ROSICRUCIAN DIGEST

1958
JANUARY

30c per copy



The Colored Race

Talent under a black skin.

▽ △ ▽

The Symbolism of Salt

Reading into veiled meanings.

▽ △ ▽

How to See Well

Facts everyone should know.

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Featuring:

- *Mysticism*
- *Science*
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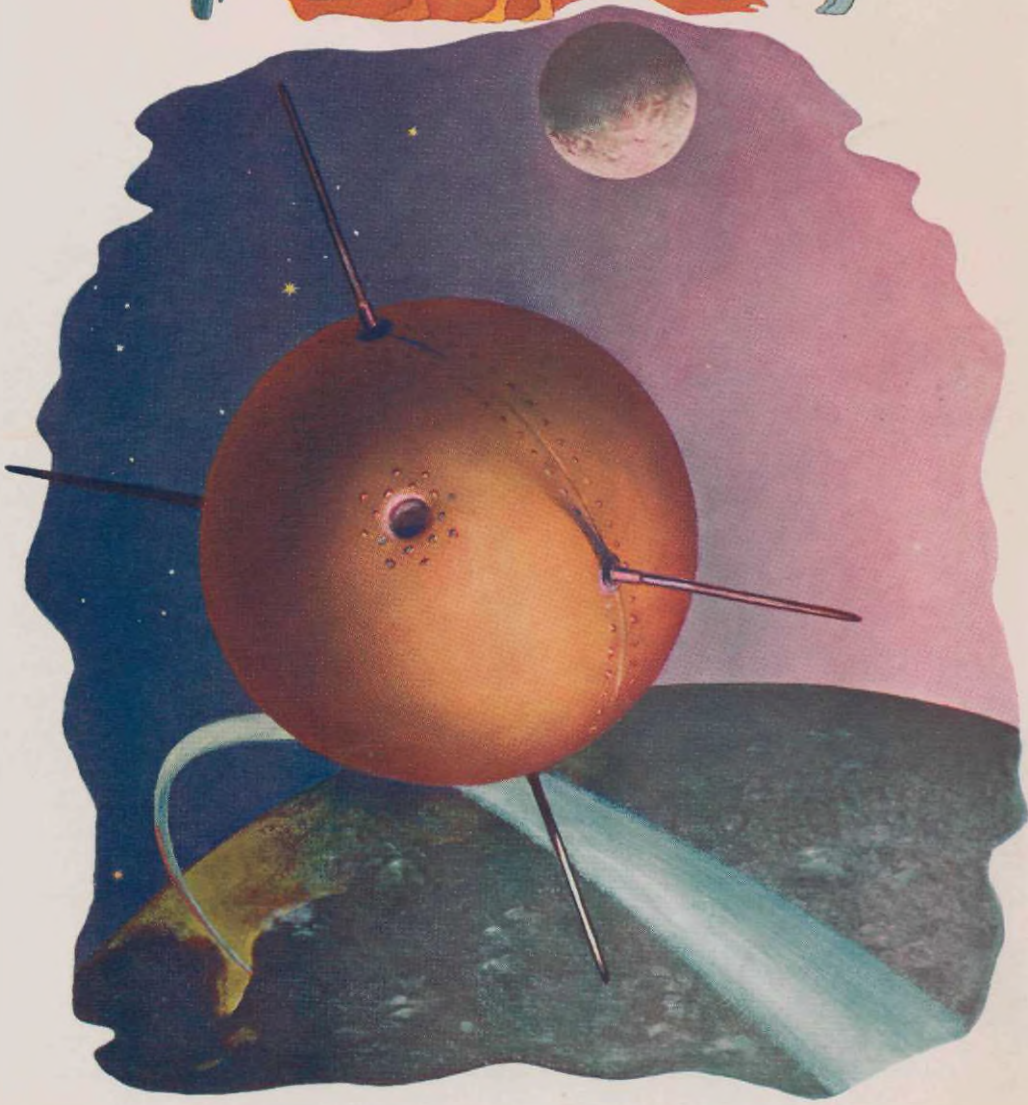
Next Month:

Mind, the Magnet

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Cover:

Space Exploration



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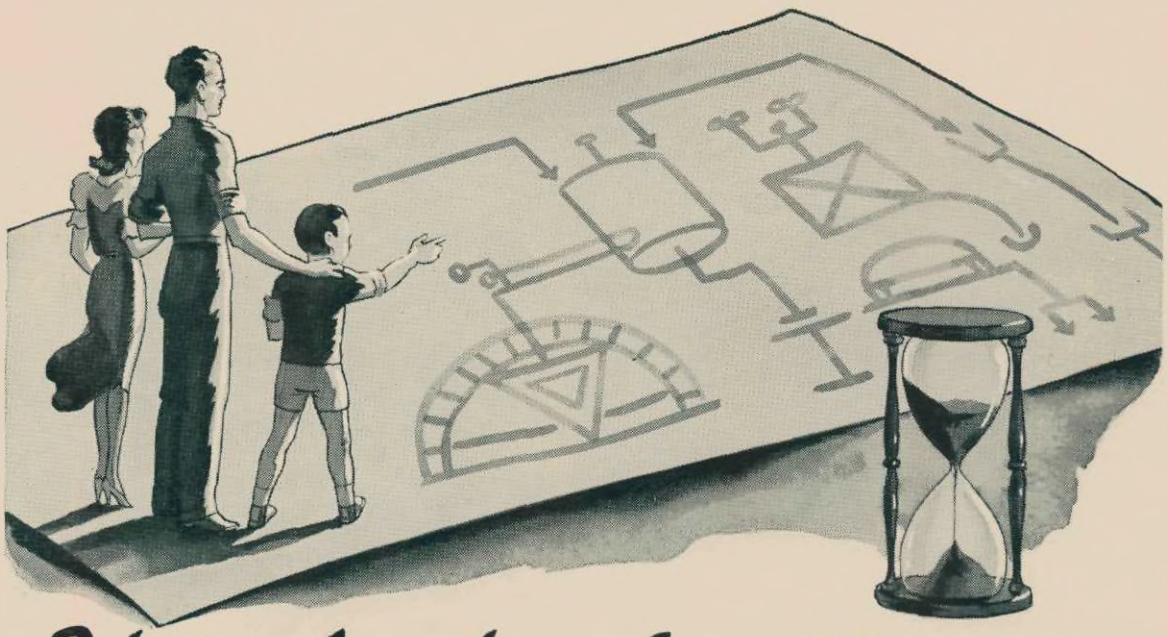
(Each month this page is devoted to the exhibition of student supplies.)



SYMBOL OF CIVILIZATION

A view from Mars Hill looking toward the Acropolis and the famed Parthenon in Athens. As one gazes at this symbol of the birth of Western civilization, one wonders whether the future will fulfill the dream had by the ancient Greeks of the ultimate attainment of man. Many of the thinkers of the Golden Age stood at this same point viewing with pride their achievements, and conceiving them as a foundation for the ideal state and the perfection of human character. How far short of some of these dreams of the past have we of today fallen? *(Photo by AMORC)*

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, 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 all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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 association, write a letter to the address below, and ask for the free book, **The Mastery of Life.** Address Scribe S. P. C., **Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")**

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THE THOUGHT OF THE MONTH

SPACE SHIPS AGAIN

By THE IMPERATOR



A QUESTION recently came to my desk: "What is *your opinion concerning* U.F.O.s (unidentified flying objects) and the fact that some people claim to have had contact with these space ships and celestial beings from outer space? It is said by such people that these beings are trying to warn and protect us against the continued use of atomic energy because of the eventual impossibility of getting rid of radioactive waste material; and who also tell us of a new and better energy in our atmosphere with none of the destructive powers of radiation."

Frankly, we know of no more controversial subject to discuss than this one. The *opinions*, pro and con, are emphatic and, unfortunately, often illiberal. Some who hold opinions are reluctant to consider an opposite view for an apparent fear of doing an injustice to their own chosen cause. Any references in the past in our publications pointing to seeming illogical discrepancies in the stories about the U.F.O.s have been misunderstood. Our comments were criticized as being prejudiced and indicating a lack of an open mind. An open mind, however, certainly will not refuse to question rumors and reports and to analyze them—and that is all we have sought to do.

In the first place, the premise is that there are intelligent beings existing in the Cosmos besides man. In other words, there are beings in remote worlds of galaxies, or in our own solar system, who are intellectually equal to or superior to man. They have existed, it is further assumed, for a far longer period than mankind, and consequently have acquired a technical knowledge, a mastery of natural law far exceeding our own. This, of course, has not yet been established empirically. But, if the space ships are a fact in themselves, it implies that such an advanced people do live somewhere beyond earth.

Even the most materially minded scientist who harbors no prejudice will concede the possibility that life exists elsewhere and not just upon earth. There are innumerable galaxies, or solar systems, beyond ours. Such suns may be possible of engendering life on the planets of their systems, and may be capable of supporting that life. The phenomenon of life may not be a caprice of nature to manifest only upon earth. Insofar as man knows, life is dependent on certain specific factors from the biological point of view. We have no knowledge that those conditions prevail elsewhere, but it is possible that they do. That subject remains a matter of speculation. The intelligent person, however, will separate fact from imagination.

Assuming that such advanced intelligences exist in another world, their faculties of perception and discernment may, however, be quite different from our own. The line of ideation of such beings may be quite different, also; the means of communicating from their minds to that of a human might be impossible. To believe that such beings would be human-like in form, and have the same receptor senses as does man, is again fanciful thinking—unless more can be undeniably proved concerning their existence.

Let us go a little further in our *assumption*: intelligent beings, far in advance of man, exist on other worlds and have done so for some time, and they are aware of earth and its affairs. These beings are said to be contacting us via space ships, motivated by the impersonal desire to prevent us from destroying ourselves by nuclear explosions. Certainly, this love of humanity, this concern for our welfare would not be a recent development. Since, in intelligence, these beings are so superior, so omniscient, they must have had these qualities for millenniums.

Then, it must be asked, *why* have these celestial beings been so reticent about or so unconcerned with the welfare of humanity before? History reveals the great mistakes which mankind has made in its progress upward. It recounts, among other catastrophes, the Great Plague that nearly decimated the race at one time. How welcome the U.F.O.s would have been then! Their passengers could then have expounded to an ignorant human race how to protect itself against the ravages of such diseases. Certainly they must have had the knowledge as to how to help humanity—if they are so far in advance of earth science as is claimed for the crews of space ships.

Further, why have they permitted mankind to have embroiled itself in devastating wars for *centuries?* Such a race of transcendent beings, it would seem, would have devised a social order by now where war would have been impossible. The knowledge they could have imparted to men on earth could have prevented untold human suffering, could have brought about an era of peace and understanding on earth. Is the fact that they have not done these things to be construed to mean that compassion and sympathy for mankind is just a recent acquisition on the part of these celestial beings? There is a little inconsistency here that needs some further light thrown upon it.

Space ship devotees contend that only since man has resorted to nuclear explosions, such as the A and H bombs, have the celestial or space people shown deep concern for us—or is the concern just for themselves? Presuming that atomic and thermonuclear explosions on earth could in some way affect worlds remote in space—which modern science denies—is that the only reason the space visitors are warning us? The summary of these points is: if these space people have such knowledge and also have a deep love for mankind, why have they not aided the human race through many of its other tribulations down through the centuries? Or, if they are only now warning us because destruction of the earth might in some way affect their own security, then they display no advanced impersonal love of living things as men conceive it.

Unwarranted Obstacles

Let us advance to the next point. Let us discard the motive which the space people might have in wishing to communicate with and advise us at this time. Thus far, there have been but a relatively few human beings who have claimed to have spoken with the space men or who stated that they flew in their ships. They constitute but a handful of such "witnesses" out of the teeming millions of the world's population. As we have had occasion to say previously, it would seem plausible that such intelligences from another world would prefer to communicate with the most learned men of earth. It would seem that the efficacy of their ideas would be more readily comprehended if they were selective in their choice. After all, our most brilliant physicists and astronomers find it difficult to convey their thoughts to laymen because the latter cannot comprehend their terminology. However, these outstanding scientists on earth have never claimed to have been contacted by space men!

U.F.O. enthusiasts counter this point by saying that the space men know that if they reveal themselves to the officials of *any government* or to the prominent scientists of any nation, they would immediately be imprisoned; their knowledge would be suppressed. That argument implies, and we believe unfairly, that all government officials in the highest office, even in such democracies as the United States and Great Britain, are corrupt and not to be trusted.

But let us presume that such a state of affairs does actually exist. The wisdom of these celestial visitors should be able to surmount such an obstacle; even



lowly earth men, we are sure, would be able to defeat such an opposition. If the space men were to bring their cause in a specific way to the attention of the populace at large, the public would demand official recognition and tolerance. One or two demonstrations by these space people—demonstrations *witnessed by millions of persons* on earth—would reveal that man was confronted with intelligences from outer space, and such a demonstration would accomplish their purpose.

