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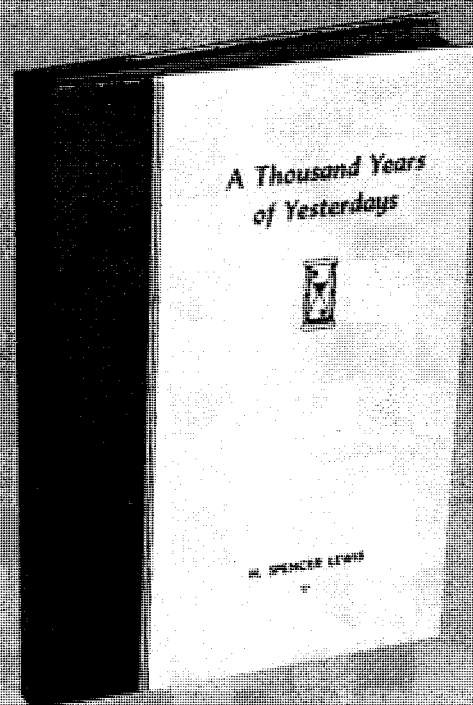
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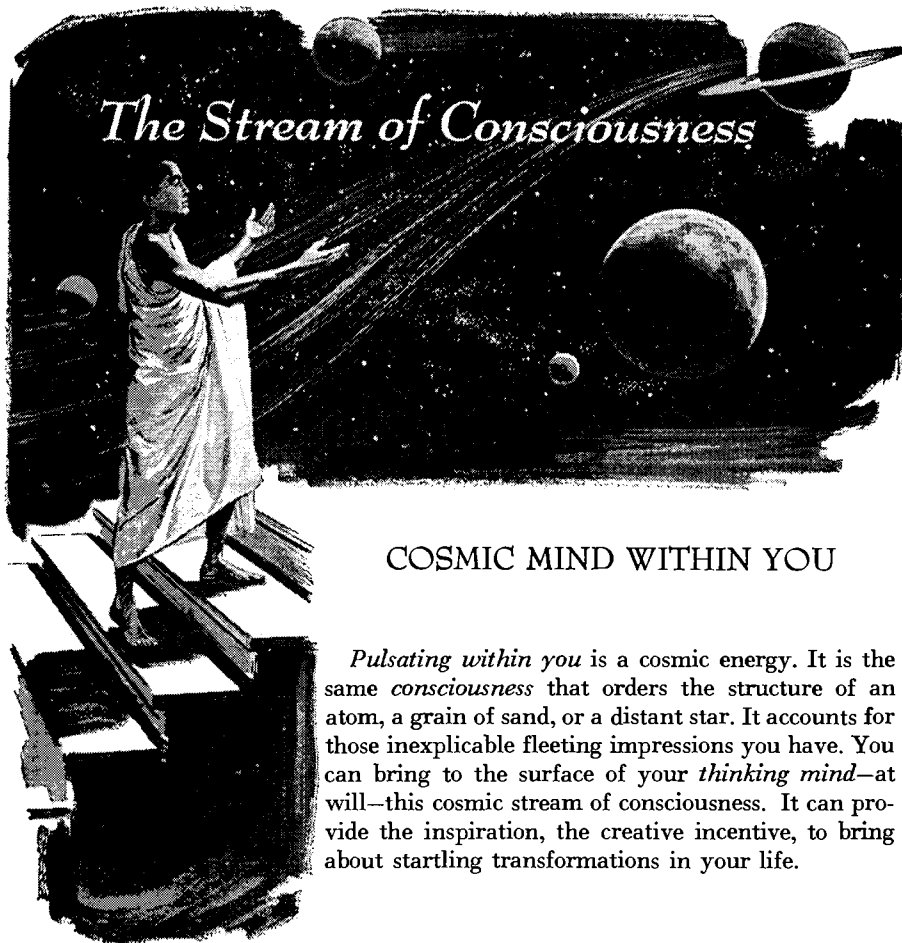
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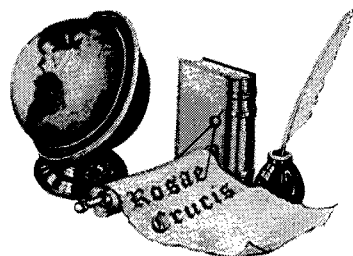
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

## *The Purpose of the Rosicrucian Order*

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

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## CONTENTS

Crusader Castle (see page 6) .....	Cover
Himalayan Shrine (Frontispiece) .....	3
Thought of the Month: Today's Lack of Concentration .....	4
The Law of Love .....	7
Hermetic Alchemy .....	10
Our Curious World .....	14
The Celestial Sanctum: Believing and Thinking .....	16
What Is Your Role in Life? .....	18
The Rejected One .....	20
The Marvelous Memory .....	23
Medifocus: Luis Echeverría Alvarez, President of Mexico .....	25
Responsibility to Self .....	26
Don't Shortchange the Cosmic! .....	29
The Art of Visualization .....	31
City of the Dead (Illustration) .....	37
Temple of Olympian Zeus (Illustration) .....	38

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Volume LI

May, 1973

No. 5

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## HIMALAYAN SHRINE

In the foothills of the Himalayas bordering mysterious Tibet and in Nepal, birthplace of Gautama Buddha, is this ancient Buddhist temple with its shimmering golden pinnacle—a symbolic beacon of mystical light.

(Photo by AMORC)



# THOUGHT OF THE MONTH

By THE IMPERATOR

## TODAY'S LACK OF CONCENTRATION

IN THE NATIONS proclaimed to have a higher standard of living, there is an alarming diminishing of an important personal quality. Generally speaking, the individual finds it more difficult to *concentrate* where the exercise of thought is required. Psychologically, concentration is the function of focusing the attention upon certain stimuli as, for example, the impressions of sight or sound. When we consciously, that is, willfully listen, we are focusing the consciousness upon the vibrations of sound so as to realize them. We may find such direction of our attention apparently effortless or extremely difficult. In the latter instance the consciousness or attention tends to vacillate, to digress to some other stimuli requiring less effort.

This experience has always been common. Certain stimuli (objects of our attention) are more appealing to us than others. That which appeals is gratifying to us in some manner. There is perhaps, as well, an emotional support of the interest. Awe, fear, joy, love, hate, and curiosity all aid in keeping attention focused, the concentration fixed upon some thing, event, or series of impressions.

Ennui or boredom is the consequence of having a placid emotional state. In such circumstances, what we experience has not aroused us emotionally. Such a state actually becomes fatiguing and disturbing. Therefore, we direct our consciousness to some other stimuli which have for us greater attention value. However, all concentration is not first caused by external impressions. Imagination, idealism, and mental discipline play a prominent part in the duration or sustaining of concentration.

In our imagination we may establish an ideal. By that we mean a preferred thing or condition, which we desire to attain. In fact, an ideal is a *mental desire*. The factors that enter into the realization of the desire, what needs to be accomplished or acquired, may require considerable physical or mental effort. The effort may result in fatigue. The eyes may tire, the limbs ache, but there is the mental drive to continue. The mental image of the ideal, the preferred desire, becomes the incentive. Merely the visualization of the ideal may provide an emotional satisfaction that mitigates the irritation of the fatigue. The inventor and scientist often work long hours, even missing meals and sleep in an almost feverish concentration upon their creative work. Many persons in various lines of work, inspired by an ideal, often forget their physical well-being in order to succeed in some plan.

### *Harnessing the Mind*

Mental discipline is the harnessing of the will so as to concentrate one's powers, mental or physical, upon a desired objective. There is a personal control of one's behavior and faculties with some aim in mind. Learning requires this mental discipline. Learning is not merely the acquisition of new impressions, experiences, or ideas had as immediate, self-evident knowledge. Learning is subjective as well. It requires reason, the analysis of experience, the formation of specific notions as distinguished from just what we may see or hear. Everything perceived is not immediately comprehended. Study, for example, is more than reading and knowing individual words. It consists of extracting meaning from

*The  
Rosicrucian  
Digest  
May  
1973*

them or combining them into a communicative and informative form.

To learn we must *concentrate*. We must make the mind figuratively hew to the line until understanding is had, even though the process may be temporarily fatiguing, a kind of aggravation. In youth there is usually the compulsion by parents and teachers for the necessary concentration on school studies. With adults mental discipline is essential. The individual must evaluate the essential effort and any discomfort it may cause as against the eventual satisfaction of the attainment.

### ***Entertainment and Learning***

A distinction must be made between *entertainment* and *learning*. The former is intended to amuse, to provide pleasure to one or more of the senses. Entertainment avoids any concentration where there is need for reasoning or voluntary activation of the processes of mind. Principally in entertainment the mind is *passive*. It is bombarded from without by impressions which require little exercise of thought upon the part of the recipient. He emotionally responds without any conscious volition. What one may learn from an experience of entertainment depends upon the impact its elements have upon the emotions. If the entertainment is thrilling, exciting, very amusing, the incident is wholly or partially remembered regardless of any intellectual value which it may have. Simply put, in entertainment the mind does not seek out ideas from its impressions. Rather certain ones implant themselves in a ready-made form upon the consciousness.

It is obvious that entertainment is more popular than learning, because the latter requires the harnessing of the mind through mental discipline. We are creatures of habit. Habit is a kind of groove, a path of least resistance that we are inclined to follow. We can acquire an entertainment or a learning habit or a combination of both. Prior to the advent of television, there was a greater balance between entertainment and learning for the individual. Though radio was popular as a predecessor, more persons even then read books and periodicals partly for entertainment and information.

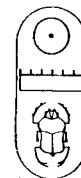
Even casual reading requires concentration. One cannot scan the pages of a book or an article as he does the television screen and have a comprehension of the contents. The words and sentences in the book or periodical must be realized and ideas must be extracted if the contents are to be comprehended and the continuity not lost.

One, therefore, acquires a reading habit, that is, the patience to indulge the necessary concentration, no matter what the nature of his reading. Further, if one in the past two decades went to a public lecture, whether paid or free, upon a learned subject, as science, philosophy, or world affairs, he expected that it would be at least of one hour's duration. He would not make an effort to attend for less time than that. Ordinarily the listener found it not difficult to sustain his concentration upon the subject for the hour or a slightly longer period.

### ***Television Advertising***

Today we find circumstances changed, particularly in those nations where television has become popular. Advertisers who support the television programs must hold their audiences. To do this their programs must psychologically place the viewer in a *passive* state. This means that the viewer is required to put forth only a minimum effort in concentration. The impact of the program, therefore, must be primarily emotional rather than intellectual. To accomplish this an educational subject must be dramatized, made entertaining, rather than being a straightforward appeal to thought and reason. Consequently, the presentation of the program elicits little original thinking upon the part of the individual and makes little demand upon his intellectual powers. There are, of course, strictly educational programs but these are limited and subordinated by the entertainment variety.

The incalculable harm that this condition accomplishes is the lessening of the ability of the individual to sustain concentration that calls for thought. Straightforward lectures on television by necessity, of course, are mostly limited to a period of fifteen minutes or less. The viewer, the listener, there-



fore has gradually and without being aware of it formed the habit of limiting thoughtful concentration to that period of time. Eventually he finds it distracting and disturbing to listen to a lecture of a longer period.

Television has affected the reading habits of millions of persons as well. This is reflected, particularly in the United States, in the decline in circulation of some former popular periodicals. Long articles are generally not tolerated and are soon cast aside, unless of a fictional character. Nonfictional material is condensed, abbreviated, and simplified, to require a minimum of voluntary concentration or mental effort.

In an analysis we have found that even in those subjects where persons profess an interest and upon which they would, a decade ago, have listened to a well-presented address for an hour, such must now be generally limited to a period of thirty-five minutes. Beyond that time the audience concentration, its attention, wavers. There is no longer the habit of sustained thought for a longer period of time by a majority of persons.

Since creative development and individual progress are dependent upon thought and voluntary mental activity, the laxity of concentration of this type today is truly alarming.



WHAT A TREMENDOUS power the Lord must possess! The astronomical science says that a few stars alone are known which are hardly bigger than the earth, but most of them are so large that hundreds of thousands of earths could be packed inside each and also leave room to spare. Here and there we find an immense star large enough to contain millions and millions of earths. And the total number of stars in the universe is probably something like the total number of grains of sand on all the seashores of the world. Such is the vastness of the total substance of the universe. These millions of stars are wandering about in space. And they travel through a universe so immense that it is a very, very rare event indeed for one star to come anywhere near another. The scientists find the universe frightening because of its immense distances which they do not understand, frightening because of the stretches of time so great that they cannot imagine them, making the whole of human history so very small in comparison, frightening because of our extreme loneliness, and because of the littleness of our home in space—a millionth part of a grain of sand out of all the sea sand in the world. But above all else, they find the universe frightening because they cannot find any sign that life like our own exists anywhere in it except on the earth. Such is the nature of this universe. Such a vast universe is called a Brahmanda, and it is said that there are many such Brahmandas in space.

