

ROSICRUCIAN DIGEST

September 1974 • 50¢



Featuring:

- *Mysticism*
- *Science*
- *The Arts*

Habit—A Help or
A Hindrance?

▽ △ ▽

The Strange Enigma
of Plotinus

Next Month:

Creative Leisure

Yesterday Has Much To Tell

by RALPH M. LEVINE

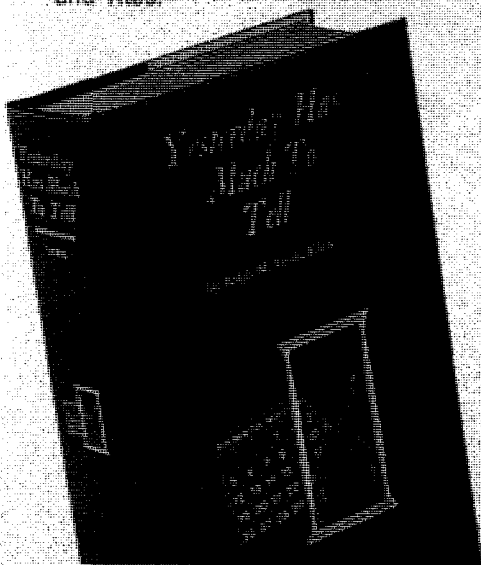
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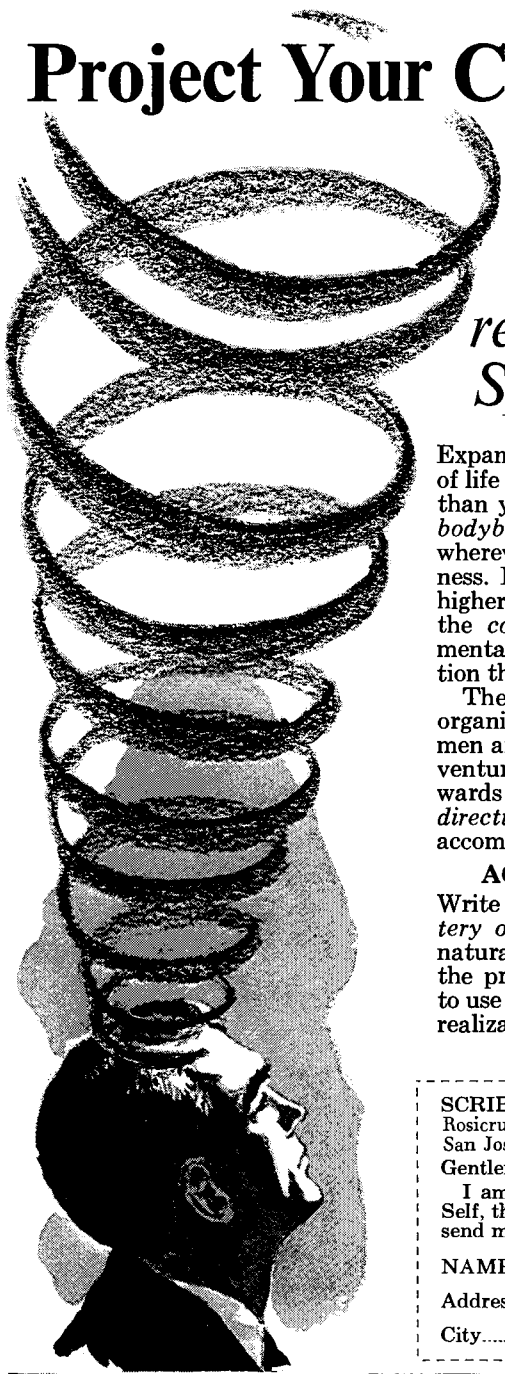
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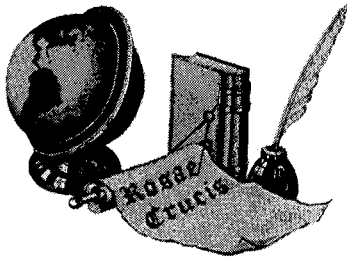
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Robin M. Thompson, Editor

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

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CRUSADER'S FORTRESS

On the historic island of Rhodes in the eastern Mediterranean and in the old city of Rhodes is this intriguing gateway leading to a fortress and castle of the Knights of St John of Jerusalem. The Knights of St. John established a fortresslike city here in the fourteenth century. Adjoining the fortress, restored and in excellent condition, is the castle of the Grand Master of the Knights.

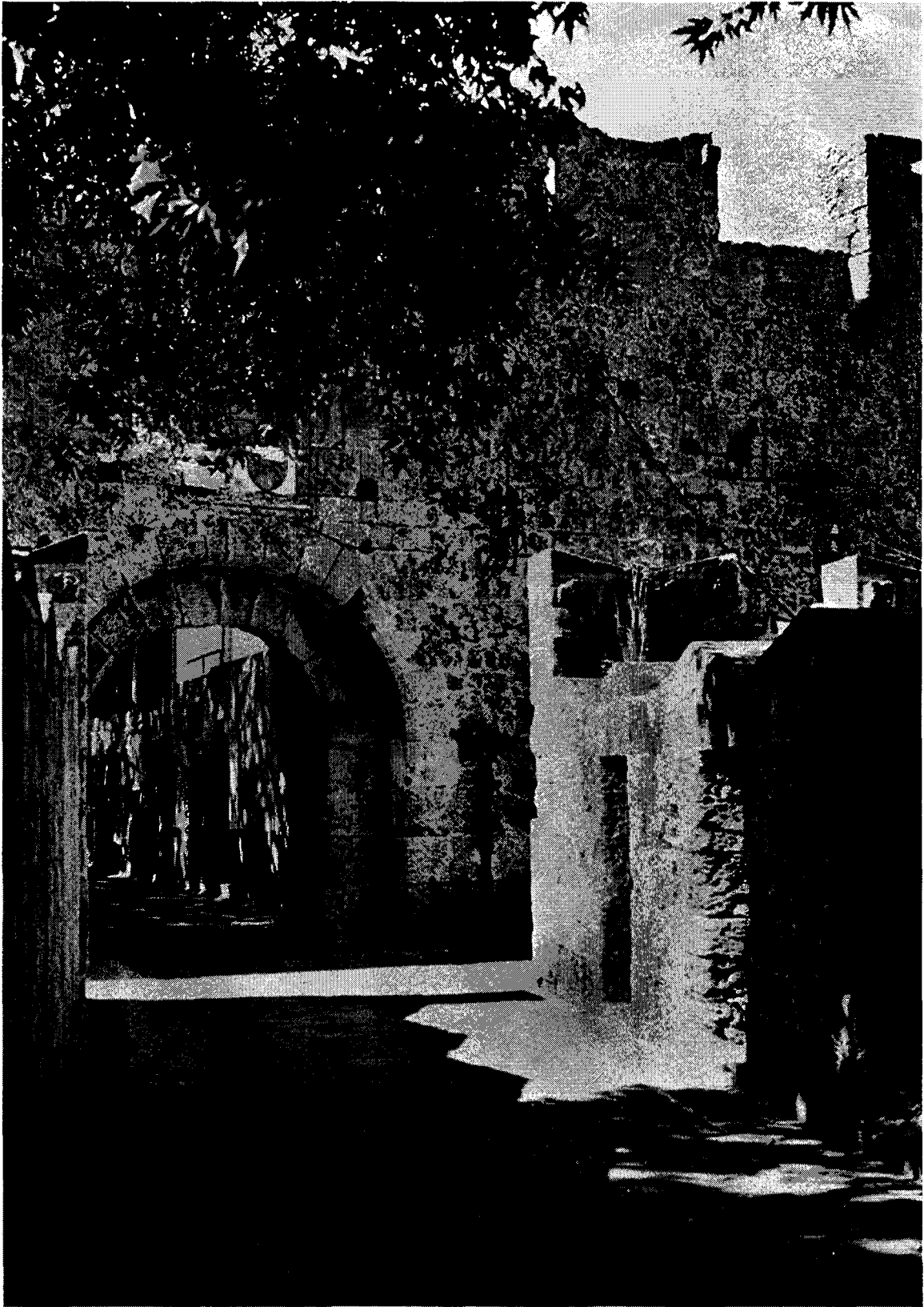
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Volume LII

September, 1974

No. 9

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THOUGHT OF THE MONTH

By THE EMPEROR

IMPORTANCE OF LIFE VALUES

ANTHROPOLOGISTS and psychologists will agree that the generally conceded superiority of the human species is its intellectual attainment. This puts at the disposal of man reason, will, and imagination as prime intellectual attributes. But if these are not exercised in an idealistic manner, they do not necessarily exalt man in status much above the so-called lower animals. The motivation of most of the animal world is innate, an instinctive impulsion. The appetency to acquire food, to find shelter, and for reproduction are neither reasoned conclusions nor an imaginary state compelling a choice of action. More succinctly put, these other species have no specific acquired reason for the actions which they perform. *Purpose* then is most certainly a definite quality of human intellect.

How purposeful is man in his living if we evaluate that purpose in terms of his intellectual potentiality. If man's intellect is directed into channels which alone provide greater creature comfort, such as the easier acquiring of food, shelter, and the titillation of the senses, then the final end of human life in basic value is not different from that of any well satisfied animal.

The intellectual potential of man makes it possible for him to be *other than he is*. To function just in accordance with our organic desires is not elevating to the human. It is more or less making an automaton of man. To harness the mind and its capabilities to the appetites, to merely find ways and means of gratifying them, is a performance not greatly distinguished from the instinctive drives of animals. It is when man seeks to create a *purpose* for his existence and to relate that to his human relationship that he is then becoming more than an animal and is exercising

to a greater extent his attribute of intellect. It is here where *purpose*, the eminent quality of the human mind, comes into play.

There are two categories of the human intellect that give purpose the importance it should have. The first of these is *why* and the second is *how*. The human mind can contemplate what it experiences in relation to itself. It can distinguish between its own nature and the particulars of the external world. The differences it perceives are challenging, or should be. But besides the differences man also finds similarities to himself in other things and he often further assumes some which actually do not exist. One of man's assumptions is *causation*. Simply, he is most apt to assume that nothing just happens and, moreover, that there is a cause behind what does occur, which may be teleological, that is, a *mind*—a purposeful cause.

Creating Ideals

It is this assumption of a teleological cause that has engendered religion and its belief in gods and, ultimately, metaphysics and philosophy. In trying to find *why*, man through his reason, imagination, and intuitive impressions has created ideal states for himself. In other words, he has related the *self* to what he has concluded to be purposeful causes in nature. There are things *which are*, but man believes that such things must fit into the pattern which he mentally constructs for his own existence.

This existence which man conceives is not merely the period of his birth to death, a physical interval. The human intellect, probed by the instinct to survive, has conceived the extension of this life to one beyond the grave. It

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has created the ideal of immortality. Man will live in another ethereal realm. Death he conceived as transient, to be followed by a resurrection.

But how must this mortal life be lived? The lesser creatures on earth find life itself to be self-rewarding. To live, in other words, is its own end. They are impelled to seek nothing more than what provides life and the demands of the organism. But the human has appraised the worth of his own behavior. He found the results were at times agreeable and other times disagreeable to extreme discomfort. These values were termed *good* and *evil*. The intellect began to develop an increasing scale of what constitutes good. Such was not merely the gratifying of the appetites but also that which provided tranquility to the varied nature of man as the physical, mental, and emotional selves.

The eternal *why* again challenged the intellect. Why was there a good or an evil? What purpose lies behind them? The good, it was assumed, must have a value in itself, a power independent of the effects that are physically and mentally realized from it. Concisely, to be good, it was reasoned, is the fulfillment of some supernatural harmony which transcends man's mortal existence. In other words, *good* was attributed by man the idealistic value of *morality*.

Morality

Human relationships could not escape the effect of this ideal of morality. Good and evil were infused in the actions of men toward each other. To realize this ideal, this value of morality established by the intellect, men must define the right, the good behavior that should exist between them.

The *why* in its questioning went far beyond man and his earthly existence. It sought to find a reason to what he conceived to be the original cause of all reality itself. Why a God? Why a Supreme Mind Cause? What purpose was to be served by such things? With the growing appreciation of the magnitude of the universe the eternal *why* compelled man to wonder as to its creation and what ends it might serve other than man and his world.

