# ROSICRUCIAN DIGEST 1960

DECEMBER

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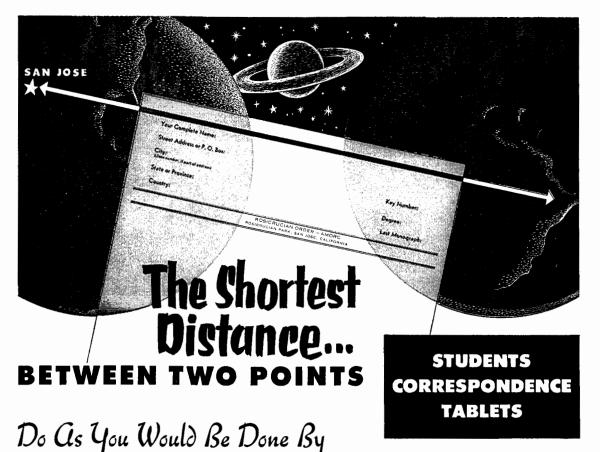
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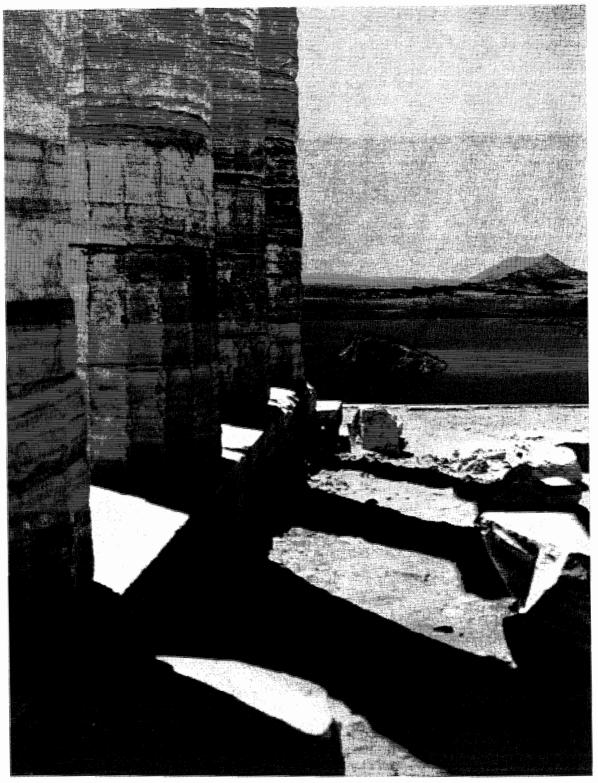
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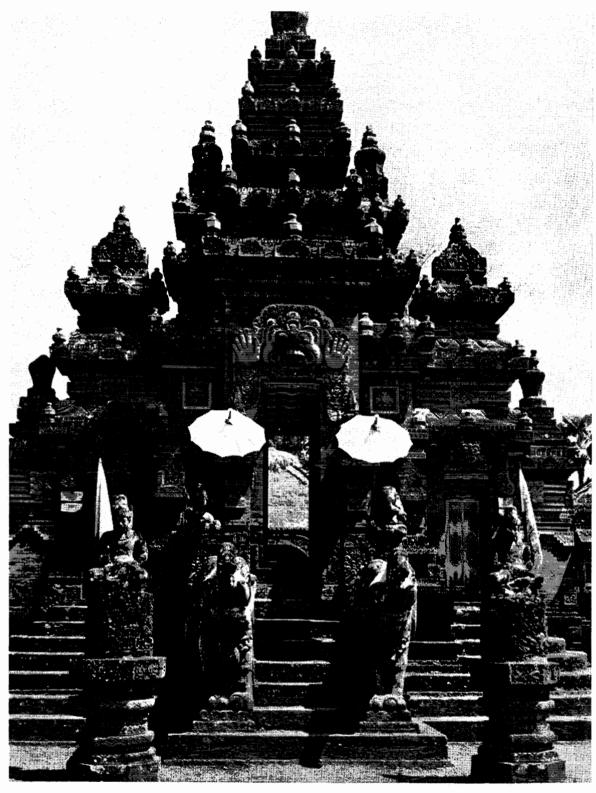
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(Photo by AMORC)



BALINESE TEMPLE

This pura or Balinese Temple is representative of many to be found on the tropical and mystical island of Bali. The ornate sculpture on the facade depicts gods and mythical characters from centuries-old traditions. The outer courtyard of the temple or pronaos is used for the renowned graceful Balinese ceremonial dances.

(Photo by AMORC)







## ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER DEOEL (DED. 10/0

ol. XXXVIII	DECEMBER, 1960	No. 12
T 1		441
Thouse to A Godo	less (Frontispiece)nth: What Is the Aquarian Age?	
Standanger Super	sonic Rainmaker	447
A Picture for My	Study	450
Self and Selflessness	5	453
	Star	
Minute Thoughts: H	dallways	457
Cathedral Contact	s: Peace in Silence	459
Color in Your Life.		463
Is Peace Hopeless?	)	467
Alchemy's Oldest S	ivmbol	469
Duality in Science	and Philosophy	471
Giving Is A Giff		474
	ies Around the World	
Balinese Lemple (IIII	ustration)	477
remple of Poseido	n (Illustrátion)	4/8

Subscription to the **Rosicrucian Digest, \$3.00** (£1/2/- sterling) per year. Single copies 35 cents (2/6 sterling).

Entered as Second-Class Matter at the Past Office of San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the first of the month preceding date of issue.

Statements mode in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Rosicrucian Park

Published Monthly by the Supreme Council of THE ROSICRUCIAN ORDER—AMORC

San Jose, California

EDITOR: Joel Disher

#### 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")

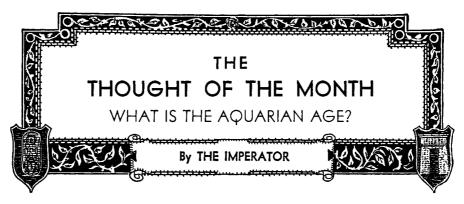
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The so-called Piscean and Aquarian Ages are related to certain astronomical facts, particularly the precession of the equinoxes. The influences which they are said to have upon human affairs are associated with the doctrines of astrology. The Babylonians and the Chaldeans, according to history, were among the first to chart the heavens.

The early shepherds in what was known as Mesopotamia gazed at the inky canopy of the heavens and were fascinated by the myriad points of light which seemed to descend so low that they could almost be touched. Night after night, century after century, these people watched and meditated upon the celestial phenomena and soon were able to record the movements of certain planets as well as to theorize as to their nature.

The ecliptic or celestial path of the sun runs through the center of the zodiac. The ancients ascribed to this course of the sun in the heavens twelve figures through which the moon passes each month and the sun, once a year. Along this path, too, they noted the passage of the five great planets that are visible to the naked eye.

According to the theory of the Babylonians, which became the foundation of astrology, there is a correspondence or sympathetic relationship between the heavenly bodies, the earth, and all things of worldly existence. The rulers of the zodiac were gods; the celestial bodies being thought of as divine intelligences. These rulers were Sin, Shamash, and Ishtar, or the moon, the sun, and Venus.

The moving stars served as interpreters of the divine will while the fixed stars were agents or modifiers of such will. The position of the moving body to a stationary one engendered, or rather suggested, a specific meaning. These meanings, then, were transferred to corresponding earthly powers and to man's own nature. As a result, the destiny of man and his welfare were said to be subject to these celestial manifestations of the divine will.

The word zodiac is derived from the Greek root word meaning "life." It is significant, too, that zoion is the Greek diminutive for zoon, meaning "animal," because the symbolical divisions of the zodiac, as well as some other stars, have been made to resemble animals. The Hebrew name for zodiac was mazzârôth which means "encircle" or "surround."

The Chaldean word for zodiac was mizrata (watches). The early astrologers, who were elementary astronomers, were called watchers of the stars. There was the Chaldean phrase, "Divinities of the Council." The position of the stars alluded to a council of the conceived divine beings to determine the effects that were to be had upon human beings, elements, and events.

The zodiacal signs are actually twelve constellations or star groups which "girdle the earth in the path of the sun." The term sign is derived from their symbolic form. These are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The ancient shepherds and herdsmen, as they gazed long at the star groups, imagined their form to resemble earthly objects with which

they were familiar. Thus there appeared to the ancients to be a waterman, a crab, a bull, a fish, and other common objects.

The effect of this visual suggestion is not greatly unlike the images that various cloud formations seem to assume to us today. Often fleeting cumulus clouds appear to our sight and imagination as human faces or animal forms. The zodiacal signs or constellations also indicate the twelve divisions of the ecliptic of thirty degrees each. In fact, astronomically the zodiacal sign refers to the constellations of the ecliptic.

The course of the great stars gives the divisions of the calendar, the day, year, world year, and world era. "A new world era begins whenever the sun on the spring equinox enters a new sign in the zodiac." According to this theory, the position of the sun on the vernal equinox moves eastward from year to year. "In 72 years it moves one day, and in about 2,200 years, one month—" or to a new sign.

#### The World Era

The period of 2,200 years, therefore, is the world era or what is astrologically referred to as an age, this reference being to one of the signs in which the equinox occurs, such as Aries, Pisces, or Aquarius. This changing world period or changing position of the sun on the vernal equinox is called precession of the equinoxes.

It is advisable to explain, as simply as possible, the astronomical hypothesis of what this precession is and how it occurs. Imagine a spinning top. The axis of this spinning top is an imaginary vertical line through its center from bottom to top.

If we disturb the top, it continues to spin, as we know, but its axis precesses around the vertical, tracing out a cone. This means that the axis deviates from a vertical position, gradually moving in a circle or a cone about it. The earth's axis also describes a cone or one complete revolution in a cycle of nearly 26,000 years.

The cause of the precession lies in the attraction of the sun and moon to the equatorial protuberance or *bulge* of the earth. The angle of the axis of the earth, in relation to the sun and moon, causes the earth to expose the larger

bulk of its matter along the equator to the sun and moon.

These bodies, the sun and moon, tend to align the equator on the same plane as the ecliptic, that is, cause both the earth's equator and the ecliptic or sun's path to be parallel to each other. Though this is not accomplished, it accounts for the gradual changing of the axis of the earth over a period of 26,000 years and the tracing a cone as explained.

As a consequence of this precession, the star toward which the North Pole points, the polar star, changes with each complete revolution of the axis. At present the North Pole is near or points to Polaris. In 3000 B. C., when the Great Pyramid was being built, the North Star was Draconis.

The spring and vernal equinoxes begin at the times when the plane of the earth's equator and the plane of the ecliptic or equinox intersect. We commonly say this occurs when the sun enters the zodiacal sign of Aries. However, due to the precession of the equinoxes, this vernal equinox begins in a different sign about every 2,200 years.

Because the earth's axis gradually revolves, it makes it appear, as we look toward the heavens that the zodiacal signs or constellations are moving westward. Thus, in each new period, the vernal equinox begins what is called the world era or age. Actually, the beginning of spring no longer occurs in the sign of Aries but in Pisces. Astronomically, we shall leave the Piscean Age, which began some 2,000 years ago, in approximately 200 years. As a result of the phenomenon of the precession, we shall at that time enter the Aquarian Age.

Astrologically, each of these ages is said to have a cosmic, a physical, and psychological influence upon the earth, on events, and man corresponding to the symbol or sign which represents it. To the ancients the stars composing the constellation Pisces resembled two fishes, tied by the tails with a long ribbon. It is referred to as a water sign.

There are various theories as to how water became identified with the sign, aside from the purely psychological one of the law of similarity. It is pointed out that it was at the beginning of the Piscean Age that the Christ chose fisher-



men as his disciples, that baptism played such a prominent part in early Christian rites. Again, the fish miracles of the Bible are made to relate to the Piscean Age. Among other references, there is one to the great sea conquests of the last 20 centuries, and the development of steam as a source of power.

