

Rosicrucian Digest

March 1976 • 50c



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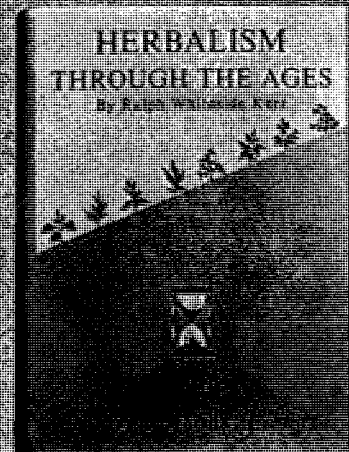
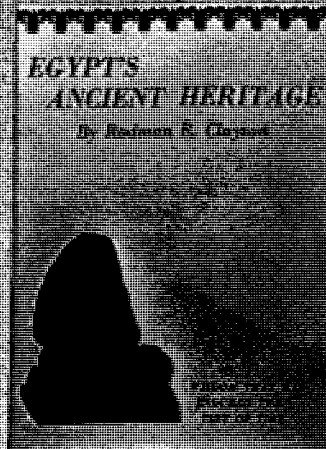
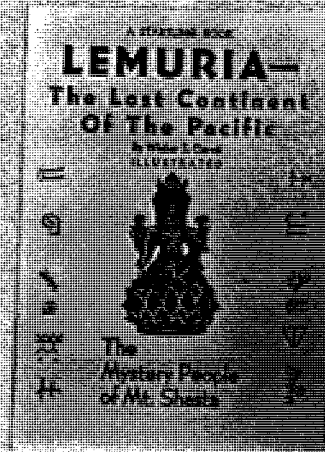
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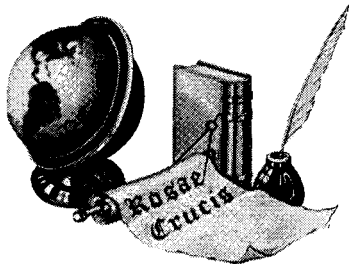
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COVERS THE WORLD



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Robin M. Thompson, Editor

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A STARK REMINDER OF TRAGEDY » » »

Once a baking shop catering to the populace of thriving Pompeii, this now is a skeletal reminder of the great eruption of Mt. Vesuvius, Italy, in A.D. 79—burying the town in cinders, stone, and ashes. The oven is in the background and in the foreground may be seen the cylindrical stone structures in which the grain was ground to flour. After the catastrophe, the shop, with many other structures and temples, was buried beneath the ashes for centuries.

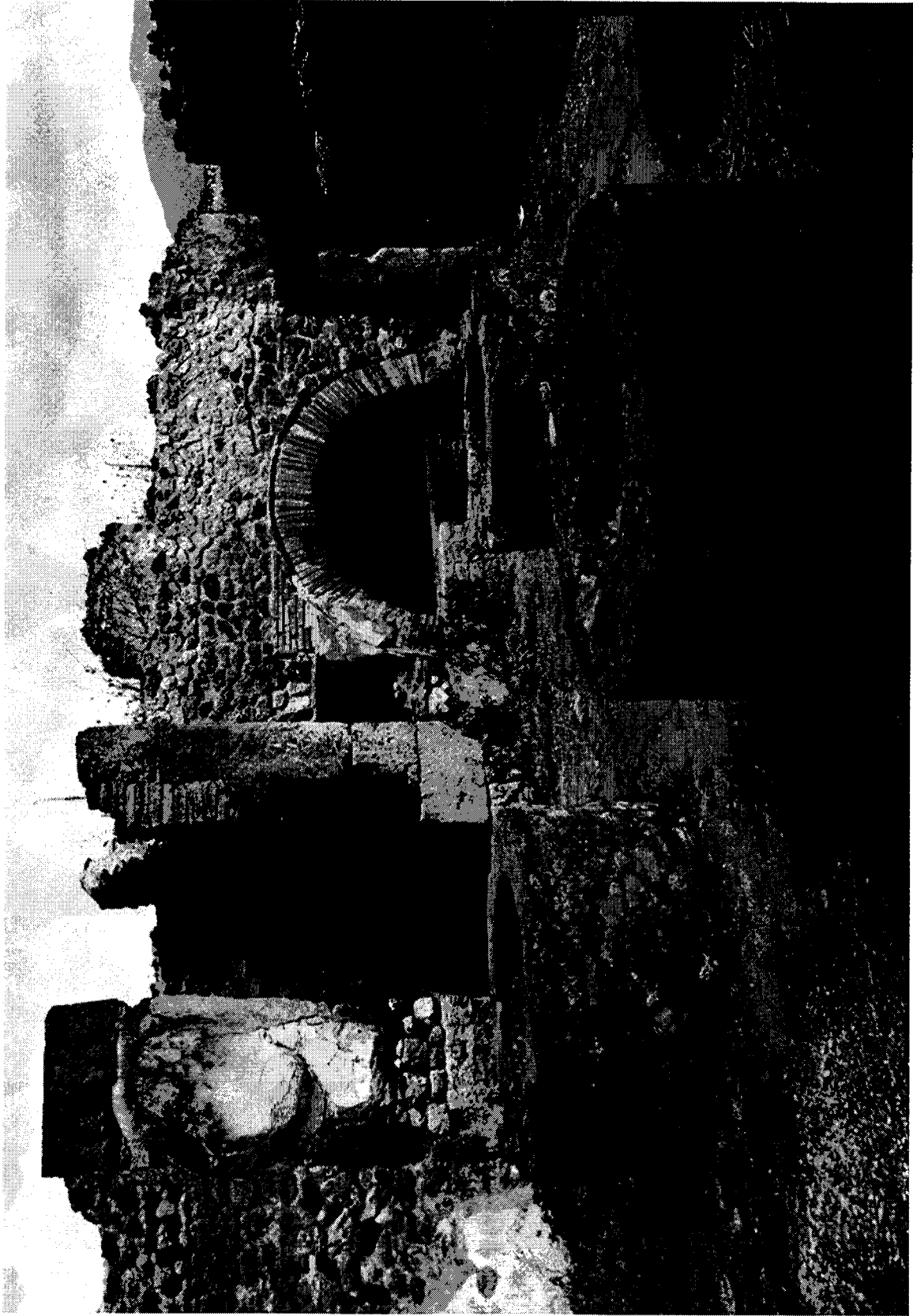
(Photo by AMORC)

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March, 1976

No. 3

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THOUGHT OF THE MONTH

By THE IMPERATOR

DOES REASON OBSTRUCT MYSTICAL INSIGHT?

MANY STUDENTS OF metaphysics and mysticism, particularly members of the popular schools teaching these subjects, look upon reason as a wholly mundane faculty. They think of it as a mental function incapable of transcending its own organic state and apprehending ultimate reality or, as commonly said, cosmic truth. Reason by these thinkers is reduced to a lower status than what they may term *psychic revelation* or *mystical insight*. From their point of view, to reason upon an abstract subject, a mystery that challenges the human intellect, only obstructs the enlightenment that is being sought. The conclusion of reason is considered to imprison the "higher" aspects of mind and to prevent its possible afflatus on a more lofty plane.

Down through the centuries reason has been heralded as a principal means for arriving at a certainty of knowledge while, on the other hand, it has been thought to be that which may actually lead men astray from truth. Because reason gave man a personal and self-evident answer to many questions that puzzled and troubled him, philosophers in antiquity—and many in relatively more recent periods—equated it with divine intelligence.

These ancients recognized reason as being the most exalted of man's common mental processes. Reason continually strives for a *unity of experience* as it seeks to convert the unknown into the known. It is reason that looks behind effects for a possible cause. The reasoning mind is the true thinking mind. To reason is to willfully analyze ideas and then combine these into a useful and

comprehensible continuity. All reasoning is not necessarily pragmatic, that is, having to do with the practical affairs of the day. But reason does provide a personal orientation for our life because it gives us an understanding that lessens confusion. The answers or solutions of our personal reason may not be infallible but they do give us at least a temporary justification for the acts which follow from it. The acts prompted by reason are an intimate impulsion, that is to say, we know that we are being moved by the force of our own thought.

Aristotle said that *active reason* is an *unmoved mover*, that is, a kind of cosmic intelligence in which all form, all reality exists. It moves man and all things to manifest yet is *unmoved* itself. This active reason, Aristotle held, pervades man and it survives him upon death; therefore, soul and active reason are presented as having a divine relationship.

Soul

Plotinus, the Neoplatonic philosopher (205?-270 A.D.) declared that *contemplative reason is soul*. The essence of soul, he said, is a striving after that contemplative truth which is the prerogative of Divine Reason. Our common human reason, Plotinus contended, is the nearest to contemplative reason, which is the soul. In this, then, we see the doctrine being expounded that soul and contemplative reason are an approach to divine intelligence in which truth is thought to exist in its absolute state.

In a relatively more modern period Immanuel Kant (1724-1804) related

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that our world displays three aspects: 1—A thinking and perceiving subject, as man; 2—A world of phenomena which the thinking being perceives; 3—The objects of thought in general. Reason, Kant held, tries to introduce absolute unity into each of these factors. In other words, Kant affirmed that reason is in search of soul as the unifying ground of the activity of the mind. We may deduce from this that Kant implied that reason is the instrument the soul uses in revealing to man his glimpse of reality.

Time has shown the numerous errors existing in the reasoning of many of the great thinkers such as Aristotle, for too often, especially prior to the time of Aristotle, they resorted to reason exclusively to explain the phenomena of nature rather than use any empirical or objective method of inquiry and search. The scholastic philosophers of the Middle Ages likewise depended entirely upon reason to find an answer to any question that perplexed the mind. Whatever was logically satisfying—that which reason could not refute—was accepted as truth. There was very little attempt to substantiate with fact the conclusions of reason.

Much of the rationale of early thinkers was not logically sound, and later critics were able to refute it by using the same logical methods. John Locke, English philosopher, in *An Essay Concerning Human Understanding*, asked why men reason so poorly. Then he proceeded to give three answers to his own question. First—Most persons never reason at all. They are led by the thinking of others, and hold opinions by faith and not original investigation. The authority of others upon which faith is based creates certainty, but it is dangerous because it leads to dogmatic acceptance. Second—The reason is hindered by the emotions. We “feel” before we think in response to most experience. This covers up our real reason and leads to a closed mind and prejudice. Third—Our mind is limited to partiality. “We see but in part and know but in part.” This then leads to generality too quickly.

We are led to mystical insight and the opening of the channels of intuition or insight by the intellectual probing of the

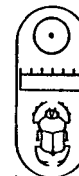
reason. It is contemplative reason which establishes a motive, an objective for an intentional receptivity of mind. It is principally the method of deductive reasoning from a general principle that ultimately engenders that state of consciousness that may result in mystical experience. It is man’s abstraction, for example, about a First Cause, God, a Supreme Mind, or about naturalistic causes that creates for him the mood by which he can eventually induce that meditative state by which mystical experience of the subject is had.

Truth

The reason may arrive at an answer which is satisfying to the intellect but may lack the realism of what may be termed the *truth* of mystical insight. Nevertheless, the conclusion of reason for the person who has not yet had mystical insight regarding some subject may be convincing. It is only after one has had mystical insight with reference to the same subject, that it may then appear to him to have greater perspicuity and authority than reason provided.