It is said by those who claim to have conversed with the space men that the latter have a mastery of the languages of earth. This being so, it is plausible then that they could transmit waves that would be superimposed on radio carrier waves so that their message could simultaneously be brought into the homes of millions of persons by radio and television and thereby give an exposition of their peaceful purpose.

They could announce that at a given date, time and place, they would reveal their existence to all who would witness the phenomenon and that they would demonstrate their ability. At such a given time they could arrange geometrical formations of their space ships or exhibit other phenomena as would indubitably prove their existence. They could then ask in return for signs of a welcome acceptance.

In the light of such feats and proof of their existence, no government administration in a democracy, at least, could refuse to concede to the public wishes that they comply with the celestial visitor's request. The people of the nations would not tolerate any government perfidy against their own welfare when the facts had been *personally* revealed to *all* of them.

Superintelligence Questioned

However, the circumstances as we know them are quite contrary to all of this. Isolated individuals, or small groups of three or four persons, are said to have conversed with the space visitors. Some, more fortunate, it would appear if their stories can be relied upon, have been taken aboard the celestial vehicles for inspection and even for journeys. The incidents are usually quite secretive; some individuals related that they were forbidden to reveal what they saw inside the space ships or what their crews had said to them. Nothing really tangible in a documentary form, or as an instrument or device, has ever been revealed that has been given to impartial scientists or to government bureaus to examine.

Photographs, of course, have appeared in several "popular" books by authors who have claimed that they conversed with the space men and that they were given the opportunity of photographing ascent and descent of such vehicles. No scientist nor any experienced, amateur or professional, photographer would take such published photographs as conclusive proof. Superimposure of images and multi-exposure of images is easily accomplished in any well-equipped photographic darkroom. Such simulated photographs of space ships could easily be produced. To deny that such photographs are evidence of space ships is *not* being illiberal nor is it being prejudicial to their possibility. Rather, it is the desire for truth, as against illusion and self-deception. Other more substantial evidence *is possible* if the earth is being visited by intelligent beings from outer space. Up to the present time the acts attributed to space visitors are not equal to the intelligence which is claimed for them.

There has been a recent flurry of reports of strange, unidentified flying objects, particularly in the United States. Intelligent, disciplined minds, not given to emotional outbursts, have reported them. Such persons have been pilots of commercial aircraft, officers of the United States Coast Guard, and United States army officers at air bases. Undeniably, such reports demand a serious, impartial investigation. What has been observed by such persons constitutes some kind of phenomena. However, they do not as yet prove the existence of a traffic of celestial beings between earth and remote worlds.

If beings from outer space who are superior to humanity in intelligence want to convince us of their existence, and further, if they want to aid us, they would have it in their means to do so in an indisputable way. Nothing that has yet been reported about them is, we repeat, worthy of the intelligence attributed to them.

Intuition, Set It Free

By Kenneth Harrold, F.R.C.



Do you know the secret of intuition? Are you one of the few who have an immediate answer to a problem? An unhappy, unproductive existence may be turned into joyous, purposeful living by listening to the dictates of the *small voice.* Anyone spiritually inclined can begin today to set free his inner intuitive powers.

Ages ago, while reclining thoughtfully in a bathtub, Archimedes suddenly discovered a method of detecting the exact amount of alloy in the crown of the King. At the time of discovery, he exclaimed "Eureka," meaning *I have found it.* What was it that gave Archimedes a solution to his problem?

Swedenborg, eminent author, scientist, and mystic, attended a dinner held in his honor in the city of Gothenburg. Next to him sat a merchant named Bolander. Swedenborg suddenly turned to Bolander and said, "Sir, you had better go to your mills." The merchant did so. On arriving there he discovered that a piece of cloth had fallen against a stove and was burning rapidly. A few minutes later the mill would have been in flames. What was it that gave Swedenborg knowledge of this serious situation developing at a distance?

The factor operating in these examples is intuition. Intuition gives man an immediate apprehension of knowledge through something independent of the reasoning mind or the sense faculties. It comes as a flash without preparation other than a momentary state of passivity. When the occasion warrants it, the intuitive power causes an idea to spring up immediately, and the truth of the information given is self-evident. The idea presented is always of a reliable and practical nature.

All great writers have turned to the inner man for inspirational guidance and intuitive help. "Poetry," declared Shelley, "is not like reasoning, a power to be exerted according to the determination of the will. A man cannot say, 'I will write poetry.' The greatest poet cannot even say it." Dickens indicated inspirational guidance, for when he sat down to write his book, some beneficent power, he said, showed it all to him. Thackery said, "I have been surprised at the observations made by some of my characters. It seems as if an occult power were moving the pen."

Ralph Waldo Emerson states, in his essay on self-reliance, that the highest merit we ascribe to Moses, Plato, and Milton is that they set at naught books and traditions, and spoke not what men said, but what they themselves thought. He says that a man should learn to detect and watch that *gleam of light which flashes across his mind from within,* which is more than the luster of the firmament of bards and sages. Still later he says that great works of art have no greater lesson for us than this—they teach us to abide by our *spontaneous impressions* with good-humored flexibility even when the whole cry of voices is on the other side.

The famous essayist and poet known as A. E. wrote an essay on vision and

imagination. He states that dream and vision sometimes assume a symbolic character and a significance which is personal to us. In exploring it we draw near to that clouded majesty that we divine in the depths of our being, and which is heard normally in *intuition and conscience.*

William Kearny Carr, the metaphysician, has this to say: "However much intellect is to be commended, it has its disadvantages, since it increases our doubts, and therefore becomes the greatest hindrance to our success. All progress is from below upward, hence we should expect to hear wisdom from the humble and unintelligent. They have not their intellect trained to doubt, and hence they often see *intuitively and instantly* what so often comes laboriously, if at all, to the better disciplined intellect."

It is interesting to note that such great minds treat the power of intuition as an accepted fact—not as a possibility as yet unproved.

The intuitive faculty is an additional sense or a sixth sense over and above those referred to as man's five physical senses. Just as the sense of sight or the sense of hearing have their own particular area of operation, so does the faculty of intuition. Intuition is used to pick up information from an unlimited higher consciousness. Because man believes that worldly, external things are more important and reliable, he continually represses this sixth sense until the still small voice within is almost extinguished. It becomes dormant.

Knowledge is gained through the five physical senses of seeing, hearing, tasting, feeling, and smelling. It also is obtained through this faculty of intuition. It would be difficult for a man to prove the accuracy of his knowledge but the knowledge gained through the element of his life's experiences is very real and personal to him. In any case, reasoning based upon false knowledge or assumed knowledge can lead to errors, unhappiness, and ill-health. The five physical senses are the objective sentinels. They feed man information about the material world. Such knowledge is limited, however, by the material senses themselves which vary in intensity in different individuals. Note the different stories given by witnesses at an accident scene. It is further limited by the interpretative abilities of the individual brain. Because of these limitations this knowledge is not entirely reliable.

Mysticism teaches one that man lives in a vibrational world which he, with his objective material brain, is apt to interpret incorrectly. For instance, this magazine from which you are reading exists as a material thing because of Divine and natural law acting upon vibrating energy. Mundane science now agrees that energy is vibrating and that matter can be turned into energy, a fact known to mystics for many centuries. Man's creative power conceived the form of this magazine but the essence of the material of which it consists is God's created energy. Did you ever stop to think that you are able to see this magazine because of the light vibrations reflecting off its pages? You are not seeing what the magazine actually is. You are picking up a reflected and modified light vibration through the sense of sight. This signal is carried to the brain and interpreted there as a magazine.

However, the objective senses were created by God so that man can function in a material world *but* He did give us something else by which ultimate truth may be realized—the faculty of intuition.

There is a source of knowledge, of wisdom, of truth that is never in error, that is reliable. The source of that truth is Divine. It is not located at some distant point. Man can attune with that source. He does not have to wait till the day of death and then for some undetermined period in another condition before he can obtain this wisdom. The key to it is within man himself. He can learn to tune into it providing there is sincerity, and there is a will to use it to the greater glory of God and man. The mechanism is extrasensory perception. Its early manifestations come in the form of intuitive impressions.

The mystics refer to these glimmerings of truth as the first indications of Cosmic Consciousness. Further manifestations of it are mental telepathy, psychic sight, and psychic hearing.

Such are only minor expressions of it for as progress is made there will be increasing awareness of the unseen actualities, of the beauty and love and truth that surround man, and which are capable of expression through his personality. Through this process man will come to know where he stands in the scheme of things. By manifesting his highest ideals, he may become a true Master-servant and bring about betterment for his beloved ones and others, to provide peace of mind, joy and constructive living.

Man is dual. He is physical and spiritual—body and soul. Physically he has objective consciousness or brain consciousness, a body and form. Inwardly, or psychically, he has the so-called subjective consciousness, soul, memory, emotions, and instincts. Within his body there are many involuntary actions carried out by this subjective, psychic consciousness. For instance, he does not have to use his objective consciousness to regulate the heart action, the digestion of food, or the functioning of the millions of cells composing his body. Mystics refer to this inner part of man as the Inner Self. It has the storehouse of memory. It contains the pattern or essence of knowledge gained from past experiences. It manifests his personality and has nothing to do with his outer form, the clothes he wears or the way his hair is arranged.

This Inner Self is the part of man that has continuous existence. It is in effect the God-part of man, and as such it is in complete attunement with the Universal Divine Consciousness, the source of actual truth and wisdom. The mystics state that the God Essence is everywhere and flows like a stream through man. God is not an individual consciousness limited to a place in the heavens. He is everywhere. Man is part of Him and existing in His consciousness. That is how it is possible for man to gain intuitive knowledge.

In the atmosphere are all kinds of unseen radio and television frequencies. By simply turning a knob one can tune into any one of these frequencies. By a mystical technique one can, through practice and application, tune in his inner consciousness to the unseen frequencies of the higher vibrations of the Universal God Consciousness. In such attunement, he can experience the real purpose and the real truth concerning life's problems.

The Universal or Cosmic Consciousness is not limited by the illusions, by the errors of the five physical senses and objective consciousness. A mystical student has said that the material consciousness is only a half consciousness compared to the additional Cosmic Universal Consciousness that is available to man, and which sooner or later will come to man. When a person experiences a hunch, an intuitive flash, it means that he has momentarily been passive enough to listen to the Inner voice—a little drop of universal knowledge has come his way which it is his free choice to use or to ignore.

For many years, man has depended solely upon his intellectual reasoning powers to solve the problems of life. That this method has not been entirely reliable is obvious. History records abundant evidence of the results of man's errors in thinking. Had he listened to the voice of conscience, the *so-called hunch or the flash of inspiration* arising from within his own being, he would have created greater happiness and peace of mind instead of an overabundance of war and pestilence. Man is very proud of his intellectual brain consciousness and knowledge. His vanity has caused him to stifle and to repress a very useful and important sixth sense, capable of development, and latent within his own being—the Faculty of Intuition.

The intuitional technique requires a moment of passivity. The mind is directed inward so to speak. To refer again to the analogy of the radio waves, when one wishes to tune in a radio station clearly, he cuts out all interfering radio waves by turning the radio knob to a specific point. When one wishes to tune into the universal Consciousness, one must momentarily cut out all interfering vibrations of a material nature: the eyes are closed; we are relaxed.

The faculty of intuition can be developed. It is latent in everyone. Professor Rhine in his experiments at Duke University, to demonstrate extrasensory perception, did not employ people who



were endowed with any special psychic powers. He merely used the latent powers existent in average people. In this faculty of intuition, God has given man a very wonderful and practical sixth sense. Physical sense knowledge is limited and often inaccurate. Intuitional knowledge is timely and unlimited. It is accurate and practical.

Basically intuition is a source of knowledge. Man must learn to know himself better. Spiritual knowledge, gained through his intuition from the great storehouse of universal knowledge, can more quickly lead him to a deep and rich understanding of himself as the Image of God. It is through the door of Intuition that man's realization of God and God's laws is made more personal and vital and important.

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Can You Explain This?



YEARS ago a dentist found it necessary to extract five of my teeth. Because of their condition he advised that the extraction be made at the hospital.

My wife was allowed in the room and the family doctor administered the anesthetic. I did not respond readily to the ether and the fumes were so thick for the others that the hospital windows were opened.

I saw the dentist take out one tooth, hold it to the light, look it over and then turn to put it on a strip of cotton. He had trouble with another, laid his forceps down once, wiped the palms of his hands and flexed his fingers for a second try. The remaining ones came out easily.