(Excerpt from "The Universal Prayer of Gurudev Swami Sivananda" by Swami Tejomayananda)

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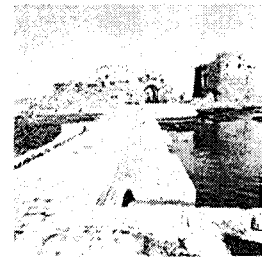


*The  
Rosicrucian  
Digest  
May  
1973*

## Cover

In the beautiful Mediterranean, just off the coast of Sidon, ancient Phoenician city, is this Crusader Castle built in the sixteenth century. Sidon is first mentioned in the Tell el-Amarna Tablets which were of the city that was built by Pharaoh Akhnaton. Sidon suffered heavily during the Crusades.

(Photo by AMORC)

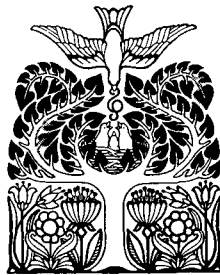




# THE LAW OF LOVE

by EDWIN O. CRAWFORD

JESUS, the Carpenter from Galilee, exemplified the spiritual generator, one of the things that made his teaching and philosophy so startling and different from that of his predecessors. His ideas were so new that large crowds followed wherever he went to hear more.



On first judgment, it seems incredible that this Man should have such an impact on people and history. Wasn't he just another in a long procession of holy men telling about God and the rewards for living the good life? Not quite! His words were such an innovation that, although he did not write them down or tape-record them, they have reverberated louder and louder throughout the last twenty centuries.

The idea of his spiritual generator was so revolutionary that much of the world still does not understand it or accept it. It has to do with the replacement of the Mosaic law with the law of love. The law of Moses, still generally accepted and adhered to by most of the world, decrees an eye for an eye and a tooth for a tooth. It has been interpreted to mean that we should meet force with greater force, return a blow for a blow, as well as giving love for love and kindness for kindness.

Jesus said that we should love our enemies and pray for those who hate us and spitefully use us; resist not evil; leave vengeance to God. To many who heard him, this made little or no sense. According to the law that they knew, the only way to meet violence was with greater violence, a procedure that has the characteristic of multiplying itself into a climactic catastrophe. But they called him unsound and impractical.

However, nearly all great innovators have been laughed at and denounced at one time or another.

After two thousand years, we are still scratching our heads in wonder. Can it really be true? Can we overcome our enemies with love and good works? The eye-for-an-eye method is

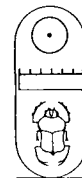
getting to be very costly.

Jesus demonstrated the tremendous power of his spiritual generator when he permitted himself to be crucified. He could have easily avoided it. His following was sufficient to overthrow the local Roman authority, but this would have demonstrated nothing for Jesus but the continuation of the Mosaic law. However, by acting counter to his normal emotions, which must have urged him to fight back, he generated a terrific surge of spiritual energy which not only resurrected him from the grave but still continues to flow with ever-increasing power throughout the world.

The early Christians overcame the great Roman Empire. Through their crosscurrent reaction to the Roman persecution they not only Christianized their persecutors but established Rome as the official center for their new religion.

Mahatma Gandhi, who was not even a member of the Christian faith, used its principles to free India from the British Empire.

It may seem coincidental when non-resistance to evil results in good for all concerned. Praying for our enemies may appear to be a sign of weakness; but it usually requires more courage and strength to love an enemy than to hit him. We may feel that the results



of this philosophy are tenuous and uncertain until we understand how it works. The principles involved have nothing to do with the supernatural, magic, or voodoo. They are as sound as the laws of electricity and magnetism. As a matter of fact, they follow these laws very closely.

In an electric generator the lines of force which surround the field magnets tend to hold the armature coils in a static position; but, if the armature is forced to rotate, thereby cutting the lines of force in the magnetic field, an electric current is generated in the armature coils. This current becomes useful in lighting our homes, running our factories, and doing most of our manual labor.

### ***Emotional Behavior***

The spiritual generator exemplified by Jesus Christ operates in much the same manner. The emotional field that surrounds us acts similarly to the magnetic field of the electric generator. When we use the force of our will and initiative to cut across the normal lines of emotional behavior, a spiritual current is generated to do good works for us.

It is as simple as the electric generator which, for many decades, we have taken for granted. It is perhaps even simpler. It is not necessary to build a machine to generate spiritual power—we are that machine. To operate it, we only need to exercise our will, use our understanding, and have faith.

Our faith in the electric generator is such that we never doubt that the light will come on when we flip the switch. Such faith is the result of witnessing for years to the point of knowing beyond all doubt. Such a faith we can also have in the spiritual generator.

What is meant by cutting across natural emotional lines in activating our spiritual generator? Basically, it means reacting positively when the natural reaction would be negative. If someone steps on your toes, do not stamp his in return; bless him. If a thief steals from you, do not prosecute him. Give to him, knowing that his needs are greater than your own. If

you are threatened, show no fear, have no fear. Express love, in some way, for your adversary.

An army colonel attended an officers' party. A major who had arrived at the party earlier had been to the punch bowl too often. When he met the colonel, he said, "Colonel, I don't like you. I never did like you, and you may as well know it."

The colonel, however, did not react in the expected manner. He was aware of the major's condition. He replied, "I'm sorry to hear that, major, because I do like you, very much. I think you are a very capable officer. Moreover, you have a very fine family, a lovely wife, and a sweet daughter."

The major was so surprised and stunned by this unusual reaction that he could not answer at the moment. He was literally forced to change his tactics and his thinking. Finally, he smiled and shook his head a bit sheepishly. "Maybe I've been wrong about you, colonel. Maybe I do like you. As a matter of fact, I'm sure I do."

### ***Application***

Later, the colonel's wife had a premature baby boy whose life hung precariously in the hands of the major, a pediatrician. The major built a special incubator for the baby and saved its life with his medical skill. The boy has since grown to manhood, a specimen of health and strength. The colonel believes that his application of Jesus' teaching resulted not only in converting an enemy into a friend but also in saving his boy's life.

The magnetic field of the electric generator is constant and unchanging, but our emotional field differs in this respect. It changes in polarity and strength from moment to moment depending upon our thoughts and our reactions to our environment. We may be possessed by many different emotions: love, fear, sex, grief, joy, and so on, but the field radiating from us will be either positive or negative. Although the nature of this radiation is either one direction or the other, it probably changes character, i.e., strength and frequency, as often as our thoughts change.

The aura which surrounds everyone, which some individuals are able to see, is nothing more than the emanations of the emotional field. The strength of a magnetic field varies inversely as the square of the distance, but space and distance are not factors affecting the emotional field. Events and circumstances are drawn to us by this field regardless of distance. It is customary to blame our circumstances upon fate, luck, history, other people, and many other things, but to no avail. Our circumstances and the events of our lives are drawn to us by the attractive force of our emotional field, and shaped by the nature of it.

The spiritual generator which Jesus brought to the world and demonstrated

made his teaching different from anything that had come before. It provided mankind with the greatest tool he has ever known with which he can shape his own destiny and world history.

Prior to Jesus' time, teachers and philosophers had advocated proper thinking, right action, and emotional control, all of which did affect the attractive powers of their emotional field. But the art of countering our feelings with right action to positively *activate* spirit energy to generate an active force for good in our lives was his greatest gift.

As we grow we find more and more that the teachings of Jesus were not nebulous hypotheses but practical and applicable in our everyday lives.



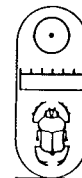
### ROSICRUCIAN LONDON CONCLAVE

LONDON, ENGLAND—August 25-26, Cafe Royal, 68 Regent Street. Grand Lodge will be represented by Grand Treasurer Robert E. Daniels. Please contact: Mr. Ronald Garland, Conclave Secretary, 13 Lebanon Park, Twickenham, London TW1. 3DF, England.

### *Exhibition of Photography*

The 22nd Annual Exhibition of Photography by the Light and Shadow Club of San Jose, California, was held in the Rosicrucian Egyptian Museum Art Gallery during April. This exhibition each year is one of the highlights of the season, and thousands of people enjoy the display of fine photography both in black and white and in color.

Among the many interesting photographs on display was this one by Mike Russell of San Jose, entitled **Kitten Kaper**.



# Hermetic Alchemy

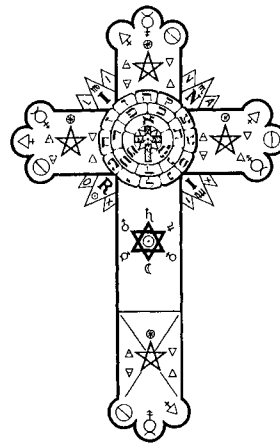
by GLENNA J. WATSON, F. R. C.

THE MEDIEVAL alchemist sought to transmute base metals such as lead or iron into silver and gold. As a parallel endeavor, he also sought to transmute the base metal of the human body, mind, and consciousness into the silver of the master-man, the gold of the god-man. Finding that he could not describe his search in ordinary words, he worked outwardly with the symbols of his art, and in doing so he seemingly created two kinds of alchemy which are in reality one.

First he strove to know the cosmos as a whole and re-create it. In this aspect, the creating of gold is the supreme perfection in every sphere, the highest award. The second aspect found him striving even higher, for this was his search for the philosopher's stone, which cannot be reduced to a clear formula. By it, one attains the ultimate, possesses and soars above the world.

The alchemist and the mystic are twin brothers by the same definition, for they seek the same end, by similar means, using only a different terminology. "Let us change this base metal we are into the true silver and gold!" says the alchemist. Replies the mystic, "My aim is the mystical union with the God-self within; the awakening of and development of the Master personality of my own being!"

The major goal of both comes about through the "union of opposites," this union in itself being both the beginning and the end, and becoming the One. It is in this concept of the first and the last that alchemy lays its claim to universality. In trying to find a word that would symbolize this whole idea, the alchemists coined one which embraces the thought in three languages—the word *Azoth*. The "A" of this word is the beginning letter in Hebrew, Greek, and Latin alphabets. The "z" is the last letter of the Latin alphabet. The "o" is the ending of the Greek



Reproduction of the Ancient Alchemical and Hermetic Rose Cross

alphabet, and the "th" represents the tau or end in Hebrew.

Azoth means the beginning and end in all fields, summed up in one. There is an alchemical saying, "If thou hast fire and the Azoth, thou hast all things." An explanation of this cryptic remark would be that if you have the beginning and know the end, then through fire will come the transmuting process. An interesting corollary to this is that Jesus, the Christ, called himself the Alpha and the Omega. Alpha and omega are the first and last letters of the Greek alphabet.

Alchemy can be described in many ways. It is a philosophical symbolic system in which all is at one and the same time scientific, religious, and metaphysical. It is an analysis of man as an emanation and creation of God and of all analytical knowledge built on universal correspondences. It teaches a method of physical, psychological, and mystical transmutation. It can be used as a memory system and as a method of meditation to attain to mystical union. It is of use in self-understanding and in self-development. And, finally, it is a transcendental endeavor whose supreme aim is liberation from the world. Paracelsus, alchemist and physician of the sixteenth century, defined alchemy thus: "The voluntary action of man in harmony with the involuntary action of nature. What nature does outside of

*The  
Rosicrucian  
Digest  
May  
1973*

him, without any help from him, man can reproduce experimentally in his inner self and in his laboratory.”

No matter of what era, the true alchemist knows he is the center of the entire world process of creativity; that he is ever becoming in himself a greater thing. He is a microcosm in the macrocosm of the universe. Through the law of correspondences in all fields, his intentions affect the destinies of the cosmos. Alchemy's universality extends to every sphere of being and transcends the potentialities of nature. If we can accept this as a premise, we may then ask upon what foundation does alchemy base such aspirations? By what road does it mean to attain them?

### ***Primal Unity***

It has always been observed that there is one set of laws—cosmic laws—which govern all things, all aspects of life, on all planes of existence. Out of this realization came a basic concept—that of *primal unity* which is the basis of the universe and the foundation of all alchemy. Then came a second factor, that of *polarity*. Opposing polarities brought about vibration through which being divided itself, making many things out of one. In polarity arises all the dynamics of alchemy, for it is out of the union of opposing polarities that we find the great mystery of alchemy—the birth of the “new man,” or the spiritual rebirth.