All of these conditions are not altogether logical as attributed to the Piscean Age. Lustration or purification by immersion played a prominent part in the religio-mystical ceremonies of the ancients long before the Christian Era. Any thorough student of the ancient religions of Egypt, Persia, and Greece is well aware of this fact. Sea conquests are not necessarily the stimulus of the Piscean Age but a progression and combining of such factors as population and trade. Primitive men would have no need or desire to cross great expanses of water.

The next age into which we are advancing by the precession of equinoxes, as we have said, is the *Aquarian*. The age-old symbol for this sign is the Water Bearer pouring water into the mouth of the fish. Aquarius is the central figure in the fourth division of the zodiac. Traditionally, it is considered an *air* sign, being related to all physical phenomena or abstract ideas having any association with that so-called element.

When the world fully enters that sign, it has been prophesied, there will be "2,000 years of humanitarian and universal brotherhood." Further, all developments will be related to a factor as infinite and intangible as air. Great advances in aviation and all principles related thereto are predicted for the forthcoming air age. The advance of nuclear physics now being made (as a liberation from the more finite sub-

stance of water and mass) is declared an indication of the coming Aquarian Age. Great breadth of mind or universality of thought, as mystical philosophy, is said to manifest, particularly in the Aquarian Age, as men's minds become as lofty and as unbounded as the air itself.

#### The Earth Is Affected

Though, logically and empirically, much skepticism arises in connection with the traditional theories about the influences of these ages, there can be no doubt that the earth is affected by celestial bodies. Astronomy and astrophysics have brought forth many examples of the physical effects of these bodies upon the earth, common examples being the seasons, the tides and other cycles of phenomena.

As the earth, by means of the precession of its axis, changes its relation to the constellations, is there, then, an effect on the earth's magnetic forces? Are there alterations of terrestrial currents of energy as yet not discerned? Since humans are beings of energy, are we not harmoniously related to the spectrum of energy of the earth?

Consequently, do these variations of cosmic energies, no matter how minute, bring about mutations or alterations in the autonomic or sympathetic nervous system of man—perhaps also changes in the endocrine glands? If such occur, it would follow that there would be an effect upon the human intelligence, on the temperament and personality. Whether all such influences, as we advance from age to age, would be progressively beneficial or at times detrimental, only time alone will answer.

Reprinted from the Rosicrucian Forum of October 1954.

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#### THE COVER

The Rosicrucian Digest December 1960 The diverse and conflicting ideologies which today divide the world and turn its peoples against one another must somehow be reconciled. "Plea for World Unity," the Digest's new cover, symbolizes the encompassing oneness of all interests and the harmony which wholeness will bring about. The original painting is the work of San Francisco artist, Margery Lester Leighton.

## Stonehenge: Supersonic Rainmaker

By E. C. Peake, F. R. C.

For some years the author has given consideration to the significance of prehistoric stone monuments. His thesis proclaims a fresh approach to an old enigma, and will lead to a new orientation of archeological thought. This article, written especially for the Rosicrucian Digest, constitutes a précis of the opening chapters of his yet unpublished work The Ancient Builders.

Editor



tanding Stones both in the aggregate, as at Stonehenge, and as isolated monoliths, have been revered in all ages. Popular opinion, in which archeological theory is not absent, associates these megaliths

with religious worship.

Archeological research has established the historic time during which Stonehenge was built and the kind of people who lived in the neighborhood, but archeology has never explained its true purpose.

The most popular idea is that Stonehenge was originally a temple associated with sun worship and subsequently used by Druidic priests. Neither of these theories can be accepted by serious students, for proof to support them is lacking. To most archeologists, and certainly to the public generally, Stonehenge continues to be an enigma.

There are, however, features peculiar to the structure which provide a more tenable theory: Its builders incorporated in it mathematical principles which were employed for a practical and humane purpose.

What are these significant features? Two of them are the wide ditch which encircles the area of 312 feet and the bank which was built behind it. Immediately within this perimeter is a circle of small pits, known as the Aubrey Holes. They were never used as sockets for Standing Stones, but were filled in as soon as they were excavated.

Similarly treated were two other circles of pits, the Y and Z holes. Each of the circles comprised by these filled-in pits—which are roughly half-way across the Stonehenge diameter—differs from the Aubrey Holes Circle. The circles which these holes form are irregular,

only roughly accurate, and the spacing between the holes is inexact.

Thus, these two circles are quite different from the Aubrey Holes Circle, which is accurately described, the pits being uniform in their distance from one another. This dissimilarity between the YZ Circles and the Aubrey Holes Circle may be significant.

Within the Y and Z Holes is the Sarsen Circle, called after the composition of its upright Stones. This encloses yet another circle of Stones, known as the Bluestone Circle.

Many of the Stones have fallen or have been removed, but enough are left to indicate without any doubt the course which these circles took. It will be noted that seven circular arrangements have been mentioned. They surround the most outstanding feature of Stonehenge.

This is the group of Standing Stones which the reader will recognize from the illustration as resembling a horseshoe. It is a broken oval, consisting of five Trilithons, each of them being two massive Stones surmounted by a lintel.



Two outermost Trilithons face each other. So do the two which stand behind them. To the rear is a great Trilithon facing the opening formed by the space between the others.

Within the horseshoe of Trilithons stands a horseshoe of Bluestone uprights. These complete the nine features which compose Stonehenge.

(Continued Overleaf)



It will be observed that each of these components, either by position, shape, or material, is different. That this dissimilarity was intentional may be demonstrated by the peculiarities of the Y and Z holes. They were made at a late date. The fact that there are two such irregular and unusable circles, so obviously distinct from the Aubrey Holes Circle, leads one to believe that they were made to emphasize the existence of nine distinctive features at Stonehenge.

Was the builders' purpose merely to represent a total? Or was it to portray the fundamental nature of nine integers

as a series-1, 2, 3 to 9?

The answer may be found in another irregularity just as obviously designed—the varying heights of the Trilithons. The height of the outermost two is 20 feet, that of those behind is 21½ feet. The Great Trilithon is 24 feet in height.

This formation likewise is perhaps part of a series. By adding 3/2 to the first pair and 5/2 to the second, we not only find 20 becoming 21½ but also find 21½ becoming 24. Thus we have, so to speak, intercepted a scale in which the integers 5 and 3 are prominent. The complete series of such a scale would then be 1, 3, 5, 7, and 9.

When we consider the actual components of the horseshoe structure, it may be agreed that it was intentional upon the part of the builders to draw attention to this scale. Five Trilithons, or five times three Stones, the same numbers again being represented in the dissimilar heights of those same Trilithons

What, then, is the significance of the figures 5 and 3? It seems to lie in the series of nine, to which attention was drawn by the total components of Stonehenge. The middle number of the series of nine is five, and the middle number of the series of five is three!

The purpose, then, that the builders must have had in mind when devising its components was to draw attention, stage by stage, to a mathematical principle: The division of a simple series not by number, but by place. Half of nine is  $4\frac{1}{2}$  and of five  $2\frac{1}{2}$ , but by place, the middle numbers are five and three.

Such a concept, though veiled, is introduced in another feature: In one of

the circles, the Sarsen, which originally consisted of 30 Standing Stones, there are now only 16 standing among the remnants of others. Running consecutively there are 11 Stones, the last much smaller than the others. This is remarkable because the structure of Stonehenge appears to have been perfect at its completed original stage.

#### The Small Stone Significant

The fact that five Stones are missing from this circle and that five remain in another group, though broken, leads us to believe that this circle incorporates something important—that the small Stone has significance.

Its dimensions are 2 feet by 4 feet and its height is 8 feet. If the ancient builders planned the inclusion of this Stone deliberately, we must conclude: First, that the Sarsen Circle was dismantled and the small Stone inserted; and second, that the small Stone's purpose was to draw attention to the number 8. Its height is 8 feet and the result of multiplying its dimensions, 2 x 4, is also eight. Moreover, the number eight is the middle number, by place, of a series resulting from the multiplication of 5 x 3

To this extent, we may consider the small Stone of the broken Sarsen Circle associated arithmetically with the arrangements both in structure and in height of the Trilithon Unit, an association involving the series of nine and its place divisions.

But what does the number eight convey to us? No explanation seems to exist elsewhere in the formations at Stonehenge. If we accept the idea that a number in a certain series is of importance both by position and by number, a guess may be hazarded as to the origin and purpose of Stonehenge: This assembly of gigantic Stones was involved in operations in which audible sound was converted into supersonic sound. This phenomenon could be used for essentially humane purposes.

In this connection, the significance of the number eight in relation to sound should be understood. The series of notes which comprise a musical scale differ from one another in terms of frequency. Each note vibrates at a different rate. The melodious effect upon our

ears is due to the fact that this difference is mathematically constituted.

The six notes following DO in a musical scale consist of fractions of that note, as follows: Re, Me, Fa, So, La and Ti are the fractions of DO, respectively, of 1/8, 1/4, 1/3, 1/2, 2/3, and 7/8. The common denominator of these fractions of DO being 24, it will be seen that the fraction of the middle note by place, which is Fa, is 24/3 or 8.

Since the height of the Great Trilithon is 24 feet, it is identical in number with the relative frequency of the note DO. And since the height of the small Stone in the Sarsen Circle is 8, it is identical in number with the relative frequency of the note Fa, the middle one by place in the musical scale. It may be concluded, then, that this note Fa is of great importance. If this is so, it must have served a practical use, and, under certain conditions, must have been sounded.

Examination of the Standing Stones comprising the remains of Stonehenge reveals a curious fact hitherto not understood. The facing of the Stones, like the components and the heights, is dissimilar. Some of the megaliths are smoothly finished; some only partly so, others not at all.

Bearing in mind the care taken by the ancient builders to construct an edifice which incorporated important cosmic principles, we must regard these variations in workmanship not as instances of neglect but as evidences of intent. Each Stone must originally have been selected for its resonating qualities, and subsequently tooled to a degree which tuned its resonance to a required note and pitch. In this way, the variations of finish may be explained.

Stonehenge can now be pictured as a composite of great megalithic circles, the upright Stones of which possessed the qualities of resonance which would respond to musical notes, all tuned for that purpose. The basic note, if our deductions are correct, being Fa.

Musicians know that a note evokes a similar one in suitably resonating objects as well as a number of others—the latter being *harmonics*.

If the Trilithons were caused to vibrate resonantly to the sound of the note Fa, the Stone Circles surrounding them

would also experience the vibrations of the harmonics. It is conceivable that the circular arrangement of the Stones would cause these vibrations to echo from one to another, considerably augmenting the strength of the harmonics and causing the Stones to ring. Evidence that Stone Circles were associated with music is seen in such local names as The Dancing Giants and The Merry Maidens.

When the pitch of the note Fa was raised, the harmonics of the Circles would respond accordingly, their harmonics also becoming higher. The important point is that eventually the increase of pitch of the note Fa would yield harmonic resonance in the Stone Circles higher in vibrational frequency in the ultimate musical scale than the human ear can hear.

In other words, the progressive rise in pitch of the note Fa sounded in the Trilithon Unit would lead to a supersonic quality of sound in the surrounding Stone Circles.

Supersonic vibrations are dissimilar to those we are able to hear. One difference is that they gather speed as the pitch increases; the other is that they do not spread, as in the case of audible waves, but progress as a beam.

Such a musical operation would, therefore, lead to a vigorous beam of supersonic waves projecting upwards and demonstrating the qualities of a very powerful thrust of energy from the Stonehenge Circles to the heavens.

It should be noted that, although harmonics may form from notes other than



(Continued on Page 452)



## A Picture for My Study

By T. WILCOX PUTNAM, F. R. C.

Salvador Dali's The Sacrament of the Last Supper may not become "enduring art," but it is the one picture toward which my eyes turn every time I sit at my desk.

For a number of years I had been looking for a symbol of what mysticism means to me, but I should never have expected Salvador Dali to provide it.