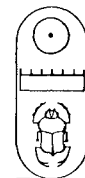
Out of *why* there eventually emerged *how*. It was far easier for the human to wonder why something is than to determine how it came about. *Why* is an assumption of purpose which is purely subjective. Purpose is intangible and abstract until it is accomplished. But *how* entails detail, particulars. It implies a factual state. It constitutes a challenge to demonstrate the method of accomplishment to reveal the particular causes by which it occurred. If there is purpose, then *how* would it materialize its ends? The question and value of *how* gave birth to *science*.

Science

Though the *how* of science expanded the intellectual comprehension of the world of particulars that men experienced, its idealism was limited. In other words, science could only advance in one direction notwithstanding its accretion of various categories. Its objective is fixed by its own value, that is, principally to reveal established causes and effects by which phenomena occur. Therefore, the *how* has detracted little from the haunting question of *why* that continues to stir deeply the active human intellect.

The *why* has a more intimate relationship to human nature than does the *how* of science. The technology of science can find solutions to various phenomena of reality, much of which seem not contiguous to the self. They may appear to man as remote externality. The *why*, on the other hand, is continually creating for man values which are centered in human thought and feeling. Since the intellectual answers to *why* mostly cannot be denied by the *how* of science, they give a reason to reality which man can integrate with the self.

A wholly *mechanistic* cosmos seems depressing to most humans. In fact, it appears to them as being dehumanizing. It leaves man isolated in a sea of forces in which his identity is submerged. Though the mechanistic, material concept of the cosmos and all reality has perhaps as much right for acceptance as the teleological theory of a mind cause, it has suggested little of value which man can relate to his own existence. Man prefers to think of himself



as being a reflection of a universal plan. He desires to believe that he has means of communication with the originator of this cosmic plan and that he can imbue his own being with its efficacy and wisdom.

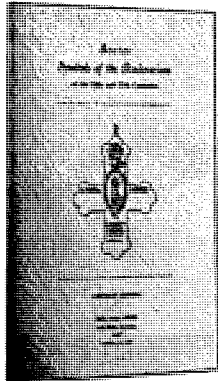
He who never hesitates to question *why* about the mysteries of his existence and of the cosmos is lost. He is submerged in fears which his intellectual void creates. No matter the nature of the *why* and the answer to it which we give to ourselves, it strengthens our personal existence. It gives us values which provide satisfactory reasons for living.

The philosopher and metaphysician and mystic must not, however, exclude the factual knowledge that the *how* of science provides. Often man may confuse the *why* with the *how*. He may

go beyond conceiving a purpose for something and imagine, as well, how it came into being. His assumption of how may be proven false by the demonstrability of science. Thus, for example, much of the classical mythology tended to relate the *why* and *how*. Science later revealed the fallacy of many mythologies and their explanations with regard to *how*. However, the *why*, in itself, remained as challenging and perhaps as irrefutable as it ever was.

Though man perhaps is but another phenomenon of the cosmic spectrum of energy, as it may be assumed that all reality is, yet if he fails to assign existence a purpose he deprives his life of value. To take from life the ideals of value which man attributes to it, deprecates the human intellect and the superiority it confers upon man.

▽ △ ▽



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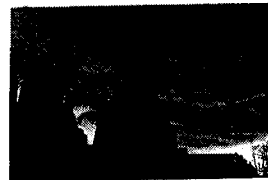
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Cover

Our cover shows in silhouette two of the large ram sphinxes which constitute part of a traditional ornamental approach to the Rosicrucian Egyptian Museum. The scene is further enhanced by a typical San Jose sunrise.

(Photo by AMORC)



Traditional African Educator

by CUTHBERT K. OMARI*

*Learning by doing, and transmitting teaching through
verbal media in storytelling and sayings*

THE WORD education as a system of imparting knowledge to another person may be interpreted with different emphases depending on the type of the society in which such an educational system operates. *The Advanced Learners' Dictionary of Current English* gives a general definition of education as: "the teaching and training of the young; a system of teaching or instruction, the knowledge and abilities developed through teaching and training." The educator is defined as: "one who educates." This then gives us a wide area wherein to discuss the question what is a true educator.

Today's educational systems are in most cases related to classroom instruction. And an educator very often is conceived of as one who is well versed in one discipline or another, with a degree of sophistication about his mind. He is a person who is an authority in one area of knowledge. By and large, he is looked at as one who can give brilliant and scholarly lectures to the public.

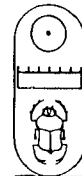
I know one person who never went to school and did not have the above qualities according to today's standards of measurement, but was a true educator. This person was simple and down to earth when she taught. This person whom I am talking about was my grandmother who died fourteen years ago. My childhood and most of my boyhood life was spent in close relationship with her.

*At present a lecturer in sociology at the University of Dar es Salaam, Tanzania, Cuthbert K. Omari is a clergyman and a Doctor of Philosophy. He has written numerous articles and chapters of books in both Swahili and English. He is the author of *Hadithi za Bibi* (Grandmother's Tales).

I cite her as an example of the true educator because after having read about what education is, and the role of a teacher in a society, I am led to believe that my grandmother had some qualities which made her a true educator. This does not mean that I have not had the guidance of some brilliant and scholarly modern teachers who might also be regarded as true educators in our days. Far from it. But this fact does not undermine the recognition of my grandmother as a true educator when and if her qualifications are viewed according to the development of the society of her time and the level of education she achieved. By today's standards, my grandmother's philosophy of education might be looked at as nothing!

My grandmother's educational philosophy and methodology were related to the basic features of the traditional African educational system: learning by doing, and transmitting teaching through verbal media in storytelling and sayings. My grandmother always told me to do something which could be demonstrated either by herself or someone else. If a job which she was instructing me to do did not fall in her jurisdiction, due to the divisions of labour which were based on sex, she directed me to my father or someone else among the kinfolks.

The true educator is the one who always tries to impart the best knowledge he knows to his students. According to the educational standard of her time, my grandmother did her level best to impart to me the best knowledge she could to prepare me for life in society. Furthermore, she encouraged me to strive for the best in life. I remember what she did when I started formal



schooling. At that time she knew that I was not going to look after the cows and goat anymore. She also knew that I was not going to till the garden as if I was not attending school. So she encouraged me to study hard so that I would get the best from my teachers. Of course, to her, the formal educational system, as it related to the historical and social development of the time, meant a better salary and better life.

The true educator tries to orient his teachings towards the life situation of the society in which the student will live. This involves understanding the nature of the present society and the type of the society intended in the future. The educational system prepared should aim at serving the society at the highest level. My grandmother taught me the philosophy of life (according to her time) which was for the best interest of the community of which I was a member and in which I would soon be entrusted with responsibility. She always told me not to do things which would put me or the family to shame. She used to appeal to me to strive for the best type of character. For example, she told me now and then not to take anyone's property. Instead, she encouraged me to work hard for my living when I grew up. Idleness was a kind of anathema to her and she did not want her grandson to be idle in anything. In general terms, she set before me several kinds of social controls which would prepare me for social acceptability.

The true educator will always encourage his students not to be satisfied with what they have achieved. One has to strive for much better performance of one day's work compared with the previous one. In connection with

this philosophy, I remember one incident in 1947 when my grandmother and I were coming home for lunch from the garden where I had been helping her with weeding during the morning. She told me that the following day we should be able to weed a much larger area than the one we did that morning.

This philosophy was not only applied to manual work. One day, when I was in primary school, I came back home from school with a long face because I had not finished my math classwork and as a result I had been given extra homework. After I had told her the whole story of the day she exhorted me in the following words: "My grandson, I know how terrible you feel about your work. That was what you did today! Tomorrow you should aim at doing better than you did today!" Although she could not assist me with my homework due to her unfamiliarity with the modern educational system, her encouragement made me strive for better performance in both my homework and next day's class work.

My grandmother always loved her work. Although she was forbidden to work in the garden by my parents due to her age, she always loved to go to her vegetable garden to keep herself busy. When I remember her rôle in the early stages of my educational development, I consider her as a true educator. Viewed in the background of the history, the level of social development and the social network of her time, and compared with today's societal educational system and the role of educators in our societies, one is prompted to ask this question: What is the role of parents in today's process of socialization?

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SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 24, 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.

The Exploration of Space

by

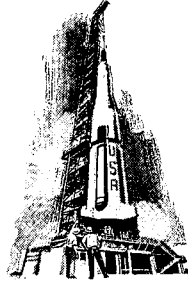
by ALAN HOLT, F. R. C.

An expansion of consciousness

MORE THAN any other event in recent history, the landing of man on the Moon has penetrated the depths of man's subconscious mind and stimulated reactions that reflect our technical understanding, emotional make-up, and our ideals and goals in life. The remoteness of this event from the ordinary affairs of man forced us to stretch our imagination and mental capacity in an attempt to attune our minds to the astronauts and the event itself. Our conscious and subconscious minds analyzed the perceptual data resulting from our attunement so as to determine the meaning or significance this event would have in relation to the myriad thoughts and perceptions stored in the subconscious mind.

As to be expected, we varied in our degree of attunement just as we vary in the color or character of our mental filters through which all perceptual data must pass. Our mental filter, colored by past and present experiences, thoughts, and ideals, allowed only certain aspects or vibratory octaves of the event's true character to be recorded. Consequently we differed in our initial reactions to the Moon landing and have formed different opinions of the value of the exploration of space. Thus in order to further evaluate these new adventures of man, we must first examine those activities which we generally agree have been beneficial to mankind despite the costs incurred.

Our examination must take place in the laboratory in which we live. Man's interface with the many environmental conditions composing our laboratory, air, earth, fire, water, heat, humidity, radiation, magnetic fields, and so on,

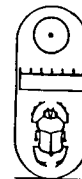


has been the object of intensive research by all civilizations.

In some cases we have generated artificial conditions, extreme temperatures, large fluxes of radiation of high and low energies, and very strong magnetic fields, to help us learn. In the process we have discovered what combination of environmental conditions and experiences are soothing and restful, mentally and physically stimulating, and spiritually harmonious. These combinations have enabled us to work more effectively towards our ideals and goals on a collective and individual basis. Our studies guided by the moral nature of man have created what we call civilization. However, we have not reached a point where all causes and effects are apparent to us and thus many serious problems remain unsolved.

To solve these problems we will have to increase our laboratory studies. But can we readily find all the answers in our laboratory? Perhaps we can find the solutions with less effort and sooner in laboratories containing different environmental conditions?

The solar system and Milky Way galaxy provide us with a laboratory vastly different than our own. The laws of nature as manifested in the solar system are displayed on a much greater scale than on Earth and perhaps more clearly. The new laboratory conditions include a lack of gravity, a vacuum unattainable on Earth, and a flux of x-rays and ultraviolet radiation that is always filtered out by the Earth's atmosphere before reaching Earth's surface. The Moon is a geological laboratory undisturbed by wind and water erosion; the Sun displays internal



temperatures of 16,000,000° Kelvin, central pressures of 250 thousand million atmospheres, very strong magnetic fields covering five million square miles, and large eruptions called flares with energies equivalent to a two-thousand million megaton bomb.

These large-scale conditions are impossible to produce on Earth. What unknown aspects of universal laws and the nature of man can these new laboratory conditions reveal if sufficiently studied? Will this knowledge accelerate us toward our collective and individual goals and ideals by solving problems we cannot solve by study exclusively in our laboratory?

We cannot be certain of the answers to these questions. But we know that past experience has shown us that when we expand into a new domain of our universe in the search for knowledge, we initially recognize only the tip of the "iceberg" of truth. We later realize a much greater wealth of knowledge that benefits mankind both directly and indirectly.

Individual and Collective Growth

Our initial steps in the exploration of space have resulted in technological spinoffs, but they have also given us stimulating and refreshing experiences. Although we place a high value on mental stimulation and relaxation when trying to justify an expensive vacation, we almost ignore these benefits in the justification of other activities. We forget that like a man, a country or a planet can stagnate if it is not willing to exercise its newly developed muscles, imagination, and inherent curiosity. The thoughts and feelings generated as a result of our initial steps in space have indeed helped initiate man into a new stage of individual and collective growth.

On the *Apollo 8* mission, the first lunar orbiting flight, the astronauts described Earth as a "grand oasis" in space, "the good Earth," an oasis which we soon realized could be ruined by our uncontrolled technological progress. Thus *Apollo 8* and the spacecrafts which collected the first photographs of the spherical blue-green Earth surrounded by a black void stimulated a greater awareness of our responsibility in main-

taining our planet—our spacecraft—as close to nature's plan as possible to preserve our lives as well as the lives of future generations.