When a balance between the negative and positive poles is attained, then both can be transcended and united into something new which is greater than either or both. The something new is the “son” who is born of the “hieros gamos” (sacred marriage) or union with God. Thus comes into being the philosopher's stone, so called by the medieval alchemist, which is both the transmuted and the transmuter.

All great systems of thought teach the concept of primal unity. A most precise formulation of it is found in the Hindu Sankhya philosophy. In the Hebrew Sephiroth, we find the first three Sephirah represented by the numbers one to three forming an upper group representing the world of idea. Of these three, the first is the primary

emanation, symbolizing the primal unity in its first undifferentiated form.

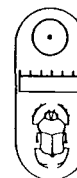
Xenothanes, Greek philosopher, taught there was a primal unity or theory of creation. Thales of Miletus taught that the foundation of all was water. The Egyptians also conceived the idea of water as the foundation—Osiris being the water and all things flowing from him. The *Tabula smaragdina*, or Emerald Tablet, of Hermes Trismegistus, upon which medieval alchemy is based, states the concept of primal unity in this manner, “. . . that which is above is like that which is below, and that which is below is like that which is above, to accomplish the miracle of the One Thing. As all things were derived by the contemplation of the One, so all things arose from the One Thing by a single act of adaptation. . . .”

The alchemist took for granted the idea of primal unity, agreeing with the old Greek philosophers. They called it “prima materia,” or matter in its primal state. Everything tangible that can be seen, tasted, heard, smelled, thought about—all that we are conscious of—is a part of the prima materia. The idea of opposition or polarity was that out of the original unity grew two opposite poles. It was reasoned that if the many things of the world were to be made, then prima materia must be brought into motion or vibration for consciousness to be aware of it. Yet, vibration could not come about without opposition.

### ***Philosophical Development***

This philosophical development came about in Greece from the philosopher Anaximander who taught that the opposition between hot and cold on one hand, and dry and moist on the other gives rise to the four elements. Plato enlarged on the idea of four elements and made them the foundation of all nature. Thus the concept of primal being was differentiated and split into separate elements, from which all other things in the Cosmos arose.

Heraclitus interpreted the Cosmos as a something in the state of ever-becoming, the core of which, he said, was fire. But he did not mean just the isolated phenomenon of flame alone. If



he meant the fire in the furnace, he also meant the fire in the growing fruit or grain, fire in the wine, fire in feeling and emotion, fire in growth. Alchemists spoke of it as "our fire," or "philosophic fire." Paracelsus speaks of "this fire" by which not only is the baser metal transformed into a greater, but by which all sickness can be cured and even the mortal body of man can be preserved in a long, healthy, and harmonious life.

### **Sun and Moon Symbols**

Polarity is designated commonly in alchemy through the symbols of the sun and moon. That of the sun, a circle with a dot in the middle, is descended from the Babylonians, for whom it meant everything that possessed a maximum of perfection. In the Greek language, this seal of the sun is identified with *theta*, the first letter of *theos*, equalling God. In the language of symbolism, the sun is at rest, fastened at the center. It is constant and never changes.

The moon, symbolized by the sickle or new moon is, on the other hand, constantly changing. It is the opposite of the sun and dependent on it for light. According to the law of correspondences, the idea of opposition as represented by the sun and moon must be applied to all fields. The sun and moon signify every conceivable polarity: male-female, father-mother, light-dark, good-bad, hot-cold, positive-negative, and so on. The same idea is expressed in the Taoist *yin-yang*. Empedocles hinted at it in the conflict between attraction and repulsion from which all motion comes.

From out of the tangle of terminology there comes an image of a child who issues forth from King Sun and Queen Moon, and who combines the essence of the two into a third and greater thing. This image is sometimes, in the language of alchemy, called a "re-bis," or "two-thing." Its meaning is the whole person or one with the all. Another term referring to the child is *homunculus*, meaning "little man." For, by the law of correspondences, as the human child is conceived, nourished in utero, coming forth in birth, so does

the spiritual man; and as all babes, he must be cared for if he is to live.

As said before, all systems of thought have taught the concept of a primal unity behind which is a single cause. This could be termed the basic cosmic energy, or God. Therefore, when the spiritual or new man is born out of the mystical union, application of this basic energy, by whatever name you identify it, to the growth of that spiritual man is essential. The essence of advice and counsel out of the echoes of the past can be summed up in three words, "Man, know thyself." The true self is one with First Cause, or God. This is why much of the wisdom of the alchemist is transmitted through symbols that are the heritage and part of the collective unconscious of the human race. Paracelsus said, "He who knows himself knows God implicitly."

Alchemy, as such, is only one method, one framework by which the technique of the return is learned and through which the mystical union and wondrous transmutation takes place. There is a price to pay, however, for it is a treacherous and demanding path. Through it, the evolutionary path is speeded, accelerated, and that one who seeks is brought into a state where the truly higher cosmic energies become a part of the form of his consciousness, his mind, and his body. It is a forced growth, fitted for only a few isolated, adventurous souls; being beyond the compass of the average man who normally would experience this same growth over a slow course of normal development and purgative experience.

### **Jacob Boehme**

The German mystic, Jacob Boehme, said in his *Signatura Rerum*, ". . . we tell the seeker, and faithfully warn him as he loves his temporal and eternal welfare, that we do not first set upon this way to try the earth and restore that which is shut up, unless he himself be born again through the divine mercury out of the curse and death and has the full knowledge of the divine regeneration, else all he does is to no purpose!" The Alexandrian, Morienus, is said to have given to Prince Khalid this advice: "God commands his care-

fully chosen servants that they seek out the divine and holy science, that they keep it to themselves hidden carefully from the generality of men. This knowledge takes its possessor away from the suffering of this world and leads him to the knowledge of future blessing. The gateway to peace is exceedingly narrow and no one may enter except through the agony of his own soul.”

The point is clearly made. Yet, when alchemy is taken out of the realm of an intellectual pastime and a philosophical game, when you have followed the dictate of soul at last, then you are entering the area of the true alchemist.

For the dedicated one is known by the manner of his life. He is the true alchemist. His whole body is his laboratory. His ideals, attitudes, thoughts, and actions are his chemicals. His life conditions, home, and environment are his laboratory equipment. The love, service, and compassionate understanding he gives his fellowman's needs and sorrows are his alchemist's "fire." His production of the philosopher's stone in the furnace of his own suffering is his humbled human ego, subjugated and transmuted up into the wholeness in divine union with the Master-self of his being.



## Rosicrucian International Convention



**September 6-9, 1973**

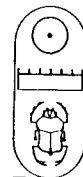
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## OUR CURIOUS WORLD

by DEAN LIPTON

### *The inevitable mosquito*

MANY SAN FRANCISCANS have lived their entire lives in the city without encountering a mosquito unless they took a weekend trip into certain areas. So it may have surprised them that recently Market Street merchants and their customers seemed to be locked in mortal combat with the buzzing little creatures.

Actually, we have always had our mosquitoes. At the right time and right season, they could be found. But Market Street, with its surrounding neighborhood, has not been one of their usual haunts, which makes it one of the few mosquito-free areas in the world. True, there are no mosquitoes in the Antarctic. But old Alaskan sourdoughs often tell of their special variety which, with the telling, grow to the size of young eagles with the ferocity and stunning swiftness of World War II dive bombers. For some unknown reason, many of the Pacific coral islands do not seem to have any, but this is more than compensated for by their abundant population in Australia and New Guinea.

Mosquitoes are unquestionably among the most widely distributed of all insects. The reason is not hard to find: They have the capacity to breed and multiply under the most seemingly hostile conditions. The standard picture of a mosquito-breeding place is a mucky swamp, brackish still waters, a scum-covered pool. But their larvae and pupae survive with equal facility in the cold running water of a mountain stream. Following the briefest rains in the New Mexican deserts, mosquitoes will magically appear as if by the waving of some environmental wand.

Some authorities maintain that their larvae remain alive by burrowing deep under the dry riverbeds to be revived by the falling water. *The Encyclopaedia*

*Britannica* claims that one species of mosquito has been found breeding in the "hot highly alkaline volcanic pools around Lake Edward in Uganda while another has been found breeding in a tank of hydrochloric acid in a factory in India."

No one actually knows how many species of mosquitoes there are. Scientists, whose job it is to study such matters, finding a trifling distinction here or a slight difference there keep adding to the number. By 1932, they had identified 1400 species, and they have been adding new species by the dozen every year since. This is an amazing explosion in numbers when we realize that as late as 1905 scientists recognized only 450 mosquito species.

Some species are annoying, some are dangerous, some are completely inoffensive and harmless. Under any circumstance, only the female of any species has the potential for injury to people or animals. The male eats fruit nectar; it is the female that sucks human or animal blood. This means that it is the female that causes disease. Actually, the mosquito herself does not have the capacity to give disease to men or animals. She is only the carrier—a link in the disease-causing chain—and passes on disease by injecting microscopic organisms into humans or animals as she feeds on their blood.

The best known of mosquito-carried diseases are, of course, malaria and yellow fever; but they are far from being the only ones. Mosquitoes carry dengue and filariasis to people, encephalitis (in various forms) to both men and animals. Some diseases are local—rift-valley fever, for instance, infects only calves and lambs in Kenya. But one kind or another of encephalitis ranges from Japan to Michigan. A short time ago, horse breeders watched

*The  
Rosicrucian  
Digest  
May  
1973*



with alarm as a particularly virulent form known as Venezuelan equine encephalitis swept through Latin America into southwestern United States. Fortunately, it was stopped without much damage. Parts of California have their own form of encephalitis which attacks people, causing comas and sometimes death.

Yellow fever has been virtually wiped out in the United States, but malaria sometimes occurs from the Southeast to California. The anopheles mosquito—carrier of malaria—has unquestionably caused more human deaths than all the wars, traffic accidents, murders, and executions combined. It often kills, but even when it does not it can leave people so debilitated that they can no longer function. Entire regions, and even nations, have had their economies destroyed by this small insect. The result has frequently been famine and starvation. Sometimes, too, human progress has been stopped for decades and even generations.

After World War II, it was thought that DDT would end the malaria menace, and for a while it did. Whole areas were either swept clear of malaria

or it was reduced to a minor problem. But the DDT track record recently has been a mixed one. When, for a time, the use of DDT was discontinued in Venezuela, there was a serious malarial flare-up. But in California's mosquito area the more dangerous species have developed an immunity to DDT. Some cynics even insist that DDT is becoming a significant item on the mosquito menu. This has led to a continuing search for substitutes.

It has been said that nothing has been put on Earth without a good purpose, and the mosquito is most certainly no exception. Mosquito larvae and pupae are important food for fish, amphibians, water snakes, and other reptiles. Adult mosquitoes are equally vital to birds, bats, and some other small mammals. Too, mosquito larvae are natural water purifiers. The larva sucks in stagnant water, removes the bacteria, and ejects purified water. It has been estimated that one mosquito larva filters a quart of water daily. The obvious question then seems to be: Why are so many mosquitoes found in disease-ridden jungles and swamps? And that is one of those good unanswerable questions.

Nature will remain chaotic to us if we do nothing but create a series of little circles around certain groups of laws.

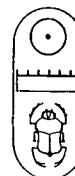
—VALIDIVAR

### Noted English Rosicrucians

In 1659 the Honorable Robert Boyle, a leading member of the Royal Society of England, brought to Oxford the noted chemist and Rosicrucian, Peter Sthall of Strasburgh. Among the members of this famous chemistry class at Oxford were John Locke, later renowned English philosopher, and Sir Christopher Wren, afterward a knight and an eminent virtuoso. In 1664, Mr. Sthall was called away to London and became Curator to the Royal Society. He continued there until 1670, later returning to Oxford.

Rosicrucian ideas and methods survived to some extent at Oxford. Elias Ashmole, a Rosicrucian, was the contemporary of Robert Boyle at Oxford. In 1650 Ashmole edited a book by Dr. John Dee, another noted Rosicrucian who at times counseled the Queen.

*(Records of Oxford Historical Society)*



UPON DIRECT questioning most persons would readily agree that the two mental processes of believing and thinking are quite different. Yet, it is very common for many to confuse or even interchange their use as if the two terms were synonymous. If, when a traveler asks a local citizen the distance to the next town, the citizen, after a few moments of reflection, replies, "I believe it's about twenty miles north," he really means that he *thinks* it is about twenty miles north. During his moments of reflection, he mentally traveled and calculated the distance. When the decent but desperate citizen says, "I think that God will prevent man from destroying himself and the whole earth," he really means he *believes* (and hopes) that God will not permit such disaster.