The casual visitor to my study is often disturbed by the fact that his traditional concept of "The Last Supper" is upset. He has been mentally conditioned to accept Leonardo da Vinci's representation of scene, setting, and physical likeness. Few stop to realize that there have been many versions of The Last Supper, most of them totally dissimilar.

Ghirlandajo's concept is considered a charming decoration, as is also Raphael's; Tintoretto's is viewed by many as a boisterous repast; Del Sarto's as having qualities which stir lofty emotions. Giotto's seems primitive, while Leonardo is credited with having created one of the six greatest art works of all time.

The only one known to the vast majority, Leonardo's dramatically reveals the emotional impact of Jesus' statement: "Verily I say unto you, that one of you shall betray me.'

I leave it to others to decide whether Dali compares with the Renaissance painters; to me, it doesn't matter. Reverence is due the religious significance of The Last Suppers of older artists, but Dali has created a picture of specifically mystical significance which everyone is able to interpret in his own individual terms.

Except for the title, it need not be accepted as portraying The Last Supper at all. It could be any mystical convocation, in any period of history. Therein lies its principal appeal.

The Sacrament of the Last Supper Rosicrucian depicts the Master at a simple table, upon which is nothing but one small glass of wine and two broken chunks of bread. The backs of two kneeling fig-

ures are in the foreground; robed figures with bowed heads kneel on either side of the table.

The dawn, behind the Master, replaces the traditional halo. The background is a body of water, with fishing boats, a range of mountains on the horizon, the sky, the wooden beams of an intangible building, and above, the upper torso of a male figure with arms stretched to the sides. Nothing more! Simplicity itself when compared with the elaborations of Renaissance artists. But the symbolism belies the simplicity and new significance arises each time the picture is contemplated.

At first, you may identify yourself with one of the kneeling figures in the foreground. Then you discover that they form the first and second points of a triangle—the apex of which is the Master himself. If the lines are extended, the apex becomes the large male figure rising over all-the expanded consciousness of the Master, or Cosmic Consciousness descending through him to the group.

Your psychic sight sharpened, you become aware that the Master is not seated at the table at all-he is not even present in a material sense. Dali has subtly inserted a small amount of water between the table and the Master-and a small fishing boat is in this space. The entire perspective changes and the Master is now seen to be rising from the waters of the background. The illusion is confirmed by the bow of one fishing boat's being seen through the trans-parency of his left forearm, and by the water at the far shore's cutting through his chin.

Now you begin to "see" mystics in meditation, seeking Cosmic Consciousness; the initiation of candidates; the dawn of a New Order, exemplified by the wooden beams, which can be identified with the new Temple, not built by hands, eternal in the Heavens. You even "see" mankind in meditation, receptive to the Illumination of the sun soon to rise.

The Digest December 1960

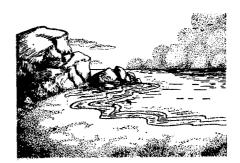
# This Moment

By O. F. WALTER

On the Dial of Eternity, the twinkling of an eye may easily be a hundred years; yet how much can happen in it.

We split Eternity into Epochs and Eras to fit our own limitations, and call it Time. Woven as a woof into this passing pattern is the elusive matter of Space, in which are born the happenings we call Events. In the mathematics of mortality, Time and Space give the answer as Destiny—the Stage upon which Man plays out his fleeting drama of Life and Death.

Poised in the wings on Destiny's stage, filled with the spark of ecstasy called Life, stands Man, the Actor in this strange drama of Joys and Tears, awaiting his cue for entrance. Alone, clothed only in his own nakedness, and with a veil over his eyes, he confidently



steps forward, spurred on by the surge of the Ages echoing in his veins.

Surrounded by splendors he can but dimly see, and mysteries he can but feebly penetrate, he stretches forth his hands to feel for that Spiritual clue of Identity through which he may know himself. Under his feet Nature has thrust the symbols out of whose seeming chaos he must arrange a pattern to fit his needs, a pattern in which to find himself.

Time ticks on—unaware that each measured beat is a Seal placed upon the sequence of all things earthbound.

sequence of all things earthbound.

The Seasons look down upon the fields; the microscopic dust gathering on table and chair is the blanket that Time is weaving to hide the Centuries. The mists blow in from the Sea, bringing tidings of the Past; and whispering of that which is yet to be.

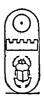
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#### LESLIE A. NEAL

"From this life has departed one expression of Soul that we have loved." So the Rosicrucian Funeral Ritual begins. Never was this more true than in the case of Deputy Grand Master, Leslie A. Neal, whose transition occurred in October. The funeral ritual conducted by Frater E. L. L. Turnbull took place at Golders Green Crematorium, London, on October 12.

A member of the Order for more than a quarter of a century, Frater Neal was continuously active in expanding the work of the Order in Britain—since 1951 in an official capacity. He was one of the founding members of the Francis Bacon Chapter in London, and in 1951 was recommended to the Imperator by Grand Master Raymund Andrea for appointment as Deputy Grand Master for the London Area.

Well-known and loved throughout the British Isles by those who knew him, Frater Neal was equally revered by those who met him at the International Convention in San Jose when in 1954 he was an official delegate.



#### STONEHENGE: SUPERSONIC RAINMAKER

(Continued from Page 449)

Fa, certain mathematical qualities in that note suggest a natural tendency to form a progression of harmonics which are supersonic.

About the time Stonehenge was built —i.e., between 2,000 and 1,500 B. C.—the climate of Northern Europe was extreme. Long periods of drought occurred as a result of intense heat unrelieved by rain. Such a climate was inimical to agriculture, particularly in the case of the neolithic farmers contemporary with Stonehenge. Unlike modern farming communities, they depended on the advantageous conditions of soil and weather but had no control over them and no means of combating unfavorable conditions.

#### Life in Neolithic Britain

In fact, agricultural existence in early British neolithic times was precarious in the extreme, and the conditions of the people wretched. Their life was a continual struggle against the effects of drought, poor grass, underfed beasts, meager crops and diseases induced in both beasts and man by dietary poverty.

Coming as they did from an older civilization which had emerged in Mesopotamia 10,000 years before, where the control of water was the most important of agricultural activities, the ancient builders, in the course of maritime exploration discovered the plight of the northern farmers and applied to it their age-long knowledge and skill.

Their task was made easier by the prevailing winds which crossed the Atlantic, bringing moisture-laden clouds which, today, empty their contents only too frequently. In the days of drought, however, these clouds sailed majestically away, leaving the land arid and the farmers desperate for water.

The supersonic beam at Stonehenge—and probably at Carnak in Brittany, Northern France, where an even greater assembly of Standing Stones was erected—bombarded the clouds brought in by the prevailing winds and, by the energetic disturbance of their humid contents, produced the vital rain. At selected times, the Stonehenge operation

refreshed the parched grasslands, providing sustenance to man and beast and restoring agriculture to a normal and productive level.

Rainmaking was a science, the knowledge of which was shared only by the members of a secret cult. It was the most valuable of all wisdom, for without water, life cannot exist. Excavations in the land of the Two Rivers, home of the ancient Sumerians and Babylonians, have revealed the existence of a Ziggurat, or lofty edifice in every city.

Contrary to popular thought, people in those times, obsessed with the fear of flood and drought, may not have associated religious ideas with such megalithic structures nor have felt a need to worship abstract, divine personalities. It is more likely that the Ziggurats had a practical use, that of providing contemporary populations with vital water from the heavens.

They were a practical means of applying supersonic sound to the relief of parched lands and thirsty beasts, upon the fruitfulness of which neolithic life was entirely dependent.

Stonehenge then may be considered a gift from the ancient builders. Their technique, cultivated for thousands of years in the early lands of the Near East, was once more successfully demonstrated in inducing rainfall in parched neolithic Britain.

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## Self and Selflessness

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



strives toward the realization of self, tries to understand its own existence. It has been asked whether this process of attempting to realize self could, in the final analysis, be the real purpose

of life? Is it true, in other words, that we live primarily for the purpose of realizing our own being?

The most complex of all psychological factors is that which is included in self. The whole of the study of psychology concerns the relationship of an entity, that is, of a self, to its environment. Also, it concerns the means by which the entity relates itself to an environment, as well as the continuity of reason that is established within the existence of the self.

We might say that self has to be related to self. This, upon first examination, does not seem to make sense, but a little analysis makes us realize that every thinking human being is making an attempt to reconcile his own thinking to his own aspirations, wishes, hopes, or desires. All of us live with the hope of understanding what our situation in life is, what we are here for, and how we can best accomplish that which we believe to be a worthy aspiration.

In the consideration of self and selflessness, we must not necessarily interpret these two terms insofar as they might apply to selfishness and altruism. These concepts do not necessarily fit into the psychological discussion of self and selflessness.

The word selfishness is taken from the word self; or, rather, it is a modification of that word, having to do with an entirely different behavior pattern or system than does the psychological realization of self as a developing and conscious entity.

It is difficult to isolate self. When we refer to self, we think vaguely of the whole pattern constituting the consciousness within our own being at the moment. The mental content of our mind, the attitude, the character, the behavior that makes us what we think we are in the sense that we are individual entities is all included in what might be referred to as self.

Self, then, is a word which encompasses such a vast complexity of behavior, of thinking, of memory, of the various patterns making up the totality of individual existence, that it is little wonder that the word has been given different interpretations by almost everyone who has attempted to define it. Regardless of the viewpoint with which the word is approached, be it psychological, religious, philosophical, or purely biological, there exists no definition of self that is acceptable to all points of view.

At any conscious moment, we are aware of self. We are incapable of realizing how consciousness would be possible without self. Regardless of where we may be or what we may be doing, in the center of consciousness, even though not necessarily always at the center of attention, there is the awareness of the existence of self.

Everything that we perceive, our every thought, or in other words, every change that takes place in our minds is related to the existence of self. We live as individual self-units, consciously or unconsciously, measuring every phenomenon, or occurrence, in terms of that self because, after all, it is the thing in which we are the most involved or interested.

There is danger of overdoing this. We can live to the point where self becomes so much a conscious burden to us that we can think of nothing else. As long as we are so involved in self that we cannot take into consideration anything else, nothing very important can happen to us or nothing of significance can occur in our environment that will add to our pleasure of living or to our general advancement.

Selflessness is a state of being in which one does not consider himself as the most important factor in existence



or as the center of the universe. Because we are normally so conscious and aware of self, we seldom think of selflessness aside from an absolute state of dreamless sleep or a state of unconsciousness. We are constantly placing emphasis on self, and obviously everything that we do and everything that we consider is in those terms.

If we approach the subject of self and selflessness from a mystical rather than from a purely psychological viewpoint, we may cast some light upon the subject of whether or not self should have the continued undivided attention that it so frequently has during the time that we are conscious entities, or if it should at times be subordinated to a secondary consideration.

The self is referred to in many sacred writings. In some it has been made an important factor in the development of the individual human being or consciousness. In others it is referred to merely in the sense of being another or a synonymous word to take the place of "I." The religious and mystical interpretations vary greatly in various places and at various times. Just as psychological terminology is always subject to the viewpoint of the individual using it, so the word self is used in different ways.

There is an interesting tradition, or it may be a myth, concerning self and selflessness related in the *Chandogya Upanishad*. In this ancient document the story is told of two individuals who sought to realize *self*. This story is somewhat of a parable, similar to those of the New Testament with which Christians are so familiar.

The story tells of two individuals who came to a teacher with the idea of gaining a full understanding of self and thereby finding their place and purpose in life and in the universe. When they first approached the teacher, they were enthusiastic. They were primarily concerned with becoming teachers themselves once they had learned the truth of self in the human scheme of things and how the self is related to the Absolute or to God.

Their teacher instructed them to go to a lake and look at themselves in the water. They did this and reported that all they saw was their reflection. Then the teacher told them to put on their finest clothing and look again in the water.

They did this and, of course, saw themselves adorned in the finery which they had been able to assemble for this purpose. They were impressed because their reflection was that of all the glory which they physically, or least financially, were able to secure for themselves.

