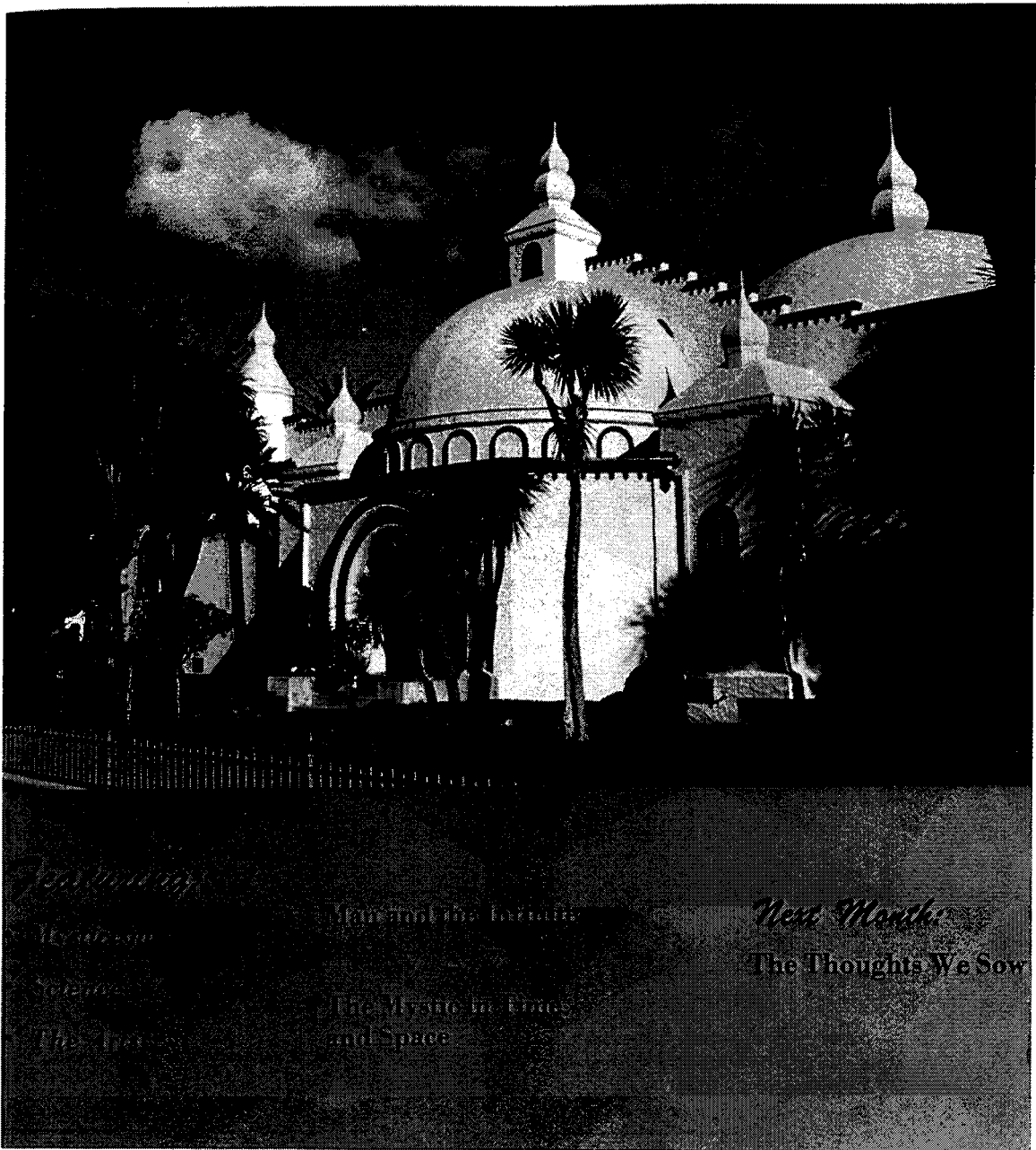


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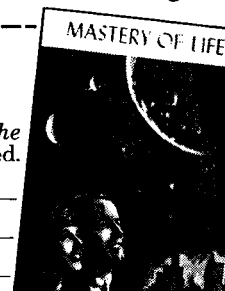
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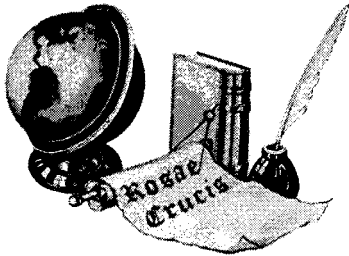


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Gerald A. Bailey, Editor

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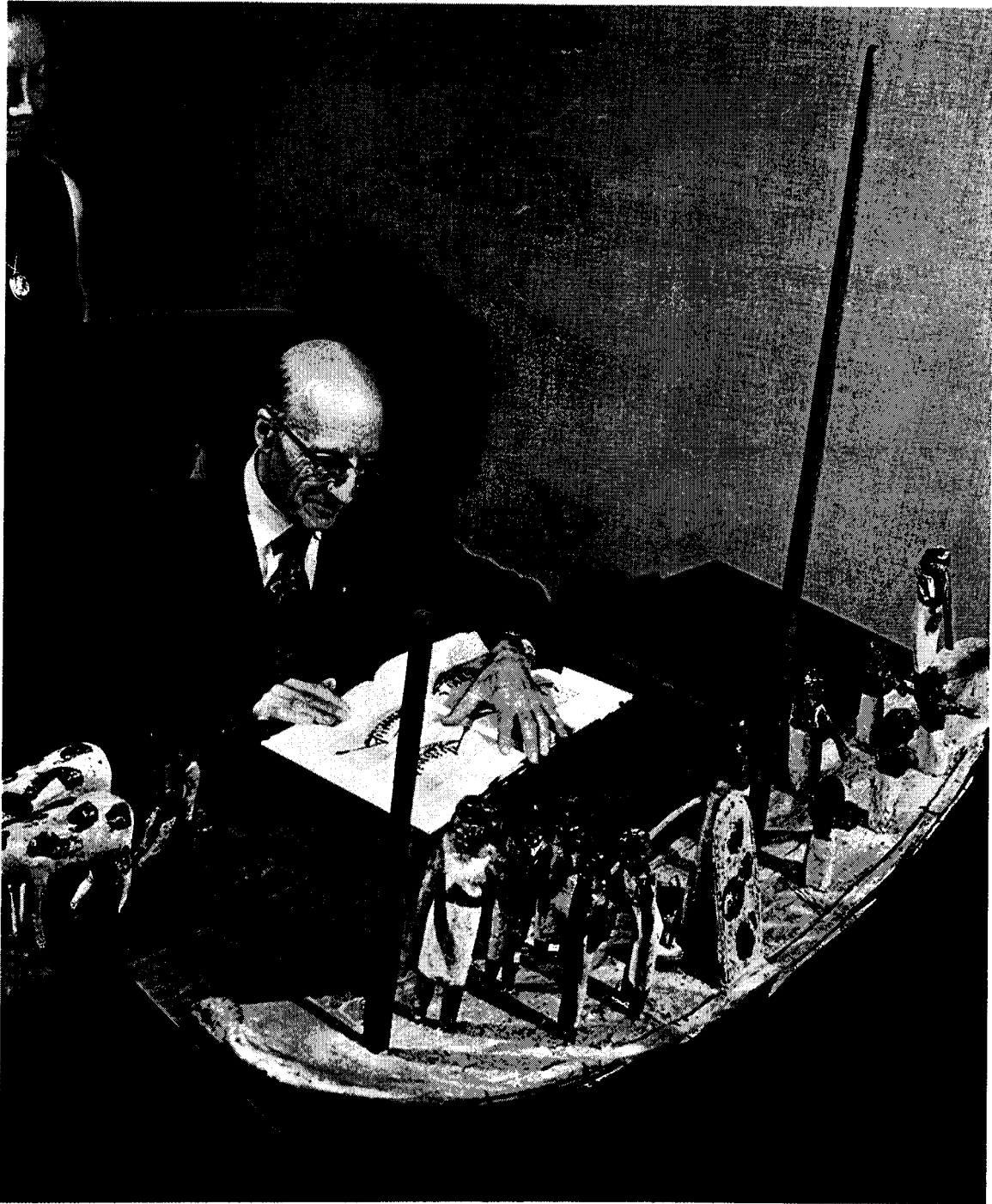
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EXAMINATION OF ANTIQUITIES

Edward Russell, Curator of the Rosicrucian Egyptian Museum, and his secretary, Janice Hoye, are examining one of the newly acquired artifacts for the Museum collection. The object being examined is an Egyptian wooden funerary boat. It is from a tomb of the Eleventh or Twelfth Dynasty (c. 2134-1785 B.C.). It is a long river boat with armed men aboard. The owner, cloaked in a long robe, is seated amidships adjacent to a canopy formed by two spotted hide shields, and facing the stern. Boats of various types were essential to the river-dwelling Egyptians. Such models as this were placed in tombs and their preservation had religious significance.

(Photo by AMORC)

THOUGHT OF THE MONTH

By THE IMPERATOR

HOW SHOULD WE REGARD TRANSITION?

THERE HAS been as much fact, myth, and superstition related to the phenomenon of death as there has been to life. Notwithstanding the obvious cessation of life's functions which occurs at death, man has wanted to conceive it as being a continuation of another life but with varied modifications of this mortal existence. There are two most probable causes for associating an after-life with death. First, there are certain qualities or attributes associated with the phenomenon of life which were not comprehensible to primitive man. It was apparent to him that breath and life accompany each other. In other words, with man and animals that were animate, breath was a natural function. When death occurred, the breath departed.

This something that left man—did it entirely vanish, was it destroyed at the end of physical life? The breath was identified by early man with air, the wind, a seemingly viable force. The wind in storms lashed trees, bent their boughs, and whipped the sea and large bodies of water into a fury. Consequently, the attributes of strength, power, and action were seen as of the nature of air. When a living thing expired, it was only its shell, its body, which died. Its motivating life-giving quality—the air—was assumed to merge with the surrounding source from which it was presumed to have come.

But though air was ubiquitous, apparently existing everywhere, man was not content to lose his individuality in the wind. Therefore, he assumed that the breath, or *pneuma* as the Greeks called it, of his being was conceived to retain the characteristics it had when it was confined in the body. It did not have a corporeal existence but a kind of vaporous and ethereal one, a sort of shadowlike reality.

Another contributing cause of the belief in life after death is principally biological and psychological. It is the innate urge which we have to live, *to be*. Each cell of the human organism has this exclusive urge to survive and to continue its nature and function. Collectively, then, man wants to live; that is, if he is functioning as a normal human. He dreads the state which will mean the termination of the ego, the "I". In fact, most persons even find it inconceivable to think that mind with its enigmatic phenomena and its scope of experience can absolutely cease to be. They revert to believing that the intangible elements of their being such as consciousness and self-awareness are the medium by which they will continue to live. The form and expression that these mediums will take in another existence, of course, vary with how human experience and imagination can depict them.

Concepts of the Afterlife

It is to be expected that the afterlife will be defined in terms that correspond to qualities and conditions experienced on earth. One of the most difficult concepts for man to embrace is that of a disembodied mind—that is, a self-consciousness that has neither physical form nor substance. When man ordinarily thinks of himself, it is not just self-awareness; it is not exclusively the feeling that *I am*—he also visualizes this *I am* as a being clothed in the familiar mortal structure, the individuality and personality paralleling his objective experiences and habits.

Man not only likes to attribute to the self after death all his physical attributes and characteristics, but he also attributes them to his idea of God. Xenophanes, Greek philosopher

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(c. 570?-475?) relates this human weakness in an impressive way.

The Ethiopians say that their gods are snub-nosed and black-skinned and the Thracians that theirs are blue-eyed and red-haired. . . . if only oxen and horses had hands and wanted to draw with their hands or to make their works of art that men make, then the horses would draw the figures of their gods like horses, and oxen like oxen, and would make their bodies on the model of their own.

Therefore, if such believers think of survival after death, though it were not stated as being an exact correspondence of the mortal body, it would be considered somewhat as being like a mirror image of it. In other words, it would appear similar, though of a substance or kind unlike the physical being.

Rebirth on Earth

Reincarnation as a doctrine and which is fundamental in many religions throughout the world, having millions of adherents, reenforces the innate desire of man for eternal life. Reincarnation, however, goes beyond just immortality in another realm of existence. It also provides its devotees with an assurance of *rebirth on earth*. To many persons, then, this is even more consoling than just eternally residing in an ethereal realm. It is a more intimate aspect of continuous life. It would provide the physical, mortal existence once again after an interval of immaterial reality.

As far as the substantiation or verity of the doctrine of reincarnation is concerned, it has as much implied authority as have any claims to a permanent afterlife. The Bible is frequently quoted by some and interpreted as proof that man will dwell in a kind of paradise after death. On the other hand, certain other exegetical authorities make the counterstatement that the Bible does not unequivocally proclaim an eternal heavenly existence such as some theologians declare. The reincarnationists not only also quote the Bible for verification of their belief but they refer to other ancient literature as well, which is held to be equally sacred by multitudes of people and which make re-

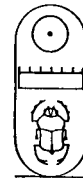
incarnation a fundamental doctrine of belief.