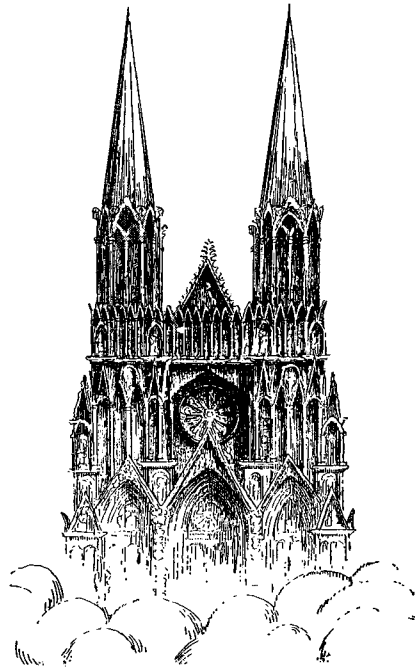
*Belief* is the acceptance of something without certain proof; it is mental *conviction*. *Thought* is the process of producing or forming concepts in the mind; it is mental *conception*. Belief is passive and negative while thought is active and positive. Man is blessed with the great gift of thinking, if he so chooses, and can know things as they are. Furthermore, through the thought processes of mental creativity, he can change things. He who believes only, accepts things as they are whether good or bad and surrenders his duty as a productive agent of the Creator.

Traditionally, a Rosicrucian believes nothing; a Rosicrucian knows or does not know. The Rosicrucian system of study begins with the most basic natural laws which are examined, analyzed, and tested by the student to become for him personal knowledge. The student is never asked to accept anything because it is included in the Rosicrucian philosophy. Each Rosicrucian formulates his own philosophy on the truths that he has learned and proven for himself. This accounts for some differences of opinion among dedicated Rosicrucians, but it is wholesome and honest.

The great Gautama Buddha taught, "Believe nothing, O Monks, merely because you have been told it . . . or because it is traditional, or because you yourselves have imagined it. Do not believe what your teacher tells you merely out of respect for the teacher.

*The  
Rosicrucian  
Digest  
May  
1973*

[ 16 ]



## The Celestial Sanctum

### BELIEVING AND THINKING

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

But whatsoever, after due examination and analysis, you find to be conducive to the good, the benefit, the welfare of all beings—that doctrine believe and cling to, and take it as your guide."

Because believing is passive and requires no responsible effort on our part, human beings are inclined to be very receptive to most attractive illusions. We dream of fanciful things and wish, childlike, for their manifestation. In *The Light of Day*, John Burroughs wrote, "It is always easier to believe than to deny. Our minds are naturally affirmative."

It is sad to observe the tenacity of belief among some trusting people even in the face of factual proof to the contrary. The grip of belief in the power of talismans, incantations, idols,

or a shaman persists today; it is as though the belief is in the genes passed down through hundreds of generations. Despite adequate intellectual and intelligent exposure of the superstition, it seems that nothing will dispel such fearful belief. Henry George said, "No theory is too false, no fable too absurd, no superstition too degrading for acceptance when it has become imbedded in common belief." One of the finest goals of the Rosicrucian Order is to help free man of superstition and fear.

"To think is to live," said Cicero. "They can because they think they can," wrote Virgil. These two noble statements tell the promise of man. I emphasize the word *promise*. We might paraphrase the above by saying that man *could* begin to live if he would begin to think, and that he *could* if he thought he could. Remember, thinking is positive and active; it requires initiative on our part. The generality of men are mentally lazy and do not want to think. They prefer to accept what the newspaper, TV, government, or church tells them, and that which is pleasant to hear, rather than to think for themselves. Luther Burbank stated that, "Less than fifteen per cent of the people do any original thinking on any subject. . . . The greatest torture in the world for most people is to think."

Look about you. The civilized parts of the world that you behold are all the result of original and creative thinking. Nature is lovely and a cosmic blessing for man. Nature adapts itself to its needs. But thinking man, creative man, can recreate parts of nature to better serve him. Perhaps man once lived in or under a tree for protection. Later, as he evolved his thinking ability and creative processes, he learned how to use that same tree to shape lumber and assemble it to provide better and more convenient protection for himself. It takes only a natural disaster that destroys all of our modern and civilized inventions and conveniences to remind us that man has created a better world for himself out of nature.

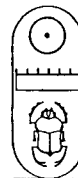
But what of man's wars, poverty, and disease? Inexcusable! The same

creative thinking that has made it possible to accomplish interplanetary travel could annihilate wars, poverty, and disease. But it will take the dedicated creative thinking of all people of the earth to win these goals. The causes of all wars are known, and thinking man can eliminate those causes, *if* he will! Ah, but that's the rub! Thinking man can wipe out poverty with education and justice, but until he begins to think thoroughly about this plague he is too weak and selfish to eliminate it. Disease, or rather its elimination, shows the most promise. Thinking man is slowly but surely conquering diseases one by one. This same determination could be applied to war and poverty.

Emerson said, "Great men are they who see that spiritual is stronger than material force, that thoughts rule the world." Here is the key to success. Thoughts are things! We are what we think! We *can* do what we think (not believe) we can do. By all means dream great dreams for inspiration, but realize that dreams are only a picture or an idea. Think or mentally create great plans, step by step, completely and in detail, not only for our personal better world but for our fellow-man. Then we will know with Cicero that we live! If we *must* believe, we may be led to doubt. If we think, we will know and *know* that we know. Lamentably, from his viewpoint man is always forced to choose between alternatives. One of his most difficult choices is between believing and thinking.

### **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.*



# What Is Your Role In Life?

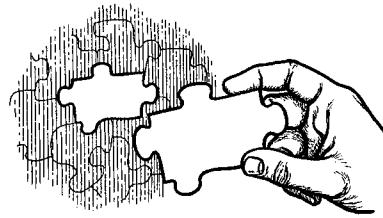
by CAROL H. BEHRMAN

SOCIETIES of the past tended to be more circumscribed and rigid than those of our modern world. In those traditional societies, an individual's role in life was usually fairly clear. He had little or no choice. He knew his duties and his rights. His responsibilities and privileges within his family, his country, his religion, and his world were clearly and definitively marked out for each stage of his journey through life. This gave rise to a feeling of stability and acceptance, but it also created, for those who were dissatisfied and unfulfilled in their roles, a frustrating, hopeless trap from which they could never hope to escape.

Today's men and women have, for the most part, many more avenues open to them. Distinctions between economic and social classes, between sexes, between age groups are less marked and more readily traversed. Of course, there are some limitations. Obviously, the choices available to a child living in a big-city ghetto will not be the same as those which present themselves to a son or daughter of the wealthy.

We are all limited, to some extent, by the circumstances of our birth, our parentage, our environment, our intelligence or natural talents. Yet, within these limitations, there is still a proliferation of roles from which each individual may choose in regard to his career, his relationships with others, and his standards of ethics and morality. The guidelines that existed in the past have in large measure been erased, and one is free to choose his own set of rules from among the multiplicity which is being offered in every area of life.

Such a variety of choice, however, has proven to be a mixed blessing. At each stage of his life today an individual is confronted with many paths, none of which are clearly marked, their destinations hidden in a fog of uncertainty, out of which, however, he must choose one. "What kind of relationship shall I



have with my husband or wife?" "What is the nature of marriage?" "What are my duties toward my parents; toward my children?" "How shall I rear my children?" "What shall I study in school?" "What career shall I pursue?" "What are my obligations to my employer, to my employee?" "What is my place in society?" "What can I expect from society?" "How do I want to live?" "How do I wish to die?" The inhabitants of traditional cultures did not have to ask these questions. There were rules to follow—a prescribed, inflexible pattern of life.

For the man or woman of today, there are no set answers. From choosing what clothes to wear to establishing one's religious and moral beliefs, each is on his own, free to choose—indeed obligated to choose—from among a multitude of possible responses.

What is your role in life? It is for you yourself to determine. More than ever, an individual needs perception, intelligence, learning, understanding, and self-knowledge to make the choices which will be right for him. Of all these above-mentioned attributes, perhaps the most important is *self-knowledge*. For, with a true understanding of oneself comes a better comprehension of the universal forces that shape our destinies and by which we can guide our lives into happier, more harmonious paths.

"The great end of living," said Oliver Wendell Holmes, "is to harmonize man with the order of things." An individual plays many roles in his lifetime. He is son or daughter, student, worker, citizen, producer, consumer, friend, lover, mate. If we choose to play these roles in a manner which is disruptive to our inner selves and contrary to cosmic laws, then we become unhappy, rest-

*The  
Rosicrucian  
Digest  
May  
1973*

less, and unfulfilled. If we can learn to choose roles which are in harmony with the natural order and with our own real and basic needs, then we can find fulfillment and joy.

If, for example, in marriage, partners strive to attain a relationship that brings satisfaction, fulfillment, growth, a feeling of loving and being loved, and a sense of unity to both individuals concerned; if each partner seeks to perform his role in such a way as to bring this about; if both husband and wife see their roles as creative and constructive, then they will be operating in harmony with laws of order and unity. If, on the other hand, one performs one's connubial role in a negative, selfish, and destructive manner, a disharmony is established which can only bring misery and pain.

When a man or woman chooses a career where his natural talents and abilities can be used and expanded, he is able to find pleasure and fulfillment in his daily work despite the incidental drudgery and occasional irritations that are part of any occupation. But where one is involved in a job basically unsuited to his deepest self—a round peg in a square hole—his daily chores can become a source of ever-eroding irritation and dissatisfaction.

Samuel Johnson wrote, "That kind of life is most happy which affords us most opportunities of gaining our own esteem." Today, our choices are difficult because the guidelines seem unreliable and ever-changing. A parent searching for information on how to rear his child will find no shortage of helpful publications and expert opinion, each with differing and often contradictory rules. Moreover, these "rules" change from year to year, and even from month to month. Ultimately, a parent must look within himself, and ask, "What do *I* believe in?" and

attempt, hopefully, to pass these values on to his children.

Women, in particular, encounter difficulty in making choices nowadays because we are presently in a period of great flux regarding the role of women and their status in society. The demands which our culture makes upon women seem to shift almost daily, and not only is it difficult for women to choose roles, but there is almost constant pressure upon them to become dissatisfied with the roles they have accepted, whatever these may be. Yet, the woman who achieves self-understanding and inner serenity can manage to live in harmony with these constant changes and to build upon and vary whatever roles she may have accepted for herself.

It is important to remember that the roles we choose to play are not static and immovable, but are flexible. They can change as our needs change and as we progress through the various stages in life. The large number of options that are open to everyone today gives us the opportunity to change roles as we outgrow old ones and are ready to mature into newer ones. We have the freedom to choose and to change. But along with that freedom comes the responsibility to choose wisely and to change always in an upward direction, more and more in line with our deepest spiritual nature.

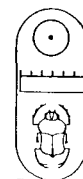
As society's restrictions upon the roles individuals can play grow fewer, so does the obligation of each individual grow greater to select with knowledge and perception among the wide array of choices with which he is presented. The study of our inner selves and how we can learn to achieve harmony with universal laws and currents is essential if we are to choose those roles which will bring the greatest joy and unity to ourselves and to those whose lives we affect.



Small rooms or dwellings set the mind in the right path; large ones cause it to go astray.

—LEONARDO DA VINCI

[ 19 ]



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

## The Rejected One

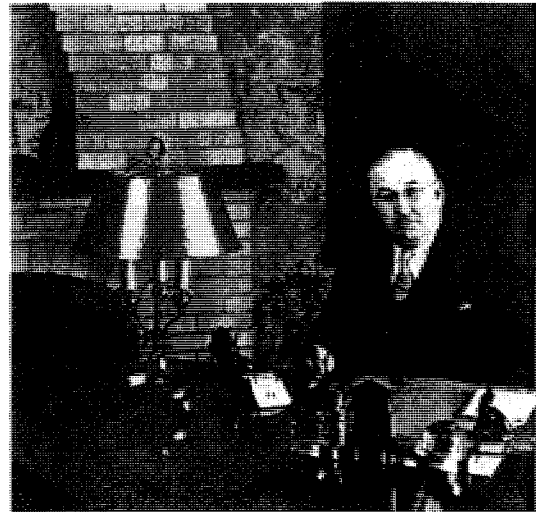
MY MESSAGE to you this month is in form of a little story that is taken from life, one which has made an indelible impression upon my mind and which I feel sure will register itself permanently upon your mind.

I left my hotel room early one weekday morning to go out and take a walk in the bracing air before breakfast. It was in a large eastern city, and I was passing beneath the rumbling, noisy elevated structure on Columbus Avenue on my way toward Central Park. At the corner there was the usual newsstand which men and women, young and old, were approaching in a hurried manner to buy their morning papers, and then rush up the stairway into the elevated trains to get to their downtown positions, despite the fact that it was only seven o'clock.