#### One Was Satisfied

And so, after admiring their reflections in this form, they left the teacher and set off to return home. One was completely satisfied. He believed that he had found the self, that the self is the reflection of our physical entity, that this bodily self could be decorated, enhanced, and made great and wonderful, and therefore it could be worshiped. His message to the human race would be to adorn the self, to satisfy the physical needs of the body, to satisfy its cravings and its appetites; and, in so doing, man would gain that which he sought.

Enthusiastically he repeated these ideas to the second student; but the second student realized that what the first had learned might not be quite true. In fact, the second student said, "As this self seems to be well adorned when the body is well dressed, so too will it be blind if the body is blind, lame if the body is lame, deformed if the body is deformed. This same self will die when the body dies. There is no good in this knowledge." He reasoned that the self which was perceived in the reflection in the lake was no more than a temporary entity, subject to the various vicissitudes of being and one in which an individual could not find permanent satisfaction or gain. So the second student returned to the teacher.

The teacher was indulgent; he saw that at least one of his pupils had thought beyond the reflection of a physical object. According to the story, the teacher required him to live not far from his school for thirty-two years while he studied. During that time, the teacher instructed him in the various principles that would lead to a fuller comprehension of self.

The teacher revealed to the student that in dreams an individual might find self; but the student came to the conclusion that this self too was not true

since in its dreams it was still conscious of pain and pleasure. No more was the true self to be realized in sleep without dreams, since such a condition is the equivalent of annihilation, and annihilation of self would be of no value and would not contribute to realization.

After further study, the second student came to a more important realization. It was based on the ancient scriptures: "This body is mortal, forever in the clutch of death, but within it resides the self, immortal and without form.

"This self through its association in consciousness with the body is subject to pleasure and pain, and so long as this association continues, no man can find freedom from pain and pleasure. But when the association comes to an end, there is an end also of pain and pleasure. Rising above the physical consciousness, knowing the self as distinct from the sense organs and the mind, knowing the Absolute in the true light, one rejoices, and one is free."

And so he came to realize that the real self is not a physical entity, but something that resides in the physical, and that only as long as the self is associated in consciousness with the body is t subject to pleasure and pain. When the association is ended, then both pain and pleasure end.

These feelings, these responses to environment, are purely a measure of physical standards. And so, in the end, this student learned that "having realized his own self, man becomes selfless. Through selflessness he has no part in pleasure or pain but attains absoluteness."

Selflessness is the realization that we are more than the objective consciousness causes us to seem to be. This means that as we are able to expand consciousness beyond the limitations of our objective mind, we mingle with the forces that reside on a plane higher than that of which we are familiar while physical human beings. Man is therefore body and soul.

The body is physical; the soul is spiritual. The self is the consciousness of the physical body; the inner self is the consciousness of the soul. To attain dominion over this physical self, we must expand our consciousness to include at least some awareness of the inner self. The inner self is a part of the force that transcends all physical being, and through it we can attain a degree of selflessness because of its relationship with that power or force which is greater than we as individual entities can hope to be in this physical universe.

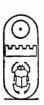
(This article originally appeared in the December 1953 Rosicrucian Forum)

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#### IMPORTANT ITEM!

**以我我我我我我我我我我我我我我我我我我我我我我我我我我我我我我** 

There is still time to order and to send our unique, distinctive Christmas cards. Simply write to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California, for your supply. One box of 12 cards, with matching envelopes, is \$1.95. One box of 24 cards, only \$3.75. Refer to the October *Digest*, page 370, for illustration.



## Wise Men and the Star

By Adam Gerontes



HERE are times in man's experience—and the season of Christmas seems one of them—when the circumstances of life itself are suggestive of a more fundamental meaning. The complexity and confusion on the surface

of things seem somehow to yield temporarily, and one is able to sense a right order and purpose behind them.

There is, for one thing, the challenging simplicity of the Biblical story of Wise Men following a star. Reading it, one experiences an expectancy and a flush of hope, no matter what the particular creed to which one subscribes—even when one subscribes to none.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

There is a universality to the theme as though man himself were the subject; as though in the account of the Saviour of the world there were a hidden reference to man and his own divinity. Man is born obscurely, is opposed by the powerful, is acclaimed only by the wise and meek. Born into a world of wonder and mystery, he is yet unable to penetrate the mystery or to sense the wonder. He can only blink at the bright image and attempt to bring its myriad aspects into focus as a pattern.

Potentially a builder, a master, a creator, the very son of God, Man is at birth but a point—a position without dimension—in spite of his heritage of divinity.

The world is his, but what will he make of it? And what will it make of him? "And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

"We are encompassed by mystery," wrote Stephen Graham, a modern mystic. "Every common sight is a rune, a letter of the Divine Alphabet written upon all earthly things. Man's heart is a temple with many altars, and it is dark to begin with and strange. But it is possible with every ordinary impression of life to light a candle in that church till it is ablaze with lights like the sky. That is the function of ordinary sights—to be candles."

How often, though, do those ordinary sights seem to fail in their function. How often does the infant, potentially divine, grow to maturity and pass through transition without discovering the light existing in ordinary things or suspecting the nature of the actuality behind them.

Although arriving in auric splendor, "trailing clouds of glory" to use Wordsworth's phrase, man is so soon established in habits and attitudes current in the world that he remains unaware of the opportunity or the necessity of formulating a course of thought and action of his own. By the time he is mature enough to evaluate the world and its contents, he has been so thoroughly indoctrinated by the peculiar conditions of environment and heredity that he can only rarely kindle sufficient light on the secret altars of the heart to allow him a glimpse of the divinity which resides there.

He has become committed to a surface concern (where Emerson tells us only diversity is to be found) and knows not that unity lies at the center. Of that, his teachers—School, Church, Science, and Philosophy—have told him little. Against these he has no defense.

These are the forces of power which oppose the divinity within.

This conflict between the world of illusion without and the divinity within is the allegory suggested by the Gospel account of the Wise Men and the Star. Its dramatis personae, being passed through the prism of the perceptive consciousness, will be seen in a new light as characteristics of man while yet retaining their familiar roles as Joseph, Mary, the infant Jesus, the Shepherds, the Wise Men, Herod, etc.

The mystic has long been aware of the symbolic nature of the story, and yet the meaning he finds is not one which he wishes dogmatically to impose on another. Above all, he would do nothing to upset the mind unprepared to accept an interpretation other than the customary religious one.

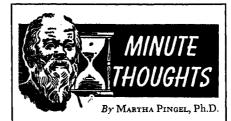
Yet he asks these questions: Why must the Son of God be born in a stable if not to emphasize the significance of humbleness of the heart wherein alone all things great must ever be born? And what are the beasts if not the earthly and unredeemed elements of our lower nature which we have stabled within ourselves? What of Joseph? What of Mary?

Is Joseph not that outer, objective mind, acquainted only with the world of illusion and walking by its uncertain light? And Mary that inner, subjective, passive self which is always a part of the divine and yet follows meekly its worldly counterpart—and always a virgin?

When the outer self can no longer find its way to any goal through the illusions of the world, it forsakes the outer way and turns within. It seeks a marriage with that virgin self which is already with child—is already possessed of the germinating seed of divinity.

It is, then, divinely fitting that in the stable of the human heart among the lowly beasts of yet unperfected natures, this divine being should be obscurely born—unnoticed save by those who prompted by spiritual insight bring symbolic gifts. Scarcely is an entrance made before the Herods of earth dispute his birthright lest in building his king-

(Continued Overleaf)



#### **HALLWAYS**

Have you noticed anything missing in the modern home? Not space! Goodness knows we have enough of that—open planning leaves us not a vestige of personal pride or privacy. It's great to have all outdoors inside your home; but who wants to shower in the middle of the kitchen, the family room, and the pantry (with an open sunroof in the bargain)? If you want that kind of showering, why not do it right—under Niagara Falls, with TV cameras to cover the human interest angle!

What ever happened to those old-fashioned houses filled with hallways—long ones, short ones, bright ones, dark ones full of mystery and excitement? No wonder modern children lack imagination: They have no doors to open; no corridors to explore.

Once upon a time, the only family room was the artery that connected individual with individual. An artery teeming with household activities, the thoroughfare to mother, father, sister, brother, aunt, or grandma. And each room was a private world to be explored, and known and loved.

Today's children know nothing of this joy, for in their forced togetherness with adults, they have lost their own world and their own resources. The adult, in eliminating privacy from his life, has lost something, too, for togetherness is not love, but fear of being alone.

Bring back the hallways so that we may learn once again that the basis for sound family relationships lies not in the amount of time we sit in the same spot pretending to do the same things, but in the amount of inner development we bring to our outer environment.

Inner resources are not the product of togetherness but of time to think and to grow in isolation from the rest of the world. The loss of the hallway marks the end of the individual and the emergence of an image with a fixed smile and vacant stare, undistinguishable from others of his species. P.S. My house has hallways. Does yours?



dom he overthrow theirs. For safety's sake, the story tells, he takes refuge in Egypt, the motherland of Light, and grown mature in eternal wisdom returns to confound the false teachers.

Step by step is this mastery demonstrated in the world of men, where his growing strength and understanding are matched against the power and cunning set up by the forces of darkness.

The conflict continues until that climax called the crucifixion—in mystical terms, the crucible of final separation. And after that, a symbolic period of three days in a tomb.

Out of the tomb, out of the crucible, out of the furnace and fires of evolutionary and karmic struggle, comes the new being, his spiritual faculties properly tempered and set-triumphant and illumined.

Angelic hosts—the hierarchy of enlightened beings—sing a new song for this New Man. Easter is the denouement which prefigures the attainment of cosmic maturity.

Every day and every hour reenacts this symbolism in the human heart. Here is the justification for the flush of hope we feel in hearing the story of the Wise Men and the Star, for this is our story. When we have learned the lessons of this earth so well that like Joseph we find ourselves espoused to Mary, we shall recognize our own divinity in the "babe wrapped in swaddling clothes, lying in a manger." We shall then have seen a great light and understood a great mystery.

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# The Oldest Thing in the World

By Ethel F. Saunders, F. R. C.

A young man once talked with people of many races and creeds. Each told him of the oldest thing in the world. He determined to find it.

He walked many miles and was often rewarded by beautiful vistas before him; but always when he heard of a very ancient thing and went to see it, someone told him of another much older.

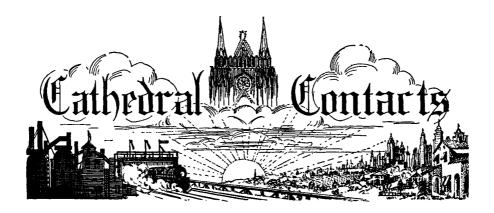
He traveled far and saw many things—rivers, mountains, pyramids of stone so ancient that the date of their building had long been forgotten. He saw buildings towering to the sky, bridges spanning swift waters, and hovels of brick and thatch.

After many years, he returned home, an old man, still not having found that for which he was in search.

The Rosicrucian Digest December 1960

One day as he sat in his garden, a little girl passed, holding an old doll tenderly in her arms. He watched her smooth its rough, tangled hair and speak to it as a mother would to her baby. "At last," he sighed, "here is the oldest thing in the world. It is *love!*"

[ 458 ]



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 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 five cents in postage stamps. (Please state whether member or not—this is important.) 

#### PEACE IN SILENCE

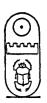
By Cecil A. Poole, Supreme Secretary

JURING the weeks to come in almost D every civilized country of the world where any concept of idealism still exists, there will be a day considered in the Western World as one of the leading holidays of all the year. Men, whether or not of the Christian faith, will observe the birth of the founder of a religion and a system of ethics.

Among other sounds to be heard at this time will be that familiar in many languages which begins with the words silent night. It is appropriate that so many will hear these words; and, in the atmosphere created by the good will of the season, it is hoped that they will have cause to reflect upon their meaning.