It must be realized that it is only by first conditioning the objective mind through contemplating certain profound subjects that we eventually open the channels for such psychic experiences which may be called the *greater enlightenment*. No one is suddenly illumined with regard to a subject about which he has never given any thought. It should be realized that ideas which the human mind entertains need first to have been related to some previous precept for their understanding. Simply, the intuitive or psychic enlightenment must be in terms that have a relationship to some elements of previous objective experiences or the ideas which came forth from them. The enlightenment must be in terms of our language and our sense qualities. In the final analysis it is reason, the intellect, which must frame the mystical experience into a comprehensible whole.

For analogy, the subject of God, what it is or means, is completely subjective. This is something that cannot be objectively conveyed to another in the same intimate sense in which one forms his own idea about it. One’s personal con-



cept of such an abstract idea cannot be empirically established in a form that can be perceived alike by the senses of other persons. The idea of *God* is completely an individual interpretation had in the experience of one who has contemplated that subject. The intellect gives thought to the subject of God and arrives at a conclusion as to whether or not there is a reality that corresponds to it, and if so, what it might be like. The reason may not engender sufficient emotional response to give verity to one's own conclusions. But such sincere and intense *contemplative reasoning* about the subject can bring forth that intuitive flash substantiating or bringing about an even greater development of the idea.

In *meditation* there are positive, or active, and passive states. The *positive* state is the intentional purpose one has to arrive at; for example, to arrive at an answer which the reason has not yet brought forth. The great majority of meditators are those who seek for *knowledge* of a specific kind. Perhaps, for further analogy, they desire *peace*. But first the reason or contemplation has estab-

lished in their minds some idea as to what peace should be. Obviously, they would not seek something about which they had not at least formed an opinion.

The *passive* state of meditation is where the meditator has not specifically formulated any objective which he expects to attain in the procedure. However, he has *formed a conception* as to what meditation is in general and what may be derived from it. He may not know exactly its results, but he does consider it to be a personal aid to him and to his reasoning, and consequently, it is reason that has predetermined the very nature and function of meditation to which the meditator resorts.

A true enlightenment cannot be mystically derived if the existence of its content has not first been intellectually considered. Reason should be the foundation upon which the search for mystical enlightenment and meditation rests. Meditation should be the court of last appeal and the critic of reason. He who does not first *think* has naught to provide for the light of mystical insight to reflect upon. △

New Year Feast

The traditional New Year Ceremony will be held in the Supreme Temple at Rosicrucian Park in San Jose on **Friday, March 19.**

This announcement corrects an error—the previous announced date—appearing on page 21 of the February issue of the **Rosicrucian Digest.**

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What Is Personality?

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

IN COMMON usage, personality denotes the outward impression that a person makes upon us. It may be attractive or repulsive, weak or strong, and it is felt to be less basic than the person's character.

The Rosicrucian understanding of the term is quite different. We see our personalities as individual aspects and expressions of our soul; in fact, we speak of soul personality. Therefore, before we can analyze personality any closer, we must define what we mean by soul, because the word *soul* has divergent meanings in different religions and philosophies.

According to Christianity—the religion that has so strongly influenced the thinking of our Western world—each human being is given at or even before birth an individual, newly created, immortal soul. The soul's fate is determined for better or worse by one earthly life and is assigned, by divine judgment after death, to an eternity either in Heaven or in Hell.

The teachings of Buddhism are in sharp contrast to the Christian beliefs. Buddhists state that the concept of a personal soul belongs to the world of illusion and that the soul is as unreal as the core of an onion—it cannot be found, no matter how many layers one peels off. All living beings are regarded as being tied to the painful world of appear-

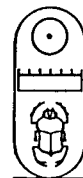
ances by the karmic consequences of their own acts. They cannot be liberated until they learn to refrain, not only from sinful acts, but from all earthly desires and attachments.

Buddhism was an outgrowth of Hinduism and has, therefore, many outward similarities to the older religious philosophy. However, the Hindu teachings regarding the soul are basically different. The individual soul, called *Atman*, is regarded by Hindus as basically identical with the world soul, Brahman, just as are the souls of all other living beings. Salvation requires that we realize this oneness and become so thoroughly imbued with it that after death our own soul is reunited and merged with the world soul.

This doctrine of the ancient Hindu religion and philosophy comes close to the Rosicrucian viewpoint. Rosicrucians teach that the divine soul pervades and embraces the entire universe and therefore also dwells in every one of us. In other words, we all have one soul in common. This view, held by mystics of all ages, is not contrary to modern science. In our times the eminent psychiatrist and psychologist Dr. Carl Gustav Jung deduced it from the evident similarity of symbols and images created by disturbed as well as normal persons representing most races and educational levels.

If the divine world soul within us is eternally perfect, how can we explain the fact that human personalities are different

(continued on page 23)



Stonehenge

Mystery

of

Salisbury

Plain

by Trevor Holloway

SALISBURY PLAIN, in the county of Wiltshire, England, is a vast expanse of open country, high and wind-swept, with rolling chalky downland and deep grassy valleys. Houses are few and far between and one may walk for miles without meeting a soul.

Standing in this lonely, peaceful countryside, about sixteen kilometers (ten miles) from the lovely old cathedral city of Salisbury, is one of the largest and most mysterious prehistoric stone monuments in the world—Stonehenge. Throughout the year hundreds of thousands of people from all parts of the world come to gaze at the gigantic weather-beaten stones and marvel as to how they were erected, and why.

Archaeologists have a very good idea as to the methods by which the great stones were transported and set up, and they have worked out approximately when the mysterious monument was built. But even today, no one can say with certainty for what purpose Stonehenge was built.

If, as many believe, the structure was a great open-air temple, what gods were

worshipped? They may have been the heavenly bodies, such as the sun or the stars. Or did the worshippers pay homage to the god of fire? Other people have suggested it was a great meeting place, possibly a kind of government or a court of justice. For centuries it was thought to have been a great temple built by Druid priests; but as the Druids probably arrived in Britain around 250 B.C. they could not have built Stonehenge, for the great monument was almost certainly completed over one thousand years before that date.

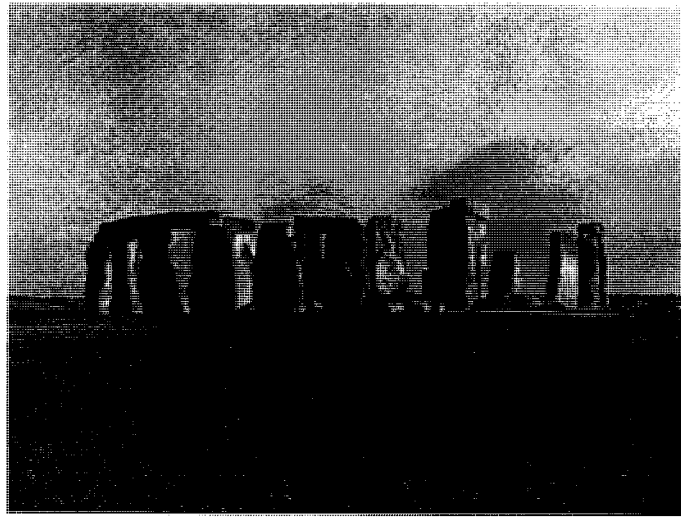
So who were those far-off people who built the sacred place, and where did they come from?

Settlers began to arrive about 2000 B.C. from France, landing on the southwest coasts of England. They were seminomadic farmers who knew how to work in stone, and they buried their dead in stone tombs under mounds and cairns. They mingled with the hunting tribes already living on the chalk uplands, and new communities gradually evolved which developed the arts introduced by the settlers and built "Stonehenge One."

The three main periods in the history of Stonehenge cover roughly four centuries between 1800 and 1400 B.C. "Stonehenge One" was a circular bank, probably about 1.5 meters (five feet) high, with a ditch outside it and a ring of 56 pits inside. These pits are called Aubrey Holes, after John Aubrey (1626-97) who discovered them. Today they are marked with white circles. There are signs that at one time wood or stone pillars stood in the holes. Excavations brought to light the fact that buried in many of the holes were cremated human remains. Whether or not this suggests that Stonehenge was the scene of human sacrifice is a moot point.

New waves of immigrants arrived from about 1700 B.C. These were the Beaker folk, so called because of the abundance of drinking vessels found in their graves. The native building talents began to flower profusely. Infusion of energy from the Beaker people was probably responsible for this, along with their activities in commerce which lead to the opening up of trade routes into Wales and across to Ireland.

"Stonehenge Two" was born somewhere between 1600 and 1550 B.C.



Approximately sixty stones were brought all the way from the Prescelly Hills, in southwest Wales, where they might already have formed part of a sacred circle. These, the famous bluestones, are unique. There is nothing like this rock anywhere else in England.

The stones may have been dragged all the way overland on tree-trunk rollers, or wooden sledges, but were more likely partly transported by water on the Bristol Channel and then by river on crude rafts towed by rowers. Aerial photographs have shown the actual track by which the stones were hauled from the nearest river on the last lap of what could have been a journey of over 320 kilometers (200 miles). The stones weighed up to four tons each, and there were at least eighty of them.

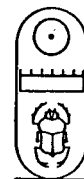
The plan was to set them up in a double circle, but before this was completed an entirely new scheme, dating probably around 1500 B.C., seems to have been produced, leading to "Stonehenge Three." Here the mind of a master architect is clearly indicated.

Over eighty gigantic blocks of stone, weighing from seven to twenty-five tons, were dragged from the Marlborough Downs, over thirty kilometers (nineteen miles) away, and set up in the pattern to be seen today. After the stones were

properly squared and dressed, joints accurately shaped, the great lintels cut to a curve with inclined sides to correct the effects of perspective, a perfect circle finally stood upon the plain. With five tremendous trilithons forming a great central court, it is the most impressive prehistoric stone structure in Western Europe. The tallest stones stand 6.7 meters (twenty-two feet) above ground. The bluestones were repositioned to form a horseshoe within the main circle.

Erecting the stones without the use of modern aids must have been a Herculean task. In the case of the upright stones, the task could have been accomplished in two ways. After the hole had been excavated, the base of the stone could have been brought level with the side of the excavation, the far end of the stone gradually raised until finally the stone dropped down into its hole. With stones weighing many tons, this method could result in serious complications leading to bad positioning.

More probably the erecters dug a hole with a sloping ramp leading down to its base. The stone would then be inched down on log rollers. When the butt end of the stone was positioned at the bottom of the hole, the stone would then be pulled and levered into an upright position. This method might take longer, but





Summer Solstice
The Druid Ceremony

accuracy of positioning could be controlled throughout the operation.

So much for the upright stones. What about the more difficult task of capping the upright stones with their lintels—bearing in mind the absence of any form of lifting tackle as we know it. It is generally agreed that the only way these early builders could have tackled the job would be to build up a gently sloping earth ramp from ground level to the height of the two upright stones on which the lintel would be supported. The lintel would then be hauled and levered up the ramp on log rollers until it was in a position to be manhandled into place. To link the lintels and uprights, the builders of Stonehenge made very efficient use of mortise-and-tenon and toggle joints. Had they not taken these precautions it is

probable that much of the great monument we see today would have fallen to ruin centuries ago.

From the tangle of theories as to the purpose of Stonehenge, one certain fact emerges. One of its uses was as an astronomical calendar. On the northeast side of the monument, some distance beyond the encircling earthwork, stands a solitary unworked stone, known as the Heel Stone—called thus because of a mark on its surface which appears to resemble a man's heel.

At dawn on June 21, the summer solstice, the sun rises directly above the pointed Heel Stone, which is exactly level with the horizon when viewed from the so-called Altar Stone in direct alignment with the center of the entrance columns of the Great Trilithon. The whole of Stonehenge is oriented along this axis and the positions of stones other than the Heel Stone mark the winter solstice and the equinoxes. The "wise men" of the day were thus able to advise the primitive tribesmen of the times they should sow and reap.

