to his sensual needs. Understanding is a minor life value to such a person; he would do little to expand his world of reality. The mind of such a person shapes few new images of knowledge from the experiences he has in life.

There are myriads of impressions which we receive through our receptor senses as we go about our daily affairs. It is impossible for us to give our full attention to each of those of which we are conscious. But a depth of understanding can be had by cultivating the desire to increase our knowledge of that which draws our observation and which is not yet explicable to us.

Another life value that elevates man is the *relationship of self*. This begins not so much with the question, "What am I?" but "Why am I?" Is man but a link in a chain of vitalism, that is, a phenomenon moving upward from simple living cells to the *Homo sapiens*, the rational being? If so, there is no assurance then that man is the ultimate end of such a biological process and, in time, he might go through a transition to become a different kind of being than that from which he has descended.

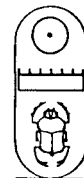
### *Self-Awareness*

On the other hand, no matter what similarity man finds between his physical nature and other animate things, there is also an immanent awareness of his dissimilarity. The *self-awareness* is always a distinct entity. It is: "I am that I am." Regardless of the efficacy of all that self perceives, the self is never submerged by such impressions. It always remains a contra-independent state in comparison to all else it realizes.

This common belief that self has a distinct quality of its own has caused man to ponder why. What is self's relation to all other reality? Man can look out upon the phenomenal world and see apparent order and causation in it. If the human self can do this, is there then a higher self that has implanted such an order and causation in reality? In other words, is there a higher self-awareness of which man's awareness is but a lesser extension?

It is this life value—that is, pondering the relationship of self—that has given rise to magic, religion, metaphysics, and philosophy. Of all the higher life values, it is the greatest stimulus of human creativity.

In natural sequence following the relationship of self is the life value of *evaluation*. If we define the good as the pleasurable, and the painful as bad



or evil, then the state of our physical being is easy to determine. This assertion of what is good or bad in our physical sense is, however, a secondary determination. In other words, we must first experience the sensations of pleasure or irritability before we can decide whether their cause is to be preferred or not. For analogy, after a burn from an open flame, I then decide if the flame is a condition to be avoided or not.

But the higher life values bring forth ideas, states of mind which are abstract and not first related to sensation. They are mental images, concepts, results of the thought which we have given to the life values; for example, what we may have conceived as the function or purpose of reality; our particular understanding of some phenomenon; or the relation of self to our organic being. When, therefore, these ideas are conceived conclusively—that is, become self-evident to us—we find them satisfying. In other words, they have then acquired the quality of *goodness* to us.

It is at this point that the life value of evaluation begins. Succinctly, the life values that we have established become for us categories of our states of consciousness. We have grouped our thoughts into certain general divisions. From each division we have evaluated certain particular experiences as being representative of those divisions. These then become the specific *good* of each such life value. The particulars may vary with individuals, but these higher life values are in themselves universal in their essence.

For further analogy, an understanding of your personal existence has the importance of a life value to you. It is then essential and a highest good for you. However, the different notions men have as to what such a life value embraces are evanescent. To use a

further analogy, for centuries thoughtful men conferred a life value upon the relationship of self. To them, reflecting upon such an idea constituted a good. But the concepts of just what the self is like and how it originated have been myriad. Such differences, however, have never demeaned or detracted from the basic good of the life value itself, that is, of contemplating the self.

A *behavioral code* is a climactic life value. The life values are not supernatural or otherwise predetermined for man. They are a human creation. They are primarily ideological and abstract ideals. However, the elements of which, to the individual, they seem to be composed make demands upon them. If, for further example, my evaluation of self is to conceive it as being a divine essence, then rationally I am obliged to have self act in a way that I believe conforms to that divine quality. However, to sustain that state of mind of which I think self consists, I would find it necessary, for myself at least, to adopt a behavioral code. This would consist of morals and ethics. These are forms of self-discipline that cause us to feel en rapport with the higher life values which we established.

The moral or ethical codes are not universal as are the fundamental life values themselves. They are dependent upon the particular good which the individual comes to personally associate with the life values. As a further example, if one believes that study is a good associated with the life value of understanding, then his behavioral pattern will make study obligatory for him.

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.



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#### ROSICRUCIAN CONCLAVE

MANCHESTER, ENGLAND—Northern and Midlands Conclave—April 14, 15; Manchester University, Owens Park. Grand Lodge will be represented by Grand Master Chris. R. Warnken. Contact: Mr. Clive J. Edwards, Conclave Secretary, 68, Renville Road, Liverpool L14 3LW, England.



# Your Daily Quota of Joy

by CAROL H. BEHRMAN



**W**HAT IS JOY? It is a feeling beyond the descriptive power of language. There are no adequate words for joy. Even poets, trying to convey its essence in imagery and metaphor, have always fallen just short of completely capturing the elusive essence of this essentially nonverbal experience.

The poet Robert Bridges asks:

*Who hath seen joy, or who shall  
ever find Joy's language?*

*There is neither speech nor word;  
Naught but itself to teach it to  
mankind.*

Samuel Coleridge sought to express joy as:

*A light, a glory, a fair luminous  
cloud, enveloping the Earth.*

*Joy is the sweet voice, Joy the  
luminous cloud—*

• • •

*All colours a suffusion of that light.*

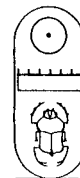
Even William Blake, the great mystical poet, could not clinically describe joy but only demonstrate its elusive quality:

*But he who kisses the joy as it  
flies  
Lives in eternity's sunrise.*

Joy has been compared to a brushing of the wings of one's mortal self against the Infinite—a holy touch. It has been described as an inner explosion of crystalline clarity, a momentary blending of the soul with the spirit of God.

One thing is certain—Joy is not the same as pleasure. Joy is to pleasure as the fragrant rose is to a dandelion. The dandelion is pleasant and pretty, but the rose is a sublime creation—a mirror to the Infinite. So it is with joy and pleasure. Pleasure can be merely an agreeable physical experience, while joy is a complex and mysterious blend of the physical and spiritual. Pleasure is commonplace. A gourmet takes pleasure in food. A worker may find pleasure in a job well done. Children experience pleasure with toys and games. Parents can feel pleasure in the daily care of their children.

Too many of us, however, mistake pleasure for joy. We are satisfied with the small *pleasures* of everyday life and think these sufficient when they are, in reality, only intimation of the greater *joy* that could be ours if we would seek it. We content ourselves with minor satisfactions when something of such exhilarating beauty lies just a step beyond. And often, it is



just this one step beyond that can turn a pleasurable moment into one of joy. So, why settle for less? Even in our ordinary lives, it is not too much to expect and to receive at least one moment of joy each day.

How rich life would be if one could experience even this minimum quota of joy! It is not an unreasonable goal, yet so many of us pass through day after day devoid of that one experience which transcends the ordinary and unites the human soul to a higher consciousness. Why do so many settle for so much less?

Do we forget how to feel joy? Everyone knows it at the beginning, as a child. Children, particularly very young ones, accept and embrace their moments of joy as easily and naturally as they do all the other wondrous experiences and feelings to which life introduces them—the wonder of a flower, the anticipation of a holiday, the exhilaration of a sport. Children are open and spontaneous. They have not yet learned to discipline and suppress their responses, and that is why they frequently pass over that undefined barrier which separates the mundane from the transcendent.

It is not the object or event itself that brings joy to the child, not the blossom, the game, or the gift, but the wholehearted and unrestrained giving of himself in response. A child does not have to learn how to feel joy. It is as natural a part of himself as breathing and growing.

So does the capacity for joy lie within each one of us. It is a precious gift. But all too often it becomes dulled as we go through life and accumulate years filled with the pressures, responsibilities, and material accumulations of our earthly existence. We see so many artificial roses that one day we no longer respond to a real one—our senses having become unresponsive to its fragrance and the eternal message contained within its perfection of form.

And how often does the joy of being a parent become dissipated in the deadly routine of superficial physical care and frustrating disciplinary responsibilities? Or we are so irritated with the inconvenience of a rain shower that we

fail to notice the deeper green of the grass and the more intense color of flowers as they gratefully absorb nature's life-giving gift of water. Little by little, we learn to be satisfied with the small pleasures and all too soon come to believe that is all there is.

There are those, however, who even in adult years do not lose their capacity for wonder, enthusiasm, and intensity of feeling. They know the ecstasy of joy. This quality, however, is not an unmitigated blessing. The habit of responding in depth brings about a similar immensity of feeling when confronted with suffering and pain.

Perhaps part of the reason for the loss of a capacity for joy in so many is a defense against the unbearable opposite—the experience of deep sorrow. Yet, there cannot be one without the other. To deny sorrow is to deny joy and live a life of superficial experience. As Kahlil Gibran, the Lebanese mystic and poet, has written:

*Your joy is your sorrow  
unmasked.*

*And the selfsame well from  
which your laughter rises was  
oftentimes filled with your tears.  
And how else can it be?*

*The deeper that sorrow carves  
into your being, the more joy you  
can contain.*

Joy does not have to be the exclusive possession of children and a few sensitive adults. The capacity for joy lies within all, waiting to be released from the nets of habit in which we have imprisoned it. If one refuses to settle for a life of superficial pleasures and anesthetized responses, if one truly yearns to know joy, if he demands to feel at least one moment of joy each day, then he has only to look *within* to find and to release from bondage those natural impulses of joy that are part of his being as an aspect of the eternal Unity.

We can all learn, even in the midst of our busy, hectic lives, to open ourselves up at least once each day to that sublime experience which lifts us, just for a moment, into the glory of transcendence.





# The Ethics of Science



by KLAUS DONAT

ONE OF THE questions every concerned scientist should ask himself is how his work will contribute to the improvement of the world. What guarantees are there that the steps he takes are steps in the right direction? Is there such a thing as a "right" direction and, if so, what is it and how can he find it?

Questions of this kind have occupied scientists throughout the ages. One of the first cases on record is that of Archimedes who left the Ivory Tower of pure science to use his knowledge to support Egypt's war effort against the Romans. Archimedes' contribution—quite innocent by today's standards—involved the design of mirrors which focused the sunlight on the sails of the approaching Roman ships, thereby setting them afire.

The same basic question, although with vastly different implications, confronted the scientists who had to decide whether or not to contribute to the design of the first hydrogen bomb. Another example of a nonmilitary nature from the recent past: Will the operation of the SST (Supersonic Transport) be beneficial or detrimental to the world and mankind, and, therefore, should it or should it not be built?

Answers to questions of this kind have been as varied and numerous as the people from whom they came. People obviously use different yardsticks when they define for themselves what *improvement* is or, in ethical terms, what constitutes right and wrong. Each of us has his own ideas about the world in which he lives and what that world should be, or, in other words, what the system is of which he is a part.

However, even though we may disagree on the details, we all seem to assume that one system can meaningfully be regarded as better than another

system, and most of us believe that we can do something to improve the world. Do we have a certain inherent ability to change the world for the better? And if we do have this capability, just what constitutes an improvement?

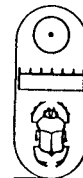
Let us clarify these questions with an example. The Western world is proud of its achievements in the area of human health; people live longer, healthier lives than they did centuries ago. And yet, all of these efforts have been essentially confined to extending the physical life span; very little emphasis has been placed on mental health or the psychological aspects of old age. One may even say that people spend healthy but seemingly meaningless lives. The length of the life span seems to be an inadequate measure of the improvement of health.

Another question immediately arises: What other areas of development have been sacrificed to achieve the progress we have made? Perhaps humanity would have been better served if the efforts and resources had been spent differently.

Answering any of these questions requires an over-all concept, an understanding of the world of a whole and of the part we play in it. And as the speed of progress increases, this need to know where we are going and why becomes more urgent every day.

Yet, the idea of such an over-all concept is nothing new; religions of all kinds have attempted to provide—with varying degrees of success—just this type of framework. And despite all of their contradictions and individual shortcomings, the ethical systems advocated by the various religions have done a generally acceptable job of guiding mankind; acceptable until the speed of progress exceeded their capabilities to adjust.