Later, I mentioned to my wife that I had watched the dentist examining the teeth as they came out. She looked at me in astonishment. "You couldn't possibly have seen that," she said; "your eyes were bandaged." And that was true. Not only were they bandaged but there were cotton pads under the bandages to keep the ether fumes from getting into my eyes. I couldn't possibly have seen anything—and yet I did. I seemed to be looking down on the whole proceeding apparently a few feet above my body. I could see my body on the table and could see the whole room as well. Can you explain it?—G. D. B., Pennsylvania

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ROSICRUCIAN RALLIES

Texas Rally sponsored by the Triangle Chapter will be held February 9, 1958, at 192½ Greenville Avenue, Dallas, Texas. An informal social hour with refreshments will take place on February 8, at 8:00 p.m. at the same address. The Grand Treasurer, James R. Whitcomb, will be the guest speaker for the Rally. Registrations start 8:00 a.m. Sunday, February 9. For details and for Saturday evening reservations, please write the Rally Secretary, Miss Daphne A. Jannopoulo, 4132 Glenwick Lane, Dallas 5, Texas.

The Arizona State Rosicrucian Rally, sponsored jointly by the Tucson and Phoenix Chapters, will be held February 2 at the Odd Fellows Hall, 135 So. 6th St., Tucson. Active members are cordially invited to a worth-while program, with Frater James R. Whitcomb as principal speaker. For further details contact the Rally Chairman, Frederick D. Reynolds, 2901 E. Devon, Tucson, Arizona.

The Colored Race

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

This reprint from one of the writings of Dr. Lewis has not previously appeared in this magazine.



HAT is meant by the term *colored race?* Are we, as white people, not also colored? Are not the American Indians called the red race, and the Chinese the yellow race? Are we not white, black, yellow, red, and brown colors? Is there any reason to look upon the black man as the only colored race? I just ask these questions to make you think. For all we know there may be a green race somewhere in the world. Remember, there are parts of the world with inhabitants that have not yet been discovered, tribes that have not yet been revealed to our present-day comprehension. And if there is any truth in the statements regarding the other planets such as Mars being inhabited, may we not find a violet race, or a blue race, or some other colored race in those worlds?

We realize at once that color is merely a distinguishing mark for some outer manifestation of the flesh. We know that this color distinction is not only hereditary but, on the other hand, that it is subject to blending and modification just as are the colors on the palette of a painter. After all, the painter looks upon the materials on his palette as paints. It is all the same paint and all can be blended and taken from distinctive tubes and gradually modified and put upon the canvas in such related patches that the distinctive colors do not stand out and portray anything definite, but the mass formation becomes a harmonious picture in which the colors are more or less secondary and certainly not of primary importance.

Many years ago I argued with a person who believed that color was an all-important principle in the consideration of nature's beauty. After many days of unsuccessful argument with this person, I happened to spend an evening in the moonlight in a large boat on a river. As I sat on the deck and watched the changing scenery as the boat passed along, it dawned on me that everything I looked at and all of the formations and beauty of nature's expression were depicted to me in shades of one color.

Several days later I painted a picture, using only the tones of one color, a grayish-blue. I showed this to my friend and, after he had admired it and expressed the fact that he could feel himself being carried along on the surface of the water past the trees, shrubbery, and shadowy buildings of the shore in a cool and really intoxicating manner, I called his attention to the fact that even though the picture depicted all of the beauty and grandness of nature there was but one color on the canvas. After all, do we not look with admiration at beautiful half-tone pictures in the magazines that are printed all in black, or occasionally in a deep blue? Is all of the beauty of nature lost because many other colors are absent?

We cannot look upon anyone of the colored races as so distinctive and so separated from the mass of humanity as to be either superior or inferior to others. In an intellectual sense many of the negroes may be less intelligent, but that is not due to their color but to their lack of opportunity and their environment. Certainly we can find members of the white race, red race, and yellow race in various parts of the world who are just as lacking in intelligence as any of the negroes of this country or any other. On the other hand, there are so many notable exceptions in this regard and so many members of the negro race who have attained eminence in intellectual fields that everyone must pause before even thinking inwardly or silently that the negro race is in any Cosmic sense set

apart to be inferior to the races of other colors.

Inwardly, the colored man is a human soul of definite origin with the same potential possibilities and the same high tendencies unawakened as we find in the soul of any other being. My sympathies, personally, extend to the so-called negro race because of the things they have had to suffer, just as the Jews in the early days after the Christian period had to suffer the loss of their land, their country and estates, and their high standing because of prejudice, intolerance, and misunderstanding. If past persecution for many centuries has left a trait of bitterness, of cynicism, suspicion, and craftiness, in the hearts of some of the Jews, certainly we of other religions and classes of men are responsible for it. We cannot blame them for having acquired that which was their only means of protection against its continuance.

If the negro race is suffering from a lack of development, the men of the so-called white race are to blame. In every Cosmic sense they were created and born equal with men of any other race. If inequality has developed among them or among their race and other races, it is not of their own making nor of their own desire. Among these negro people are many who suffer keenly from the unfair discrimination that is often made against them. I want to tell you a story that will probably bring closer to your hearts the Rosicrucian attitude more than anything else.



The Story

In the city of Philadelphia a large theater orchestra of a very high grade had among its first violinists a man of thirty-five who was highly intelligent, highly cultured, and highly respected. The theater did not admit colored people to its performances and every member of the staff saw to it that Negroes never came in contact with any part of their theatrical activities. This particular violinist was not only highly skilled in his art but a great student of humanity. He was much respected by all of the men in the orchestra, and as various orchestra leaders came and went throughout the years this violinist was promoted to a higher and higher position in the orchestra until he finally was made the leader. Under his leadership the orchestra for many months did the very best it had ever done.

Then the men began to talk among themselves and wonder why John, their leader, held himself so aloof and so separated from them. He was a good fellow in every sense, kind, and considerate, but he did not mingle with them between acts nor visit at their homes nor invite them to his home. There was lacking that comradeship and that degree of equality that professional men love to see among the people of their class when they are not before an audience.

The men were willing and anxious to pay respect to their leader on public occasions and in their estimation of him from the point of view of ability, but they were beginning to suspect that he had some secret complex or superiority which made him feel that he was better than his men and could not drop the professional dignity and be one of them. For weeks this disturbed them. It affected their playing and gradually threatened to disrupt the entire orchestra. Finally they went to him one day and told him of their viewpoint of his actions. It was between the second and third act of a play that called for a great deal of high class music. He broke down and wept and told them in some such words as this:

"My God, men, you do not know how I am suffering and how I have suffered for the years I have been with

you. Now that you have brought the matter to a crucial point let me end it all and go out of your life forever at the close of this performance, for I must admit that half of my blood is colored. I am tainted with the blood of the black race.

"My skin does not show it for I am as white as everyone of you. I have been educated in schools among colored persons and among white persons, but all my professional life I have tried to keep away from embarrassing those of the white race who are in my profession. I have come to love each one of you as no man could love others, and it is out of my love and high respect and regard for each one of you that I have wanted to keep from embarrassing you and placing you in the predicament of having your friends some day criticize you and cast you aside for associating with one of the black race.

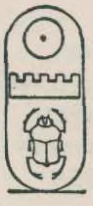
"How my heart has cried out to be with you on the festive occasions, to visit your homes, and to have you come to my home where my wife, who is quite dark, would have gladly entertained you with meals and with a reception and with all of the joy that any man could give in a place to his invited guests. But I dared not invite you, I dared not go out with you, I dared not be seen on the streets with you for fear that some day my national distinction would be discovered and, while to me it would only mean a removal from this orchestra, and I could find many other positions among colored orchestras, to each of you it would mean a disgrace or perhaps a humiliation that you would wish had never occurred.

Now that you know my secret, let me go out of your life and away from here before it is too late. I will go out there with you now and we will finish our performance. Then, one of you shall take charge to finish the term of my contract. I will go on my way realizing once more the awful penalty and the high price that must be paid because of prejudice on the part of some. I hope that each of you will appreciate what I have had to suffer while none of you even suspected the cross I had to carry."

They went out to play the remainder of the performance, and it is said that they had never played so well and with such hearty and perfect cooperation with a leader as on this occasion. Even he whose eyes were filled with tears throughout the playing realized that something of a divine emotion had entered into the music and brought out the soul of the harmony as it had never been brought before.

After the performance was over, the leader tried quickly and unobservedly to steal away from the men, but they surrounded him at the exit of the theater and insisted that he go with them. They took him to one of the largest hotels and asked for a private dining room. There the men gave him the finest banquet he had ever had in his life. They assured him that his words had awakened in them something they had never realized before and that the unity of mankind, the universal divinity of all human beings, and the suffering of a valiant heart had been impressed upon them in such manner that every theme and passage of the music they had played seemed to be the cry of a soul hungry for companionship. They said that they were willing to face all the future criticism and embarrassment that might ever come to them for the sake of having the companionship and high esteem of one so greatly advanced in music, but even more greatly advanced in the understanding of the human soul.

I knew this man, who was the leader, for many years. His whole family were born musicians, as were many of his ancestors. The only way in which I have ever thought of his color has been in connection with the idea that possibly God selected him and the members of his family as special channels; that God put more music into their souls than into the souls of many white persons for the purpose of proving to many of us that God's great harmonies and laws and great beauties of expression can come through the soul of any channel that He has created; and that in His consciousness there is neither distinction of race, creed, nor color. If it can be this way with God, it must be this way with every Rosicrucian, and some day it will be this way with every human being on the face of the earth.



How to See Well

By E. M. Wood, F. S. M. C., F. R. C., of Auckland, New Zealand



AN is in possession of such a wonderfully intricate instrument of sight that his mind can only partly appreciate its vast possibilities. But, oddly enough, only a small percentage of the human race is receiving the full benefit of the excellent eyesight which should be theirs. The majority of people are going through life unaware that their perception is limited, unconsciously robbing themselves of a large portion of their rightful pleasure and information.

In my work as orthoptist, I have been impelled to investigate the psychic *perception* of the brain *through* the eyes. These perceptions are translated to the mind as visual images, or "seeing." As children, we have to learn to see. We have to *develop* attention and perception in order to possess good binocular control and strong convergence. The measure of attention is concomitant with the quality of brain interpretation. Therefore, if we can increase the degree of attention by strengthening the muscular control, it follows that we can certainly improve the quality and vividness of the mental impressions.

Orthoptic exercises correct ocular deviation, or the breakdown of binocular vision, by a series of muscular control treatments. Binocular vision simply means a single, clear picture from the two eyes used as one. The binocular field is a double-fused field, but only the central portion of our visual field is fused. We have two eyes. These two eyes are extensions from the brain, like antennae. They are not separate organs, they are *extensions* of the brain's nervous system. Their function is to pick up light impressions and convey them to the visual center of the brain where they are interpreted and *realized* as one complete three-dimensional picture.

Let us try to understand the complicated construction and function of the eye. When looking directly in front with the right eye, we see the area straight before us and extending a little to the left of the nose. We also see well around to the right. However, we do not see the extreme edge of the right side clearly; we only see the front portion of our visual field without distortion. Similarly, as we look straight ahead with the left eye, we see our central field extending to the right of the nose, and we are also able to see well around to the left. We are aware that while we are looking straight in front we do not see detail clearly on the sides of our visual field. This *peripheral* field is seen with the peripheral sides of the retina, since that part of the retina is not equipped for clear detailed vision.

The most sensitive area on the human retina is a small yellow spot, the *macula lutea*, which has a central depression in the middle back part of the eyeball. Upon it the image is focused for acute vision. These *macula* areas are especially equipped with a concentrated group of cones, whereas in other parts of the retina the cones gradually thin out toward the periphery.

The important function of *light-perception* is accomplished by the retina, that wonderfully intelligent part of the eye which started off its destiny as a group of light-sensitive cells. Through the influence of the retina, the whole eyeball has been brought into the shape and structure of a perfect, living optical instrument. The retina assumes the curve of a sphere, and draws into its central part its most sensitive cells—13,000 macula cones. The cornea, which forms the protective outer covering over the retina, has throughout all the aeons of time remained transparent, and forms not only a covering but a condensing lens—the first optical lens of the optical system

of the eyes. Immediately behind the cornea is the iris, with its diaphragm perforated by the pupil. Since the macula area is directly opposite the center of the pupil, light entering the pupillary aperture follows through the optical media and comes to a focus on the macula. It will be seen by this fact alone that the two macula areas must be the two focusing points, and these two points must be combined as one in order for us not to have two separate pictures.

The next important point to consider is that of control. For this, the eyes are supplied with six pairs of muscles, that is, six for each eye. There are four straight muscles for moving outward, inward, upward, and downward. Two oblique muscles rotate the eyes on an oblique axis. By this means it is possible to control the eyes so that in all directions the two nodal points of the macula area synchronize, and the images appear as one single binocular image. It will be readily seen then that the synchronization of these muscular movements must be perfectly balanced, and the motor control, that is, the nerve supply, must be in good order to maintain normal fusion.