Every year large crowds converge on Stonehenge to witness the summer solstice sun rise over the Heel Stone. For many years the Order of Druids have gathered within the historic stone circles for an impressive summer solstice dawn-tide service, the sacrament being administered from a golden cup placed on the Altar Stone. If only the surrounding weather-beaten stones could speak, could they tell of similar pageantry and ritual long centuries ago? We do not know; we can only wonder what inspired a primitive people to devote years of gruelling labor to the building of a mighty monument in stone. The builders have long lain buried beneath the springy turf of lonely Salisbury Plain, but their handiwork remains, together with an intriguing host of riddles, the answers to which lie buried with the builders. △

Photos: British Tourist Authority

**The
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March
1976**

ROSICRUCIAN DIRECTORY

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

Live in Another World



LET US FOR the moment carry you back in time to a centuries-old castle in France. It is the year 1095. It was a period of great historical importance; it was the era of the first great crusade to the Holy Land. This castle to which we are returning mentally at this time has all the atmosphere of those centuries of the past. It has its dungeons, great towers, its many rooms with massive timbers, heavy oak floors, wrought-iron lighting fixtures, antique clocks, rare paintings and furniture. All this intrigues the imagination and pulls aside the curtain of time.

Looking through one of the recessed windows from the great timbered reception room or from one of the many bed chambers, there is revealed a magnificent vista of formal gardens and classical statuary.

But all of this is not just a dream or a tale, it is a *reality*. This castle we have just touched upon in description exists in a perfect state of preservation just as it was centuries ago. Located in France but a few miles from the great city of Lyons is the *Castle of Tanay*—a castle of history and of fascinating, romantic legend.

The Castle of Tanay is now available to *Rosicrucian members* as a place of retreat, a place where one may spend either *three, five, seven, or ten* days in surroundings providing an intimate contact with nature. It is a place where meditation does not have to be aroused, as everything that is seen there encourages one to enter that realm of mystical

silence and insight which means so much to Rosicrucians. Within this archaic structure is a Rosicrucian Temple which has beauty as well as a simplicity that contributes to the peaceful atmosphere.

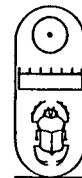
The Rosicrucian Order, AMORC, and the Grand Lodge of AMORC France, which own and operate this castle of *meditation* that provides the exceptional opportunity for personal mental and physical regeneration, *invite you* to share its many benefits.

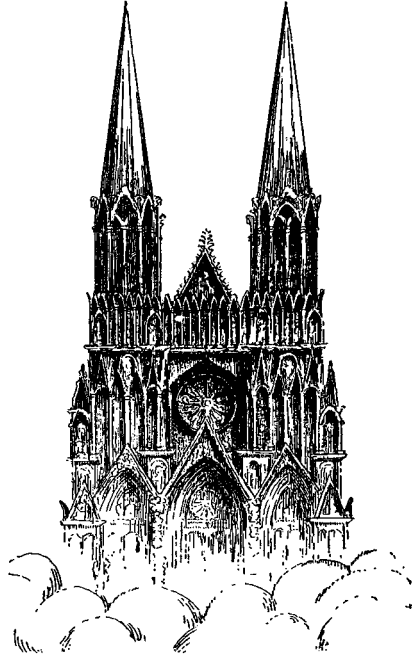
We have established for Rosicrucians a very economical rate of thirty-five French francs per day (in United States dollars approximately \$8.05). This economical price includes three simple meals per day and such facilities as the beautiful gardens, tennis courts, and large swimming pool.

The castle, though a historic monument, an edifice of beauty, and representative of a great past, provides nevertheless modern bathrooms, steam heating, and electric lighting throughout. The exterior invites you to stroll along treelined walks amidst works of art and look at pastoral surroundings.

The maximum stay is ten days for any guest, but reservations can also be made for either three, five, or seven days; however, they must be made *two months* in advance. For further details write *airmail* to:

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The Celestial Sanctum

CULTIVATE COURAGE

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

ARE THERE ANY among us who, as children, did not enjoy and delight in hearing stories of the brave heroes of olden times? Some of us had the privilege of asking for our favorite story to be told over and over. What wonderful visions we had each time we heard of how young David slew the giant Goliath! And those amazing bold knights of the legendary King Arthur who always protected the good and destroyed the evildoers! We were taught, and we believed, that everyone must always be honest and tell the truth; we must always behave well and be good; we must be brave and fear not, for something was always watching over us. It was a lovely and happy world—for children. What happened?

Were the stories we were told lies? Were the ideals and virtues we were taught only myths intended for the trust-

ing childish mind? Is courage only for those who are unsuspecting and idealistic? Is it not only safer but smarter *not* to "get involved"? Will the world eventually become better if we protect ourselves and permit the negative and evildoers to dominate the world more and more? If the answers are "no," why is it evident that the negative forces in the world are rising increasingly in power? The true and simple answer is in the dwindling possession of courage by the positive forces. There will always be, and must be, both positive and negative forces according to the law of duality. The positive is, and should naturally be, the aggressive and constructive force, but when the positive recedes, the negative will fill the gap in accordance with the law.

Does it not seem incongruous for virtuous courage to be tagged as aggression? The fact is it *must* be, for the reason just stated above. Perhaps our misunderstanding of this is the cause of many unhappy conditions that we now lament in the world. To be courageous does not mean to be ferocious, brutal, or even inconsiderate. Indeed, the word *courage* is rooted in the Latin word for heart. From this viewpoint, it might be described as dedication to that which is right or righteous. Then one places the cause to which he is dedicated above personal safety, personal advantage, and personal self-esteem. Someone must!

Rarely is anyone negative or evilly inclined by nature. We become that way through weakness, envy, jealousy, or uncontrolled ambition for power. Somewhere within us the voice of conscience sleeps and *can be* awakened. To run from the negative minded or to permit them to continue the domination of others only increases their faith in their own negativity. Sooner or later they must face *their* David; such is the law! Reflect a moment upon history. Has there ever been an exception? This is why Rosicrucians study and hail natural law, for it is eternal.

True courage is a strange, almost mystical, quality of the mind. It is not based upon reason and calculation. It is not indicative of foolhardiness or recklessness. Nor is it evidence of vanity or conceit. Sometimes these traits are mistaken and designated as courage and

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even rewarded, but this does not convert them or transmute them into courage. Foolhardiness and vanity are motivated by the ego within. Courage is engendered from without. It is motivated by the appeal and attraction of the cause to which it is dedicated.

When a negative situation is seen or perceived as increasingly or sufficiently threatening to general well-being and peace, the courageous one will then become completely dedicated to correcting or neutralizing the condition. There is no thought of fear, or even recklessness or vanity, simply because there are no thoughts of self. The mind is totally occupied with righting the wrong and restoring natural balance. Such a well-focused mind is indomitable. Cicero wrote: "A man of courage is also full of faith." He would have to be! But his faith is perpetual. It is not called to mind like a ritual just prior to a test of his courage. Furthermore, the courageous one has unqualified faith in that which is positive and constructive rather than faith in cosmic protection or favor for the self. That would be vanity!

The Cosmic *is* constructive and positive, but it is also impersonal. There are no chosen people or favored sons contrary to popular opinion. There have always been cruel and negative peoples; there always will be. There have always been despots and dictators; there always will be. The law of duality is inviolable. But also there will be those who are righteous and benevolent for the same reason. This is ordained by the Cosmic and cannot be changed. But whether there will always be courage to maintain the positive in dominance is a decision in the hands of mankind, and that means you and me. In every decade of history, and in every aspect of life—political, economical, social, and otherwise—man has somewhere experienced the domination of those who were negative, cruel, and power mad. This occurred because there was not enough courage among those who were positive and good to restore balance.

We have stated that courage is a quality of mind. Mind abides and is expressed in humanity. Therefore, people have to possess courage. Positive people must have sufficient courage to confront negative people aggressively. We should

not call upon the Cosmic to solve our problems. The Cosmic is perfect. It is we who are imperfect and are here therefore to experience and learn. If we will learn to lose ourselves with courage in dedication to our cause, we will approach one step closer that perfection of the Cosmic.

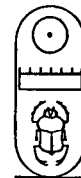
When even once we have sacrificed our personal selves, courageously and with determination, to an impersonal cause for goodness and righteousness, we will experience a cleansed and purified feeling, and serenity that is uplifting, beneficial to our psyche, and contributive to our courage for the next test. We must stop hoping "they" will begin to make the world better. "They" are waiting for us to begin. We *are* they! If we believe our world is suffering today, imagine how it might be if all of our favorite heroes throughout history had lacked courage and had expected "they" would right the wrong. What turn would history have taken if David had not had the courage to face Goliath?

So-called evil can be subdued! The meek can inherit the earth! Great cultures have come and gone. We have had golden ages and at least one dark age, and positive and negative people have created all of them. The age to come will be created by us. The best way to begin is to cultivate courage.



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Take Care of Your Heart

by John Bradley, D.C., F.R.C.

WITH ALL THE new discoveries in medicine, why is it that so many more people today have heart conditions that were relatively unheard of several hundred years ago? When we ask how we can help prevent and remedy these conditions that are in epidemic proportions today we are usually told to have a good meal, to engage in adequate exercise, and not to worry or put ourselves into any stressful conditions.

We as students of mysticism want to know more than just that. We are more or less walking question marks, and we know that there must be something more to it. The explanation you are about to receive may in some way enlighten you, and you may then be able to help yourself in understanding and correcting abnormal circulatory conditions that may already be manifesting within you.

The heart is a hollow muscular organ, conical in shape, about the size of your fist. It rests on the diaphragm between the lower part of the two lungs, and is

enclosed in a special membrane, the pericardium. The heart is a pulsatile pump and consists of four chambers: two large ventricles with thick muscular walls making up the bulk of the organ, and two smaller atria with thin muscular walls. The blood is propelled from the heart to all parts of the body through arteries. Two large arteries leave the heart. The pulmonary artery distributes the blood to the lungs. The aorta with its branches distributes blood to the rest of the body. You might say that we are as young as our arteries, and are primarily nothing but a lot of "pipes" with pouches. Think of the plumbing in your house. There is not much difference between the two. In a sense, doctors are like most plumbers trying to clean out pipes.

The illustrations demonstrate what can happen when cholesterol and calcium deposits build up on arterial walls, leading to arteriosclerosis, which is a thickening and inelasticity of the walls.

Arteries of the elastic type include the aorta, pulmonary, and other very large arteries which regulate general circulation. Arteries of the muscular type include the majority of the smaller arteries and arterioles which, by contracting or relaxing, decrease or increase the supply of arterial blood to any region of the body.

In another illustration we find large arteries gradually narrowing into smaller arteries, into arterioles, and then on to a miniature unseen world of capillaries. Capillaries connect the terminal branches of all arteries, and the beginnings of all veins. These capillaries penetrate all the various tissues of the body which they nourish. Within this miniature world of capillaries we find an extracellular fluid surrounding the blood vessels and the cells of the tissues. This fluid, a plasma, and interstitial fluid, sometimes called

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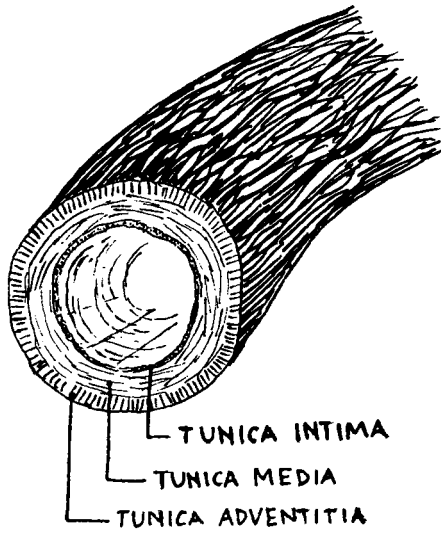


Diagram A

Illustrated here is a cross-section of the coronary artery in normal healthy condition. The Tunica Media (middle coat) consists almost exclusively of smooth muscle cells arranged in concentric layers. The clean inner walls of the artery promote healthy blood circulation.

tissue fluid, comprise all the tissue fluid of the body other than that in the blood vessels and the cells of the tissues.