Today, as a result, no religious system enjoys general acceptance, despite

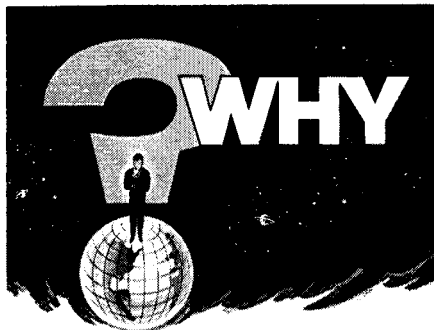


the fact that there is a more urgent need now than ever before for guidance.

What we do need is a cosmic concept, a system where everything has its proper place. Perhaps we need to return to the seventeenth century concept of god—not the petty personal god, the tyrant of most Western religions, but the Cosmic Mind, the Supreme Intelligence of which we all are part.

This Supreme Intelligence, in this pantheistic sense, is the god of Leibniz,

Descartes, and Spinoza. It is the whole system—the world—we need to understand in order to be able to progress. And the very fact that each of us is a part, however small, of this Supreme Intelligence not only permits us to “know”—intuitively or through our conscience—where we should go; it also guarantees that despite temporary setbacks the world as a whole will move in the direction desired by the Cosmic.



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

**QUESTION:**

Why is not everyone who applies for membership accepted into AMORC?

**ANSWER:**

We begin our answer by asking a question in return, namely, “Why does a person wish to be accepted?” Simply put, what is the individual’s motive in applying for membership? On the back of every AMORC application form, which must be filled out by the applicant, there is the statement, “Kindly state your motive.” In other words, for what reason does the applicant want to become a Rosicrucian?

A number of such applications are rejected each month because the motive given is *improper*. If the applicant indicates that his motive is just idle curiosity or for material ends alone, for financial advantage or merely to get a new form of employment, such is not a justifiable reason for seeking Rosicrucian membership. Some such advantages will accrue to the member, of course, but the purpose of Rosicrucian membership transcends material ends alone. If one is accepted whose motive is not in accord with the teachings, he will ultimately not be satisfied and so likewise will be AMORC.



**CONSTITUTIONAL GUARANTEES**

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-fifth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 75 cents (6/7 sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U. S. A.

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# THE EMPEROR PROCLAIMS

**Tuesday, March 20, 6:13 p.m., Greenwich Mean Time**

## Beginning of the Traditional Rosicrucian New Year 3326

MAGIC, RELIGION, philosophy, mysticism, and science are all indebted to man's early observance of natural phenomena for their beginning. The primitive man was a thoroughgoing naturalist. His whole life, consciously and unconsciously, was regulated by the varied manifestations of nature about him. Some of nature's most violent phenomena awed and terrified him, but they also induced in him a deep-seated wonder about the *mystery* of their existence.

Whatever causes of such natural events could not be perceived, the human imagination then created them and out of such sprang myths. This in turn evolved into magical practices which attempted to cajole or control the forces of heaven and earth. Religion began the deifying of such forces, and metaphysics attempted to theorize for them a regulatory order. Mysticism sought to explain them as being a teleological mind harmoniously working throughout the whole Cosmos.

In accordance with the different concepts, mystery dramas as initiations and ceremonial rites were developed to explain and to venerate the phenomena. One of the most impressive of natural occurrences was the regularity of the seasonal changes. The winter appeared in the Northern Hemisphere to the early cultures as a moribund time, one of dormancy and death, as most plant life seemed to lose its vital force.

Conversely, at the beginning of spring, verdure—life seemed to return. There was an apparent *rebirth* of the flora that had seemed to die. This suggestion of *rebirth* and the immortality of plant life inspired man to conceive that his life, too, might be continuous. The earliest organized mystery drama depicting this concept of

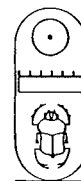
birth, death, and rebirth was performed in the Osirian Mystery School of Egypt. It was further dramatized and eventually perpetuated with different mythological characters in the Eleusinian Mysteries of ancient Greece.

As a result the spring equinox, which occurs when the sun on its celestial journey enters the zodiacal sign of Aries, was traditionally established as an event for mystical ceremony and a ritualistic feast. This practice gradually spread throughout Europe among the enlightened schools of mysticism that perpetuated the ancient traditions.

One of those in particular that have kept this tradition is the *Rosicrucians*. Certainly, in the Northern Hemisphere, the spring is more symbolic of the beginning of the new year. It is a time when all nature is being rejuvenated in contrast with the calendar date of January 1.

Each year, then, all Rosicrucian Lodges, Chapters, and Pronaoi throughout the world hold a *Rosicrucian New Year Ceremony* and symbolic feast on or about the occasion of the spring equinox. This occurs this year on the date of Tuesday, March 20, at 6:13 p.m., Greenwich Mean Time. All active AMORC members are cordially invited to attend any subordinate Lodge, Chapter, or Pronaos and participate in the event and its symbolic feast. One does not need to be a member of that particular subordinate body which he selects. It is necessary, however, to present *active membership* credentials.

To learn of the subordinate body nearest you, refer to the Worldwide Directory appearing at the end of either the August 1972 or March 1973 issue of the *Rosicrucian Digest*. Then write *air mail* to the Grand Secretary, AMORC; Rosicrucian Park, San Jose.



California 95191, and ask for the address of that particular subordinate body you have selected. If you will write a note to that subordinate body requesting it, they can provide you with the exact time, date, and place they will be holding their New Year's Festival.

Those who are not adjacent to a subordinate body may write to AMORC *by air* and ask for a copy of the *Rosicrucian Sanctum New Year Ritual*. This provides an interesting ritual for

performance in the home sanctum. Kindly enclose FIFTY CENTS (4/2 sterling) to cover cost and mailing. Those living outside the United States, kindly enclose Postal Coupons obtainable at your post office, equivalent to that amount.

The Rosicrucian New Year Ceremony will be celebrated in the beautiful Supreme Temple in Rosicrucian Park on Friday, March 16. The temple doors open at 7:00 p.m., and the ceremony begins promptly at 8 o'clock.



### AMORC HAS ITS OWN ZIP CODE!

Due to the large volume of mail that AMORC now receives, the United States Post Office has assigned a special ZIP code for our **exclusive** use. This will help to expedite our receipt of mail from you and should result in speedier service. Our thanks to the Post Office for making this possible. **The new ZIP is 95191.** Use it whenever you write to the Order!

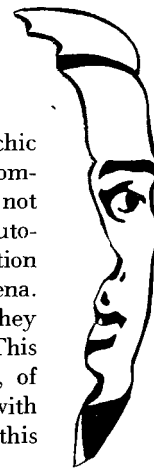


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*The  
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Digest  
February  
1973*

# The Problem of Boredom!

by IRWIN ROSS, Ph.D.

WE ARE living in most exciting times. Man is exploring the high heavens and the ocean depths and everything in-between. Interplanetary travel is now a reality, and the Patent Office works overtime to record new miracles in every field of science.

Yet, in the midst of all the excitement and activity, millions of people are bored stiff. For them life holds no fun, fascination, nor future. Theirs is only mediocrity, misery, and monotony day after day.

Among the bored are people in all age groups, teen-agers to octogenarians. The ranks include society matrons, slum dwellers, millionaires, and paupers. Suffering from boredom are the employed and the unemployed or retired.

Some people are chronically or continuously bored. In such cases the boredom may stem from depression, melancholia, or some other mental state which requires professional therapy. Most of us, however, have only sporadic periods of boredom. They may last for a few hours, a few days, or several weeks. But, regardless of their duration, we can usually handle them without the help of a psychiatrist.

Let us take a look at some of the common causes of and cures for what we might call "normal" boredom:

## I. Lack of Variety

If your life is dull and uninteresting, perhaps it is because you do not put enough variety into it. One way, then, to beat boredom is to break out of your ruts and routines. Vary the simple things. If your job is ten city blocks from where you live, there are probably a hundred different ways of walking to it. So why take the same route every day? That goes for lunch, too. For the dollar or so you may spend, you can put together a different menu every time you eat.



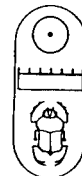
It may take a year or more before you begin repeating the exact same meals.

Every time you change the furniture around, your home can be an excitingly different place in which to live. Choose another wall-paper pattern or paint color when it is time to redecorate. You will find it costs no more to put an end to the monotony and drabness of life and living.

## II. Lack of Challenge

If your job is boring, it may be because it is no longer challenging. Perhaps it never was. The thing to do, of course, is to switch to a type of work which makes greater use of your talents, skills, interests, and personal qualities. If you are creative, imaginative, and original, a routine assembly line job will certainly be dull. If you are the rugged, athletic, outdoor type, a desk job is sure to have its boring moments.

However, because of age or lack of training for anything better, you may be stuck with a humdrum job. Yet it need not be humdrum forever. Put your imagination to work. Figure out ways to increase the speed, efficiency, or safety of that monotonous assembly line. If your job lacks challenges, try to put some into it. Set up quantity



and quality goals for yourself. Take courses in management or supervision and aim for a more responsible position.

The cure for much of our boredom is more challenge and more responsibility. If you are an expert tennis, chess, or checker player, you will find there is not much fun playing with an inept novice. Whether it is in school, in sports, or on the job, the line of least resistance is usually the most boring, the most uninteresting, and the least satisfying.

### III. Lack of Involvement

Isolation or lack of involvement is often the cause of boredom. In a sense, all life is one, and the more we try to withdraw or escape from the whole, the more unhappy and frustrated we become—and, of course, bored.

Life is meant for giving, getting, and sharing. How much more exciting is a movie, play, trip, or concert when the experience or the event is shared with others! How much more stimulating is the team approach than working alone!

There is, of course, a time and place for meditation and reminiscence. There is a time to retreat to the mountaintops, so to speak, for peace and quiet. There is nothing wrong with a two weeks' vacation in the woods or some other attempt to get away from it all.

But it is only natural and normal to be involved with all life. I know many people, retired and otherwise, who tried to escape involvement by moving to remote, even inaccessible places. They thought they would enjoy life without telephones, radios, television, and newspapers.

But they soon became bored with being isolated, and they were only too happy to get back to the hustle and bustle of civilization. Life as a voluntary exile on that deserted island is not what it is believed to be.

The cure for your boredom, then, may be greater involvement in one or more areas of life. And, by involvement, I do not only mean membership in a church, club, lodge, or charitable group. Physical involvement with others is important to be sure, but we must add emotional involvement to it. In other words, get yourself involved with your job, people, hobbies, sports, and groups at the feeling level. Watch boredom vanish as you involve genuine interest, enthusiasm, love, understanding, and thirst for knowledge in whatever you are doing.

### IV. Lack of the Four D's

You may be bored now and then because you lack one of the great Four D's of life—desire, determination, dedication, and drive. Actually, all are necessary if you want to keep yourself and your life from becoming stale.

Life is always fresh, beautiful, worthwhile, and exciting when you have goals and the Four D's to attain them. Your job, your family life, or your golf may be dull and uninspiring because you have not dedicated yourself to it; or, you may have no desire, determination, or drive to rise above the mediocre.

In summary, then, our normal and temporary periods of boredom indicate a lack of something or other. And, in most cases, the lack suggests the cure. In any event, if you find life to be boring, one thing is for sure: It is not because *life is empty*.

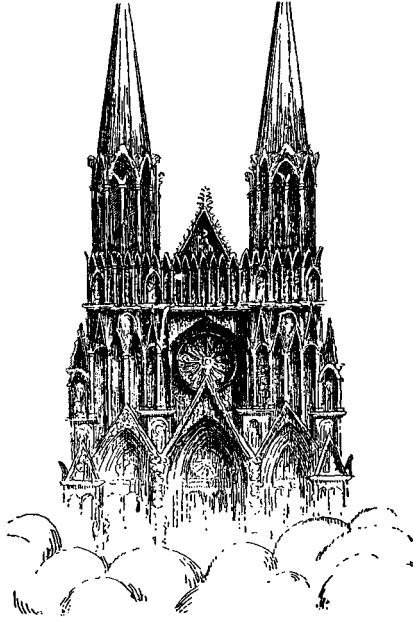


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### **WORLD DIRECTORY**

The Worldwide Directory of the Rosicrucian Order, AMORC, will appear in the next issue of the *Rosicrucian Digest*. Thereafter it will appear in the February and August issues as usual.