Earth Citizens United

Apollo 11 and the first men to set foot on the Moon added another dimension. For a brief period we were not American, French, or Russian but Earth citizens united in a common bond of concern for the astronauts' safety along with exhilaration and pride in man's first step onto another celestial body. The trials of *Apollo 13* generated a similar attunement of the minds of men. The millions who experienced this feeling of universal brotherhood contributed to what we can call the expansion of the collective subconscious of man on Earth.

It is quite apparent that there is something inherent in the exploration of space which transcends its potential scientific and technological value. By tuning up our mental filters to allow higher frequencies or vibrational energy to enter, we can realize its metaphysical expression. The new impressions allow us to perceive the exploration of space as a result of man's continual effort to grasp a greater comprehension of the nature of his soul and its relation to the universe.

Man seeks to know himself by trying to comprehend the universe around him and the universal laws by which it operates. His emotional desire to cross new thresholds, to expand into new areas of knowledge, reflects the driving force of each soul to manifest its true nature which can be accomplished only by a gradual evolution of consciousness.

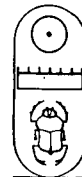
The exploration of space is stimulating our expansion of consciousness. Physically, the expansion is outward, but psychically the expansion is inward into the higher levels of the subconscious mind where we can find an attunement with the higher forces of the universe, or God. In a recent report to a congressional committee, Dr. Wernher von Braun, who has guided the development of the boosters or rockets which have sent man to the Moon, said, "The motivations that inspire mankind to epic achievement in

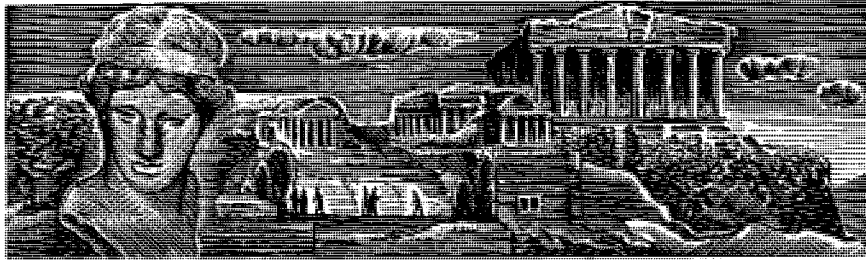
(continued on page 36)

GRAND COUNCILORS OF AMORC 1974-1975

At the meeting of the Grand Council held in San Jose, California, on July 10, 1974, the following were recommended for appointment to the office of Grand Councilor for a one-year term:

NORTH ATLANTIC STATES	Mrs. Fern Palo New York, New York
EAST CENTRAL STATES	Mr. Harry L. Gubbins South Bend, Indiana
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Mr. George E. Meeker, Sr. Troy, Ohio
WEST CENTRAL STATES	Mr. George Fenzke Wauconda, Illinois
SOUTHEASTERN STATES	Mr. Leo Toussaint Miami, Florida
SOUTH CENTRAL STATES	Dr. William H. Clark Lindsborg, Kansas
SOUTHERN CALIFORNIA and ARIZONA	Mrs. Frances R. Holland Escondido, California
EASTERN CANADA and WESTERN NEW YORK	Mr. Harold P. Stevens Mayville, New York
WESTERN CANADA and NORTHWESTERN STATES	Mr. J. Leslie Williams Vancouver, British Columbia, Canada
CENTRAL and SOUTHERN MEXICO	Sr. Jorge Matuk Nazur México, D.F., México
NORTHEASTERN MEXICO	Sr. Ruben Trevino Fernandez Monterrey, N.L., México
CARIBBEAN AREA	Mr. Clifford C. Abrahams Port-au-Prince, Haiti
SOUTH AFRICA and RHODESIA	Mr. Roland Ehrmann Bryanston, Sandton Transvaal, South Africa
NORTHERN ENGLAND and MIDLANDS	Miss E. Rosa Hards Bootle, Lancashire, England
NEW ZEALAND	Mr. Peter H. Havik Auckland, New Zealand
EASTERN and NORTHERN AUSTRALIA	Mr. Arthur H. Garratt Potts Point, N.S.W., Australia
SOUTHERN and WESTERN AUSTRALIA	Mr. Roland E. Vigo Melbourne, Victoria, Australia
VENEZUELA	Sr. Sergio Sanfeliz Rea Altamira, Caracas, Venezuela
ARGENTINA and URUGUAY	Sr. Virginio Martincich C. Provincia Buenos Aires, Argentina
NIGERIA	Mr. H. Bolaji Iriah Lagos, Nigeria





THE STRANGE ENIGMA OF PLOTINUS

by CHARLES GETTS

FOR FIVE CENTURIES after the death of Aristotle in 322 B.C., the ancient world produced no great philosophers. The grandeur and power of Rome had risen to its zenith and was now sinking. The classic gods were beginning to fade before the light of the new religion, Christianity. Then, in the third century, all of the glory of old Greece in the days of the great Plato returned in the genius of a humble man by the name of Plotinus. While some of the world's thinkers, since his time, have not agreed with his ideas, and many have not understood them, they have all accorded him the highest accolades.

He has been called one of the world's greatest mystic-philosophers as well as the greatest individual thinker between Aristotle and Descartes. He is considered to have surpassed Plato, the man whose teachings he so admired, in spiritual profundity of thought. He added the fire of inspiration to Neoplatonism, the last school of Greek philosophy, and his name is often given as its founder instead of that of Ammonius Saccas. After his death, his writings had an incalculable effect upon Christianity up to the period of the Middle Ages.

Then, if these words of praise from later historians are true, why were his ideas and teachings seemingly lost to the world and his name now known to few apart from students interested in ancient philosophy?

Let us consider the few facts and the scattered information that have come

down to us regarding his life. Then, as we consider a small part of his writings expressing a few of the ideas of his great mystical philosophy, together with the later course of history at that time, we will be able to piece together the answer to this enigma.

He was born in Lycopolis, Egypt, in either A.D. 204 or A.D. 205. As his name is Roman, it is believed that his parents were of Roman descent. This is conjecture as Plotinus never talked of his parents or of his personal life. As it is known from his writings that he believed in reincarnation, one writer is of the opinion that his reticence in talking of his private life indicated his regret and even shame at the necessity of being reborn upon the Earth.

In his youth he is said to have searched for knowledge in the great Egyptian city of Alexandria which was a center of world culture and outranked even the glory of Athens. In it stood Jewish synagogues as well as temples for the worship of the gods of Egypt; Greek schools of idealistic theories competed for disciples with the preachers of Christianity. It was here, in Alexandria, that Plotinus, now twenty-eight years of age, found a teacher of the ideas of Plato whose name was Ammonius Saccas.

Saccas, who was known as the "God-instructed," was also the teacher of Origen, recognized as one of the world's greatest scholars. He left no writings but there is little doubt that he was an Initiate and well informed as to the

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occult teachings including the Egyptian Mysteries. He must have also been acquainted with Indian religion.

It was probably an introduction to the teachings of Buddha given to him by Saccas that made Plotinus determine to learn more of Indian and also Persian religions. After ten years of study under his brilliant teacher, he left Alexandria and joined the Emperor Gordian III in an expedition to the East in the year A.D. 244. This soon proved to be disastrous when the Emperor was murdered and Plotinus was forced to flee to the city of Antioch. Later in this same year he went to Rome where he lived the rest of his life.

School of Mystical Philosophy

It was in Rome, at the age of forty, that Plotinus formed a school in which he taught a mystical-philosophical system based on the ideas of both Plato and Aristotle as well as upon his own experiences in cosmic revelation while in a state of superconsciousness.

For many years he taught only orally, following the ancient custom of the priests of the Mysteries as well as of his teacher Saccas, in which the secret knowledge is given only to those proved to be trusted seekers of Truth.

However, as he became more famous, he was persuaded to put his ideas and lessons into writing. It was at this time, A.D. 263, that a student by the name of Porphyry came to him from Greece. It was Porphyry who began the task of putting the writings into a systematic order. He arranged fifty-four discourses of Plotinus into six groups of nine and, because of this, the entire work is known as the *Enneads*. Porphyry also added a short biography of Plotinus to the collection of writings.

During these later years of his life in Rome, we see a brief glimpse into his personal character when we learn that his house was often filled with orphan children left in his care by wealthy guardians for short periods of time.

In the unsettled capital of the collapsing Roman Empire, the house and school of Plotinus became an island of refuge and peaceful inspiration to many

of the nobility who realized that the days of Rome's greatness were over.

So effective was the personal charm of Plotinus in his relationship with his guests that, in the course of time, he even gained the favor of Emperor Gallienus. Plotinus took advantage of this good fortune to request the aid of the Emperor in the fulfilling of a personal dream. He desired permission to rebuild a ruined town in Campania and make it into a Utopia which he proposed to name Platonopolis in honor of the famous Greek philosopher. It would be a city ruled by philosophic ideas of man's inherent goodness and his true relationship with the Absolute One.

This idealistic venture failed to materialize evidently because of either court jealousy and intrigue or perhaps simply a change of heart on the part of the Emperor.

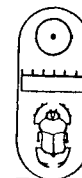
In the year A.D. 270, Plotinus became seriously ill of a throat infection which, in the opinion of one biographer, was a form of leprosy. He left Rome and took a house in Campania where he died at the age of sixty-five.

Gaining Wisdom

It would, of course, be impossible to explain in the length of this article the substance of the philosophy of Plotinus. He went far beyond the intellectualism of the old Greek schools and into a vibrant, mystical ecstasy that he claimed to be the only way of reaching an understanding and union with God which he termed the One, or Good. The wisdom of this Supreme One, he stated, would never be reached by man through any process of sole reason.

It is apparent that the realization described by Plotinus is very similar to that found in both Buddhism and Hinduism. This is revealed in such phrases as "immersed in God" and "He . . . preserves nothing of his I."

Porphyry tells us that this state of being in union with the One happened to Plotinus on four occasions and during the period in which he taught in the school at Rome. Another source states that Plotinus had three of these experiences before Porphyry became his student, so this would make a total of



seven times that he entered into Cosmic Consciousness.

These psychic revelations in a state of ecstasy which was apparently a condition similar to Nirvana clearly indicate that Plotinus was an Initiate and versed in the occult mysteries, taught to him no doubt by Ammonius Saccas.

It cannot be expected that the person unfamiliar with such things as the Cosmic will understand much of these highly mystical revelations. While they may seem illogical to skeptics, they are in reality superlogical. The Hindu statement, "That art thou," (Tat twam asi) is one of the most profound truths ever discovered by man; yet to the uninitiated it holds no meaning whatsoever and even appears absurd. Much of the writings of Plotinus suffer this same misunderstanding due to their high logic and occult meaning.

One of the tenets of his philosophy was that the person who sees, "is itself the thing, which is seen." The great German mystic-preacher of the Dominican Order, Meister Eckhart, said the same thing in his words, "The knower and the known are one."

The well-known Russian philosopher, Ouspensky, explains the above words of Plotinus by stating that he meant the faculty of seeing is related to, and a form of, consciousness. Ouspensky then mentions the Hindu divisions of consciousness as being sleep, dream, waking, and "turiya," or *Samadi*. This last condition is what Plotinus calls a form of ecstasy which is the highest attainable by mankind.

In the "Letters To Flaccus," Plotinus claims that "external objects present us only with appearances." Therefore, he states, we would be more accurate in saying that we have only an opinion

of them and not a knowledge. The truth, to him, cannot be found in anything external as it is within us. The words of Christ are brought to mind, "the kingdom of God is within you." All of the ideas of which the world is made up are, in the theory of Plotinus, within our own thinking. Therefore the action necessary to reach truth is an "agreement of the mind with itself."

Let us now return to our question: Why did his name fade into obscurity?

First it must be understood that while Plotinus was the last of the pagan Greek philosophers, he was also, although this fact is unrecognized, the first of the great religious mystics of the Christian Church.

His mystical ideas were absorbed into the Christianized Western world by two men in particular, St. Augustine and Dionysius in the fourth century. In his book *The City of God*, Augustine plainly reveals the powerful influence Plotinus had over his thinking when he repeatedly uses his ideas in describing the spiritual aspects of the divine.

In the opinion of one biographer, the personal testimony of Plotinus in regard to the truth of his mystic revelations and the beauty of the world of spirit was, of course, no longer available after his death, and his "ideal world no longer was attainable by others but became something visionary and dreamlike. Another writer states that, through the "spiritual intermediary" of St. Augustine, the ideas of Plotinus have endured in Christianity down to the present day.