We live in a world made complex by noise and confusion. While this may not be a fixed rule, it seems general that all types of confusion and negative influences affecting the lives of men (including strife and misunderstanding) are accompanied by noise. War is a great manifestation of noise, as all the implements of war seem to be noise-producing as well as destructive. There are, of course, exceptions, but generally noise goes hand in hand with confusion, destruction, and those forces which tend to disrupt a peaceful existence.

Even in our daily lives, not usually affected by such overwhelming disaster as war or natural calamities, there is more and more noise which is becoming a major factor in our environment. As



I attempt to write these observations, my train of thought is interrupted by the sound of a jet plane overhead, a siren on the nearby street, the hum of continuous traffic on a congested arterial—man's attempts to improve his method of transportation.

All noise unless it is harmonious tends to bring about a state of confusion. That which is harmonious affects us in a different way. It seems to blend with the music of the spheres, with the vibrations that are part of our internal nature, and so it is that there is a difference in noise, that which clashes upon us and that which is conducive to more reflective thinking and consideration.

Regardless of whether the noise is that which we might call negative or positive, it is still true that peace of mind frequently has its roots in silence. If we are to achieve that state of peace, both within us and without, we must realize that there are times when silence will be more productive than any noise-producing activity that can impress itself upon our daily experience.

Peace is a value which man has always sought: Peace among nations, peace among men, but most of all, peace of mind. While man has sought peace external to himself, he may have overlooked the fact that the peace that will influence all living things will be the peace that is first discovered within himself.

At this season of the year when men seem to be more open to thoughts that have the intent of creating peace and good will, it would be wise if we used a part of our time to be silent. Only a short interval is needed to reflect upon ourselves—upon our potentialities to draw strength from the inner forces within us for that stability with which to make wise decisions, and to direct our ways toward the fulfillment of our purpose.

As we give homage to great ideals by our words and actions at this time of peace and good will toward men, we should also think of that exhortation, "Be still and know that I am God." Such knowledge can be a great dawn within our inner selves both intellectually and emotionally. Our consciousness may become more aware of the relationship of man to all other parts of this complex universe of which he also is a part if we will be silent and give heed to the urges which come from within our own nature.

We will learn that a relationship exists between the fundamental nature of an infinite being with whose purpose we aspire to become more acquainted and us as individuals. Knowledge of the infinite may be the only means by which to create an enduring peace in our consciousness, bring us peace of mind as individuals, and show us how to expand it to include all the world.

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#### MAKE THIS MOMENT COUNT

Each moment in life has its promise for the future. Each gives us an opportunity to act in the interest of our personal development if we so choose. It is making these moments count that marks the difference between success and failure, between fulfillment and disappointment.

Now take this moment, for example: The subject of the Rose-Croix University course is being brought up again—three weeks that could make a world of difference in your life. Fascinating subjects are simply presented. No previous college education is necessary. A truly extraordinary experience! This is the moment that counts. Putting it off only contributes to the hazard of your forgetting all about it.

Take this moment—make it count! Write now for information about next summer's courses. Address: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California, U. S. A. Ask for: *The Story of Learning*, the informative brochure on Rose-Croix University.

# Socrates

By Dr. P. Nagaraja Rao

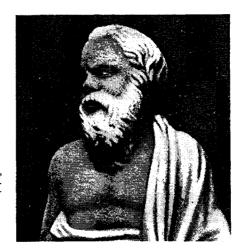
This article originally appeared in the July 10, 1960, issue of *Bhavan's Journal*, Bombay, India. It is reprinted with the permission of that publication

western world in the pre-Christian era is Socrates. His name is a byword for wisdom and humility in the history of western civilization. . . .

The mission of Socrates was to establish the objectivity of truth and morality, in the teeth of the Sophist opposition. He also equated virtue with knowledge. He believed that "all virtue is one." Virtue is the knowledge of the good. Virtue can be taught. Knowledge has the power of making us good. Ignorance is vice. We can conquer ignorance by knowledge. He laid a great deal of stress on definition. A good logical definition makes things clear to us.

The story of the life of Socrates has to be gathered from three sources: (1) Plato, i.e., his disciple: Socratic Dialogues, i.e., Crito, Phaedo and the Apology; (2) the Comedian Aristophanes' drama The Clouds, and (3) Xenophon's Memorabilia. Socrates himself did not write anything. Of all these accounts, we get the best picture of the man and his great teachings from his celebrated disciple Plato's memorable Dialogues.

An account of the life of Socrates is interesting. He was the son of a working sculptor and a midwife. He was poor and never was after money. A comic poet wrote, "I hate Socrates who has thought everything out, but ignored the problem of how to provide himself and his family with food." He wanted to live the life of a thinker and he had utter disregard for the temporal values of life, wealth, fame, power and posi-



tion. He married late in life one Xanthippe. Popular legends represent her as the incarnation of shrewishness. . . . But in the *Dialogues* of Plato there is nothing to suggest all this. Xanthippe "is no worse than a woman with no control over her emotions and no power of entering into her husband's mind."

Socrates had not only mental courage but also was physically very bold. Till the age of forty-seven, he was interested in physical and natural sciences. Later he interested himself in the study of human problems. He says, "As a young man, I had amazing passion for the branch of knowledge known as natural sciences—to know the cause of things, why they come into being, why they are destroyed, why they exist." He says he ran the risk of losing the "eye of the soul." "I am afraid my soul might become altogether blind if I looked at things with my eyes or tried to grasp them through the medium of the senses . . ." Other methods were needed to seek the Truth of what is (*Phaedo* f96).

Hence, Socrates took to the study of the nature of man's soul and the right destiny he should seek. He believed that we should examine the views presented to us and sift the facts and then accept the kernel of "truth in it." He believed in the power of reason as the solvent of our troubles. Hence he went about Athens persuading all to give their first and foremost care to the perfection of their souls and not, till they had done that, to think of wealth, power, body, etc.



Virtue does not come from them and every good thing that men have whether in public or in private comes from virtue. . . .

Socrates was wise, for he knew that he was ignorant. Others seem to be wise when they are not. The nature of the Socratic method is very effective in bringing home to us the truth. He was not shocked by the strange views men held about things and he was fearlessly frank in his discussions with others.

#### Socrates' Advice

His advice to men has been most beautifully summarised to us by Sir Richard Livingstone, the authority on Greek Studies: Think well, think hard, and think much and closely. Search for the truth. Be confident you will find it. Be intellectually humble, hold convictions firmly, but not arrogantly and, welcome criticism. Be self-critical always. An unexamined life is not worthy of man's acceptance. Man is a rational animal. Reason is the divine in man. Men can know the truth if they search for it. Truth has the compelling power of imparting right conduct. Knowledge is the greatest asset of man.

Socrates believed in the dialogue method. The true approach to knowledge is not through books and lectures, but through conversation, discussion, question and answer, two or more persons thrashing a subject till the chaff is winnowed from the wheat.

Socrates played the role of an intellectual midwife in the delivery of thought. He tested every opinion, detected the fallacies and then revealed the truth.

This was an occupation very unpopular with the world. There is no greater mistake we can make than believe that the ordinary man desires most of all to know the truth. He, on the other hand, desires to be told what fits in with his prejudices and what completes or harmonises with his picture of the world and life.

Socrates believed that it was his mission in life to set men thinking about the good and the true. He believed in the objectivity of values. He was not a mere thinking shop or a cloudgazer. He combined his intellectual powers with his moral genius. His interest in knowl-

edge was directed to achieving ethical perfection.

Knowledge does not subserve action but governs it. For Socrates it is not enough that men should do what is right, but also must know why they do it. Morality is not an unmethodical, unconscious process. To know what is right and still do the wrong is difficult if not impossible. All moral excellence is at bottom wisdom. Once ignorance is destroyed, the compelling power of knowledge cannot but draw the individual to the right action. Wrong doing is involuntary for the uncultivated. All the different individual virtues flow from one centre, namely wisdom. . . .

Many of the Sophists and some leaders of the governing party were dissatisfied and got infuriated with Socrates. They wanted to get rid of him. So at the age of seventy, Socrates was brought to trial by three men, Meletus (a minor poet), Lycon (an orator of the day) and Anytus (one of the chief democratic leaders) on charges of not believing in gods in whom the State believed and also of introducing other strange divinities and corrupting the young. We have the picture of the trial, one of the most famous in the history of the western world, from the pen of Plato, the devout disciple of Socrates, in the celebrated dialogue, Apology. . . .

Socrates is unafraid and he analyses the death state to which the jury have condemned him. He says Death should not be feared. It is one of two things: it is either a state of utter unconsciousness or leads to life in another world. If it is a dreamless sleep, it is enjoyable. If death implies life in another world, Socrates says that he can talk there undisturbed with Orpheus, Musaeus, Hesiod and Homer and they certainly do not put a man to death for asking questions. There can be no greater delight than in conversing with them and asking them questions. Socrates asks of the court only one favour. He says, "When my sons are grown up, I would ask you, my friends, to punish them, as I have troubled you, if they seem to care about riches, or anything, more than about 'virtue'; or if they pretend to be something when they are really nothingthen reprove them, as I have reproved you."

Socrates leaves the court with words

that have remained forever great. He says, "The hour of departure has arrived and we go our ways; I to die, you to live, which is better God only knows."...

He was the first intellectual martyr

of the western world. Of him we cannot get a better description than the testimony of his disciple Plato, "Of all the men of his time whom I have known, he was the wisest, the best and the most just, I know."

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# Color in Your Life

By Edward Podolsky, M. D.

WHETHER you know it or not, you are influenced in your thinking, acting, and feeling by the colors that impinge on your mind and consciousness. Colors enter intimately into all your daily activities. They are used to increase efficiency, promote safety, influence social life and buying habits.

Variety is now the trend: Where one color did before, a variety will do better now. The Portland, Oregon, Chamber of Commerce proposed that its city's eight bridges be repainted red, yellow, pink, light green, etc., not alone to beautify them but also to make them tourist attractions.

In Worcester, Massachusetts, an arms manufacturer introduced shotgun stocks colored red, green, blue, and yellow to increase their visibility and to make for hunter safety. A Chicago decorating expert advised girls that rooms where red predominates are more exciting and foster romance.

According to some psychologists, a woman's eye is most quickly attracted to red; a man's to blue. Package Designer Frank Giannanoti has a unique theory. His opinion is that women shoppers—a large majority of them—refuse to wear glasses in public because they mar their appearance. A package, therefore, to be noticed must stand out from the blurred confusion.

In an experiment carried out by the Color Research Institute, housewives were given three different boxes filled with detergent. They were requested

to try the samples for a few weeks and then report which was best for delicate clothing. The women were under the impression that they had been given three different types of detergent. Actually only the boxes were different; the detergent was identical.

The design for one package was predominantly yellow because some merchandisers were convinced that its pronounced visual impact was most effective. Another package was predominantly blue without yellow in it. The third was blue with splashes of yellow.

The experiment was effective in establishing women's color preference. The housewives reported that the detergent in the yellow box was too strong. Some even claimed that it ruined their clothes! The detergent in the predominantly blue box, they complained, left their clothes streaked and not too clean. That in the third box—the blue one with splashes of yellow—most felt was the best: It cleaned their clothes and left them in good condition!

According to Color Expert Louis Cheskin, people with many emotional outlets tend to favor muted and neutral colors. They are mainly of the higher educational and income levels. In contrast, the poor and relatively unschooled favor brilliant colors, chiefly orange and red. In slums, colors are the more enticing the closer they are to the rainbow.

To promote highway safety, colors are now being used with greater fre-



quency. Recently, O. William Schultz, safety engineer and director at West Point, and Gerard C. Deane, who holds a similar post at Fort Hamilton, employed by the army, developed a new idea: Yellow and red sections of pavement in advance of intersections. The colors are synchronized with caution and stop signs at the edges of the road. A test installation is in use at Fort Hamilton in Brooklyn, and others are being set up at West Point, New York, and on Governor's Island.