## The Celestial Sanctum

### INTEGRITY

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

**I**N A SEARCH for guidance on the subject of integrity, we will find that it is not a common subject among great writers and thinkers. Yet, there must be much literature on the uprightness of character, honesty, and other virtues which are associated with integrity. Let us explore, then, the word *integrity* which most of us consider an important virtue, but which may not be as well understood as we think. Perhaps we have taken it for granted.

Integrity means uprightness of character, honesty; the quality of being unimpaired or sound; and the state of being complete or undivided. Its root is from the Latin phrase meaning "not touched." It is related to our word *integer* which means a whole number as compared with a fraction. In his classic text, *Psychology*, Robert S.

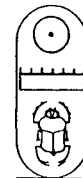
Woodworth has written, "Human personality is a many-sided affair, and different sides become prominent in different states and activities. Our desires pull us in different directions, our interests are not easily integrated into a single all-inclusive purpose in life. Some individuals are relatively well integrated, while others appear distracted and unstable."

This does not mean that we are born with or without integrity and condemned to go through life without hope for change. It is doubtful that anyone prefers to be without integrity. Rather, the absence of integrity is concomitant with the absence of self-mastery. Integrity is a goal in life for which normal persons strive through knowledge of themselves and the exercise of training and discipline. It consists of learning what ideals and virtues represent the zenith of human evolution and then developing the will and determination to resist all of the many distractions of daily life that pull us away from our self-appointed goal. It is not easy! It is difficult!

Each of us seeks to be loved by all, respected by all, or even to be popular wherever we are. This is a commendable goal which none can criticize. However, if to accomplish our goal we are deceitful or dishonest with those whose love and respect we want, we have surrendered our integrity. If we are willing to tell our friends what they want to hear rather than the truth in order to retain our popularity, then we have relinquished our integrity. If we fail to give an honest criticism when asked for our opinion in order to protect our security, then we have yielded our integrity. If we lie to "save our necks" and avoid punishment, we have forsaken our integrity.

Those of us who are physically oriented and are struggling for evolution are inclined to place first emphasis upon the peace of the moment, temporary serenity, and to hope naively that we will not be faced with unpleasant decisions in the future.

Those who are mystically oriented and are also struggling for evolution are inclined to place first and only emphasis upon their inner guidance, the voice of conscience, and to do or say that which is honest, upright, and



truthful, even knowing that their actions will be destructive to their peace and serenity of the moment.

The mystic knows that there is no place to hide himself or his true motives. He cannot tolerate his own deceit, even though he may forgive that of others. He cannot withstand the prodding of his own conscience when he has been dishonest or deceiving. He seeks to obey his conscience at whatever cost of his daily life in association with his friends and neighbors. The mystic viewpoint is the long-range viewpoint. It is assuredly the more difficult path to follow, but it is also the path of integrity.

In our present-day world of aggressiveness where the relentless struggle for personal advantage and gain is almost accepted as the norm, it is very difficult for the mystically oriented person to be understood. When his conscience dictates that he take an unpopular stand or make a critical judgment, he is often outcast. He may be accused of judging himself better than others. This, of course, is not true, for he does not compare himself with others; he compares himself only with his better self, or his ideal. He must weigh his acceptance and popularity among his peers against that of his conscience and whatever concept he may have of his Creator. The person with integrity cannot surrender even at the risk of life itself.

Such a man was Martin Luther in the struggle of his conscience with his church. On April 17, 1521, when faced with his life's moment of truth, he said, "Let me then be refuted and convinced by the testimony of the Scriptures or by the clearest arguments, otherwise I cannot and will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand; I can do no otherwise, so help me God! Amen." Luther thus placed conscience before reputation or life. That is integrity!

Sir Thomas More, brilliant English statesman of the sixteenth century, distinguished himself as a great member of the bar and rose to fame in government. During the religious and political crises of his sovereign, Henry VIII, he stood on principle and refused to surrender his integrity to pacify the conscience of the king. Abiding by his own conscience, he accepted with peace and good humor his own beheading on July 6, 1535. His integrity was far more precious than physical life.

We should be tolerant of those who do not possess absolute integrity, for their failure is character weakness rather than evil intent. They do not realize that they are creating more suffering for themselves, for they are avoiding an essential lesson of life. We are here to evolve and become stronger spiritually. If we fail each test of our integrity, we only necessitate another opportunity for test for, eventually, we must succeed. There is no alternative. When we encounter the displeasure of our associates for maintaining our integrity, we will discover that they will soon forgive and forget for they, too, must face the same tests. When we are strong and "not touched" by temptation or weakness, we will soon win their respect and admiration. We will then give them leadership, for we will have integrity.

### ***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 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.*

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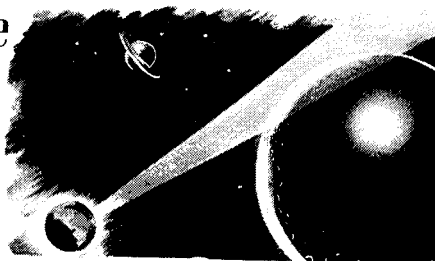
The brave man first fears. His bravery exists in the conquest of those fears.

—VALIDIVAR

# Motion, Time, and Space

by

H. P. A. VAN SCHOUWEN, M. D.



THE AGE of our Universe is five to ten billion years, certainly at the most twenty billion, according to science. Actually it seems that not all parts of our Universe are of the same age. However, the mere fact that there seems to be a definite age implies that there once was a birth of this Universe.

Science presently has three major theories concerning the formation of our Universe. The first is the well-known *big bang* theory. This holds that everything began as the explosion of a primordial ball of energy. The second one, explaining the still expanding Universe, is the so-called *continuous creation* theory. It postulates that new atoms are created to fill the space formed by the expanding Universe. The third and least known theory holds that the Universe is composed of large bodies of *matter* and *antimatter*.

All three theories can be substantiated with many objective findings. For the purpose of this discussion it is of no value to enter into the correctness or incorrectness of these theories. For whichever theory is correct, each ignores important questions: Within what did this Universe come into being? Within what did this *big bang* or does *continuous creation* take place?

Let us introduce here a very interesting trilogy: Motion, Time, and Space. Although at first glance they appear to have separate existence, Einstein has shown us that time and space are integrated—they have a definite relation to each other. But what about motion? Neither time nor space makes sense unless motion is present. By the simple fact of motion, time and space came into being at the same time. In other words, time, space, and motion seem to be inseparable.

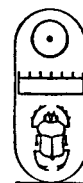
Before the creation of our Universe there was something beyond our comprehension. There was no space as we

know it, and thus no motion or time. It was this infinite, eternal, motionless something which we, for lack of better knowledge, call God. The old cabalists called it the *Ainsoph*. They gave it three attributes: the eternal Negative, the eternal Light, and the eternal One himself. In this eternal, infinite, motionless Being motion took place. The ancient Oriental philosophers therefore gave this *Ainsoph* the very appropriate name of the *Unmoved Mover*.

We have established, then, that in this infinite, eternal Being, existing before our Universe was born, motion took place. Motion taking place in the infinite must turn back upon itself. Einstein proved this. Motion, moving out to manifest itself, is striving to be and so we can equate this motion with being. This being, moving out into the infinite, had to turn back upon itself. So a sphere was formed and space and time came into being.

If we examine these happenings, we notice some interesting facts. First of all, *being* turning back upon itself discovers itself and realizes its own nature. Self in this way comes into being. Second, this happens at the same time that time and space come into being. Third, after having formed its first round and turned back upon its point of origin, all that happened to this stream during this round will have its influence on the following rounds. Here we see the principle of the law of Karma coming into existence—no arbitrary compensation or retribution, but all that takes place will influence that which will come.

At the same time we see the development of the spiral. Every new cycle is



on a slightly different level. It streams ever upward in the direction of evolution. If we keep in mind the picture of being's forming a sphere of self, we can visualize two things: First, the formation of the Greater Self, often called the Universal Mind; second, the same formation taking place on a minor scale, and we see individual beings coming into existence. The philosopher Kahlil Gibran expressed this in the phrase: "A boundless drop in a boundless ocean," and the mathematician George Kantor proved that a part of the infinite is as great as the whole.

Several interesting questions arise: If our Universe has a definite age, is this the *first* Universe? For that matter,

is it the *only* one? If this Universe was the first, *what* made the Unmoved Mover decide to bring this Universe into being? And if this was not the first time, then *when* was that first time? And still why?

One possible answer, but hard to understand for our finite minds, can be offered. The *Ainsoph* is infinite and eternal, so time as we know it does not exist for It in the same way. In that case we cannot truthfully speak of a "first" time.

Then, too, let us remember that we are dealing with abstract concepts that we can only express in ordinary words. By meditating upon these abstractions we may approach the Infinite.



Benjamin Franklin was asked, "Would you want to live again?" He replied: "Yes, if I would be granted the privilege of author to correct the second edition."



## 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.

**March:** The personality for the month of March is Leonid Ilyich Brezhnev, Secretary of the Communist Party, U.S.S.R.

The code word is JOLE.

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



GENERAL SUHARTO

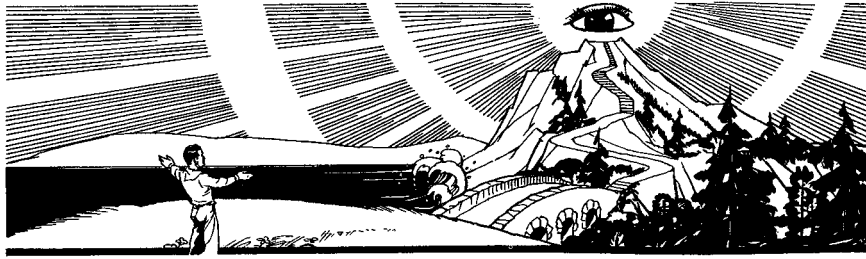
**May:** The personality for the month of May will be General Suharto, President of Indonesia.

The code word will be RECOG.



LEONID ILYICH BREZHNEV

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## GOD IS

by EDWIN O. CRAWFORD

**H**E WHO SEEKS God will find Him— for GOD IS. More than anything on earth or in outer space we need to know that God is. With this truth firmly established in the minds of men everywhere, much of the fear and feelings of insecurity would vanish like shadows before the light.

Much of our current thinking is strongly influenced by the objective and scientific thinkers who have made our modern world a technological Garden of Eden. But truth, as viewed by these modern thinkers, is limited by evidence that can be recognized by the physical senses and recorded and measured by electronic devices. A dedicated scientist will not accept a premise as a fact until it can be duplicated under controlled conditions in a laboratory. These facts are useful in developing our modern miracles, but they are often of little help to the scientific mind in proving God's existence.

For many years, science has been digging down through the molecule to the atom and to the electron in an effort to discover the source of life and all things, but will it ever be able to prove and say, "God did it"? In fact how can any of us prove to the world that God is? We cannot, and the proof of God's existence will never be found in the laboratory. We can never expect newspaper headlines to declare that God's existence has been proven. The essence of this thing called proof is bits of evidence measured in terms such as temperature, pressure, specific gravity,

and so on, each of which is a limited measurement. But God is limitless; therefore, proof is not possible.

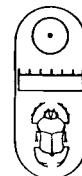
However, the individual man who seeks God will find Him, and the proof that he has in his heart will be his faith. In the final analysis, the proof of God's existence will be established on an individual basis in the laboratory of his inner being. That it should be this way is a fulfilling of the law, since we are separate entities, each striving to express in the whole of God, we can grow into full expression only by discovering and knowing for ourselves.

A scientist in a laboratory could not do it for us. Neither can a friend give us that knowing, regardless of his own faith and conviction. The muscle of the arm is made strong by work and use, but strength is given only to the muscles that are used. No amount of exercise by the left arm will in the least strengthen the right arm.