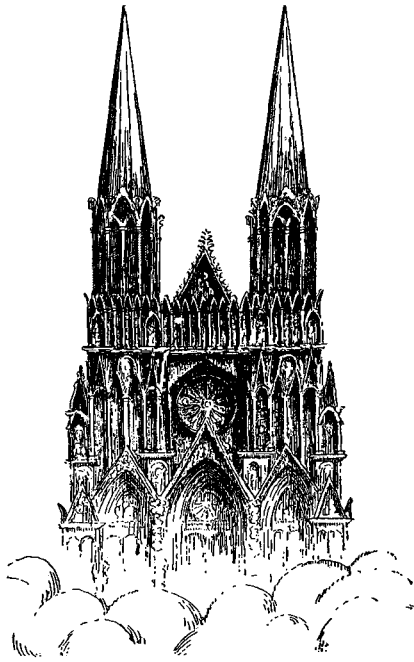
Thus it came about that, in an ironic twist of history, the thoughts of a great man who lived back in the third century have endured even to the present, while the name of the man himself is long lost in obscurity.



Sorry . . . Egyptian Tour Filled

Due to an unprecedented response, the 1975 tours to Egypt are already oversubscribed. However, we plan to offer these tours annually, and those of you who are disappointed this time will have first call on the 1976 tours.

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The Celestial Sanctum

THE GOOD LIFE

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

PROBABLY the majority of us have heard the phrase, "the good life," and wondered to what it referred specifically. Possibly the majority of us have sought, or are seeking, "the good life" without really knowing what it is we seek. Of life there can be no doubt, for if these lines are being read at this moment, there is life, undeniably. But the "good" life . . . ? Good anything comes in many shapes, sizes, and colors, depending upon the describer. Perhaps, like beauty, good is in the eye of the beholder. And yet human society seems to be moving generally in the same direction toward making conditions on earth more amenable for bringing the "good life" to more people. Is there something like a general definition or a common denominator?

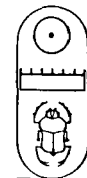
Seneca the Younger wrote, "Life is a warfare." Henry David Thoreau

wrote, "The mass of men lead lives of quiet desperation." On his deathbed Beethoven said, "Applaud friends, the comedy is over." Joseph Conrad wrote, "For every age is fed on illusions, lest men should renounce life early, and the human race come to an end." But Samuel Butler wrote, "All of the animals excepting man know that the principal business of life is to enjoy it." All of these dour commentaries on life reflect a moody or sullen mode of life, but do they comment on life itself?

Is it conceivable that Beethoven, one of the greatest composers of all time who gave the world some of its most magnificent music, was a complete stranger to the "good life"? True, he lost his hearing in his later years. This must have been annoying to a composer. But his inner or psychic ear heard music that we would have been deprived of if he had not captured it and given it to the world. The aloof Henry David Thoreau, in a more positive frame of mind wrote, "If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours."

Life is a uniform gift from the Cosmic; it is man who shapes it into a "good life" or otherwise. Life is that infinite spark of God which animates the earthly creation of clay. The soul personality of man may use that spark to dream great dreams for the future, or he may waste that spark to begrudge his own self-made dismal past and envy the happy present of his brother. With Ruskin we say "there is no wealth but life." Life is the laboratory and workshop of being. With the gift of life, man becomes the co-creator, designer, planner, and builder of whatever he will. With life he is given the freedom of choice to build in harmony with the constructive forces of the universe and produce the "good life," or he may choose to "swim against the tide," and learn its Karmic compensations. He must accept responsibility for his decisions always.

Albert Schweitzer coined the phrase, "reverence for life." He said, ". . . the man who has become a thinking being feels a compulsion to give to every will-to-live the same reverence for life that



he gives to his own. He experiences that other life in his own." How Rosicrucian! Life is communal; it is something we share, not something we own. It is a gift—a precious gift. We do not create it. We may someday assemble the proper elements in a unique way to permit the manifestation of life, but the creation of life will still remain a secret of nature. All of the wealth, the glory, the beauty of the universe are as nothing without the myriad expressions of life to inhabit it, to use it, and to enjoy it!

Two large groups in society have taken it upon themselves to place signposts along the path of life to guide those who follow. According to the directions of one group, life is to be devoted exclusively to dull and drudging work, to serious study of all manner of things, and to the conquest of most of the natural instincts and appetites that manifest in our bodies uninvited. The other group directs us to "come to the party," to take all we can get and give nothing, to live each moment as though the world existed exclusively for us and as if that moment were the last. If life were confined entirely to "the conscious interlude" perhaps there would be more substance to these two opposing sets of guidelines. But most of the enlightened world of men consider life to be eternal! That is a very long time to be serious or to be selfishly indolent.

True, all animals except man know that the principal business of life is to enjoy it. But how they enjoy it! Have you ever watched a bee making its rounds among the flowers and clover? Ever watch a little bird gathering string and twigs for its nest or splash around in a birdbath? Have you ever seen beavers building a dam? Have you ever seen a wild animal stalk its prey for food? Ever watch a colony of ants at work? What excitement! And it's all enjoyment; enjoyment of work as play for a constructive purpose. There's the secret! Living for a constructive purpose!

Some people hate to get out of bed in the morning. In all probability they hate their jobs, dislike the people with

whom they work, have no interest in anything except to sustain themselves and "have a good time." They dread the fears, the difficulties, and the boredom of the new day. Fortunately there are others who awaken each morning anticipating what surprises, challenges, and opportunities will soon meet them. They regard the boundless world as a precious gift from the Creator, a fully equipped laboratory in which they are free to experiment and work to develop some new and fresh aspect of living and some new and unique way to serve others to make this life more enjoyable for all. It's simply great to be alive and to be so fortunate!

Christopher Morley said, "There are three ingredients in the good life: learning, earning, and yearning." None of these are for the lazy. None of these are easy, but they should each be enjoyable. Learning gives us the ability to understand others better, and prepares us to serve others better. Earning is the fruit we enjoy for having served others in some way. Yearning is the recognition of our inadequacies which prevent us from being our best, doing our best, and serving our best. It should be our *first* ingredient.

Since, at this moment, we find ourselves sharing the divine gift of life, we ought to realize that life is to be lived. We need only to make a choice as to how to live our lives. We can mark time living selfishly and contribute nothing, or we can realize our potential and add another chapter to the fascinating story of mankind by living the good life.

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 attainments 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.



Recently Concluded
ROSICRUCIAN CONVENTION
ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA

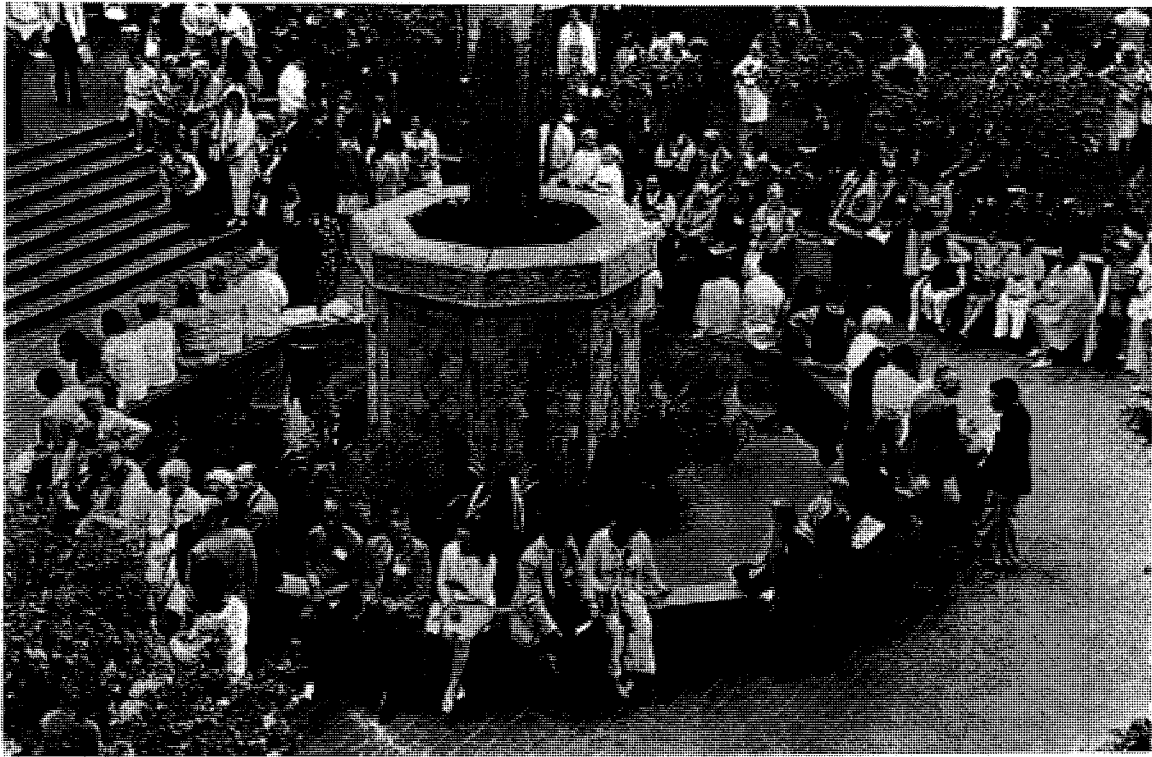
Peace and harmony prevail at Rosicrucian Conventions. Over 1500 members from around the world attended the 1974 Rosicrucian World Convention, an excellent opportunity to talk, and make friends from many other countries.

In the bonds of the Order, Rosicrucian members unite with a common purpose: to learn more about the Order and its teachings, and to enjoy the sublime vibrations surrounding Rosicrucian Park.

During Convention week, July 7 through 12, members had the opportunity to enjoy classes and lectures, dramatic offerings, entertainment programs, and meetings with the officers of AMORC.

Rosicrucians gathered many times throughout the week at the Supreme Temple for inspiring discourses and to find peace and contentment. ▼





Always a favorite place to meet and relax, the fountain fronting the Rose-Croix University building. It was also the site of several noon-me activities and entertainment programs.

One of the many inspiring programs was a Ritual Drama, performed by members of the Oakland Lodge, shown here in full costume just preceding the performance. ▼





▲ Members were given the opportunity to put questions to the officers of the Supreme Grand Lodge during the Forum. Questions concerning Rosicrucian principles and the administrative affairs of AMORC were answered clearly and concisely. Shown here from left to right are Arthur C. Piepenbrink, Supreme Secretary; Ralph M. Lewis, Imperator; and Cecil A. Poole, Vice-President.

Latin-American members were afforded the chance to attend the Spanish Forum session. Questions were answered by Pedro Morales, member of the International Lecture Board; Dr. Sergio Sanfeliz Rea, Grand Councilor; Mario Salas, Deputy Grand Master for Latin-American Extension Affairs; and Armando Font de la Jara, special guest of honor. ▼





▲ Grand Councilors from all over the world meet during the Convention or affairs of the Order in accordance with its constitutional provisions. This year's meeting was held in attractive surroundings at the San Jose Hyatt House where all evening activities took place.



▲ An important stop on the visiting member's itinerary is the Rosicrucian Research Library. Here, members from around the world pore over books and ancient writings.

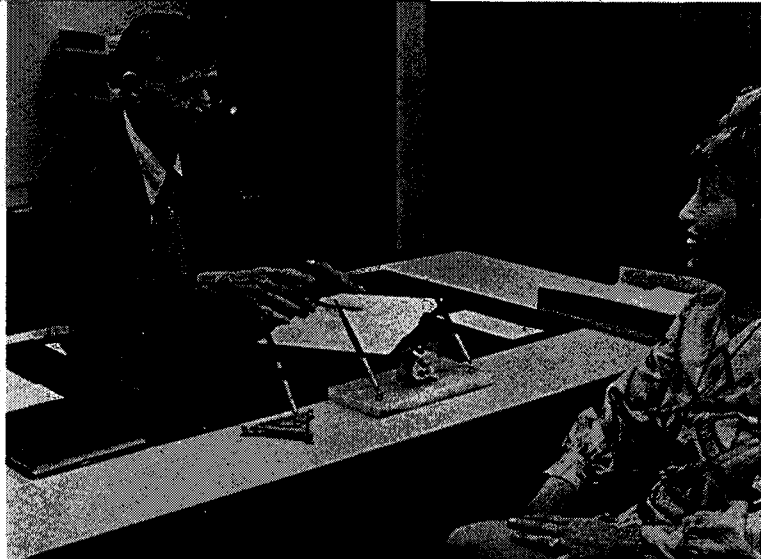
► Special classes, lectures, demonstrations, and dramas were held in the Francis Bacon Auditorium as shown here.





