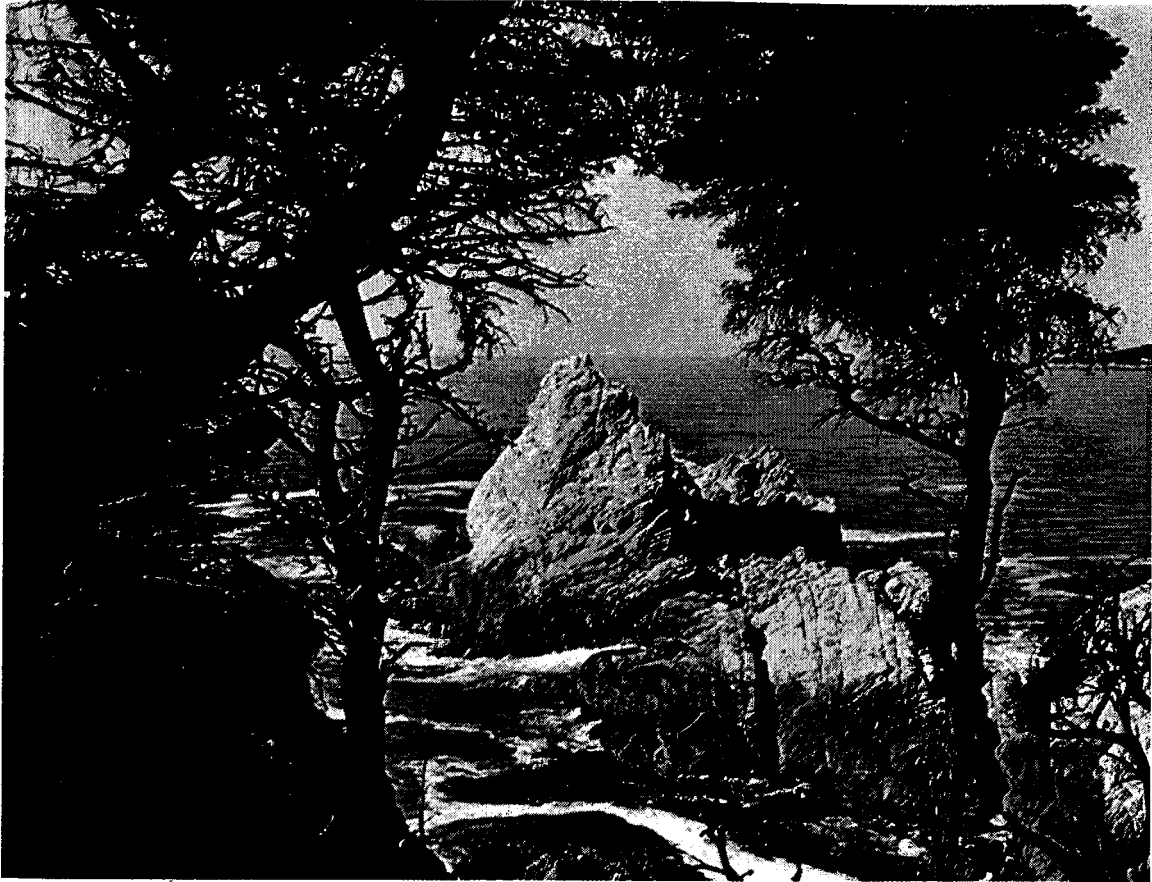


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March 1975 • 50c



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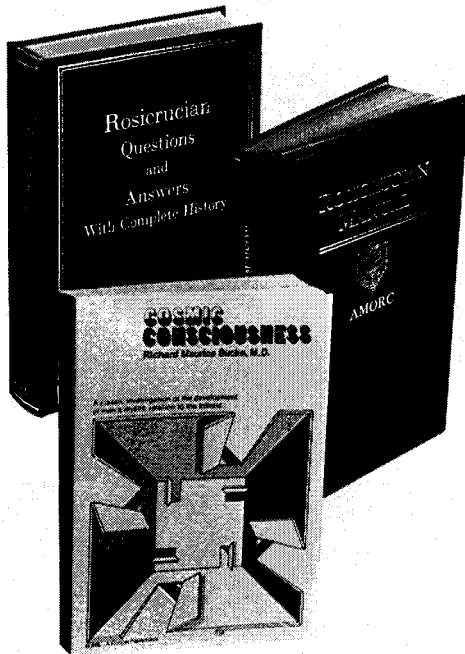
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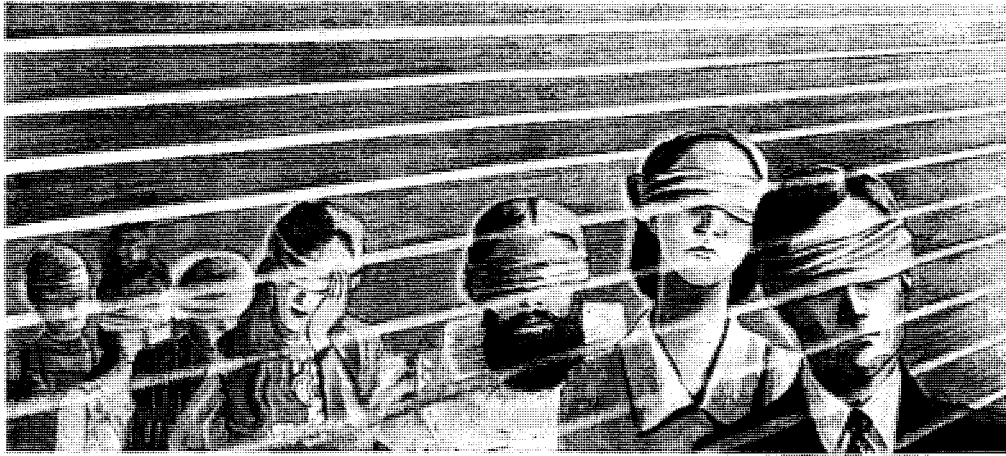
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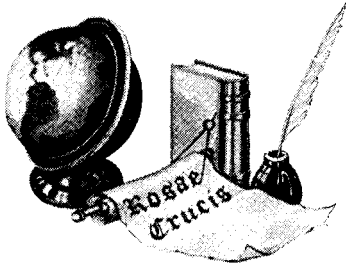
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Robin M. Thompson, Editor

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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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TEMPLE OF LOVE » » »

In Versailles, France, on the little farm which was set aside as a virtual playground for Marie Antoinette, Queen of France (1774-1793), is this little temple in Grecian style in which is erected a statue of Aphrodite, goddess of love. It is one of a number of structures erected on the site to which Marie Antoinette, her friends and ladies-in-waiting, could retire periodically from the tiring social events of the court.

(Photo by AMORC)

Volume LIII

March, 1975

No. 3

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THOUGHT OF THE MONTH

By THE IMPERATOR

DOES PEACE REQUIRE THESE CHANGES?

PEACE, the elusive goal long sought by man, is subject to varied interpretations as to what it is. To most people, peace is defined as a state of imperturbability, freedom from any thing or condition which may disturb their tranquillity. In practice many men have sought this kind of peace by trying to avoid confrontations with life. They have become recluses in a sequestered area of the world or immured themselves within the cloisters of a monastery. This kind of peace, if realized, is highly individual. It contributes little, if anything, to aiding mankind as a whole or to attain a similar state of mind.

The more positive type of peace is dynamic in its objective. It is not a retreat from the irritations of either nature or society. In fact, it seeks to rectify or at least to modify the effects of adverse circumstances and yet be active in the world. Obviously, this concept of peace is more idealistic, but never in the history of the world has it lasted more than a few centuries in practice. Even during the golden age of Pericles or the Augustan age of ancient Rome, not every man experienced peace in the higher idealistic sense. People were plagued with many frictions then as now, which they could not master.

Some of the things which were cherished most both as ideals and as revered traditions, upon close scrutiny, appear in whole or in part as obstacles to the very peace desired. So sacrosanct have become some of these traditions that to some men it may seem heretical to even question the value of any of their functions.

The oldest of these customs which have influenced the lives of men since remote antiquity is *religion*. In essence religion is the transcendent quality of human

nature. It directs man's thought beyond the finiteness of his physical being and the limitations of his secular life. Religion tends to humble the ego of the religionist and cause him to stand in humility and awe before a power vaster than himself. It inspires a feeling of security that there is a source of help available when human aid appears futile. Religion provides mankind with a sense of universality, that is, the common origin of all men in a supernatural phenomenon; and the hope for a continuous existence after the termination of mortal life as well.

These are the admirable qualities of all religions, be they theistic, monotheistic, deistic, or pantheistic. Unfortunately, the rewards offered man by the theologies of the myriad sects are dependent upon different and conflicting dogma or beliefs. To attain the end religion expounds, requires the believer to accept certain doctrines exclusively. To give emphasis to the faith, it is directly or by implication stated that "this way is the way that has been ordained by the Supreme Being." In other words, this you must believe and do if you are to attain spiritual peace and divine blessing.

Divine Will

The constant exhortation to be faithful and devout, even if not so stated, conveys the strong suggestion that one must look upon his own faith as the only reality, as the *true* one. This, then, categorizes all other faiths by their doctrinal differences as the unreal or even the *false*. To the unthinking devotee, to the superstitiously devout, the *outside* religion is concerned with antigod beliefs. There is the implication that these other religions are not conforming to the Divine Will as it is construed by their theology. This sort of blind devotion has made and still makes

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in the modern world those who adhere to other religions appear heretical and breeds hostility toward them.

The religious zeal of the unthinking devotee can easily be fanned into hatred. Acts of tyranny, brutality, and even genocide toward those considered to be unbelievers can easily be justified as a service to the "believer's" god and faith. Many of the great wars of antiquity were motivated by this negative element of religion which its ecclesiastic leaders would do little, if anything, to discourage. The blood baths of the crusades were such an example, as were the extermination of the Jews by the Nazis and the pogroms of other centuries.

Have these elements of religion been rectified in modern times? Have they ceased to be an obstacle to world peace? The East Indians are principally Hindus; the Pakistanis are principally Mohammedan. On the surface the cause of the dissidence seems to be primarily political. Each side, however, has claimed the moral support of their concept of God and of their faith in support of their belligerency. Again, in the Near East, Israel and the Arab nations appear to be concerned with territorial issues, yet behind it there is the age-old conflict of Judaism and Mohammedanism. In Vietnam the political oppression of the Buddhists, which they claimed as received from the Christian sects, was a condition seething underneath the reasons given as a cause of the war in Southeast Asia.

Superiority

The basic cause of the religious provocation of war is the *concept of superiority* which the sectarian doctrines breed in their followers. Most every dominant religion has its Messiah and its founder. The revelations of these personages come down by word of mouth and eventually are embodied in what is termed sacred literature; it is professed to be the "Word of God." These individuals, in their mystical experiences, interpret their auditory and visual images as constituting a personal mandate from God to expound to the multitudes what they have perceived.

Comparative religions reveal that these revelations, or fiats, professing to be from a divine source are quite diverse. If the religion is monotheistic, that is, believing

in a sole God, then it would be quite inconsistent to think of this God conferring upon mankind a contraguidance, that is, causing one mass of people to believe one thing, and the other, the opposite. For the thinking individual, it should be evident that the incongruity is a human construction, not a divine one. The Messiah's or founder's mystical experiences may have been divinely engendered subjectively, but the expression of them, the interpretation, was wholly objective and human. The diversity, then, in these religious views is a human fault.

The greatest contribution that religion can make toward peace is not in the political realm in which it is so much involved today, but rather in diminishing the factors of rivalry that exist between the faiths and which develop a misplaced devotion assuming a form of hostility toward men who may have an equal devotion but think differently.

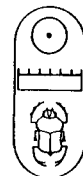
Nationalism

Still another tradition which is provocative of war is *nationalism*. There is an instinctive quality underlying nationalism which, when rightly defined and directed, is meritorious. We love that which seems to contribute to our good. Individuals, our family associations, the elements of our environment—if they are adjudged as benevolent, our love extends to them collectively. The family group becomes a tribe, a clan, or a larger social unit as a nation. Within the nation's territorial limitations are those things which we wish to possess or retain for personal advantage. We are figuratively and then actually drawing a line, a boundary about them.

These things are the instinctive foundation of nationalism. Patriotism is the love, the aroused loyalty to a region which we wish to preserve for the personal advantage we derive from it and because of the romantic tradition which may be associated with it.

Those of the past who could not or would not accept the requirements established by the political system of a nation could migrate elsewhere. There was always in the uncrowded world of the past another white spot, a place of opportunity, a land where another system of political and social idealism could be established.

(continued overleaf)



But today we find national boundary lines crowding in upon each other. Large nations fragment into smaller ones. There are no more white spots to retreat to. The world is divided by these political lines. Some of the nations are low in resources. They have little except their vaunted nationalism and their political independence. The economic superiority of one nation can often throttle others by its traditional restrictions. One nation can "own" basic resources and thereby exploit and blackmail another. Often it can believe it has a superior people because it is so situated as to gain distinct advantages which others do not have.

Essential Materials

There are questions which nationalism has not yet answered to the satisfaction of all mankind. One is: Have men, by using their skill, ability, and work, the collective right to so gain control of resources as to deprive others of their needs? Such a question does not center about Communism or demand equal division of possessions by all men regardless of qualifications. It is not denying man the right to advance himself through his personal ability and industry. Rather, it is the question as to whether a nation may retain supremacy by the control of essential materials. The state, in accord with its political ideology, may control militarily the sea, air, or land and be hindering the welfare of other peoples. In its spirit of nationalism it may seem to justify the action it has taken. A nation may believe it is necessary to extend its resources and do so by invading other areas and placing their natural treasures under the control of its own country and flag.