I asked a churchgoing friend of mine, "Who is God? What is He like? What is your impression of Him?" She seemed puzzled. Finally she replied, "I've always believed there was a God, but I've never thought much about what He was like."

Then another friend told me, "You have no right to ask who God is. He will reveal Himself in His good time."

Every day we see people struggling with their problems, trying to work them out alone, not realizing that Infinite Help is at hand and may be had for the asking. Some have accepted



God's existence as a matter of conjecture; others have not even conjectured. If Jesus the Christ were to perform a miracle on the corner of a crowded street intersection, some would accept him but others would denounce him as a charlatan and a fake.

There are some who call themselves atheists and deny the existence of any Supreme Being. Others call themselves agnostics; they do not deny the existence of God, but they insist that His nature or existence is not knowable.

In the past God has been portrayed as a superbeing residing in a place called *heaven* somewhere in the sky. He has been painted as a large and powerful individual, a person, a stern and angry judge. Unquestionably, this image of God is responsible for much of the doubt and unbelief in evidence. It is this image that many have found unacceptable and, having no further understanding of the real nature of God, they have resorted to atheism and agnosticism. However, the latter may be credited with having outgrown the stages of credulity and superstition.

Whether one has thought much about God or not; if he has an opportunity to understand the nature of God, then he has a firmer basis for belief and knowing that God is. In the beginning there was God. It must follow then that all He created was of Him and all that now exists is Him. If we were created in His image, as the Bible says, then we are His expression and we exist for that purpose. Creation was God's wish to express Himself. Every rock, tree, and blade of grass does its part but, having dominion over all, is man. What a revelation! We are God's and we are gods!

First reaction to the realization of who and what we really are may be an awesome and frightening sense of responsibility. To understand that we have been chosen to express God is an awe-inspiring thought. When we realize the tremendous responsibility He has placed upon us, we may be shaken and frightened for the moment. But this realization is quickly followed by an inner assurance as if He were saying, "I know you can do it, or else I would not have assigned the task to you."

Thus, if we know that we are God's expression, how better can we know

that God is? In *Lessons In Truth*, H. Emilie Cady tells us that God is spirit, the creative energy which is the cause of all visible things; that God is life, perfect love, infinite power, all wisdom and intelligence, and substance, the visible form of creation.

Expressing God means demonstrating the attributes and nature of God; being creative, living life fully, loving all of God's creatures and things, using His power to help those who need help, using His wisdom and intelligence, using His substance to enhance the beauty and functionalism of our world. It should be finally noted that God is not an individual or person having the above attributes. He is those attributes.

While we are expressions of God, we do not always express His nature. There are times when we act negatively and contrary to His wishes. These are times when we express only ourselves, our individuality, and we are permitted to do so by the grace of His gift to us—freedom of choice. When we react negatively with feelings of anger, hate, fear, and greed, we are like workers "blundering" on the job. We are delaying the job, impairing quality, reversing progress.

But God is understanding. One of the qualities of His love is patience. He has given us all the time in eternity to get the job done. However, if we are smart workers, we will not delay because our reward is not on an hourly basis but on a production basis. When we express negatively, we receive nothing that is good, but when we demonstrate the characteristics of God we are handsomely rewarded with abundance, peace, joy, and happiness. This is the law of Karma and the law of Moses.

With an understanding of the nature of God, how can we spread the realization that God is? Can we tap people on the shoulder and say, "Look, you're having trouble because you don't understand about God?" We may be told, "Mind your own business. I've read the Bible and I can quote it as well as anyone."

Then what can we do? We can do the job assigned to us. We can express Him to the best of our understanding.

*(continued on page 23)*

## IS YOUR SIXTH SENSE PRACTICAL?

by MARGUERETTE GILMORE

“WHAT GOOD would it do if you could see into the future? What if it promised unhappiness? Isn't it enough to endure your bad luck without suffering through the anticipation of it, too?”

This view, which I suppose is fairly prevalent, was expressed by an old friend when I was telling him about the studies my husband and I were making and all the books we were reading. These included anything in such varied fields as parapsychology, metaphysics, the masters of the Far East, Yoga, and so on. I was, and still am, especially intrigued with any phase of precognition (seeing into the future).

His questions left me a little uneasy about the subject but not enough to stop my driving desire to know more along these lines and even to experiment some. But even after I was beginning to feel a few psychic glimmerings of my own, I still had these questions ringing in my ears.

Suppose you did know of a future event which was going to bring you grief? Wouldn't you suddenly feel like you were on a fast train rushing headlong into a mess of trouble and there was not a thing in the world you could do about it?

“I don't want to see into my future,” another friend stated emphatically. And I could see her point. It would seem to be much wiser to just let sleeping dogs lie until one had to approach them. But I am glad these warnings about “dabbling into weird things” did not stop me. Every now and then my reading or my own inner self (my divine self) has revealed new information and new light.

Max Freedom Long in his book, *The Secret Science Behind Miracles*, said the Kahunas (miracle workers of Hawaii) not only foretell the future

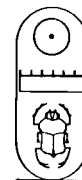


but can change it for you. Our long knowledge of mediums, fortunetellers, and other psychic persons, plus all the work of the Psychical Research groups have led us to consciously or unconsciously accept the idea of precognition in some ways. But that a future event could be altered or erased was a startling new idea to me. I was skeptical, though excited.

However, it was not until several months later that new understanding on this phase of the subject came to me directly. My husband and I are buying two small pieces of property. One is a log cabin on an acre of ground up Ute Pass out of Colorado Springs, where we operate a driftwood business. The woman from whom we bought this place (we shall call her Verona) holds the mortgage, and the contract says she has the power to foreclose in ten days after notice if we got behind one payment. For this reason, plus the fact that we started our business with no capital and that at periods of time it takes all the available cash to keep it going and our payments are apt to lag, plus the fact that we had reason to believe Verona looked for a chance to foreclose, I had built up a strange fear of her.

The other place we are buying is a tiny rental house in Green Mountain Falls, Colorado, which earns its way in the summer and serves as a winter home for us during the months when the cold is too severe for us to stay in the log cabin.

(continued overleaf)



At the time of this experience we were staying in the little rental house, waiting for some long overdue checks from out-of-state customers. Every day I hurried to the post office, hoping. To get to the post office I crossed a little icy stream, usually frozen over, that runs just below the house.

One morning, as I crossed the stream I broke through and fell on the ice. This was the first time I had had such an accident crossing the stream, and although I was not hurt I was more careful in crossing it on the way back. Going back I looked at the place where I had broken the ice and suddenly I had a definite impression of Verona's crossing this stream and coming to our house to tell us we had to get our overdue payment to her immediately or she would foreclose.

#### *Using Prayer*

I did not think of this impression as psychic particularly, but as I walked up the hill I reasoned with myself slightly about the situation. Verona had never visited us at this house, and if she did decide to come to see us she would not be crossing the stream—she would drive in on the road. Then before reaching the house I prayed sincerely and calmly about the situation. It has become my habit to pray about that which confronts me in as quiet and affirming a manner as I can. My prayer, which was short and not overemphasized, went something like this: "I am a child of God and God takes care of His children. If this happens He will show me the right thing to say and the proper procedure to take to straighten it out."

I forgot all about the incident until two mornings later I opened the door and there stood Verona. I was surprised to see her and yet I was not. She seemed agitated and said, "I broke through that stream and fell."

"You did not drive?" I asked, a strange sensation shaking me a little.

"No, I parked at the post office and walked down the alley. I must have the house payment or I will foreclose."

Ordinarily I would have been tense and nervous by this time. Surely, she knew we were honest people and would pay her as soon as we got the money. We were not just holding out. I might have argued with her and aggravated

the situation. But for the first time since we had bought the property I felt a strange calm and confidence new to me. I did not even feel irritated at her. We helped her brush off the snow and ice, and I suggested a hot cup of coffee to relax her nerves. Then I heard myself telling her in loving tones that we were expecting several checks from customers and that we would get the money to her the minute it came in.

Verona left in a few minutes saying practically nothing more about the money and certainly not serving notice on foreclosure. I stood there feeling very calm except for a few excited little prickles dancing up my spine.

Insignificant as this little incident may seem, it was like a wide new door into the possibilities of using a sixth sense in helping us with our everyday life. I realized the Kahunas are right. It is possible to alter or maybe even erase a future event if it is not one we want. And the secret, I think, is prayer coupled with faith. If one could awaken his psychic powers enough to see clearly into the future and then could build his faith enough to pray effectively. well, just imagine what could be done with the future!

#### *Deeds*

Of course, lots of questions enter here. How much prayer? How much faith? And does this mean we can do all kinds of mean things and then get out of the consequences? Well, certainly no loving God is going to cooperate with that attitude, and we must remember that because of past acts and deeds—mental and physical—a portion of one's future may be so crystallized that nothing can change it. You have earned this and you have to live it.

I am not a believer in predestination as the fatalists believe, and on the other hand I am not sure just how far I agree with the karmic view. But I feel certain that man is captain of his own fate, that he reaps what he sows. But with this new understanding I now feel that man can call upon the divine within for new strength to endure his reaping and to gain more understanding from the experience to save him from future mistakes.

Eileen Garrett, noted psychical researcher, has written: "Precognition



does not mean that a future event has been predetermined by some devilish or divine agent . . . although it may have been predetermined by natural causes operating in the present. This precognition, the perception of a future occurrence, says the author (Mr. Ducasse), does not rule out freedom of action, and this foreknowledge may even be used to prevent the happening thus foreseen."

The Bible is replete in instances where the prophets foresaw and foretold the future, warning kings and others to mend their ways and to ask forgiveness of the Eternal.

The story of Daniel in the Lions' Den is a good example of the practicality of prophecy and prayer. Daniel was the fourth of "the greater prophets." He rose to great honor on account of his wisdom. He had tremendous powers of precognition and was an envied man. Daniel was also a man of God, and when he learned that, through the evil connivance of others, he was to be thrown into the lions' den he increased his usual prayers to include this foreseen catastrophe. After a night in the den of hungry lions Daniel reassured his concerned king with, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

In this case Daniel's prayers did not save him from having to undergo the experience of being thrown into the lions' den, but they did save him from any harm or even unpleasantness, and at the same time he undoubtedly increased his own faith and that of others tremendously.

A modern-day example, and a very profound one, is the story told by Hans Bender in *Beyond the Five Senses*: "An informant, who claims to have had second sight from childhood, dreams

repeatedly: Her son kneels on a fallow field lit up with searchlight beams, his shoulder straps torn off, his sword belt gone, and his eyes turned toward her as if seeking help in his mortal agony. On his neck he has a sizable dark-grey mark that resembles a bullet wound.

" . . . All the years her son fights in Russia she suffers terribly, especially in late winter, the season in which she saw the fallow field in her dream.

"On Feb. 8, 1945, an inner voice tells her that now the fateful day has come. That whole evening and night the family prays for divine aid. Toward morning she grows calm, as with a very ill person who has just surmounted a crisis. She knows that the crisis is over for her son, also: He is either dead or a prisoner of war.

"In 1948 he returned from Russia. He remembered how on the evening of Feb. 8, 1945, Soviet tanks had broken through the . . . lines and went rounding up all the retreating wounded . . . [soldiers] sending them to a central dressing station. There on a fallow field, with searchlight beams playing over them, they were shot. He, too, was ordered to get down on his knees to receive the fatal shot. At the last moment an order was issued to bring in this one prisoner for questioning . . . He was the only man in his unit saved."

In these three illustrations one can see different degrees of understanding and faith at work by making use in a practical way of what we call the marvelous *sixth sense*.

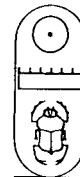
Now I can answer my friend's disturbing questions. Because I now see how, with new understanding and increased faith in God's love and power, a highly awakened sixth sense could become a powerful and very practical tool in modern man's everyday life and his trek into the less unknown future.