However, in a large percentage of people of all ages, there is poor control. It is not meant by this that they have squints, crossed-eyes, or obvious muscular trouble, but that the stimuli sent out from the brain are so weak, sloppy and indifferent that good eye performance and strong, efficient muscular control are never built up. Just as there are many people who never learn to think for themselves, so there is a correspondingly large percentage who do not *look* properly, or *listen* with interest and attention. Such people cannot read for long, due to the fatigue of the eye muscles which are trying to coordinate two poorly-controlled images into one picture. In extreme cases, double vision (diplopia) results. Older people whose eye control has never been good accept, without question, their poor perception, and go through life resigned to their indifferent efforts to fuse.

Symptoms of eye disability are easily detected. The patient is unable to read for long periods without exhaustion, discomfort, or headache. The eye has difficulty keeping on the line being read and the print occasionally "jumps," resulting in poor concentration, inattention, and weariness.

Correction Possibilities

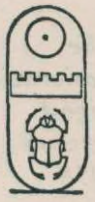
Such ocular irregularity can be corrected. There are several tests given in an orthoptist's room to determine the extent of muscular control, but they are so simple that they can be carried out at home. One test is to cover one of the eyes with a card, and, while holding a pencil about 9 inches in front of the eyes and in line with the nose, to concentrate on the point. Then the card should be removed. The eye which had been covered should then also be focusing on the pencil point, and should see only one pencil. The eyes should coordinate, and, under the stimulus of looking at a close object, both should take part in the act.

If there is easily broken fusion when the eye is uncovered, the eye will seem to be turning out and will obviously not be seeing. The deviating eye immediately jumps back into place, but the fact that the alliance was broken between the two eyes because one was covered shows poor fusion control.

Another test is to hold the pencil again about 9 inches away, then bring it up slowly to the eyes while both eyes are looking at the point. A single image should result until the pencil is 3 or 4 inches away, at least. If the patient sees two pictures, it is an indication of the instability of the fusion reserves.

It is possible to cure these simple eye weaknesses by a series of orthoptic exercises for building up the kinetic energy (the power of movement) in the eye muscles. First of all, in order to use the two eyes properly together, there must be fusion desire; that is, one must know what he should see. We use, therefore, an instrument which is constructed on the same principle as the eyes. It has two separate eyepieces, each with a picture in it, but when looking into the eyepieces, the patient sees only one complete image. The orthoptic demonstrations prove that one eye may see a bird while the other eye sees a cage, but that only with two eyes can one see a bird *in* a cage. This is the quality of *stereoscopic*, or three-dimensional, vision.

When the orthoptist has followed a



certain pattern of demonstrations of this sort, he has then stimulated interest in binocular vision, and proceeds with the exercises for building up such good control that the patient will eventually be able to maintain fusion without difficulty.

Such orthoptic exercises are conducted with a series of prisms—wedge-shaped lenses which displace the picture which the eye perceives. In these exercises, the prism is held in front of one eye with its base toward the temple. Looking through the prism at a round black dot on a chart, the patient at first sees two black dots. The eye without the prism sees one dot straight in front, and the eye with the prism sees a dot projected off to the side. In good normal control, the visual centers immediately attempt to overcome the deviation caused by the prism—that is, a little more effort is created and the two images are coordinated. In the case of poor muscular control, however, there is absence of this effort. The patient resignedly states, "I see two dots," and does nothing further about it.

The orthoptic training consists of showing the patient how to overcome this condition, how to coordinate the visual images by practicing with the prism under direction of the orthoptist.

As muscular control improves, the prisms are changed. Stronger and stronger prisms are used (when the physician so decides), causing the patient to exert always more control, until he is at last able to achieve the amount considered necessary for normal vision. The real benefit of these exercises is derived from the fact that there has been built up in the brain the idea of good muscular control, and, as a result, the flow of kinetic energy has been stimulated along the muscles, supplying them with new life and vigor.

This power which has been developed in the eyes is the power of seeing. It is the vital energy by which perception is accomplished, and through which can be achieved the constant coordination of movements required of the eye in ordinary living, as well as the concentrated power necessary for reading and studying. Moreover, seeing is accomplished without effort; the brain is still fresh and energetic and has *enjoyed* seeing; the mind is satisfied and fulfilled. The purpose of sight has been served.

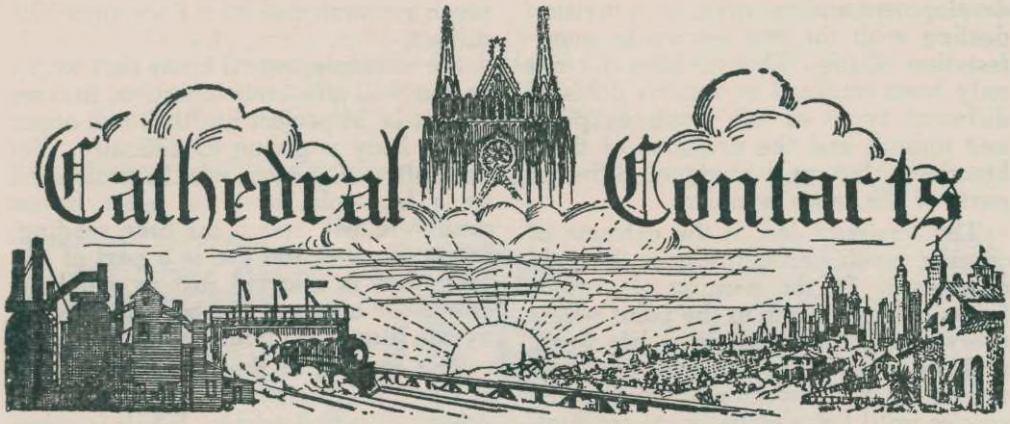
This series of exercises takes only about 12 visits to the orthoptist. Results are extremely gratifying. Headaches, fatigue, and inattention disappear. The patient is brighter, more cheerful, and concentration has vastly improved. School children are now able to study and read as long at a time as they wish, without discomfort. Sometimes those who are ordinarily mediocre students suddenly develop amazing talents, such as abilities in art or music—fields which had previously been closed to them.

Our eyes have developed, or evolved, with our mental equipment, and now that civilization requires more and more concentrated effort from our eyes, it is necessary to develop the extra power and muscular control to make this possible. Good eyesight is our right, our heritage, in order that we may face life with greater confidence and understanding, and express fully that desperate need to answer the small voice within, which demands that hidden potentialities be brought to life.

After thirty years of experience, I am quite sure that many people experience in later life what is called a nervous breakdown, because they have been overcome by frustrations. They have not expressed some of that magic within the personality that wants to be recognized and enjoyed. To answer the urge of the Divine Being, no matter how small the contribution, to realize those potentialities with which we were endowed at the beginning, is to live victoriously and know the meaning of life itself.

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The time is coming when men and women will get college degrees by studying by themselves in public libraries. Therefore, when you are building yourself some furniture and other things, take some time to build yourself a college degree.
—ROGER BABSON



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

THE WHOLE AND THE PARTS

By CECIL A. POOLE, *Supreme Secretary*



EVERYONE is trying in his own way to develop a fuller life, a life that will allow him to fit himself to the circumstances about him; this constitutes an adjustment to environment. To do this successfully, each individual must deal with himself as a whole. It is very interesting to observe that, over the period of man's history, early man thought of the human organism as a unit. This not only applied to his physical body in its entirety, but even included a conception of himself as a body and soul—not in the sense that we today usually consider these attributes as being two different things, but considering his whole being as one. In the lifetime of most of us, the emphasis has shifted from a consideration of the human being as a whole to the consideration of parts, and now back to the whole again.

Toward the latter part of the last century, with the tremendous advance made by science in the study of many fields, there gradually developed an era of specialization. In his desire to better understand himself, man began to analyze everything in its component parts. This was particularly true in all sciences having to do with the study of living things. While biology, for example, is considered the study of all forms of life, it has been divided into many divisions through the process of

development and research, each division dealing with the one particular manifestation of life. This division has not only been confined to various fields of different types of life, such as plant and animal and the divisions of those kingdoms, but to a study of different parts of the same organism.

The tendency led to the extreme of causing much hairsplitting in the field of science. In the naming of various forms of life it came to the point where every small difference in a life form, such as a plant or animal, was considered as a subspecies of an original species until there actually existed hundreds of subspecies, the distinction among them not always being clear.

The same has been true in the study of human behavior. When psychology was still a branch of philosophical thought, man was usually considered as a complete organism. With the separation of psychology from philosophy, and the influences of the advances in biology, many schools of psychology sprang into existence by basing their fundamental principles upon the consideration of human behavior in terms of operation of various parts of the organism. Such an analysis tended to break down the concept of the organism as a whole until man was considered as a mechanism composed of certain parts, each operating in its own way, and little attention was given to the function of the organism as a whole.

Now the pendulum is swinging back to the consideration of man as an organism. In fact, there is in existence an organismic school of psychology that points out that we must consider all human behavior in terms of patterns rather than in terms of individual actions of the various organs or units that compose man as a whole. This has been proved time and again, and much research has been done upon the subject.

For example, we all know that worry or fear will affect our digestion, that we cannot be in perfect health if one organ of the body is giving us difficulty. Yet how often a person who is indisposed by a bad cold, or some other minor condition, will spend his time reading, forgetting that the eye is a part of the body and is affected just as much as any other organ of the body is affected by the illness of another part.

The concept of the human organism as a whole is strictly in accord with the Rosicrucian philosophy. While it is important to the physician and to the specialist in any biological field to study the individual parts of the body and to be able to deal with the whole pattern of behavior from the thorough knowledge of each part of the body's nervous system and its connection with the organism as a whole, we must necessarily deal with the human being as an entire organism in almost every phase of our lives. It is only in the laboratory or in treatment of diseases or other abnormalities that the specialist's knowledge of the individual parts is essential.

It is possible that some of the failures of our social system, the existence of conditions such as exist today, are partly brought about by the failure to take into consideration that man is an entire organism and must be dealt with as such, rather than with his component parts.

If we adopt the attitude of seeing all our behavior as a group of patterns, we will fit ourselves more easily into a universe which is also composed of a manifestation of a series of laws working together for an ultimate purpose, and not as a series of independent forces having no connection or eventual end.

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Without freedom of thought there can be no such thing as wisdom, and no such thing as public liberty without freedom of speech.

—Benjamin Franklin

The Symbolism of Salt

By Jack Roland Coggins



Thomas Jefferson once wisely said that "salt is a necessary of life." Centuries earlier, Saint Luke recorded that "salt is good," and Saint Paul wrote to the Colossians: "Let your speech be always with grace, seasoned with salt, that you may know how to answer each other." Jesus praised his disciples with, "Ye are the salt of the earth"; then warned them not to lose their savor.

Actually, in all recorded history there was salt: a mineral, a food, but most important, a mystical symbol.

Job, in his misery, was comforted by his poetically phrased question: "Can that which has no savor be eaten without salt?" As we shall discover, this was not a resentful statement, but a voiced understanding of the intrinsic nature of mystical knowledge. Job's temptations on Earth had become so intense that he no longer had any "taste" for his existence here, but with the "salt" of wisdom it could be endured.

Salt was one of the earliest symbols for wisdom. Salt preserves; so does wisdom. Wisdom gives "flavor" to the most arduous life just as salt flavors food ordinarily tasteless. Salt is necessary to physical life; the salt of spiritual life is wisdom.

Like Job, most persons have no "taste" for the mystical approach to living. Few can endure its purifying tribulations as admirably as he did. The reason is, it is uncommonly difficult; it has not the "savor" of human thrills, attachments, successes—nor the ultimate failure. Such a life is not attractive to human intellects. It is attractive only to those who have had some degree of inner awakening. But to continue long on its demanding courses requires, indeed, the "salt" of wisdom. For, "many are called but few are chosen."

Many ancient and historical sayings become clear and extremely meaningful to "the student on the path" when wisdom is substituted for salt.

Jefferson's conclusion that "salt is a necessary of life" is seen to be more than casual observation. It was an epigram clothed in allegory: "The wisdom of understanding is necessary to the attainment, the *higher* life." The Biblical declaration that "salt is good" meant essentially the same. Of course, in Paul's statement, "let your speech be seasoned with salt," the admonition was that we speak wisely.

Why did Jesus warn his disciples not to lose their savor? It was a veiled manner of declaring the occult fact that when wisdom has deteriorated into mere outward symbols, without understanding what is meant by them, it is futile.