Nationalism at times can and does have a false pride, a sense of righteousness in its actions which beneath may have no moral merit. Examples of this kind of exploitation to further nationalism are the conquests of Pharaoh Rameses II, Cyrus, Sargon, Nebuchadnezzar, Alexander the Great, the Caesars, and the more modern war lords. Let us realize that these war lords were principally supported in their acts by the spirit of patriotism of the populace, misdirected though it was.

Internationalism in some areas of thought today is frowned upon and is associated with radicalism and even an-

archy. Actually a true internationalism is extending the personal feeling one has for the land in which he dwells to humanity at large. After all, we are primarily occupant-citizens of the *world*. The world has contracted in our modern age through the influence of technology, transportation, communication, and the general spread of knowledge. Consequently, there must be found a way in which all peoples can be provided the opportunity for a reasonable standard of living.

A nationalism which makes possible comparative wealth for one people and economic depression and poverty for others becomes an incentive for war. A hungry and deprived person is more of an emotional than a rational being. He is then susceptible to the persuasive arguments of the self-appointed demigods.

The United Nations was formed with the ideal of a unity of nations in the common cause of human welfare, but it has principally failed in its objective. The United Nations is now splintered into many small nations which seek to use its power to ostensibly serve the organization's fundamental cause but often use it instead as a weapon to pressure and to strike at another nation.

One World

In the United Nations we principally witness its members' promoting their nationalistic interests often at the sacrifice of other nations. There is very little attempt at a foregoing of nationalistic interests for international welfare. You cannot, on the one hand, maintain the full efficacy of nationalism, and on the other hand work for a *one world* and peace.

Charles Sumner (1811-1874) a United States Senator, more than a century ago envisioned the dangers of exclusive patriotism and the extremes of nationalism. In a speech in Boston, July 4, 1845, he said in part:

"It is the policy of rulers to encourage this exclusive patriotism, and here they are aided by the examples of antiquity. I do not know that any one nation is permitted to reproach another with this selfishness. All are selfish. Men are taught to live, not for mankind, but only for a small portion of mankind. The pride, vanity, ambition, brutality

even, which all rebuke in the individual, are accounted virtues, if displayed in the name of country."

It has been frequently declared that education is the solution to most grievances of the world and is particularly necessary to the attainment of a world peace. It is not necessary here to extoll the virtues of education in contrast to ignorance and superstition. However, it must be noted that the nations considered to be the most advanced culturally, and with the highest national literacy, have frequently been the protagonists in the tragedy of war. This is because the emo-

tions that underlie many of the religious systems and the misplaced zeal they engender, along with the fanatical nationalism, have obscured the light of mind which education is intended to ignite.

Blind loyalty to any manner of living, no matter the halo of tradition it may have or the reverence that may surround its dogma, is dangerous in a modern world. Loyalty should arise out of an intelligent analysis of that for which support is being asked. Time and circumstances can make change necessary in what may have once appeared unassailable and unvarying. △

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.)

April: Yitzhak Rabin, Premier of Israel, is the personality for the month of April.

The code word is NEO.

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



KING FAISAL

June:

Faisal, King of Saudi Arabia, will be the personality for June.

The code word will be EXPED.

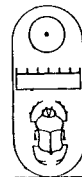


YITZHAK RABIN

IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Imperator



The Role of Art in Human Development

by Joan Campbell

ART CAN MEAN many things to many different people. It can be put to many different uses. To many, it is but cake decoration, an absorbing hobby, a necessary therapy, or a diversionary entertainment. In its highest, most creative aspects, it touches the very centre of being, sharing with religion the experience of the primal creative forces of the universe. Throughout history it has had an important role to play in man's development.

In times now vastly remote, the human faculty of intuition was man's most highly differentiated faculty, enabling him to be artist and seer long before he had developed the conceptual skills necessary for language. It enabled him to be aware of the truth of his being and his environment for survival and growth. Paleolithic art is witness to this great development as long ago as half a million years.

Earth evolution and climatic change brought that great fruition to an end and set man on other adventures. His settlement around lakes and waterways changed his social organization and developed new skills. Instead of following herds, he domesticated his animals, tended crops, and grew very proficient in pottery and weaving. He devised symbols and abstract signs to count, collect, and connote his possessions. He gained his new estate no doubt at the expense of the great attunement and understanding

he had of nature. The art of the Neolithic reflects the changes. The marvelous animals of the cave structures give way to a more abstract art or more crude monolithic structures. These developed to a high power of expression of their own, reflecting hieratic doctrines; a God vision, larger than the individual that spoke for the collective, or depicted domestic preoccupations—household deities and artifacts often highly decorated with abstract designs.

With the growth of the power of conception, picture symbols gave way to language, making it possible to systematise and regulate experience. But some symbols, expressing as they did feelings and sensations so profound and remote, could never be fully explained with words. The practical use of language never superseded them. What they sought to convey had little to do with reason; they were direct links with experience that reason could not and still does not penetrate. In the development of his intellectual powers, man often had to evolve reasoning at the expense of the more direct tools of intuition and feeling.

Four Faculties

The concept of the fourfold psyche is not new. Man intuited the importance of the fourfold self to full spiritual growth many thousands of years ago, as a study of the Indo-Tibetan mandalas show. Some primitive societies, such as the Chumash Indians with their sand paintings, made active use of the same understanding. In this century, Dr. Carl G. Jung had deeply researched and promulgated this thesis. He not only restored an ancient tool with which we may understand the past but he updated it after forty years of clinical experiment and study of primitive tribes for the understanding of basic psychological types here and now. The four basic faculties are thinking, feeling, intuition, and sensation; and Dr. Jung wrote how one function may develop and become highly differentiated at the expense of others. The rational self can so dominate the development of an individual as to leave him emotionally or intuitionally infantile. He divided the basic differences of human beings upon this uneven development, and divided them again into extrovert and introvert expressions.

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We are all aware of those who are "one-eyed" in their approach to everything, and how differently some people approach problems. While there are those who insist that a problem can only be solved by thinking hard and finding the one and only "right" solution through weighing and sifting all the pros and cons, there are others who prefer to "sleep on it" or who lapse back into a reverie to draw on faculties that are not readily accessible to rational analysis. Sharp conscious concepts can block the realisation of hints and solutions offered up intuitively. Some highly emotional individuals allow every suggestion from within and without to affect them. They cannot differentiate between thinking and feeling. The Rosicrucian student is taught to petition consciously the higher aspects of the self when all rational and conscious methods have failed.

Universal Content

Now we may ask, Where does art come in all of this? The answer must be that all truly creative art is only possible through the whole psyche. The greater the penetration of all levels of the psyche on the part of the artist, the more universal his art will be, cutting across the limitations of his culture and his time. All the art masterpieces of history share something of this universal content. It is rarefied art indeed, and perhaps only the few who love art enough and are prepared to open their minds and hearts to it can fully share the artist's experience and intention. All others must rely on interpreters.

Throughout history art has reflected the basical different psychological types of human beings. They have often been opposed as thinking versus feeling, or rational versus irrational, static versus dynamic, classical versus romantic, and so on. To the person with a highly evolved emotional life, intellectual concepts can be dry and unrewarding, even cold. The person with an active intuition and imagination could in some instances find emotionality cloying and overpowering. The extreme intellectual is hardly likely to respond to art at all, except perhaps as a status symbol or an investment; unless he made the effort to bring his inferior functions of feeling and so on into play. There are of course all forms

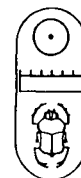


Winged Victory

Louvre

of art to meet all requirements, but they cannot always be classified as creative art, nor do they all produce the cultural and catalytic effects in man that lead to further development of the psyche.

Throughout history art has paralleled all the other activities of man, both imaginative and pragmatic. Most often artists have been ahead of men in other disciplines, especially those who have had to deliberately limit their approach, such as scientists who for a long time restricted much of their work to visual perception. In this century, however, art has continued to echo many of the disciplines of science which began last century, but which have since long surpassed nine-



teenth-century materialism. It was the impressionists who rediscovered light in painting and the effects of colour changes. They broke form up into colour qualities. Paul Cézanne, however, being a different type of person, did not like the loss of form into nebulous colour, and he worked long and hard all his life to realise his sensations of form into terms of colour constructions on the canvas. Few had any understanding of what he sought to do but, in his old age and following his death, came a revolution in painting that has scarcely ceased since. A great number of the movements of twentieth-century art can be traced back to his experiments.

Experimenters

Other factors of the nineteenth century opened the path for the art of this century, or "modern" art, as it is so often collectively described. First, the discovery of photography made the mechanical copying of nature by the artist somewhat redundant. The scientific analysis of colour was taken up by the neo-impressionists and explored. Their opposites preferred to use colour for its own expressive sake: they were called the *Fauves* (wild beasts) for their efforts. The classical form-builders, epitomised in Cézanne, were followed by experimenters who broke form down and created a short influential movement called *cubism*. The romantic expressionists and Fauves were followed by the German or Nordic expressionists who were more concerned with feeling, dynamic emotions, and expression than pure colour, pure form or pure aesthetics.

All these movements developed painters who found abstract means of interpreting their ideas and emotions, in this century. Though abstraction has appeared in the art of many cultures and in many periods, it was the twentieth-century artists, in their search for inner and underlying realities, who found it the most important method of expression. In their need and desire to restore art to plastic and painterly qualities away from an overloaded literacy function, they had to find other than visual keys to express ideas, feelings, intuitions, and emotions.

Not all artists—very few in fact—have wanted or have been able to dispense with visual stimuli as their main vehicle of expression. Much of the seemingly

totally abstract painting takes its conception and beginning in the visual world. The modern movement was also helped by the discovery of psychoanalysis and the unconscious, leading to the surrealists, who preferred to paint the inner reality rather than the outer one. Artists very quickly came to understand the indissoluble link between the view and the viewer. Because of the universal nature of their work, they accepted quickly the premise of other faculties other than the visual; thereby denying the right of sole pre-eminence of the visual faculty in expressing human realities.

However, there is less opposition between art and science than many people may think. They are both tools of the psyche and products thereof: the one provocative, ambiguous, and challenging; the other pragmatic and rational. While they both deal with forces infinitely profound, they must use the visual faculty either as a means of communication or as a discipline. They certainly both express the great changes taking place in us and our environment.

New Dimensions

While ancient man had an unquestioned path laid out for him, medieval man dwelt in the emotional and spiritual self. Renaissance man woke up suddenly once again to the visual world of nature, and modern man is an individual who must rediscover the inner self. The extremities of the inner and outer realities of which he is now in possession are creating in man a tension which has to be resolved if he is to survive and thrive. His imagination can range from the most minute atom to distant galaxies, and everywhere man looks he sees now only forces and energies, powers and potentialities. Where are the solid forms that have for so long sustained him? We can no longer choose between physical and spiritual, because the division between them, which was one in perception, has fast disappeared. The clear oppositions or polarities have fused: inside, outside; feeling, thinking; up, down; hard, soft. Time itself has taken on new dimensions.

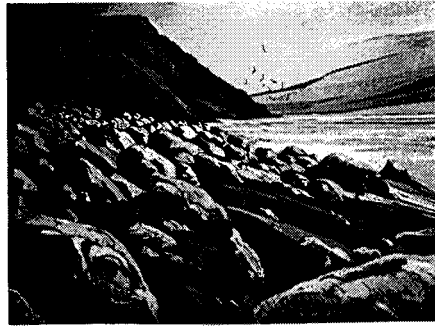
The synthesis in thought that is required by modern man is the challenge to everyone. It is not a simple or easy task. No doubt many people just close

(continued on page 30)

Exhibition of Paintings

Pat Smoot's recent exhibition of paintings in the Art Gallery of the Rosicrucian Egyptian Museum displays a definite personal style. Through the use of toned canvases and overpaintings her scenes take on a unified color quality that is reminiscent of the illumination and emotional impact of stained glass. Her colors, while strong and intense, have a delicate tonal quality as to suggest that one is seeing new colors. Her work, classified as realistic, has a strong design sense providing delights for the viewer with new shapes and forms. Pat Smoot, a fine arts graduate of the University of California, Berkeley, has studied with Erle Loran, Glen Wessels, and Henry Schaffer-Simmern.

—Jerry Chapman, M.A., F.R.C.



Rocky Beach ▲

Sitka Harbor ▼

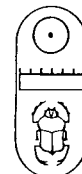


Our creatures are our thoughts, creatures that are born Giants
. . . . My thoughts reach all, comprehend all. Inexplicable mystery;
I their creator am in a close prison, in a sick bed, anywhere, and
any one of my Creatures, my thoughts, is with the Sun and beyond
the Sun, overtakes the Sun, and overgoes the Sun in one pace,
one step, everywhere.

—John Donne

Cover Point Lobos, California, is noted for its completely unique, aesthetic harmony of forest, sea, and a coastline of striking rock formation. Now a California State Park, it still retains that natural wilderness beauty which man's designs cannot equal.

(Photo by AMORC)



A Priceless Gift of the Wind

by Bonnie Newton

A JOYOUS, soaring kite, with colorful streaming tails, frolicking high in the breezy sky, is a gift of the wind. The small, frail-looking form made of sticks and paper becomes a bird that dips and glides and may fly so high that it looks like a faraway speck to the earthbound creature letting out the string.

Kites today are considered simple and exciting playthings for a moderately windy day, but it has not always been that way. Chasing off demons, scaring away invading armies, carrying scientific instruments into the atmosphere—this first and simplest of man-made flying objects has been used again and again for work and play in the skies.