## GOD IS

(continued from page 20)

Particularly, we can exhibit the qualities of His love which are patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. If we are able to show these qualities, then our light will

be visible from great distances, and those who see it will be attracted. They will be curious and eager to know the source of our light. Then they can learn the truth and come to know, beyond all doubt, that God is.



## *The Circle – A Cosmic Symbol*

by CHARLES GETTS

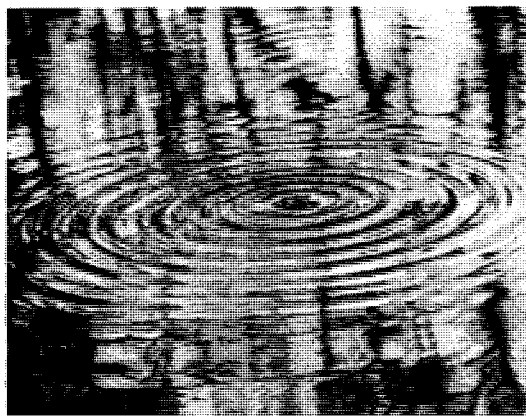
LET US consider a few ideas, some perhaps new, which may lead to a better comprehension of our universe and our relationship to it. It is only by means of pure mental ideas that we can identify ourselves with our universe and look behind the visible into the regions of absolute truth where dwells the soul of the Cosmos.

In considering the profound ideas behind life's manifestations, there is one symbol that is immediately seen represented in great variety from the orbit of heavenly constellations to the structure of the atom. This symbol is the circle. The square and triangle are seldom seen in a natural state and it has been claimed that the square is never found in nature except in the crystals of certain minerals.

Using the symbol of the circle, we shall first consider the problem of eternity in the Cosmos. Then, in a similar vein of thought, we shall discuss the Earth and, finally, the activities of man.

One dictionary defines eternity, in part, as being time without beginning or end. These words are as abstruse as the one they are intended to explain. However, by using the circle, we shall be able to draw nearer the meaning of our subject. Some may point out that even a circle has beginning and end for one must start at a point and return to it. But as we are dealing with ideas this statement is not valid, for the mental picture of a circle is without beginning or end and is perfect. (It also is, as we shall explain, a symbol of wholeness and completeness.)

The early Greek philosophers often used the circular idea in their conceptions of the Cosmos. Hippocrates wrote that there is one common flow or breathing and that this great principle "extends to the extremest part and from the extremest part it returns to the



great principle." Aristotle stated that the only continuous movement was circular, therefore there must be an eternal circular motion.

In the Middle Ages, we find a strange, remarkable man who wrote of two heavens, an external and an internal, stating that the external heaven was the guide to the heaven within man. This exceptional man's singular philosophy was said by Carl Jung to still lie dormant and "its full development is reserved for the future." The man was Theophrastus Paracelsus, the metaphysical doctor.

Within Paracelsus flamed an extraordinary, powerful, and creative spirit that drove him to seek, through alchemy and the stars, the answers to the mysteries of the invisible, cosmic arcanum. He declared that the hand that divided light from darkness and made heaven and earth had enclosed within man everything that heaven contained. He described creation in terms of circles, one within the other. The one Supreme Spirit, or Limbus Major, encircled everything else; the second circle enclosed the animate world; and the final, inner circle contained Limbus Minor, or man—the microcosm. This is the well-known, "What is below is like what is above . . . Thus is the miracle of the One accomplished."

In the East, Hindu philosophy described a cosmic circle of eternity in poetic manner. It portrayed the One as a great Cosmic Heart which pulsates

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forever, sending out the pure blood-streams of life throughout all creation and then taking them back again in an eternal orbital motion.

In an idea oddly similar, the scientists of today have theorized a continual expanding and contracting circular action for the entire Cosmos. Known as the *pulsating universe theory*, it states that all bodies in the universe are moving outward from some unknown center until a certain point is reached. They then slow down to a stop and begin coming together until they return to a point where there is such a compactness of force that they are once again sent outward. No explanation of any cosmic law governing this process is given or evidently known of, and it remains simply a theory.

### The Seasons

Turning now from the universe to the earth, we find the idea of circular movement expressed in the grand cycle of the seasons, for it is the will of the Cosmic Intelligence that becomes what we call the laws of nature. Plants pass from seeds to maturity then to a dormant state from which either they awaken once again in the spring or return to life from seeds from the parent plant.

Next are the astonishing food cycles of the essential elements, nitrogen and carbon. The *nitrogen cycle* begins with the decomposition of plants—or their consumption by animals—and passes through bacterial changes into the air as free nitrogen to return once again to the earth. The *carbon cycle* follows a similar pattern with carbon also being released into the air by men and other animals breathing it out, as well as through the burning of fuels such as oil, coal, and so on.

Perhaps the most amazing disclosure of circular eternal motion on earth is revealed within chemical elements. These are composed of atoms arranged in precise order according to the number of their planetary electrons. These electrons whirl in circular orbit around the nucleus of the atom. The carbon atom (now known to form part of interstellar dust clouds) has been called the key to life because of its ability to join other atoms together.

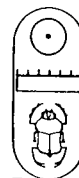
Amino acids are made up of chains of carbon, hydrogen, oxygen, and nitrogen atoms. (These amino acids were discovered on the Murchison meteorite which fell in Australia in 1969. Because of the presence of these acids, American and Russian scientists have become so convinced there is life on other planets that they have begun a study of the fifty nearest and most probable star systems. Six of the amino acids found on the meteorite are the same as those found in the human body.)

### Paracelsus

We come now to the relation of our great circular chart to man. Here we find the most varied and fascinating aspects of all. The statement that man's body is completely renewed every seven years is well known as is the circular movement of the blood pumped from the left side of the heart through two systems of the body to return to the right side. What is not so well known and possibly doubted by many is the relation of the stars to the functions of the human body. To present some extremely interesting views on this branch of our study of cosmic circles, we return to the enigmatic metaphysician, Paracelsus.

"As in the heavens so also in the body the stars float free, pure and have an invisible influence, like the arcana," is one of his many mystic statements. Paracelsus believed in a cosmic correlation of the stars, as positioned at the birth of each individual, with the person's body. This theory he often spoke of in his extensive writings (2600 pages in one edition) as "the star within the body." And at another time, he wrote on the same idea, "As the great heaven stands, so it is imprinted at birth." He considered it of utmost importance for a physician to have a thorough knowledge of the stars and of their movements in order to correctly diagnose an ailment and prescribe a cure.

Today, no physician would retain his license very long if he began mixing astrology with medicine, yet the facts of today were the imaginative ideas of yesterday. The great men of history, Socrates, Luther, Copernicus, Newton, and Bacon—to mention but a few—were



ridiculed and misunderstood during their lifetimes. Since the human body is said to contain all of the chemical elements of the earth within it, it should not be thought too strange that it could be influenced by the stars, a part of man's universe . . . .

Let us now consider one of man's most interesting circular manifestations, the *mandala*, a word meaning *circle* that dates far back in time. These circular drawings were found in ancient Egypt with the god Horus in the center and his four sons at the cardinal points. This same arrangement with Jesus and the four evangelists appeared during the early years of Christianity. The images expressed in a mandala originate in the deepest insights of the individual's consciousness as well as from the highest intuitions of spiritual understanding. Jacob Boehme called the mandala the "mirror of wisdom."

The use of mandalas in the East for prayer and contemplation is well known. Carl Jung discovered yet another significance in them, perhaps the most profound of all, when he found that mental patients revealed their progress through these designs. Their drawings brought order and balance back to a disordered, chaotic mind, and led it back to its original perfection. Jung considered the mandala an expression of the God-image in man in a symbolic manifestation of wholeness and completeness. Other psychologists have called it the revealment of man's desire to return to the center of all things where he seeks the sacred reality of life.

### *The Wheel of Life*

Another most important cosmic circle is known in the East as the *Wheel of Life* and represents man's continual re-birth on earth. Reincarnation, the universal belief in the East, offers many intriguing aspects to the student of its various ideas. For example, the brilliant scientists of today's Space Programs could be the reincarnated souls of scientists who, in previous ages, constructed the great pyramids and temples of Egypt and, in lives even further back in time, built the many-faceted Crystal that, from the top of a temple, radiated

energy for Poseidia, the capital of Atlantis.

Apart from the theory of reincarnation, man has always held a faith in the immortality of life, and thus we come to the final and most profound and mystic circle of all in the return of man to his perfect state of being in the perfection of life. Of all the ancient civilizations, none approached that of the Egyptian in the conception of the continuance of life in a spirit world following this one. Extensive drawings on the walls of tombs depict such after-death events as the judgment of the soul at the tribunal of Osiris, the god whose mystery initiation rites taught that life was immortal.

An interesting revelation of the immortality of man's life is also found in Saying 18 of the Gospel according to Thomas in which the disciples asked Christ how they would die. His reply was, "Where the beginning is, there shall be the end," and He went on to explain that he who discovers and stands at the beginning shall know the end and will never die. This is plainly a statement that life is eternal, without birth or death, using a circle to symbolize this truth.

It would be impossible to mention in this article all of the various legends and forms of faith in immortality that rose in all lands in early times. From the Sumerian epic of Gilgamesh to the parables of Christ runs the thread of faith.

We conclude our brief discussion of circles with the offering of an imaginary mandala in the center of which is a seated man. From an invisible source above the man, a shaft of light shines down to encircle his figure. In his left hand he holds a small oil lamp with its flame burning. In his right hand he holds a golden key which is invisible so that he does not realize he holds it.

With the help of the Cosmic Light, of which he is a part, and the flame of wisdom which will bring understanding into his mind, the man will one day become conscious that he possesses the key to all of the mysteries of his Universe. When that time comes, he will open all of the locked doors and return to the perfect life which, at a long-forgotten time in the past, he left.

# New Highway Signs

by LEO ROSENHOUSE

*To increase driving safety*

MANY STATES are now offering highway signs and symbols that tell drivers what to do by means of pictures instead of words, and the use of such signs is expected to cut traffic fatalities and reduce road accidents perceptibly.

California, which is taking the lead in use of new roadside symbols, having begun to install them late in 1971, is also giving motorists a graphic explanatory sign plus a word explanation just to be certain the sign can be clearly understood.

At a pedestrian crossing, for example, the black silhouette of a walking man is displayed on a yellow background with a separate sign beneath which reads, "Ped. Xing." Above the sign, "Slippery When Wet," the symbol depicts a skidding vehicle. The car is black and the background yellow. Drivers are learning to associate this basic black-and-yellow combination with highway signs that warn them with pictures of such things as "Low Clearance," "Signal Ahead," "School," and "Deer Crossing."

All the regulatory signs will employ the color red to indicate danger to those who fail to heed them. According to California State Highway Engineer Johan A. Legarra of the Division of Highways, a word-message plate will remain below each new sign for a few years to prevent guesswork.

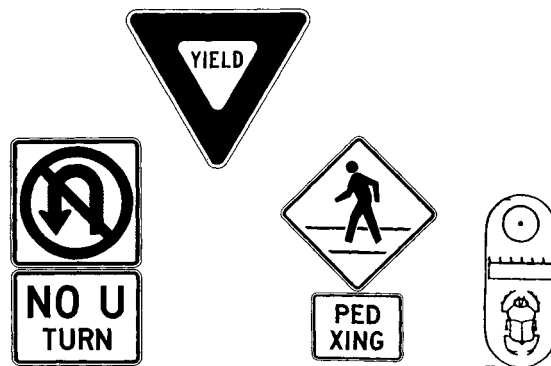
Legarra reports that California is among the first states to make use of the new roadside symbols and will quickly replace damaged and worn signs with these new ones. New construction projects on the road will feature symbolic signs.

The Federal Highway Administration has given a favorable approval of the use of new road symbols, because they are in keeping with an international policy developed after meet-



ings with the United Nations Road Traffic Conference held in Vienna in 1968. Many of the symbols adopted at this conference are now being manufactured for use on the United States' highways.