Think of all the body cells and germ cells as little islands surrounded by a warm salty environment (tissue fluid) which brings to these cells all that they need and do not need. We are a product of this environment which we have created for ourselves. It is the result of what we have taken into our body, and the way in which this food has been metabolized within our body.

We function and maintain a normal balance of health according to this environment which affects the action of our mind, respiratory system, nervous system, and cerebrospinal fluid mechanism. The food and oxygen found within this warm salty environment finally penetrate the tissue cells and nourish, strengthen, and give them all the life and vitality they need. This environment can make

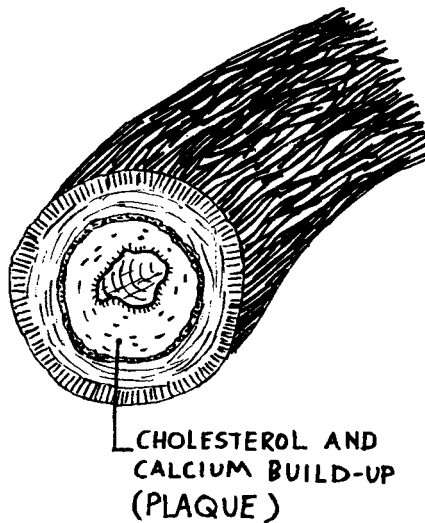
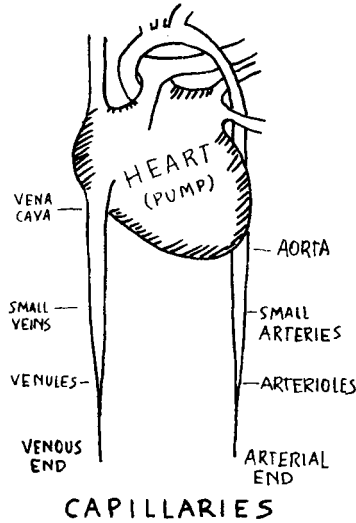
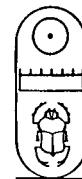


Diagram B

The same coronary artery in abnormal condition. Cholesterol and calcium deposits on the inner arterial wall dangerously narrow the passage for blood, impeding healthy circulation.



us well because it can restore a proper balance and a harmony to our chemical body. Stimulants and wrong food—or too much food—which we drink and eat over a period of time can and do make us sick, for the resulting contents of the environment can plug our pipes.

Is it not possible that we can cause our own sickness? Is it not possible that this environment can be made so toxic, so inharmonious by our faulty habits, that certain parts of our body eventually become very well suited for the breeding of harmful bacteria?

We find that in the extracellular fluid there is more sodium chloride, and in the cells we find more potassium chloride. As students of mysticism we know primarily that health is *harmony*. When there is a disturbance and inharmony, an imbalance occurs. We find in many cases where there is a great excess of salt, or a deficiency of potassium, that sodium is drawn into the cells, causing more of the fluids to be retained in the cells. This causes tissues to swell, leading to a tendency for hypertension.

Today, unfortunately, not much potassium is contained in the vegetables we eat, and therefore we are sometimes depleted of potassium. We also find that we are users of great quantities of salt. No wonder we often have high blood pressure resulting from this inharmonious state. The question we should ask ourselves is whether we should have any form of salt on our table or in our cooking. We should also be sure that we eat the particular foods which contain potassium, such as dried fruit, legumes, whole grains, and vegetables. Should we not eat far more vegetables and a little less meat?

Lecithin

We are now going to look at *fats* of which there are two types: an oily unsaturated fat, and a solid or semisolid saturated fat. The unsaturated fats are so constituted that there are no solid fats within this oily substance. The body is able to absorb these particular essential fatty acids, and is able to use them in many ways without the bad effects of cholesterol build-up so evident in man today. There is a certain portion of solid fat in the dairy products we eat which contain lecithin—the prime element

needed to emulsify or break down the solid fats. However, pasteurization and processing greatly reduce or destroy lecithin. Within this lecithin are two B vitamins, choline and inositol, which are of prime importance in helping to keep our pipes clean.

A rich supply of unsaturated fat is found in sunflower seed and safflower seed oils. Cold-pressed oils are the best. Try using these oils in place of any other fats when frying foods, and be sure these unsaturated fats do not become rancid. Some nutritional researchers believe we should have as much as two tablespoons of unsaturated fat in our daily diet.

It is interesting to note what research has found regarding the use of eggs. Eggs contain lecithin as well as cholesterol, and if you were to cook and eat twelve eggs fried in a cold-pressed oil, there would be no increase in the normal cholesterol level. If, however, you used semisaturated or saturated fats in frying eggs or other foods such as French fried potatoes and meat, there would be quite an increase in the cholesterol level.

We realize that pasteurization, hydrogenation, freezing, and various types of food processing are necessary today because of economic and sanitary conditions. It is necessary to show the difference in the foods we ate in years gone by, and in what we eat today. This will help us understand why there is now this extreme increase of cholesterol in many individuals, causing clogging of the arteries—making us old before our time and leading to early death.

We find that several hundred years ago there were thousands dying annually from various diseases, such as the plague, smallpox, diphtheria, yellow fever, polio, and from prevalent unsanitary conditions. Because of the wonderful discoveries in medical science, we find these conditions generally well eliminated today. However, in years past, many people died at an early age with infections, but *not* usually of heart conditions caused by the clogging of the arteries. Today we are in a period of great change, and in order to keep abreast of the times, it is necessary to know of the effects that some of these changes have on our health. We must rectify change to our own betterment.

Unlike most flours today, years ago flour was stone ground. As a whole-wheat, stone-ground flour it had all the essential B vitamins as well as vitamin E—both of which are essential to our body. Vitamin E helps to bring more oxygen to every part of the body—to all our cells—and is tremendously needed when we have cuts and bruises, or when we burn ourselves. Regarding the circulatory system, it is very important in repairing injury within the artery wall. Much research on vitamin E has been successfully carried out by W. F. Shute, M.D., and E. V. Shute, M.D., of London, Ontario, Canada, and it would be good to read material written by these doctors on vitamin E. Years ago many foods contained adequate amounts of this vitamin; however, today many people are lucky if a trace of it exists in their diet. Much vitamin E in foods is soon destroyed by modern cooking and processing methods.

Our bread is made from wheat composed of three parts. The outer layer is bran, the middle layer is chiefly a starch, and the innermost layer—the wheat germ. Today, in most cases, the middle layer is ground and then packaged and sent out as white ground flour, which most people eat as a refined product. The wheat germ, containing most of the nutritious vitamins and minerals, is left on the floor to be swept up by the janitor. What we eat contains little or no vitamins. Even when bread is enriched, vitamin E and many of the B vitamins essential to us are left out. Because of the economic conditions, markets often keep bread on the shelves for a long period of time; however, bread containing vitamin E and various other nutrients will go rancid or mildew unless it is kept refrigerated—most often economically unfeasible.

Sugar is next on our list. It cannot be considered a food as it has no nutritional value; it cannot build, strengthen, repair, or nourish any cells in our body; it can only give us energy. Bread, a carbohydrate, is broken down to sugar (glucose) in the process of metabolism, which in turn is burned to give us energy, or stored for future use. Sugar consumption in industrialized nations has increased tremendously in the last fifty years, and there is mounting evidence that it parallels the increase of heart conditions over the same period of time.

Think of the refined bread that we have mentioned—the type that is of very little nutritional value, the bread that possibly many of you or your friends eat daily. Every time you eat it you are eating sugar! When you have cream puffs, cakes, pies, and other delicious and beautiful desserts made with white flour, you are just adding again to your sugar and calorie intake.

When we have white, refined bread on our table along with other foods containing sugar, this will over a period of time place a great strain on our blood sugar balance. No wonder there is an alarming increase of hypoglycemia and hyperglycemia, as well as other devious, harmful effects of sugar on our general circulatory system. You will find all the sugar you require for energy in the vegetables and fruit you eat. Vegetables and fruit give us not only energy, but vitamins A and C, and minerals necessary to our health.

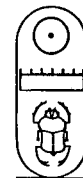
Stimulants

Let us now consider some other sources of unnecessary stimulants prevalent in today's world. Tobacco is a stimulant, affecting the beat of the heart and the oxygen supply to our body. Tobacco constricts the peripheral blood vessels and to some degree can affect our sugar balance. I always like to think of the harmful effect of one cigarette as equivalent to the harmfulness of one cup of coffee or tea. Everyone is a little different, so each individual will react a little differently to its use. A study of the harmful effects caused by these stimulants is worth considering.

The same stimulant found in coffee is also found in tea and cola drinks. Cocoa, a chocolate, is also a stimulant, as there are ingredients in cocoa that act the same as caffeine. Many medical researchers agree that these stimulants, combined with the tremendous increase of sugar consumption, cause serious problems with our body chemistry. Could it be said that due to the continual bombardment of these stimulants our body will in time require greater amounts of these potent stimulants?

Is it possible that if the body could cry out, it would say: "What is the use? I have tried to compensate. I have tried

(continued on page 32)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Is There a Pyramid Energy?

George F. Buletza, Jr., Ph.D., F.R.C.
Staff Consultant and member of
International Research Council,
AMORC

PYRAMIDS ARE CERTAINLY no overnight sensation, not when you consider the antiquity of the Great Pyramid at Giza. Yet today, in laboratories and in school rooms, in kitchens, gardens, and bedrooms throughout the world pyramid shapes of all sizes have appeared. Pyramids are being used as razor blade sharpeners, dehydrators, mummifiers, and psychic and electromagnetic energizers. Other claims include improved taste for food and beverages and intensification of dreaming during sleep. Dowzers report specific energy flows and patterns within and above the pyramid, while physicists have measured small but startling magnetic force fields even within such non-magnetic materials as matte-board. Work in Rosicrucian laboratories has confirmed many pyramid effects, including increased growth rates for plants and animals, energization of water, and increased brain wave amplitudes during meditation. Light, sound, and microwaves of specific frequencies, as well as their harmonics, elicit unusual responses from biosensors placed in the pyramid. Specific metals, crystals, and organic materials also have specific effects in pyramids, reminiscent of the principles advanced by alchemists and ancient mystics.

Yet, how many of the extraordinary claims being advanced by today's pyramid promoters have validity? In the

tradition of Rosicrucian open-minded research, scientists at the R.C.U. Research Institute set out to determine if such claims have any basis in fact. Is there really a pyramid energy? And if so, can it be quantified, and is it consistent with Rosicrucian teachings regarding psychic and electromagnetic energy?

To determine if a pyramid energy is present, a simple biosensor system was chosen. Growth rates of alfalfa sprouts grown within and above 45.7-centimeter (18-inch), matte-board pyramids were compared with control sprouts grown within and above boxes of equal volume and construction. The effects of using treated and untreated water were also compared. Each biosensor sample was self-contained and consisted of one hundred seeds, 4 milliliters water, and a filter paper substrate sealed in a plastic container. Each experimental treatment was repeated a minimum of six times with six biosensor units.