In 1825, George Pocock, an English schoolmaster, had an incredible idea for

a way to replace the horse as power for his buggy—a team of eight-foot-high¹ kites! Although he managed to get three of these flying chariots across 100 miles² of country, reaching the then-miraculous speed of 25 miles an hour, the buggies had two disadvantages for everyday transportation. First, they needed wind, and if there was wind they obviously had to travel in its direction. Second, trees, church steeples, and other roadside structures could easily foul the kites' rope, bringing a pleasant Sunday excursion to a sudden end.

Even before this experiment, the eccentric schoolmaster had experimented with kites. At this first demonstration which he had arranged for the public, horrified onlookers were dismayed to observe that the extraordinary procession of chairborne aeronauts soaring a hundred yards over their heads was composed of Pocock's seven children! Each child was seated on a kitchen chair attached by a 300-foot line to a vast 30-foot-high kite controlled from the ground.

The cavalcade sailed serenely over the waters of the English Channel, the boys in their dark frock coats, the girls with their gowns billowing in the southwesterly wind. Pocock hoped to show the assembled naval experts and master mariners that his novel invention of kite chairs could save the lives of shipwrecked sailors. But the shuddering marine authorities declined his offer, reasoning that all sensible people would far rather drown than fly!

The Blowing Leaf

Kites developed long before the first recorded incidents some 3000 years ago. It is not hard to imagine ancient man watching a large leaf being blown higher and higher in a strong wind. It was natural for him to try to tether the leaf with a vine. After centuries of experiments with leaves, bamboo, straw, animal skins, and early paper and string, the basic flat kite was perfected. Because the kite flew where the gods lived, surely it was sacred—so sacred, in fact, that Malayan priests of 3000 years ago were forbidden to show their ceremonial kites



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¹ 1 foot=30.48 centimeters

² 1 mile=1.6 kilometers

to strangers. Ancient Egyptians flew kites, and we can read about it today in some of their hieroglyphic writings that survive.

In China, brightly colored, greatly detailed kites symbolize good luck and the highest dreams of men. In Imperial China, the Festival of Ascending on High, on September 9, brought out thousands upon thousands of kites, including the enormous dragon kites. These dragon kites, tethered with thick ropes, required several strong men to fly them. Another ceremonial use of kites in China occurred on the eldest boy's seventh birthday. The boy's father would make a kite and tie together all the string he could find or buy. After a prayer and thanksgiving, the kite was flown up and up until the very end of the string. Then, it was let go! By flying away free, the kite was supposed to take away all the bad luck that the boy might experience.

It was also in China that the first military uses of kites took place. Huan Theng, the scholar-adviser to the Emperor some two thousand years ago, had noisemaking kites flown over the camp of an invading army in the middle of the night. Frightened by the strange moans from the sky and panicked by the stories of Huan Theng's spies who said the moans were the voices of gods, the invaders quickly withdrew.

Paper

Bamboo used for frames was native to China. Silk has been produced there since the stone age, as long ago as 2600 B.C. Huan Theng may well have used paper to cover his kites. The origin of paper in China has been traced back at least as far as 200 B.C. when the Han dynasty was young. When paper became commonplace, the cheaper material put kite-making into the reach of all. The kite became a folk art of the people and as such survives today.

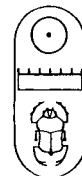
About five hundred years after Huan Theng flew noisemaking kites over the invading army, the Emperor Liang Moo flew kites from his palace whenever he wished to call his troops in from the surrounding farms. Kites have also been used for individual or family protection. Using a sounding device similar to that of Huan Theng, or a sort of flute made from perforated reed or bamboo, kites



were lofted over the house throughout the night to frighten away thieves and bandits—and evil spirits.

On a breezy day in China, you may see kites flying above the water with a long string tied to the tail. At the end of this string, a hook with the bait is submerged under the water. When a fish bites, the fisherman pulls the kite in. This sight is very common around lakes and rivers. On farms where birds invade the crops, farmers often have their children fly kites with firecrackers tied to the tails. Slow-burning incense attached to the fuses sets off the firecrackers at intervals, scaring the birds away.

In Japan, kiteflying is a national sport. Contests are held in which prizes are given for designing, construction, and accuracy of flight. Perhaps most exciting of all are the kite battles. A special kite is built for fighting. It is a two-stick Malayan type with a bowed cross stick, and its width is greater than its height. Paper tassels are attached to the corners. The kite is flown with a short tail, and it jumps or darts about in the air. The opponents add weapons to their kites for the fight. They stand about fifty feet apart with their kites in the air. The object is to cut the opponent's string so that his kite falls to the ground. Fighting kites are flown low, so that they can be controlled quickly. Once a string is cut, the fight is over, and the winner keeps both kites.



On May 5, the Children's Festival in Japan, fish kites are fastened to bamboo poles outside Japanese homes. Traditionally, one kite is flown for each boy in the family. Some of these kites are over eight feet long, and each is carefully painted and decorated.

Even in fairly modern times, kites have been used for different military purposes. During the American Civil War, large kites lifted bundles of leaflets over Confederate troops. Released by a slow-burning fuse or a slipknot on a second string, the leaflets, which offered amnesty to anyone who surrendered, would flutter down to the ground.

In the 1890's, during the Boer War, an English captain patented a six-kite "train," which was used to lift military spotters over 100 feet above the ground. From this high vantage point the spotters could watch enemy troop movements. The box kite, invented by an Australian in 1892, was used during World War II to protect convoys of ships. These kites, made very large, were towed behind ships on wires. The wires made it difficult for attacking airplanes to come close.

Peaceful Uses

Kites have been used for peaceful, constructive work. Perhaps the most famous experiment using kites was conducted by Benjamin Franklin. In 1752, he flew a kite in the middle of a thunderstorm to prove that lightning was electricity. Franklin's experiment was enormously dangerous—he could have easily electrocuted himself. But in addition to a new understanding of electrical forces, his experiment led to the device that protects buildings from lightning—the simple lightning rod.

Because they are very stable and can be built very large, box kites have long been used by meteorologists for sending thermometers, barometers, and wind-speed instruments high up into the atmosphere to obtain readings. Box kites with motors, by the way, were tried unsuccessfully by pioneer aviators in their search for a manned flying machine. The first adult to be skyborne under an experimental kite may have been Arthur Combs of Massachusetts, an airplane pilot during World War I. For many years, Combs kept up kiteflying.

Over the years kites have lifted many things into the air. Dr. Alexander Graham Bell built a 40-foot-wide kite consisting of thousands of tetrahedral cells. When towed by a powerful boat, this giant kite lifted a man 168 feet in the air. A simple diamond kite carried the first light cord across the river below Niagara Falls. This light cord, taken off the kite, then pulled a heavier cord across, and the heavier cord an even heavier one, and so on until the first cables of the suspension bridge there were pulled across.

A large kite solved one of the problems Marconi faced in sending the first radio signal across the Atlantic in 1901. The higher the receiving aerial, the stronger the incoming signal would be. How to get the aerial up high enough? A kite, of course! Five years later, a train of seventeen huge kites was employed to lift a camera above San Francisco after the earthquake and fire. The bird's-eye picture it took showed the world the true extent of the devastation.

Although—to our knowledge—kites are no longer used for chasing away demons, they are still employed for a variety of purposes. There are kites that will fly out to sea. These are used as moving targets for the Navy's anti-aircraft gunnery practice. Some kites are put to work hoisting air pollution-testing equipment. Others are so attractive and unusual that they are used as decorations in homes. Kites enable surf casters to reach beyond the breakers, something they could never do with simple casting.

Up, Up, and Away

In early spring and summer, hundreds of cities all over the United States have kiteflying contests. Often prizes are awarded in such categories as highest flier, largest kite, and most kites on one string. According to *Guinness Book of World Records*, "The greatest reported height attained by kites is 35,530 feet by a train of 19 flown near Portage, Indiana, by 10 Gary high school boys. The flight took 7 hours . . ."

Many adult kitefliers, who have dedicated themselves to the serious study, design, construction, behavioral patterns, and flying of quite complicated kites, fly their craft at all seasons. They try to single out a "solid thermal" moving at

about four miles per hour. Who flies kites? Everyone from Presidents (the late John F. Kennedy, for example) to millionaire industrialists and retired clubmen; from NASA aeronautical engineers and spacemen to factory personnel. College students studying engineering test their designs by flying kites—often in contests.

These adult kite pilots attend competitions everywhere—some in foreign countries. Many belong to the American Kitefliers Association which issues *Kite Tales* with news of design, designers, and fly-ins. This keeps readers posted on such data as the fact that anyone flying a kite weighing over fifty pounds is—in the eyes of the federal government—technically operating an “aeronautical machine” and may be considered a hazard to aviation traffic.

City kitefliers have found a champion in a master kitesman from India, Surendra Bahadur, who recently reinstated, after more than a century, the pleasures of kiteflying in New York’s Central Park. Until a few years ago, kitefliers risked landing in jail because of an archaic law which prohibited kites because they scared horses in the park.

You can buy kites in all kinds of designs and for all kinds of weather, even the winter. Tiny Japanese bamboo and paper creations are so small they can fly

on a thread. Then there is the proud, 70-inch-wingspan American eagle, with wing feathers silhouetted in vinyl. Decorative and exquisite kites come from the Far East: beautiful, handpainted Thai owl kites; the spectacular centipede kites over seven feet long; and Indian dragon kites, only one foot long, but with a tail measuring nineteen feet.

There are revolutionary new designs including the Jalbert parafoil, the roll-up sled kites, and the Rogallo parawing. Or you can design and make your own. There are new materials such as Tyvek, a tear-resistant plastic fabric, adapted to kite coverings.

Today, there is renewed interest in kiteflying. Costs are low; no special skills or clothing are required, and playing fields are everywhere. New kite stores have opened, and mail-order suppliers have grown in number. There is even a kite tour! In April and May you can join a guided tour that takes you to festivals and into kitemakers’ homes in Japan and Hong Kong.

As you toss the kite to the wind and the line spins out between your fingers, you experience a timeless thrill. It is the same thrill the ancient Japanese monk felt when he carefully inked on his rice paper kite these words: “When my kite flies to its celestial abode, my soul flies with it.” △

Life expression seeks balance. This balance exists throughout Nature—everywhere—except in the human consciousness.

Nature knows instinctively how to maintain its balance—Man does not—but he learns from Nature her Divine Secret.

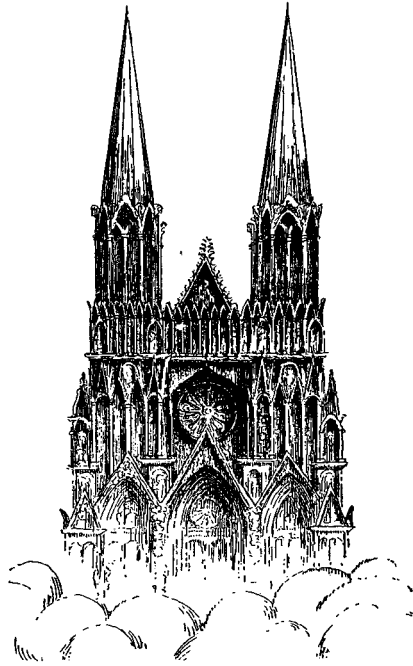
—Marion Mosier, F. R. C.

FOR YOUR AUTOMOBILE

Your automobile can be of help to the Rosicrucian Order, AMORC. A small attractive seal (in red and gold) placed in the corner of the window shows the name of the Order and its insignia. This is quickly and simply applied as are the decals of automobile associations, hotels, etc. You will have pride in having this appear on your car. It will be the means of identifying you with the worldwide Order. Package of 5 decals \$1.15. Order from: Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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The Celestial Sanctum

LOOK

by Chris. R. Warnken, F. R. C.

TO OUR READERS, let us suggest an experiment and a valuable lesson. Select some unplanned moment in your normal busy day and suddenly close your eyes tightly. Keep them closed for approximately one half hour while attempting to continue your regular duties and obligations. If the test is not deliberately set at a passive time, the results will be dramatic! Sight is one of our most precious possessions, and yet most of us take it too much for granted. It is not guaranteed! We can lose it. Begin to look about as though this were your last day of sight.

The open eye never goes off duty; the subconscious registers many sights the

eye looks at, even though the objective mind may not be aware of them. We may be deeply absorbed in conversation with another, or our objective mind may be concentrating upon some mental concept, while the eyes continue to look at whatever may lie in the direction in which they are pointed. Now is the time to look with appreciation. The world is filled with an infinity of wondrous sights to inspire and instruct us. If we will look keenly and with discernment, our perception will improve and we can avoid many otherwise almost certain errors.

Unless you are a botanist, you may have never noticed that most flowers bear sepals and petals in groups of four and five. These are known as dicots, having two seedling leaves when germinating. Other flowers produce petals in threes or multiples of three. These are identified as monocots, having a single cotyledon or seedling leaf at germination. Perhaps this is not earth-shattering, but it does make looking at flowers even more interesting than admiring their magnificent color. Look more closely at the next flower you see and learn something.

If you are not an ornithologist, you will probably join me in my amazement that there are at least twenty-seven basic orders of birds which make up the approximately known 9,000 living species throughout the world. All of us are familiar with the song and color of the few birds that visit our gardens, but have we ever looked for the many variations in even these few, not to mention the many we might enjoy if we really looked? Even the birds have something to teach us.

Examples of the rewards for looking at our physical earth and its inhabitants are numberless. How many separate and distinct gradations of color can you identify? Are you familiar with any stars other than the "Big Dipper"? If your neighbors were suddenly missing, could you give an adequate description of them to the authorities? Without checking, would you describe the color cover of this magazine? Why not begin to look with appreciation?