The word *transition* as used by the Rosicrucians alludes to death not as a cessation of the human self but rather as a *change* to another transcendent existence. Categorically the Rosicrucians look upon this transition as though one were passing from one chamber to another. However, they relate that the change is not just in place or time but also in the manner of self-awareness, that is, the realization of existence that one will have. The Rosicrucians affirm that the kind of consciousness, if there be that kind of phenomenon, is quite unlike what man has ever experienced here as a mortal. It is said to be almost inexplicable. Words cannot adequately depict a state of existence for which there is no earthly comparison. The self, it is declared, exists but of a quality and of a nature that is different from any image the mortal mind can visualize.

This does not mean that the self loses identity, that it is completely submerged in a universal stratum—call it the Cosmic. Rather, it has a new sense of *oneness* with all reality, which is an experience that at the most is fleeting to mortal man, and then only had by a few. Notwithstanding this oneness after transition, it is held that there nevertheless is a retention of the individuality. A crude analogy might be the waves of the sea or ripples upon the surface of the pond. They cannot be separated from the body of water of which they are a part and upon which they depend, yet they have identity. They exist as a particular phenomenon. Each wave is different to some degree from every other, yet none are detached from their common substance.

The Loss of A Loved One

Unfortunately, erroneous ideas have arisen regarding the Rosicrucian conception of transition and its relationship to human emotions. When one grieves over the transition of a loved one, there are sometimes those who say to them in their misunderstanding, "You should not grieve, you should rejoice for his transition to a higher realm." The emotional nature of man is as much a part of his structure as his intellectual by



which he forms his doctrines and philosophy. This *feeling* side of man cannot be truncated just because of the acceptance of a belief in transition. There is the reality of a physical companionship, a mortal intimacy that terminates at death. Eventually it may be replaced by an exalted feeling. But it is natural that one should feel at least a temporary great loss at the termination of the closely bound physical relationship.

When a loved one, for analogy, is to take a long journey, or is obliged to absent himself for a considerable time, such a departure engenders sadness on the part of those close to him. This is so even though it is known that the departing person will still live and will eventually return. Consequently, why then should there not be this grief at the physical departure at death? There is an ultimate reunion of the consciousness between the living and those who have passed through transition. The image of the departed becomes enshrined in the loving memory of those who remain. This softens with time the traumatic loss of the physical being.

How then should we regard transition? There can be no intellectual or emotional standard for all mankind

in this regard. Each self will be attracted to that idea which is in accord with the depth of his reasoning, his emotional nature, and that which satisfies the self the most. Some conceptions of death and the afterlife seem to offend the reason and intelligence of certain persons. They seem irrational, illogical, and not given to clear thought. Other views will seem shocking, lacking in spiritual essence to still other persons. Each believer will try to seek out experiences, tales, accounts that will to him seem to confirm his beliefs. The more the individual does this the greater becomes the hiatus between what he believes and what others do.

If each of us is required to establish a personal philosophy of life that seems to be most in accord with nature so that happiness is to be had, then likewise each must view death in a way most in accord with an inwardly developed sense of peace. It is natural to fear death because of the instinctive urge to survive that is inherent in each of us. It is wrong, however, to fear the *after*-consequence of death. To many persons, what they think is going to happen to them after they die causes a far greater fear than that of the cessation of life itself.



ROSICRUCIAN CONCLAVES

CALIFORNIA, HOLLYWOOD—Southern California Conclave—October 20, 21, Masonic Temple, 6840 Hollywood Boulevard. Grand Lodge will be represented by Frater Arthur C. Piepenbrink, Supreme Secretary. Contact: Margaret S. Edwards, Conclave Secretary, P. O. Box 203, Maywood, California 90270.

CANADA, MONTREAL (Province of Quebec)—October 12-14. Please contact Mrs. Denise Ramacieri, Registrar, Mount Royal Chapter, AMORC, P. O. Box 160, Victoria Station, Montreal 215, P. Q., Canada.

MASSACHUSETTS, ALLSTON—September 21-23, 13 Clevefont Avenue. Contact: Mr. Paul Peterson, Conclave Chairman, Box 273, Allston, Massachusetts 02134.

NEW YORK, NEW YORK—North Atlantic States Regional Conclave—October 26-28, Commodore Hotel, 42nd Street and Park Avenue. Grand Lodge will be represented by Grand Master Chris. R. Warnken. Contact: Mrs. Bernadette Lambert, Conclave Chairman, 120 South Second Street, Slatington, Pennsylvania 18080.

OREGON, PORTLAND—Pacific Northwest Conclave—October 5-7, Enneadic Star Lodge, 1119 S. W. Park. Grand Lodge will be represented by Frater Edward Russell, Curator, Rosicrucian Egyptian Museum, and Grand Chaplain. Contact: David MacKenzie, P. O. Box 2082, Vancouver, Washington 98661.

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The Evolving Concept of Self

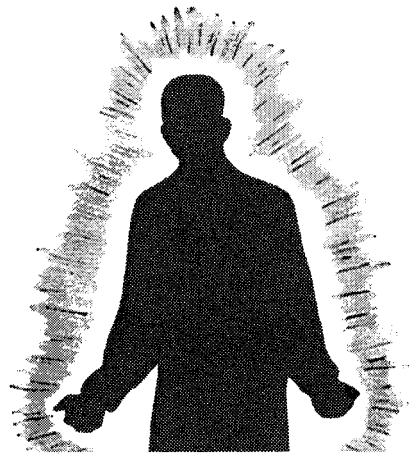
by PETER BOWDEN

MUCH has been said and written about *self* and *self-realisation*. Consulting a dictionary, we find that the word *self* can be used to designate a wide range of different, though not unrelated, things. The definition which seems to have the greatest relevance to our purposes is the one, "self refers to one's own person or individual identity." In other words, self is that attribute or function of consciousness which makes each man aware of the fact that he is, in a manner of speaking, *unique*; there is an aspect of him that enables him to be conscious of an entity which he calls "I"—as distinct from other people and things around him.

The dictionary explains the word *realise* as meaning "to bring into being, to bring to pass." Putting the two ideas together, we come up with a definition of self-realisation as a "bringing into being of individual identity." The question now arises: In what way is individual identity brought into being? Obviously, it is brought into being within consciousness. So we now have a clear, working concept from which to start, namely: self-realisation is a bringing into being of individual identity within consciousness.

Thus, realisation of self is a concept within consciousness. Further, it is a concept which is capable of growth or expansion as the "bringing into being" becomes more complete. Speaking broadly, we might say that the concept of self arises from a duality of consciousness wherein the individual is enabled to distinguish between the *self* and the *not-self*. Put another way, it enables man to have the conscious realisation of *I know that I am*.

The first dawning of individual identity, or the polarisation of consciousness into the awareness of "I know that I am," has been referred to in some traditions as *individualisation*. This is an

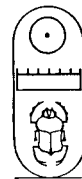


event in consciousness which demarcates self-consciousness from more elementary levels, which we will lump together and hereafter refer to as *simple consciousness*. Individualisation constitutes a stepping up, as it were, from one order of consciousness into another. Self-consciousness distinguishes man from lower forms of life.

We find the above allegorically portrayed in many myths. Why do myths hold an eternal fascination for man—the highly sophisticated as well as the very primitive? Very few people today would regard myths as literally portraying historical events. Yet, their stories have undoubtedly inspired some of the finest art and literature known to man. They are capable of stirring us to our depths. Moreover, there seem striking similarities between the myths of most races, although they possess different religious heritages and cultural roots.

Do myths, then, convey more subtle truths—so subtle, in fact, that they cannot be stated categorically, but can only be *suggested* through the literary devices of imagery and metaphor? Is it possible that, instead of being records of history (although a few may have had some historical basis), they portray major events which have taken place, or can take place, within the consciousness of man?

Consider, for example, the Fall of Man. Most of us are familiar with the story of Adam and Eve as recorded in *Genesis* of the *Old Testament*. Adam



and Eve, our original progenitors, were created by God and permitted to roam the Garden of Eden. The word *Eden* is a Hebrew word meaning *delight*. They were in a state of innocence—naked and unashamed. They could go where they liked, eat what they liked—with one exception: they were not to eat the forbidden fruit from the Tree of Knowledge. Eve, according to the ancient story, became very curious. It did not require much persuasion on the part of the serpent for her to eat of the forbidden apple, and she exerted her influence on Adam to get him to do likewise.

What was the result? They became aware of and ashamed of their nakedness, and fashioned themselves aprons of fig leaves. God became angry because of their disobedience and drove them out of the Garden of Eden forever. Thereafter they were condemned to a life of labour and were subject to the processes of decay and death.

According to Robert Graves, author of *The Greek Myths*, Greek mythology postulated a primordial innocence of mankind:

These men . . . lived without cares or labour, eating only acorns, wild fruits, and honey that dripped from the trees, drinking the milk of sheep and goats, never growing old, dancing and laughing much; death, to them, was no more terrible than sleep.

Then we have the story of "Pandora's Box" in which, again, an inquisitive woman was responsible for the calamities unleashed on mankind. The theme of woman as the primordial seductress is a very widespread one, and its message is deeply allegorical.

With the above in mind, let us attempt a partial interpretation of the Garden of Eden story and see what light it can throw upon our study of self-realisation or the evolving concept of self:

First, Adam and Eve's original state, when they were naked and unashamed, refers to the order of *simple consciousness*.

Second, the serpent has been, from time immemorial, a symbol of wisdom. In this context, he may

be interpreted as the primordial impulse toward growth and evolution.

Third, the Fall, the act of eating the forbidden fruit of the Tree of Knowledge, symbolises the attainment of self-consciousness.

Fourth, Adam represents what could be termed the *germinal higher self*, or the *divine spark*, which descended into matter. Originally, the divine spark existed in a state of blissful innocence—we could almost say blissful ignorance, since the bliss must have been virtually unconscious.

Fifth, Eve, as the primordial seductress, symbolises the allurements of the senses which caused the consciousness of Adam to become predominantly polarised in the objective world. The Fall, therefore, symbolises the firm entrapment of the germinal higher self in matter, whereby it loses its previous euphoric, but vague, consciousness of divine unity. It awakens within a vivid, though restricted, world of illusion.

At the Fall, consciousness became aware of the field of opposites—the most primal being, as previously stated, the realisation of *self* in contradistinction to the *not-self*. In other words, through the initiation of the Fall, man realised himself as an individual. Such was an illusion, brought about through the allurements of the senses, isolating him—in consciousness—from the unity of creation, the ground of all being.

Necessary Experience

Yet the process, limiting and painful as it undoubtedly was, was a very necessary phase in the evolution of consciousness. It provided a focalisation of consciousness whereby man was able to have vivid experiences. Even if the nature of the experiences was—and is—illusory, these experiences were—and are—necessary for man to grow in awareness, ascend in consciousness, and draw out the latent divinity within him into the field of full consciousness.

Subjection to the various pairs of opposites—good and evil, beautiful and

ugly, and so on—was initiated by the Fall but also generated the stress or friction whereby man may redeem himself. The meaning of the word *redeem* is “to buy back.” Man has to buy back his realisation of divinity by his own efforts to understand and then to *actualise* that understanding. Through the sweat of his brow he has to experience, resolve, and finally transcend the pairs of opposites, and in so doing he prepares himself for another major initiation of consciousness.

The further initiation toward which we are all groping, consciously or unconsciously, rapidly or slowly, represents the attainment of yet another order of consciousness often alluded to as Cosmic Consciousness. According to ancient records and traditions, such does not mean the loss of the sense of self but, rather, that the concept of self is translated into a higher dimension—that is, self is transfigured. Indeed, the initiation which precipitates Cosmic

Consciousness is sometimes called the *Transfiguration*.

The sense of identity is not lost, but the illusion of separateness is. The self undergoes a translation and transfiguration causing it to expand into All-ness. Thus, it regains its original state of bliss—but this time in full waking consciousness. The event is beautifully portrayed in many of the world’s great religious classics. For example:

Christianity: I and my father are one.

Hinduism: The Atman is the Brahman. (The Higher Self is one with the Supreme Being.)

Buddhism: The dewdrop slips into the shining sea.

Egyptian Religion: The perfection of the human self is absorption in the Infinite as a ripple dies away on the surface of the waters of the Nile.



Great Writers on Reading

How many a man has dated a new era in his life from the reading of a book. The book exists for us perchance which will explain our miracles and reveal new ones. The at present unutterable things we may find somewhere uttered. These same questions that disturb and puzzle and confound us have in their turn occurred to all the wise men; not one has been omitted; and each has answered them according to his ability, by his word, and his life.

—HENRY DAVID THOREAU

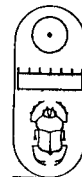


Book love, my friends, is your pass to the greatest, the purest, and the most perfect pleasure that God has prepared for His creatures. It lasts when all other pleasures fade. It will support you when all other recreations are gone. It will last you until your death. It will make your hours pleasant to you as long as you live.

—ANTHONY TROLLOPE

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



The Natural World Around Us

by FREDERICK M. LANDRY, F. R. C.



SINCE the dawn of consciousness man has by means of superstition, religious and philosophical belief, and finally through scientific investigation, sought to establish a relationship between himself and the natural world in which he lives.