Results indicate that with a single administration of water, growth with various pyramid treatments are significantly greater than with control treatments, amounting to as much as twice the growth on day two. This difference diminishes with time, and by day five no significant differences exist. These effects can be extended through day nine if

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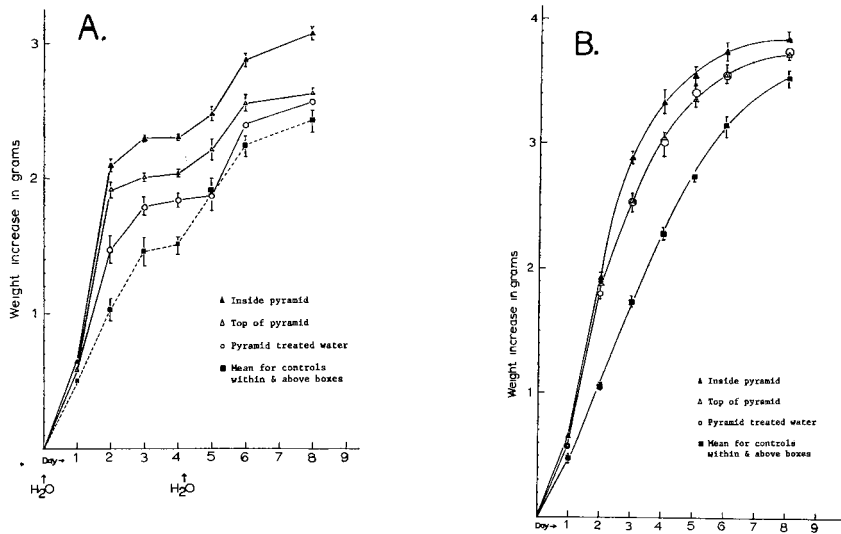


Figure 1. Growth rate curves for biosensors consisting of one hundred alfalfa sprouts maintained at 25°C. Each plotted point represents the mean of six replications with initial seed weights subtracted from plant weights. 1A. Water administered on day 0 and 4. 1B. Water administered daily.

Table 1. Mean Percent Differences in Alfalfa Growth Between Pyramid Treatments and Their Controls.

Day	Inside Pyramid	Top of Pyramid	Pyramid Water	Daily Pyramid Water
1.	35.0% Δ **	22.1% Δ *	20.0% Δ *	20.0% Δ *
2.	140.3 ***	83.6 ***	24.1 *	58.0 ***
3.	74.9 ***	37.9 ***	13.4 *	46.0 ***
4.	56.3 ***	34.8 ***	15.4 **	38.9 ***
5.	36.9 ***	14.4 *	2.4 ns	26.2 ***
6.	27.3 ***	6.3 ns	8.3 ns	12.7 *
8.	29.1 ***	2.9 ns	8.4 ns	11.1 ***

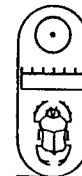
Confidence level: *** 99.9% (P<0.001); ** 99% (P<0.01); * 95% (P<0.05); ns not significant.

water is administered twice (Fig. 1A) or every day (Fig. 1B).

Results from these experiments also indicate that growth rates within pyramids are significantly greater than for samples sitting on the apex of the pyramid, or with samples treated only with pyramid water. The effect of pyramid energized water is enhanced if administered every day (see Table 1 and Fig.

1B). There were no significant differences for controls within, on, or off boxes.

To the question, Is there a pyramid energy?, we can answer a qualified yes. Such energy can be demonstrated on initial growth rates of alfalfa sprouts and other plants. Maximum growth appears by day two, and diminishes with time thereafter. Water can attract and hold this energy, as has been demonstrated



with many psychic experiments. For maximum effect, frequent administration of water is indicated. These results are supported by experiments with carrot top growth and by measurement of the bioelectric fields surrounding growing organisms. Increased emanations are also suggested by Kirlian photography.

But there is still much we do not know concerning pyramid energy. Is it what Rosicrucians term spirit energy or vital life force? Is this energy electromagnetic or gravitational, or is it a combination of

these and/or other forces? At this very moment, investigators at Rosicrucian Park are inquiring into these questions. Future Mindquest articles will be devoted to exploring these and other realms of the Rosicrucian cosmic keyboard of energy emanations.

Acknowledgments: The assistance of Rosicrucians Richard Mynett and Alden Holloway in the present study is gratefully appreciated. Our thanks to the membership at large for suggestions concerning research at R.C.U. as well as for the many expressions of support received.

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Paradoxes

Seeing Through a Keyhole

by Edgar Wirt, Ph.D., F. R. C.

A PARADOX is a verbal mystery or puzzle used widely in occult and mystical training. A common garden variety is the conundrum. Imagine now that you are *hearing* this old conundrum *spoken*: "What is black and white and red all over?" Answer: A newspaper! If you had heard it before, try now to remember just what happened when you first learned the answer. Was there not a sudden *shift* in how you *heard* the words? After first hearing *red*, you then heard *read*—with a sense of discovery and relief.

Another one: "When black raspberries are red they are green." Now the shift is from one idea of green (color) to a different idea of green (not ripe). In either case there is a shift in mental set or expectation, in mental "posture" or stance—like a baseball team shifting positions to get set for the next play. Paradoxes always have to do with this change in set or viewpoint, this change in "posture" of perception.

That is a figure of speech, a metaphor. Everyone is familiar with changing his position so that his *eyes* can see things from a better viewpoint—even putting an eye to a knothole in a board fence to watch that ball game. Here we have borrowed this idea of changing stance to *see* something in a different way and applied it to hearing and understanding something different.

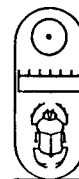
It is easier to relate *seeing* to understanding. "I see" means *I understand*. Yet this also is a figure of speech. If what your eyes actually see does not make sense or does not meet your expectation, your recourse is to try to see it in a different way. Various optical

illusions have been published in which you can see one thing or another quite different thing. If you are flexible you can get it either way—if somehow you happen to "let go" and shift into that other posture of seeing from which it looks different.

The literal-minded person cannot shift his posture or back away from it in order to "see" or "hear" words in a different way. But if you suspect that there is some other hidden meaning, would you not "lean" this way and that to get an unobstructed "view" of it? And when you happen to stumble into the right mental posture and viewpoint, suddenly it all becomes clear. Most important, you have made this discovery for yourself. That is also the secret of the paradox.

For children there are line drawings in which they try to discover faces hidden in the details of the picture—shifting themselves this way and that to get a different slant on it. An old version of this game was with a detailed map of any foreign country, each player in turn picking out a printed name for the others to compete in finding. One would select a remote name in the smallest size of print; another would upset the search by selecting a name spread wide over a large part of the map—too big to see without a change in stance, in how one looks at it.

Looking through a keyhole calls for more radical experiment with posture—sometimes with a crick in the neck or the back. (For lazy people all keyholes should be at eye level instead of "stoop" level; they may have the eye for it but not the back for it.) In any case it may take some sacrifice, some adjustment or



“letting go” in order to look from a new angle. You just cannot hang on to your dignity looking through a keyhole.

And that is what a paradox does—it sets up a keyhole for us to look through. A paradox consists of a pair of statements or ideas that seem to contradict and exclude each other; they cannot both be true. For example, when black raspberries are red they are green. Another one: The purpose of life is to discover its purpose. Or one from Don Blanding (*Joy Is an Inside Job*): Finally we discover that we did not start the search until we already had that for which we were seeking. De Chardin said, in effect, that it is God’s will that we should go forth as though God did not exist. Another from St. Mark: Everything you ask and pray for, believe that you *have it already* (recent translation) and it will be yours.

Each of these on the face of it, in its literal meaning, says something ridiculous or impossible. It remains impossible until we shift our viewpoint to another position from which it appears with new, coherent meaning. As with a keyhole, there is only one point of view from which to see through it, from which it has coherent meaning. The aim of a paradox is to *induce that new viewpoint*.

This is different from a dilemma, which is a predicament that requires a choice between two alternatives, each of them unwelcome (between the devil and the deep blue sea). A paradox offers no choice; its two elements have to be fully reconciled into one new experience of comprehension. The paradox is a teaching device in which the student teaches himself. A good paradox is intriguing, designed to jolt and knock a person off balance so that he starts swinging around experimentally to other possible points of view.

The paradox provides the keyhole but not the key to its resolution. A teacher might forewarn you as to what he will say, then say it, and then summarize what he has said. But a paradox does not tip you off in advance as to what discovery you might make; you have to get there on your own. There is no separate key, certainly none in the sense of an equivalent explanation; seeing through it provides the solution as well as the key. This new discovery then becomes the

key to other experiences, perhaps to other paradoxes and even a whole new range of realization.

A paradox is to be *experienced*, not analyzed nor interpreted. It misses the mark if it is taken as obscure but dogmatic truth, or if it is “explained” by weaseling on its challenge, whittling it down to an easier kind of problem like a mere conundrum. To illustrate, there is a double-deck paradox in Matthew: “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.” It is weaseling, for example, to say that this can be interpreted to mean that there are *two kinds* of life, one of which must be traded for the other—making it into a dilemma! That is not what it says; this is a paradox, not a dilemma nor a figure of speech. The word *life* is translated both times from the same Greek word *psyche* which could just as well be translated “self” or “sense of self.” That may suggest another tack, a different posture for seeing through it—similar now to an Eastern paradox that *self* must be slain in order that *Self* may be born.

Discovery

Besides paradoxes and figures of speech there are parables, allegories, fables, myths, and poetic imagery to present some novel point of view or some feeling, and to spark actual experience of it—what could be said only poorly if at all in explanatory prose. The same is true of great art, music, and drama. In order to realize something arcane, something different from the popular consensus, it is not enough to understand some words about it; rather it is necessary to develop one’s experience of it, as in these different ways that can bring it about. That is why the paradox is used so extensively in teaching occult and mystical principles; it enables and it forces the student to discover for himself.

The importance of experience was emphasized when a Zen teacher in Kyoto evaluated his American pupil—a professor of philosophy. He said, “Philosophy is restricted to reason. Reason is a wonderful instrument, but it can work only in terms of the experience that it has had. You have the reason, it is the experience that you lack. Deepen your

experience and your reason will reveal different ranges of reality than before.”

It is the special purpose of art, literature, drama, and religion to cultivate deeper experience, to get an actual “feel” of things. Such experience must be fostered and approached through personal discovery, not merely by verbal explanation. That is why spiritual and occult (hidden) things are taught primarily by these other means, not merely to be understood “reasonably.”

Cultivation of such spiritual or religious experience has been known as *mysticism*, or devotion to the *mysteries*. A paradox itself is a sort of “mystery.” Ancient knowledge in the so-called mystery schools was often framed in a paradox

into whose meaning each disciple was inducted. Then they could speak with each other in terms of these “mysteries” that no one else could understand.

The paradox has always been one of the tested tools for provoking and guiding such experience. It sets up a keyhole that requires a new and untried posture, a new way of looking at things, in order to see through it and make its wisdom your own. But actually the new way of seeing comes about only when you stumble into the new posture and see for yourself through the keyhole.

———
Huston Smith, “Which Way the Promised Land?” *Journal of the National Association of Women Deans and Counselors*, June, 1958.



What Is

Personality?

(continued from page 7)

and often distressingly imperfect? How can an aspect of the divine soul stand in need of perfection? And how can the one soul express itself by multiple personalities? The same questions that we thus raise about the dual aspect of the soul have been asked through the ages about the nature of God Himself. The two problems are closely interlinked, as shown by the following reasoning.