But looking goes much further and deeper than observing the physical world objectively. An interesting manner in which to study life, psychology, and perhaps philosophy, is to look closely into the eyes of others. Very few indeed are

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those who can conceal that which is in their heart and mind from showing in their eyes. Lovers can communicate silently with their eyes. The eyes reveal the whole gamut of the emotions, from the most tender passion to the most violent anger, but one must look at them to know. It is difficult to look into the eyes of those who are suffering from some sense of guilt on their conscience. They know intuitively that their telltale eyes refuse to keep their secret. They will seldom permit their eyes to meet those of another directly.

Whenever the eyes are open they will look, but this does not mean that they will always see. Human beings are inclined to see only what they want to see. Under certain circumstances, in the presence of terrible violence or cruelty, the eyes will not see that which is too awful for the psyche to accept. The mind will blot out whatever is unbearable to our sensitive personality. Sometimes psychiatric treatment is the only means to unlock from the mind those horrors at which the eyes looked but which the mind rejected. At other times the mind is afforded an opportunity to make a prior decision in the face of revolting sights. Have you ever turned away from viewing an unpleasant sight?

Mystical students are taught to look within. Of course, this is a philosophical principle and not intended literally. However, it is worthy of comment here. Since the student-mystic is convinced that he creates his own destiny, his environment, his happiness, and his future, he is taught to look within, or examine self, for answers to his many questions and solutions to the problems of his life. Mystically, man is born with the wisdom of the ages locked within him. Education, both formal and informal, is for the purpose of releasing that wisdom from within, not to stock man's "memory bank" as many believe. The exercise of looking within is just as productive and rewarding as the exercise of looking outwardly and analytically. In the learning process, the moment of understanding is a sign of recognition indicating that the particular bit of wisdom has just been released from within.

The structure of the eyes will cause them to look whenever they are open,

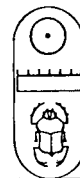
but the mind of man will decide how, when, and where he will look. Remember that just as we can read truth in the eyes of others, so may the truth be read in our own eyes. Strive, therefore, always to look with kindness, love, patience, and understanding. When this is difficult or impossible, why not close the eyes and pray or meditate. Look whenever there is need to know, but look carefully and analytically. The eyes will not lie, but the mind may deceive or misinterpret what the eyes see. The gift of perspective occurs in the mind, not in the eyes. Look at the same scene with one eye at a time and you will observe no perspective. Look when there is an opportunity to serve or to do for others. Share the blessing of your eyes with others and appreciate them even more.

Look where there is beauty. The Creator has placed more beauty on this earth for our enjoyment than we can begin to imagine. But we must look for it and seek it out. A strong desire and an inquiring mind will lead us to the secret places of beauty. Look at the endless types of flames and colors to be found in fire. This is pure fascination! Look into the air and discover not only the kingdom of birds but the thousands of floating objects and particles that abound there. The sights of the earth and water are too obvious to mention; simply look.



The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



“The World Needs Love”

by Eva Marie Venske, F. R. C.



IF, AS the song says, “The World Needs Love,” what would happen if all of us began to show the love to others that we may never have had and are so anxious to receive? It is a *certain* law that if we smile we are more likely to receive smiles in return; if we do kindnesses, we are likely to receive such in return; and if we show love, we shall receive more love than we ever dreamed could be.

What is Love? There are two categories that we may think of at this time. One is the love of each other, that *personal* love that demands and receives personal love touches. Personal love can be very demanding. Whether marrying or merely cohabiting, there must be food, clothing, and shelter, plus some luxuries of life, however few they may be. We have to earn them to give our beloved ones our care.

We care for our loved ones when they are ill. We do errands to please them, to show or to prove our love for them. We give and receive gifts to prove in reality our professed love. We procreate and then care for our own offspring. These are a few samples of the love that is personal, the love that is objective, the love that demands, the love of people and things in close family living. Personal love is felt as an emotion. It is as strong as any instinctive emotions humans have—the strongest, in fact, except that of self-preservation. Personal love sometimes causes us to give our health, even our lives for our beloved ones.

The other category of love to be considered here is *impersonal* love. Impersonal love does not demand. It centers not on any *one* individual as “the be-all and end-all of life.” It leads us to be outgoing to strangers, to accept them as

they are, to help them, to be the “good Samaritan.” Impersonal love is not a great emotion that wells up within us. It is a calmness that leads us to think on the good, the better way of life, the welfare of others and of the universe. It is always a sure love that is expressed to the beggar, the rich and poor alike, the lame, the halt, the aged; in fact, the entire human race. It embraces all human beings, no matter who they are or what they have done or have become. It is all-inclusive of all of creation. Is not all creation alive? The impersonal love includes ALL.

If we have the feeling of impersonal love, we are not alone, ever. We are a part and parcel of every living atom in the world or the universe. We are a very real part of the great cosmic scheme, the Cosmic itself. We have compassion, understanding, kindness, forgiveness, patience, willingness to follow the pattern laid down, until we can improve that pattern without harming our environment. Love, patience, great suffering, pain, pride, and understanding have built the world scene as it is now. Do we appreciate all these we have?

As we express impersonal love, we can help advance the progress toward a better world. Strife, violence, and hatred do not enter into impersonal love. Impersonal love creates a great peace of mind. Those who have worked at under-

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standing love have found that great *inner calm* and profound peace that rules the whole universe.

Impersonal Love

The Cosmic is working in and through all who give expression to impersonal love. We follow the light given us when we relax and meditate and give ourselves wholly in service to mankind. It is not "a bed of roses." It is a great work and it requires constant labor to do and to be, to show and express the cosmic love, the impersonal love from God through us—that we have found.

We must ever be alert to the intuition, hunch, indicative of the inner being within us. We dare not be shirkers, for no one else will be doing our share of the great work ahead of us. We alone can do, be, and express *that part* given only to us to carry out for the world as we serve mankind. Serving and doing for others fills us with a wonderful feeling of being needed and fulfilling the needs of others. "Smile and the world smiles with you"; "frown and you frown alone."

How can we express the great Cosmos? Not all of it—just our own small segment, which is truly within each of us? If we look within, we surely find our own self there. Then we can more readily attune to the Cosmos and follow the hunch, the intuitive urge.

We see need—we give and it returns to us when we need; sometimes soon, sometimes much later; but it always returns in greater measure than when we gave. When we gave we had that inner glow of satisfaction that came from fulfilling a need. When we receive we have a different inner glow of satisfaction, knowing and feeling that we were appreciated. Our "bread cast upon the waters" has returned and is so much more beautiful, because we sacrificed without thought of ourselves when we gave.

It is that very wonderful impersonal love that causes us to leap into a gap and fill a need without thought of what it would cost us in any way—time, money, effort, sacrifice. If we stopped to count the cost, we would lose that opportunity and might never know or take the steps to grasp that opportunity. If we thus lost that chance, we then

would lose and miss the harvest we could have reaped later. The law of compensation is exact and exacting.

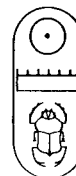
Probably, there is not one of us who can find such an example of the returning harvest, or the example of lost opportunity and lost returns, because we did not follow our intuition that tried to lead us to take the chance, do the service, and forget self at all times. Only if we have suffered can we appreciate the wonder of serving others, no matter how poorly equipped we may feel. When the opportunity comes, by serving we grow and develop into better servants of mankind. When we give of self, of thought, of whatever, we are growing, even ever so little. Development comes to all of us as we do our best.

Giving

If we give up cash, what we have left will cover our *real* needs for the time being. If we give up sleep, we find we did not need more at that particular time. If we give food to the hungry, we lose a great part of our hunger for food; we have been filled with spiritual food. If we give up clothing, we find we have plenty for our present needs. If we walk the extra mile, we have the strength to do so. No matter what we sacrifice, we find our cup full enough and often it "runneth over" just because we did so for another.

We may have both personal and impersonal loves, and gain great happiness thereby, for after all we are striving for happiness—not just for pleasure. We often find that a very real luxury adds to our happiness, for we choose our luxuries with care, for their lasting values. Paintings, home furnishings, travel, music, public educational and cultural functions—all belong in this category. We have the memories of the struggle to obtain the luxury, but the value of it lasts longer. We share our luxuries by giving ourselves in companionship, in conversation, reading, or expressing cosmic love in many ways.

Is it not about time we began expressing our *real inner selves*? Is it not about time we plan for the future by living to the full potential of our inner compulsions, ideals, and possibilities? △



Whence? Why? Whither?

The Challenge to Philosophy

by Albert G. Matthes, F. R. C.

PHILOSOPHY! Is it not something that is best left for academically trained men and women who have the time and do not have to work for a living like ordinary folks? It is difficult to find time for thinking about abstract problems which seem to have no practical value whatsoever in our daily lives. Or is there such a thing as a practical philosophy of life? If there is such a thing, maybe we should do a little thinking about it.

Philosophy means using our reasoning power, applying logic to the best of our ability, eliminating all preconceived thoughts we may have on the subject we wish to study. The latter is the hardest of all, but if we want to delve into a new subject with any hope for success, it is evident that we must be willing to accept facts as we find them and not as we have them in our minds as prejudices.

We start with the concept of everlasting life. We observe life beginning with the seed, developing into a life form of either man, animal, bird, fish, plant, and so on, coming to maturity, reproducing itself, and ending with death. This cycle is followed by all life forms, but life itself is everlasting. Thus we may say that our personal life is just a conscious interlude in the everlasting chain of life.

But there must have been a beginning. We all are acquainted with the story of Creation recorded in the book of Genesis in the Bible. The story has been widely accepted, and because of the forceful presentation of an Almighty Being who created heaven and the earth and all living things, including man, in six days, it has become the basis of many religions we have today. The art of recording the

story, of course, was possible only after man had mastered the art of expressing his thoughts in writing. Until then thoughts could only be expressed verbally. And before verbal exchanges of thoughts were possible, man had to learn how to make himself understood to his fellow men. And since we all realize that all this must have taken a very long time, we find ourselves in serious conflict with the Biblical story of Creation having been accomplished in six days.

Throughout recorded history men and women have observed nature, experimented and discovered new facts. Our astronomers tell us how nature works in the vast space of the universe, how galaxies are formed out of cosmic debris, dust, and gases, kept in motion by forces which are beyond our understanding. Time apparently is of no concern in this great scheme of universal activities which is taking place hundreds, thousands, millions, and even billions of light-years away from our Earth. Our logic compels us to assume that our Earth had a similar beginning, that huge masses of debris and gases were gradually concentrating into a huge ball with ever-increasing pressure, the force of which finally ignited the core of the ball, our Sun. Similar processes of lesser magnitude must have taken place, consolidating into planets revolving around the Sun, and one of the smallest planets turned out to be our Earth.

Our Earth, just like other heavenly bodies, must at first have been a fiery ball which gradually cooled, forming a crust which became the surface of the Earth we know today. The interior of

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our Earth is still fiery, as we know from the volcanoes scattered all over the world.

With this explanation we can now accept the Biblical story of Creation not as an account of scientific fact but as a beautiful poem which brings to our awareness the existence of an all-powerful God more forcefully than any of our scientists can with their reports of fact-finding.

Energy

Up to this point we have been considering only how the mass of this planet came into being. But how did life start? We again turn to our scientists who have worked hard and diligently to observe nature, and record their findings. We learn that the smallest part of matter is the molecule. Split up a molecule, and it ceases to be matter. We find that the molecule consists of elements. These elements have been classified and listed in the so-called *periodic table* according to their respective atomic weight. We further learn that an element is composed of atoms which have arranged themselves in definite numbers and groups, thereby manifesting as the specific element. The atom has been broken down, and what do we find? An atom is composed of a nucleus of positive energy around which revolve electrons of negative energy of enormous speed. Our science of chemistry informs us how atoms combine into elements, finally bringing into manifestation the many different minerals and, most important, water and air. So in the final analysis all matter consists of pure energy.

This pure energy, our logic tells us, must be the creative force of the entire universe and is ever at work to arrange itself into new atomic and molecular combinations. This ceaseless effort to be and to grow does not occur at random, but is guided by an intelligence which determines the direction of this entire process. This Supreme Intelligence, which is beyond human understanding, we call God.

Evolution explains to us how primitive life forms started when water and air came into contact with minerals of this planet, each life form endowed with the ability to nourish and propagate itself and gradually developing into higher life

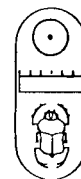
forms, from plants to crustaceans, fish, animals, birds, and so on. The Supreme Intelligence guiding this evolutionary process provided each individual of each species with appropriate sense organs through which it could observe and recognize sources of nourishment. These sense organs furthermore require a brain in which the impulses received through the sense organs are brought to awareness, and in turn send impulses through the nervous system to the respective muscles causing them to take possession of the nourishment presenting itself and eat it.

The ceaseless effort of the Supreme Intelligence is ever at work to develop higher life forms and improve the brain of the species. Man came into being when for the first time a sensation in his brain made him aware of himself. At that moment, his reasoning power began and an entirely new evolutionary process started, developing the brain further and further, which enabled man to use primitive tools in the form of stones and sticks which he found in nature, and later make his own tools and use them for his benefit.

Whither?

The questions of "Whence" and "Why" have been answered. Now let us turn to the question, "Whither." If we can reason out the further evolutionary steps which the Supreme Intelligence has planned for us, it is obvious that it will be to our benefit to act accordingly and not in contradiction of it.