Imperator Ralph M. Lewis discusses various aspects of the week's events with Frater Louis J. Oliveri, Chairman for the 1974 Rosicrucian World Convention.

A visit to Rosicrucian Park affords the member the opportunity to discuss our teachings with a member of the Department of Instruction. Here, Frater Harry Bersok, director of the Department, discusses an important Rosicrucian principle. ▶



One special feature of Convention week was the Colombe Forum held in Francis Bacon Auditorium. Here, Colombe Counselor Elena Martinez helps Colombes prepare for the program. ▼





Inspiring organ music prior to the Emperor's Mystical Demonstration was provided by Frater Bengt-Erik Hansson, noted Swedish organist.

Some of the highlights of the week ▶
 An fascinating demonstration on
 presented by John Dioszegi.
 Dioszegi (left) discusses tech-
 niques of the presentation with
 Mr. Braun of the Spanish Edi-
 fice who acted as interpreter
 for Latin-American members.



A smooth program requires many hard-working ▶
 people behind the scenes. Here, temple technician
 Mr. Roy Beyer makes a technical adjustment during
 invocation in the Supreme Temple.



Members of the Cosmos Lodge, Tijuana, Mexico,
 provided two programs of entertainment in front of the
 St. Croix University building. Here, two members of
 the group perform a Greek dance for the enjoyment
 of countless Rosicrucians who gathered there. ▼



The following pictures capture the joy and excitement
 of a Rosicrucian Convention. Perhaps yours is one of
 the many happy faces among those shown. If not, we
 hope to see you at the next Rosicrucian World Con-
 vention. You will carry the memory of the experience
 with you for many years to come.



Habit -- A Help or A Hindrance?

by

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

THE MAXIM that "Practice makes perfect" finds application in many fields. In mystical studies the practice of meditation, concentration, and visualization is indispensable for the mastery of technique. The same principle applies to all arts and professions, but we need not think of complex arts to understand the necessity of practice. Every baby teaches us the same lesson.

The newborn infant is helpless, unable to control the movements of its body, its limbs, and even its eyes. Soon it begins to move fingers and toes in seemingly aimless play; but its play is a constant practice to achieve muscular control. After a while the baby learns to grasp a toy and to direct it toward its mouth. From week to week new accomplishments are attained. The child turns over in its crib and eventually learns to crawl, becoming quite proficient at this mode of locomotion. Only after a long, hard struggle does it manage to stand and, finally, to walk.

What an effort are those first faltering steps—and what a triumph! And yet, after a few months of practice, the difficult feat becomes a well-mastered technique and then, a simple *habit*.

Habit is a suggestive and nearly magical word. How often do we hear it said: "Acquire good habits! Get into the habit of sleeping, eating, eliminating, and working regularly; of exercising and studying in an approved manner!" If our teacher were spiritually minded, he might further recommend the habit of praying, perhaps even of meditating and entering the silence for divine communion.

Our entire existence is hedged about with habits, and becomes a chain of habitual, semi-instinctive acts from awakening, through the hours of work and play and interaction with our fellow beings, until bedtime. There is

nothing wrong with the acquisition of habits. They free us from wasteful physical and mental exertion and from repetitive decisions.

Each act that we perform for the first time is a pioneering effort—like hacking our way through the jungle of innumerable untested alternatives. Once successfully performed, it clears a narrow trail through this jungle. Repetition widens the trail into a pathway and finally into a road that may be trod by multitudes whose tracks dig a groove through the erstwhile wilderness. On later travels we and those that follow us are "in the groove."

But what if the trail should lead to the wrong place? What about bad habits? A child that learns to appease hunger, thirst, or insecurity by sticking a thumb into its mouth may become an ingrained thumb-sucker with deformed teeth. The habit that seemed innocent and "cute" in the baby is later scolded as obnoxious. The "groove" has become a rut—and who wants to admit that he or she is in a rut?

Changing Circumstances

The distinction between good and bad habits is often just a hairline. While learning to walk a child may turn its feet inward and become pigeon-toed. This wrong habit is linked to the basic walking habit and therefore hard to shed. A cocktail or two before lunch is socially approved in many circles as a symbol of relaxation and sometimes of hospitality, but if it grows into compulsive alcoholism it may ruin the addict and his family.

Even a good habit may become bad under changing circumstances. In an infant, crawling is an achievement and therefore good, but in an older child it bespeaks retarded development. Furthermore, *every* habit, no matter how useful in the beginning, retards

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further progress. And this leads us to the crucial point of our discussion.

Practice and habit formation are means by which we automatize our actions, our thoughts, our decisions. As pointed out above, such automatization saves much work and avoids many false steps, but that comfort is brought at the price of lessened control. This will be shown by the following examples.

When pupils learn the multiplication table by rote, a question such as "How much is seven times nine?" will automatically bring forth the correct answer "sixty-three." But if asked the product of larger numbers not in the table, the children may be completely stumped because they used only memory habits and not logic to solve the problem.

Habit may actually impede progress. When youngsters learn to swim, they soon manage to jump into deep water from a rock or a diving board. After a few painful landings their bodies learn the habit of straightening out, so that they smoothly enter the water, feet first. Later on they may wish to learn diving in headfirst. Then the ingrained habit of self-protection is opposed to the new mode. No matter how often a parent or an older brother says that all one has to do is just to let himself drop—the body does not want to obey. It straightens out and jerks up so that the novice lands upright, or worse, halfway: right on his stomach.

Students of Mysticism

A similar reaction is experienced by many mystical students who aspire to higher states of consciousness. All their lives they have been told to keep their wits about them; to remain conscious of what they are doing, and not to let themselves be dominated or "possessed" by foreign influences. Now, when they try to abandon themselves to the influx of higher knowledge and to cosmic guidance, many find it as hard as the young swimmer to "let go" of their objective consciousness. Something inside of them is afraid that, if they give up their painfully acquired brain control, they might go "out of their minds" and become unable to find the way back.

The Rosicrucian Order teaches us counterhabits in order to overcome this

mental set. We are told to seek the borderline state between waking and sleeping, where outer and inner consciousness are in balance and can interact most easily. Since this halfway state is not habitual to the untrained, many students miss it and pass over into sleep, where outer consciousness is unaware of the inner impressions.

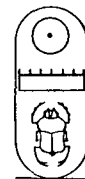
Some succeed in recalling these dreamlike experiences at the instant of awakening. With others, the borderline state may be reached later in the day, when they perform mechanical duties requiring little conscious attention. Then the solution or answer they sought may "pop" into their heads as if it were their own intuition.

Growth and Creativity

Creative workers, whether inventors, scientists, artists or mystics, all strive for originality and inspiration, that is, for the opposite of the familiar and habitual. To grow, and to create new things or thoughts, one must break up old habit patterns and shed them, as a snake sheds its skin. This process is painful as well as rewarding. A recent biographical novel about the great sculptor and painter Michelangelo called it "the agony and the ecstasy."

What we have said about individual experiences applies also to groups, societies, and to entire nations. A hero may liberate a people from the oppressive habits of enslavement and establish a free self-government. But after some time, the liberator himself, or one of his successors, may become enthroned as dictator or king, and the new state of things may become formalized into a new rigid habit pattern. If this becomes oppressive, a new tyranny arises that may again have to be broken by reform, rebellion or conquest.

Similar vicissitudes unfortunately occur even in the spiritual domain. The inspired vision of an avatar, master or prophet becomes the joint treasure of his first disciples by personal example and instruction. From these it spreads out into a greater community of converts and gradually crystallizes into a religion. The great truths that had come down from the Cosmic are formalized into dogma and ritual and



are presided over by a hierarchy of priests.

The inspired utterances of the founder may become distorted by misunderstanding or by deliberate editing, become a "sacred writing." Individual approach to the Divine Source becomes frozen into a technique, a liturgy—in short, a habit pattern.

The new religion may still be a force for good because it is closer to the thoughts of the founder than the primitive thought patterns of the populace before his teaching. But like the habits of individuals, each formalized religion eventually must be revived by new vision of reformers, sectarians, or prophets. Such spiritual renewers, like all creators, must undergo the agony as well as the ecstasy. All too often the agony entails physical martyrdom, be it on the cross or at the stake.

The alternation between creative processes and their consolidation by habit formation is a law of nature as well as of humanity. Think of the evolution of life on this earth! For a billion years the ocean tides flowed back and forth in a steady pattern until temperature and chemical composition became ripe for the formation of organic compounds. The consolidation of such compounds into self-reproducing globules or cells was a great, creative breakthrough. But once created, these living aggregates multiplied and spread for millions of years without major change, becoming habituated to adaptive self-preservation.

This revolutionary step was followed by the evolution of multicellular organisms, of plants and animals, each

a "quantum step" followed by slow adaptation and firming up of the new life forms.

Not every existing pattern, however, must be broken up to make room for new creation. Cockroaches and the depersonalized colonies of bees and ants have persisted, perhaps for hundreds of millions of years, while mammals, primates, and finally mankind evolved by their side.

Like Nature herself, mystics are always reaching out toward new creation. They are not satisfied to be well-fed and well-regulated slaves or cogs in the wheels of state machinery. Not for them are the ant hills, the monolithic "workers' republics" nor even rigidly disciplined monasteries—even if they claim to be abodes of the Spirit.

Mystics do not reject habit; they know that every attainment must be solidified by habit formation. But they also believe that no habit must be allowed to stop further advance. Therein we find the answer to the question posed by the title of our discourse: Habit is *both*, help *and* hindrance, in alternation.

Habit formation is helpful, but ingrained habits impede growth. Our progress on the mystical Path is step by step. After each step we must pause long enough to gain a firm foothold for further rise. In this halting ascent we are sustained by the confidence that, from the viewpoint of eternity, the alternation between action and rest, between creation and habit formation, is already established as an unbroken advance and the ultimate ecstatic illumination anticipated.



ROSICRUCIAN REUNION

OHIO, AKRON—Third Akron Pronaos Reunion—October 20, I.O.O.F. Temple, 277 East Mill Street. Guest speaker will be Frater Harold P. Stevens, Grand Councilor for Eastern Canada and Western New York. Contact: Mrs. Catherine Gilbert, Reunion Chairman, 598 Highgrove Boulevard, Akron, Ohio 44312.

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Rosicrucian Digest Has New Editor

On September 1, Frater Gerald Bailey resigned his post as Editor of the **Rosicrucian Digest**, to move back to his home in Fredericton, New Brunswick, Canada, with his family. Assuming his duties at Rosicrucian Park is Frater Robin Thompson, an editorial assistant for the past three years, and instructor in psychology at Rose-Croix University. Frater Thompson has been a Rosicrucian student for most of his life. He is a graduate of San Francisco State University and a serious student of social development.



ROBIN M. THOMPSON

Frater Bailey has had an illustrious career with the Order, serving first on the International Lecture Board of AMORC, then opening the first Australasian Office in Auckland, New Zealand. He later dealt with extension, public relations, and editorial work. He has served as Dean of Rose-Croix University since 1966.

We bid a fond farewell to Frater Bailey, wishing him all the best in his new locale, and extend our congratulations to Frater Thompson in his new post.



ROSICRUCIAN CONCLAVES

CALIFORNIA, HOLLYWOOD—Southern California Regional Conclave—October 19-20, Masonic Temple, 6840 Hollywood Boulevard. Grand Lodge will be represented by Grand Secretary Margaret C. McGowan. Contact: Mrs. Margaret S. Edwards, Conclave Secretary, P. O. Box 203, Maywood, California 90270.

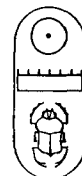
CALIFORNIA, OAKLAND—Central California Conclave—November 9-10, Masonic Memorial Temple, 3903 Broadway. Grand Lodge will be represented by Frater Mario Salas, Deputy Grand Master for Latin-American Extension Affairs. Contact: Wendell T. Fitzgerald, Conclave Secretary, 4040 18th Street, San Francisco, California 94114.

CANADA (BRITISH COLUMBIA), VANCOUVER—Pacific Northwest Conclave—October 11-13, 805 West 23rd Avenue. Grand Lodge will be represented by Imperator Ralph M. Lewis. Contact Ernest Detwiller, Conclave Chairman, #1-1160 Nicola Street, Vancouver, B.C., Canada V6G 2E5.

MASSACHUSETTS, ALLSTON—September 20-22, to be held at 13 Clevemont Avenue. For further information please contact Frater Paul Peterson, Conclave Chairman, P. O. Box 273, Allston, Massachusetts 02134.