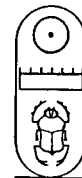
If man is fallible and must be perfected by experience—by suffering the effects of his errors—then this must be in accordance with God’s will and with His plan for the evolution of mankind. But how can the eternal, changeless God be in need of a plan? Why does He have to contend, through His human creatures,

with problems and mistakes? How can infallible Godhead become clothed in a fallible personality?

These paradoxes touch the core of all mysticism, the polarization between the one and the many, between eternity and space-time. The limited understanding of our brain-knowledge belongs to a world of *becoming*, and it can grasp the eternal world of *being* only through intuitive glimpses.

Under the aspect of eternity the Godhead is unmoved and immovable; however, in the aspect of time and space, as Creator of the world and of all the living beings therein, God is a *person*: God being felt as a compassionate Father or as a tender Mother, to whom we may pray and in whom we take our refuge.

This duality answers our initial question regarding the nature of personality. Personality is the outer garment of the eternal soul evolving in the world of *here* and *now*. By our own efforts we help it to evolve toward ever clearer expression of the Divine Light within it. This process is symbolized by the emblem of the Rosicrucian Order—a budding rose, unfolding upon the cross of material limitations.



Albatross

The Living Kite

by Otto Wolfgang

TO FLY LIKE a bird without machine-driven propeller or jets is almost miraculous. But to fly without a motor or jet or wing power but rather by making use of the wind currents and subtle drafts, much as a sailboat does, is almost incredible.

Yet that is what an albatross does. This largest bird in the entire world in terms of wingspan is a living "kite," a phenomenon of nature. With spread wings sometimes measuring up to 3.5 meters (11½ ft.) from tip to tip, the albatross is built like a huge glider—it not only flies the great oceans but it lives its entire life over the water, sailing for thousands of miles on the wind currents, returning to land only to nest every two years. It may even sleep on the wing.

The wing is the most remarkable thing about this bird; the width (twenty-three centimeters [nine inches] at its widest point) to length ratio is an enormous eighteen to one, compared for instance to a pigeon's five to one. However, the wing load or weight of the bird in proportion to the area of its wing surface is small, accounting for its great soaring capability.

The feather formation of the wing is like a technological masterpiece. The

feathers are so arranged that each one is overlapped by the one next to it nearer the base of the wing. Thus the air pressure on the underside of the wing caused by the downstroke or even in gliding or soaring, forces the feathers into an airtight fan. During an upstroke the feathers part and air is allowed to pass between them, reducing unfavorable pressure.

These feathers go into action to reduce lateral eddies which have a tendency to form at the tip of the wing as a result of the difference of pressure between the upper and lower surface, guiding the air to a more favorable angle.

To aid in flight, almost every bone is filled with air sacs except the scapula and hyoid. Being hollow, the bones are light but still large enough to give a good surface for muscle attachment—a vivid example of the marvels of adaptation to special ways. The long wings are cambered to give the bird extra buoyancy.

When the albatross glides downwind and nears the water, it will turn into the wind to gain altitude; when it reaches fifteen meters (fifty feet) where the wind is three times as fast, the bird turns downwind again sailing at a furious clip. On paper its flight would look like huge forward ovals like those practiced in third-grade penmanship. Instead of flapping its wings, the albatross uses gravity, wind, and height in order to fly.

Even without huge gusts of wind, the albatross can mysteriously glide upward seemingly against all the natural laws and physics. Upon closer examination we find that it actually is applying every known law of aerodynamics as we know it—or would like to know it. It has taken advantage of one of the little-known laws of nature—the upward movements of air called *thermals*. These currents are so indiscernible that you can only see them if you notice the wiggly lines above the hot beach sand. As these gentle drafts move upward, the albatross will rest its filmy wings on them and move upward too.

Another updraft the albatross uses (on land after the nesting period) is the obstruction current which forms when moving air hits a hill and is forced to flow over it. It will mount this to get airborne. At times it will take advantage of the currents of air produced by

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a passing ship and will hover in the air over the stern, sailing along at the same clip as the ship.

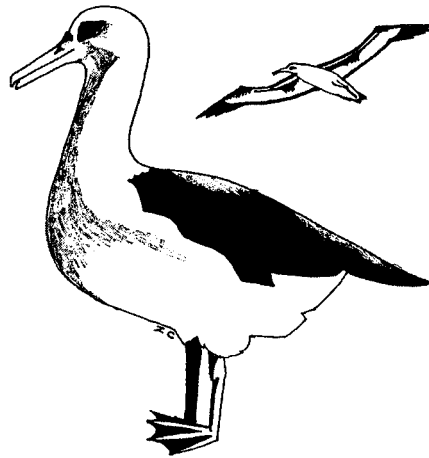
To take flight from the ocean the albatross will run along the surface with outstretched wings, flapping a bit to get airborne until the winds take possession of its kite-like wings.

These giant seaplanes of the bird kingdom are concentrated in the southern seas between 30° and 60° south from the tropic of Capricorn to the Antarctic Circle where the winds blow continuously from west to east. Several species follow the cool waters of the Humboldt Current into the tropics, but if they attempt to cross the equator and get caught in the doldrums they may become stranded forever on the water like driftwood. They must have strong winds to rise and glide, for these birds never have developed muscles strong enough to flap such long wings; and in fact it may be anatomically impossible for them to do so.

Some species have been found on the coasts of Europe and Northern America, but they probably were captured on ship and transported there. On windless days they might become extremely hungry, and seamen sometimes have been able to catch the birds with baited hooks. If released at different latitudes, they would have to wander about outside their natural habitat. Such a bird haunted the Faeroe Islands for years, traveling with a group of gannets.

Although many are white, there are brown and black birds among the thirteen known species. Their 12.7-centimeter (five-inch) beaks are strong with a hooked upper mandible. They have large heads, elongated necks, and short legs. The keel, or breastbone, is little developed, since over eons of soaring it has developed very little muscle in this area.

Being so big it must seek food constantly; in fact, ornithologists believe it might be the hungriest bird in the world. It will sit down on the waves to feast on squids and cephalopods that swarm near the ocean's surface. Often it will follow ships to pick up the refuse thrown overboard. It can drink all the salt water it needs. Special salt glands emptying through the nostrils excrete salt from the blood in the form of highly concentrated brine.

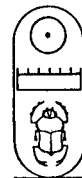


Dr. Robert Cushman Murphy of the American Museum of Natural History noted that if one is shot, upon its falling into the water, its companions, like wolves, will tear it to pieces. Dr. Murphy also notes that the huge birds will attack drowning men. War records show that during sea battles survivors of sinking ships were attacked while in the water by albatross. The albatross' huge five-inch beak is a formidable weapon, but one seaman luckily was able to grab it about the neck and hold it under water until it drowned. He then used the buoyant body of the bird to stay afloat until rescued.

Storms bother them little. Even when huge ships are buffeted about by gale winds the birds float gracefully about as if in a glass cage. When the wind is up, the big birds may move along at an average speed of sixty-five kilometers (forty miles) per hour; however, some birds have been clocked up to 113 kilometers (seventy miles) per hour over the water.

How far can they go? Banded birds have proven that they can literally go "around the world in 80 days." If the winds go around the world, so can they. One bird marked at Kerguelen in 1914 was captured at Cape Horn some 9655 kilometers (6000 miles) away.

On December 30, 1847, Captain Hiram Luther of the whaler *Cachalot* shot an albatross off the Pacific coast of



South America at 43 degrees 24 minutes south latitude and 79.5 west. Around its neck was a vial containing a note which read: "Dec. 8, 1847, Ship *Euphrates*, a whaling vessel." The location was also included. The bird had traveled almost 4830 kilometers (3000 miles) in twenty-two days, a flight average of 216 kilometers (134 miles) a day.

Their homing instincts are also very strong, provided they do not have to cross the doldrums. In one experiment, eighteen albatross were taken from Midway Island and flown by plane to the Philippines over 6440 kilometers (4000 miles) away. Fourteen birds returned to their nest 32 days later.

At times shipwrecked sailors have used the bird as a messenger. In 1887, an albatross was found dying on the beach at Fremantle, Western Australia. It had around its neck a message stating that some French sailors had been shipwrecked on the Crozet Islands over 5635 kilometers (3500 miles) away. The bird, which could not swallow larger fish since the note around its neck was too tight, had followed the ship in hopes of picking up small bits of food. It had finally succumbed by choking when it tried to swallow a fish.

The only time the albatross returns to land is when it nests. During late November, the oceanic islands will be crowded with nesting activities. Usually the birds choose their nesting ground judiciously so as to afford a good taking-

off area. This will be a slope exposed to prevailing winds which facilitate a takeoff. At this time the birds will go into their famous mating dance, strutting about, whistling, and screaming while the males fight.

Both male and female take turns sitting, changing about every eighteen days. The sitting birds take no food during this time. When the shift is changed, the new bird nudges its mate off and greets the egg with a short speech of encouragement before settling down. Incubation takes about sixty days.

The young are cared for and fed until they are quite fat and even heavier than the parents. The adults will then visit them two or three times a week with food. Alone most of this time, the young finish their growth using their reserves of fat as they do so.

The albatross like many other wild species today may be in danger of extermination as many of their isolated island nesting spots have been infiltrated by civilization. Returning to nest on once uninhabited islands, thousands of albatross have been dashed to death by newly installed buildings and wires erected during their absence. As the march of population continues to these remote islands, the population of the albatross may slowly diminish. It is hoped that some measures can be taken to preserve this majestic bird who has conquered over millions of years of evolution the airways of the wind. Δ

OHIO, DAYTON—Penn-Ohio Regional Conclave—May 14-16, Biltmore Towers Hotel, 210 North Main Street, Dayton, Ohio. Grand Lodge will be represented by Frater Leonard Ziebel, Grand Secretary. For more information, please contact Mrs. Evelyn Hanning, Conclave Secretary, P.O. Box 236, Union, OH 45322.

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Cover

Our cover this month shows one of the many streets of the ancient city of Pompeii. Pompeii was destroyed by the eruption of Mount Vesuvius which can be seen in the background. Located near the Bay of Naples, the city was a prosperous Roman community when the eruption occurred in August, A.D. 79, and buried the city in stone and ashes. The ashes, however, preserved the ruins. Many of the bodies of the 2,000 that perished were found preserved just as they died in their places of occupation when the catastrophe struck.



(Photo by AMORC)

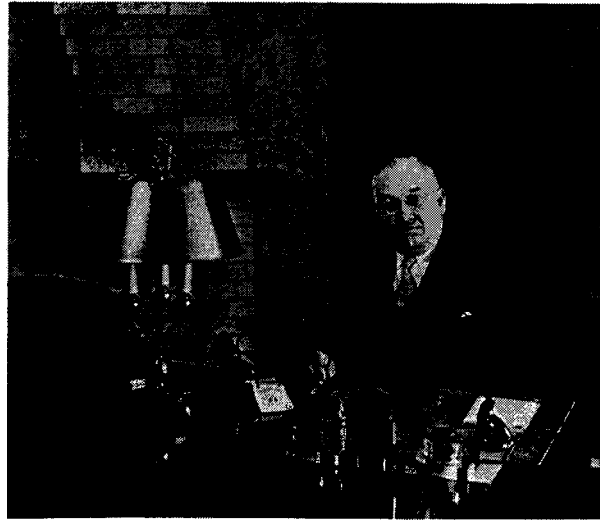
Dr. H. Spencer Lewis, F.R.C.