Man is unique among all the life forms on Earth because he possesses a consciousness which makes it possible for him to know that he is. Physically he is equipped with the same faculties as other animal life forms, such as seeing, hearing, feeling, tasting, and smelling. Our senses allow us to receive impressions from our surroundings in the same manner as animals. Our distinction is that our consciousness allows us to develop the sense impressions into thought forms, and by shaping these thought forms into new thoughts we are continuing the creative activity of the Supreme Intelligence in a small way. It was with the aid of such new thought forms that man was able to use natural



resources and change them into usable water power, steam power, electric power, and so on, which in turn serve us in our daily lives. We do not create; we only apply acquired knowledge which makes it possible to build appliances, telephones, radios, television sets, railroads, steamships, airplanes, and spaceships to travel to the moon.

Spiritual Advancement

Wonderful as the accomplishments are which man has achieved in this material world, he has not utilized his natural faculties for the advancement of his spiritual comfort. We have been quite successful in finding out how nature works in the universe and on this planet, but the big question "Why?" has been left to a few individuals who have been recognized as religious leaders (Moses, Buddha, Christ, Mohammed, and others), and man has conveniently accepted their dogmas as his religion. These religions were mostly interpreted and applied from the viewpoint of our material interests, which in turn led to great catastrophes, religious wars, and other calamities. It is obvious that there would be more contentment among humans if the question "Why?" was better understood. We have observed the enormous energies which were set into motion in the universe and in a smaller way on this planet. Why was this all brought about if not for a purpose?

By nature we are lazy and let our consciousness drift along at the level of our brain intelligence, which means we are wasting the precious gift of our consciousness on the accumulation of material things, instead of reaching for a higher spiritual level. If our reasoning is correct, a higher spiritual level should bring us closer to the purpose which our Creator has in mind for us. When we reach that level, we may expect to find the contentment which other animal life forms enjoy when they have found sufficient food through the use of their brain intelligence. By neglecting the potentials of our consciousness, we allow distrust, jealousy, selfishness, hate, and other negative qualities to bring misery into our lives. Our consciousness makes us well aware of the contentment we enjoy arising from love, friendship, neighborly assistance, and so forth. Unless we

recognize the potentials of our consciousness and strive to regulate our lives accordingly, we will suffer the consequences just as a child will burn its finger touching a hot stove until it has learned to keep away from it.

These considerations help us to establish a personal philosophy of how we wish to conduct our manner of living. Our consciousness is the great link which connects us with the Supreme Intelligence of our Creator. It is through this link that we receive our inspiration for further thought and development.

Conscience

Our consciousness is our real self. We are the master of our brain intelligence, which we may direct in any way we wish. But let there be no misunderstanding at this point: We employ our brain intelligence under the rule of the law of cause and effect. We cannot escape the consequences of our actions. We will enjoy contentment only if we act according to the impulses which in our consciousness we recognize as proper. A wonderful guide, like a compass, has been built into the consciousness of each of us, which we call *conscience*. It tells us unerringly what is right and what is wrong.

However, we are the master of our ship, and we may either follow or ignore our conscience. And here begins the sequence of events in our lives which either make us happy or unhappy, useful or useless, rich or poor, content or restless, healthy or sick. We are what we thought in the past, we will be what we are thinking now. How wonderful to know that we have the means to shape our future by directing to our brain intelligence the thoughts of our choice!

The attitude in judging our surroundings is of great importance. Consider the difference between a pessimist and an optimist in this manner: Life manifests in layers. The lowest layer is the *mineral kingdom*, which furnishes support and nourishment to plant life above it. Above these two levels is the *animal kingdom*, which takes its nourishment and support from both mineral and plant life. The next higher level is *humanity*, which utilizes and takes nourishment from all three, minerals, plants, and animals. The pessimist looks at these three levels from the top down and sees only constant

strife among the species, destroying and devouring each other and the lower levels of life. The optimist looks from the bottom up and sees each level of life sacrificing itself to sustain the higher level above. Minerals nourish plant life. Plant life nourishes and supports animal life. All three levels make human life possible. Is it not plausible that hu-

manity's purpose is to support and nourish a still higher level, and what else can that level be than a spiritual one?

These thoughts should provide the answer to the question "Whence?" Let us raise our sight like the seaman who looks at the stars to bring his ship safely into port. Think! To think is to participate in the very life of GOD. △

Intuition

The Inner Wisdom

by Carol H. Behrman

MAN'S CAPACITY to reason is impressive. Thought, logic, study, experimentation, analysis—the manifold activities of the human psyche have proven to be versatile tools in exploring and often solving the mundane problems of daily life as well as the more complex dilemmas of society. In politics, economics, science, and philosophy, the best and most brilliant minds of mankind have often performed amazing mental feats and secured dazzling intellectual achievements.

But all this is very little compared to that which is truly possible. Most of us, whether of average intelligence or possessors of giant I.Q.'s, actually utilize only a small portion of our potential mental capacities. Within everyone is a vast source of knowledge which, unfortunately, remains untapped throughout most lifetimes—a hidden reservoir of the accumulated racial, spiritual, and cosmic experiences of mankind. If this inestimable treasure remains locked up in the hidden recesses of the mind, it is not because men and women do not possess the keys—everyone does—but because we fail to use them.

There are several keys which can unlock the door to this hidden heritage of knowledge. The one that is most readily available to all is that poorly understood power which goes by the name of "intuition."

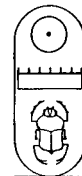
When the body is not given sufficient exercise, it becomes flabby and inefficient. A mind that is seldom used soon atrophies and becomes dull and rigid. The same is true of the intuitive ability, with which all are born but which can wither and die from disuse.

A rational, materialistic, intellectually-oriented society fails to encourage use of the intuitive faculty or even to recognize its existence. Esoteric knowledge is often denigrated in the name of science and logic. It is grudgingly permitted to some "creative" activities such as art, music, and poetry, but any hint of its appearance in science or philosophy makes the rigid rationalists hurriedly apply safer appellations such as "intellectual breakthrough" or "inspired calculations."

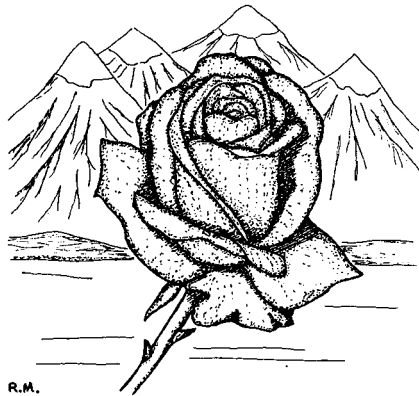
Nevertheless, the intuitive faculty is real. It arises out of knowledge secure in the depths of the whole integrated self. It influences much of our problem-solving and decision-making, even when we are not aware of it. It is a wise inner voice and, when heeded, can be a guide along suitable and harmonious paths.

Intuition is *not* the same thing as chance. When one chooses to make a decision by the "eeny, meeny, miney, mo" method, that is chance. Each possibility is equally valid. The correct choice is purely a matter of luck. But if there is a *feeling* that *mo* is the best way to go—nothing definite, just an attraction or leaning, a nebulous something gently

(continued on page 35)



Bulgaria's Paradise of Roses



Maxim Gorki spoke for most visitors when he declared that Bulgaria's Valley of the Roses was "Beauty itself."

The valley, about 120 kilometers (seventy-five miles) long and fifteen kilometers (eight miles) wide is situated in central Bulgaria between the Sredna Gora and Balkan mountains. Green fields alternate with groves of walnut, chestnut and various fruit trees. But dominating all are the rose bushes that extend as far as the eye can see.

Beautiful at any time of year, the valley is at its most splendid in spring and early summer when the roses are in bloom. Then it is covered in a velvety, purple blanket and the air is heavy with the flowers' exquisite scent. The people who live in the valley believe that at this time of year nature gives new life and vigor not only to plants and trees but also to men and women who are rejuvenated by the beauty and aroma of the roses.

One of the towns in the valley, Kazanlik, has given its name to the oil-rich red rose from which Bulgaria's world-famed attar of rose is obtained.

Early to Work

It takes 3,000 kilograms (over 6,500 pounds) of rose flowers to produce one kilogram (2.2 pounds) of attar. The Kazanlik rose bush grows up to two meters (6'6") high and each branch has three to nine, and sometimes more, flowers. The roses are gathered at dawn as soon as they have opened; gathering them later means a reduction in both the quality and quantity of the attar that can be extracted.

It takes nearly a month to harvest the roses and nearly everybody in the valley takes part in gathering them by hand, blossom by blossom. A festive mood prevails and the valley echoes to the singing of the young people.

On the first Sunday in June, a Rose Festival is held in Kazanlik which attracts hundreds of visitors from elsewhere in Bulgaria and from abroad. The festival really gets under way on the preceding Saturday night with folk dancing and performances by amateur instrumental and vocal groups.

Early Sunday morning, everybody goes out to the rose plantations near the town to take part in gathering flowers. Next comes a carnival parade in which the young people take part wearing their finest traditional national dress together with men and women in the costumes of every period in this ancient country's history. Of course, there are colorful displays of flowers, too, both natural and artificial. In fact, all the streets of Kazanlik are decorated for the festival with flowers and helicopters fly over the crowds sprinkling them with rose water.

Before the evening's festivities, there is a beauty contest to choose the Queen of the Rose Festival. Then, by the light of bonfires, the festival celebrants, young and old, dance the night away in honor of the rose.

—Unesco Features

The Challenge of Mental Leadership

by Ken M. Sillcock, B.Ag.Sc., F.R.C.

THE PUBLIC utterances of government and industry leaders and of others in positions of influence are often twenty years behind the ideas they are prepared to express in private. But the gap between private and public thinking is not all due to self-interest or to the desire to please those who vote for office holders.

Much of it arises from timidity or diffidence. When a new or unusual idea comes seemingly from nowhere, we are apt to be suspicious of it. If it is any good, we reason, someone more brilliant is sure to have thought of it and has probably discarded it because of laws we cannot see. Perhaps we mention it to acquaintances who quickly brush it aside because they fear to be associated with thinking so much at odds with the dogmas in which they believe. Or it might be dismissed even more summarily by envious colleagues who wish they had thought of the idea first.

Certainly we should first look as critically as we can at our new ideas, test whether they are true if taken at face value, and probe beneath them to see whether they convey a more subtle message. But after they have passed these tests we are less than honest if we do not make them available to others to criticize, to use, or to build upon. Youth or junior status should not deter us; for both the long-haired and the bald have helped world thinking to advance. Neither should the incompleteness of an idea be a bar to us. When we have evolved it

as far as we can, it might be the needed foundation upon which others are destined to build.

We should remember, too, that though we receive nine rebuffs our tenth idea might yet change world thinking. It might not do this suddenly like a revolution but rather in an action akin to leavening. It might strike a chord here and there among the majority who crave the mental leadership that only the brave honest few will give. We might not even recognize the end result gloriously built by others as having sprung from the essential foundation we provided, but this matters little.

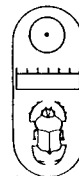
The important thing is that we contributed where we are able to. In doing so we aided both the progress of humanity and our own personal evolution. What could be a better reward for an act of mental courage?

The world urgently needs leaders who dare to speak the advanced thoughts toward which so many others are timidly groping. It needs leaders with the wisdom to perceive that more is achieved by sowing the seed of new thinking than by attempting to hammer a new idea into the consciousness of others, leaders who will go on to other ideas while the leaven of one is working.

One such courageous leader stimulating others to think anew will accomplish more than ten thousand voices raised in loud, destructive but unthinking protest against the existing system. △

How ignorant is he who knows all, but not himself.

—Validar



Dr. H. Spencer Lewis, F. R. C.

The Bridge of Life

I PRESUME that many have read that unique book by Thornton Wilder called *The Bridge of San Luis Rey*—pointing out in fiction form one of the mysterious occurrences in life. What I want to say at the present time, however, does not pertain to that particular bridge but to the bridge symbolized by it.

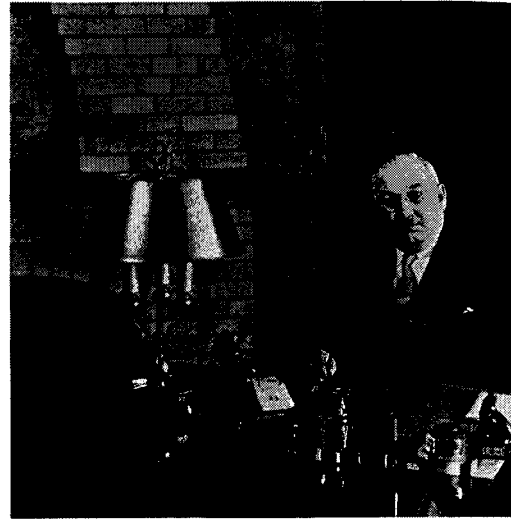
All of us will pass over the bridge that separates this life from the next: How many, I wonder, have thought of the various forms in which this bridge is made manifest, what strange ways we proceed to cross it, and what unusual companions we may have at the time of crossing?

As we journey through life, we pass over many bridges; some with joy and happiness, and no thought as to the possibilities that may be ready to manifest at any moment. Other bridges we approach with reluctance and often with forebodings of trouble, sorrow, or suffering.

The bridges that are the most difficult to cross and which constitute the real problems in our lives are most often the ones we have built for ourselves—the ones on which we are the sole travelers, on which our feet are the only ones heard in a tedious journey.

Other bridges have been built by those who would test and try us or attempt to crucify us. Again, we find upon the great highways of life bridges on which multitudes surround us, sharing the difficulties, problems, trials, and sufferings of the trip.

Each bridge is of a different nature; and as we look upon those crossing with us we may speculate upon what different



paths have brought so many diversified natures and characters to the one bridge of similar experience at the same point in time.

We are often tempted to think that the individual path upon which we journey in life is a strange one, never traveled by humans before—created by some black magic or evil mind solely to cause us suffering or unnecessary tribulation. We are even prone to think that, if we could exchange with almost any other, we should find his path simpler and easier.