NEW YORK, NEW YORK—North Atlantic States Regional Conclave—October 25-27, Commodore Hotel (Windsor Suite), Park Avenue and 42nd Street. Grand Lodge will be represented by Grand Secretary Margaret C. McGowan. Contact: Miss Otholean M. Brown, Regional Monitor, P.O. Box 5575, Grand Central Station, New York, New York 10017.

OKLAHOMA, OKLAHOMA CITY—Southwestern Regional Conclave—November 2-3, Trade Winds Convention Inn, 112 North Eastern. Grand Lodge will be represented by Grand Secretary Margaret C. McGowan. For further information please contact Soror Rozella P. Nelson, 301 E. Coe Drive, Oklahoma City, Oklahoma 73110.



Growth and Reproduction

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

NATURE'S activities of growth and reproduction in her endless realms of perpetuating LIFE on this earth plane present an awesome challenge to our comprehension. The variety of life forms and elements are practically infinite when we consider the entire scope of living things from the microscopic to the gigantic.

The urge to grow and reproduce is the inner urge of all living things. An inborn or universal intelligence must guide each individual atom and molecule to its exact place thereby forming its part of the creation to be made manifest.

What further intelligence enables the roots of the flora to select the correct elements for their assigned location? What influence is at work to blend colors harmoniously into fragrant and beautiful flowers? What activates the sap to act against the force of gravity to carry the needed elements to their assigned location? What intelligence directs the building of seeds (patterns for reproduction) which under favorable conditions may rest for centuries before being given the magic touch of sun and moisture so as to grow? What influence of harmony guides growth and reproduction in general?

All these activities operate in and about us without disturbing our attention except when we see and admire the blooms of the flowers or pick full-grown fruits from the trees for our pleasure and nourishment.

The astounding thing about the reproduction of seeds is the multiplicity of seeds of their own nature, which some species produce from a single seed. For instance, a sunflower seed may produce a hundred or more seeds from a single bloom and each of these seeds can repeat this multiplicity. Let us look at the growth of seeds such as that from a single seed of "anise," which literally can produce tens of thousands of tiny seeds from the growth of one single seed. Each little sprig carries pods of about one hundred seeds.



In the assembling of the animated living forms we find the fauna becomes more complex, especially when we contemplate the constitution of the human body with its intricate system of organs and the connective network of nerve systems, all these with interconnections to every part of the body and with the central organ—the brain. This latter organ itself is a baffling creation to comprehend when we consider all of its activities.

Should we cease to think about this intricate creation that is the body in which we live and have our being? I would say not, but rather that it should be understood thoroughly in all its complexity as we mature. It is our individual duty to see that it is provided with the necessary pure elements of air, food, and water (undevitalized and unpolluted) needed for growth and repair. It is also essential that the keeper of the body, *you*, should watch to see that all waste and toxic matters are promptly eliminated from the sacred body. Keeping clean inside is just as necessary as keeping the skin clean on the outside.

Our present civilization generally considers sick humans to be a commercial commodity. The healthy newcomer into this life has been considered to have a health factor of about 600. We build our machines and bridges with a factor of safety of about 5 to 10. This allows the newcomer to endure unreasonable stresses and so he is then able to snap back and feel no harm. However, at about middle age when the body begins to creak and groan, he begins to wonder what has gone wrong. Seldom does he realize that the body has been strained for many years beyond its elastic limits.

It is *your* body, so be prepared to care for it throughout your life. There is no wealth but health.

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

God - A Companion in Daily Affairs

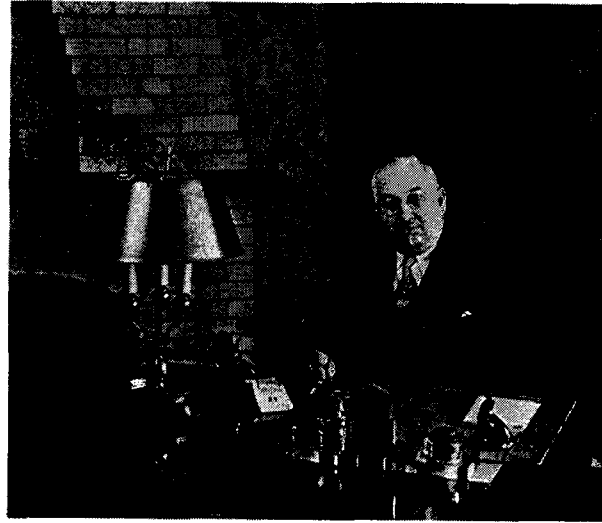
HAVE you ever thought how many men and women secretly and quietly worship God and take God into consideration in their daily affairs?

Many are accustomed to think of God as an essential part of some religion, a fundamental in some creed or dogma. But for every person who seeks God in a definite religion or in some church service, there are hundreds who seek God when alone, unassociated with any creed or any form of churcharnity.

An understanding of God, a keener appreciation of God's place in our lives and our place in the consciousness of God, is growing, increasing, daily. We may look with alarm at the changes in orthodoxy and the variations in church creeds. We may feel uneasy about the increase of denominations and the changes from one to another. We may even criticize the broadness of viewpoint that science is injecting into the interpretation of sacred literature. But, one who intimately contacts the private life and personal ideals of the average man and woman finds that there is an increasing respect for the sacred things of life and a more profound and comprehensible love of God.

Men and women in every walk of life *have taken God down from the high and impossible throne* in the skies and put Him into their hearts. *They have* rejected the childhood ideas of a physical or ethereal being, existing in some distant space surrounded by a Kingdom of Angels, and put a wonderful, indescribable being in to their own souls. They have gotten so close to God, so acquainted with God, that He is no longer the unknowable, merciless, severe, distant, austere sovereign, but a real friendly, cheerful, knowable, likable *companion*.

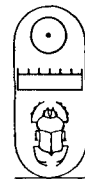
This implies no lack of *real reverence*. It means no lessening of respect or true



worship. It means, only, the development of God to that place in our lives as God would have it, as the Master Jesus taught His disciples.

The time was when big men of business and men of big business felt that it would be indicative of weakness or of childlike emotion to speak of God as being a part of their daily affairs or as being a daily consideration. Not so many years ago things divine were left for Sunday discussion and discourse, and God as a subject of thought and reverence was left for *time* and *occasion*. But it is not so today; and the trend of human thinking indicates that men and women are getting closer to God and more truly acquainted with God and God's laws than ever in the past. I say this despite the cries of those who say that the church as an institution needs greater support, and in the face of increasing religious restlessness.

A few weeks ago I was invited with my wife to visit the home of a Brother and spend the evening in what we thought would be purely social pastimes. During the evening other friends dropped in. The conversation was on all popular subjects for an hour or more until the large library was well filled with friends and some who were unknown to each other. Only three in the room knew of my connection with any



metaphysical or mystical organization, and the topics of conversation very slowly approached the line of higher thought.

Among those present were lawyers, insurance men, students, physicians, scientists, businessmen, their wives, sons, and daughters. Suddenly someone spoke of the evolution trial being conducted in Tennessee, and that led to a discussion of the creation of man.

Naturally we discussed our various viewpoints of the laws of Nature and of God's powers. Then, without warning and without expecting such a turn of events, one of the young lawyers suggested that each one of us present take turns in stating our personal opinion of God and what God meant to us.

It was after ten o'clock. A quietness filled the room at once, and as if we were at a trial or a hearing before some sacred council each one of the many present, frankly, reverently, carefully, and beautifully told what God meant to him.

I do not know when I have ever attended so illuminating a session. There were Jews and Gentiles present, and those of various religious denominations. The hours passed. God became more and more revealed. God was in our midst: He was speaking to us through the souls, hearts, minds, and brains of young and old, through every creed, every manifestation.

Some told, frankly, of how they made God a partner in their daily affairs. Others told of how God was a partner in business affairs. One man freely admitted that, though he was not a devout attendant at any church, he knew that when he asked God to help him and made a promise to God to assist and cooperate, that his prayer was always answered; and that when he forgot his agreement later, or modified it, God reminded him in various ways. God was his partner in many ways, a guide and adviser.

Others told how God was inwardly discernible to them; how He made His presence known. Others spoke of God as being the most dependable rock in their lives upon which to build and depend for daily support.

Midnight came as the hours passed. Gathered together in another large

room for a midnight banquet, intended to be a surprise and an occasion for gaiety and mirth, the subject continued, the lights were lowered and stories were told of the experiences in life each had passed through which had made God closer and dearer to them.

Think of such an evening in these days when it is believed by some that you cannot drive men and women to give passing thought to anything sacred!

God has brought it about that man shall evolve to a better understanding of Him. We may conceive of God as a Divine Essence, a Divine Mind, a Universal Spirit, a Great Architect, the Cosmic Consciousness, or in any term we please, but more and more God is becoming real to us.

Man can have no more dependable friend and companion in his hours of joy or sorrow than God. To each of us God is, or soon shall be, an essential of daily thought and living. We may ignore the fact, we may be unconscious or unmindful of it, but *the fact is eternal*.

It is only by purposefully, realizingly, making God our companion, that we bring ourselves outwardly in attunement with all the constructive, creative forces of the world as we are inwardly attuned.

To talk with God, intimately, confidentially, frankly, in the privacy of our homes or office, in the open country, in the middle of day as well as the close of day, is a privilege and an ever-sustaining blessing. To take God into consideration in all our plans, all our desires, all our ambitions, is to give thought to the most potent factor in our whole existence, a factor that cannot be denied and overlooked without serious effects before the close of life. To smile with God, weep with God, play and work, rest and meditate with God, is to have the most sympathetic and appreciative companion in the world.

The man or woman who makes God a companion in this way is sure to live right, succeed, and avoid the pitfalls and sins of life. With God as our close companion, we cannot do that which would be displeasing, for would we hurt the heart and soul of a companion who is dear to us? We will not

stoop to the unfair, the unjust, the unkind, for we could not look into the face of our Companion and smile with Him thereafter.

We will not fail, we cannot meet defeat if God is our companion, whose word we accept, whose advice we follow, whose co-operation we merit, for God speaks with absolute knowledge, acts with supreme wisdom, directs with complete control and bestows blessings and powers on those who *share their trust with Him*.

"Thou shalt have no other Gods before me!" refers not only to idols or creeds or dogmas; it refers equally as well to earthly egos. Man has been prone to believe that his mind, his reasoning, his clever deduction and his learning are things to pit against the odds in life. He yields judgment to no man except under pressure or unconquerable conditions. He shares his trust with no being, not even God, in the fullest expression, and for this one rea-

son alone he does not make God the real companion that He may be. This is true today in a lesser degree than it used to be; it is becoming less each day. My plea is to those who have not given it the thought they should give.

Make God your companion today. In meditation reveal God to yourself, reveal yourself to Him as a companion. Place your trust in Him, make Him a partner in your affairs and yield to Him an equal place, at least, in all your doings, all your pleasures, all your sorrows, all your hopes, and aspirations. It will change your course of life, it will bring inspiration, guidance, friendship, success, and Peace Profound.

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



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: Ian Smith, Prime Minister of Rhodesia, is the personality for the month of October.

The code word is SCALE.

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



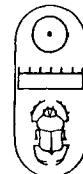
GISCARD D'ESTAING

December: Giscard d'Estaing, President of France, will be the personality for December.

The code word will be SUP.



IAN SMITH



Two Orders of Reality

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

ALL CREATION is a continuity. Man understands a part of it. The part he does not understand may never be understood within the limitations of his finite comprehension. He is aware of two orders of reality—that is, the physical world in which he functions and the world of powers and forces underlying the manifestations about him whose existence and purpose he cannot completely explain.

Man constantly attempts to adjust himself to these two orders of reality. Through science, he attempts to explain as much as possible in terms of phenomena. The individual who accepts a teleological interpretation of the world, who believes in the existence of a Divine Force or a Divine Mind directing all these phenomena, is often content to say merely that certain things are not understandable by man and are known alone to God.

The mystic, however, is not satisfied with such a simple faith. He attempts to live intelligently in the world and at the same time strives to raise his consciousness and contact the source and first cause of all phenomena. He interprets God in a pantheistic sense: God is immanent in the world and at the same time transcends it. Belief in God is related to man's wish to know to what extent God participates in the affairs of the physical world and to what extent man may approach God. Can we come to know God? Can we understand, to a degree at least, this phenomenal universe of which God is a part, yet in many ways so far removed?

The answers to these questions are to be found in understanding something about the two orders of reality. There is the material order and there is the spiritual or, we might say, the psychic order—or, to use our common terms, there are the

natural and the supernatural orders. The supernatural order is real and exists just as surely as the natural order, and it must be accepted as being perfect while the natural order is morally imperfect. The eternal reality or supernatural order is related to the natural order; that is, God is immanent in this order and also transcends it. The nature of the relationship between the two orders depends, at least in part, upon the living souls who populate the natural order.