Close by the newsstand, there was also one of the usual chewing gum slot machines, with its ornate form and its decorative mirror in front. Many a young person had stopped at that machine and purchased some chewing gum, and many of them, especially the young ladies, had paused for a moment to look into the mirror to put another little touch to their hair or to their hat or perhaps flap a little more powder on their nose.

Faces that were young, youthful, pretty, vibrant with life, hope, and joy had looked into that mirror many a time in the days, weeks, and months that had passed. Faces that were worn and perhaps dissipated looking had also gazed into that silvery surface with just a touch of shame or a sense of regret. Faces that were old and wrinkled with honorable effort and respectful labor, faces that were sad and faces that were happy, faces that were despondent and forlorn, faces that were indifferent and hardly expressive of anything at all.

A very wonderful story could be told by that mirror at that corner. But I do



not believe that that old mirror, located in a neighborhood where the wealthy and those of the middle class alike passed by it by the scores every minute, ever expected to reflect such a picture as it reflected this morning.

I had stopped near to the mirror for just a moment to determine which way I should cross the street, and my attention was attracted at once by a figure that was approaching the mirror so listlessly, so indifferently that it stood out in contrast to those who were hurrying so rapidly. I stepped back from the moving crowd to watch this figure, and I saw that it was that of a woman, but what a woman!

I did not see her face at first, and I could only judge her by a view from the back and side of her body. She had on old black clothing—threadbare, shiny, torn, soiled, and muddy. Despite the fact that the air was brisk and the temperature low, she wore a very short and thin black jacket, of the ages so long ago that even a costumer would find it difficult to place the year of its style.

The lower part of her body was covered with a long, thin, black skirt that touched the dirty, slushy street, and was so ragged and uneven in its tears and fringed edges that its real length and finish at the bottom could

*The  
Rosicrucian  
Digest  
May  
1973*

never be known. Her feet were covered with heelless shoes, the soles of which were worn. The shoes were broken, crooked, and tied with strings that were never intended to be used on shoes. I looked upward to her head, and I saw beneath the little old-fashioned black bonnet that was covered with dirt and grime the straggling ends of gray hair, unkempt, uncared for, and devoid of all that health and nourishment which human hair should have.

I saw that the woman walked not only listlessly but with staggering step, and it was quite evident that she was somewhat intoxicated and unable to walk steadily or properly. It was such a terrible picture that I was held spell-bound and I waited until I could see her face.

Finally she turned to see if anyone was noticing her, and she was quite satisfied to discover that the men and women, young and old, were hurrying by without giving her the least attention or consideration. Then I saw that in her very old, wrinkled, knotted hand, red with the cold and unquestionably worn with years of toil and labor, she held a little package wrapped up in newspaper and tied with a string.

Then I saw her face. I saw that her eyes were bleary from the influence of liquor, and the cutting winds made tears run down her cheeks. Her cheeks were hollowed, wrinkled, and chafed by the cold. Her mouth was firm in lines and of a formation that plainly indicated the possession of considerable character, but her lips were quivering and trembling with nervousness. Her exposed neck showed wrinkles and hollows that brought a lump into my throat and made me realize that the woman was undernourished and probably suffering from a cold, if not from the early stages of tuberculosis.

From the general appearance of her clothing, it was quite evident that she had spent the night sleeping on one of the benches in the park nearby, and as the daylight hours had come she found it necessary to be up and about in order to avoid arrest. And here she was, on one of the busy thoroughfares of New York, unnoticed except by myself and as greatly alone as though she were in the midst of a wilderness.

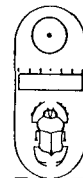
And just at this moment she too looked into the mirror and she caught a fleeting glimpse of her face in the silver glass. The shock to her must have been as great as was the shock to me when I first saw her, for she leaned forward and peered into the glass as though she could not believe that what she saw was a real reflection. Then she stepped back a few inches and peered again and searched in the glass for some change, for some indication that it was all a delusion and that what she saw was not real.

What she thought or what thoughts passed through her mind at that moment, I could only get from her through the attunement and psychic contact built up by my interest and my concentration, and through my entire being there passed the impression of surprise, regret, and determination. I could almost hear her mental thoughts saying: "Is that I? Can it really be that I look like that?"

Then she stepped a little closer to the mirror. Her whole being became nervous—her hands trembled, her lips quivered, she began to cry, and she looked around quickly to see if anyone was observing her; and over her consciousness there passed the sense of public inspection, public scrutiny, and public condemnation. Shame had taken possession of her. Fear of public opinion had returned at least to her consciousness, and for a fraction of a moment she was a woman again, a woman that cared.

Quickly her right hand rose to her face, and almost unconsciously with the habit that had been hers in youth she pushed some of the stray hairs back beneath her hat. She wiped the tears from her cheeks. She straightened her bonnet on her head. What a conviction came over her, and what a change it made in her. She threw back her shoulders and lifted her head erect, and tried to put into the mirror a picture that was not there.

One moment's pause, as though waiting for the transformation to take place on the silvered surface, and—there came disappointment. Her head bowed, her hands and body trembled again, her lips quivered, and tears came once more, her body bent forward in its



same dull, listless form that it had been, and again she was the woman of the street, uncared for and hopeless. And then, realizing the hopelessness of her case and the fact that she could not by any effort of her own redeem herself and bring back the appearance of what she once had been, she rambled on her way amid the crowd, unnoticed except for the jeering smiles and sarcastic remarks of younger people who passed her by.

As I watched her pass away, determined that I would do something at once for her, the thought came to my mind that here was a woman who had not only been a babe in the loving, tender arms of some mother, but who at one time had been a child at school, a young girl of youth and vivacity, a wife respected and loved, and perhaps a mother who had been worshipped by someone. And yet evil had come upon her, her parents had forgotten her, childhood chums remembered her no more, sweetheart and husband cared no more, and whatever children she may have had were gone from her life forever.

Or, was it possible that she had been born a waif in the city streets, uneducated, uncared for, untutored? Had she never known any love? Had she never known the care of a husband? Had she never had the joy of motherhood? Could it be possible that this woman had lived all her life, fifty years or more, and had never known love, care, protection, or the interest of a friend?

Whatever was the cause of her present situation, whatever had been her life in the past, here was most certainly a living condemnation of the world's social conditions. In thousands of homes, within the call of my voice, there on Columbus Avenue women of younger age were being cared for by husbands, adored by children, admired by friends.

In a dozen churches in the same neighborhood the doctrines of Christianity and of Judaism were being preached, and in the schools and educational

institutions of that section of the city lessons were being taught to create in the minds and hearts of men and women the duties they owe toward all mankind in keeping life and soul united in peace and harmony. And yet, here was this woman, forsaken, forlorn, and rejected by men.

What a pitiful sight, what a sad commentary on human nature! How long will the human race permit one of the least of its members to go through life as this woman was going through it? Where was the human respect for womanhood? Where was the boasted love we have for our fellow being? Where was the tenderness that man says is the one great element that lifts him above all of the animal kingdom?

I shall never forget her story. I shall never forget the joy that eventually came to her, and this one thing I hope you, my brothers and sisters, will never forget: Remember that in every woman, high or lowly, young or old, rich or poor, there is the potential power of the Virgin Mary. In every woman there is the love and tenderness, the sweetness and magnificence of motherhood and of godliness.

And may you never permit yourselves to be one of those who, hurriedly and disinterestedly, pass by a woman of any age or any station in life who is in need, who requires only the hand of friendship or the soft words of helpfulness. If the light within you that constitutes your mission in life has found no other channel at any time for its divine expression on earth, let it shine in the eyes of a rejected one, of one who is hopeless and in despair, that it may bring some joy into the heart of such a person and perhaps establish for all time some comprehension of Peace Profound.

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



# THE MARVELOUS MEMORY

by IRWIN ROSS, PH.D.



SUPPOSE YOU could recall every single memory recorded in your mind. If you spent the rest of your life at the task, you would still end up with only a fraction of what you remember. The memory of a middle-aged person contains enough facts to fill about 140,000,000 novels about 300 pages long. Where is all this knowledge stored?

Recently scientists have located a recording mechanism for patterns that form the storehouse of remembered experience in an area of the brain whose function in mental activity has been unknown until now. Nature has managed to pack the recalling mechanisms of memory into two layers of gray matter only a tenth of an inch or so thick, with a total surface of about twenty-five square inches. These layers make up part of the cortex, or outer mantle, covering the entire surface of the brain. Located just underneath the temples, they are known collectively as the *temporal cortex*. When you try to remember past experiences, electrical nerve impulses pass through these areas, causing the events to flash into your consciousness again.

By producing such impulses artificially in patients undergoing brain operations for epilepsy and other conditions, doctors have evoked hidden memories. One early example was a young secretary whom we shall call Ann. She was fully conscious. (Since the brain feels no pain, surgery may be conducted with only a local anesthetic.) Doctors touched a tiny point on her temporal cortex with a special electrode, a fine-wire contact which carries mild electrical currents.

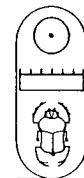
To the doctors' amazement, Ann suddenly recalled a tune she had heard somewhere years ago and began humming part of it. She actually heard an orchestra. The memory emerged vividly, as if the reel of a submicroscopic tape recorder were unwinding in her

mind. When the doctors removed the electrode from her temporal cortex, Ann stopped humming abruptly. When they touched the same spot again, she hummed the same tune. But she did not pick up from her stopping point, she started all over again. Apparently that mental "reel" had automatically rewound itself for another playback. And the humming progressed as long as the electrode stayed put, but each time the contact was broken and re-made Ann's brain played back the tune from the beginning.

Similar tests on many other patients indicate that stimulating the temporal cortex brings back our remembrances of things past; that memories are stored in the form of cerebral "tape recordings" or "films" complete with sound track. Patients recalled sights as well as sounds. In one case, a teen-age girl, Joan, felt a sharp surge of fear. She heard voices and saw an event which had taken place seven years before.

She was walking in a field. The grass was so high that it hid her two brothers walking up ahead. Suddenly, an unpleasant-looking man came up behind her and said: "How would you like to get into this bag with the snakes?" Joan screamed to her brothers, and the three children ran home to tell their mother. Doctors checked this story and found that the girl's family remembered the frightening incident.

Not only do you preserve your memories in an incredibly complete form, but your mind records far more than you realize. When you visit a strange home, for instance, your eyes may wander across a bookcase. Though you cannot recall the books voluntarily, the odds are that you would easily



remember two or three dozen titles under proper brain stimulation, electrical or otherwise.

On the basis of various recent studies, scientists have arrived at the following theory: There is, hidden away in the brain, a record of the stream of consciousness. It seems to retain the detail of that stream as perceived during each man's waking, conscious hours. Contained in this record are all the things of which the individual was once aware—such detail as a man might expect to remember for a few minutes afterward, but which is largely lost to voluntary recall after that time.

Clearly, the centers of human memory are points of incessant activity, not all of which are organized or under your control. The temporal cortex may represent the site of the patterns which dreams are made of. In sleep, subconscious and irrational forces have relatively free play.

One recent patient was a young man suffering from epileptic seizures. The attacks always came after a particular nightmare. The man dreamed he was in a strangely familiar house. But he was afraid to explore the house because, even in his dream, he realized he would have an attack if he did. Yet something compelled him to open a door despite his fears. A seizure inevitably followed. Removal of part of the temporal cortex relieved the patient's disease and put an end to his nightmare.

### Illusions

This area of gray matter is also concerned with peculiar illusions of memory. On rare occasions you doubtless have experienced that uncanny feeling of having lived through a current situation before. The sensation may come during a conversation with friends at an unfamiliar restaurant. You are suddenly convinced that you have been there at some previous time, with the same people sitting in the same places and saying the same words. This feeling, which has long fascinated psychologists, can be produced by stimulating the brain electrically.

Scientists are also studying certain areas of the temporal cortex which may be devoted to word-memory. You prob-

ably know the names of several thousand persons—even more if you include the names of people you have simply read about. Now imagine yourself at a party where someone suddenly asks you: "Have you heard of Howard Wright?" Chances are that you will say *yes* or *no* within seconds. This familiar ability represents one of the most marvelous yet baffling feats of the human mind. It implies that the brain includes an indexing system far more efficient than anything man has ever devised—a way of searching through your built-in files of cerebral tape recordings and films at lightning speeds. This same system enables you to tell immediately whether you know the meaning of specific words.

### Past Experiences

The temporal cortex is concerned with still subtler activities. It scans through our records of past experiences, compares them with things happening in the present, and interprets the results. When you meet an old acquaintance, for example, almost instantaneously a mechanism of the brain is providing you with a standard of comparison. A moment earlier you could not have pictured this man. Yet now you note that his movements are slowed, his shoulders stooped. But his laugh, perhaps, has not changed.