We may be inclined to think that our individual journey through life is so unique that only one person in the whole world could have such an arduous path fraught with so many unnecessary, unreasonable, and inconsiderate obstacles. But when our path finally reaches the chasm over which a bridge is stretched, we find that paths other than ours converge toward it and that thousands are coming together to cross this same bridge.

Brotherhood of Common Interest

There is a large body to participate in the very crux of the trials and tribulations of our journey and to share equally all of the difficulties and tribulations of this one bridge. We realize, then, that regardless of the diversity of paths, there are certain places in the journey of life where all meet; where we find that our troubles, our griefs, our interests, and our efforts to reach the goal of life are common to all.

On such bridges, we find ourselves united in a human brotherhood of common interest despite our individual diversity. From the mystical point of view, these bridges are the meeting places of the converging lines of life, and they demonstrate the principle of universal brotherhood.

The mystic, however, may speculate upon what motives, what principles in life, what unseen and invisible guiding hands directed the footsteps of such various human beings from so many paths of life toward these bridges. The mystic may wonder what law or principle in the universe brings men and women from thousands of miles apart, along strange highways, to one point to cross over one bridge at the same time.

Whatever experiences a particular bridge may hold for those who cross it, they are evidently decreed and designed. Men and women of different tongues, of different positions in life, of different religious beliefs and indulgences, of different social and financial stations, meet as one body at the entrance as common pedestrians, and there begin to share whatever strange experiences this bridge may have. Perhaps on the other side, too, they will start again with similar experiences in a new land, a new country, or a new region of progress.

These "bridges" need not always be structures across open spaces. They may be a school bus in Colorado, such as that in which a group of children froze to death. Those children were of different families, of different stations in life, and undoubtedly were traveling different paths toward the future.

Each, no doubt, had different hopes and might rightfully have expected to live to fulfill them and to have diverse experiences before passing through transition. Yet by some law of the Cosmic they were brought together at the same time to have the same experience.

The "bridge" was a school bus that was to take them home from school; instead, it carried them from this world into the next. Unrelated and with different past karmas, different ends to meet and purposes to serve, these children were brought together by the Cosmic because it had been decreed that their transition was to occur at the same

time, in the same place, and in the same manner.

Some had come only a few years previously into that district from other states and from other localities. Their paths converged on this day that they might cross the bridge together. In the same way, the sudden wrecking of an air express served to carry out of this life and into the next, eight men, among them being a famous football coach. Each of these men had journeyed along different paths of life and had expected to reach different goals.

What had each of these eight persons done in a previous incarnation, or in this, that decreed their passing through transition at the same time, in the same manner, and at the same location? Away from their homes and normal places of activity, each was to start his cosmic period of existence on the same day and hour—practically the same minute.

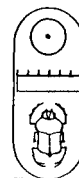
The mystic often ponders the fact that a child born into a missionary family in Turkey may travel through various parts of the Orient and finally come to the United States to meet and marry a childhood companion. Together there, they carry on their joint activities and eventually bring into life children who have a different nationality and language background.

The Cosmic's Way

It is instructive to trace the Cosmic's way of reaching out to the extremes of the world to select two persons unknown to each other, of different tongues and social position, and bring them to a new land to unite and give to the world a third being of an entirely different combination of blood and language.

It is stranger still to consider that eight or ten persons from various cities and states of the United States, of different occupations and positions, may be brought together at one point to cross the great bridge at the same instant.

Is it possible that in a previous incarnation those eight knew each other and were united in some human effort and passed out of that incarnation as they did out of this? Is it possible that in a previous life their activities were so related and so identical that each created for this life an identical pattern,



even though in the interval they did not know each other and their paths had never crossed?

These are the thoughts that a mystic gathers from the news of the world and the events of current life. It is such thinking that leads to a greater understanding of the complexities of life as well as the simplicity of the cosmic principle. After all, there is a simplicity in such a scheme that would allow eight persons, after having been united in one transition, to be widely separated and then brought together again in order that the karma decreed for them might be fulfilled in consistency and justice.

Each of these eight must have earned by his past actions or created through his present life the time, place, and condition of transition. If the other seven were associated with him in identical efforts and methods of living, then the simplicity of justice and the fairness of Cosmic Law would bring them all together to share the karma which was right for each.

Each of us every day faces an unexpected bridge. It may be that our entrance into a theater, a train, a car, a crowded thoroughfare, or any other public place, will be the entering upon the last bridge. That which occurs and affects a number is by Cosmic Law the karma of our lives.

Our united participation in it proves that we are brothers and closely related in the Cosmic Mind through having created identical conditions. By living each day in harmony with the highest laws and principles, by refraining from injustice or unfairness, and by keeping ourselves attuned with the good and the harmonious, we shall bring ourselves to the ultimate bridge in the company of those who, like ourselves, are deserving of the richest rewards.

When we have crossed the bridge, we shall find ourselves still with those who have attained and earned the highest of cosmic blessings. We do not know when we shall come face to face with that great bridge that spans the unknown of existence; but we do know that beyond it lies a land and a world that will be what we deserve and what we have created for ourselves here and now.

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

Henry Beston, an American author, wrote, "With lights and ever more lights, we drive the holiness and beauty of night back to the forests and the sea."

In certain areas there is no light. City streets are flooded with light, restaurants and markets remain open all night. Many industries operate around the clock; utilities and radio stations have all-night service. Artificial light has made this possible, but why does man want to turn night into day? Does he love the day so much he cannot let it go, or does he fear to face the night?

Henry Beston believed that "with the banishment of night from the experience of man, there vanishes as well a religious emotion, a poetic mood, which gives depth to the adventure of humanity." Night is the time when the day's experiences assume a new perspective; they either loom bigger and more formidable than they actually were, or they fall into their proper pattern of significance.

*The
Rosicrucian
Digest
March
1975*

—Irene McDermott

Has Mysticism Any Value?

by Inih A. Ebong

MYSTICISM is a science which explores the First Cause of all things, the Absolute. Its ultimate goal is the unity and oneness of all with the Absolute. The mystical approach is profound and simple. If patiently and sincerely sought for, its attainment is as possible as passing a school examination after a long period of study and preparation.

Many consider mysticism to be a theoretical philosophy or venture, an escapism from reality. To them, mysticism is of no practical and benevolent value to life and humanity, generally. Instead of seeing anything good in mysticism, they consider it a cult of some uncanny philosophy originating in weird societies of the very remote past that dedicates itself to trifling with the constituted authority of the Creator.

However, to the rational mind, mysticism is a pragmatic approach to understanding God and the universe. It is an approach to answering the basic questions about life, the real purpose of creation, man's purpose in the universe, man's relationship with other created things in the universe, man's relationship with the Creator; why men suffer, the mysteries of birth and death, the real cause of disease, the proper way of attunement and communion with the great universal consciousness, and many other related questions and subjects.

How then can we proceed to understand man's relationship with the God that created All? Or, to come down to earth, how does a child proceed to understand his relationship with his father or mother?

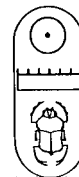
To the perceptive limit of my understanding, standing at a distance wrapped in fear does not make for a good relationship between father and son. It only leads to uncreditable theories by the son about the father—a misconception about the characteristic benevolence of the father. Similarly, conceiving God as a personality that deals ruthlessly with the so-called sinner limits our appreciation of His benevolence and mercy.

Thoughtful consideration, however, reveals that God does not punish, but teaches and advises through experiences. It is our *interpretation* of these experiences and our deliberate refusal to learn from them, because of our egocentrism, that lead to our erroneous conclusion that God punishes.

To understand God is to understand the First Cause of All. Is it possible to understand the transcendent, that which is beyond the realm of mortal discernment, without first understanding *that* which is ourselves? Hence, the ancient injunction "know thyself" means that we should understand and know that which is ourselves and by implication *become* masters of that which is ourselves. Such mastership is the first step to and the process of being One with the Cosmic—the ultimate goal of mysticism.

Knowing that which is ourselves primarily involves *introspection*—the reflection upon and the examination and analysis of our thought processes, the ideas that lie in the domain of our consciousness. Next comes *retrospection*—the reflection upon and the examination and analysis of past incidents, events, and experiences, remote or immediate, in our lives. Introspection and retrospection must shock us into the *realization* by which we become masters rather than slaves to similar circumstances that led to the past mistakes and unpleasant experiences.

By implication, Oneness with the Cosmic cannot be complete unless we have a perfect understanding of cosmic or natural laws by which all things are governed. To understand the laws, we must question and understand the so-called mysteries. However, to the serious-minded, it is worthy to note here that these mysteries cannot be unravelled, these laws cannot be understood, and the ways of God cannot be revealed and



made known to us until we have released and freed the mind from its present bondage of material limitation. The mind must reach out and contact the great Universal Mind—the Cosmic Mind.

Therefore, if we perpetually imprison the subconscious mind and prevent it from reaching out to and contacting the great Universal Mind, we shall be living in complete isolation. △

The Role of Art in Human Development

(continued from page 10)

their minds to the frightening new ideas everywhere apparent and cling desperately to the old familiar forms they inherited. Others accept all that is new uncritically, thinking it possible to be cut off from everything that is past; all those things that have molded us and which underlie our whole being. Readymade philosophies and religions or exotic "isms" replace for many people the task of understanding and integration. It is much easier to escape the paradox and look to others to map out a path to salvation. To the modern evolved individual, this seems a

retrogressive path, a failure to meet the challenge of his time.

The creative artist has always known the loneliness and difficulty of the path of truth. In meeting the needs of his whole self he has often been greatly misunderstood. Truth does not change, but our understanding of it can change enormously, both as individuals and as collective societies. The terrible oppositions of the past have to be resolved in mankind. It is an imperative synthesis for survival. By its very nature, art has the means by which such a psychic synthesis is possible. △

ROSICRUCIAN CONCLAVES

BUFFALO, NEW YORK—April 19-20, Statler Hilton Hotel, Delaware Avenue at Niagara Square. Fratres Walter Albersheim and John Dioszegi will be guests of honor. Please contact Marylou Delmonte, Registration Chairman, Apt. 5, 16 Sprague Avenue, Hamburg, NY 14075.

KINGSTON, JAMAICA, WEST INDIES—Caribbean Regional Conclave—May 2-4, Mona Citizens Community Hall, Mona Heights. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. Please contact Mr. M. Smith, Conclave Secretary, c/o St. Christopher Chapter, AMORC, P. O. Box 26, Linguanea, Kingston 6, Jamaica, West Indies.

MONROEVILLE, PENNSYLVANIA—Penn-Ohio Regional Conclave—May 17-18, Howard Johnson's Motor Lodge, Routes 48 and 22. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. Please contact Mr. James O. Wilson, 6636 Jackson Street, Pittsburgh, PA 15206.

SAINT PETERSBURG, FLORIDA—Southeastern Conclave—May 8-10, Princess Martha Hotel, Fourth Street and First Avenue North. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. Please contact J. E. Nichols, Conclave Secretary, P. O. Box 20707, Saint Petersburg, FL 33742.

*The
Rosicrucian
Digest
March
1975*

Consideration for Others

*The importance of the
spoken word*

by Iris Syndergaard



A FAMOUS PRODUCER once had a strange experience. He tells how, in order to improve the shorthand he studied as a young student, he took down conversations he overheard in his boarding house.

"Years later," he relates, "in checking over my notes I was astonished to find that in all those months no one had said anything of the least importance to anyone else."

All of us listen to other people talk, day after day. Most of what we hear is trivial, even dull. But how important even one sentence can be if the words which comprise that sentence are spoken in praise of ourselves!

Each of us feels a deep need to be complimented, to have our abilities noted. Nor is it ever enough to assume we are appreciated. We have an inborn desire to be told we are.

A young teacher, nearing the end of her first year in the classroom, began to worry. She had given, she felt, the best efforts she had to give. All year she had taught her lively second-graders with joy and enthusiasm. But not one parent had expressed gratitude for Janet's efforts. Even the principal, although he seemed to like her, had said nothing to Janet about the quality of her teaching.

Therefore, when he called her to his office one afternoon during the last month of school, Janet went in fear. "He has summoned me for only one reason," thought Janet. "He has not liked the way I have taught. My contract won't be renewed."

But the principal, when she walked in, smiled at Janet. "I just had a phone call," he told her, "from the mother of your little Peter. She wanted me to tell you

she has never had a child learn so quickly or love a teacher as much as Peter loves you. You are doing a fine job, Janet."

Janet returned to her room in a haze of pleasure. For her, one thoughtful telephone call, which a busy mother took time to make, spelled the difference between discouragement and a feeling of satisfaction with herself and an entire year's work.

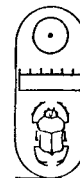
Sincerity

There are ways to encourage and praise others. To be spontaneous is important, but to be sincere—to mean what we say—is absolutely essential. Very few people are actually fooled by glib words or false flattery, no matter how they may hunger for praise.

To Linda, a junior in high school, the world seemed flat and tragic. No one had asked her to the Junior Prom, and Linda felt not only unwanted but as though she must be wholly unattractive. As she related in later years, "I was sitting in a café, feeling sorry for myself, when an elderly neighbor of ours came in and sat at my table. She smiled and then said, 'My, you must be a busy girl, Linda. Anyone as pretty and sparkling as you must have boys calling all day long.'"

For Linda, that one, flattering sentence, spoken in obvious sincerity, changed her attitude and quite possibly her life, because she began to think of herself as actually "pretty and sparkling." Within a short time boys did, indeed, "call all day long."