The supernatural order is not susceptible to the same methods of investigation that are effective in the natural order. Man's knowledge of the supernatural is based either upon divine revelation or by submission to special laws not found in the physical order. From time to time, the supernatural order may manifest itself in natural phenomena, but these manifestations are not predictable or controllable in the same way as are the manifestations of physical events. Divine revelations—that is, information which comes to us from a supernatural order—are consistent with reason, but such knowledge cannot be obtained by the operation of reason alone.

We must accept the fact that God is both of a transcendent and an immanent nature. It is somewhat difficult to illustrate this concept, but possibly the following illustration will convey the idea. Consider a sonata or a symphony, a collection of musical sounds, notes, and phrases that science would analyze as being nothing more than vibrations in the atmosphere. Such analysis does not fully explain a musical composition, for it is also a series of notes and phrases arranged in a particular pattern. The composer makes immanent in the world of physical phenomena a pattern of sounds constituting a unity or a whole.

The composition becomes something more than a combination of various sounds. The idea of the composer transcends the musical note. Thus, in a musical composition, we find an illustration of the transcendence-immanence relationship. From the standpoint of immanence, a musical composition does not exhaust or use up any particular sounds or particular combinations, nor

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does it prohibit the re-use of the same sounds in a different arrangement to produce a different composition. From the standpoint of transcendence, a musical idea is more than any particular rendering of it, more than any number of renderings of it. The idea would still exist in the composer's mind even if the music which embodied it were never written.

To use another illustration, we might say that the universe is the stuff with which God works. He is immanent in it, and His combinations of material are made known to us and can have meaning beyond the fact that they have actuality. A stone, a piece of wood, or any other material thing can be brought into use when the human mind realizes its potentialities are due to the immanence of a higher force within it. We then utilize not only the physical matter itself but also the potentialities which lie in it just as the musician utilizes

the keyboard of a piano by putting the tones together in a way that manifests something more than the mere combination of individual notes.

The above illustrations show that in many ways man is led into two orders of reality. He attains freedom to the extent that he learns to cope with matter and realizes the potentialities of his spiritual evolvment. Man can transcend the physical or material world, and he can become aware of God's immanence. Through the development of his mind and the spiritual attributes of his being, man transcends his physical limitations, perceives material things in their proper perspective, and reaches a mental state where he becomes aware of God's immanence in all things. At this point the two orders of reality can meet and unity can be achieved. This unity is the means by which man becomes aware of God. It is the mystical culmination.



For the Prospective Mother

DURING the Golden Age of Pericles in ancient Greece, there were conceived many ideas which were to shape the course of human society. It was during this period of enlightenment that the doctrine of *prenatal influence* was introduced. The prospective mother in ancient Greece was obliged to be exposed only to a pleasant environment and cultural influences. Each day, for a certain length of time, she must listen to music, read passages from the great poets, or indulge in something which appealed to her aesthetic sense.

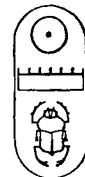
It was affirmed that such indulgence had a definite influence upon the unborn child and tended to fashion its personality. If a prospective mother is continually distraught, depressed, agitated, or harrassed by negative thoughts, certainly such are not conducive to a beneficial psychological influence upon herself or her unborn child.

Years of study have confirmed many of the original conceptions of prenatal influences and further experiments have added information. These principles have been introduced to many hundreds of prospective mothers throughout the world by the Child Culture Institute. They have written letters attesting to the excellent results derived from the use of these principles expounded by the Child Culture Institute. If you are to be a parent, write to the address shown below and ask for the *free booklet* telling you about prenatal influence and child guidance. You cannot afford to neglect investigation of that which concerns you and your child.



CHILD CULTURE INSTITUTE

Rosierucian Park, San Jose, California 95191, U. S. A.



Rosicrucian Activities Around the World

IN THE early part of May, Grand Master Chris. R. Warnken and Soror Josephine Warnken visited Miami, Florida, for the great Southeastern Regional Conclave. Most of the subordinate bodies were represented, including Zoroaster Pronaos from Nashville, Tennessee, and New Orleans Pronaos, New Orleans, Louisiana—both nearly a thousand miles from home. The program was superb and the fraternal spirit generated was magnetic and contagious. Under the leadership of Grand Councilor Leo Toussaint and his able Regional Monitors and subordinate body Masters, this expansive group is growing stronger and more influential each year.

On May 17, the Penn-Ohio Regional Conclave, hosted this year in Columbus, Ohio, was thoroughly successful. With the inspired organizational leadership of Grand Councilor George Meeker and the competent supervision of Regional Monitor Ruth Brandenburg, the conclave team offered an excellent program of convocations, initiations, demonstrations, drama, and entertainment. Everyone left there inspired and happy. Each conclave served some two hundred members. Regional conclaves prove to be the answer for fraternal needs of today.

Ralph A. Lucas and the former Jane L. Holmes of Pleasant Hill, California, have each received the coveted Rosicrucian Humanitarian Award for their dedicated service to R.A.J.A., a California charitable and educational corporation whose interests lie in education, prevention, and treatment of alcoholism and other drug dependencies. The awards were presented at the Contra



Costa County Board of Supervisors meeting as the first order of business. R.A.J.A. stands for Readjustment, Attitude, Justification, and Abstinence, and the co-founders have been instrumental in starting at least five alcoholism recovery homes in the county. Governor Ronald Reagan sent letters of congratulation to the couple upon their receiving the awards and commended them for their fine efforts and accomplishments. As a further happy note, the couple was also celebrating their one-week wedding anniversary.

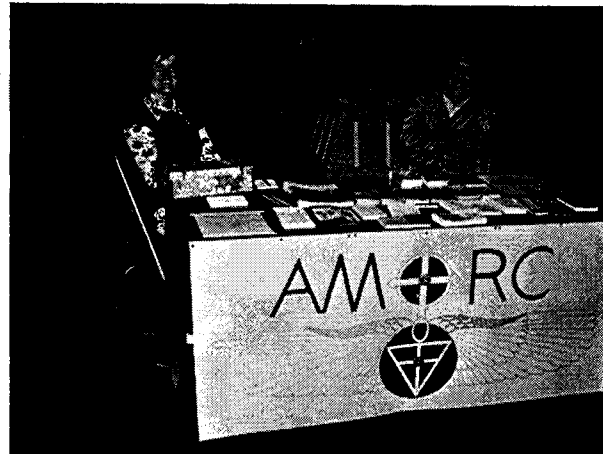
Shown here making the presentations are Frater Michael Moulder, left, Master of the Oakland Lodge, and standing next to him, James E. Moriarty, chairman of the Contra Costa Board of Supervisors.

On a television talent show, "New Faces," in Melbourne, Australia, Colombe Emeritus Erica Urbach recently took first prize in the final competition singing her own composition, *Sweet Surprise*. As well as singing and composing many of her own songs, she also plays guitar and has received very positive response from local recording organizations interested in her music. Erica just recently retired from her duties as a Colombe on her eighteenth birthday, and we would like to take this opportunity to wish her well.

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On July 16 of this year Zoroaster Pronaos, Nashville, Tennessee, participated in the Charity Fair held in that city. Many visitors were attracted to the AMORC information booth that was set up as part of the Fair. Shown in the photo are Soror Betsy Hill and Frater Melvin Overton, who were in attendance at the booth.

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An important and significant day in the continued growth and development of AMORC in Australia recently took place in May of this year. After years of careful planning, the Harmony Chapter of Melbourne, Victoria, purchased its own property on the eve of its twenty-ninth anniversary. Members worked around the clock to transform the building into a beautiful temple in preparation for the official dedication.

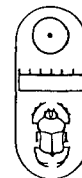
Over two hundred Rosicrucians witnessed the dedication ritual presided over by Soror Margaret Stevens, Master of the Harmony Chapter. This was followed by guest addresses from Grand Councilor Roland Vigo and Regional Monitor Earle de Motte. After dinner and a tour of the annexes which will house the library, supply bureau, and classrooms for forum and workshop sessions, members were treated to the performance of a mystical drama. We wish Harmony Chapter and its dedicated members every continued success in their future endeavors.



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On May 31, 1974, Joseph Priestley Chapter of Leeds, England, celebrated its twenty-first anniversary, and attendance at this event was exceptionally good. The Chapter was honored on this occasion by the presence of Grand Councilor E. Rosa Hards who spoke on the subject of "expansion"—both physical expansion of the Order and spiritual development. Chapter Master Soror Chandler expressed deep gratitude and appreciation of the founder members—two of whom are still with the Chapter—and of the efforts of past masters and officers. Members from John Dalton Chapter in Manchester and Pythagoras Chapter in Liverpool were also present.

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The Exploration of Space
(continued from page 10)

all walks of life emanate from the soul and the spirit. The answers to 'Why go to the Moon?' will never be found in budget books and cost benefit analyses; they will be found in the hearts and minds of men, who, responding to a mystical, metaphysical imperative, join hands and reach out to touch the stars."

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*.



**STATES OF
MYSTICAL
EXPERIENCE**

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NEPALESE GOLDEN TEMPLE →

On the slopes of the Himalayas in Nepal, facing Tibet, is this Hindu-Buddhist temple. In Nepal both of these religions are prominent and their temples depict the symbolism of each. This temple has a huge golden dome, the tip of which may be seen in this photograph. The glittering of the sun upon it is visible for miles across the Kathmandu Valley.

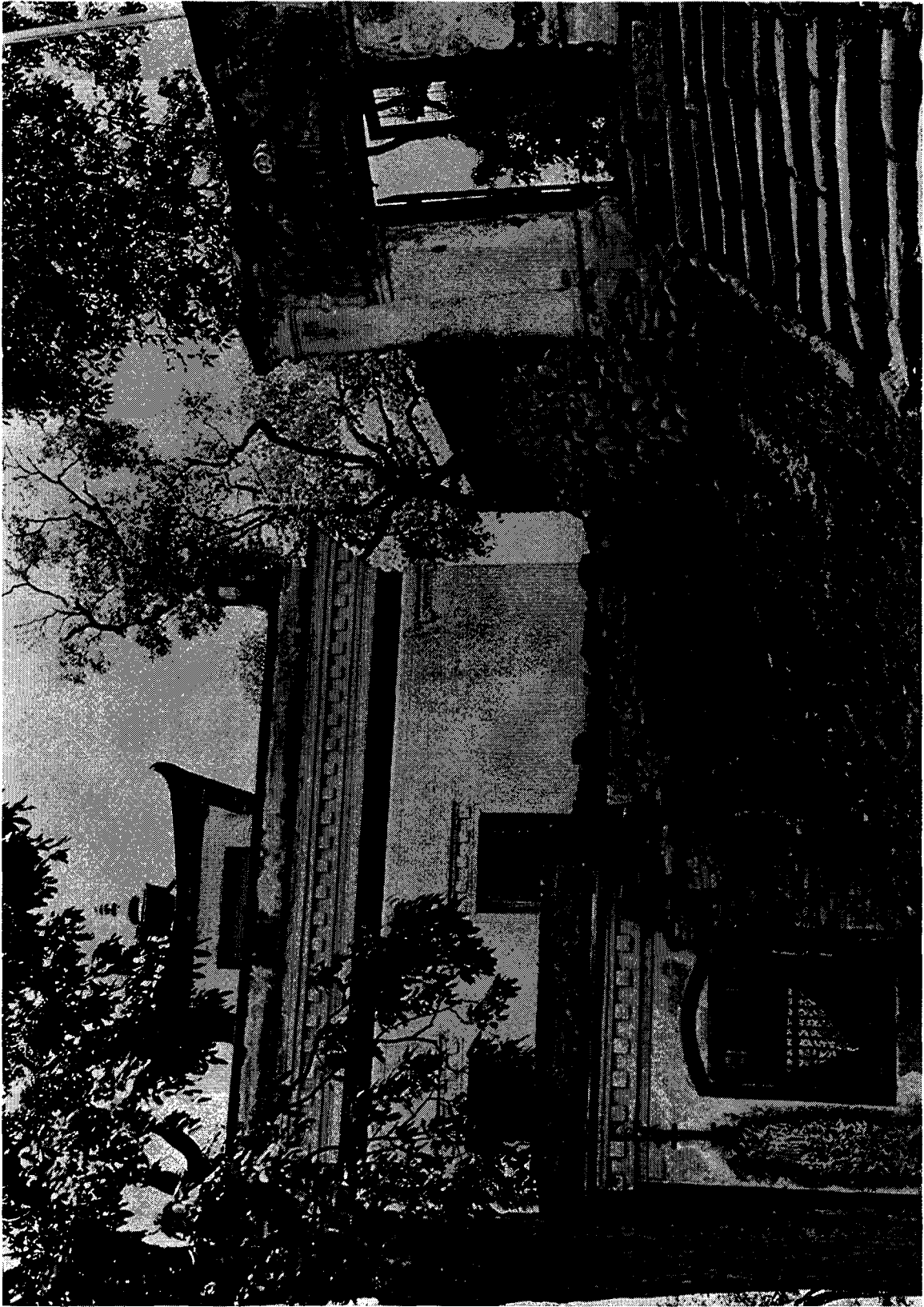
(Photo by AMORC)