Salt also symbolizes divine wrath and judgment. It is the wisdom which enacts the law of cause and effect. The Bible has many references to this connotation. Moses solemnly described to the Israelites the habitation of the disobedient as brimstone, and salt, and burning. God Himself warns similarly in Jeremiah 17:6 that the man whose heart departs from the Lord "shall inhabit the parched places in the wilderness, *in* a salt land and not inhabitated." Jesus warns the wicked that they "shall be salted with fire" (Mark 9:49).

"Spilling the salt" means to betray the wisdom one possesses and so incur

divine anger. Leonardo da Vinci's symbolic painting, *The Last Supper*, depicts Judas as having just spilled the salt on the table after hearing Jesus speak: "One of you shall betray me." In reality, anyone who fails to heed the promptings of wisdom "spills the salt" and enters into transgression.

The Right and the Left

Da Vinci, undoubtedly fully schooled in mystic symbolism, shows Judas clutching in his right hand a bag of money, symbol of earthly or material ambition. It is clear that Judas overturned the salt cellar with his right hand. In most of us, the right hand is the active one; it therefore is symbolical of the active, outer man as opposed to the inner, contemplative man (symbolized by the left hand and side). Jesus understood and used this particular symbolism: "If thy right hand (material ambition) offend thee, cut it off, and cast it from thee."

The clutching of the money bag indicates that whoever acts to gain material wealth at the expense of wisdom (spilling of the salt) betrays his Christlike qualities.

To counteract the penalty of acting unwisely the ritual of throwing a pinch of salt over the left shoulder, with the right hand, was inaugurated. The outer man, symbolized by the *right* hand, takes up the practice of wisdom again and recognizes its source, the inner, contemplative man, symbolized by the *left* shoulder.

Throwing or pouring salt is dispersing wisdom for good; "spilling the salt" is betraying it.

Lot's wife was turned to a block of salt because she looked back (doubted). To look back is to worry and wonder; to doubt if we are doing the right thing. It is the opposite of faith which looks ahead, confident in Cosmic guidance. The destiny of everyone who looks back is that of Lot's wife: the salt of wisdom crystallized into fear and inactivity.

To throw salt over our shoulder, symbolically, of course, not superstitiously, we have faith in the Inner Self to take care of any and all "evil" forces which we cannot see or understand. It is a symbolical representation of the faith in goodness that casts out all fear.

Philo said that the eating of salt is a symbol of peace.

Ritual

The mystical symbolism of salt has other connotations closely allied with the concept of wisdom. Purification is one of them. Ezekiel prophetically warned Jerusalem, ". . . thou was not salted nor swaddled at all. No eye pitieth thee to do any of these things unto thee." Early Jews had the custom of rubbing new-born infants with salt, just as do Orientals of today. This ritual is meant to purify and to dedicate the child's life to God. "Jerusalem," Ezekiel was clearly saying, "you have failed to remain pure and you are no longer dedicated to the service of Truth."

Under Jewish dispensation it was requisite that salt be used in every sacrificial ritual. The rule was: "And every oblation of the meal-offering shalt thou season with salt . . . with all thine oblations thou shalt offer salt." Without the salt of wisdom, the ritual was worthless. Therefore, wisdom purified the ritualistic offering, making it acceptable. To receive any value from them, whoever does any oblations must understand their hidden meaning.

Jesus is called the "lamb" and the "sacrifice." From the mystical point of view, anyone who follows the path of Truth offers himself as sacrifice to God. Regarding that which is sacrificed, the Bible states: "Thou shalt bring them before Jehovah and the priests shall pour salt upon them." Interpreted as occult formula, this contains much of value. "Whoever desires enlightenment shall seek God (bring them before Jehovah) and the possessors of Truth (priests) shall teach them wisdom (pour salt upon them)."

Eternal Guidance

The fact is, in every age those who diligently search for Truth are Cosmically led to organizations possessing such truth. In a ritualistic sense, they then have salt poured upon them—the salt of wisdom, purification, and steadfastness.

Steadfastness, permanency, or unbreakability, is another concept represented symbolically by salt. Anything

done with salt (wisdom) is everlasting. The Bible declares: "Ought ye not to know that Jehovah the God of Israel gave the kingdom of Israel to David forever, even to him and his son, by a Covenant of Salt?"

To Aaron the Lord said: "All of the heave offerings of the Holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and daughters with thee, as a due forever; it is a Covenant of Salt forever before the Lord unto thee and to thy seed with thee."

Among ancient Jews, taking salt from anyone bound them to that person; they were obligated then to do him no ill. This was a strict rule. Even the taking of salt from a foreign ruler placed the receivers in moral indebtedness to the giver. "Now, because we eat of the salt of the palace we are bound by covenant, and it is not meet for us to see the king's dishonour; therefore have we sent and certified the king," explain the enemies of Judah and Benjamin (Ezra 4:14). They had warned the king of Persia of the rebuilding of Jerusalem. Knowing the city had a history of rebellion against rulers, they felt obliged to inform him—because they had eaten his salt.

Later, when another king of Persia, Darius, was giving supplies to the Jews for their sacrifices, he instructed his servants to give salt "without prescribing how much," that is, without limitation. The crafty king realized the more salt the Jews took the more bound to his allegiance they would feel.

This binding symbolism of salt has carried over to the present. Even today, an Arab who "swears by the salt" can be trusted to the ultimate. Salt is sprinkled on bread, then eaten. "Because of this salted bread I will in no way betray you," declare the Arabs while they stuff it into each other's mouths.

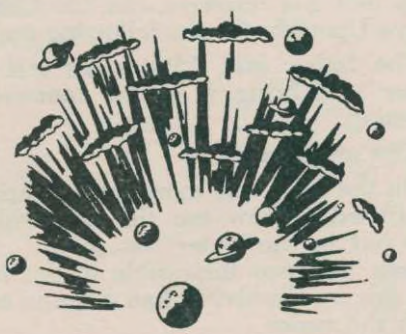
In Thailand ritualistic pledges of friendship are sealed by drinking salty water. Salt, of course, is vital to blood; in the blood is life. Any two who drink this solution become brothers in a spiritual sense.

Following the tradition of early Jews and Romans, the present-day Buddhists

(Continued on next page)

From the files of

QUEST



Rare Information on Nature's Realm

Compiled by ROBERT WATSON

• The Spider's Secret Trail

In building his web, the spider first uses a nonsticky "thread." When it is completed, he goes over it again and replaces most of the "threads" with others that are very tacky. He is most careful to leave a few SECRET PATHWAYS, so that he, alone, can move freely on the web.

• The Dark Continent

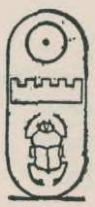
Antarctic ice has been measured to depths of 10,000 feet, or roughly TWO MILES. Greater depths than this will undoubtedly be found as more of the continent is explored. It has been estimated that, if all this ice were to melt, several million cubic miles of water would be released to raise the level of the world's oceans 50 to 175 feet.

In the heart of icebound Antarctica, surrounded by brown, rocky hills, the famous American explorer, Byrd, came upon some beautiful blue, warm-water lakes. An area of 300 square miles is entirely ice-free and no satisfactory explanation has yet been found.

The continent of Antarctica is 5 or 6 million square miles in area, which is almost as big as South America. In spite of its great size we know less about this icebound continent than we know about the sunny side of the moon.

• When Sea Birds Thirst

Most ocean-going birds, such as the TERN, are able to drink salt water. In fact, it is a necessary part of their diet. To many sea birds, fresh water would be as unpalatable as salt water is to us.



still add salt to their sacrifices. In meditation, the true Buddhist seeks to discover the salt of wisdom, and in this way salt regains its savor.

Upanishad is that portion of Hindu sacred writings which deals with metaphysical explanations of the nature of man and the universe. In the Chandogya Upanishad is the following story:

The father said, "Put some salt in water and bring it to me tomorrow morning."

The son obeyed.

On the following morning the father instructed, "Show me the salt which you put in the water last night." Of course, this was impossible to do; for, the salt by dissolving had become one with the water.

"Place your tongue on the surface of the water," said the father. "How does it taste?"

"It is salty."

"Pour off the top and drink from the center. Is it different?"

"It is still salty."

"Now pour off the middle and drink from the very bottom."

"Still, my father, it is salty."

The father smiled wisely. He said, "Cast the water upon the ground, then return to me."

Once again the son obeyed; but the salt, interpenetrating the earth with the water, was not lost, for salt is eternal.

The father explained to his son: "Similarly, my son, the True Self of wisdom is within your body, interpenetrating it, but you are as yet unaware of it. All who perceive a self partake of this subtle essence. It is the true Self of all, and, Svetaketu, you are it."

Symbolically, then salt is the Universal Self, full of wisdom and permanency.

Using this Salt, Elisha worked a miracle, according to 2 Kings 2:19-22. "And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* bad, and the land miscarrieth. And he said, Bring me a new cruse. And they brought *it* to him and he put salt therein. And he went forth unto the spring of the waters and cast the salt therein, and said: Thus saith Jehovah, I have healed these waters; there shall not be from thence any more death or miscarrying. So the waters were healed unto this day, according to the word of Elisha which he spake."

The Modern View

As a historical statement this particular scripture is spiritually useless to the modern mind. Interpreted as an occult formula it has beauty as well as applicability. Water, because of its lucidity and its penetrating qualities, has long been used symbolically to represent mind; land, because of its imperviousness and distinct form, is a word-sign for expression or outer manifestation. So, "the water is bad, and the land miscarrieth" is a truth cloaked in figure of speech. It means, "When the mind is full of error, the outward life will lack order, harmony, and purpose."

Elisha's request, "Bring me a new cruse (of water)," is seen to be logical when properly understood. "To restore harmony, form a new set of thoughts and emotions. Renew your minds."

They did this, and *then* "he put salt therein." Elisha as a prophet of God represents Cosmic Consciousness. The Cosmic, therefore, endowed the regenerated minds with wisdom (salt), just as it does today.

Elisha did not stop here. "He went forth unto the spring of the waters and cast salt therein." Elisha went to the "spring" or the source of the trouble: the inner man, the so-called subconscious. It is here that thought patterns form the matrix for happy or unhappy outer circumstances. In other words, the Cosmic enlightens the inner man, erases his sense of error, and causes him to understand his relationship with God, man, and nature. Therefore, "I have healed these waters," or "I have perfected these minds by supplying them with wisdom (cast salt therein)."

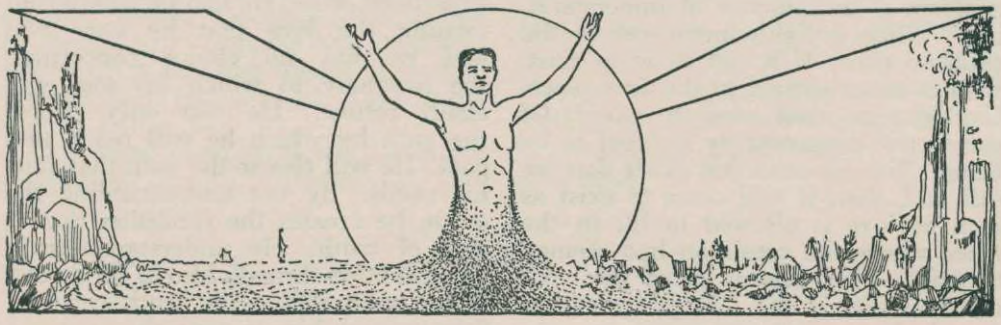
And, "there shall not be from thence any more death or miscarrying." According to occult tradition, the perfected mind is not subject to the experiences of death or error. "So the waters were healed unto this day, according to the word of Elisha which he spake." In

modern unveiled language, stated simply, this means: "Even in the present day, minds can be, and are being, perfected with the salt of wisdom (understanding), and this is in accordance with the Cosmic's plan (Elisha's words).

Viewed from this insight, this strange scripture is meant to reveal, as well as hide from the vain, the key to the attainment of Cosmic Consciousness. Enlightenment is to be accomplished with Salt, with wisdom!

Through the long ages, mystery schools have preserved this salt of wisdom, just as they themselves have been preserved by it.

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My New Self

By J. E. TUDOR, F.R.C.

THERE was a time when I aspired to be a great writer, a great artist, or a great anything. It did not matter to me as long as the world recognized my greatness. With this attitude my aspirations never got beyond the dream stage. Now that I have released these aspirations, I find the creative force lifting me above the universe. I can look at all things and own them, by realizing God's oneness. To conquer desires has meant to lose the desire to possess. I still find some ironic amusement in the situation. But can it be less than ironic to be able to possess the whole material plane by no process of wanting it?

The new self communicates various knowledge. I hold my hand beside a lamp. I see the shadow of my hand on the table. The lamp exists. The light exists. The table exists. Surely my hand exists. The shadow is not an existing thing. It is a condition brought about by the blocking of the light by my hand. Of itself, the shadow is nothing. It is the absence of the light. Thus one gains also an understanding of evil. Evil is the name we apply to a condition brought about by the blocking of love. Evil is the absence of love. In the analogy the lamp is God, the light is the great Cosmic force, and the table is the physical universe. But what is the hand that blocks the light? The answer to that is the answer to all the problems in the physical world.