To train ourselves to notice good qualities and attractive appearance is not so



difficult as it may seem when we first try to put our thoughts into words. Once we accustom ourselves to the use of casual sincerity in our manner of commenting and learn to watch for those things which are truly praiseworthy, then we find to praise others is not only an easy but a natural thing to do.

Everyone enjoys being told their worth is appreciated, but children are especially responsive to a moment of special attention. This is particularly true if a child has to endure the tragedy of some disability, however slight.

One day a master of ceremonies had, on his locally televised program, a group of cub scouts as guests. Of the dozen boys, eleven were normal physically, friendly, and outgoing. But one small fellow had a head noticeably too large for his body. He sat, his frightened dark eyes big in his pale face, some distance from the other boys.

The television personality, who called himself "Engineer Casey," noticed immediately that Matthew was not only terribly shy, but that he was not accepted by his peers. Casey selected, without being obtrusive about his choice, the little fellow to sit beside him during the interview on camera. He put his arm around Matthew's thin shoulders and addressed most of his questions and comments to him, agreeing with the timid, whispered answers. "Well, Matt—can I call you Matt, since we're friends?—you sure know a lot about cub scouts, don't you?" or "You tied your kerchief with a real neat square knot, fella. Bet you're that good with all your knots," or "Bet you're about the neatest scout I ever had in my studio."

By the time the group left that afternoon, small, shy Matthew stood very straight while his companions regarded him with new awe. If, they seemed to be thinking, an important television man like Engineer Casey thought Matthew was extra smart and important, then maybe their companion had qualities they had carelessly overlooked.

Consideration of others can be as important and as necessary as a spoken compliment. To acknowledge the rights of others indicates our awareness of them as individuals. We all know how a snide, cutting comment coming from another

person—even a stranger—can wound. On the other hand, a quick smile, a gently spoken "Thank you," or a quick, "How nice of you," can leave a warmth behind.

An elderly man, raised in a small country town, visited his married daughter for the first time. She lived in a crowded city and the old man left the train to find himself caught in the crush of frantic rude pushing, name-calling, and lack of consideration all too typical of city crowds. He became so dismayed and upset by the display of crude manners he became physically ill. For the first time in his long life, he said later, he saw why he had heard people compared, unfavorably, to animals.

Not even the love his daughter gave him nor the affection shown him by his son-in-law could lessen the misery and dislike the old man felt for the city. "I wanted to stay quite awhile," he told his daughter at the end of the first week, "but I can't. I have to get back to my own town where folks have time to be kind."

Special Individuals

If he had visited the small laundry near his daughter's home, perhaps the old gentleman would not have left the city with so many unkind feelings about his fellow-man. The owner of the laundry, a jolly old Irishman, makes it a point to look at his customers as special individuals, to search out what he thinks they, themselves, consider to be their best features, and to comment on them.

"You'd be surprised," says the Irishman, a fellow well in his sixties, "what some folks think is their best point. For instance, a lady with a head of gorgeous red hair comes in here, and I soon found she doesn't even like bein' a redhead—hates it—but thinks she has lovely hands. I mention 'em 'bout every time she comes in here. I've learned to spot things like that after my years of studyin' people, and my, how their faces do light up!"

He laughs. "Don't hurt my business any, for sure. People come back to a place where they've heard a compliment. Ain't that many of 'em flyin' around."

There is no one living who does not have good qualities or at least one attractive physical feature. But of what value are they if no one comments on

them or if the good qualities or the attractive physical features go unnoticed?

All of us should look for good in others. Most important, however, we must mention what we see. Mothers and fathers especially—guardians of children in spiritual and moral as well as physical ways—must be generous with the kind comments they make. Although it is, to be sure, the responsibility of parents to correct and guide, it is just as surely their responsibility to notice and mention accomplishment. No child is too young, or for that matter too old, to be praised. A mother's quiet "Oh, Linda, you combed

your hair so nicely," or a father's "Your choice of a tie to go with that suit was a good one, Tony," can encourage a youngster far more than an endless series of short, cross criticisms.

To practice noticing the attractive and outstanding traits in others can do us a great deal of good, too. The realization that we have given happiness and encouragement to others is to experience a sense of our own worth. And it is important to remember that a word of praise can last for a lifetime, but that a complimentary thought, unspoken, is forever lost. △



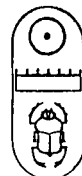
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Rosicrucian Activities Around the World

ON DECEMBER 21, 1974, the Rosicrucian Order, AMORC, Brisbane Chapter of Brisbane, Australia, presented a most deserving Miss Louisa Toogood with the Rosicrucian Humanitarian Award. This award was made in recognition of Miss Toogood's activities in the founding and work of St. John's Ecumenical Coffee Brigade. Some four years ago Miss Toogood, a mental therapist, felt an urge to help those men and women who were presently without a home and were forced to sleep in the parks, railway stations, and overnight hostels of her city. She took it upon herself to cater to their needs for coffee and sandwiches and spent her early morning hours driving about in an antiquated Morris Minor auto providing nourishment for the needy. Two years later, her organization was presented with a new van, and today they assist over 200 people daily. Congratulations, Miss Toogood!



A conclave is the usual setting for Rosicrucians from various subordinate bodies to get together and meet one another. Occasionally, however, Rosicrucians meet in a purely social way such as at a camp-out or picnic. Last summer, for example, United States and Canadian Rosicrucians in the Pacific Northwest held a camp-out on the ruggedly beautiful Washington State coast over Labor Day weekend. Fratres and Sorores from subordinate bodies in Portland, Oregon; Seattle, Washington; and Vancouver and Victoria, British Columbia, Canada, were present with their families. According to Soror Barbara Jewett of Seattle, "Although this was a purely social activity, it brought us more closely together, as subordinate bodies, as friends, and as families."

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1975*

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Humanitarian Award for Miss Louisa Toogood is presented on behalf of the Brisbane Chapter, AMORC, by Regional Monitor Phil Porep at St. John's Cathedral, Brisbane.

Photo: The Sunday Mail, Brisbane



Frazer Warren Van Ess has overcome great difficulties as an artist. Originally from Grand Rapids, Michigan, he has been paralyzed, except for head movements, since he was a fifteen-year-old victim of polio. He has mastered the difficult art of painting and drawing with pen or brush clenched in his teeth. "People seem to think you have to be born with talent," says Mr. Van Ess. "That's not true; you have to work to develop the skill more than people realize." Young Warren began developing his drawing technique as a teen-ager following a year spent in a chest respirator. Encouraged in his work, the young man eventually left the hospital to return home and devote countless hours to drawing practice. Lacking formal art training, success came very slowly.

Today, at 39, Frazer Van Ess resides in La Mirada, California, and has recently published a book entitled *A World of His Own*, containing a sampling of sketches made in his own especially perfected method. The drawings are mostly of outdoor scenes—children, horses, ships at sea. The artist uses a single-line technique which even artists with full physical capabilities find difficult. Flowing, sensitive lines are used to capture

moods and movements on paper—con-
juring up a world of images from tele-
vision, places he has visited, and his own
imagination.

His art career keeps Frater Van Ess
very busy, and he attributes his good
health and positive attitude to his active
interest in philosophy, religion, and psy-
chic phenomena. Illustrated here is a
single-line drawing by the artist (courtesy,
The Grand Rapids Press). » » »



Frater Harry Gubbins, Grand Coun-
cilor for the East Central States, was
honored recently by the Calumet Chapter
of Hammond, Indiana, for his twenty-six
years of faithful service to the Rosicru-
cian Order, AMORC. After delivering an
inspiring discourse at the evening's con-
vocation, Frater Gubbins was presented
with a plaque, a book, and a single rose.
A special cake with a fitting inscription
was served, and area members performed
a diverting skit entitled, "This Is Your
Life, Harry Gubbins."



Intuition

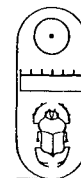
(continued from page 23)

shoving one in the direction of *mo*—then
that is intuition, an inner knowledge that
mo is the right path to follow at that
time. The aware individual will give full
consideration to this phenomenon when
making his decision, confident in the
wisdom of his inner being.

This is not to say that one should fly
in the face of all logic and reason, and
follow what seems like inner urgings, no
matter how ridiculous. Intuition is an
adjunct to reason and logic, not its anti-
thesis. Intuition should never be an ex-
cuse for lazy or befuddled thinking. "I
don't have to work at solving this prob-
lem," the misinformed might airily con-
clude. "I'll just ask my intuition what to
do!" That is nonsense and can never lead
to any kind of growth—intellectual or
spiritual. If the individual who rati-
onalizes his laziness in this manner were
to really listen to his intuition, it would
surely tell him to put his mind to work
immediately in the pursuit of knowledge
and understanding.

The intuitive faculty puts one in touch
with certainties which are beyond intel-
lectual knowledge. It cannot apply to
the many decisions which must be based
solely upon known facts and logic. But
when one is faced with a problem for
which there is no one clear-cut, incon-
testable logical answer, then it might pay
to look for guidance within, to benefit
from the hidden wellsprings of wisdom
deep within the human psyche.

The world would be a poorer place
indeed if there were not always some
individuals willing to heed the promptings
of their inner selves and in this way
acquire insights which have benefited
themselves and mankind. We are com-
plex and many-layered parts of an inte-
grated whole. Intellectual athletics and
powers of reasoning have their limita-
tions. Beyond this lies the wisdom of the
integrated self, which is sometimes re-
vealed through that peculiar faculty we
call *intuition*. △





MAN AND MAGIC

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

WHERE THE GOD DWELT

» » »

Protected by towering Mount Parnassus, sacred to the nine Muses said to dwell upon it, is this Temple of Apollo. It is part of the site in Delphi, Greece, where the oracles gave forth predictions said to be revealed to them by Apollo. The principal oracular shrine is on the upper slopes of Mount Parnassus. This second and smaller temple lies considerably below the other.

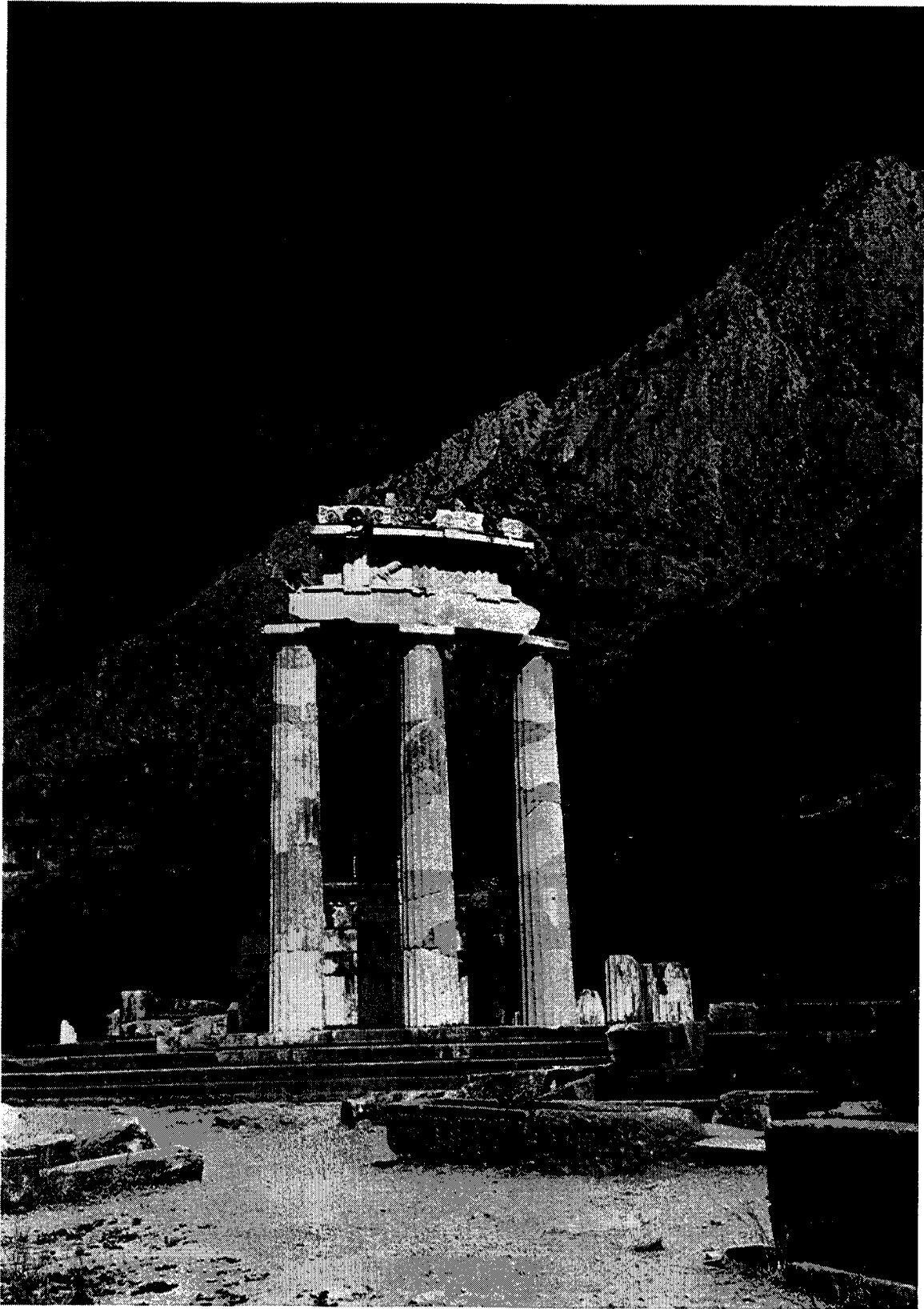
(Photo by AMORC)