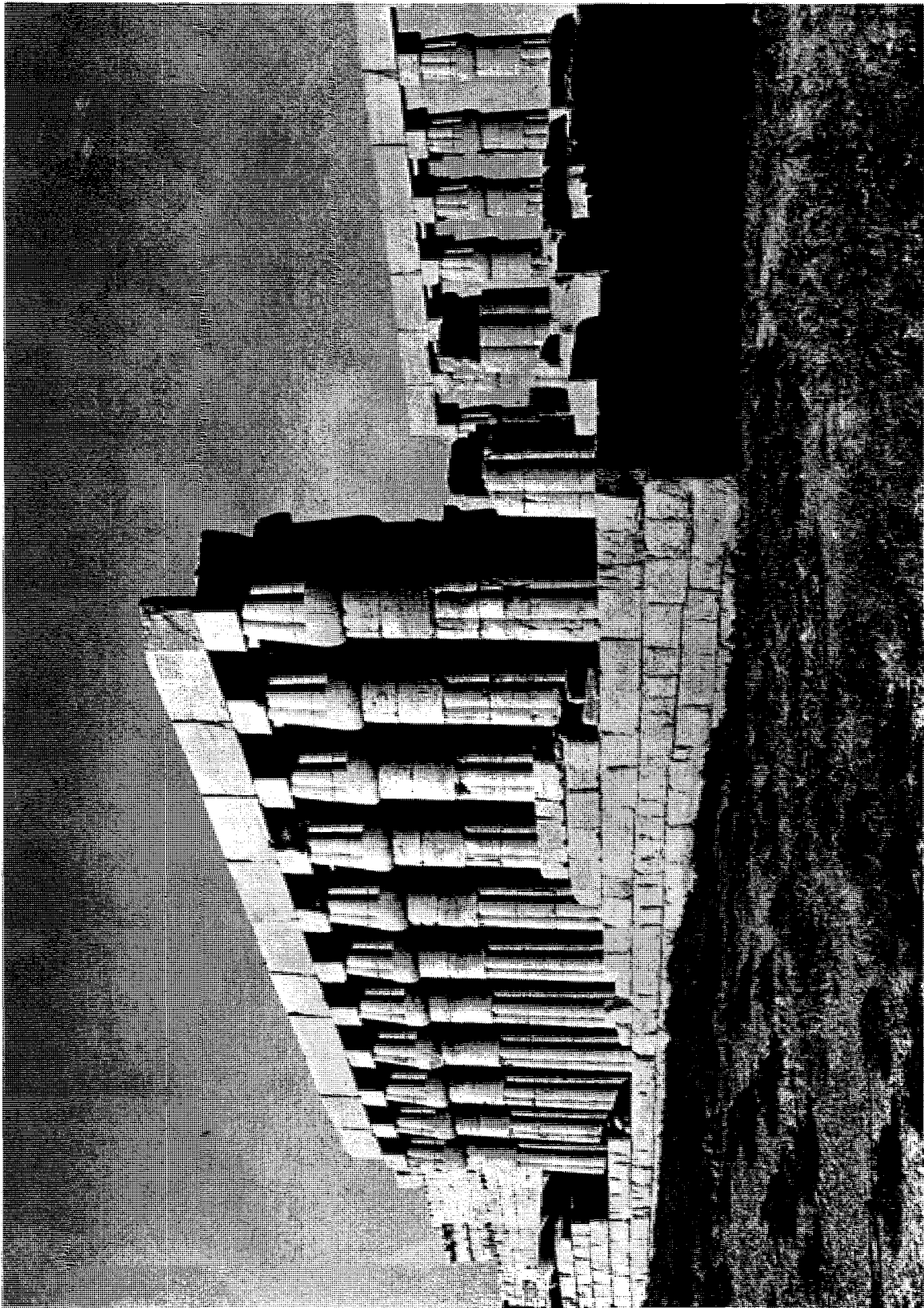
TEMPLE OF LUXOR (overleaf)

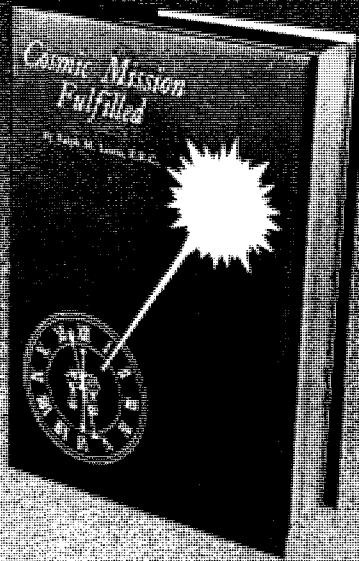
Luxor is about 450 miles (720 km) from Cairo on the east bank of the Nile. The name Luxor is a corruption of the Arabic name of the place, *El Kusur*, which means "the palaces." The area was once part of Thebes, the ancient capital of Egypt. The temple of Luxor was founded by Amenhotep III about 1400 B.C. Later other pharaohs added great structures and statuary. Above is a double row of columns that Ramses II built (1333 B.C.) which adjoined his great court and pylon.

(Photo by AMORC)

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One Man's Cosmic Mission in the Rosicrucian Order

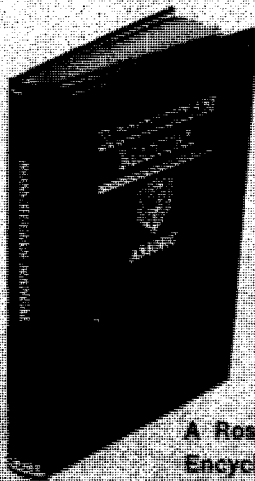
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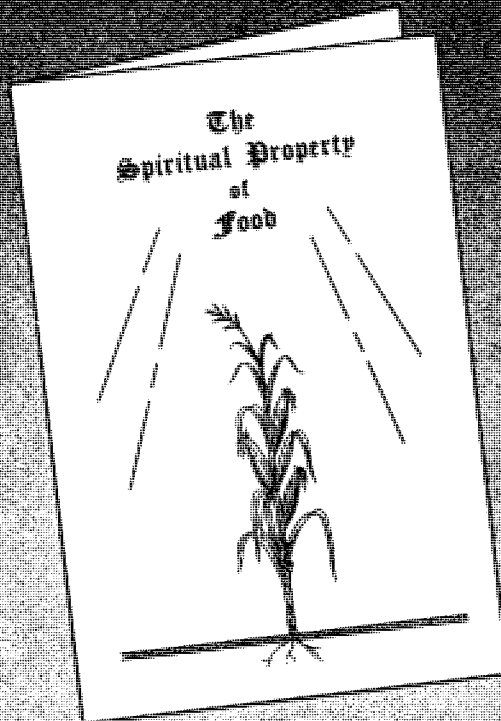
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BRAVE NEW ERA

One of mid-century astronomy's most intriguing discoveries, quasars, may not be, after all, what astronomers and astrophysicists believed.

Quasars, the fantastically bright star-like objects discovered some thirteen years ago, have been described as objects that seem to violate physical laws which apply elsewhere in the known universe. One of these laws is that a shift in the wavelength of radiation emitted by a star can be interpreted to show the star's speed and direction of motion with respect to the observer. A shift towards the red end of the spectrum is taken to mean that the star is receding; a shift towards the blue, that it is advancing. The greater this shift in frequency (or Doppler effect), the greater the speed of advance or retreat. Quasars, then, would appear to be moving away from us at astonishing speeds and be the most distant objects in the known universe.

If, then, quasars are as far away as it would seem, then they must be emitting up to 100 times more energy than entire galaxies measuring thousands of light-years across and composed of thousands of millions of stars. The problem presented by this is that at this present level, our science cannot explain how such a small object (when compared to a whole galaxy), at most only a few light-years in diameter, can emit so much energy.

Recent studies done on quasars, however, would now seem to indicate that they may be manifestations of another strange beast of the new astronomical zoo: the black hole.

Black holes are created when stars collapse their enormous masses into comparatively small volumes (a black hole with the mass of our sun, for instance, would be only about sixteen kilometers or ten miles in diameter) forming a body so dense that its intense gravitational field would prevent the escape of light and any other forms of energy and matter.

According to Drs. Elden C. Whipple, Jr., of the National Oceanic and Atmospheric Administration, and Thomas E. Holzer, of the National Center for Atmospheric Research, it is possible that intergalactic material falling into a massive black hole could produce the visible effects of a quasar without requiring the formidable magnitudes of distance, velocity, age, and radiating power usually attributed to these objects.

In their model, the stellar heart of the observed events is a massive black hole—one containing mass equivalent to about ten thousand million suns—fed by intergalactic material pulled in by gravitational attraction. The black hole and its

region of gravitational dominance are taken to be spherical and symmetrical around the black hole.

As the weakly ionized (electrically charged by the removal of electrons) intergalactic gas falls inwards, it is cooled by radiation (called "bremsstrahlung") and ionization caused by collisions between particles. At some point on this first leg of its fall, the gas cools down, emitting radiation in the process.

Then, as the gas continues its fall, temperature and ionization state remain constant until it reaches a deeper level, where, along an ionization front, it becomes strongly ionized and heated, again emitting radiation, but this time emitting radiation that is strongly shifted towards the red (or longer wavelengths) end of the spectrum by the violent motion of the falling particles. Finally, the infalling material descends into an "optically thick" region and is ultimately crushed into the black hole itself.

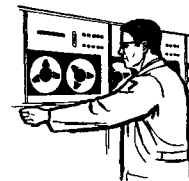
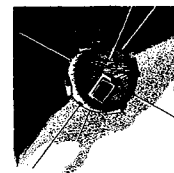
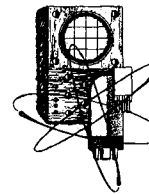
Outgoing radiation crossing from the black hole through the optically thick region is also greatly altered by gravitational redshift and bending of light paths, so that it presumably bears little resemblance to the emissions which leave the deeper levels near the black hole, where "impossible" processes reverse the cosmic act of creation.

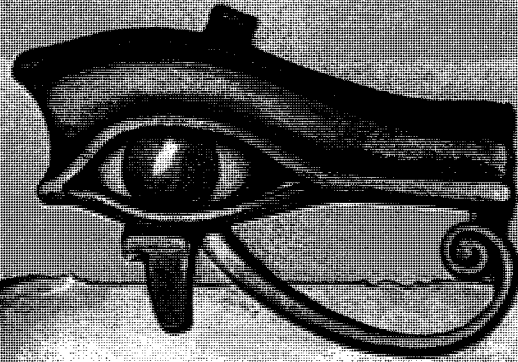
The Whipple-Holzer model would then put quasars some ten times closer to us than they now appear to be—the closest reported is thought to be a thousand million light-years away—making their brightness and age less remarkable. Although this is not the first black-hole model for quasars, it appears to be the only one thus far proposed that accommodates many of the most difficult quasars characteristics without creating other, more difficult problems.

Even though sometimes these theoretical excursions into exotic states of matter and energy seem to be only complex mental exercises for the scientists dealing with them, the knowledge they yield often finds applications here on Earth, solving many of the problems which confront us and were believed unsolvable. We know now that nothing is apart from the whole, and that any event can and does send ripples which are felt across the whole fabric of creation. New discoveries and the knowledge their application brings always work to man's advantage, and that has always been the hallmark of this, our brave new era.

—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint.)





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

To remind the man of the good turns you have done him is very much like a reproach.

—DEMOSTHENES, 384-322 B.C.
De Corona

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

—DHAMMAPADA

Consider that this day ne'er dawns again.

—DANTE, 1265-1321
Purgatory

Truth often suffers more by the heat of its defenders, than from the arguments of its opposers.

—WILLIAM PENN,
1644-1718
Fruits of Solitude