This relationship is an inseparable one, and no matter how far we may progress along the ever-widening road to scientific deification, we must never allow ourselves to forget the origins from which we sprang and from which we can never truly remove ourselves. We grow from the same basic structure and live according to the same laws of the most primitive organic structure of nature's creation.

The Cosmic may, in all its manifestations, reveal itself to us in many wondrous ways. But none are more magnificent, nor is cosmic law more simply and clearly presented, than in the natural world around us. In nature are found the workings of the total law of the universe, and if we will but hold for a moment and use our powers of observation we may learn the lessons to be found there. For in nature are to be found all things, such as love, beauty, peace, mathematics, music, order, and law. And as we know, these are the principles through which all things come into being and must needs exist.

Long before man first walked this earth, the natural cycles of the plant world were repeating, unchanging, in the eternal phases of birth, growth, maturity, reproduction, age, and ultimate transition back to their original state. Adaptation, struggle, nourishment, and usefulness are all requisite to the living cycle in nature's garden, and man is no exception.

Perhaps now it is time that we look a little more closely at our world and learn of ourselves from her, instead of

merely regarding her as a possession—a servant—to be used, discarded, polluted, and perhaps even destroyed by our own thoughtlessness and ignorance. In nature all things occur in seasonal cycles. As in nature man too has his spring, summer, fall, and winter. Let us compare these cycles of man to a stalk of the most symbolic corn.

In the spring of the year all nature slowly buds forth in apparent new birth. In the warming soil a kernel, full and fertile, as the infant in the womb, stirs and becomes impatient to burst forth. When the time is ripe, the seed, breaking the bonds of its waiting place, pushes itself into the sunlight. There, warmed and nourished, it begins to grow and develop. Not unlike the child of man, without this warmth and food it will perish. A child is loved and cared for by its parent, as is the seedling by the sun, rain, and soil.

New Life

In all nature, new life is beginning. Freed from the icy grip of winter, a brook begins its journey to the sea, pausing for a moment along the way to make its precious gift to the corn seedling. From the barren boughs of the tree new growth of richness springs forth, bringing beauty and needed shade to the life beneath it. In the spring of the year the young in nature come forth and begin to learn the way of life of their ancestors. So too must it be with man. As the spring nears its climax, both seedling and child reach for maturity. They are mature perhaps in form and structure, but not yet in purpose. For although the form is well-nigh complete and the stalk is near its

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full height, the inner being is not yet ready to fulfill its destiny. This is still the time of growth.

With the advent of summer inner growth begins. In the young man the stirring and quest for knowledge and adventure are now apparent. The stalk of corn is tall and it, too, reaches for the light. If the seed was good and this being of nature has received the nourishment necessary for its survival, it will now present itself in manifold beauty and purpose. Summer is the time of manifestation. On the stalk the pregnant ear is filled with the seed of all the new generations yet to come. The man, now mature, has begun to fulfill his intent in life. From the seed cast into fertile soil, he will accumulate knowledge and experience that will enrich his future generations. Knowledge without wisdom is of no use, but with the advent of autumn will come that wisdom.

Fall is the time of harvest and richness—the reaping of spring's and summer's productivity. The ear of corn abounds with life; the tree that sheltered it as a green shoot is filled with foliage, a monument to the Divine Plan. All of nature is in its annual stage of celebration, and for this ritual she dons a new cloak.

Wondrous Autumn

Too often we are able to see beauty only in youth. But nature in autumn reveals to us an even more wondrous manifestation. This is the period when man may indeed show himself for the divine creature of nature that he is. Although the skin may show the passage of time, the limbs are strong and the eyes bright with life. Beneath this is the full-grown personality—a mind and soul that has taken the excitement, love, adventure, knowledge, and the experience of a lifetime and matured them into wisdom. Now in this autumn of his life, he must teach that which he has learned to the young.

Late in the fall, winter begins its march. Leaves begin to fall and the bloom is soon gone from the flower. The stalk of corn, having fulfilled its purpose for another cycle, stands brown and alone. Man, too, has reached this period of rest and contentment, for he

knows that his existence has been justified. Soon the snows will come and eyes, now tired and in need of rest, will close for a final time. With the coming of winter, snowflakes drift to earth, alike in origin but, like man, unlike in form. They cover the earth, the stalk of corn, and man in a blanket. All nature reposes in deep slumber.

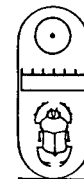
Here then is the quiescence. The seeds sown in the fall of life lie dormant; dormant yes, but not in death. In nature there can be no true death. Within each sleeping seed the knowledge and adaptation from all the years and eons of its kind are waiting for the coming of the new cycle, to be borne once again into the world of sunlight—to begin anew.

Divine Order

Man too must follow this law of cycles. His life here on earth today is but the product of seeds sown in the past, and his kind to come shall be guided by seeds sown in the present. If the seeds were full and productive, if man searched for all forms of experience and knowledge, if he welcomed the tests and met them, then the life to come will be richer, and he will be capable of even greater strides and advancements.

But if man was barren, dreaming, never actively fulfilling, living only for a never-arriving tomorrow; if he shunned the necessary trials and tests of his nature, refusing to adapt and change, preferring instead to be content with the status quo of stagnation, then, when the new life comes, he must once again take on the old form and face that which he dared not in the past. The law of compensation and progress cannot be denied. Progress is the natural order, but for man it comes only with effort.

Man is of nature, and within him resides the same spark of the Absolute that is to be found in all things. Here within man is to be found the same essence of Divine Order: the creative law that generates the being of all things. The only difference to be found in man is that, unlike nature, he is free to choose whether or not he will advance, adapt, and prosper.



A Conspectus for Youth

IT is reasonable that young people should seek assurance that their lives shall have meaning and purpose and that they count as real persons.

This *Conspectus* is a survey designed to help them to plot a course so that they may avoid the plight of Hamlet, cast loose from firm anchorage, trying vainly to find a peaceful harbour in a turbulent ocean. It may help them to avoid his disillusionment and despair.

Young people's ambitions differ from those of the old go-getter type, because they are tired of conflict and seek above all else to establish warm, sound human relations.

They find society at a critical, uneasy point in its history. They are disturbed by the prospect of a dehumanized technological culture. Many of them are seeking the answers to questions that troubled their grandparents. They are asking: how can we get peace, freedom, order, prosperity and progress under the many states of existence in many nations? How can we establish world-wide the conditions of human well-being that have been attained in some parts? How can we enjoy the advantages of a rapidly-developing technology without destroying the other values we cherish?

There is small profit to be had from exhausting our minds and feelings in pitying ourselves for being born into an upset world.

When we set out to put things right, we need to realize that people are not, by and large, obstructive, but merely confused about themselves and their role. But we cannot plan to straighten out others' future until we have drawn up a plan for our own lives. . . .

Essential to a constructive philosophy is the answer to the question: "How do we go about accomplishing what we wish to do?" Some things have to be corrected, but correcting them does not necessarily mean that we must create an upheaval. We do the things that are within our power. Naaman was



angry with the prophet for saying that to be cured of leprosy all he need do was wash in the River Jordan. His servants said to him: "if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee: 'Wash and be clean?'"

When we start to clean up our intellectual and spiritual universes we shall find that it would be a mistake indeed to concentrate on one aspect of life to the exclusion of others. It would be unrewarding to submerge sentiment, pity, fairness, charity and spiritual thoughts while pursuing economic gains, or to brush aside the necessities of life while thinking deep philosophical thoughts.

Life's Tensions

Personal confusion is caused by the fact that young people today take so great a personal interest in other people all over the globe that life is a long-continued tension.

This is something that did not afflict their parents, whose boundaries of personal involvement were limited. We are subject today to the newspaper and television and radio reports of starvation, flood, storm and war, so that we are accustomed to crises and we live as if critical living were the only way.

Everyone feels that he is involved in what is happening everywhere. He is perplexed about economic conditions at home and political disturbances abroad; about the depletion of non-renewable natural resources on earth and the potentialities of spy- or bomb-carrying vehicles in space.

Young people are subjected as never before to the broadcasting of people's opinions on instincts, complexes, re-

flexes, glands, behaviour, sex, and daily worries from war to the traffic problem.

Transition to new ways is in the air. Some people set out to change things as if that were their mission in life. Like the ancient knights, they seek to be heroic slayers of dragons.

Other people sincerely believe, judging by what they see and hear around them, that a destructive phase must be gone through before a truly great human society can come into being.

Most people have the feeling that before you disaffiliate yourself from the beliefs that gave society its structure in the past, you need to found a new structure upon which to rely for the support that every human being requires.

Proposals for improvement of any sort need to be positive, pointing the way to remedial action. There may be for some persons a delight in sitting around amid negative speculations, crying over spilt milk, but the positive person will be busy mopping up the milk and getting a new bottle.

Nearly everyone knows of something that is wrong or something desirable that is missing. The evidence of maturity is that we show the patience and the fortitude necessary to find the way to set things right.

. . .

Change is usually more acceptable to the young than to the old. There is an experience gap between the old and the young; they are measuring events against varying scales. In all his long life grandfather never heard of nuclear power or sacroiliac disturbance or supersonic flight, and all he knew about a visit to the moon was what Jules Verne told him. On the other hand, young people have not lived through world wars and depressions.

Young people believe that their elders put up with a great many evils in order to avoid the trouble of abolishing them. That is not universally so. The older people have grown up under these conditions and are so accustomed to them that they do not notice them or feel affected by them. Think of the way in which one becomes used to a torn place in the hall rug so that he steps over it without being aware of it.

Young people are impatient to make things happen according to their desires: older people are fretful when things do not turn out in accord with their expectations. Looked at in this way, the generation gap does not seem a frightening chasm but only a dip that can be bridged by a little tolerant understanding pushed out from both sides.

Reprinted from *The Royal Bank of Canada Monthly Letter*

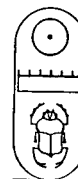


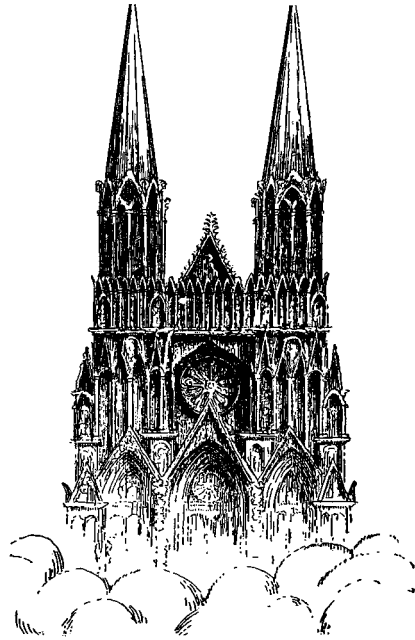
Transition of Rosicrucian Royal Astronomer

On April 19, the grand old man of Polish astronomy and a Rosicrucian, Dr. Michal Kamienski, passed through transition at the advanced age of 94 years.

Dr. Kamienski was a retired professor of the Warsaw University, former Director of the Astronomical Observatory in Warsaw, Professor of the Institute of Astronomy of the Polish Academy of Science, a member of the International Astronomical Union and Polish Astronomical Society, a member of the Royal Astronomical Society, and a member of a number of foreign scientific associations. He was for a number of years also a teacher and preceptor of other Polish astronomers.

Dr. Kamienski was also the author of many scientific works. He was active too in the Rosicrucian Order in Poland prior to World War II. Even in these later years he was in contact with Rosicrucians in Poland.





The Celestial Sanctum

AFTER PHYSICS

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

THE TITLE "after physics" is so readable, understandable, and acceptable that perhaps it may catch the eye of the casual reader. It indicates that there is more to come and may, therefore, entice the reader to investigate. Unfortunately, many do not realize that it is merely the definition of that mysterious "occult" word, *metaphysics*. Upon encountering the word *metaphysics* most people will move on quickly, bypassing anything related to that word, never questioning or investigating.

There are two principal motives for such a strange reaction. The first includes those who falsely assume that a vague "foreign" word like "metaphysics" must have to do with matters far beyond their ability to understand. They reason that if it dealt with ordinary matters it would be an ordinary word understood by ordinary people. They convince themselves that

metaphysics is the concern of very specialized and professional people who are involved in very abstract thinking. The second motive stems from those who have been raised or trained in fear. They believe that "the devil" very cleverly disguises his evil work in mysterious and enticing ways and they must avoid any knowledge of those things which seem to be mysterious and not "exposed to broad daylight" for all to see.

During the fourth century B. C., the Greek philosopher Aristotle wrote many notes and commentaries on the important thinking of his time. A forgotten ancient editor, preparing a treatise on physics by Aristotle, wrote the title *Metaphysics* on certain unnamed rolls of Aristotle's notes which he planned to insert *after* "Physics." It was in this simple and probably accidental way that we inherited these important notes and the mysterious word *metaphysics*.

Book I, Chapter 1, of *Metaphysics* begins: *All men by nature have a desire to know. A sign of this is the joy we take in our senses, for quite apart from their usefulness we love them for their own sake, and the sense of sight above all.* He then proceeds to explain the true nature of wisdom and the invention of philosophy to explain the "why" of all things for its own sake—philosophy or the love of wisdom. From this he developed his doctrine of "four causes" which was to explain all that is or that happens.