Further brain research has revealed that once you form memories they tend to persist. Strictly speaking, there is no such thing as *amnesia* in the sense that you actually lose your records of former events. What may be lost is the ability to reach those records. Although your past memories are relatively permanent, doctors know that certain types of injury may prevent you from forming new memories.

Some years ago a prize fighter named Ted Lewis was felled in the first round by his opponent's tremendous left hook to the head. In his dressing room following the bout, Lewis muttered: "A guy I should have licked knocked me out in the first round." Actually Lewis had staggered to his feet after a count of nine, survived the round, and won by a knockout in the eleventh round.

But that opening punch had jarred his temporal cortex and put his memory

out of commission. Throughout the rest of the fight, while he remembered everything he already knew, he temporarily lost the ability to store fresh experiences. Aware of his opponent's tactics and the advice of his seconds between rounds, he promptly forgot it all. Elderly persons often encounter similar problems. Although they can remember the past in considerable detail, recent incidents may be more elusive because of difficulties in forming new memories.

By far the greatest mystery of all, however, is how your vast stores of memory can be crammed into the compact tissues of the brain. The final answer to that question is still a long way off, but investigators have speculated about the problem. The brain has about ten billion nerve cells, three times more than the total population of

the earth. If each cell contained the memory of just one event in your life, that still would not provide sufficient storage space for all that you remember.

So the secret must lie within the cells themselves, among the protein molecules which compose living material. It may be that these molecules register the information you remember in the form of chemical codes. New experiences may somehow be "imprinted" by persisting changes in the intricate structure of such particles. The brain's tissues include some thousand billion billion protein molecules. *That* number is believed ample for the purposes of human memory.

The temporal cortex and its associated nerve centers hold the key to memory and open a new chapter in the study of the mind.



## 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.

**June:** The personality for the month of June is Luis Echeverria Alvarez, President of Mexico

The code word is **LOOK**.

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



RICHARD M. NIXON

**August:** The personality for the month of August will be Richard M. Nixon, President of the United States

The code word is **EXPED**.



LUIS ECHEVERRIA ALVAREZ



# Responsibility to Self

by DR. ROY MENNINGER\*

*Seven keys to the puzzle of  
coping with life*

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IN THIS incredibly complex world each of us needs to examine ourselves—our motivations, our goals. As a search for a clearer idea of what we stand for, toward what we are headed, and what we think is truly important, this kind of continuing self-scrutiny can help to stabilize us in a world of explosive change. A close look at ourselves contributes to that sought-after capacity for autonomy, and gives us greater ability to make wise and useful choices, to exert some control over our own destiny.

It is never easy for any of us to look closely at ourselves—the ancient aphorism of “physician, heal thyself” notwithstanding. Most of us do so only when forced by crisis, anxiety, or a blunt confrontation with reality. Some of us have spouses or friends who help us look at the sore spots within, the personal rough spots which cause us and others pain. But for most of us, it is far easier to look outside, to look at others, whether to admire or to find fault, whether to seek guidance or to castigate.

As important as this self-knowledge is, the daily pressures to act, to do, to decide make it difficult to stop and think, to consider, to examine one’s life goals, one’s directions, one’s priorities—the basic choices one faces in managing his own world. Indeed, it is more than

probable that few of us would pause to undertake such a vital inventory unless someone else said, as I am saying now, “Stop! Think about these issues for a while; defer those other ‘important’ things that pre-empt your daily routine!”

How are we to go about this? I ask you to focus on several rhetorical questions—rhetorical because the answers are to be offered to yourself, not to the public scene. The questions are intended to be a framework around which you may organize ideas about yourself and your relationships with your environment. Though they are questions which focus on the inner world, though they are here raised by a psychiatrist, and though they might be considered a kind of “mental health check-up,” they will unquestionably strike you as rather nonmedical and perhaps even more philosophic than scientific. But pre-eminently they are intended to provoke honest thought—never an easy task in relation to one’s self.

I The first of these questions is perhaps the most global for it invites a review of your basic life direction: What are your goals in life? Put otherwise, toward what objectives are you aiming and how realistic are they? How well do they incorporate what is *really* important to you, and how well do they accurately express your values? Are they for real, or only for show?

The network of queries arising from the central question provokes several observations. In an era when planning and setting objectives are bywords for every organization, it is ironic to see how few people have adopted the same strategy for themselves. Perhaps only

\*Dr. Roy Menninger, eldest son of the late Dr. William C. Menninger, is the fourth president of The Menninger Foundation, Topeka, Kansas. He is a fellow of the American Psychiatric Association and the American College of Physicians. This article, copyright© 1972, The Menninger Foundation, is reprinted with permission from the June/July 1972 *Menninger Perspective*, Vol. 3, No. 4.

in late middle-age does the lack of a clear sense of direction and the absence of specific goals become an appalling reality. Many people reach that point in life with a bitter sense of loss and regret, wondering where time and opportunity have gone.

The lack of intrinsic value in the materialistically oriented goals some people adopt is obvious when they helplessly wonder what to do next with their lives, now that they have the million dollars they planned to make. The acquisition of a bigger house, a bigger car, and a bigger boat, plus all the status that money will buy has taken on the appearance of a logical goal for many—but would that truly represent your central values?

One cannot think about one's own life goals without asking still other difficult questions: To what purposes do you dedicate your efforts and your lives? What are your personal priorities, and how well does your life's work reflect those priorities? Most of us find such difficult questions easy to avoid, presuming that time will answer them—as indeed it will, though not necessarily to our ultimate satisfaction. A close, comfortable, and accepting relationship with another person—a spouse, a colleague, a friend, or even a psychotherapist—can be of great help in considering such questions. The dilemma is, will you find such an opportunity?

### *Use of Time and Energy*

II Closely related to the question about goals is one which bears on your use of time and energy: Does your use of your vital resources truly reflect your priorities? Without much thought most of you would certainly answer "yes," failing to appreciate that for 90 per cent of us the answer is almost assuredly "no."

Executives with broad responsibilities are presumed to use their time for the things that are important—such things as planning, policy preparation, and the "big" decisions. With a consistency that is hard to believe, studies have repeatedly shown that this is rarely true, and that much more often the busy executive is spending 90 per cent

of his time on matters that could better be done by others, are simply a part of the daily routine, and have limited relation to the vital responsibilities which he carries.

Most of us will recognize in a moment of more somber thought that the "important things" in our lives are frequently deferred with some comforting but self-deceiving assumption that there will always be time tomorrow.

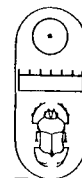
### *Imbalances*

From yet another perspective, there is a high probability that your use of time and energy reflects serious imbalances within the life space of each of you. In spite of public protestations about the importance of the family, about the needs of the community, about the troubles in our world, most of us devote the smallest proportion of our time to these areas. Indeed, it could be fairly said of many of you that you are married to your jobs, not your husbands or wives, that you are invested in your colleagues, not your children, that you are committed to your business, not your society. The point is not that these imbalances are wrong, but that it is quite probable that they are decidedly inconsistent with your own statements about what is important and what constitutes your personal priorities.

It is this inconsistency which produces a subtle but corrosive tension as your conscience cries out for one commitment while your activities express another. At times this reflects a distorted conception of responsibility, at times an impulsive response to the demands of others, but most often it is the outcome of unthinking behavior, the consequence of a general failure to consider your goals, your priorities, and your plans for reaching them.

Nowhere is the imbalance in the use of time and energy more obvious than in regard to ourselves. Executives are dedicated people, and for many this dedication implies and finally comes to mean considerable self-sacrifice. Time for one's self is discouraged, pleasure is deemed to be selfish, and one's own needs come last.

Again drawing upon information from a study of executives, I can report



that less than 40 per cent of some 4,000 executives studied had an avocational pursuit. They appeared to have had few sources of personal gratification and gave themselves few opportunities for fulfilling personal pursuits. Why do they not think better of themselves than that, and are they so different from you?

### **Responsibility**

**III** The third question is to ask if your sense of responsibility is also out of balance. In its extreme forms, it is easy to find examples of those who will assume no more responsibility for anything than absolutely necessary; certainly the fragmentation of our contemporary culture encourages us to restrict our efforts to smaller and smaller sectors of the human community. Executives demonstrate that same pattern, pointing out that the quality of information is so great that fragmented specialization is inevitable and even advisable. And perhaps it is, but are we guilty of hiding an unduly narrow concept of our responsibility to others behind that rationalization?

Considerably more common in the field of industry is a pattern that reflects the other extreme: an excessive sense of responsibility that keeps us moving like a driven animal. Again, the needs of our organization and the endless call for our services make it hard to define a sense of responsibility which simultaneously expresses our commitment to our organization, to ourselves, and to our family and world as well. Failing to do so exposes us to the ravages of guilt feelings and failure, and of all the feelings known to the human psyche, guilt is probably the most painful.

It is easy to confuse a concept of responsibility with a command for action, connecting a notion of obligation with a need to do something about it. When one begins to discover how big the problem is about which he is worrying, his growing sense of helplessness leads him to turn away, disconnect, and assume that someone else will worry instead.

A more difficult but more effective concept of responsibility is an acknowledgment of the importance of con-

tinuing to think about problems and dilemmas, neither turning away in frustration nor hurling one's self forward into them under the pressure of guilt. Continuing to think about the problems of delinquency in one's community, the need for better school programs for the limited as well as the gifted, and the hundreds of other things for which responsible concern is needed is a way of staying engaged, remaining open to alternatives and opportunities, and being ready to respond when the occasion permits.

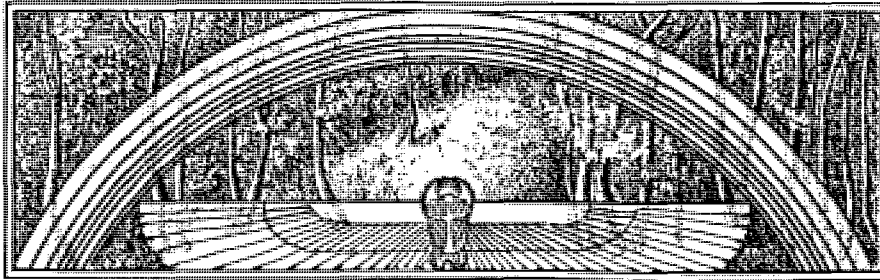
In more personal terms, the concept of balanced responsibility implies a willingness to accept the responsibility for one's own attitudes, feelings, failures and prejudices, forsaking the easier and unfortunately more frequent tendency to project or displace these feelings and attitudes onto persons or forces external to one's self. It is worth asking: Do each of you demonstrate a readiness to acknowledge your anger, your bias, or your limitations—at least to yourself, and to others when this is germane to the situation?

### **Courage**

**IV** My fourth query is to ask about your courage—not the sort more commonly associated with the battlefield, challenging or embarrassing situations or the like—important though that is. I refer to the courage we need to face the internal foe, for we are in most cases our own worst enemies. In the inimitable words of Pogo, "We have met the enemy—and they is us." This kind of courage is exemplified in an ability to look at yourself honestly and fairly—an expression of the responsibility I noted earlier. It is not easy to entertain the questions I am posing without fluctuating wildly between extremes of excessive personal criticism and total denial that these thoughts have any bearing on you at all.

It is this courage which enables us to face, to articulate, and finally to accept our disappointments and losses—one of the most difficult tasks the human psyche faces.

Perhaps this is not so apparent until one stops to realize that life itself is a succession of losses—beginning with the  
*(continued on page 34)*



## Don't Shortchange The Cosmic

by

WALTER J. ALBERSHEIM, Sc.D., F. R. C.

IT IS THE fashion, nowadays, to claim that our people have lost their moral fiber and integrity. Actually this writer has found that most of our citizens are honest in their personal dealings. He has seen street urchins hand over inadvertently dropped wallets to their owners, and waitresses turn back a large bill given to them by mistake instead of the intended modest tip.

Yet, some of these same people are downright dishonest in their dealings with the government, especially when making out income taxes or customs declarations. They may persuade themselves that the taxes are unfair or are used for unjustified military expenditures; but their true reason seems to be a belief that the vast government establishment cannot be hurt by petty fraud. Of course, the state is only the aggregate of its citizens. The tax or duty that one person "gets away with" by not paying his fair share increases the burden of all others.