The Worst of Human Weaknesses

IF I WERE required to survey the field of human weaknesses as revealed in the many thousands of letters that have passed through my hands in the past fifteen years from men and women in all walks of life who are seeking to untangle some of their serious problems and lift themselves out of the dire situations in which they have become involved, and to select one human weakness or evil tendency that is responsible above all others for the unhappy conditions which human beings bring upon themselves, I would select the almost universal weakness of *insincerity* as the most serious and the most vicious.

Not only does insincerity lead to the wearing of a cloak of hypocrisy, which injures the reputation and the fortunate trend of conditions for the individual so far as external matters are concerned, but the growth and development of an insincere attitude toward one or more of the important principles of life breaks down the inner power of the individual and makes such a person incapable of adjusting himself to the true nature of things throughout the world.

The person who is insincere in regard to one or more matters of immediate and serious interest to him is unconsciously

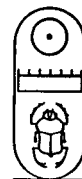


creating a fictitious and artificial attitude toward other and perhaps unknown conditions in life. Such a person severs a large portion of the natural cosmic attunement which brings him intuitive revelations and impressions and most certainly prohibits that human attunement with the mass of mankind which makes for happy companionships, dependable friendships, and a correct understanding of human relationships.

It is only natural that each one of us should shun in all of our daily affairs and in our social and pastime activities the person who is discovered to be insincere in his general attitude. Even those who have a tendency themselves to be insincere are impressed with the doubtful character and unreliable nature of a person who is insincere in any of his normal and natural actions in life.

Perhaps in two of the largest and most important fields of human endeavor on earth, we find the greatest amount of insincerity where it would seem that the least should be found. I refer to *religion* and *business*. There is no doubt that insincerity is one of the fundamental causes of failure in business.

Some years ago, and perhaps for some centuries, it was believed that enthusiasm was the sign of sincerity. When we found an individual greatly enthusiastic in regard to his business or vocational occupa-



tion, we believed that the enthusiasm was the result of his sincerity and that the two combined were foundation stones upon which success would inevitably build its great reward. We believed that even the young person or the neophyte in the business world who manifested extreme enthusiasm about his particular commercial activity demonstrated his sincerity and was bound to reap the reward of good fortune.

Likewise, we believed that enthusiasm in religion was an indication of sincerity, and there was a tendency on the part of mankind to think that the more enthusiasm—even fanaticism—the religious person revealed, the more sincere he was and undoubtedly the more pious and more blessed. This belief led to ostentatious and artificial displays of enthusiastic religious fervor on the part of those who wanted us to believe that such an attitude indicated their sincerity and their worthiness of our respect and our support. . . .

In the business world today [1935] . . . conservative and dignified forms of propaganda are not rigidly followed. Extreme enthusiasm and elaborate exaggerations of expression and attitude have become quite common. While keen competition in every line, even in the business of conducting a church on a self-sustaining basis, has developed to a high degree and the utmost of genuine enthusiasm must be used to make a success of business, the degree of this enthusiasm is no longer a dependable guide as to the sincerity of the individual, the nature of his business, or the product which he offers.

We have discovered through very bitter lessons that, after all, there is a point in the development and expression of enthusiasm where its nature is indicative of insincerity rather than sincerity, and that thousands have taken advantage of a superficial knowledge of human psychology to attempt to deceive the public by an overdisplay of artificial enthusiasm. The same can be said in regard to many of the religious, political, and social forms of activities in the Western world.

It is only natural for the one who is sincere to be quite definitely positive and enthusiastic about his beliefs. But there is a vast difference between an enthusiasm that is born of sincerity and an

enthusiasm that is artificially created to indicate a sincerity that does not exist. The mere fact that a man is absolutely enthusiastic about the business he conducts and the merchandise he is selling or the product that he is offering, does not indicate that he is sincere about his claims. He may be enthusiastic solely because of the commercial, monetary desires of his heart.

It is a fact known in the analytical channels of business ethics that the man who is sincere only in his desire to make money out of his business and not to render service to humanity and supply a worthy article that will meet legitimate demands is doomed to failure sooner or later and will never be able to compete with any other similar business that is based upon honest sincerity.

All of this has a particular application to those men and women who are studiously inclined and who devote themselves more or less to some definite system of self-advancement. This would particularly apply to the students of mysticism and personal unfoldment and individual evolution. To the same degree that the student is truly sincere in his studies and desires to improve himself will he succeed, and to the same degree that he is superficially or artificially enthusiastic without really being sincere will he fail to find that which he is seeking and fail to derive any benefits from his studies, his investigations, and his applications of the principles he is studying.

Restrained Enthusiasm

In my visits to the various centers of Rosicrucian and other philosophical activities in Europe, and in my contacts with large and small assemblies of men and women in Europe who are devoting their time very enthusiastically to the promotion of such teachings, I was most deeply impressed by the extreme degree of sincerity that was revealed in their attitudes. The very great degree of enthusiasm or outer form of propaganda that is so evident in North America is greatly lacking in Europe because of their age-old belief in being rather conservative in connection with things that deal with ethical culture, religion, philosophy, and the higher things of life.

If we were to judge the degree of sincerity of these people in Europe by our

North American standards of enthusiasm, we would be greatly deceived in believing that they were not as devoted to their work as they really are. But it requires only a few hours of association with them to discover that beneath the attitude of restrained enthusiasm there is a very deep and profound sincerity.

Fortunately for our own Rosicrucian work and the work of similar movements here on this continent, there are thousands who are just as sincere, just as devoted and willing to make secret and unknown sacrifices in behalf of their devotion as we find in Europe; but, unfortunately, there are many more thousands in this New World who are not so sincere and who look upon their devotion to this work or their interest in similar matters as a mere incident of life not requiring the deep sincerity that is given to other matters. And there are millions in this New World who are hardly sincere about anything associated with their lives except the most materialistic forms of personal selfish benefit.

The Essentials

If we would get the utmost from a book we are reading, a lesson we are studying, an exercise that we are practicing, or a thought that we are holding in meditation, it behooves us to be extremely sincere and devoted to the matter or otherwise cast it aside and give no thought to it whatever. There can be no half-way or part-way interest about it if we are to derive any benefit. We need not make a religion out of our study of a book; we need not make a fetish out of our interest in any subject to be absolutely sincere, but we must and should determine whether the matter at hand is worthy of our time and concentrated attention. We should then develop an attitude of deepest sincerity and make it truly a part of our inner selves as well as our outer consciousness.

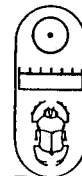
In nearly every case where persons have written to our Council of Solace for assistance in the improvement of personal conditions, we have found that while there was an anxiety to apply certain good advice and helpful instruction, there was lacking a degree of sincerity in the very fundamentals and inner nature of the system being followed. It is a difficult thing to reveal to some

persons, for the lack of sincerity has been such a human weakness as to become subconscious, so to speak, and unnoticeable even to those who are suffering from it.

I am eliminating from consideration here, of course, those persons who are manifestly insincere and who are aware of their own insincerity and who are seeking only to take advantage of every fortunate condition while posing to be heartily in accord with the ideals back of such situations. Unfortunately, we find these persons in every walk of life, in every organization, and in every plan and scheme of human interest. For weeks, months, or years they may wear a self-designed and self-colored cloak of sincerity by which they deceive many while planning to take advantage of the genuineness and sincerity of others. And even when their insincerity is discovered it is difficult at times to reveal it to others and to eliminate them from the false position they occupy. Probably this is a part of the evil in the world with which we must all contend, and probably all of us have some degree of such sinfulness in our make-up.

Nevertheless, there are those in the world who are so sincere in their devotion to some higher things of life that we are forced to overlook any weaknesses they may have and try to redeem these persons and lead them on a path that brings greater happiness and success. But the unquestionable fact is that to the same degree that we are sincere, privately sincere, in whatever we are doing, promoting, and supporting, or advocating and adopting, to that degree will we derive the utmost benefit and assist others in deriving a similar benefit. So our success in life can be accurately gauged by the degree of *sincerity* that dominates all of our thinking and acting.

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



The Symbolic Great Seal

by Ralph M. Lewis, F.R.C.

The Great Seal of the United States

IN THIS YEAR celebrating the United States' Bicentennial, many Americans have become very interested in the symbology represented in the Great Seal of the United States. A Rosicrucian writes:

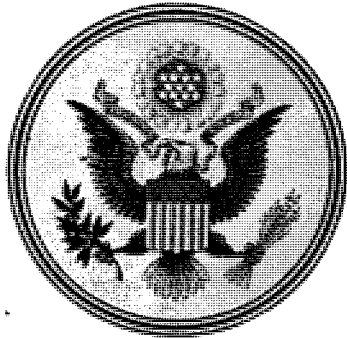
"The one dollar bill, with the Great Seal of the United States, with its obverse side on the right and the reverse side to the left, came under discussion, and I was asked to explain why the Great Pyramid was selected as an element for the Great Seal of our country. Of course, I had to admit that I did not know, but did express myself something like this: the eagle with the dove of peace [sic] and arms symbolizes the idea that this nation has peace as its main objective. The Great Pyramid, on the other hand, is a constant reminder that this nation has its roots more firmly fixed in an even greater civilization than ours, and that the Great Pyramid is a connecting link between Atlantis and her greatest hour of evolution and the ideals and aspirations harbored in the hearts of the founders of these United States of America."

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The soror's interpretation does not deviate greatly from the profane historical significance of the Seal and, as well, its mystical import. First, let us consider the profane historical facts of the origin of the Great Seal of the United States as are provided by the Department of State of the United States. A few hours after the adoption of the Declaration of Independence, a need for a Seal to impress upon official papers was realized. Late on the afternoon of July 4, 1776, the Continental Congress appointed a committee "to bring in a device for a Seal for the United States of America." The results of this committee proved not satisfactory to the Secretary of the Congress. Therefore, still two other committees were formed in succession between the years of 1776 and 1782 for the purpose of designing the Seal and submitting it to Congress for adoption.

The third committee, on May 9, 1782, submitted a design by William Barton, a private citizen. Mr. Barton had been selected to prepare a design because he had studied heraldry. The report was referred to the Secretary of Congress, Charles Thomas, who, with the committee members, after some consideration, suggested that changes be made in Mr. Barton's design. Mr. Barton, under the influence of the committee and certain other persons with high government connections, made the desired changes. The new design was finally submitted on June 20, 1782. This was accepted and became the present Great Seal of the United States.

Now lay before you a one dollar bill and study the Seal as we give you the State Department's official interpretation of its symbolism. On the obverse side (front) of the Seal, which is on the right end of the bill as you look at it, you will see a spread eagle with an escutcheon upon its breast. The white and red stripes of this escutcheon represent "the several states all joined in one solid, compact, entire." The solid blue band across the upper part of the escutcheon, which in fact unites the stripes, is said to "Unite the whole and represents Congress." The motto "E Pluribus Unum" (one from many) which is seen in the ribbon flying on either side of the eagle's head, alludes to this union. It will be noted that in



the right claws of the eagle there is held an olive branch, and in the left arrows. These, we are told, designate "the powers of peace and war." Immediately above the eagle's head may be seen a constellation. This denotes "a new state taking its place and rank among other sovereign powers." The stars of the constellation represent the collection of great world powers, and thus it signifies that the United States has entered such a congregation.