In the analogy we said that the hand exists. Do the blocks exist in reality? Do thoughts exist? The scientists tell us that thoughts are energy. They can measure this energy with the electroencephalograph. Can they measure the energy in terms of work? By their own definitions of energy and work, this must be possible. This is not really a snag unless we let ourselves be limited by purely materialistic thinking. Thoughts are really energy transformed into motion. As a thought is manifested into a word, so is thought manifested into action or motion.

Energy in motion is matter. This then brings us to the beginning of energy on the physical plane. Thought

is energy. Where does the energy come from originally? Love is energy in its purest form. Love alone can create. God is love. Love manifests itself. We are a part of that manifestation. That love is in us and we are it.

On the physical plane a light cannot be realized unless we know a shadow. Any manifestation carries with it a condition—automatically. That condition is the absence of the manifestation. Let us take a problem as an example. A problem is the absence of understanding. When enlightenment comes the problem goes. If it can cease to exist, then it never existed in the first place. Can love in itself cease to exist? Of course not—immortality is proof of its being. But if a condition exists that we call *evil*, then it will cease to exist as soon as love is allowed to fill in the space where the condition had seemed to exist. This then is proof that evil never existed in the first place, except as a shadow.

Love manifests as energy. Energy manifests as thought. Thought manifests as words or actions (motions). Motions manifest as matter. Matter manifests as Man. Man manifests as harmony. Harmony is necessary in God's plan, and here the veil is drawn.

God is love and we are eventually a manifestation of love. A manifestation cannot understand its own origin, any more than the word can understand the thought. When we become able to manifest as harmony, then we will be one with God in His kingdom as he has promised us in the very consciousness of our being. This idea conceives the universe in perfection. Then what is meant by the concepts of sin, free choice, fall of man, hell, and Satan? Can these things exist? Are they in contradiction with the basic laws?

Since an analysis of these laws indicates that "man becomes harmony," man then is the final step in this process. Man is matter becoming harmony. Can he deny his existence? Does he have *free choice to sin?* He does have the ability to love. Therefore he can start the whole universal process within himself. He is a miniature universe. As he approaches harmony, the light and understanding within him grow. As he starts out as matter in the first incarnation or first lap of the journey towards the goal of harmony, he has free choice all the way. There is no time element. If man denies the love that created him, it will become manifest to him by the condition that exists when love is absent. He does this by denying the manifestation of thought into motion. But no restraint can contain a constantly building force. Even as he denies it, he experiences it.

Man has free choice, then, only in a superficial sense. He had no choice concerning the love that he once was and he has no choice concerning the harmony to which his *soul* will again return. He can only choose the path by which he will reach that goal. He will choose the path that suits his needs. By not understanding the truth, he creates the condition that is void of truth. He understands truth when it flows through him to fill a void. When man tells a lie, truth can still flow through him to deny the existence of that lie. Truth can only manifest as truth. When man creates evil he creates a condition that is void of love. But love can still flow through him to fill the void. Thus he recognizes love.

When man experiences discord he is denying harmony. From this experience comes the understanding of harmony. Man must understand harmony if he is to become harmony. In other words, he needs the light to see the path.

Light must necessarily have an opposite condition. If light exists we must name the void created by the lack of light. Man must live in darkness to be able to experience the light.

The criminal lives as he believes, but his belief is a lie. The absence of truth is a condition brought about by the criminal so that he may know truth when he discovers it. The judge recognizes truth but denies love. In order for the judge to reach harmony, after his denial of love, he must recognize the beauty in the final state of matter. He must learn to love all men, and thus to manifest universal love.

The tyrant must come to know humility. The shadow of humility is pride. The leader lives in his own importance, until he comes to know the importance of the Creator. The op-

pressed lives in fear, before he comes to know courage.

When I think of the pitiful ways in which we try to block God's will, I am reminded of a sign posted at a railroad crossing, "The train takes 15 seconds to pass this crossing whether there is a car on the tracks or not." And yet that *immutable* will is endowed with the patience to put up with each one of our little vagaries. It allows us eons of time to make sure that we do not miss a single little step or experience on our journey. Several complete lifetimes can be spent just to conquer one little avarice without arousing the ire of, or disturbing the patience of, that great Cosmic Force.

Love must manifest slowly. It is not recognized in full brilliance on this plane until it becomes harmony. It does not exist here until it becomes thought. Thought may block the brilliance of love completely, so that love cannot shine through. Love becomes brighter as it goes through each step of conscious realization until it reaches the goal of harmony.

No man, then, lives in complete evil or in complete love as long as he is in the manifestation we call *man*. He is a step in the process. He starts out close to total evil and reaches complete love as he gives up his identity as man. So in reality the cycle becomes complete. Love begins pure and manifests itself in stages to become pure again. It is a complete cycle without beginning or ending.

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GRAND SECRETARY OF AMORC, FRANCE

We are pleased to announce that Frater Raymond Bernard has been appointed Grand Secretary of AMORC in France, by the Imperator, Frater Ralph M. Lewis. He will now officiate as ritualistic and administrative director of the affairs of the Grand Lodge of France in accordance with the directives of the Imperator and the Supreme Grand Lodge of AMORC. Frater Bernard is likewise a member of the Board of Directors of the Grand Lodge of AMORC, France.

After the sudden transition of Mlle. Jeanne Guesdon, who devoted years of her life to the establishment of the modern activities of AMORC France, Frater Albin Roimer of Sweden was appointed Grand Secretary of AMORC in France. He served most capably in the emergency interim while also functioning as Grand Master of Sweden. Frater Bernard began as Frater Roimer's assistant. He now assumes his duties as Grand Secretary of AMORC, France with excellent qualifications and practical experience in the affairs of the Order. With his family he resides in Villeneuve Saint-Georges where the Grand Lodge of AMORC, France is located.

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

First, mark the dates given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Imperator, please indicate your key number and the *last monograph*, as well as your Degree. The Imperator appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 20, 1958
8:00 p.m., Pacific Standard Time

Thursday, May 22, 1958
8:00 p.m., Pacific Daylight Saving Time



Architecture of Dreams

By A. E. [George William Russell]



I was meditating, about twenty-one years ago, and my meditation was suddenly broken by a series of pictures which flashed before me with the swiftness of moving pictures in a theatre. They had no relation I could discover to the subject of my meditation, and were interpolated into it then perhaps because in a tense state of concentration when the brain becomes luminous it is easier to bring to consciousness what has to be brought. I was at the time much more interested in the politics of eternity than in the politics of my own country, and would not have missed an hour of my passionate meditation on the spirit to have witnessed the most dramatic spectacle in any of our national movements. In this meditation I was brought to a wooded valley beyond which was a mountain, and between heaven and earth over the valley was a vast figure aureoled with light, and it descended from that circle of light and assumed human shape, and stood before me and looked at me.

The face of this figure was broad and noble in type, beardless and dark-haired. It was in its breadth akin to the face of the young Napoleon, and I would refer both to a common archetype. This being looked at me and vanished, and was instantly replaced by another vision, and this second vision was of a woman with a blue cloak around her shoulders, who came into a room and lifted a young child upon her lap, and from all Ireland rays of light converged on that child. Then this disappeared and was on the instant followed by another picture in the series; and here I was brought from Ireland to look on the coronation throne at Westminster, and there sat on it a figure of empire which grew weary and let fall the sceptre from its fingers, and itself then drooped and fell and disappeared from the famous seat.

And after that in swift succession came another scene, and a gigantic figure, wild and distraught, beating a drum, stalked up and down, and wherever its feet fell there were sparks and the swirling of flame and black smoke upward from burning cities. It was like the Red Swineherd of legend which beat men into an insane frenzy; and when that distraught figure vanished I saw the whole of Ireland lit up from mountain to sea, spreading its rays to the heavens as in the vision which Brigid the seeress saw and told to Patrick. All I could make of that sequence was that some child of destiny, around whom the future of Ireland was to pivot, was born then or to be born, and that it was to be an avatar was symbolised by the descent of the first figure from the sky, and that before that high destiny was to be accomplished the power of empire was to be weakened, and there was to be one more tragic episode in Irish history.

Whether this is truth or fantasy time alone can tell. No drums that have since beaten in this land seem to me to be mad enough to be foretold of in that wild drumming. What can I say of such a vision but that it impressed me to forgetfulness of analysis, for what it said was more important than any philosophy of its manner. I have tried to reason over it with myself, as I would with a sequence of another character, to deduce from a sequence better than could be done from a single vision, valid reasons for believing that there must be a conscious intellect somewhere behind the sequence. But I cannot reason over it. I only know that I look everywhere in the face of youth, in the aspect of every new notability, hoping before I die to recognise the broad-browed avatar of my vision.

—From *The Candle of Vision*, by A. E. pp. 98-101. 1918

Fourfold Awareness

By Saiyde Dithakar Bhakdi, M.D.
(Wife of Minister of Thailand in Egypt)



THREE years ago, in the Wasa of 2497, I went to Pra Bimoladharm, the Abbot of Wat Mahatat, to present some token offerings of the season, as was our custom. His Reverence inquired good-naturedly after my health and the welfare of my family. Then quite unexpectedly he asked me when I would take up the course of meditation that was being offered at the temple.

This simple question of the Abbot disturbed me immensely. I sat mute, not knowing what to say. From early childhood I had known that the Lord Buddha attained his Enlightenment through meditation under a Bo tree. Yet all along I had regarded meditation as something mysterious, fitting only for the priests and the pious. Never had I ventured to think that I, a mere woman wrapped up in ordinary daily chores and family care, would consider myself a candidate for such a lofty pursuit. As I sat silent facing the Abbot, however, I became increasingly inquisitive as to what meditation consisted of and what was its purpose.

For nearly two decades I had lived abroad, absorbing myself in Western culture and civilization. In the short time that I had come home, I had felt like an alien in the Orient. I understood nothing in the way of mysticism. Yet I knew well that in all the years of my traveling I had not been completely happy. Often, in the midst of a gay crowd, I had felt bored. Occasionally, in spite of love, understanding, and kindness, I felt irritated with my good family. At times, in the seemingly interesting and easy routine that had been my lot, I still found life meaningless and dissatisfying. Undeniably I had been aware, deep in my soul, that I was searching for something, I knew not what. Perhaps it was wisdom and peace of mind. Perhaps,—I wondered—in the temple, there was a store of treasure to be laid open for me to see. With such curiosity crowding into my mind, I bowed to the Lord Abbot, accepting the challenge of meditation. Then I went quickly home, to make a few necessary arrangements for the care of the family.

In three days I was back at the temple, to assume the life of an ascetic in a small cell on the corridor of Wat Mahatat. For twenty-five days I excluded myself, during which time my husband, my four little children, and all other contacts virtually ceased to exist in my thoughts. Only the serene bronze Buddha at the head of my bed that looked down smilingly gave me courage and inspiration, while the Venerable Ashbha Thera acted as my guide.

"To meditate is to concentrate, using the fourfold awareness as the basis of concentration," explained the priest, my Master. The fourfold awareness means:

1) Awareness of what the body is doing. When you breathe in, know that you breathe in. When you breathe out, know that you breathe out. When you walk, know that you walk. When you sleep, stand or sit, know exactly what you are doing at every moment.
2) Awareness of thought. Whenever any thought or emotion arises, you must quickly be aware of it.
3) Awareness of sensation. If any pain or numbness or any other sensation is felt during the meditation, you must be aware of it.
4) Awareness of Dharma. If any spiritual perception or insight arises during the time of meditation, you must be aware of it.

"To keep this fourfold awareness is to keep alert for every second and to record all of one's activities and reactions," continued the Master. "When one breathes in and feels the expansion of the chest, one says to oneself: chest expanding. When one breathes out and feels the collapse of the chest, one says: chest collapsing, visualizing at the same time the outward and inward movement of the chest. When one sees, one says: I see. When one hears, one says: I hear. When one stands or sits, one has to say: I stand, I sit, and so forth. One executes all the bodily actions slowly, carefully, in order that one may be able to follow the movement of every part of the organ to the minutest detail. With sharp and constant awareness, concentration will be built, and with concentration you will ascend the levels of Yana, which are revelations and an insight to be found only when the mind is still and undisturbed. What exactly lies in the experience will not be suggested or forewarned, but, as a meditator, you will find out for yourself."