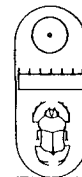
The same difference in attitude applies to the religious community. Many devout believers who obey all commandments referring to human relations deal unfairly with their God. They constantly beg for favors without giving anything in return. One can understand this in primitive religions that depict God as an immensely wealthy and powerful personal ruler, who is believed to answer prayers according to His whim or grace and to demand in

return not cooperation but cringing adoration and songs of praise: *Hallelujah in excelsis—forever and ever and ever!*

To a mystic, however, the "God of his Heart" or "The Cosmic" is not an individual person but the totality of all substance, energy, life force, and mind power in the universe. One might think that this universal supply cannot be diminished, even if all men used it forever without giving anything in return. Science teaches, indeed, that the sum total of matter and energy is constant. Mind power seems even more inexhaustible because, according to mystical teaching, it is not subject to dimension, measure, and quantity.

However, the word *cosmic* implies order and harmony. If our personal demands create imbalance and disharmony, they run counter to the cosmic and karma will restore the balance at our expense. Indeed, personal favors are not the main goal of the mystic—his highest aspiration is oneness with the Cosmic. If he were to approach the Cosmic like a beggar, then he himself would create a "prince-and-pauper" relationship between an exalted "Lord" and a lowly "subject."

We become godlike only by striving to give and to create as much as we receive. We may rightly aspire to wealth, beauty, and health. But, if we attain wealth, we must pay our helpers a fair wage that enables them, too, to enjoy comfort and dignity. If we live



in a beautiful home, we must be careful to protect and restore our environment.

This principle of give-and-take, fair play, or in mystical language *AMRA*, is less obvious when we seek physical and mental health. Life force is not a material thing, although our health may need physical aid by medication or surgery. But, if we receive cosmic help in health matters, we incur obligations to ourselves and to others. We ourselves must try to live sensibly and not to throw away the divine gift of vitality.

We must also try to make available to others the same kind of help we received. We can steer others toward attunement with cosmic forces by advice, by example, and by direction of life force, in accordance with techniques taught by the Rosicrucian Order and by other mystery schools.

One may argue that health is on the borderline between material and mental conditions, but the principle of give-and-take applies equally to purely mental pursuits. In the field of science, this is illustrated by the well-known cases of Newton and of Einstein. Newton discovered the principle of universal gravitation; Einstein, that of universal relativity. In both men, the discoveries were preceded by recognizing inner contradictions in existing assumptions and theories.

There followed a prolonged period of inner search for a unifying principle. This long labor was their personal contribution. As true seekers, these men did not leave to the Cosmic alone what they might achieve by their own efforts. Both sought inspiration, but they sought as workers, not as parasites. Both were finally rewarded by a sudden flash of genius or of illumination—according to the way men look at it. Their inner eye saw a new approach and immediately recognized it as valid. The new vision, however, did not end their labors.

To express an inner vision in earthly and comprehensible terms may bring severe trials and ridicule. The first attempts at logical proof may be complex and seemingly abstruse. It may take considerable time before the new mode of thought becomes so clear to the discoverer and to his co-workers that

they can make it intelligible to the majority of fellow scientists and even laymen.

Finally, the new theory must be verified by application to specific practical cases. Thus Newton showed that the same force that made an apple fall to the Earth and a pendulum swing pulled the Moon through its orbit. Einstein proved that his refinement of Newton's law accounted for a slow rotation of the planet Mercury's orbital axis.

By such arduous work before and after illumination, the creative scientist makes himself a partner of the Cosmic and helps to bring new light to mankind. The same interplay of human endeavor with cosmic inspiration applies in philosophy, statecraft, and in the arts. In all these fields, even the greatest achievements are directed toward specific objectives. Mysticism, however, knows of an even higher level, where illumination is sought for its own sake.

At this level the mystic meditates, not to seek gifts or revelations but *oneness* with the Cosmic. It might seem that this goal is so exalted and its attainment so overwhelming that man cannot give anything of equal value in return. But this is not true. In reaching oneness the mystic transcends mere partnership. The bliss of union is not a relation between distinguishable persons. In the language of Eastern wisdom:

*Knower, Known and Knowledge  
are One.*

This fusion with the Cosmic takes place in eternity, beyond time and space and individuality. Only after his descent to earthly life can the mystic again feel a debt to the Cosmic and an urge to repay it by a life of service.

He may become a saint, a lawgiver, a philosopher, an artist or a scientist; or he may remain a simple loving member of his family and community. He may experience deep longing for a renewal of the supreme moment, or just an abiding joy. But, being transmuted, he will radiate light and inspiration by his mere existence. He cannot short-change the Cosmic, for his entire life is one continuous repayment.



# The Art of Visualization

by E. F. WELLS



DURING THE years I taught adult education in the public schools, I was amazed at the number of students who wanted success, but did not know at what. Some of them had all the energy and drive of a jet engine, but they were not headed anywhere in particular.

Since the dawn of recorded history, man has known that if he wanted to reach a goal he had to know what the goal was. But in recent years, startling new evidence indicates that a clear-cut, vivid image of the ultimate dream will do more than almost any other factor toward increasing his chances of achieving it. There are several factors that contribute to this, not the least of which is *extrasensory perception*.

Cybernetic scientists Dr. Norbert Weiner and John von Neumann believed that the electronic brains, on which they expended their genius, furnished information as to how man's brain worked. They believed that the subconscious portion of the brain was primarily a *goal-seeking* mechanism. At times it acts as a guided torpedo, moving toward a target; at times as a computing machine, producing answers based on inserted data. Certainly the subconscious mind is a good deal more complex than an electronic brain, but once a target has been selected it *will* begin to work in that direction.

Using all its vast and varied powers, the subconscious will guide, direct, and inspire you toward what you desire. Once the goal is firmly fixed, the subconscious can help in making correct decisions, help with problem solving, help you think creatively, and help in

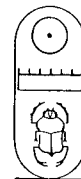
ways not yet fully understood, pinpointing all these toward your one great objective. But if you want to enlist the services of your remarkable subconscious you must become adept at *visualizing* what you want from life.

Those who achieve what they desire usually have very strong mental images of what they want. The great industrialist, Ernest Tener Weir, accredited much of his success to his ability to visualize. Even when all he possessed was a run-down, debt-ridden tin-plate mill, he already had envisaged a complete integrated, self-sufficient steel company, and already had created the nucleus of an organization to go with it. Conrad Hilton's favorite game as a boy was enacting the role of a hotel owner. Napoleon's school notebooks were filled with diagrams of imaginary battles. From the age of nine, Hannibal began to dream of crossing the Alps so that he might free his country from the dangerous tyranny of Rome.

But those who were made to feel guilty about daydreaming sometimes find it hard to visualize. Others can dream readily enough, but they cannot settle down to one dream. Others dream persistently enough, but they do not believe in the dream's reality. And visualizing is only effective *if it persists and is given to the subconscious as a definite assignment*.

Claude Bristol, author of *The Magic of Believing*, has suggested that in order to keep your goal foremost in your thinking you write out what you desire on six small cards, placing them in strategic places where you will see them daily.

Two young boys wanted bicycles. They earned a few dollars each week mowing lawns, but they were spend-thrifts. Then a picture in a mail-order catalogue caught their eye. It was the picture of a magnificent bicycle, a Super 500. So great a bicycle, of course,



cost a staggering sum. But they cut out the picture and posted it on the bulletin board in their room.

Still, how could they earn such an enormous sum? They began thinking about it, and each night the last thing they saw was the bicycle. Soon their subconscious mind began signaling ideas. They could work weekends at a market. There was a golf course nearby; they could caddie during vacation. And what about that old lady who lived alone on the hill? Maybe they could do her shopping for her?

#### *A Chart*

As their money accumulated, they drew a large chart and hung it next to the bicycle. At the peak of the chart was the desired amount, and shooting up toward it was a bright red marker that rose with each newly acquired sum.

The *picture* and the *chart* contributed greatly to the ultimate success of that project. The picture made the bicycle real to them. Prior to this, the boys spent their money as soon as it was placed in their eager, outstretched hands. But now, the goal was so concrete it eliminated indecision whenever temptation occurred. The picture also stimulated their imaginations and helped them become absorbed in their project. The chart was visual proof that progress toward their goal was being made, and this encouraged them whenever they met with defeat.

One day a woman approached the owner of the town dump in Daytona Beach and asked him if she might buy the property.

"Why on earth do you want it?" he asked.

"Well," she replied, "I don't see a dump heap. I see thousands of boys and girls, walking through open doors."

The owner was happy to sell the dump for \$5.00 down, the rest to be paid within two years. Those children the woman saw walking through those open doors helped her clear the land, and then the woman wrote an eloquent letter asking James N. Gamble, of Procter and Gamble, to become the trustee of her "school."

He replied by paying her a visit. He stared, stunned at the sight of packing-

box desks and poverty-drab students. "Where is this school you want me to be trustee of?" he asked.

"*In my mind*, Mr. Gamble! And in my soul!"

In time the building rose where there had been only a dump heap, and in time that building was surpassed by a handsome brick building where thousands of boys and girls walked through open doors. Mary McLeod Bethune began by visualizing her goal clearly, vividly. But the acquisition of that town dump was her biggest single step forward, because then she had something tangible that gave her dream a sense of reality—not only to her but to others whose cooperation she desperately needed.

Many dreams require the cooperation of others, but others find it hard to believe in your dreams until you yourself acquire some concrete evidence that proves your determination. Furthermore, the more evidence you acquire, the more you yourself are convinced!

If your dream is a trip to Paris, obtain large prints of the city, bring home travel folders, study French, decide exactly how you will go, when you will go, and find out how much the journey will cost. Then hang those large pictures where you can see them just before you fall asleep, and before falling asleep *visualize* yourself on a street in Paris. Many dreams never materialize because they are vague or because the dreamer does not truly believe in his dream. If you cannot imagine yourself in Paris, then the chances are against your getting there!

#### *Imprisonment*

In *The Power of Your Subconscious Mind* by Professor Joseph Murphy, Dr. Lotha von Blenk-Schmidt recounted how he had saved his sanity during his imprisonment in wartime. An outstanding research electronics engineer, Dr. Blenk-Schmidt, now worked as a slave laborer in the coal mines. His quota was 300 pounds a day. Any man who failed to fill this had his food rations cut.

To relieve his despair, the brilliant prisoner began concentrating on his escape, determined that his subconscious

mind would find a way. "Every day and night," he wrote, "I would imagine I was walking down Wilshire Boulevard with an American girl whom I met in Berlin prior to the war." In his imagination, he drove his imaginary American automobile up and down the boulevards of Los Angeles, making the vision highly and vividly detailed. This dreaming, of course, gave him hope and retained his sanity. But then an odd sequence of events occurred. One morning, after shouting out his number, the guard was called away. When the guard returned, he repeated the *same* number, and the next man stepped forward. Dr. Blenk-Schmidt realized there were now two number 17s on the list, and he would not be missed. He walked out of the camp undetected, hitched rides at night on coal trains, heading for Poland.

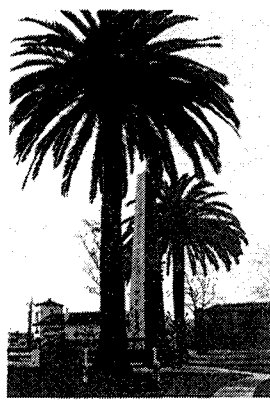
Once there, he was helped by friends and eventually reached the Palace Hotel in Lucerne, Switzerland. There he met an American who invited him to be his guest in Santa Monica, California. Dr. Lotha von Blenk-Schmidt's dream came true, down to the last detail, even to an American wife, the identical girl he had met in Berlin prior to the war!

If the subconscious mind is a goal-seeking mechanism as cybernetic scientists Weiner and von Newmann have indicated, if the subconscious mind can project or receive signals or images through space as parapsychologist J. B. Rhine's extensive experiments at Duke University have shown, then such an odd sequence of events has a rational

explanation. It is not mere coincidence—it is cause and effect.

A few years ago an exciting demonstration of brainpower was devised by Dr. Edmond M. Dewan at the Air Force Cambridge Research Laboratories in Bedford, Massachusetts. Dr. Dewan's experiment demonstrated that your brain not only emits an electrical wave but that this power is *under your control*. With an electrode placed at the base of the skull and properly connected to a lamp, you could turn an electric bulb on and off simply by varying your brain waves through relaxation and visualization. When you visualized, your power would be concentrated on your thought, and the light would go out. When you relaxed, the power would flow toward the lamp, and the light would go back on. Such experiments are concrete proof that there is a powerful energy emanating from your brain, and that this power is under *your* control. They are further proof that your dreams gain in power when they are vividly visualized.