With some 225,000 public grade crossings in the United States, and with only 45,000 having any kind of special protection such as signs or guards or warning devices, the Federal Government hopes to reduce accidents and fatalities at such crossings, saying that up to 1800 deaths a year take place at these byways. Symbols easily understood by all, even foreigners who drive within the United States, will drop the highway toll and make it safer for children and other pedestrians and travelers to use our busy roads.



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

## The Practical Application of Mysticism

STUDENTS of modern mysticism in the new world generally, and our members particularly, can hardly appreciate the real value of mysticism taught by the AMORC until they have made practical application of certain cosmic laws and principles.

Not so many years have passed since mysticism was little known in the United States except as a form of mystery or magic, delighting the intellectual man more than affording him any real help in the material world. There are many today who still have the same view regarding that knowledge which lies within the field of mystical comprehension.

It is not uncommon to hear that we should eliminate the word *mystical* from our literature, if not from our ritualistic ceremonies and study material. They claim that while the mystical development within them has been encouraged and strengthened, the practical side of our work far overshadows the mystical. We contend, however, that the sole purpose of our instruction is to develop and perfect the mystical qualities, or the consciousness known as mystical, in each human being.

Through this means, man becomes attuned to higher impressions and gains in understanding. He learns to interpret the emotions and sensations to which he has become sensitive by such development. This is so because the mystical side of man, or that which delights in the mysticism of the universe, is the higher side of man.

Religion has always had for its end the development of the higher side of man; but when religion tends to develop man's comprehension solely along the lines of the spiritual expression and ignores the practical in life, it fails in its real purpose. The success of churches of today will lie in guiding and directing man so that his development and



understanding of all things divine and material will assist him in living a better life, having better health and more happiness.

One need only go to the older countries to discover what modern mysticism, exemplified by the AMORC, has contributed to the advancement of the West. In older countries bound by traditions, limited by conventions, lacking in some way the spirit of progress, hampered by legislation, laws, principles, and doctrines unknown to us, mysticism and occultism are still classified by many as subjects for investigation and study, but not as practical helps in daily affairs. This may seem strange to those who know that occultism, mysticism, and the Rosicrucian movement had their development and foundation in these older countries. It is because of this and the great reverence for tradition that mysticism—the Rosicrucian studies especially—has made slower progress.

In some countries, one finds the thought expressed that people in the United States have some secret method, some unusual knowledge, or possibly some mysterious key to success and prosperity. When one explains that in the presentation of Rosicrucian teachings the allegorical, veiled, and symbolic

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principles are applied to practical needs, many think it surprising that we can adjust, translate, and interpret Rosicrucian philosophy to apply to our advanced and material interests.

The inquirer asks: "Do you actually use alchemical principles and transmute metals into gold?" "Do you mean that you take the divine principles contained in the teachings and apply them to your business affairs, in your homes, and for your health and happiness?" To the tradition-bound this appears an adventuresome and daring experiment.

When it is explained that a Rosicrucian should look behind the allegories, the metaphysical symbols, and the alchemical process to discover laws and principles that can be used daily in all the affairs of life, the question at once is how and in what manner.

#### References to Transmutation

The most common occult and mystical books in the private libraries of Europe are those which were popular a hundred years ago. They are read today with the viewpoint and interpretation offered in veiled expressions by their authors. Thousands are still to be found who believe that the repeated reference in Rosicrucian writings to the transmutation of *baser metals into gold* refers exclusively to a chemical process—one to be performed in a laboratory with crucibles, vials, and paraphernalia familiar to the alchemist. Devoting themselves to a study of formulas symbolically presented, they waste years in the attempt to prove that baser metals can be transmuted, and they pass into old age without having accomplished anything for mankind or for themselves.

It does not seem to occur to them that ancient writers used the alchemical expression to indicate that man's baser nature might be transmuted into a higher expression. This the mystics of the New World have done for their own advancement, success, prosperity, and happiness while those in the older countries were still hoping for the discovery of a secret of transmutation and the revelation of the key of life.

This is no reflection upon those who cling to the older viewpoints, for certainly great good has come through

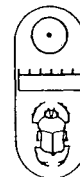
their devotion to the allegorical and symbolical teachings of the older mystics. Centuries have passed, however, and the consciousness of man today as well as his necessities, vision, and creative powers have taken him far beyond the point of advancement existing when the ancient writings expressed his problems, desires, and needs.

When disease was little understood and perfect health considered unusual, it was natural for man to think that one specific mineral, one combination of elements, one drink of life fluid, if discovered or *transmuted*, might become the key to health and the protector from disease. Today man knows that health is not a special gift, not a rare attainment, not a mysterious blessing, but a natural birthright, and that disease results from the violation of laws. The modern mind knows that health results from living properly, and that there is no one specific, no one secret formula which will guarantee health in the face of the violation of natural laws.

This one change in viewpoint is, to a great extent, responsible for more practical knowledge of the higher mysterious laws of nature. Everywhere in Europe and the Orient the AMORC of North America, with its revised and modernized presentation of the ancient teachings, is highly praised. Its lectures and monographs have been read and translated in most of the European branches of the Order and commendation is well-nigh universal. Requests are constantly received from Europe for our lectures, and reports show that testing principles and laws in a modern way brings unusual results.

The comment most frequently made is that the AMORC Rosicrucian teachings offer the most practical benefits and contain the only practical experiments and applications for those who wish to succeed in life. Members of the AMORC who have visited foreign Lodges and demonstrated some of the laws and principles have appeared to be miracle workers to those who have never ventured to apply the principles in this way.

Even so, there are thousands in the United States who continue to believe that self-appointed teachers and avatars from Oriental countries possess rare



# BACON'S SECRET METHOD

by ROBERT G. WAGGENER  
Ph.D., F. R. C.

## *The binary code\**

DIGITAL COMPUTERS use a binary system of numbers for calculations. In this system, only two symbols are used: 0 and 1. The binary system is also used to control machine tools. It is now generally recognized that Francis Bacon was the inventor of the binary code. Bacon used the code for conveying secret messages in seemingly innocuous communications. Bacon first mentioned the code in *Advancement of Learning*. The code was fully described in *De Augmentis Scientiarum*. Bacon also invented or at least used other codes, such as a wheel cipher and key cipher. The latter code or the key cipher is also used in large digital computers.

Bacon used the code by first establishing a five-letter binary code for each letter of the English alphabet, at that time 24 letters, by using the letters *a* and *b* in various combinations. The letters *v* and *i* were not in the English alphabet at that time. For example, the letter *f* was represented by aabab. The letters *a* and *b* used to make up the five-part combination for each letter formed



what Bacon called a "biformed alphabet." Two different type styles were used for this biformed alphabet. At first glance, the two type styles appeared almost identical. The person receiving the message would divide the type into the *a* and *b* patterns, then divide the letters into groups of five, thus reproducing the secret message.

The existence of this code and its use provide a basis for the claims that Bacon was the real writer of the Shakespearean writings. Proponents of this theory suggest that an examination of the original manuscripts attributed to Shakespeare reveals this binary code pattern; this pattern in turn reveals Bacon as the author.

\*The reader is directed to an article by F. G. Heath, August, 1972, *Scientific American*, for a more detailed explanation of the binary code, its origins and development.



## The Practical Application of Mysticism

knowledge or secret methods by which health, happiness, and prosperity may be attained in a few days or a few hours. There is an equally large number who believe that secrets, rules, and principles, preserved for the sincere and the studious, may be found in a popular book and converted into a modern Philosopher's Stone or a new Elixir of Life.

Our duty as Rosicrucians lies in personal development first, personal mastership second, and conscientious leadership third. Let us be broad and tolerant, not jealous of the knowledge

we possess, but preserve it carefully for those who are sincere in their desire to study and attain wisdom. Let us always be mindful of the fact that we must lead in the way of light and make it possible for others to find the goal of their search.

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

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## Inner Harmony

by RAYMOND BERNARD, F. R. C.

TO FIND PEACE, to achieve inner harmony, is a problem that is becoming more and more difficult to solve. People throughout the world are constantly exposed to upsetting news yielding a great potential danger.

Many commentaries from specialists in the world situation intentionally give to the news a character of permanent tension. It is a means to take advantage of the psychological principle of suspense; in other words, interest is aroused and kindled by the extreme dramatization and exaggeration of any important event. Those responsible for the information know that the masses are deeply concerned with the world situation and consequently stress anything that relates to it. Among the daily news they choose a casual event and magnify it to the point where it will stir the public.

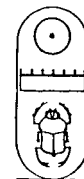
This tendency aims especially at increasing the sale of newspapers; it does not try to inform *only*. An increasing difficulty to ignore such influences ensues. The means that we generally use to escape the daily turmoils—radio,

television, magazines, films, for example—are saturated with disturbing headlines and editorials.

Most certainly, the average individual wants to be well informed; he does not wish at all to withdraw from reality or, as the ostrich, to bury his head in the sand. He wants to meditate upon the impressions that unceasingly assail him and to collect his thoughts. He does not believe that all activities of life are low and vile. He is convinced that there exist certain noble objectives that may and should be attained, allowing the world tension to abate. He also knows that society depends wholly on what men think, believe, and do individually, and it is precisely this individuality of the self that he wishes to preserve.

If individually men feel discouraged and give up all hope for social improvements, then as a consequence society and its various activities reflect that attitude. However, a certain degree of *idealism* exists in all beings. Within each normal person there is an almost instinctive knowledge of the best way to act if he is but given the opportunity to meditate without adverse influences. Thousands of years ago, in the public squares of ancient Athens, did not Socrates already affirm that any man can reach a wise decision in most important affairs if the object of such affairs is clearly presented to what Socrates called his *best judgment*?

The problem which most people must face lies wholly within this simple question: Where to go in order to find



the milieu conducive to the awakening of our spirituality and our highest feelings? Today, the influences to which we are subjected tend too much to awaken the passions, to favor materialism, and to preserve only the economic order at the expense of all humanitarian idealism.

It is regrettable to notice that many churches and temples of different religions do not offer the sanctuary of inner peace to which the faithful aspire. For political and propaganda reasons, from the pulpit and altars of these sacred precincts there often flows forth a torrent of unfriendly, sometimes hostile words, and at times one is even surprised to hear of the destruction of a people being justified and absolved as if it had been decreed in order to preserve a right, a prestige, or a religious denomination!

A strong people are a people who ignore fear and disorder. They are a people who have reached a decision with serenity, without passion from the start, under the lucid direction of a well-disciplined mind inspired by the highest motivations of self. Such a people may err in their judgment, but being free from fear they can make the necessary corrections.

If a Rosicrucian conscientiously and faithfully maintains a *sanctum* reserved to what he holds sacred in the privacy of his home, he notices that such becomes quickly the sanctuary of his own rehabilitation. For just a few minutes alone with himself, he can confront his impressions and spiritual motives with the multitude of objective impressions he has experienced throughout the day.

During these brief periods of relaxation, he is always surprised to notice the new light thrown upon what happened a few hours ago. The *true* is easily distinguished from the *false*, and the false driven away from the mind. What we need the most—in fact what the world lacks the most—is the possibility to think privately, also the free exercise of self. Nothing is more wanting today than the silence of self—the solitary communion with our triune nature.

Those who cannot establish a *sanctum*, however humble it may be, in the privacy of their home—and unfortunately some are in this situation—must

tackle the problem in a different way. Nature was man's first temple, and there is none better, even today. A walk in the forest, even in winter under the snow, is inspiring. The same is true of a slow and meditative walk across the fields, with a dog trotting alongside in the tall grasses; or a solitary relaxation on a steep rock, with a blue sky overhead and a calm sea or sun-flooded bay down below—all these conditions are conducive to a worthwhile cosmic contact and may be the source of that inner peace so desired.

Those who live in a large city and who have no *sanctum* must not think that they are deprived of all possibility to be alone. If one uses initiative and care to look for a place favorable to such meditation periods, he is sure to find one. It is not very difficult to find a solitary corner in a public garden or to stroll on a pier or a quay. Such places provide the proper atmosphere in addition to the appeasing effect of the water's lapping.