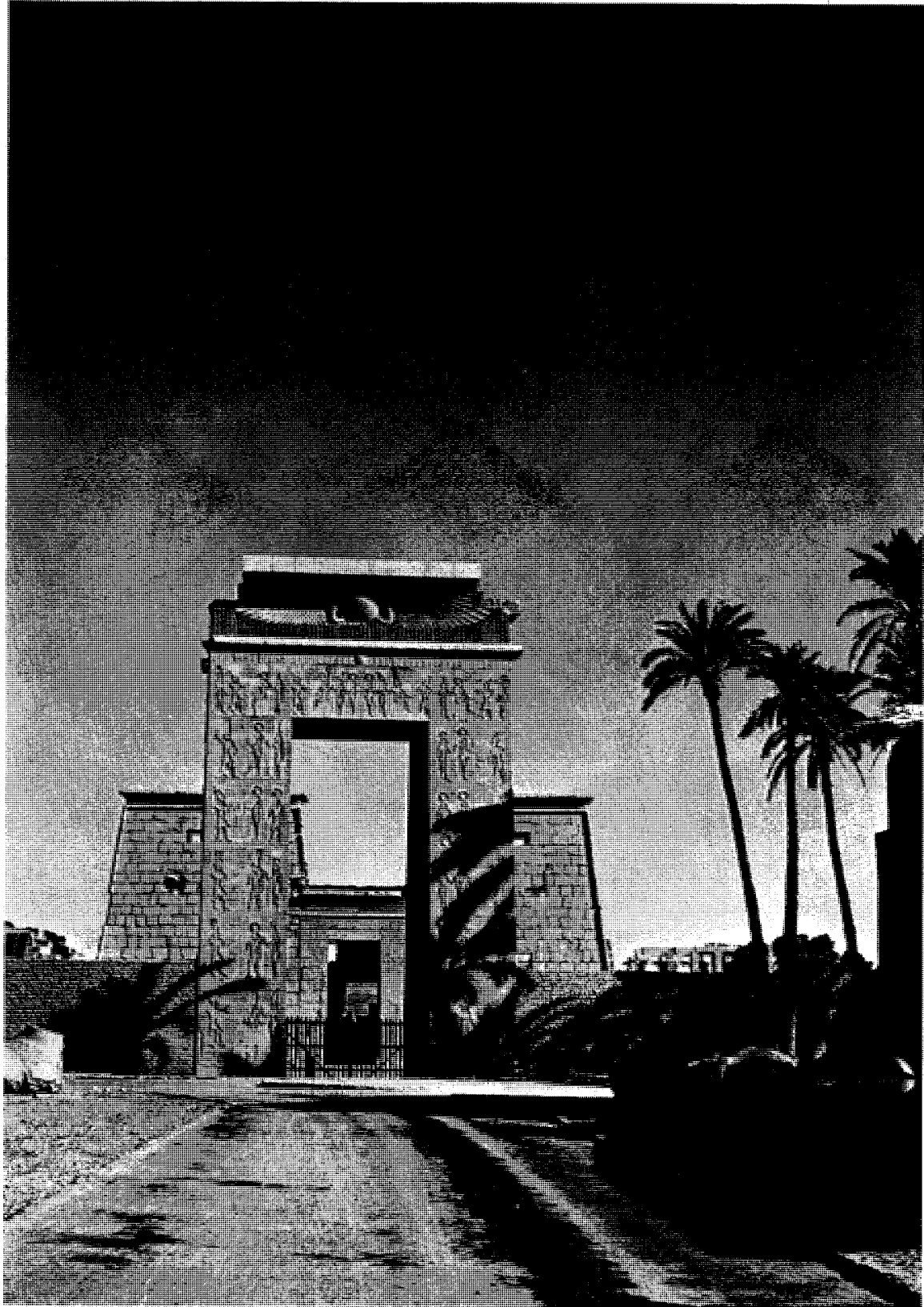
DEDICATED TO THE MOON-GOD (overleaf)

In the precincts of Karnak, formerly Thebes, the ancient capital of Egypt, is this well-preserved pylon dedicated to the moon-god Khonsu. There still exists on the site a small sanctuary of Khonsu. The moon-god was sometimes identified with Osiris; at other times with the god Thoth, the god of learning. Numerous statues of the ancient gods of Egypt are to be seen in the large collection of Egyptian artifacts in the Rosicrucian Egyptian Museum in Rosicrucian Park, San Jose, California.

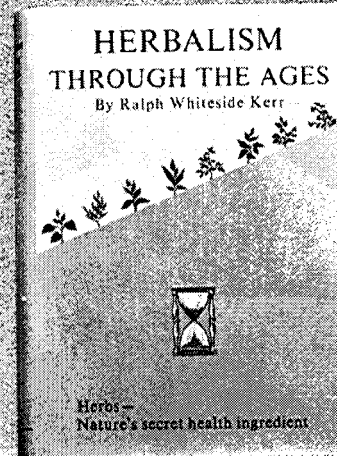
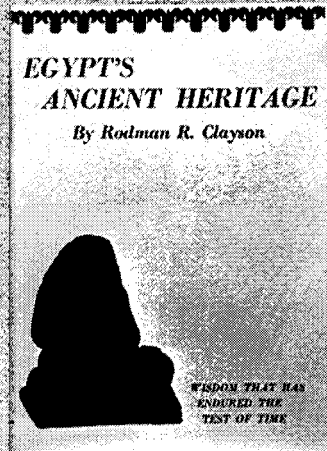
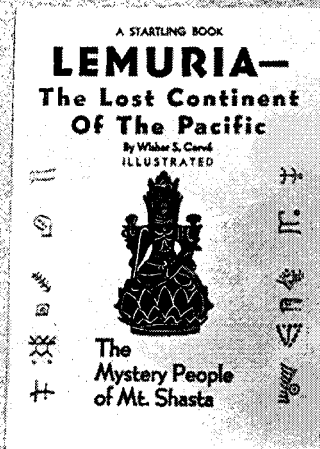
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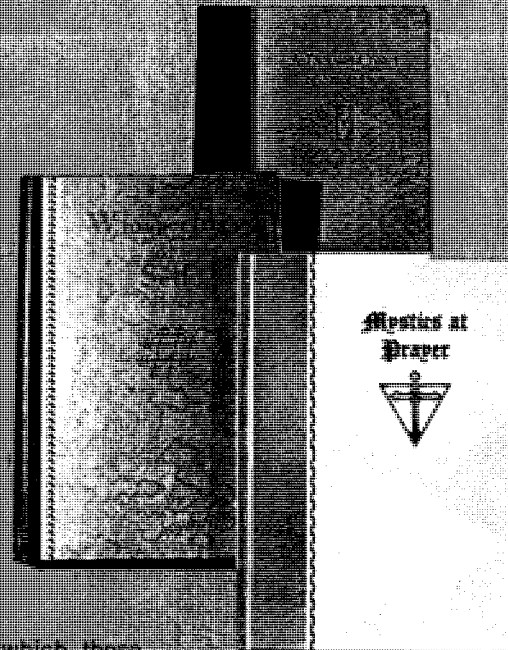
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BRAVE NEW ERA

Periodically, I receive a little reminder reading. "Such-and-such-a-date is the deadline for the next *Brave New Era* installment." At this point, I dig through my notes and scribbled ideas in search of material. Often, I turn to letters I receive, asking for particular subjects to be discussed, and many is the time these letters have provided me with a good lead to follow.

Right now, however, I just don't feel I can go through the standard motions to write this article. Looking over the headlines of news releases and clips I receive from various sources and organizations, it seems as if everything is in a state of crisis, and the very fabric of civilization is coming apart and unravelling like an old sweater. "Ocean no longer unlimited food source, scientist says"; "Aerosols threaten atmosphere's ozone layer"; "World food supplies insufficient and dwindling"; "Energy crisis to worsen"; "Major oil spills predicted"; "Middle East situation critical"; and many, many more in the same vein. Sometimes it appears as if nothing good is still happening anywhere . . . and it often seems as if the Four Horsemen will never cease being our constant companions.

Well, I've had it. For this time, at least, I refuse to echo in this page the tootings of so many Final Trumpets. The human race is *not* headed for pestilence and extinction, man is *not* a vicious beast with a suicidal streak in his soul. There is great nobility, goodness, and intelligence on this planet.

Then why don't we hear more about it?

In a way, this is the fault of the communications media (and, I confess, at times I've also been guilty of it). It isn't news if millions of men and women get up in the morning and go to work, but a strike by a few hundred is; it isn't news that modern medicine has made epidemics a footnote in history books, but an outbreak of the plague is; it isn't news that millions of people walk city streets with no incidents, but the senseless shooting of one individual is; it isn't news that today thousands of airliners carried hundreds of thousands of passengers, but the crash of one of them is.

One could give examples like these for hours, but these are sufficient to get the point across: Modern man has been brainwashed, taught to develop an unhealthy, fatalistic fascination for disaster . . . he has been convinced by faceless authorities that tragedy is nature's way,

that one gallant individual can no longer change the course of a fatal history, that one finger in the dam cannot avert the inevitable. Learned treatises are published, explaining at length the dark, irrepressible forces of blind aggression residing within every human heart, which will surely drag us down a steep and slippery grade to oblivion. We have been told that we are starving, choking in our own filth, that there are too many of us, and that the planet is dying.

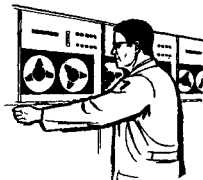
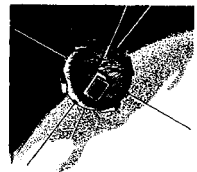
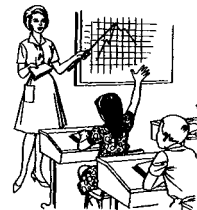
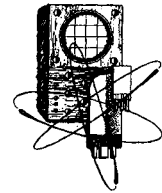
It would be blind not to admit that there are kernels of truth in all of these statements; but a kernel is not the whole. Man did not evolve from a weak arboreal creature all the way to the spaceman who walks the Moon or the being who launches his senses to Saturn and beyond, by raising his arms in despair and surrendering to situations, but by gritting teeth, sweating blood, and facing up to the challenges that have confronted him throughout his checkered career—and *not giving way*. If there ever has been one characteristic that is wholly and uniquely man's, it has been that one: We don't give way—it is not the nature of the beast to crawl to a dark corner to die, whimpering. This is the only major difference between us and the rest of life on this planet. If this changes, if we lose our pugnaciousness and let our only racial strength decay, then we will be discarded into the garbage can of evolution, there to keep the dinosaur company. This would be just, and it would give some other, more promising species, a deserved crack at the universe.

But man is not a dinosaur.

I have a core feeling, an instinctive certainty, without any backing from statistical analyses or doctoral dissertations, that all we have to do is just hang on for a little longer. No storm lasts forever. We are victims of nothing except our own negative thinking and haphazard planning. All cultures reach a point in their histories when it seems as if all is lost. Those that held on and did not surrender hope lived to flower into higher and finer expressions of man's mind; the rest have left only ruins . . . and very uninteresting ones at that.

There is an old saying which states that man can be defeated but not destroyed. I believe in this, I have faith in race . . . mankind's flag is nailed to the mast. My children shall have stars, and they will get them now, during the course of this, our brave new era.—AEB

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





ODYSSEY

Most Curious Man

IN 1567, a fifteen-year-old boy named Leonardo da Vinci came to Florence to be apprenticed to one of the most famous artists in Italy—Andrea del Verrocchio. To young Leonardo, from the small village of Vinci, the “City of Flowers” with its thousands of highly skilled craftsmen and artisans must have seemed like a very beautiful new world. Added to this, the philosophy and art of that exciting rebirth of learning—the Italian Renaissance—were very much alive in this city. Studying painting, sculpture, and engineering under Verrocchio, the youth soon outshone his teacher and at the young age of twenty was admitted to the city’s painters’ guild.

What followed for Leonardo was a brilliant lifetime of intellectual and artistic adventure almost unequalled in any other time. During the course of his life, under the varied patronage of some of Europe’s wealthiest men, Leonardo’s creative genius shone forth brightly, anticipating the new adventure in art and learning that was to eventually spread throughout Western Europe.

The word that immediately comes to mind in thinking of Leonardo is “curiosity.” Kenneth Clark has called him “. . . the most relentlessly curious man in history.” The **why** and **how** of things have always fascinated those of mechanical inclination, but with Leonardo it was a passion.

An examination of his notebook presents an exhausting picture of this unrelenting curiosity. He devoted a huge amount of mental energy trying to figure out how things work. Starting with careful observation, he followed with meticulous note-taking, drawing, and then incessant questioning. He was seldom satisfied with answers, always moving to further questioning and attempts at problem-solving.

Because Leonardo could not leave a theory unsolved, he constantly reargued it, reworked it in his own mind. The movement of water in a whirlpool, the architect’s problem of how to support a dome above a round building, the structure and anatomy of the human body, aeronautics—all of these and hundreds of other problems occupied Leonardo’s ever-curious mind. And yet the very human and frugal Leonardo could scribble an accounting of the week’s household bills next to an exquisite drawing or design.

The object of Leonardo’s greatest curiosity was **man**. The artist’s eye and the scientist’s intellect explored man, the mechanism—man’s physical workings and anatomical structure. He found man not to be as godlike as some Renaissance artists and thinkers would like to assume, man’s physical mechanism being very dependent on capricious forces of nature.

Leonardo has been referred to, and incorrectly, as the typical Renaissance man. He lived in the Renaissance and shared some of its artistic and intellectual ideas, but his unrelenting curiosity, not really a Renaissance characteristic, placed him beyond his age. One thinks of the modern scientist in his pursuit of knowledge, but realistically Leonardo belongs to no age. He is too great a mystery for that!—RMT