I set out to concentrate. Like an invalid cautiously resuming activities, I practiced the slow, pensive walking exercises of the meditators, trying to keep my mind on the feet—left, right, left, right, stop. Then, tired of walking, I concentrated on breathing, sitting with my eyes closed, keeping my mind on the outward and inward motions of the chest. As the Master allowed very little time for talking, eating, or sleeping, I spent all day and nearly all night of each twenty-four hours struggling with the fourfold awareness.

And what a struggle that was. Never before had I attacked anything so difficult. My untrained mind, I was shocked to find, was unwilling to be tied down to the uninteresting situation of the moment; it kept leaping here and there and everywhere. On the first day of the attempt I could not concentrate even for five minutes. As I was breathing in and out, my mind thought of something else, and I was quite unaware that I was thinking, till I was wandering miles off somewhere. In five minutes, indeed, so many thoughts came crowding into my consciousness—all sorts of thoughts, unconnected, unimportant, irrelevant. Ironically, too, when the mind was not filled with thoughts, it would fall asleep.

This lack of mastery made me greatly annoyed with myself. Consequently, I became determined to fight the great battle of concentration. Vehemently I swung my feet, first right, then left, stamping out the impertinent thoughts, tying the mind to the feet and keeping it awake. The path of the Buddha might be difficult, but the Enlightened One had said that whosoever wished to follow him would, sooner or later, succeed in staying on the Path and would see light. I would not be easily defeated.

Determination and perseverance brought gratifying results. After four days in my cell I was able to concentrate moderately well. When I walked, I could keep my mind on the feet. When I sat, I could follow the in-and-out movement of the chest for as long as an hour at a time without feeling drowsy. When my mind wandered away, I realized it and immediately I could bring it back to the body, which meant either the feet or the chest.

Then, what amazing experiences occurred! As the mind stopped running around, and kept to the rhythmical in-and-out movement of the chest in full awareness and alertness, I became enveloped in a most satisfying feeling of peace and happiness, the like of which I had never before known. All the joys of existence that had come my way—the thrill of romance of youth, the elation of academic achievements, the pride of motherhood at the birth of the babies—none of these could measure up to the happiness that I felt in my meditation cell. "In concentration the desires and instincts that are normally exerting pressure on an individual are blocked off," explained the Master. "Because of this blocking the mind becomes pure, and purity makes possible the unusual degree of peace and happiness."

Curiously enough, the wonderful feeling did not persist. As I sat to observe further the in-and-out movement of the chest, another sensation occurred, a sensation of excruciating, intense pain. It was due to muscle cramps, to be sure. But, of a sudden, the whole body was affected, and, in an instant, the entire nervous system was struck with the melody of torture. I cried with pain, and tears rolled down my cheeks un-

checked. What an amazing experimentation Buddha had led me to try, and how well I could now understand what he meant by saying that life was suffering. Of course, I had suffered before, at operations, at childbirth, etc. Yet never had I perceived of suffering so vividly, so intensely and so terrifyingly as I saw it now in meditation.

The sensation of pain, like that of happiness, passed away. In time I quieted down, and I felt myself going deeper and deeper into concentration. For periods of over two hours at a time I could sit still like a statue, unperturbed by any discomfort.

At this third stage of concentration the mind seemed to come to a complete rest, void of thought, void of emotion. Yet it was not a blank, for it was fully awake, fully conscious, fully aware of existence, carefully recording the depth and rate of breathing.

And in this state of rest lay perfect serenity. There was nothing I wished to have, nothing I suffered from, and nothing I took pleasure in. Pain disappeared, cramps disappeared, and happiness disappeared. "The mind in meditation passes through certain normal emotions," said the Master. "Later it becomes impervious to any disturbance. It is approaching Nirvana, the state of absolute purity."

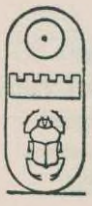
The word Nirvana kept me brooding. Never before had I been able to comprehend its meaning. Now I began to see . . . Nirvana, the state of perfect peace, transcending all earthly feelings, free from all joys and sorrows. . . .

Thus I caught a glimpse of perfection. But then my mind wavered. Inexplicably, out of the void, came a sense of duty and a feeling of gratitude that disturbed my peace. The human contacts that I had been able to forget all this time came back into my consciousness, demanding attention. The children who were waiting for me at home, the husband who had been so understanding and kind, the priests who had guided me to see light, all came into my thought. I woke up from my meditation, realizing then that I could not yet get away. I felt compelled to return to those whom I had so much loved and esteemed, to help live and help lift the burden of existence as best I knew. I was not ripe for Nirvana. I had to continue with life yet a while, until all my responsibilities had been met, until all my earthly ties could be cut.

And so I broke off my meditation. After twenty-five days stay at the temple, I took leave of the Lord Abbot and the meditation Master. I have resumed my struggles in the world since then, and much has happened to keep me occupied in the past three years. Once again I have had to build a new home, this time in Egypt. I have had to make many adjustments, for myself as well as for the children. Oftentimes, as I watch the changes—political, economic and social—I feel that life is hard, even for diplomats. However, amidst all changes and excitement, I have managed to remain moderately calm. I go through my routines. I discharge my duties, large and small. Then, whenever I am allowed a little time to myself, sometimes at the beginning of the day, sometimes after the day's work is done, I sit with my eyes closed, concentrating on the in-and-out movement of the chest.

These brief periods of meditation have helped to renew my strength and to restore my mental balance. I have been able to face what comes, including the little fire of war. I know, too, that all the pleasures and displeasures that the world has to offer are but of little significance. We must not allow ourselves to be carried away by the stress and strains of daily chores. Life, in essence, is not made merely of its material aspect, but carries with it a greater challenge—the challenge of spiritual growth. No matter where we are, no matter what our experiences may be, we must keep on with the efforts to purify our mind. Only then can we say that our life is not a waste, and only then can we say that we are doing duty toward ourselves as well as to our fellow men.

And no matter where I go, I shall continue with my efforts at meditation, so that gradually I may transcend the joys and sorrows of the earth and move towards that state of absolute tranquility and purity which the Lord Buddha attained—Nirvana.





Temple Echoes

ROSICRUCIANS within a fifty-mile radius of San Jose gathered in the Francis Bacon Auditorium one Sunday evening to enjoy a travel talk by the Imperator. For a few weeks following the International Convention in July, he was in the Mediterranean area preparing a documentary film on ancient civilizations. During that time, in addition to films, several hundred still photographs were made of different parts of Greece. These were shown, accompanied by brief comments on their significance. The large audience was enthusiastic and appreciative.

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The Rosicrucian Science Museum has been attracting visitors in unusual numbers the past few weeks because of its scale model of the United States' proposed satellite. The complicated mechanism in its transparent sphere is intriguing in the extreme and impresses upon everyone the intricate nature of the preparation necessary to assure the workability of the instruments as well as their accommodation within the limited space of the sphere. The model, built by Frater James R. Whitcomb, has carefully simulated the structure and detail of the actual one being completed for launching.

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A new exhibit in the Rosicrucian Egyptian, Oriental Museum has just been completed. It is entitled "Boudoir of a Princess" and gives one a scale-model view of an Eighteenth Dynasty Egyptian Princess at her toiletry table. Mirror in hand, she is applying her cosmetics. Behind her in the room stands her maid holding a necklace; about the room are furnishings which richly portray her station in life—the elegant bed with its ornamental headrest, an elaborately decorated chest, as well as other articles of furniture. In a wall niche above the bed is an image of the god Bes. The ceiling of the room is solidly patterned in color and around the room at ceiling level runs an exquisitely ornamented border. The illusion is perfect, making the exhibit both instructive and very beautiful. The work was done by Soror Diana Bovée Salyer whose murals in the Supreme Temple have been so greatly admired through the years.

* * *

The traveling exhibit in the Museum's Modern Art Gallery during November consisted of *Early Prints and Drawings of California.* Drawn from the extensive Robert B. Honeyman collection, these fifty prints point up the phenomenal growth of the State from 1806 to 1906. They emphasize dramatically the metamorphosis of a drowsy wilderness into a bustling world mainly through the discovery of gold in 1849. Emphasis is likewise given to the lithographic medium which took its rise during this same time. The exhibit is being circulated through the Smithsonian Institution Traveling Exhibition Service.

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George Washington Carver Chapter of Washington, D. C., has just issued its bylaws in an attractive and usable booklet. In addition to the bylaws themselves, the booklet contains a roster of Chapter officers from 1948-1957, a Historical Highlights Quiz, and the Order of Business followed in all business meetings. Sold for 15 cents, the booklet furnishes the member with the infor-

mation necessary to his becoming an intelligent and well-informed member.

* * *

The Brighton (England) Pronaos this year held its Pyramid Ceremony on the grounds of the 800-year-old Lewes Priory. Because of the setting and the uniqueness of the ceremony, many British newspapers carried stories of the event. Master Kathleen M. Saunders was interviewed, and the whole ceremony televised. Pictures sent to Rosicrucian Park point up charmingly the threefold juxtaposition: the crumbling ruins, the quiet procession of Rosicrucians building the symbolic pyramid, and the mélange of reporters and television equipment.

* * *

Frater Felipe Cuaderno, Postmaster General of the Philippines, attended a meeting in Canada concerned with international postal systems, and stopped off in San Francisco on his way home. Being so near to San Jose and Rosicrucian Park, Frater Cuaderno pleasantly surprised staff officials by dropping in for a brief visit.

* * *

Frater Peter Falcone, who was with the Imperator on his recent Mediterranean tour, came home with a string of little beads. These he explained were "worry beads," which the Greeks call *komboloe*. Whenever you start to worry or fret, you begin fiddling with the beads and take your mind off your worries. Frater Falcone declares they helped his arthritis, too.

* * *

Frater Joel Disher, who appeared briefly on television during his recent visit in Toronto, reported that the exciting part of the experience for him was being made up by CBS-TV's senior make-up artist, Mrs. Irene Kalantarow. Mrs. Kalantarow was just back from Ottawa where she had made up Queen Elizabeth for her television appearance.

* * *

Sixteen deserving girls, ages 11 to 14, of Fayetteville, North Carolina, enjoyed a carefree week last August because the Fayetteville Pronaos of the Rosicrucian Order conceived and sponsored the idea of Camp Rosy Cross. According to Francis M. Foy, Master of the Fayetteville Pronaos, the desire was to "establish a project that would lead the way in helping to combat juvenile delinquency."

The girls paid no fees; the entire project, started by the Rosicrucians, became a community affair to which business firms and private individuals generously donated. Maxine Keith, executive director of Girls Clubs of America, commended the local Rosicrucians on their interest in girls.

* * *

The October issue of *Rosa Crucis*, official organ of the Order in the Netherlands, contained the personal impressions of the United Kingdom Rally in London written by the Grand Secretary, Frater H. Jongman. The following excerpts will be especially interesting to *Digest* readers:

On the train to the Hook of Holland, I had the unpleasant experience of losing my spectacles. I could not read during my crossing, and at the Customs in Harwich I was also obliged to ask a police-woman to fill out my disembarkation-card.

In a somewhat dejected state of mind, I had my English breakfast. The head-waiter came up to me and said: 'At the far end of the room there are two gentlemen, who wish to see you. Shall I take your breakfast over there?' Quite surprised I asked: 'How do you know these gentlemen want to see me of all people?' The waiter cast a look at my insignia and then went on: 'I am a member of Amorc myself.'

The two gentlemen were the chief dignitaries of Denmark and Norway, Fr. Sundstrup and Fr. Falck-Rasmussen. During the conversation I told about the loss of my glasses; so our Norwegian frater produced his spare reading-glasses and allowed me to use them.

Later on I met the leader of the French Grand-Lodge in the same hotel. The contact with this youthful frater was of a nature that we became fast friends.

Also outside 'my' hotel I met members of various national characters, whom I may call my friends now. (Names will mean little to you, but one frater I will mention, for he attended a meeting in Amsterdam, some years ago. He is the Deputy Grand Master of Sweden, Captain Arnold Schumburg, a sailor of the purest water. Never I shall forget the evening-off we had.)

It is not my intention to give a report of the items of the Rally, but only stray impressions. What did this meeting mean to me, to us? . . . Our body with all its faculties is a field of perceptions all over, one gigantic matrix of a gramaphone-disc or a tape-recorder, in which countless impressions are registered. As they are imprinted, they become experiences, and these experiences give the record its value. They form the structure of our individuality, our personality. Impressions form the raw materials for our whole existence as man. It is not only the nature and the force of the impressions which mould us, but also the quality



of our pick-up. Impressions incessantly come to us, but our conditions and circumstances are of vital importance. What about our receptivity? High-strung expectations, preparations, our mental and spiritual bearing, and eliminating of distracting and subsidiary thought-concentration.

This harmonious atmosphere, these favourable conditions were found in the mass tuning-in during the mystic convocations in the grand hall of St. Pancras Town-Hall, fitted up as a temple for this occasion. The ceremonies, the devotion, the speeches, the lectures of the Imperator, the devout, rapt attention, wrought a feeling of spiritual exaltation.