That reminds me of the method used by one member of our Order to find inner peace: This member is a train conductor on one of the longest, busiest, and noisiest lines in our country. During most of the riding he must assume his task, and his responsibility and resulting tension are great. An ever-increasing traffic adds to the danger involved.

Up till now he could not relax or calm himself sufficiently enough to achieve inner peace. But lately he joined a local aviation group and quickly became an experienced pilot although he is not too young. He told me with enthusiasm that he has found peace at last and the chance to meditate, for which he had been yearning so long. When, freed from his work, he goes to his club and flies between sky and earth at a high altitude on a beautiful day, he looks for a point of equilibrium that will allow him to relax his attention as his airplane flies on its instruments.

In his momentary freedom he can recall previously gathered information and cogitate on relative values in it. At such times he acquires a different perspective on life, and this new inner vision gives him more strength to face life's events. When he told me these

## Exhibition of Paintings

A joint exhibition of oil and pastel paintings by Dorothy Roe Brown and Dorothy Bolton of Menlo Park, California, was presented in the Art Gallery of the Rosicrucian Egyptian Museum through December and the early part of January. The talents of these two fine artists complement each other perfectly to combine in a showing of works that projects a wide range of mood and feeling as well as subject matter. Included in the exhibition were portraits, landscapes, florals, still lifes, and seascapes. Both artists are members of the Society of Western Artists and have exhibited regularly throughout California. Shown here are reproductions of two paintings selected from the many that were on display.



NAVAJO CHILDREN  
D. B.

THE ABACUS  
D. Bolton

## Inner Harmony

facts, this member radiated such confidence, such happiness that I was deeply impressed.

Naturally, it is not necessary to learn how to fly an airplane in order to find the inner sanctuary, but each must use

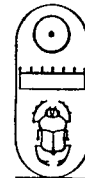
all the initiative he can to withdraw within himself, to know the feeling and thoughts of his profound self, and to achieve the peace which arises from the most intimate part of his being—*Peace Profound*.



**Cover** Ancient Buddhist shrine at Mihintale in Northern Ceylon. According to tradition, it was at this spot that the Buddhist monk, Mahinda, son of the Emperor Asoka of India, converted the King of Ceylon and many of his followers. This event occurred about 250 B.C. On a small hill nearby is a large dagoba said to house one of the hairs from the head of Buddha.



(Photo by Claire Russell)



# Rosicrucian Activities Around the World

ON FRIDAY evening, December 8, the Emperor's Annual Christmas Dinner, honoring those who had served in the Supreme Temple throughout the year, was held once again in Friendship Hall of Calvary Methodist Church, San Jose. During the evening, the Emperor, in his remarks, thanked the members for their services in the Supreme Temple and for their assistance to the many visiting members to Rosicrucian Park. A film on colorful Williamsburg, Virginia, brought the delightful evening to a close



For the second time Soror Marion Mosier, a member of AMORC's staff at Rosicrucian Park, has been officially recognized for her services to the Host Volunteer Program sponsored by the San Jose Chamber of Commerce. Since the inception of the Host Program three and a half years ago, which is designed to welcome and help visitors arriving in San Jose, Soror Mosier has been AMORC's representative periodically at the Host Kiosk Information Booth in the San Jose Municipal Airport. Previously she received a Certificate of Recognition for "Outstanding Community Service." This year, along with other Host Volunteers, she was presented a travel clock as a token of appreciation for her services. Congratulations, Marion.



Over 750 members attended the Fifth Rosicrucian Convention which was held from November 1 to November 5 in Curitiba, Paraná, Brazil. There were delegates from many places including Argentina, Uruguay, and El Salvador. A special guest was Frater Raymond Bernard of France, Supreme Legate for Europe. The Convention was held at *Bosque Rosacruz*, the beautiful headquarters of the Grand Lodge of Brazil.

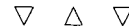
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On November 12, 1972, Rama Chapter of Buffalo, New York, was host to the Rosicrucian subordinate bodies of Eastern Canada and Western New York as they honored their Grand Councilor, Harold P. Stevens, for his many years of very fine service and friendly help. Eight Rosicrucian groups were represented on this special day, and the total attendance was 127, including three Regional Monitors. This fine attendance from such a large area paid a high tribute in itself to Grand Councilor Stevens. Chairman Frazer Eggert and his committee planned a varied program—noon lunch, lecture, experiment, group discussion, Convocation, and banquet.

The photo shows banquet M.C. Louis J. Olivero presenting the honored guest with a plaque from the area subordinate bodies as a small token of thanks and appreciation for the many years of service, past and future, given by Grand Councilor Harold P. Stevens.



The First Regional Conclave for Central and Southern Mexico was convened at the Quetzalcoatl Lodge in Mexico City from November 16 to 20, 1972. The participating bodies were Quetzalcoatl Lodge, Mexico City; Tampico Chapter, Tampico; Zoroastro Chapter, Veracruz; Acapulco Pronaos, Acapulco; Evolución Pronaos, San Luis Potosí; El Tajin Pronaos, Poza Rica; Guadalajara Pronaos, Guadalajara; Tabasco Pronaos, Villahermosa; and

Tonatiuh Pronaos, Puebla. This very successful Conclave was attended by 230 members.

The extensive program included mystical Convocations, Degree Initiations, Forum by Grand Master and Grand Councilors, lectures, experiments, visits to historical landmarks and museums, personal interviews with the Grand Master, Frater Chris. R. Warnken, Colombe installation, and excellent food served by the various participating subordinate bodies.

The Chairman and esteemed Grand Councilor, Jorge Matuk Nazur, courageously organized his first brave venture with excellence. Cooperation from the nine subordinate bodies was enthusiastic and complete. Frater and Soror Warnken were privileged to share in this first great Mexican Regional Conclave. With a happy atmosphere pervading the successful Conclave, plans were formulated immediately for the second and greater Conclave next year.

▽ △ ▽

Soror Margaret McGowan, Grand Secretary of AMORC, recently completed an extensive tour representing the Grand Lodge at several Rosicrucian Conclaves. Soror McGowan's first stop was in Boston, Massachusetts, at Johannes Kelpius Lodge. Members here organized a very interesting and varied program held in their own Lodge quarters. Next, Soror McGowan was welcomed at the Toronto Lodge in Canada where one of the largest numbers of members in attendance in several years helped to make this a very special Conclave. Many members had a chance to meet new friends and have "reunion sessions" with old friends. While in Toronto, Soror McGowan accompanied Frater Tim Whiten, an artist as well as teacher, to York University where a number of his works were on display.

Soror McGowan then flew to Detroit, Michigan, where she attended the Annual Great Lakes Conclave of Thebes Lodge. Here she renewed many old friendships she had made while formerly serving Thebes Lodge as secretary. Her next stop was in Indianapolis, Indiana, where a well-attended Conclave brought members from as far away as Ohio and New York. She

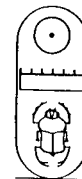
completed the last part of her journey by attending the Central California Conclave in Oakland where nine subordinate bodies in the Central California area participated. This delightful Conclave was concluded with a special Convocation. Masters from the several subordinate bodies filled all ritualistic stations. We wish to extend congratulations to these Lodges, Chapters, and Pronaoi for their successful presentations of mystically enlightening programs.

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The Director of the Department of Instruction, Harry Bersok, and Soror Bersok recently attended Conclaves at New York City Lodge, Benjamin Franklin Lodge of Philadelphia (Pennsylvania), and Triangle Lodge of Dallas (Texas). At the New York City Lodge, the program, well-directed by Lodge Master Josephine English, consisted of interesting lectures by Grand Councilor Fern Palo, Regional Monitor Sev Skrinikov, and Dr. Walter J. Albersheim, Member of the Rosicrucian Research Council. "Gems of Light," which were short talks by visiting masters, and a panel forum were also very interesting. Of particular interest were a new mystical drama, *The Mystic Triangle*, written by Dr. John Palo, and a delightful musicale.

An unscheduled visit to the H. Spencer Lewis Chapter in Union City, New Jersey, where the decoration of the new quarters is progressing under the direction of Master Robert Santana, revealed intriguing new techniques with lighting and special paints being used to create beautiful temple murals.

At the Conclave in Philadelphia, an informal gathering of officers and members from surrounding subordinate bodies greeted the Bersoks preceding the formal activities, at which time refreshments were served and slides taken at Ephrata, Pennsylvania—site of early Rosicrucian activities—were shown. Grand Councilor Fern Palo delivered another fine discourse. Robert Hammond, Conclave Chairman and Deputy Master, conducted the activities of this successful Conclave which included a mystical drama entitled *The Rite of Separation*. A visit to the Benjamin Franklin Lodge headquarters revealed the interior-decorating talent of




Soror Alice Bailey, who designed the sitting room.

At Triangle Lodge in Dallas, activities were under the direction of Maurine Bledsoe, Conclave Chairman and Deputy Master. Held in the beautiful Lodge quarters, this Conclave included lectures by Grand Councilor, Dr. William H. Clark; and Dr. A. A. Taliaferro—both of the Rose-Croix University Faculty—plus a ritual drama entitled *The Alchemist's Workshop*. Reproductions of the Supreme Temple murals may be seen on the walls of

Triangle Lodge's beautiful quarters. These reproductions were made by projecting slides on the walls, and then painting them in authentic colors. Equally as memorable to the Bersoks as the three Conclaves was a midweek visit to their home Lodge, Thebes Lodge, in Detroit, Michigan, where Frater Bersok addressed a Convocation conducted by Master Maurice Trudeau.

Most memorable of all, however, was the spirit of enthusiasm and cooperation that prevailed in all of the subordinate bodies visited.





## THE MYSTIC FIRE

Upon the altars of the ancient temples burned a mystic fire—ever tended by the vestal virgin. To this sacred flame were added special fragrances—incense of careful blending. What hidden value had those aromas? Was there a mystical significance to the passive atmosphere they created?

***Fascinating FREE Discourse***

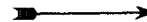
The Rosicrucians have prepared a fascinating discourse on "Incense—its Meaning and Value." This discourse is given free to all new or renewal subscribers to the *Rosicrucian Digest*. Just send one year's subscription . . . . . only \$5.00 (£2/1/9 sterling) to the address below and ask for this discourse.\*