Next he explores the meaning of the difficult word "is," whether something can be and not be at the same time, whether we can assert positively that something "is" or rather that our knowledge is relative or subjective. He then analyzes *what* a thing is—that is, its substance. What is substance? This brings us to the philosophical understanding of matter and form, both of which are essential for manifestation. Finally, we are led to the realm of eternal being, then the First Cause and Final Cause, the unmoving Mover, pure thought.

Metaphysics was never intended to be a secret knowledge restricted to the few. If it has been known only to the "few" for centuries, it is because the "many" avoided it due to the prime

motives mentioned previously. While it is probably true that "all men desire to know" as Aristotle said, many fear to investigate for themselves and accept the word of others, which word may or may not be true. Many deprive themselves of most of the rewards of life simply because they underestimate their own personal ability, importance, and worth. No man is whole and complete unless he tries to explore all knowledge and all things.

Thanks to the mystery schools, and a certain few enlightened individuals, the essentials of metaphysics have been preserved and passed on today to those of us who "desire to know." All of the glorious truth of ancient times plus the constructive commentaries of those students who acquired more of the Greater Light of understanding, is available today to those who seek it and possess a sincere "desire to know."

Metaphysics is defined today as "the breath of philosophy that investigates principles of reality transcending those of any particular science, traditionally including cosmology and ontology." This definition is enough to scare off many innocent but curious seekers. It could be defined as a study of those natural laws which function beyond the empirical or apparent laws and sciences. This would indeed include cosmology or the study of the universe as a unified whole, and ontology or the study of being. Today there is great interest universally in parapsychology. Interestingly, *para* is another of those Greek prefixes and means "beside." Although a great amount of research is being done to establish the manifestations of parapsychology as exact science, it will eventually be realized that this marvelous range of phenomena is also metaphysical or "after physics."

We must release our tenacious grip of dependence upon the physical world alone. Physical things constitute half of our existence, a necessary half, *but only half!* Man functions through the

body, but man is not the body; he is soul. In the *Metaphysics* of Aristotle we see that man is the FORM that animates the MATTER of the body. The world of physics, the physical world, is a world of illusion. The Rosicrucian learns early that he is surrounded in his daily life by illusion. He is deceived by his television, cinema, radio; his two eyes provide him with perspective which is an optical deception. His taste, smell, and touch deceive him daily and he enjoys it without knowing or caring.

But his metaphysical being is of the world of reality. In the metaphysical world man is uninhibited by deceptive time and space. The study of metaphysics frees man to perceive life in all of its potentialities, to reach "the higher ground." A knowledge of metaphysics makes understandable and natural the amazing accomplishments of the great masters and avatars of the world. Those who would remove the veil of mystery from the spiritual or other half of life could do no better than to explore metaphysics.

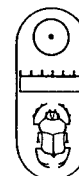
The physical world is the manifestation of the Creator and it is beautiful and wonderful for us to enjoy. But after or beyond the physical world is the metaphysical or potential world of form and it is also beautiful and wonderful for us to enjoy. It is time for man to begin living fully and universally by understanding metaphysics —after physics.

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, 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.



Everyone has character—it constitutes the sum total of our volitional behavior under all circumstances and to the demands which are made upon us.—VALIDIVAR



EARTHQUAKES

by OTTO WOLFGANG

*The earth hath bubbles
as the water has . . .
—Shakespeare*

ON ALL Saints' Day in 1755, while most of Lisbon's 235,000 people were attending church, a tremendous earthquake struck the city. Huge fissures opened up, exploding fire and ashes. The fractures trapped thousands of people, then spewed many of the bodies back to the surface with water and mud. A twenty-foot wave soon gathered and roared a half mile inland, sweeping many to their deaths. After the first shock a second rumble struck, killing many of the survivors.

This tremor was felt for more than 700 miles in a radius that extended from England to North Africa. Waves lashed the shores of Italy and Holland, and even Scotland's inland Loch Lomond developed a series of waves. Well waters rose and some streams dried up. In Lisbon the shock destroyed thirty-two churches, fifty-three palaces, and thousands of buildings. About 60,000 inhabitants were killed. Such is the power of an earthquake.

We have had many more earthquakes both before and since this terrible disaster. Our earth is just not as steady as we may assume. The land creeps whether we notice it or not when it adjusts its underground pockets or lets out a rumble from its molten interior. The disturbance may be tiny to such a large mass as a planet, but it is tremendous to the planet's inhabitants.

Actually, more than a million earthquakes occur each year; most, of course, are minor, but occasionally some major eruption wrenches the earth, swallows people, and crumbles property as it did a few years ago in Alaska and in Tashkent in the Soviet Union.

The history of earthquakes is a fascinating study and a continuous one. In olden days the earth fractured far more violently and more often. Pliny



Shown here in the Rosicrucian Planetarium and Science Museum at Rosicrucian Park is a seismograph which registers earthquakes. It was designed and built by the former Emperor of the Rosicrucian Order, AMORC, Dr. H. Spencer Lewis.

tells of twelve cities in Asia overthrown by earthquakes. Many riverbeds and mountains are not the result of erosion or glaciers, but of earthquakes. The river systems in Ohio and Connecticut, for instance, follow such fracture lines.

Adjustments are still going on in the earth's crust, but most of them are confined to earthquake belts. There are three major belts: one runs along California and western South America; another runs from Turkey down the eastern coast of Africa; and a third runs along the entire shoreline of Asia, including Japan and Australia and all surrounding islands. Scarcely a week goes by that Japan does not experience one or more shocks. These areas run along the rims of the four-faced pyramid slope into which the oceans are theoretically pressing the globe.

The most terrible shock in terms of life lost must certainly be the 1737 disaster in Calcutta, India, which took 300,000 lives. Nor can we forget the devastating quake in Shensi, China, in 1556 that took 800,000 lives when famine followed in its wake.

There were many other tragic quakes. In 1692, Port Royal in Jamaica was rocked and the entire north section of the city slid into the sea. The buildings can be seen today beneath the water.

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Some 2000 people disappeared as the earth cracked open and closed again. In 1908 an earthquake killed 78,000 in Sicily. The quake of 1923 which almost destroyed Yokohama and Tokyo killed some 100,000 people and caused billions of dollars of property loss. In 1935 a quake in Baluchistan, India, crushed 60,000 people in seconds.

In the United States the most frightening quake, apart from the fatal San Francisco horror of 1906 about which volumes have been written, began in Nevada on New Year's Eve, 1933, when the gigantic Rocky Mountain earthquake demolished mountains and churned up soil for more than seven months. Reportedly the strongest quake the United States has experienced occurred in 1811 in New Madrid, Missouri. John James Audubon saw the land ripple and the trees tilt as lightning flashed, and Boston, one thousand miles away, felt the quake.

Earth Movement

Just how far does the earth move in an earthquake and over how big a territory? During the San Francisco quake the maximum movement was twenty-one feet sideways while a depth of sixty-seven miles was reached. The fault ran for 250 miles up through the state before disappearing into the ocean. In 1906 an earthquake destroyed the town of Valparaiso, Chile, causing 200 miles of the shore to rise three feet. The great earthquake of 1897 in Hindustan was thought to send shocks 800 miles downward. During the Alaska quake of 1958 some land was pushed upward thirty-five feet. This caused the sea to roar 1700 feet up the mountainside in Lituya Bay to tear away forest and soil.

You can actually see an earthquake if you are unfortunate enough to be caught in the tremor. Riding in a car, two cowboys saw a land ripple galloping toward them at fifty miles an hour before the disastrous Helena, Montana, quake of 1935. What if one were caught in such a ripple? Some people have been. One would have a sickish, unbalanced feeling, would not be able to walk, and would be forced to crawl on all fours.

What causes earthquakes? There are more than a few theories. One is the idea that the surface of the earth is a thin, light rock crust floating on a thick rock layer with a hot liquid nickeliferous core and possibly a solid center. A volcano is no more than a crack through the earth's crust which puts a pocket of molten lava in direct outlet to the surface.

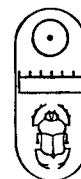
Another cause may be the change in temperature below the crust. Molten rock may congeal, causing a drop in the surface above. Scandinavia has been rising a half-inch every year while other sections of the globe are descending. Near the famous San Francisco quake area, land to the west of the fault moves north about two inches per year. This movement builds up terrific tension until, like a coiled spring, it snaps, causing the quake. Others think that the tides set in motion by the sun and moon cause the surface of the earth to rise and fall, setting off tremors.

Prediction

Can we predict an earthquake? Since an earthquake's main weapon is unexpectedness, it has been quite impossible to foretell exactly when it might occur. However, recent studies indicate the possibility that in the very near future accurate scientific predictions will be made. Certain animals and some fish, such as the catfish, can sense earth movement several hours before the beginnings of a quake by using their talents for hearing high-pitched sound waves that the crumbling earth first releases.

Man has, however, perfected a science of earthquakes called *seismology*, and we have today a network of 125 seismological stations in sixty countries keeping fingers on the pulse of the earth. Credit for the founding of the study in North America goes to two Jesuit priests, Father Tondorf and Father Odenbach, some fifty years ago. One of the most eminent in history was a Yugoslav, Father Ruggiero Boscovich, who wrote eighty volumes on the subject and in the eighteenth century designed and started the first Jesuit observatories for the study of geophysics.

(continued overleaf)



Fordham University Observatory is considered to be one of the best equipped in the world. Nine seismographs are located in this underground vault which is lined with concrete and covered by six feet of ground. These machines of ultimate precision, especially the powerful Benioff which magnifies 100,000 times, are placed to catch each vibration.

The seismographs each have a pendulum which sends a light beam to a roll of fast-developing bromide paper revolving about a drum that is anchored in the bedrock of the earth. And though it appears that the pendulum moves to register the movement, it is really the earth which moves beneath it. As the earth pulses, the sound waves traveling through the earth at the rate of three to five miles a second strike the stone pillars on which the drum rests, thus registering the movement.

The quake waves are actually ripples running through the earth similar to the circular waves set up when a stone is tossed in water.

Seismology has a great commercial value. Building contractors in South America consult seismologists for advice on construction jobs. Should they decide to build near the earthquake belts, they must then erect earthquake-proof buildings, such as Frank Lloyd Wright of Chicago did in Japan. During the catastrophic 1923 holocaust almost every building in Tokyo crumbled except the hotel Wright had designed.

The petroleum industry is another field benefiting from seismological advancement. A hole is drilled near potential oil sites and TNT is exploded in it. The shock is then recorded. By interpreting the extent of the waves and their reaction it is possible to determine just what lies beneath the ground.



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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

October: Park Chung Hee, President of Republic of Korea, is the personality for the month of October.

The code word is NAT.

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

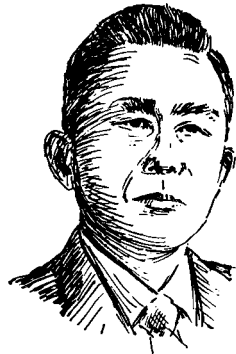


FERDINAND MARCOS

December:

Ferdinand Marcos, President of the Philippines, will be the personality for December.

The code word will be MAAT.



PARK CHUNG HEE

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Mental Rescue

by ELIZABETH ST. JACQUES

A place of refuge



AUTUMN'S LEAFY entertainers of red and gold had taken their final bow on northern Canada's stage. The trees behind our home were brown and naked now, and although it was an unusually bright, sunny day, a veil of darkness fell upon me.

Restlessly I paced the kitchen floor, going from one thing to another, not knowing just what to do. In the background, music blared from the radio. I went over to silence it, but silence was not to be had. A milk truck coming up the street growled at irregular intervals, while a small airplane buzzed overhead. Somewhere nearby a child was crying hysterically, and down the way a dog barked incessantly. Sounds I had not really heard before suddenly crashed in on me until I thought I would go mad.

Mad! The word pierced my mind like a needle. Of course—it was the time of year some people call the “mad days of Fall,” when that invisible spider of discontent and depression lures unsuspecting victims into its web. But what was I to do?

A walk through the dense bushland would have cured this despondency—it had before—but at this particular time it was impossible to leave the house. My husband had the car at work, and I was expecting the children from school within the hour. There seemed to be no escape.

Suddenly the patio came to mind. Perhaps I could relax out there, I thought. Settling myself on the chaise longue, the warmth of the sun on my face, I closed my eyes and searched my mind for something to brighten my mood.

The sounds of noisy barking and children crying faded into the background, and in a few moments I found myself drifting mentally through a

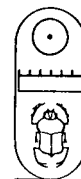
congregation of great towering evergreens. The scene was quite familiar to my mind's eye because in times of great stress this scene appeared, as if to rescue me from the humdrum of a busy life. I welcomed its presence, yearning to step into its plane of tranquillity and beauty once again.

Yellow ribbons of morning sunlight streamed from a cloudless sky, and falling gracefully, caught emerald pine needles in the brightness of their descent to a brown autumnal floor.

I “strolled” across the leafy carpet, absorbing the sounds of crisp leaves underfoot that reverberated up through the woods, filtering and fading into the treetops. With each imaginary step, aromatic fragrances of pine, moss, and pure autumn air filled my lungs. A sensation of well-being and newness embraced me. My heaviness of heart slowly lifted, so that all there was to see and hear came to life.