In accordance with recognized formulas for stopping, the yellow and red segments are set at predetermined distances in advance of intersections. The type of highway surface and the maximum legal speed are some of the main controlling factors. The test installation at Fort Hamilton uses a twelve-foot section of yellow pavement and a twenty-four-foot strip of red road, a fraction of the footage that would be necessary on a main highway.

#### An Interesting Color Theory

An interesting color theory advanced by Walter A. Woods, an industrial psychologist, is that the more normal and mature you are, the more sensitive you will be to color and the more you will prefer toned-down combinations. On the other hand, the more disturbed and immature you are, the more you will go for strong colors and contrasts.

Mr. Woods finds woman less constant in her color tastes than man. While girls never lose their fascination for dramatic colors, they prefer subtler hues as they grow older. Among men, lifelong color likes and dislikes tend to be fixed either before or during the period of adolescence.

Colors are seen differently in relation to the position of the viewer. When matching colors, you should do so in an upright position. According to Dr. J. N. Aldington, the way you see colors is affected by the position of your body.

Standing upright, you see colors in about the same way with both eyes. Fortunately, this is the usual posture when matching color samples. When you lie on your back, your color vision in both eyes is also alike. If you roll on one side, however, the lower eye is more sensitive to red than is the top

one, Dr. Aldington states. The upper eye is more sensitive to blue. If you turn over, the color sensitivities of the two eyes are reversed.

The color research laboratory of Sun Chemical Corporation of New York has made extensive studies of the dimension of colors, among them what causes colors to seem to vary in size and distance. Because the focus of the eyes is not the same for all colors, the hues of the spectrum appear near or far, large or small.

Red, for example, focuses normally at a point behind the retina. To see clearly the lens of the eye becomes thick (convex), pulling the color nearer and thus apparently giving it larger size. Conversely, blue is focused normally at a point in front of the retina, causing the lens to flatten out and push the color back. That is why blue is sometimes referred to as a "receding" color, and red an "advancing" one.

One of the effects of color on apparent size is that the feet look smaller in black shoes than in white. Researchers at the Johns Hopkins University Institute for Cooperative Research found that the hue and vividness of an object and the amount of light it reflects may make it appear as much as 13.5 per cent larger than another object of exactly the same size.

These scientists found that white makes an object look larger than a color would, even though white has no color. Red makes anything look larger than does green, even when the green is brighter.

We have come to regard different colors as representing light radiations of different wave lengths. The waves in the air giving a "red" sensation as they strike our eyes are about 32-millionths of an inch from crest to crest. Those that we recognize as violet are about 16-millionths of an inch in length. Intermediate colors have wave lengths between these two.

All light sensations come from the sun, a mixture of wave lengths embracing the entire visible spectrum. Sunlight itself is colorless. This is not because it does not stimulate the color cells of our retinas, but because it stimulates all of them at the same time. To see a definite color we have to isolate light radiations of the approximate wave

length, removing others from the sunlight mixture. The isolated radiations then stimulate the retina cells preferentially, and we see the light as a definite color.

The actual color-detecting processes that take place in the eye are little understood. It is believed that there may be three distinct types of receptor cells in the retina, each influenced preferentially by different wave lengths of light. Red light affects one type of receptor cell, violet light, another. Green light affects the third, but stimulates the other two as well.

The effect of other wave lengths is to stimulate these receptor cells to different degrees. Yellow light, for example, will tend to stimulate the red and green receptors, but the blue only slightly. Blue light favors the green and violet cells.

Having three types of receptor cells, all stimulated to some extent by most wave lengths, means that the brain detects color in the form of different balances in the intensity of stimuli in the three types of cells. We therefore detect mixtures of light radiations in widely differing wave lengths as the same "color."

Colors are not fixed and rigid things, but flexible and subtle; yet they play a very important role in our everyday lives.

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It is not in thy nature to meet the arrows of ill fortune unhurt; nor does reason require it of thee; it is thy duty to bear misfortune like a man; but thou must first also feel it like one.

-Unto Thee I Grant

## "Dear Editor"

Communication and the Fourth Dimension

In the book known as The Aquarian Gospel of Jesus the Christ, this statement occurs: "When the mind of man is in exact accord with the Universal Mind man enters into a conscious recognition of these Akashic impressions, and may collect them and translate them into any language of earth with which he is familiar." This is thought-provoking.

There is a Universal Thought Bank from which comes the familiar arrangement of words into various languages. The electromagnetic current is the unifier of the thought impulses. Intelligence is Universal. Each Entity of the Universe draws upon this Intelligence according to his mundane and finite capacity as well as the ease with which his sense receptors attune to certain vibrations.

Thought perception or telepathy is consciousness operating in the fourth dimension, using the sixth sense as a coordinating factor. It would seem, then, that the electromagnetic current of the Universe and the sixth sense of an individual are the factors upon which communication of thought is based.

Since the concept of time and space are human delusions, any function—such as the phenomenon of telepathy—operating in a realm over and above that of the ordinary human senses would obliterate them. Operating at a higher frequency, mental conception would be transmuted to a higher dimension. We would call it cognition.

-Elaine Bragg, F. R. C.



# The Viewpoint Changes



E have been accustomed to think of the Apostolic age as one in which, for Christians at least, faith was easy. Reading the Epistles and the Acts we have thought of those early believers as living in a world of constant

Divine intervention. Jerusalem, Antioch, Damascus, the regions of Asia Minor, of Galatia, of Macedonia, were all hallowed by the immediate presence of God, who manifested Himself by constant miracle.

To those religiously brought up, it is only by a special effort of mind they realise, what nevertheless was the fact, that for these early Christian messengers the world's processes went on precisely as they do for us today.

As Paul journeyed across the Taurus, or pursued his way by the coasts of the Ægean, the same voiceless stars which we now behold looked down upon him from their glittering depths; the grim mountains, the storm-tossed ocean, the wandering winds, had the message for him they have for us; "the eternal silence of the infinite spaces" terrified him, doubtless, at times, as they did Pascal.

Not a grain of sand moved by any other law than moves it now. Whatsoever of God was to be found in the universe was no whit more apparent in it then than today.

What, then, had happened? Where, then, was the supernatural? We find it as soon as we begin to look for it in the right way. It was in the sphere, not

so much of the physical as of the spiritual, not in man's outer so much as in his inner world.

And the new spiritual development had come, as always, through a new personality. We are beating about the bush in talking about Christ's miracles. Christ is the miracle. He is the spiritual grade above us. He was bound to come; history was expecting Him, for she had taught that it is thus the Infinite is ever disclosing itself.

One grade upon another. First the stone that lies on the ground, and then the man who defies its gravitation and tosses it into the air. When this higher spiritual comes we cannot say what it will do, either in the interior world or the exterior world.

We can only wait and see. The witnesses will probably exaggerate what happens here; their story will grow as it passes from hand to hand, and all allowances will have to be made.

But these will not affect the general result. For unquestionably a new note has been struck. While the external universe remains what it was, in that spiritual world which is man's most real abiding-place we discern a change. The tremors of a new vast movement have made themselves felt. A new vision of the Eternal has reached the human consciousness.

Men look into the face of Christ and say with a conviction that transcends all argument that they have seen God. The outer world is the same as from eternity. But in the inner all things have become new.—J. Brierley, in *Problems of Living* (Eaton and Mains, New York, 1903)

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The Rosicrucian Digest December 1960

How singular is the thing called pleasure, and how curiously related to pain, which might be thought to be the opposite of it; for they are never present to man at the same instant, and yet he who pursues either is generally compelled to take the other, as if they had two bodies but were joined by a single head.—Socrates



## Is Peace Hopeless?

By Dr. H. Spencer Lewis, F. R. C. (From the Rosicrucian Digest, December 1935)

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

N the 4th of December [in 1915]— Henry Ford sailed from New York with a special chartered boat, a number of delegates, and a great hope, to plead with European powers for peace. It was the world's most modern and most fanciful peace expedition, but it failed in its mission.

We are prone to think that the cause of war, certainly most of its horrifying possibilities, is the result of civilization. We feel that with the development of nationalism, national interests, modern economic systems, the advance of machinery and science, warfare has become a child of civilization; and that, as life becomes more complex, war will

become more certain.

The truth is that even when Jesus the Christ came to the world as a messenger of peace, warfare was rife and the world filled with destruction. If we trace history backward from the time of the Christian Savior, we find that man has battled in ignorance from the dawn of creation, not only against the elements of nature and the good impulses within his own consciousness, but also against his brother. Little consideration was given to human ties that should have bound mankind together.

That Jesus failed to bring about universal peace is only proof that the animalistic tendencies of human nature inclined more strongly toward war. We should not be surprised, therefore, that Henry Ford, in spite of his ideals and high hopes, met with failure in his peace expedition.

This month throughout the Christian world the birth of Jesus the Christ, the great Peacemaker and Savior of man, is an occasion for serious meditation and reflection.

Shall we assume that if no divine messenger of Christian philosophy had come personally to preach, the beautiful points of the Christian creed would never have been revealed to man? Shall we assume that the world would have continued evolving its religious and philosophical thought along so-called pagan, heathen, or non-Christian lines? Would the Ten Commandments of Moses have eventually served the world as a sufficient foundation for evolving civilization? Is it true-or are we sadly mistaken in believing-that the birth, life, and ministry of the Christian Savior mark a turning point in the evolution of civilization?

It may be that man has adopted the ideals taught by Jesus only in a limited way, and it may be that the followers of the Christian religion represent only a small portion of the population of the world; yet is not Christianity as a religious, moral, and ethical code, closely



associated with the highest advancement of civilization in most countries of the world?

True, Christian nations still indulge in war and still violate the fundamentals of brotherly love. But can we successfully and logically separate the advancement and achievement in civilization among progressive nations from the understanding and acceptance of

Christian philosophy?

In the Orient, it is doubtful if the Christian religion could have become a dominating influence because of the nature and tendencies of the people. Their own religions, gradually evolving to higher and broader standards, have probably served them better. But in the Western world, the fundamental principles of Christianity have unquestionably furthered individual and national evolution.

On the other hand, the thoughts and doctrines laid down by the patriarchs

and unfolded by the Jewish faith have aided another portion of the world to attain the heights in culture and spirituality.

All of these things should be given thought during the Christmas and holiday season, for in the opportunity afforded for the expression of mutual good will, we should be thankful that the Cosmic has made possible inspiring revelations to the heart and mind of man through the messengers who served in the past.

As we learn of our Divine heritage and come to understand fully what is meant by the Fatherhood of God and the Brotherhood of Man, we will come to be in agreement and harmony more often—and the inevitable result will be universal peace. Until we do understand alike, and act alike, in harmony, there is no hope for that universal peace for which we pray.

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#### PIONEER SUFFRAGETTE AND ROSICRUCIAN HONORED

In July of 1953, the 'last Rites of the Rosicrucian Order' were conferred on Soror Annie Kenney in the Chapel of Rest in Letchworth, Herts., by Frater E. L. L. Turnbull, Master of the Francis Bacon Chapter, assisted by Soror E. M. Abbott, Director of the Sunshine Circle. After cremation at Golders Green, her ashes were strewn in a valley of the Pennine Hills near her home.

On May 19, 1960, the Lord Mayor of Manchester unveiled a memorial plaque in the Foyer of the Free Trade Hall, commemorating the part played by Annie Kenney and Christabel Pankhurst in their campaign for the social and political emancipation of women. Especially recalled was their valor and fortitude during the ordeal of imprisonment in Strangeways Gaol.

Soror Kenney, a member of the Rosicrucian Order since 1927, rose to the ranks of the Illuminati. When her political crusade had accomplished its purpose, she gave herself quietly to study and to the work of the Rosicrucian Order. Many of the world's great extended their encouragement during her crusade for women's rights, among them three notable mystics, Krishnamurti, Prince Kropotkin, and Bahaullah.—The London Rosicrucian.

# Alchemy's Oldest Symbol

By Leo J. Sherid, F. R. C.