It is important that you consider the consequences of realizing your dream in that others will benefit as well as yourself and that no one will suffer as a result of your achievement or success. Then after such deliberation you can go forward. Certainly you must have a plan; you should have a deadline; and you must take positive steps toward achieving your goal. But all these are made easier if you dream graphically and you believe utterly in the ultimate reality of that dream.

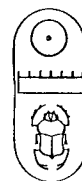


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## Responsibility to Self

(continued from page 28)

loss of the warmth and comfort of the uterus which nurtured us for the first nine months of our existence; progressing through childhood and its many losses; dependent infant status, our favorite childhood toys, our privileged status; the loss of the family as adolescence separates us from childhood; the loss of irresponsible pleasures of youth with the advent of maturity; the loss of jobs, or positions, or self-esteem, money, opportunity; the loss of one's friends with advancing age; these and a million others, and finally the ultimate loss of life itself.

It is something to ponder how extensive the experience of each of us is with loss, big and small, and to note that these are experiences with profound effects upon our mental health. Even as losses vary in their impact upon us, our psychic structure varies in its capacity to handle them, and not all of us do it with equal success.

It has been said that the quality which distinguishes a great man from another otherwise like him is his capacity to manage disappointment and loss. One thinks of the experiences of Winston Churchill and the crushing disappointments of his early career, or those of Franklin Roosevelt with a disabling onslaught of polio, and begins to realize the wisdom in that observation.

Accepting loss is to accept the reality of it, to allow one's self to feel the pain and anguish of it. One can then come to terms with its meaning. Doing so is vital if the spirit is to continue to grow, and in some cases even to survive. It is relevant to note that the successful rehabilitation of a person newly blind depends upon his first having accepted the painful reality of his loss of vision, in a process of mourning akin to grieving the loss of a loved one.

It brings me to ask: What can you say about your courage to face and to accept the anguish of loss?

V The fifth query is to ask you to examine the consistency and the quality

of your personal relationships. Most of us accept the truism that people are important to people, yet we fail to perceive how often human relationships are superficial, meager, and unrewarding. Is this true of your own? Which of your relationships can you say has a quality of involvement with the other, expressing a depth of emotional investment which is real and mutually experienced?

It is again too easy to explain that the pressures of our lives and the demands upon us, the superficial materialism of the age and all the rest are what account for a deep sense of poverty in our relationships with others. To call again upon that element of courage to which I earlier referred, can we examine the quality of the relationships of those who are closest to us to question how honest, how open, how real they are?

### *Emotional Maturity*

It is clear that the capacity to establish close, significant emotional ties with others is characteristic of emotional maturity. It is clear, moreover, that the work, the effort, and sometimes the pain of doing so is quite enough to discourage many, especially when the trends in our society are moving in the same direction. And yet we are still disdainful of the empty superficiality of the cocktail party, even when lessened by the illusion of intimacy which alcohol can provide.

The phenomenon of parallel play in the nursery school—two children in close physical contact with each other but playing entirely alone—is expectable at the age of 2 or 3. When it can be said to characterize a pattern of living at the age of 20 to 40, it hints at relationships eroded by infantile expectations and a lack of mutual commitment. Relationships which show a depth of emotional involvement require a willingness to engage, to share, to listen, to give. What can you say about

*The  
Rosicrucian  
Digest  
May  
1973*

these qualities in your human relationships?

**VI** Not unrelated to a question about your human relationships is a query about sources of your emotional support: From whom do you receive it and to whom do you give it? I have referred to the lack of fulfilling avocation in the lives of many executives—the absence of a rewarding investment in art, in music, in physical activity, in stamp collecting, or a hundred others. Does this also describe you?

It is also clear that many people who are imbued with an especially strong sense of responsibility have great difficulty in seeking or accepting support from others. For some, this is reminiscent of a profoundly unpleasant sense of helplessness from an earlier phase of life; for some it is an unacceptable admission of weakness, of inadequacy; for some it is a contradiction of one's sense of strength and commitment to help others. Ironically, those whose careers lead to increasing responsibility for others must therefore provide increasing support for others at the very moment when they are progressively more isolated, less able to ask for help for themselves, and less able to receive it when it is available. Greater responsibility generates greater personal need—and greater obstacles to receiving it.

**VII** Lastly, any survey of your mental health must ask about the role of love in your lives. For most of us, the very use of this word threatens a deluge of sentimentality. It is a word which too readily conjures images of Technicolor

Hollywood and cow-eyed adolescents. But it is a respectable feeling. I use it to refer to a capacity to care. Perhaps we are not fully aware that it implies a willingness to invest ourselves in others, to be involved with them, to listen to them—in short, to care about them. It should therefore be a hallmark of all our relationships with others. This is the true sense of helping, for it is the only antidote to hate we know, and it is also the foundation stone for that indispensable pillar of good human relationships—trust. Both are always in short supply.

Without intending to promote egocentricity, I would have to ask how truly and how well you love yourself—not in irrational or narcissistic and overblown terms, but as an object of pride and self-esteem, a thing of value, a person of worth. As one can love himself in this mature and realistic way, so he is able to extend the help of love to others in ways which are not demeaning, not controlling, not condescending or patronizing, but respectful and genuinely caring.

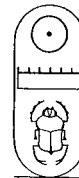
Your relationships to others do indeed mirror your relationship to yourself. How well you deal with others may depend upon your success in managing yourself in relation to the provocative and difficult questions I have posed for you today. No one has suggested these questions are easy; in some sense they may be unanswerable. But they do need to be thought about by each of you, talked about with those you love and are close to, and examined repeatedly in the months and years ahead.



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### THE PHILOSOPHER'S STONE

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical *stone* whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

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### CITY OF THE DEAD

At Sakkara, Egypt, Imhotep, Vizier of the powerful King Zoser (c. 2980 B.C.), built upon the King's command a pyramid in a stepped or terraced form. It was the first large structure of stone in history rising to a height of 195 feet. Nearby, Imhotep constructed a funeral city entirely of stone including chapels commemorating the dead; the outer walls are here shown. In its design it embodied in stone earlier architectural forms of plant and floral design. Imhotep was the first genius of history, a statesman, an architect, an engineer, and a renowned physician.

(Photo by AMORC)

### TEMPLE OF OLYMPIAN ZEUS (overleaf)

This temple was built by the Roman Emperor Hadrian (AD 117-138) on the site of sacred ground in Athens. The first temple was begun here by Peisistratus in the sixth century B.C. The original temple columns were of the Doric order. They were replaced, as shown above, by Corinthian columns. This later temple formerly consisted of 104 huge columns; only fifteen now stand. A severe storm in 1832 toppled the other columns. Some of the drums of the fallen columns still have in them the bronze pins by which the sections were bound together.

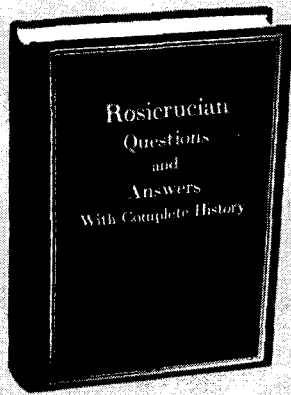
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## **The History of the Rosicrucian Order, AMORC**

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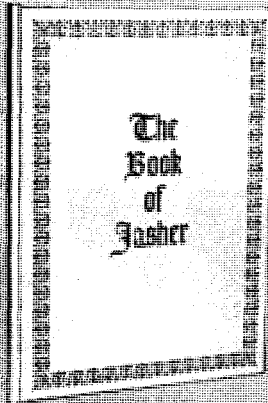
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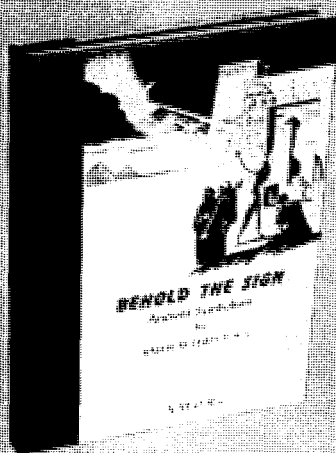


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# BRAVE NEW ERA

Until recently, it was generally thought that life was a very fragile thing, the end result of such fortuitous and unlikely occurrences that it was fairly certain that Earth—at least in our solar system—was the only planet that could harbor it. More and more, however, as knowledge expands, scientists are discovering that far from being a fragile thing, existing only under very limited and sheltered circumstances, life is able to appear and hang on in environments thought impossible to sustain it only a few years ago.

Several teams of experimenters, among them technicians of the California Institute of Technology's Jet Propulsion Laboratory, have conducted research with especially constructed airtight jars, in which the atmosphere and pressure conditions of different environments—Mars' for example—have been reproduced. The results of this type of research have been surprising to many of those involved in it, for it has been shown that terrestrial forms of life (both vegetable and animal) placed in these jars are not only able to survive and adapt to these extreme conditions, but can actually carry on very adequately with their life processes under conditions previously believed to be lethal.

In one such experiment it was discovered, much to everybody's amazement, that complex animals, turtles in this case, managed well at air pressures equivalent to those found at 16,700 meters (54,780 feet) of altitude, almost 7,900 meters (25,900 feet) higher than Mt. Everest.

Although research of this type had been carried out before, it had been done without the benefit of the information obtained from the *Mariner* series of space probes, which has given a clearer and more accurate body of data about actual conditions on the Martian surface.

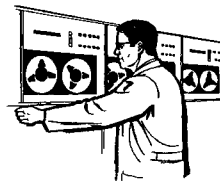
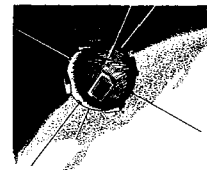
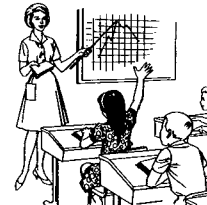
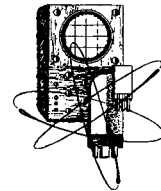
When experiments similar to the one carried out with turtles were performed with plants, it was discovered that they were far more resistant than animals, and could endure pressures comparable to those found on the surface of Mars, or at a height of more than 30,000 meters (98,400 feet) above sea level here on Earth.

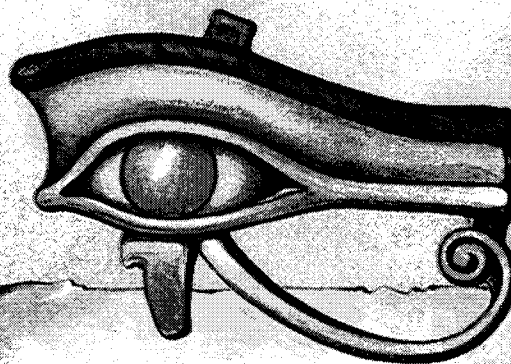
The experiments showed that plants not only could survive within the reproduction of what are now believed to be the true conditions found on the Martian surface but also levels of radiation once believed to have been absolutely intolerable. In one test a form of lichen was bombarded with 4,000 times as much ultraviolet radiation as is average for the Earth's surface, showing no signs of damage; it was then subjected to a dose of gamma radiation several times more intense than is needed to kill a man, and although this time the lichen did show damage, it was minor and not serious enough to keep it from carrying on with its life functions.

The conclusion derived from all this is a truly fascinating one: If life evolved here on Earth, suited by millions of years of evolution for existence in the kinder, richer environment of our planet, is able to survive, and in some cases actually thrive under the harsh Martian conditions, how must it be for those forms of life which may have originated and evolved on Mars itself? It is believed that the Martian environment was not always as severe as it is now, and could have been, at some time in its history, suitable for the appearance of life. If life did indeed appear on Mars, then it must have had a chance to develop, evolve and adapt, as no geological change is instantaneous on a planetwide scale. The Martian surface could very well be teeming with all forms and varieties of life.

It is very likely that the enigma of the existence of Martian life will be solved during the next decade, as better-equipped and more sophisticated planetary probes are launched to scan that planet and even land on its surface; but a final answer to this spellbinding possibility will not be unraveled and studied in all of its facets until manned expeditions are sent, and those detailed studies which only a man in the field can carry out are performed. We can only hope that this, like the manned flights to the Moon, comes to pass 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:

Whom the disease of talking once possesseth, he can never hold his peace. Nay, rather than he will not discourse he will hire men to hear him.

—BEN JONSON, 1573?-1637  
*Timber, or Discoveries Made Upon Men and Matter*

What wisdom can you find that is greater than kindness?

—ROUSSEAU, 1712-1778  
*Confessions*

Liberty of thought is the life of the soul.

—VOLTAIRE, 1694-1778  
*Essay on Epic Poetry*

To be alone is the fate of all great minds—a fate deplored at times, but still always chosen as the less grievous of two evils.

—SCHOPENHAUER,  
1788-1860  
*Essays*