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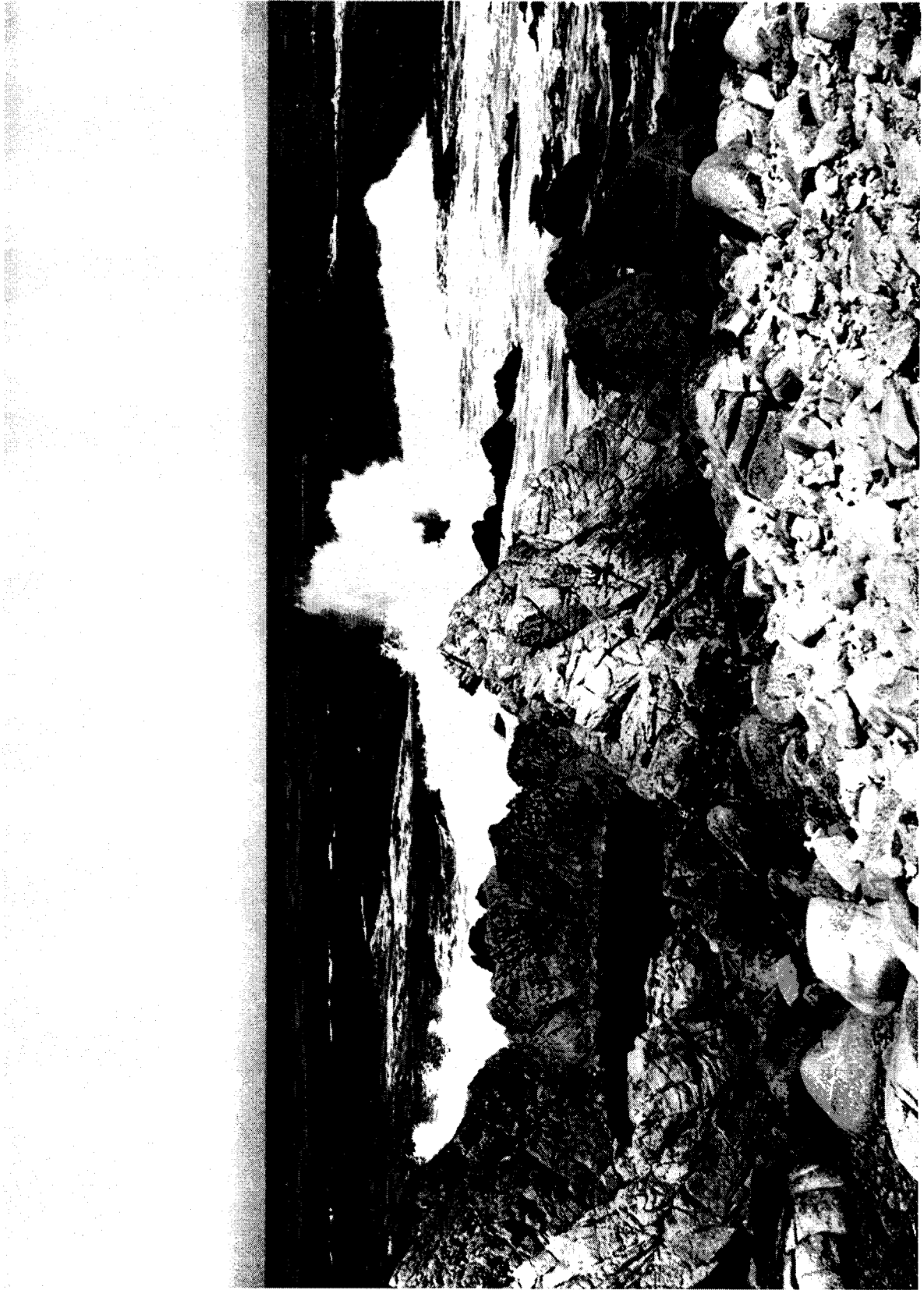
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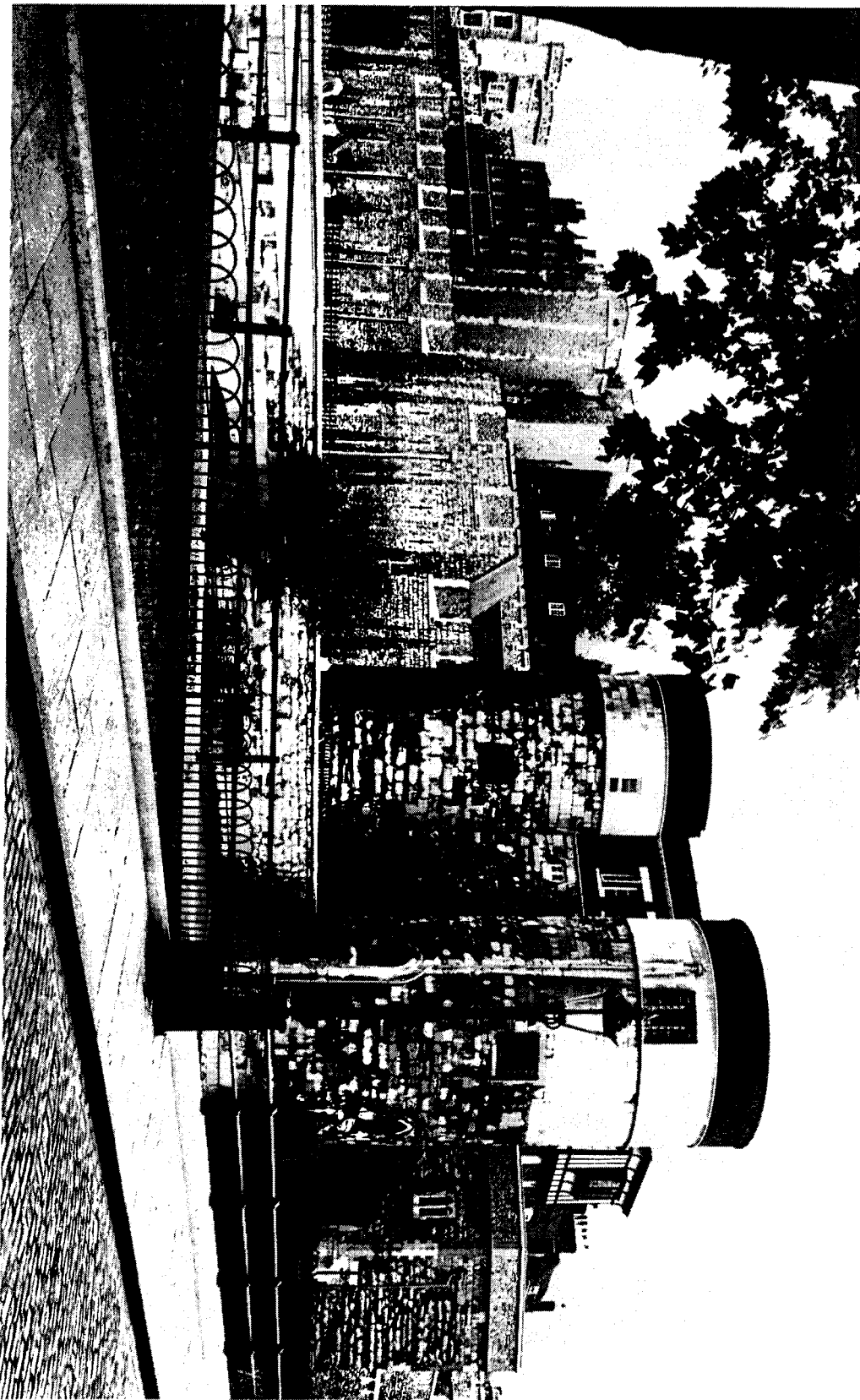
### UNADULTERATED NATURE



In its primitive, often wild and seemingly uncontrolled state is the true majesty of nature to be found. It is there where man has not imposed his finite ideas of either beauty or perfection. It is in such untouched realms that man can find his true communion with the Cosmic. The ecologists, the conservationists do not oppose advancement, but they do not wish it to be figuratively a "painting of the lily," that is, a framing of nature in the transitional ideas of contemporary culture.

(Photo by AMORC)





### **TOWER OF LONDON**

Located on the north bank of the Thames, the Tower of London is the most historic building in the United Kingdom. It was first built by William the Conqueror to protect the city. It has been a fortress, a palace, a prison, a royal mint, and a royal menagerie. It is now a museum of armor and a repository for the crown jewels. The Tower is one of the most prominent tourist attractions in England.

(Photo by AMORC)



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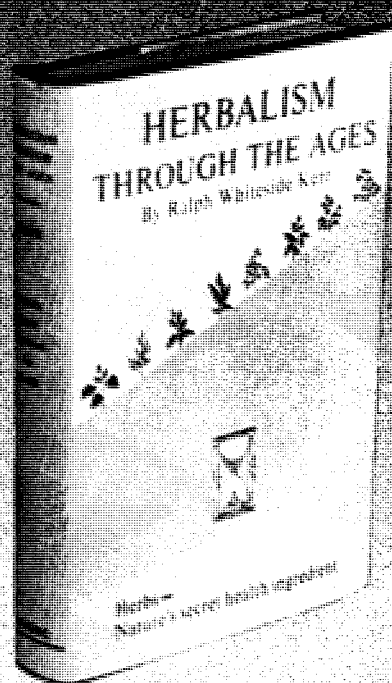
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# BRAVE NEW ERA

Much has been said and written about the so-called "Green Revolution," a result of the development of new strains and varieties of high-yield crops, sometimes specifically tailored for certain areas in the constant struggle to stave off famine. An outstanding example of this work was a new strain of rice introduced to the Philippines after a string of crop failures had brought certain areas to the point of starvation. Within a relatively short span of time rice production increased so dramatically that the country began exporting part of its crop.

However, there is another side to the Green Revolution that has experts greatly worried. The ever-increasing demand for higher yields and uniformity in food products has been met through the development of crop varieties that are practically completely uniform genetically and extremely vulnerable to disease and pest epidemics.

In a study entitled *Genetic Vulnerability of Major Crops*, a group of experts of the National Academy of Sciences of the United States looked into the situation and concluded that most major crops in the developed countries suffered from man-induced genetic vulnerability. In a nutshell, the problem is that through selective breeding and matching of various strains of crops, the hybrid plants which have been produced—some types of corn, for example—are so alike genetically, that they might be likened to identical twins. This means that there is not enough genetic variety in such a crop and should an epidemic strike, *all plants would be equally as vulnerable* since there would be no others sufficiently different to possess a natural immunity against the condition.

A preview of the possibility of a disaster of major proportions in this regard was given, in the United States, by the 1970 southern corn leaf blight. Fifteen percent of the national corn crop was destroyed, with losses of as much as fifty percent in some of the Southern states.

A recent report issued by the National Research Council of the United States indicates that it is not unlikely that genetic vulnerability was also an important factor in such serious epidemics as the potato blight that caused the great Irish famine of the 1840s and the wheat rust epidemic that left the United States with two wheatless days per week in 1917.

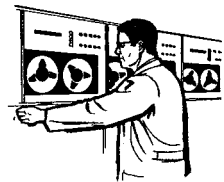
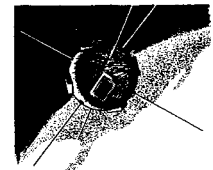
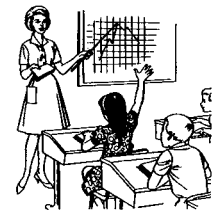
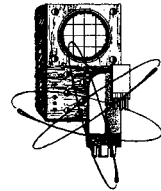
Similar epidemics, according to the experts, could strike any number of crops, because uniformity in genetic strains has also become characteristic of commercial varieties of sorghum, millet, sugar beets, onions, cotton, and cantaloupes.

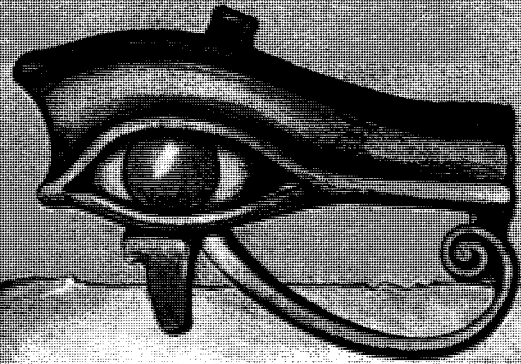
Scientists are now actively engaged in attempting to reduce the vulnerability of staple crops, such as wheat. Constant vigilance is exerted in the detection of new disease and pest hazards to crops, and resources have been expanded to introduce more genetic variety into these important crops, in order to combat disease.

Varieties of crops such as corn, cotton, sorghum, and millet are being tested in laboratories throughout the world where these crops originated and where pests not active anywhere else are still present. Plant breeders are introducing diversity into crop plants by obtaining wild strains which still grow in the geographic areas where the plants originated, or by assembling varieties adapted to local conditions that grow in different areas of the planet. Spontaneous and induced mutations are also being used to enlarge the gene pool for specific purposes.

It is sometimes a sobering thought to realize that although we have left tracks on the Moon, we are still dependent for our survival as a species on a thin covering of topsoil and whatever crops we are able to coax out of it . . . even now, 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:

They are proud in humility; proud in that they are not proud.

—ROBERT BURTON, 1577-1640  
*Anatomy of Melancholy*

The fool doth think he is wise, but the wise man knows himself to be a fool.

—WILLIAM SHAKESPEARE, 1564-1616  
*As You Like It*

The creature is said to act in its environment in so far as it is perfect, and to suffer from another in so far as it is imperfect.

—GOTTFRIED WILHELM LEIBNIZ,  
1646-1716  
*The Monadology*

Nature has presented us with a large faculty of entertaining ourselves alone; and often calls us to it, to teach us that we owe ourselves partly to society, but chiefly and mostly to ourselves.

—MICHEL DE MONTAIGNE,  
1533-1592

*On Giving the Lie*