A GREAT part of Alchemy's fascination lies in the puzzling pictures which it used to describe the process of transmutation. It is often forgotten that by means of alchemical symbols and pictures, ideas otherwise heretical could be innocently set forth. This means was resorted to because from the

year 325 A.D., on, it was regarded as an offense against the State to promulgate ideas that ran counter in the least degree to the accepted tenets of orthodox

religion.

Just as at a later date, speculative theosophy, or God-wisdom, operated under cover of the trade guilds; so in the centuries of church monopoly, mystics in and out of the church resorted to the metallurgical process to illustrate the fundamentals of their teaching.

From a twentieth-century standpoint, it is difficult to separate the true from the false and read the genuine message the Alchemists intended. This is true even for those students of mysticism who are inheritors of the same teachings, for try as they will, the real import of the earlier work escapes them.

Present-day scientific thinking expects the Alchemists to speak plainly, but if they had done so neither they nor their work could have survived the consequences. It is forgotten that mysticism began to lose favor when the emphasis of spiritual teaching began to be put on belief; so deeply philosophical ideas had to be recast in simpler ways in order to be grasped by an uneducated populace. What the Mystery Schools had undertaken to do with carefully selected initiates was not at all possible of accomplishment with the untaught and undisciplined multitudes.

Subsequently, the theme of self-regeneration was neglected for a teaching of salvation by a personal savior. That is why the alchemical symbols of the Middle Ages became more and more



tinged with Christian col-

However colored and however varied the theme of transmutation in its spiritual message; nevertheless, it was consistent and logical. Briefly, it might be said to have been based upon two propositions: 1) The pattern of existence takes form

in the mind of man; 2) Life is not a mystery to be solved but a reality to

be experienced.

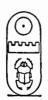
Having determined upon an acceptable pattern of existence, the mystic—especially the mystic calling himself an Alchemist—then devised ways to imprint that pattern on the consciousness so as to bring about an experience of reality.

The whole philosophy was compressed to an aphorism, which in turn was symbolized, the symbol itself becoming a mnemonic that would establish the frame of reference or initiate the realization desired.

At first thought, this may seem too simple an explanation, or, for that matter, too naive to account for the alchemical elaborations of centuries. It is, nevertheless, the only way that harmonizes the seeming contradictions and explains the alchemical process from its beginning to its end.

The pattern of existence was set and expressed in the words of the Emerald Tablet of Hermes: "As all things were from one thing, by the mediation of one thing, so all things were born of this one thing by adaptation." Similarly, the mystical John, the Beloved, wrote: "In the beginning was the Word and the Word was With God and the Word was God." Almost fifteen hundred years later, Trithemius, the Abbot of Sponheim, was writing in the same manner: "Out of other things thou wilt never make the One, unless first the One arises out of thyself."

(Continued Overleaf)



These statements mean little unless they are taken as referring to an accepted pattern of existence understood and agreed upon. They are in such a sense meaningful and true; but they are not propositions to be subjected to a laboratory process.

The traditional formula set forth by Alchemists for making the philosopher's stone embraced stages described as: Conjunction, putrefaction, sublimation, calcination, fixation, multiplication and projection; but the one thing necessary to start the process—the prima materia—is only cryptically mentioned.

Alchemists gave it many names; thereby setting literalists on a mad and merry chase for the "first matter" to put into their vessels. They tried everything from dew to human excrement in their attempt to use in one way what could only be used in another.

"Our stone," wrote Morienus, "is like the creation of man. We have the union, the corruption, the gestation, the birth of the child. The nutrition follows."

If one considers the whole alchemic process as one intended to induce certain mystical experiences whereby one becomes acquainted with reality, more progress is made toward understanding it. One then appreciates how the whole field of metals, nature, numbers, and theology could be ranged for analogy in the statement and restatement of the alchemic theme: "As all things were from one thing, by the mediation of one thing, so all things were born of this one thing by adaptation."

Metals were thought to have a likeness to plants in their growth and to animals in their ability to reproduce themselves. The seed had first to root before the shoot could grow. The break-

up of one thing was necessary to the generation of another. The old Adam had to die in order that the new Adam might be born.

The pure Alchemy of the statement in Ecclesiastes also becomes clear: "That which hath been is now; and that which is to be hath already been and God requireth that which is past."

That which God is and hath created like Himself is that which is in everything, no matter where or in what condition. It is that which must be married to its likeness in the oven of experience and there sealed until the dross of the old is consumed by the fire of affliction, leaving only the refined gold as a sublimated nature. Thus is the stone arrived at, and thus does it become the headstone of all spiritual building. This is the stone which the builders rejected, little comprehending its prime importance.

#### "The One Is All"

One of the oldest of all alchemical symbols—that of the serpent biting its own tail encircling the motto "the one is all"—is thus given its proper focus and perspective.

Reality is the experiencing now of that which has always been: The recognition and awareness of certain fundamental relationships. It is the realization that in the midst of constant change of outer form, inwardly everything exhibits a sameness—a oneness which not only is but always will be as it has always been. Whole schools of philosophical speculation have arisen around the elaboration of this statement of the Allness of the One or the Oneness of the All, but they have never succeeded in bringing about a clearer realization of it than does the alchemical symbol

of the serpent biting its own tail.

#### ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *November* issue for a complete listing—the next listing will be in *February*.

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(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)

## Duality in Science and Philosophy

By Walter J. Albersheim, D. Sc., F. R. C.

Most of the great religions known to the western world are dualistic; that is to say, they regard the ultimate nature of the universe as twofold. The division may be made between polar opposites, such as *Good* and *Evil*, or between different categories, such as *Mind* and *Matter*.

Mystical religions and philosophies, including the Rosicrucian, are monistic: They believe that the World is One. Mystics recognize polar opposites as the extremes of a graduated scale in which each valuation is relative. (For instance: The state of Virginia is cold compared to Florida, but warm compared to Maine.) Rosicrucian lessons and experiments show the value of these opposites: The release of tension between the poles produces action and progress.

It is more difficult to resolve the dualities between different categories—between duty and pleasure, law and chance, and especially between mind and matter. Rosicrucian teachings treat even these essential differences as graduations on a vibratory scale.

For instance, the energy vibrations of matter are described as slower and more negative than the higher vibrations of conscious life force. Mystics are enjoined to harmonize all such dissonant distinctions; but harmony is possible only between related elements. We must therefore strive to recognize all apparent dualities of experience as dual aspects of an underlying Unity—two sides of the same coin.

The seeming discrepancies may be inherent in the limitations of our physical existence and of our brain-conditioned mind. If this be true, duality must be found in all experience; but before venturing into spiritual realms, it is wise to search for it in the material world and in the findings of physical science. Material duality must mirror and may help to explain spiritual duality, for it is said: "As below, so above."

A study of modern science shows that duality is, indeed, its basic dilemma. In the nineteenth century, duality appeared as an essential difference between energy and matter. The two were regarded as independent and unrelated, indestructible and unalterable entities.

Shortly before 1900, French scientists discovered radio-active substances that gave off copious energy while losing a slight amount of weight. Einstein explained the discovery by identifying matter with concentrated, "frozen" energy. This resolved the dualism between matter and energy in bulk.

However, a new duality arose between the smallest elementary units of matter and energy, called particles and wave packets, respectively. Matter had long been regarded as composed of fixed, point-like corpuscles such as molecules, atoms, and electrons. Energy, on the other hand, was assumed to be propagated in the form of diffuse waves. Ocean waves, light waves, sound waves—all seemed to spread through space without definable boundaries.

The corpuscular structure of matter and the diffuse character of vibratory energy seemed to constitute a new dualism, until the German physicist Planck discovered that wave energy is absorbed and emitted in units of fixed size, which he called quanta of action. Subsequently the Hindu Raman showed that light quanta or "photons" carom off electrons and atoms like atomic particles. The mass and momentum of these quasi particles are related to the vibration rate and wave length of the light waves, so that each photon partakes of the nature of both waves and corpuscles.

Conversely, the American Davisson and the Englishman Bragg proved independently, that electrons and atoms can be diffracted like waves, with frequencies and wave lengths related to their masses and momenta. All this had been predicted by a Frenchman, De Broglie.

How do scientists explain this dual aspect of Nature, and make it comprehensible? Modern quantum mechanics disdains all visualization. Its mathematical formulation is based on the "Principle of Uncertainty" (or of "Indeterminacy"): Whenever experiments



are designed to find the exact location of a quantized particle at a given instant, then it is impossible to ascertain its energy and momentum—that is, its frequency and wave length. Conversely, if one precisely measures the wave length of light, then one must lose sight of individual quanta and of their location. Individual photons behave like particles; multitudes, like waves.

#### Eddington and Einstein

Formally, this principle unified the dual aspects. Actually, it transferred the duality from the realm of physics to that of philosophy and metaphysics. Great physicists like Eddington and Einstein argued whether the uncertainty was a "real" physical fact or merely an expression of incomplete information. Eddington welcomed the uncertainty of physical effects as a proof that human mind and will are free.

Einstein, contrariwise, felt that the details of quantum action are unknowable only on the physical plane, and only because all observations must be made with quantized sense organs and instruments. He believed that a higher, nonmaterial mind might be able to cognize the configuration of all energy and matter in the world and predict its course through eternity. Thus the problem of energy versus matter became linked with that of matter versus mind.

We have detailed the dual aspects of physical knowledge in the realm of the smallest observable entities. A similar dilemma arose at the opposite end of the scale—in the vastness of astronomical space. The knowable universe seems to be expanding at a terrific rate and would thus appear to become ever thinner and less coherent until it ultimately dissolves into emptiness.

Some astronomers, however, dispute this and hold that the intergalactic void is forever replenished by "continuous creation." But if matter and energy increase, they must be created from something nonmaterial, for the word *creation* implies a creator or, at the least, a creative mind force.

Wherever we probe the dual aspects of Nature, we come face to face with the duality of matter and mind. Biologists maintain that the emergence of consciousness and mind is a gradual, evolutionary process; but how can mind evolve from matter unless it is potentially present in every particle and energy quantum?

The above survey of material science shows that science confirms, but does not resolve, an intrinsic duality. Science and philosophy may define and explain; they do not help us to experience harmony and unity beneath the dual aspects. Such inner experience can only be attained through mysticism.

Contrary to prevailing opinion, mysticism is not an enemy of science. The two are closely akin—like polar opposites. Science starts from observation of surrounding material objects and gropes its way inward, through derived energy concepts, to mental phenomena. Mysticism begins with the inner experience of the conscious mind and strives to assimilate and harmonize the outer world of matter. Both science and mysticism, however, aspire to understand the universe from a unified standpoint, and both clear the trail with the double-edged tool of analysis and experiment.

Let us, then, begin with mystical analysis: Matter and mind must be related because they influence one another. The effect of matter on mind is only too obvious: A bullet in the head stops the loftiest thoughts. The action of each individual mind on its own body is equally evident. Most bodily motions are initiated by an act of conscious will. The influence of mind on so-called dead matter is less clear, although some physicists have measured a psycho-kinetic influence of will on the fall of dice.

But, what relationship can exist between incommensurable entities? Energy and matter are quantitative concepts, expressible in the dimensions of space and time. Mind can neither be measured nor timed. (One can measure the physiological activity of brain cells, but not the thoughts associated therewith.) According to the philosopher Kant, analysis cannot fathom the relationships because human reason is conditioned by the categories of time and space.

Yet, where analysis fails, inner experience bridges the gap. Artists, visionaries, prophets, and saints have attained the lightning flash of insight or the "Peace" that passes understanding. Some of these illuminated ones enjoin

us to meditate unceasingly; others claim that the experience is ineffable and requires that a man be reborn. Even if intuition can fathom the non-dimensional nature of Mind, it can express its findings only in dimensional terms because the words of all languages are derived from material conditions.

Many mystical teachings deal with "higher" planes and dimensions, it even being implied that illumination consists in the acquisition of four-dimensional sight. St. Paul, the mystic, prays in his letter to the Ephesians "that ye...may be able to comprehend with all Saints what is the breadth, and length, and depth, and height..." (3:18). One may interpret this as a listing of four dimensions and a claim that only saints understand all of them.