The whole design of this Rally was conducive to a great harmony. It was not—at least for me—the great events which made this Rally a 'Fest der Seele' but this very radiating of unseen forces giving splendour to these events. I still see at the beginning of the convocation the members coming forward in fours to make the sign of greeting simultaneously. I still hear the splendid music; still feel the solemn moments when the dignitaries of the various Jurisdictions, one behind another, took their seats in the East. The delegates of the Jurisdictions of America, Sweden, Denmark, Norway, the United-Kingdom, France (which also represented Switzerland and Walloon Belgium), Germany, Italy, the Netherlands. It was imposing. Here prevailed a unity in the highest sense, greater than all differences of externals in race and nationality.

It was like the first Whitsuntide which story is narrated in the New Testament: 'they were all with one accord Parthians, Medes, and so on, a long line of nations.' Like this it was here in London, a great unity in diversity of races, nationalities, but a great harmony in attunement.

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Sooner or later, it seems, a Rosicrucian writes a book. Soror Marie Samms not long ago completed her first novel which she calls *Father Confessor*. Years of service as a medical assistant and psychiatric nurse gave Soror Samms the experience upon which she could draw for her story of a practicing psychiatrist and his personal problems.

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LONDON INITIATION REMINDER

Members in the British Isles and vicinity are reminded that Temple Degree initiations are being conferred by a special Initiatory Ritual Body in London. The initiations for the first four Temple Degrees are scheduled as follows:

First Temple Degree.....	April 13	Part I	10:00 a.m.
		Part II	2:30 p.m.
Second Temple Degree.....	May 11		2:30 p.m.
Third Temple Degree.....	June 8		2:30 p.m.
Fourth Temple Degree.....	July 13		2:30 p.m.

NOTE: The First Temple Degree will also be conferred in Manchester, March 29-30.

The address where the initiations are to be given will be stipulated when your reservation is acknowledged.

Reservations must be received two weeks in advance at the *London Administration Office*, Rosicrucian Order, AMORC, 25 Garrick Street, London W.C. 2, England. Give your complete name and address, key number, and the number of the last monograph you received. The initiation fee of £1 must accompany your reservation.

FOR SUMMER PLANS

You deserve a really fine vacation! You seldom rest yourself completely—rarely use your vacation to get a new perspective on life which will make the years ahead more manageable and enjoyable. This year make a change! Use every minute of that precious vacation to bring you a wealth of new experience and unforgettable pleasure. Attend the fascinating three-week session of Rose-Croix University, June 16 - July 5. Write now for particulars to:

THE REGISTRAR, Rose-Croix University, San Jose, California.

Did Christ Visit India?

By B. J. BHANDARI

(From *Blitz Newsmagazine*, Bombay, India—August 31, 1957 issue)

ST. LUKE: "The child grew and became strong, being filled with wisdom; and the grace of God was upon him. . . . And Jesus advanced in wisdom and stature, and in favour with God and man. . . . And the child grew and waxed strong in spirit and was in the deserts till the day of his showing into Israel."

Those who are familiar with the life of Jesus Christ can notice that there is a void, a gap, in the traditions of Evangelists who whether through ignorance or negligence tell us practically nothing of Jesus's infancy, his youth, and his education.

They begin the history of Jesus by his first sermon when, at the age of 30, he returned to his own country. We are told that at the age of 12 Jesus left his father's house and went into the desert only to return after 17 years.

Where then was Jesus and what was he doing during this formative period of his life?

It is not with any irreverence this question is posed. The issue is of great historical importance to India as it is to the whole world.

Jesus in India

Mr. Nicolas Notovitch, in his book, *The Unknown Life of Jesus*, and Mr. H. Spencer Lewis, in *The Mystical Life of Jesus*, have brought out certain facts which compel attention. Their version as to how Jesus spent that part of his life about which the Evangelists are silent requires careful examination.

I have ventured to discuss their versions in this article with the fervent hope that those who are in a position to certify the authenticity of their findings will readily come forward and further embellish and adore the life of one of whose spirit the divine grandeur has inspired millions and millions of people all over the world. Besides, this should complete the vague accounts given in the New Testament.

Both Mr. Notovitch and Mr. Spencer [Lewis] make out a convincing case that when Jesus attained the age of 13 he left his father's house, went out of Jerusalem and, in company with some merchants, travelled towards Sind.

For nearly 16 years Jesus stayed in India visiting many important places of learning in Rajasthan, and later went to Banaras, Rajgraha, and Jagannath (Puri). Finally, he went to Nepal.

There he bethought himself of his native country which laboured under a foreign yoke. He thereupon returned home via Persia.

Contemporary Memoirs in Ladakh Archives

Mr. Spencer [Lewis] states that Jesus communicated with his mother from India on receipt of the news about his father's death.

In the course of his peregrinations in the Himalayan regions some time in 1877 Mr. Nicolas Notovitch, a Russian traveller, learned from the Chief Lama of Ladakh monastery that there existed very ancient memoirs dealing with the life of Jesus Christ in the archives at Lhasa and that a few of the monasteries possessed copies and translations of these precious chronicles.

During his sojourn in Leh, the capital of Ladakh, Mr. Notovitch visited the Himis monastery on the outskirts of the city, where he was informed by the Lama that their libraries contained a few copies of the manuscript in question.

With the aid of an interpreter who translated from the Tibetan language, Mr. Notovitch carefully transcribed the verses as they were read by the Lama.

The Lama told him that the rolls which treated the life of Jesus and which

were brought from India to Nepal and from Nepal to Tibet were written in the Pali language and were then at Lhasa. But they had a copy of the same in the Tibetan language at the Himis monastery.

The two manuscripts read to him by the Lama of the Himis monastery were compiled from diverse copies written in the Tibetan language, translated from rolls belonging to the Lhasa library and brought from India, Nepal and Magadha, two hundred years after Christ. These were placed in a monastery standing on Mount Marbour near Lhasa.

They were written in the Pali language which certain Lamas studied carefully so that they might translate the sacred writings from that language into the Tibetan dialect. The information contained about Christ was oddly mixed without relation or coherence with events of that period.

Merchants Brought News of Crucifixion of Issa

Mr. Notovitch suggests that whoever wants to verify the accuracy of his findings can organize an expedition to these places and satisfy himself about the historical value of his discovery. In this connection I would like to suggest that the Government of India's Education Ministry appoint a high-powered committee to find out how far Mr. Notovitch's version is authentic.

The version, asserts Mr. Notovitch, since written within three or four years after the death of Christ from the testimonies of eye witnesses, is more likely to bear the stamp of truth than the narratives of the Evangelists who wrote at diverse epochs and so long a time after these events took place.

Without preliminary details or explanation the manuscript, according to Mr. Notovitch, begins by announcing that in the very year of the death of Jesus Christ a few merchants who had returned from Judea brought back the information that a just man named Issa, an Israelite, after having been twice acquitted by his judges was finally put to death at the instigation of the Pagan governor, Pilate, who feared that Jesus would take advantage of his popularity to re-establish the kingdom of Israel and expel its conquerors from the land.

Learned Debates

According to the manuscript when Jesus attained the age of 13 he left his father's house, went out of Jerusalem and in company with some merchants travelled towards Sind. The fame of his name spread along Northern Sind when he passed through the country of the five rivers and the Rajputana Jains begged him to remain in their midst.

Jesus began by frequenting the temples of Jains, who were amazed at his wonderful and brilliant intellect and requested him to remain with them. But Jesus left them to settle at Puri which at that time had great religious importance. A library, rich in Sanskrit books and precious religious manuscripts, was found at Puri.

Jesus spent six years at Jagannath (Puri), Rajgraha (Rajgir), Banaras, and other holy cities, studying the language of the country and the Sanskrit tongue which enabled him to dive deeply into all religious doctrine, philosophy, medicine and mathematics.

He found much to condemn in Brahmin laws and customs and entered into public debates with the Brahmins who strove to convince him of the sacred character of their established customs.

Among other things Jesus particularly censured the injustice of humiliating the labourer. And Jesus began preaching to the Shudras saying that God is one, according to their own laws, that all that is exists through Him, that all are equal in His sight and that the Brahmins had obscured the great principle of monotheism in perverting the words of Brahma himself and insisting to excess on the exterior ceremonies of the religion.

Seeing that the people were beginning to embrace the doctrines of Jesus whom they had hoped to gain on their side and who was now their adversary the Brahmins resolved to assassinate him. But being warned in time by his devoted servants he left Puri and took refuge in the mountains of Nepal.

There he spent six years among the Buddhists where he found the principle of monotheism still in its purity. Having perfectly learned the Pali language

it was easy for Jesus to apply himself to the study of the sacred rolls of the Sutras.

Jesus's Letter to His Mother

Thus after remaining in India for nearly 16 years Jesus bethought himself of his native country which laboured under foreign yoke. He thereupon returned home via Persia.

In *The Mystical Life of Jesus* Mr. H. Spencer Lewis also states (pages 180-191) that Jesus was in India and that he visited Banaras, Rajgir, Puri and Nepal. He asserts that Jesus while in India heard about his father's death through some messengers as also his mother's grief. Mr. Spencer [Lewis] states that Jesus expressed himself "for the first time in definite words, which were recorded and are still preserved."

According to the several translations of the message which Jesus sent to his mother by the Essene messenger, it read as follows:

Beloved mother: Be not grieved, for all is well for father as with you. He has completed his present work here on earth, and has done so nobly. None in any walk of life can charge him with deceit, dishonesty, nor wrong intention.

In his period of life here he has completed many great tasks and is gone from our midst truly prepared to solve the problems that await him in the future. Our God, the Father of all of us, is with him now as He was with him heretofore; but even now the Heavenly Hosts guard his footsteps and protect him on his way.

Therefore, why should you weep and suffer? Tears will not conquer your grief and your sorrow cannot be vanquished by any emotion of your heart or mind. Let your soul be busy in meditation and contact with him who is gone, and if thou art not idle, there will be no time for grief.

When grief throbs through the heart, and anguish causes you pain, permit yourself to rise to higher planes and indulge in the ministry of love. Your ministry has always been that of love, and in the Brotherhood thou canst find many opportunities to answer the call of the world for more love.

Therefore, let the past remain the past. Rise above the cares of earthly things and give your life to those who still live with us here on earth. When your life is done, you will find it again in the morning sun, or even in the evening dew, as in the song of birds, the perfume of flowers, and the mystic lights of the stars at night.

For it will not be long before your problems and toils here on earth will be solved also, and when all is counted and arranged, you will be ready for greater fields of effort and prepared to solve the greater problems of the soul.

Try, then, to be content until I come to you soon and bring to you richer gifts than any that you have ever seen, and greater than those made of gold or precious stones. I am sure that my brothers will care for you and supply your needs, and I am always with you in mind and spirit. Your son, Joseph.

Strong Case for Investigation

Mr. Spencer [Lewis] also states that while still in India a messenger came to Jesus with some manuscripts from a Buddhist temple in Lhasa sent by Mengtse who was considered the greatest of all Buddhist sages.

In this connection I would like to point out that the well-known Hindi poet, Mr. Maithili Sharan Gupta, in his Bharat-Bharati quotes approvingly of Mr. Nicolas Notovitch and his version of Christ's sojourn in India found in the *Unknown Life of Jesus.*

The absence of any evidence that Jesus Christ was in some other country than India when he was between 13 and 30 lends a certain element of plausibility to the thesis put forward by Mr. Notovitch and Mr. Spencer [Lewis]. It is now for those who are in a position to verify the authenticity of the version to come forward and help to throw light on this most absorbing subject.

WE THANK YOU

The officers and staff assistants of the Supreme Grand Lodge have enjoyed very much the thousands of Christmas and Holiday greetings which have arrived at Rosicrucian Park, by card, letter, cable, and other means. We wish to thank the thousands of Rosicrucians and the many *Digest* readers for their greetings of the Season.

Since personal acknowledgments of the wonderful greetings sent to us would be impossible, we take this means of thanking each of you and wishing you a very happy and successful New Year!

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(Listing is quarterly—January, April, July, October.)

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Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result, again, is an even number. Axiom: even numbers always add or multiply to even numbers.

Add any two odd numbers; the sum is always an even number. However, in multiplication, odd numbers multiply with one another to produce *only* odd-numbered totals; likewise, *adding* any odd number to an even one will produce odd-numbered sums.

0 2 4 6 8

1 3 5 7 9

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In man, for example, we know that nature insists on numbers in certain obvious manifestations: *one* nose, *two* ears, *two* hands, *two* feet, *five* senses, *ten* fingers, *ten* toes, *seven* important glands, etc. *Why*? Why not one hand or three eyes or eight fingers or twelve toes?

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