Delicate ferns, fanned by the breeze, crackled like tissue paper—crisp but comforting. Colors of bronze on leaves and silver on bark rushed out to greet me, seeming more beautiful, more exciting than ever before. A chickadee caught my eye as it landed on a naked maple limb. The tiny creature tilted a knowing head and stood absolutely still when my eyes caressed its grey and brown body. A pine cone that I “picked up” from the ground vibrated in my hand as if to say that it too contained a beautiful spirit.

Every blade of grass that trembled in the breeze, every glistening dewdrop that fell on a leaf, resounded through my mind, testifying to its supreme



individuality, communicating in its own special way. Unlike sounds of the city that were abrasive and metallic, nature was providing musical notes which blended with a prayerful mood. Both mind and body were soothed and relaxed.

This "stroll" must have taken but a few moments, but to me it seemed like hours—how else could I have captured so much detail? When I opened my eyes I was somewhat astonished to find myself sitting on the patio. The first thing I remember thinking was those famous words of Shakespeare: *To be, or not to be: that is the question; . . . To be here on the patio and yet not to be here, but somewhere far into the*

depths of tranquillity—was it wishful thinking or was I *really* there?

Whatever the answer, I know that my senses became more acute than ever. In fact, with each mental visit this acuteness increases, the urgency of awareness becomes so remarkably overpowering that it dissolves frustration and restlessness as if they had never existed. And although I have yet to come upon this scene in reality, I somehow know that one day—I do not know *when*—I will find this spot in the forest. It does exist somewhere on this great earth and I shall find it. And when I do, I will kneel upon its soil and give thanks, for it will have rescued me many times in this life.



Intend To Visit Rosicrucian Park?

IT is disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDING Monday Through Friday
9:00 A.M. to 4:00 P.M.

SUPREME TEMPLE Convocation Every Tuesday
(for members only)
8:00 P.M. September 25 Through May 14

EGYPTIAN MUSEUM Tuesday Through Friday
9:00 A.M. to 5:00 P.M.
Saturday, Sunday, Monday—Noon to 5:00 P.M.

RESEARCH LIBRARY Tuesday, Thursday, Friday,
Saturday
(for members only)
2:00 P.M. to 5:00 P.M.
Friday Evening—7:00 to 9:00 P.M.

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

Man and the Infinite

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

MAN SPECULATES about everything that enters his consciousness. It makes no difference what the source is of the impressions that make up the state of consciousness. To a great extent, man is an objective creature. He is constantly affected by, and as a result, influenced by, the objective impressions that enter consciousness. These impressions are, of course, the immediate effects of his environment.

If the activity of an infant is observed, it will be noticed that his first reactions are toward environment. Lights, sound, the presence of his mother, and similar impressions that are a part of the immediacy of the infant's environment cause it to react in certain ways that are evidenced in its behavior. It may move, it may smile, it may cry, but one thing is certain: The effect of environment upon the immature consciousness is apparent.

Man matures, continuing to be affected by environment, and as a result he speculates upon environment. He tries to learn about it, to deal with it, and eventually he tries to control or conquer it. In other words, environment is a constant challenge to the living creature. The living being cannot avoid the necessity of dealing with the environment. It is an essential part of himself. The living entity is dependent for sustenance, for knowledge, and for experience upon environment.

Not all impressions are of external origin, however. As man matures, he builds up his own ego or individuality. This is the accumulation of thoughts, experiences, observations that he himself has accumulated. They are the results of his objective impressions and his own thoughts upon these perceptive experiences. Consequently, the ego of the adult human being is very complex, so complex, in fact, that it cannot be analyzed in complete detail, either

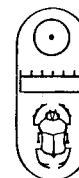


through introspection by the individual himself, or by other individuals who might try to gain some insight into this complex, internal mass of emotions, thoughts, ideas, and perceptions that make up the ego of the individual.

The science of psychiatry even in this day remains incomplete and does not have the final answers to all the complexities of the human mind because of the inability to break it down into its component parts and deal with it in a manner that would make it possible to analyze each function and each part in the manner that a physical scientist would deal with anything of a purely physical nature.

As man has matured, both as an individual and as a member of the race, his thoughts have extended beyond those of his environment. He has tried to explain himself and his relationships to environment. These attempts have brought about the science of philosophy, which in turn has been considered by many thinkers to be the mother of all disciplines, and as a result, the foundation for all sciences.

The word *philosophy* originally meant the love of wisdom. Actually, the word



has come to mean the inclusive knowledge of man as he has tried to explain himself, his environment, and his relationship to it. Naturally, as man began to philosophize and to devise explanations and reasons for his existence and for the existence of others, he began to assign the unknown qualities and functions of his existence to external forces over which he had no direct communication or knowledge. While he could objectively perceive his environment, he could not perceive what caused his environment to be. He could easily distinguish between his senses of the difference between daylight and darkness or between day and night, but he was unable to distinguish, in early times at least, what caused those two states to exist.

Therefore, whenever he came to the point where he could find no basis for explanation or understanding, he assigned the existence of all unexplainable factors in his environment and in himself to a force external from him and his environment. Perhaps in this manner man first conceived the existence of an all-powerful, absolute force, which has become generally known under the term *God*, regardless of what man's concept of that *God* might be.

Interpretations of that force account for many variations of philosophy and for the establishment of religious thought. Man's interpretation of a force completely external to him and completely above him, insofar as power and operation are concerned, has been the nucleus around which man has built a philosophy and a concept of being that have become both a statement of faith and an article of belief in his attempts to explain himself, the universe, and the relationship between the individual and these factors.

In this sense, we might say that as man progressed beyond confining his thinking to the area of the physical, objective phase of his being, he began to think and draw conclusions about the areas beyond the physical part of his existence and environment. It was Aristotle who gave the world the word *metaphysics*, which meant *beyond physics*, and therefore beyond the limitations of the physical world. In metaphysics, Aristotle attempted to find

something that was fundamental, in other words, the true reality of all being which we might call the Absolute, Divine, or *God*. From such speculation and supposition—and, of course, we are only supposing that man acted as I have outlined here, although in general it is probably true—we can see that all metaphysical thoughts lead to a great fundamental problem—the problem of the Absolute, the First Cause, or the Divine.

Someone has said that the supreme problem of philosophy is the problem of *God*. In this concept, *God* is included as meaning the motivating force of the universe, the divine essence that causes it to be the Creator, the force of life that is expressed in each individual. There are, of course, differences of opinion as to the nature of the existence of *God*. In fact, to a certain extent in modern times, it has grown somewhat unpopular to talk about *God*, in the belief that science itself is *God* or that the forces of the universe are *God*.

I do not believe that terminology should be blamed for the continuance of the use of the word *God*. We have used in the English language the word *red* to signify a color that is one of the colors of light spectrum. Just because it has been used in that way and has been used in other ways that are political in implication does not mean that the word *red* should be abandoned.

I take the same point of view in regard to the word *God*. We can use the word *God*, but we can in accordance with the terminology of the Rosicrucians define that word as the *God* of our hearts or of our realization, that is, the concept of a divine or absolute force as we experience and perceive it. In that sense, each individual can develop his own idea or his own philosophy as to the nature and existence of *God*. At the same time, there is no reason why you cannot call your concept of an absolute force and that I should not call my concept of such a force by the name *God*. We both use the same name though we may differ in the area of exact definition of what would be the scope and nature of *God*.

Probably the use of the word *God* has lost some of its appeal because man has so frequently placed an anthropomorphic interpretation upon the word.

Many religions developed the idea that God was simply an exaggerated or superhuman being. He was a man who sat on a throne somewhere in the universe and controlled it all, sometimes to His personal interest rather than to the welfare of man and the universe. I do not believe that today most individuals would accept the anthropomorphic interpretation of God, but the force that exists and always has existed, regardless of what name man has applied to it, can still be designated by the word *God*.

A few days ago I was walking down the street of a city near where I live. Passing a church, I saw on a bulletin board the following phrase: "God, the preserver of man." It is not my intention to criticize the author of this phrase, whoever it may have been, but as I walked by and the phrase kept repeating itself in my mind, I thought that this phrase could be reversed, that we could say: "Man, the preserver of God."

In my estimation, the alternative phrase could be equally true. God is preserved in the minds of man. This statement is not disrespectful. It in no way belittles or fails to take into con-

sideration the absolute force of the universe. Each man in the inner processes of his own consciousness has come to a realization of a supreme force in the universe and his relationship to it. Whether he has worked out a completely satisfactory explanation or not, he is in a sense preserving in his own mind the concept of God, and by his good works, he will pass on this concept. The nature of God, as many men have conceived it, will continue to be extant in the universe.

Therefore, while a certain type of religious belief places emphasis upon God as a preserver of man, surely, man in turn is the preserver of God. There is continual interaction between them because one needs the other. God as an all-powerful force exists prior to all other existence, but without intelligence established by Him, and existent in other entities, we cannot say whether a godlike concept would be alive and be preserved in the world and in the consciousness of man. It is man's responsibility and a part of his Karma to live to express God, to preserve the meaning and nature of a divine force while confined to this physical plane.



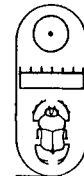
SINCE THERE is a tendency to find safety in numbers, most people go along with popular opinion. They feel a sense of security in conforming with the crowd, repeating clichés, parroting catch phrases. When someone comes along with a different viewpoint, a new angle or approach to a problem, one may feel his foundation begin to shake.

When one stops and analyzes his reactions at this time; begins to doubt his cherished opinions; takes a long, honest look at himself; listens and heeds that *still, small voice* within; turns his back to the crowd and seeks a new direction—he then begins the beautiful, painful act of thinking for himself.

—RAYMOND W. MORGAN, F. R. C.

**HAVE YOU VISITED YOUR LODGE OR
CHAPTER LATELY?**

If there is a local Lodge, Chapter, or Pronaos in your locality, why not pay a visit this month and become acquainted with those supporting your local subordinate body and enjoy the many worthwhile activities being promoted?





Are We Gardening With Poison?

by DELLA ROSS

WHEN Christopher Columbus first set eyes on America, it must have been a beautiful sight, a virgin land—fertile, rich, forested—with clear blue and white skies, and brilliant sparkling rivers and lakes. Let us help keep it this way! To do this, changes in gardening must take place immediately. Every year the overuse of chemicals becomes more and more menacing. We are producing soil with less vitality; plants grown in this soil have less resistance and less nutritive value. Garden pests thrive more than ever, and newer, stronger poisons do not do much good.

It is not only possible to garden without poisons, but a whole garden can look healthier than it did in the spray days as well. With a little bit of knowledge we can preserve the soil and environment we have with good nutrients for generations to come. There are effective alternates. It is possible to grow a sound apple or other crops without resorting to the use of extreme chemicals.

In nature, generally one finds a diversified forest, and this is nature's protection in the event of an invasion of a certain type of destructive insect or disease. *All* the trees will not be subject to it; some will remain unharmed. This theory should be applied to farming and gardening—rather than devoting large areas to one type of crop, we must create diversity as nature intended.

Marigolds planted in rows around each vegetable patch will help keep out insects. Planted around roses, mari-

golds have proven to be effective fumigants in test areas. Strong smelling plants act as insect repellents. Years ago people planted onions and garlic bulbs around their peach trees to keep out borers. Orchardists in the nineteenth century hung shingles soaked in tar among their fruit trees. Ordinary weeds, such as mustard, attract pests away from certain vegetables like cabbage and cauliflower. Planting a small patch of grapes in a corner of the garden will keep the beetles busy and very few will be found elsewhere. Borers prefer goldenrod to anything else.

Nature seemed to have its own balance before men came along with his chemicals. For a time it appeared as though America would have to do without corn because the cinch bug was destroying crops. Only the white corn was unaffected. Farmers were frustrated until they found that by planting wide bands of red clover around their cornfields, the cinch bug was eliminated forever. Mixing herbs and flowers in a garden helps keep nature's balance and helps control insects. However, there is nothing wrong with picking off a large destructive bug and drowning it in a jar. We should also return to using the compost site for enriching the soil we have depleted. Beautifully handled gardens in the past had very few pests or diseases and no spray at all was used with the exception of roterone, which is very gentle.

Any plant left alone mulches itself. Naked soil is a phenomenon never found except in deserts, beaches, or

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places where topsoil has been depleted. Indirectly mulch can be called a pesticide—a natural one. It regulates the temperature of the soil, keeps it moist, and is a perfect place for earthworms. It is not only a laborsaving device, but a soil conditioner and a blockade against soil-born pests and disease.

Out of 86,000 species of insects in the United States, 76,000 are considered beneficial. Insects are vital to the very existence of higher life. If it were not for insects, the forests would soon become choked with dead timber, vegetation, and animal life. Some insects improve the soil by burrowing, aerating, and improving the drainage. Insects bury decaying matter and bring up earth rich in nutrition, but perhaps their most important function is pollination. Without pollination, most plant life as we know it would not exist. When such valuable insects are destroyed by plant sprays, less valuable plants pollinated only by the wind will exist. Some apple trees overproduce in buds, and yet they cannot support more than five percent of their blooms without the branches breaking. The bud moth exists by destroying some of them. No insect is all good or all bad.