In spite of such testimony, no higher dimensions can reconcile matter and mind as long as the new dimensions are subject to the limitations of the three old dimensions. For instance, attempts have been made to interpret time as the fourth dimension, in the manner of relativity. This concept transforms the flow of history into a static World Line.

If one believes in the uncertainty of quantum mechanics, all world lines fuzz out into meaninglessness in the distant region formerly called future. If, on the contrary, one regards the world lines as immutably distinct, one is forced into the Calvinist and Mohammedan belief of complete predestination, without room for human dignity and purpose. Moreover, if one relates time to the three space dimensions by the limiting speed of light, one comes to the absurd conclusion that the Universal Mind requires eons of time to know what is going on in the depths of its space.

To avoid such contradictions and absurdities, one must remove all physical restraints from the fourth dimension. This requires visual and mental imagination. Our physical universe is vast, but many physicists believe that it is finite. Hence one may visualize it as a sphere—a gigantic drop infused with unnumbered galaxies. One additional step and one may regard the entire physical universe as the curved supersurface of a higher-dimensioned continuum. The relation of the physical world to this higher continuum is analo-

gous to that of a geographical map and the solid earth sphere it represents.

In the physical "Surface-World," spatial forms and boundaries are perceived by the effort and time required to move, or even to glance, from one object to another. We have claimed that the higher dimension has no restrictions, no speed limits, no inertia. Hence the inhabitant of this "inner" world may be at an infinite number of places in an infinitely short time—in effect, in all places at once.

#### Unrestricted Locomotion

Unrestricted locomotion is equivalent to absence of dimensionality. This imagined condition of the inner world applies to the fundamental problem—i.e., the duality of mind and matter—if one pictures this higher-dimensioned World as the abode of mind, your mind, mine, the Universal Mind, or all of these rolled in one.

Matter, energy, and all physical events would be surface phenomena like the images on a moving-picture screen. Matter and mind would indeed be incommensurate, but related like the surface of a body to its volume. They would interact insofar as the interior mind stuff penetrates to the surface.

From the outside, it might appear that an individual part of the mental world could become detached and disappear from view. From the interior viewpoint, such a separation would be meaningless because in the unrestricted world every part has access to the entire domain. The ancient mystic Plotinus may have meant just this when he said: "The immortal gods interpenetrate each other. Each one is King, but none envies nor dominates the others." According to our postulations, the inner world must be free from limitation. This does not make it a lawless chaos. The laws of a mental world, however, would be visualized as laws of mind rather than physical laws of matter. Such mental laws might include Logic, Justice, Ethics, Art, and Love.

To further detail this flight of fancy, or to impose it on others as a reality, would reintroduce restrictions into a world claimed to be unrestricted. Each mystic has the privilege and the duty to create, by his own meditation, an



image that harmonizes the apparent dualities of his own experience.

This discussion has served its purpose if it shows that the dualities of life are not a needless annoyance and spirit-

ual torment. They may goad us on to burrow through, or to leap over, the surface of physical reality, until we see, beyond duality, our common, Inner Light.

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# Giving is a Gift

By Madeline Angell

WILLIAM JAMES once heard about a little girl condemned to a life of silence and darkness. From afar, he admired her courage, her determination, her intelligence. About to meet her, he wanted to present her with a small token gift; yet most of the things ordinarily suitable would be meaningless to a young girl who could neither see nor hear. He searched his mind for something to appeal to the sense of touch. What could be more subtle and soft, more delightful to caress, than an ostrich feather?

So it was that the famous psychologist came to the Perkins Institution for the Blind in South Boston, bearing an ostrich feather as a gift for Helen Keller. Miss Keller records the incident in her autobiography (Doubleday, Doran and Co., 1929). We know a great deal about William James from his writings, for he is frank concerning his thoughts and emotions. But if we knew nothing of him except this incident, we would judge him to be warm-hearted, imaginative, able to step out of his own world and enter that of another with full, sympathetic understanding.

Another significant gift was that received by Hans Christian Andersen in the days of his fame. Perhaps "gift" is too strong a word for so slight an object. It was only a four-leaf clover, dried and pressed; but Andersen was sufficiently impressed by it to mention it in his autobiographical writings. Along with

the clover was a letter from a man Andersen had never met. It told of a boy's love of Andersen's stories and of his mother's description of many of the hardships Andersen had suffered.

The boy's heart was so full that he ran outdoors and searched until he found a four-leaf clover. "Send it to Hans Christian Andersen, Mother," he said, "maybe it will bring him good luck from now on." His mother smiled, and took the clover; instead of sending it, she left it tucked in the book. Years later, after the mother's death, the boy, now a grown man, found the clover and sent it on to Andersen.

Can we not divine from this a giver with a warm, sensitive nature—a man with a soul of a poet, tenderness and harmony characterizing his life pattern?

Gifts sometimes reveal a sense of humor. Toscanini, the tempestuous maestro, in a fit of anger once shattered an expensive watch beneath his heel. Soon afterward, presented with a pair of Ingersoll watches costing only a dollar apiece, he did not take offense. He apparently thought the idea quite practical, for in due time they were crushed—and his destructive impulse was inexpensively satisfied.

The essence of an age, as well as of a giver, is sometimes revealed by the type of gift and the manner of its presentation. Jenny Lind once received from a group of Heidelberg students a band of green satin, fringed with gold,

on which a poetical address was printed. On another occasion, at Göttingen, she was delighted with the spontaneous demonstration of students who unharnessed the horses and themselves pulled her carriage to her hotel. Next day she repaid their attention not only with a song, but by purchasing ribbon and dividing it among them.

In our more matter-of-fact age, this air of playfulness and sentimentality may be interesting even when we do not indulge it.

#### The Gift Reveals You

The type of present you give, though, reveals you and suggests whether you are romantic or practical. If romantic, something on the luxury order, unusual, sometimes whimsical. If thoroughly practical, the gift will be one the recipient not only needs, but will have to buy himself sooner or later.

There are times when the practical gift is obviously the best, but there are others when the element of surprise is desirable. Those who vary their gifts in accordance with the circumstances and the temperament of the recipient are flexible people, and probably well-ad-

justed to life in general.

Shortly after Christmas last year, a friend said, "I finally found out who has been giving me anonymous presents for years. This year it was a lovely and very unusual Christmas tree ornament, and when I saw one exactly like it on Virginia's own tree, I knew." Such giving is refreshing in an age where exchange is so often a business where value is carefully estimated and returned.

If you are loath to part with money for gifts, ponder well the ancient paradox that to enjoy something, do not hold onto it too tightly.

The unduly extravagant in gift-giving reveals a basic insecurity-attempting to buy the love of others. If you fall into this category, self-analysis may reveal the reason. New self-knowledge may result in values revised to be more sound.

Are you afraid to trust your own judgment in choosing for others? This indicates a lack of self-confidence; and ironically, the best way to self-confidence in gift selecting is by successful giving. If you have fallen into the habit of never surprising others with a gift, resolve now to break that habit; and don't be discouraged by an occasional failure. It's a mistake to demand perfection of yourself in this or any other activity.

A few techniques may help you in selecting gifts-observation, and notes. You observe that Uncle John's wallet is getting worn, and make a note of it in case you forget. Possibly, Uncle John will buy himself a new wallet before you do, but if you have made two or three such observations, chances are that one of them will remain useful.

People especially skillful at choosing gifts are usually those who keep gifts in mind whenever they shop, and who buy things they like and hold them until an occasion for giving presents itself. This method of shopping is preferable to last-minute rushing about which characterizes the shopping of so many. The setting aside of a gift fund for such buying is also a wise procedure.

If you take joy in choosing gifts for others, and if your gifts usually bring pleasure in which you can share, then you are indeed fortunate. You have a gift yourself that should be cherished and developed.

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That which is past and gone is irrevocable; wise men have enough to do with things present and to come.

-Francis Bacon





# Rosicrucian Activities Around the



oes the name Yousuf Karsh mean anything to you? It should. He became internationally recognized as a photographer with the publication in December, 1941, of his photograph of Prime Minister Churchill. Since

then, two publications, Faces of Destiny, 1947, and Portraits of Greatness, 1960, have made his photography known throughout the world.

Some seventy-five of his portrait photographs made the November offering in the modern gallery of the Rosicrucian Egyptian, Oriental Museum outstanding. Revealing not only photo-graphic excellence but also extraordinary rapport with his sitters, this collection drew enthusiastic viewers again and again to the Museum gallery.

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Fall and Winter activities of Rose-Croix University were initiated in late October with the first of a series of Friday evening lectures "You and the Universe." Individual lectures will be given by various staff members, who will survey man's relationship to the various aspects of life. Experiments, demonstrations, and question and answer sessions will be included. Such lectures constitute the University's Fall and Winter program; so no formal enrollment is necessary. Open to all members of the Order, the lectures are given in the amphitheatre of the University Building, beginning at 8 p.m. Some of the topics already considered are: The World of Early Man; The Beginning of Memory; Man Finds Himself. The series will conclude early in March.  $\nabla \Delta$ 

Soror Ruth Phelps, Librarian of the Rosicrucian Research Library, devoted a Saturday morning in November and one in December to a discussion of "The Secret Symbols of the Rosicrucians.'

Δ The Grand Lodge of Sweden has announced an Egyptian Tour for the members of its jurisdiction, according to information coming from Grand Master, Frater Albin Roimer. This is scheduled to occur in March, 1961.

The Ephrata Pilgrimage arranged under the auspices of Allentown, Pennsylvania, Chapter for last August twentieth was successfully carried out with about three hundred participating. Approximately 150 came from the New York City Lodge. Others from New Jersey, Maryland, Washington, D. C., Ohio, and even San Jose, took part in the occasion.

Santa Clara County, California, now has officially organized to combat illiteracy. At a workshop conducted in late October by Soror Mary C. Wallace of Yakima, Washington, assisted by Soror Frances Vejtasa of San Jose, twenty teachers were certified. Seven states now are affiliated with the Literacy for Adults and Related Knowledge Foundation. The newly organized California branch will operate under Soror Vejtasa's presidency. It will be remembered that she edited the Foundation's book People and Stars, which was published by the Order as its donation to the cause of the newly literate.

In Denver recently at a National Adult Education convention, twentyfive librarians requested copies of the book



TRIBUTE TO A GODDESS

Beside the Indian Ocean, on the romantic island of Bali in the Indonesian archipelago, this assembly awaits the blessing of the mythical sea goddess. Beneath the canopy sits the high priest and his acolytes. Before them, in the bright tropical sun, are arrayed sacred relics. These have been brought to the sea to be immersed and blessed by the sea goddess who is conceived to preside over the vast watery realm.

(Photo by AMORC)



Like a glowing hearth in a cozy cottage, the warmth of the Christmas spirit draws men together in an ever closer bond of sympathy and understanding. It is our hope that the contents of this magazine continue to bring you, our readers, a measure of that same bond in the year ahead.

We take this opportunity to wish you all

A Very Happy Holiday Season

# Adventures In Reading





# WILL SPACE TRAVELERS FIND CIVILIZATIONS BEYOND OUR OWN?

Do other planets have trees, mountains, and lakes like ours? Are people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space. We know that there is a unity of many forces in the universe. The spectroscope which measures the wave lengths of incandescent elements shows that the elements of distant stars correspond to those of the earth.

What will be the philosophical and theological consequences of interplanetary travel—when man finds other worlds and peoples in the vast universe beyond? The earth, considered up to this time as the center of God's attention, takes a new and relatively insignificant role in the great drama of life. How will orthodox theologians meet this challenge to their arbitrarily set decrees concerning man's importance in the universal scheme?

"It is not conceivable that our small globe alone has been designed for the phenomenon of life. In the infinity of time, there must be other bodies that have been the locale, and that are now the habitat of life and of intelligence."

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