Balanced Supply of Insect Life

Ladybugs can be purchased for your garden. One female can produce from two hundred to one thousand offspring. At sundown dampen the ground and place them by the handfuls on the ground. They are excellent for eating unwanted insects in the garden. The praying mantis can be collected from marshes or ordered by mail also. Once introduced to an area, they multiply rapidly. Fireflies, too, are useful in pest control. Rather than destroying insects completely, a balanced supply of insect life is one means of protecting our gardens without resorting to undue poisons.

If we spray large areas with poisons or something similar, we are asking the birds to leave for unsprayed areas. The bird population will not only increase

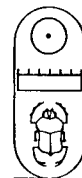
but double when we stop using sprays. Without sprays we will have caterpillars and bugs, but the birds will be busy eating them! A citrus grower in Florida keeps peacocks in his orchard to consume brown and yellow caterpillars. An apple grower lets skunks roam freely in his orchard to eat injurious insects. A goldfish pond outdoors is excellent, because the goldfish eat mosquito larvae. Planting moth balls along with bulbs helps keep out borers.

In Accordance With Nature

Accelerated growth induced by chemical fertilizers has the effect of speeding up the rate at which humus is exhausted. As this depletion proceeds, parasites and diseases appear. Sugar maples all over Vermont are dying and scientists blame road chemicals as the cause. If a real infestation sets in, call someone who is a member of the National Shade Tree Conference. He will use the chemicals that are least toxic.

A commercial orchard is sterile, flawless, and lacking in bird population, but it is not natural for any tree to be uninhabited. Nature did not intend it that way. Geese are being used on banana plantations in the West Indies to eat weeds since they are just as cheap as using chemicals. Goats are well-known eaters of poison ivy. Laying tarpaulins on patches of crab grass for twelve days will eliminate it. Cherry tomatoes are remarkably disease-resistant. Take some leaves from your cherry tomato plant, soak them in water, and make a brew. This can be sprayed on your other tomato plants to help make them disease-resistant.

Public interest and alarm have helped to create hopeful signs that a favorable climate is being established for future expansion of biological control. The world and its gardens should be a place of beauty and peace as God intended it to be—not as a dumping ground for every new poisonous chemical that is devised.



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

INDIVIDUALITY IS IMPOSSIBLE

INDIVIDUALITY as a condition of human existence Rosicrucian philosophy declares is impossible. This jars so upon the sensitive natures of those who have been building "castles in the air" on the foundation of a superior individuality that it seems well to explain to them and others why individuality as commonly expressed is impossible.

"Individuality," says the dictionary, "is a separate nature or existence." It most naturally presupposes isolation; potential as well as corporeal distinctiveness in existence. Certainly, it means definite separation from all other realities of the same class, kind, form, and expression.

Let us ask, therefore, what a person means when he says: "I am, and I will be what I *will* to be because I am an individual God, an individual infused with the spirit, love, and power of God."

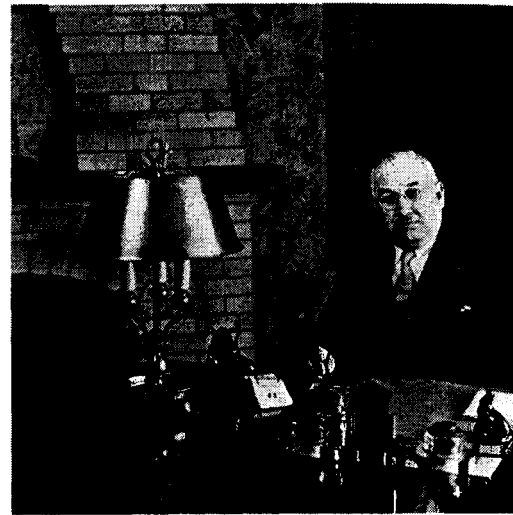
I cite the above because it is most typical of what one hears on all sides; even some so-called advanced thought magazines of the day cater to this self-aggrandizement of the individual. We see on covers and pages such deifing phrases as: "I am"; "I am God, individualized"; "I am Goodness, Love, Peace."

Always the "first person"! Always the individual *I*!

In answer to your question, you will hear an outline of a philosophy which is as convenient and self-satisfying as the pronouncements of a creed, and as flattering to one's vanity as the average pink-tea palm reading.

But what is meant by "I" in the phrases "I am God," or "I will be what I *will* to be"?

Is it the body? Most certainly not! None is concerned with individualizing the body, nor could the body be called God individualized. No, it is the self, the inner self, the ego, which is meant by "I." It is the soul, the so-called



spirit of man, which may be made individually perfect, superior, almost omnipotent by will power.

At once the absurdity of the philosophy becomes apparent. It is the *real* in man, the true inner man, which is to be beautified, made more wondrous, and permitted to express in and through the body all that it can and should be. It must be achieved by strengthening the ties of the soul to the Cosmic or Universal Mind, not by striking out for independence and isolation by proclaiming individuality.

I do not say that it is possible to attain such independence, for Rosicrucians know that individuality in that sense and in the sense meant by those who use the terms previously quoted, is impossible. It is the philosophy and the attempt to apply such philosophy which works the harm.

Light Bulbs as An Example

I may imagine the electric light bulbs in the lamp on my desk to be human beings. Four of them, very similar in corporeal form, are joined by a slender wire through which they receive in common the soul of their expression. Suppose that one of those bulbs should proclaim its individuality and say, "I will be what I will to be!"

Suppose it should decide to be an individualized light of some more alluring or superior hue. It might reason thusly

to itself: "I have the power within me which I know is used to run mighty machinery; I know that the force which courses through my nerves (wires) is a mighty force, that it can reduce cities to ashes or rebuild a nation.

"I have seen smaller lights using the same force, and I have seen larger, almost blinding ones, whose expression and existence on earth depended upon the same force as I have within my body. Here I am situated among others who have the same body as mine, whose light is the same; but I shall be different henceforth. I will *will* myself to be greater, more powerful; I will be the great power individualized; I cannot continue to be one of a group—just a unit of the unity, a part of the whole."

Vain lamp! Once you have really succeeded in attaining that individuality, once you have succeeded in isolating yourself from all other lamps, your light will be gone, your power no longer available, and your practical use on earth ended. I look on the closet shelf at a number of burned-out lamps. They are useless; their light gone, the silver threads which united them with the great force are broken, severed. Each lamp as it lies there is now an individual lamp, unconnected with any other lamp—isolated, absolutely free to call itself what it pleases.

One thing is sure, the purpose for which it was intended by its maker is no longer being served. It is not fulfilling its mission in life!

Suppose, on the other hand, that the lamp, seeking to do greater work *for* others, should say: "My mission in life is to give light, to dispel darkness, to bring joy, to aid industries, to assist weak eyes, to bring forth the glory of colors by illuminating them, to help the physician to make sure of what he is doing, and to guide the wayfarer.

"My maker decreed for me this form of body, this size, this place among the illuminating ones. The material dimensions and qualities of my body are the result of my maker's wise knowledge and wonderful laws. Some of my companions he has made smaller—one-twentieth of my size. While they may cast their light only occasionally and in small places—for instance, at the end of a surgeon's instrument—still they

may do more beneficial work than this large body of mine may do.

"Others of my companions are much larger than I; some so large that I seem a pygmy in comparison; yet I am not jealous, for they show forth their greater glory and splendor only occasionally while I serve often and long.

"Our missions are to give light—each after his own form and kind. If I would serve my purpose in life better, I should not concern myself with my limitations or my seeming commonness, but glory in the fact that I have within me the same power as all others. That power unites me with all other lights; whereas my body is separated from other lamps, my soul, my real self—that which gives expression to my body—is a part of the unity of all, inseparable, without individuality!"

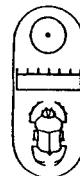
"Therefore," the lamp reasons, "I will concern myself only with keeping my body clean that the maximum of light may shine about me like an aura. I will keep other neutralizing, impure, poisonous forces out that the pure vacuum, the rarefied gases, which my maker charged into my body at birth, may not become contaminated and weaken the expression of my light.

No Individual Distinctions

"I will prevent injury to my body. I will not become overheated through sudden spurts of useless energy and destroy my nerves. I will not seek to expand my material form to imitate the larger lights, defy my maker's judgment, and bring disruption to the shell that cloaks my illuminated soul. No! I will not seek such individual distinctions as are not purposed for me. I will, however, give forth light—the light that is within me.

"I shall not forget my unity with that wondrous power of which I may be but a small unit, but I shall ever keep in mind that as long as I remain humble, retain my infinite attunement, forget my personal body, and shine clearly and cleanly with the light my maker has instilled within me, I shall be fulfilling my master's law. Naught else can I do and retain the power that is within me!"

That is what the lamp would reason were it a *good* lamp, serving the master



well. And that is what every human being should do if he would serve *his* master well.

“What,” some ask, “would you have us do away with all methods making for perfection? Would you have us give up our ambitions, end all personality?”

Not at all. Is there any greater ambition than to serve? Is there any greater ambition than to do those things which God has given us the ability to do? Can greater perfection be attained than that which enables us to shine forth clearly and cleanly in our own sphere? Is not he most nearly perfect who at the close of life has maintained and retained the perfect qualities instilled by his Maker at birth? Can God’s work be perfected by man? Or is the attempt an indication of vanity and presumption?

Personality is one’s expression in life; not one’s form of body, features, quality of clothes, or earthly possessions, but one’s character, one’s light as it shines and manifests in and through the body. Personality, then, is not something which can be individualized although it can be permitted to

manifest at its maximum. The power and divinity within it should be allowed to show forth in splendor, not as an isolated, separate individuality, but as an illumination of the Divine Mind.

Rejoice, all ye humble, that so far as your bodies are concerned, individual characteristics count for naught. Rejoice, too, in the fact that what you have to do and have to give is a part of the whole—an inseparable part, small, temporarily passing through your body, not belonging to your body or you, but using you as a means, an instrument for a purpose. All you can do is to preserve that instrument and keep it attuned with the Infinite Power that is indivisible. Remember the separated lamps upon the shelf: They are individualized *nonentities*. They ceased to be *lamps* when they severed their attunement with the Great Power.

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.



Pursue that which is honourable, do that which is right; and the applause of thine own conscience will be more joy to thee, than the shouts of millions who know not that thou deservest them.

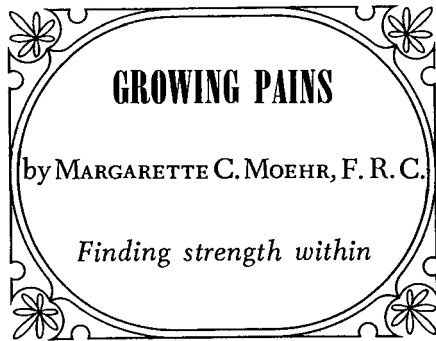
—UNTO THEE I GRANT



Regional Monitor’s Transition

Frater Edward A. Livingstone, Regional Monitor for Montreal for many years and who has served the Order in various capacities, passed through transition peacefully at 8:45 a.m. Eastern time, July 30, at an advanced age. Frater Livingstone was looked upon as the good old patriarch of AMORC in that region and was conversant with its steady growth, both in the English and French languages. His advice, friendship, and fraternalism will be missed by hundreds of members in Eastern Canada.

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GROWTH—PHYSICAL, mental, spiritual—comes not from the soft life, from making things too easy, removing the stimulus of discontent, removing the need to exert oneself physically, mentally, and spiritually.

*Then, welcome each rebuff
That turns earth's smoothness
rough,
Each sting that bids nor sit
nor stand but go!*

Physical growth is dependent, of course, on good nourishing food; but if all physical activity is suspended, the body grows weak and useless. The prisoners of war realized this need, and to beat the stagnation of inactivity, they tried to keep their bodies fit by some physical exercise. Push-ups, calisthenics, and running in place helped to keep the muscles from becoming weak.

An arm or leg placed in a cast withers from disuse and must undergo some physical therapy to restore its usefulness. Elizabeth Kenny was instrumental in restoring to usefulness limbs paralyzed by polio. Her treatment, at first scoffed at, proved to doctor and layman both the efficacy of applying stimulation and exercise to a seemingly lifeless limb.

Our forefathers who tilled the soil, performed chores, walked to work or to school kept their bodies strong; but today automobiles, elevators, labor-saving devices all work against physical fitness. Man must perhaps jog or join a health spa to keep fit. The body requires activity to maintain muscle tone because the life of ease can be a handicap unless tempered with made activities.

If this is true of the physical body, it is even more true of the mental part of man. We need the challenge of mental exertion, the stimulation of hard thinking to solve problems, thought-provoking reading, and stimulating discussions for mental growth. Too often a diet of television provides only for passivity. Programs geared to the adolescent often provide little challenge for the full development of one's mental potential.

The prisoners of war also tried to keep mentally active. A type of military echelon was established in the camps to promote morale and discipline. Learning a new language, studying mathematics, science, or public speaking, and working out a code for communicating with the other prisoners stimulated the intellect. Programs for life-long learning for the elderly, adult classes, literary discussion groups, developing latent talents in music or art—all these stimulate the intellect and creativity and keep an individual from retrogressing.

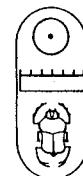
And what of the spiritual side of man? Perhaps this is the most important of all, for without spiritual stimuli and subsequent growth, the very purpose of existence is lost.

*Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; . . .*

Browning certainly sensed this and expressed his awareness of the need for spiritual incentive and growth in his famous lines. Pain is a necessary constituent for a productive life. Pain or suffering enables us to learn valuable lessons and through suffering we feel empathy with our fellowmen. We learn through suffering to correct our course, to set our directional aims perhaps slightly to the right or left—to see and understand our errors.

*Shall life succeed in that it
seems to fail:*

We may need to reassess our values. The man who seems to be a success politically or materially may have failed to find lasting satisfaction. His life may seem empty and he may feel rudderless. For him life lacks real meaning and purpose. It may take a real jolt for him to realize this.



Sometimes a traumatic experience may prove to be a blessing in disguise. Stripped of the blinders of financial success or false contentment, man faces himself and finds the strength within, the spiritual fortitude to see himself clearly, to see his place in the universe and his unity with all things.

*What I aspired to be
And was not, comforts me . . .*

Man's aspirations are God-given: a dandelion cannot aspire to be a rose; a dog cannot be a lion; or a sparrow, an egret. The pattern is locked in. Aspiration is not part of the conditioned response. There is, as far as we know, no consciousness of being within

the dandelion, the dog, or the sparrow. But man is unique in that he has a consciousness of who he is and his part in the creator's scheme of things. Because of the divine consciousness within, he can aspire. As he aspires, he reaches upward and comes closer to realizing his ideal state. What if he fails to reach the heights he dreams of? There is always a tomorrow—another day, another week, another month, another year, another lifetime. Is that not the promise that spiritual growth gives us?

—
Poetry from *Rabbi Ben Ezra* by
Robert Browning



Reflections

by HELEN E. HOOL, F. R. C.

THIS, my sixty-sixth wedding anniversary, brings many memories and recollections—so, I know something about

Life

I was brought up in a home where my parents really loved one another—so, I learned about

Love

I have seen my two sons and one daughter through their early years, and later, their happy marriages—so, I have known

Responsibility

My husband graduated from this Earth School to a higher realm twenty years ago. He was the strongest, gentlest, kindest human being I have ever known—so, I have known

Happiness

I have been interested in the study of Truth and its effects, which brings Love for all Life and a sense of security for the future—so, I have had

Faith

The Lord gave me an extra bonus of good health and vitality—so, I have known

Well-being

All these things add up to ninety years of living and loving—and now, I know

Gratitude

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The Mystic in Time and Space

by DR. W. H. CLARK, F. R. C.
Member of the Rose-Croix University Faculty

NEARLY TWO millenniums ago, a great mystic said: “. . . we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

Much depends upon the way we look at things, and also upon what we see when we look. Two persons with equal receptive capacities may walk down the same street under similar conditions, yet they will not see exactly the same things. Each will observe objects overlooked by the other. Even those more conspicuous things which will be observed by both individuals will be seen from different points of view and interpreted by various standards of value. As an old proverb says: “We see things not as they are, but as we are.” How wonderfully true this old saying is! A clear understanding of the fundamental factors which lead to a wide variation in perspectives and opinions will substantially facilitate one’s attitude of tolerance and appreciation toward those whose views concerning controversial issues are incompatible with his own.

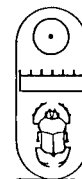
A distinguishing characteristic of the mystic’s perspective is transcendence of ordinary objects which catch and monopolize the interests of most people. This penetrating vision of the mystic reaches beyond all objects of matter, space, and time.

One sign of the extreme materialism of our present age is the great

confidence people are placing in technological efficiency which can be evaluated in terms of material measurements alone. They have become so deeply entangled by the material world—of which they are a necessary part—that they are inclined to seek all advancement within the narrow confines of its limitations. Those who are deceived by these restrictions of the material world have conditioned themselves for further loss and frustration through a false concept of time.

Material objects tend to condition our minds for the concept of space, while material processes make us conscious of time. Realization of a so-called “long time” is brought about by incidents of material events. The more events there are, the more time there seems to be of which we are conscious. The more soundly one sleeps, the less conscious he is of time since there are no material and concrete sense experiences by which to measure the passage of time. The more one tries to use material things in arriving at an understanding of that which is real, the more confused he becomes.

The difficulty of regarding time as a true entity is obvious when we discover that we have no place to put it. Time is not in the past, for the past no longer is. It cannot be in the future because the future has never been. Time cannot be in the present since the present does not have a dimension. Like the mathematician’s abstract point, the present has no measurement—only a fixed posi-



tion which demarcates between what is called "past" and what is called "future."

Paul Tillich, in his book, *The Eternal Now*, has an interesting comment along this line of thought. He says: "... how can we have 'presence?' Is not the present moment gone when we think of it? Is not the present the ever-moving boundary line between past and future? But a moving boundary is not a place to stand upon. If nothing were given to us except the 'no more' of the past and the 'not yet' of the future, we would not have anything."

The Eternal Now

It is easy to make an idol out of time. Some think that there is some strange magic about the future that assures success. What we really seek is timeless and unattached to the calendar—something that is not disturbed by the shifting phenomena of our little day. The mystic may sometimes seem to be indifferent to the glittering present and lauded future. The mystic is not dated. He refuses to be cast in an age. By transcendent might he sheds all temporal fetters by which many are held in bondage. He views the past, present, and future from one grand, comprehensive perspective known as the "eternal now." He has found release from the crippling limitations of time, space, and all sensible phenomena.

If time and space are considered to be merely subjective forms of perception, it becomes necessary to distinguish—as Kant did—between things as they are in themselves and the world as it appears to the perceiving subject. Just how much similarity there is in fact between a thing in itself and its appearance to the perceiving subject is strictly a matter of speculation. Many thinkers have seriously questioned the ontological status of space and time. Any recognition of material objects implicates the coexistence of such space as needed for the occupancy by those objects.

Let us not be misunderstood at this point. For the mystic, as for everyone else, the concept of time and space constitutes a convenience and performs a valuable service at the level on which

it functions. The mystic realizes the dual nature of man, and he has faculties for experience in a transcendent world where the furniture of material existence is completely irrelevant. When he communicates with someone on the esoteric level, it matters not whether that communicant is situated in the same room or is on the surface of a distant planet since all physical, temporal, and spacial obstacles involved in ordinary communications count for nothing.

The ancient mystic who said: "... we look not at the things which are seen, but at the things which are not seen..." did not mean to say that he completely ignored the visible and sensible world. He was only emphasizing the fact that in those moments of crisis when the material world and its limited facilities are inadequate with which to meet demands of the hour, he has ready access to the invisible world with its unlimited resources. It was not that he disowned the world of sensible objects, but that he did not settle for that alone. In these days when so much emphasis is being placed upon space, distance, speed, magnitude, and so forth, the mystic reminds us of a possible danger of becoming so preoccupied with the fascinating subjects of matter, space, and time that we shall fail to explore and develop those richer resources of the inner life.

Contrasting Worlds

We are positioned between two contrasting worlds. One of them is involved in material existence where problems of time and space are important and must be reckoned with. The other transcends the crippling limitations of matter, space, and time. Through proper training and practice, one may feel quite at home and at ease when confronted by situations pertaining to either of these worlds. The uniqueness of the mystic is his ability to relate these two contrasting worlds in such a way as to achieve a full and balanced personality in which all human potentialities for good are developed, integrated, and utilized.

Let us now consider a few practical aspects of our subject. We assume that

in the kind of world in which we live there is a very real future with which we must deal, yet we know so little about it. It is a strange fact that the largest and most important field of our interest, with reference to time, lies almost in total obscurity. Nevertheless, our hopes, desires, ambitions, and fondest dreams look to the future for their realization.

Accurate forecasts can be made in certain fields of science while man's future is shrouded in a maze of indecipherable mystery. It is an interesting fact that astronomers can prognosticate with much more accuracy within their discipline than the sociologist and politician can in their fields of study. It seems strange that we should know so much more about the future of the heavens than we do about the future of the earth on which we live. This is because the heavenly bodies maneuver under the direction of natural law while the course of human action operates within a wide frame of manifold options within natural law. Though man can predict an eclipse of the moon to the precise second when the event will occur—and this prediction can be made many years in advance—only a very few individuals with unusual insight are able to predict what social movements, political trends, or

scientific discoveries will appear within the next twelve months.

One may ask: "Since our vision of the future is so limited, why look to it at all?" We should look to the future because we can do more about it. History is stubbornly irrevocable. There is no way to undo the past. The best we can do is to make a few corrections and take care not to repeat past mistakes. Someone has said: "To make mistakes is human, but to repeat a mistake is stupid."

The future is richly potential. Out there somewhere ahead of us are our loftiest dreams and noblest ideals waiting to be realized. Optimistically, therefore, do we face the future because it contains the options we need for the realization of our highest goals.

A great artist was asked which of his paintings he considered to be the best. He thoughtfully paused for a moment and then replied, "My next one." Robert Browning tells of an artist who pronounced himself a failure because he had lost all ambition to improve his art.

We should never forget that whether in the field of art, sports, or in the more serious game of life, the secret of worthy achievement is to play the game better today than we played it yesterday.

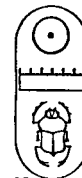


SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 25, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:30 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.



Cover The Rosicrucian Planetarium shown here originally contained the first American-built planetarium equipment. It was designed and constructed by Dr. H. Spencer Lewis forty years ago. In October, the Rosicrucian Planetarium will open with the latest modern equipment in a refurbished splendid setting giving dramatic scientific performances.



Nubian Temple . . . Opened—2,000 Years Later

by JEAN TALBOT

TO THE artistic treasures of Madrid, its palaces and churches, its Roman and Moorish monuments and the Prado Museum (one of the finest art collections in the world), a new addition has . . . been made: it is a temple built on the banks of the Nile, in the second half of the fourth century B. C., by the Nubian king Azakheramon. There, 2,000 years ago, Amon and Isis were worshipped.

The temple of Debod was one of some twenty monuments that would have been submerged in the 500 kilometre-long (300-mile-long) lake formed by the building of the Aswan High Dam. Fortunately, the United Arab Republic's appeal to Unesco and the subsequent campaign to save the Nubian monuments met with active, widespread international support.

When the campaign was launched in 1960, Debod was already seriously damaged by vandalism over the years as well as by the Nile waters which had partially flooded it for eight to ten months a year ever since the first Aswan Dam was built in 1902. One of its three pylons had collapsed as well as the antechamber, and the friable pink sandstone with its priceless reliefs and hieroglyphics depicting the temple's origins and history was fast crumbling away.

Because it was the temple closest to the Aswan Dam—15 kilometres (ten miles) south of Philae—it was the first to be dismantled and taken to safety. From 1961 to 1968 it remained on Elephantine Island opposite Aswan—a collection of blocks waiting for appreciative archaeologists and a co-operative government to give them new life in a new land.

In 1968, faithful to the promise made in 1959 to award certain monuments

to governments which contributed substantially to the Nubian archaeological rescue operation, the latest President Gamal Abdul Nasser offered the temple of Debod to Spain in recognition of the valuable work carried out by the National Archaeological Mission led by Don Martín Almagro, Director of the National Archaeological Museum and professor of pre-history at the University of Madrid.

Carefully numbered and crated, the 1,700 blocks were shipped to Madrid where the Ayuntamiento (Municipal government) had a park specially designed to form a setting for the temple, on the Montaña del Principe Pio, well within the city limits. Looking down on the valley of Manzanares, the Royal Palace, the Casa de Campo and the new skyscrapers near the Plaza de España, the temple is surrounded by water, with palms and cacti dotted in the grassy slopes and rocks.

It has been a long, costly and painstaking job not only to reassemble the blocks and restore the antechamber and pylons, but also to ensure that the buildings as well as the reliefs and hieroglyphic inscriptions are both fully visible and well protected. Foundations have been specially treated to check dampness, air conditioning and lighting have been concealed in the reconstructed interiors and the stones have been so assembled that if, for any reason, they have to be dismantled again, this can be done without damage.

. . . tourists are visiting this calm oasis in the hot and bustling city, admiring this unexpected scene of ancient Egypt. There seems to be no reason why the temple of Debod should not survive for another 2,000 years.

Unesco Features

*The
Rosicrucian
Digest
September
1973*



Rosicrucian Activities Around the World

ON APRIL 29 of this year, Grand Master Chris. R. Warnken and Soror Josephine Warnken visited the Tyneside Pronaos in Gateshead, England, to join with other members and visitors in a forum and mystical convocation. After the convocation, members and visitors met with the Grand Master, Soror Warnken, and Soror E. Rosa Hards, Grand Councilor for Midlands and Northern England. Then Frater and Soror Warnken were presented with a special cake in honor of their forty-first wedding anniversary. The accompanying photograph shows members of the Tyneside Pronaos with Frater and Soror Warnken.

▽ △ ▽

We are happy to learn that landscape paintings by Soror Mabel Anderson of Minneapolis, Minnesota, will be presented at the Elayne Galleries in Minneapolis in the early fall. May we offer our congratulations to Soror Anderson and also our good wishes for her continued success.

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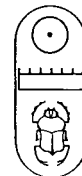
Due to his varied humanitarian activities, Michael Galati of Lemont, Illinois, recently received the Rosicrucian Humanitarian Award. Mr. Galati has been interested and actively involved throughout the years in various aspects of community life, and is noted for his outstanding community endeavors. In keeping with its high ideals and purposes, the Rosicrucian Order, AMORC, is constantly in search of those members of society who are working toward making life more pleasant for all mankind. The Award was presented to Mr. Galati by Soror Margaret Vojtech of Bolingbrook, Illinois.

▽ △ ▽

When Frater Edouard Capochichi from faraway Dahomey, Africa, visited Rosicrucian Park on July 19, he was surprised to learn that his cousin, Frater Y. Janvier Capochichi, also from Dahomey, had visited here less than two months earlier. It is getting to be a small world!

▽ △ ▽

Students from different parts of the world came to attend the 1973 Rose-Croix University Summer Session at Rosicrucian Park in San Jose. Shown here in front of the University Science Building are: from left to right, Lucrèce Malik, Jakarta, Indonesia; Joffrine Geriche, Durban, South Africa; Michel Mercier, Gaspé, Quebec, Canada; Annie Der Avedissian, Nicosia, Cyprus; Lilly McKenzie, Campbell River, British Columbia, Canada; Rita Hille, San Jose, California; and Hilario Martinez, Ciudad Madero, Mexico.



Hope is the perpetual flame in the breast of man that lifts him up and above the forces of annihilation and keeps his dream alive.

—GEORGE PETAVINE, F. R. C.



What Occurs After Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. **BUT ARE THESE PROOFS?** Are there any facts which actually support the doctrine of immortality?

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ROMAN FORTRESS

Known as Sidi Khalifa, five miles back in the hills of the coastal area of Tunisia, are these remains of a fortress of Roman Pheradi Maius. At one time there was located here a splendid triumphal arch. On an adjacent hilltop are the ruins of a sentinel fortress which overlooks the surrounding valley. After the Punic Wars and the final fall of Carthage (146 B.C.), this section of Africa was well colonized by the Romans.

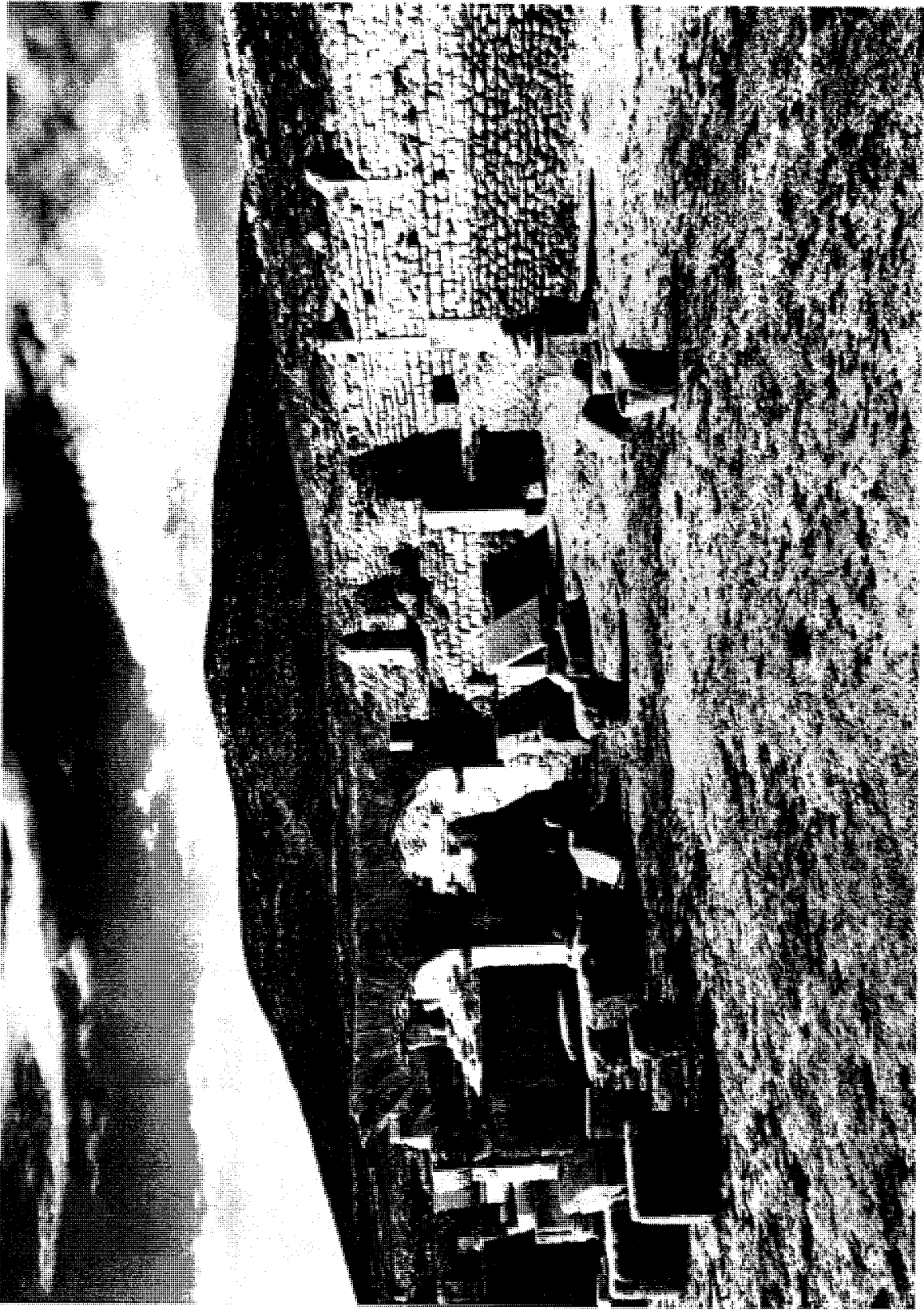
(Photo by AMORC)

YUCATÁN VILLAGE (overleaf)

On the peninsula of Yucatán, Mexico, once a center of the great Mayan civilization, are now picturesque villages and small farms such as shown here. The natives have a remarkable facial resemblance to the Mayans of whom they are descendants, but who are now intermingled with other later races. The embroidery work by the women of Yucatán is noted for its exceptional artistic skill. In this tropical region are still great mounds of vegetation beneath which, awaiting the archeologist's spade, are the ruins of temples and Mayan pyramids.

(Photo by AMORC)

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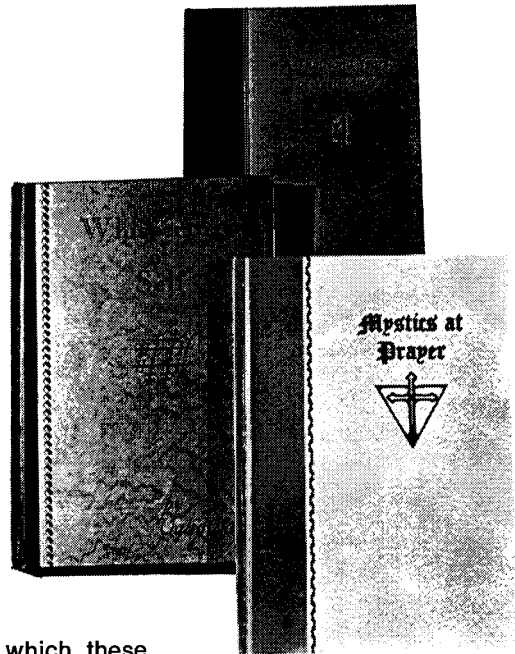


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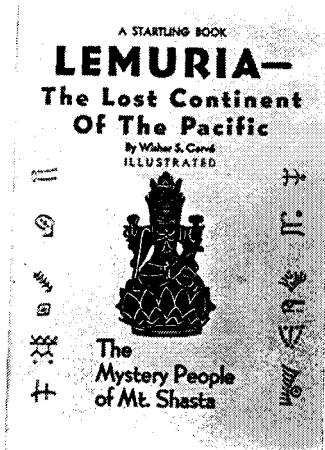
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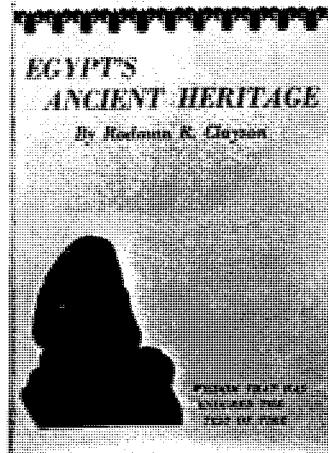
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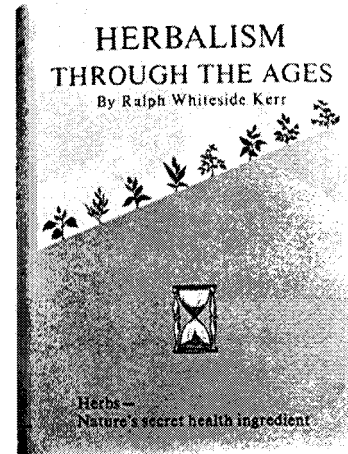
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Egypt's Ancient Heritage

by Rodman R. Clayson

This book is not a history of events alone. Rather the author delineates in an interesting manner the aspirations and inner motivations of the Egyptians through the centuries as best as modern Egyptology has revealed them.

One cannot fail to realize upon reading these pages our heritage from Egypt which is reflected in many of the common-day practices and even in our conception of life's values.

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by Ralph W. Kerr

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BRAVE NEW ERA

Flying saucers and those claiming to have seen them, have been the butt of much ridicule and the subject of many jokes of varying degrees of humor. Unidentified flying objects (or UFOs, as official sources around the world label them), have been a subject of study for many years, but what was thought to be the final official word was given five years ago, when in 1968 the scientific committee headed by physicist Edward U. Condon produced a report almost one thousand pages long, entitled *Scientific Study of Unidentified Flying Objects*.

In short, the Condon Report—as it was called popularly—stated categorically that after having studied the data, there was nothing to be gained by science in pursuing the subject. That was the end of UFOlogy, and as a result the United States Air Force closed its twenty-year study of flying saucers.

Regardless of this official demise of the matter, reports difficult to shrug off have continued cascading in on the press and authorities, and many scientists who have never given the subject a second thought are becoming interested in UFOs. This in part is due to the Condon Report itself, which some have termed a “cover-up job,” “rambling,” “disorganized,” and “inadequate”; in fact, several reputable scientists are now interested in the flying saucer phenomenon *because* of the shortcomings of the Condon Report.

For a long time most serious investigations of UFOs had been handicapped by two main problems: The flabbergasting maneuverability of the objects sighted, and the strange reports of encounters between witnesses and alien crews. The main objection these two kinds of reports raised was that if flying saucers were indeed some sort of advanced craft under intelligent control, they could not be carrying anyone inside because a vehicle capable of the incredible performance attributed to UFOs—instant deceleration and change in the direction of travel—would literally mash its occupants to jelly. Thus, reports insisting that these same craft are manned by small hu-

manoid beings were considered incompatible and silly and were, to a great extent, discarded.

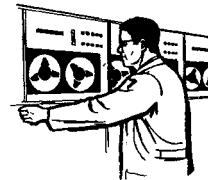
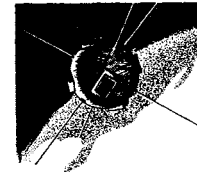
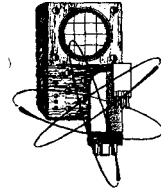
However, many things have happened since 1968: man has been to the Moon several times, the laser is now the ray-gun weapon one once associated only with science-fiction, we have viewed the Martian surface from a close orbit, and the staid British Interplanetary Society is seriously considering the possibility that there now may be within our solar system a space probe from another world with a message for Earth.

Reports of meetings between human and alien are strikingly similar in many respects, especially in their description of UFO crews as small manlike beings, which put one in mind of the elves and brownies of fairy tales. If these reports are correct, then the inescapable conclusion that must be drawn is that UFO crews must have a means of insulating themselves and their craft from Earth's gravitational field. No scientist can argue against this possibility in an age of gravity-wave investigations and space stations; in fact, many researchers are presently considering this possibility, but not in connection with UFOs.

For those refusing to even consider the possibility, the most puzzling aspect of the whole affair, aside from the similarities in reports, is that sightings have been made regularly for over a quarter of a century (some believe for thousands of years), which certainly puts it beyond the “fad” category.

No responsible source is suggesting (publicly, at least) that we are under the scrutiny of some alien version of the starship *Enterprise*, complete with a long-eared Mister Spock, but even the remote possibility of something like that is not being set aside. Responsible groups are forming to carry out serious, unbiased studies in order to determine, once and for all, what is it that people have been seeing for so many years. It will be nice knowing—one way or the other. Perhaps we will discover we are not as alone as we thought in 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:

Beauty of style and harmony and grace and good rhythm depend on simplicity.

—PLATO, 427?-347 B.C.
The Republic, Book III

Difficulties are things that show what men are.

—EPICTETUS, c. 60 A.D.
Discourses, Chap. 24

Make not thy mind to be divided for the sake of thy tongue. Let all thy plans and behavior have a sound foundation.

—THE TEACHING OF AMEN-EM-APT
XVIIIth Dynasty (Egypt)

I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

—THE PHILOSOPHY
OF ANTEF
c. 1970 B.C.