Reverse Side

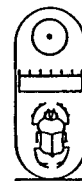
On the reverse side of the Seal, the left end of the bill as you look at it, is seen the pyramid. It is, however, not necessarily the Great Pyramid, because there were many similar pyramids in Egypt. It is stated that this pyramid "signifies strength and duration." The eye above the pyramid and the motto "Annuit Coeptis" mean, "He (God) hath prospered our undertaking." This, it is said, alludes to the many interpretations that Providence or the Divine had favored the American cause. The date on the pyramid's base, namely, 1776, and the words "Novus Ordo Seclorum" (a new order of the ages), it is held "signify the beginning of the American era, which commenced from that date." All of the above, then, is the official interpretation of the Great Seal, as given by the State Department of the United States.

There is more to be said. The all-seeing eye and the pyramid are very old symbols which have long been used by esoteric orders and orders using esoteric symbolism, as, for example, the *Rosicrucians* and the *Freemasons*. It is known

that a majority of the signers of the Declaration of Independence were Rosicrucians and Freemasons. Freemasonry is very proud of the fact and has often mentioned it in its journals. The Rosicrucian Order is no less proud of the part its members played in the early formation of this country, and we too have had occasion to make mention of these facts in our publications.

It is known that Benjamin Franklin greatly influenced the final design of the Great Seal submitted by the third committee. Benjamin Franklin was a Rosicrucian. When he went to Europe on a diplomatic mission for the United States, he availed himself of the opportunity of meeting with the Rosicrucians in Europe. Later, in some of his correspondence he mentioned the early Rosicrucian colony of Pennsylvania. He praised their assistance in contributing the translation of the Declaration of Independence into many foreign languages for dissemination by the government of this country to the governments of other powers throughout the world. This translation was exclusively performed at the Rosicrucian colony in Pennsylvania, and is a historical fact noted in records of the United States, and in the archives of the State of Pennsylvania. It is also recorded in the classical history of the establishment of the early Rosicrucian colony in Pennsylvania, by the noted Rosicrucian and Masonic historian, Julius Friedrich Sachse.

Being a Rosicrucian, is it any wonder that Franklin influenced the acceptance of such symbols as the all-seeing eye and



the pyramid in the Great Seal? In esoteric symbolism, since the time of ancient Egypt, the eye has been used in this manner to mean the all-pervading consciousness and mind of God, which is ever present and which looks with understanding upon all things. In our Rosicrucian Egyptian Museum we have original antiquities, bearing this symbol, which date back into the early dynasties thousands of years ago. The pyramid has long been used as a geometric as well as an esoteric symbol. It will be noted that the pyramid in the Great Seal has thirteen courses of stone. Further, it will be observed that the eye is set in a *triangle* above the pyramid. This signifies that that which would be a truly great achievement, no matter what it be that is built, must have approval in the Mind of

God, in other words, having His acceptance.

In passing, let us note how the United States had at its very inception used the phrase "New Order of the Ages." Many persons today speak contemptuously of the phrase "New Order" only because it has been a slogan of a radical political ideology, but those who speak disparagingly of it are possibly not aware that the phrase "New Order" is part of the motto of their own country. A New Order did begin with the United States. Let us hope that the precepts of our country will always remain of the same high order and as new and as advanced as they were in 1776 when religious dogma and avariciousness had so little effect upon the high motives of the founders of our Government. △



Take Care Of Your Heart

(continued from page 17)

to balance the body chemistry, but my body defenses have been severely taxed. I have tried to warn you, but it is too late. There is a state of exhaustion and with little or no nutritional support, my blood sugar level or my circulatory system is faltering and some imbalance, some inharmony in the body may develop."

If you are overweight it has a harmful effect on your heart and circulatory sys-

tem. In order to remedy this, the law of the triangle should be applied: 1. Reduced calorie intake, 2. Regular exercise, 3. Adequate nutrition. Many books have been written today on how to lose weight; however, they primarily apply the first two points of the triangle—the first point being to *reduce our food intake*. Some books suggest consuming 700 calories, others 800, and still others say 1000, and it is probably true that many people should cut down on calories to assist in losing weight.

Also covered in books is the second point of the triangle which is *exercise*. Exercise burns calories; therefore, adequate physical exercise will burn our daily calorie intake so that there will be no excess to become stored as fat. I know a lady who is eighty years old and lives three miles from a small village. There are no sidewalks, other than a few close to the stores in town. The condition of her skin is comparable to that of a thirty- or forty-year-old person. She has no sign or evidence of any circulatory problem. Every day she walks the three miles to town, and back home again. When I spoke with her, she said: "I have

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been walking like this since I was a child. I did it when there were no cars, and I'll do it now. Sometimes I get annoyed because people stop to offer me a ride, and all I really want is my walk." This little old lady passes young hitch-hikers on the road, and often on her way home finds many of those she passed on her way into town, still sitting, waiting for a ride.

The third point of the triangle is *nutrition*. Many people just do not realize the importance of nutrition in weight loss. In both methods of weight reduction mentioned above, fat must be burned, and burned efficiently. Vitamins of the B group are needed, especially pantothenic acid if the fat is to be efficiently burned in a form of energy. Most of the food we eat must be stored if it is not used for daily energy. The stored fat cannot be converted as effectively unless vitamins of the B group, especially B₆, are adequately supplied.

In the B group, vitamins found in certain foods such as whole-wheat bread, brewer's yeast, liver, and whole grains, are essential in a nutritional way for weight reduction. How many dieters lack these particular B vitamins? They sometimes eat nothing for breakfast, have little for lunch, and thinking they only need 700 calories to lose weight, may only have a cream puff and a cup of coffee for supper. It is necessary not only to exercise daily and cut down on calories, but also to strive for proper nutrition.

Often proper nutrition leads to, and even results in, proper body weight.

Our heart, as explained earlier, is a muscular organ, so when we exercise, we also exercise this muscle—our heart. There is also muscular tissue within the middle layer of arteries. When we are emotionally upset, when we are not living in harmony, we find these arteries, especially the middle muscular layer, starting to constrict, lessening the proper flow of oxygen and blood to the heart.

Fortunately we can strive for self-mastery and eventually we may be able to control and master every cell in the body, leading to harmony within the body and arterial system. Through physical and mental exercising—exerting both body and mind—we are stimulated in a natural way, enhancing the proper flow of blood. Meditation can be of great help. One of the most wonderful ways to bring on a condition of body harmony is to sit relaxed, listening to mellow music, or to inspiring programs, records, or to anything that will raise the level of our consciousness. In doing this, we evolve not only the physical body, but also evolve the personality of the soul. We will find greater peace and harmony within ourselves, and the muscles of our arteries will have less chance to abnormally contract—causing us trouble. There will be more elasticity in our arteries and we will find our heart beating in a rhythmic harmony with the Universe. △

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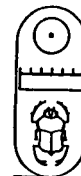
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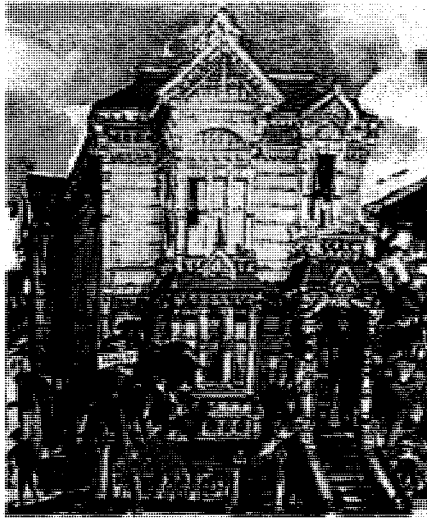
Your Rosicrucian membership comes alive when you stroll through beautiful Rosicrucian Park. Meet your fellow Fratres and Sorores from countries all over the world—and join with them in the enlightening and uplifting experience of a Rosicrucian Convention.

Every facility of the Park is open to the members, and for that brief period of time they enjoy a personal contact with their fraternal home which makes an indelible impression on their future study and progress.

Special programs this year include healing lectures, mystical demonstrations, and demonstrations of the many parapsychology experiments being carried out in our own laboratories.

For reservations, see your November, 1975, issue of the **Rosicrucian Digest**, or write to the Convention Secretary, Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A. See you in San Jose!





House on Page Street
San Francisco

Watercolors

Featured recently in the Art Gallery of the Rosicrucian Egyptian Museum were watercolors by artist Marjorie Stevens. A chiropractor, artist, and resident of San Francisco for many years, Dr. Stevens is particularly well-known for her renditions of Victorian houses "in which she captures their past grandeur, and often projects a mood of sadness for an era long gone."

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

April: General Morales Bermudez, President, Peru, is the personality for the month of April.

The code word is NAT.

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



JOMO KENYATTA

June: Jomo Kenyatta, President, Kenya, will be the personality for June.

The code word will be SCALE.



MORALES BERMUDEZ

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Rosicrucian Activities Around the World

RECENTLY William Allen Evans of Mobile, Alabama, was a deserving recipient of the Rosicrucian Humanitarian Award. Mr. Evans, a Mobile businessman and family man, has helped both youths and adults in his community, and is active in numerous local church and civic service organizations. Shown in the photograph is the Reverend Israel Lewis presenting the Humanitarian Award to Mr. Evans (on right).



Oakland, California, was the setting for the Twelfth Annual Central California Conclave in late 1975, attracting well over 200 Rosicrucians. Arranged by Conclave Coordinator, Wendell Fitzgerald, and Conclave Secretary, Pamela Morin, and their many assistants, the variety-filled program featured many exciting events. A program of convocations and thought-provoking discourses was rounded out by three mystical dramas, a Colombes' presentation, demonstrations concerning parapsychology, and an exhibit of arts and crafts by local Rosicrucians. Frater Edward Lee of the Department of Instruction and his lovely wife Lilo were honored guests from the Grand Lodge in nearby San Jose.



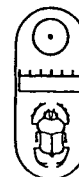
Congratulations go out to Frater Michael Braz of Miami, Florida, on the recent stage debut of his first opera *Memoirs From the Holocaust*. The one-act opera's exciting musical score is an inextricable part of a poignant story about Nazi anti-Semitism in a small village. Braz, Choral Director at Miami's Barry College, and an accomplished pianist, was inspired to write the opera after visiting the site of infamous Dachau concentration camp.



IN APPRECIATION

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

Ralph M. Lewis
Imperator





THE MYSTIC FIRE

Upon the altars of the ancient temples burned a mystic fire—ever tended by the vestal virgin. To this sacred flame were added special fragrances—incense of careful blending. What hidden value had those aromas? Was there a mystical significance to the passive atmosphere they created?

The Rosicrucians have prepared a fascinating discourse on "Incense—its Meaning and Value." This discourse is given free to all new or renewal subscribers to the *Rosicrucian Digest*. Just send one year's subscription only \$5.00* to the address below and ask for this discourse.**

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 £2.50 A\$4.00 NZ\$4.75
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JAMAICA, KINGSTON—Caribbean Regional Conclave—May 1-2, Sheraton Kingston Hotel, New Kingston, Kingston 5. Grand Lodge will be represented by Frater Leonard Ziebel, Grand Secretary. For more information, please contact Mr. W. St. L. Williams, P.O. Box 26, Kingston 6, Liguanea, Jamaica, West Indies.

ONCE A POPULOUS COMMUNITY » » »

This street is in what was once the city of Pompeii, three kilometers (two miles) from the Bay of Naples, and is situated in an area of scenic beauty. Mt. Vesuvius, shown in the distance, seemed like a guardian looking down upon the town which was originally established by an Italic tribe, and later Romanized. It became a place of great commerce and prosperity. Then death rained upon it! In August, A.D. 79, Mt. Vesuvius erupted burying the city in stone and ashes. Two thousand perished in the destruction. However, the ashes preserved temples, streets, shops, and homes, which were finally excavated by the Italian government in the late nineteenth century.

(Photo by AMORC)

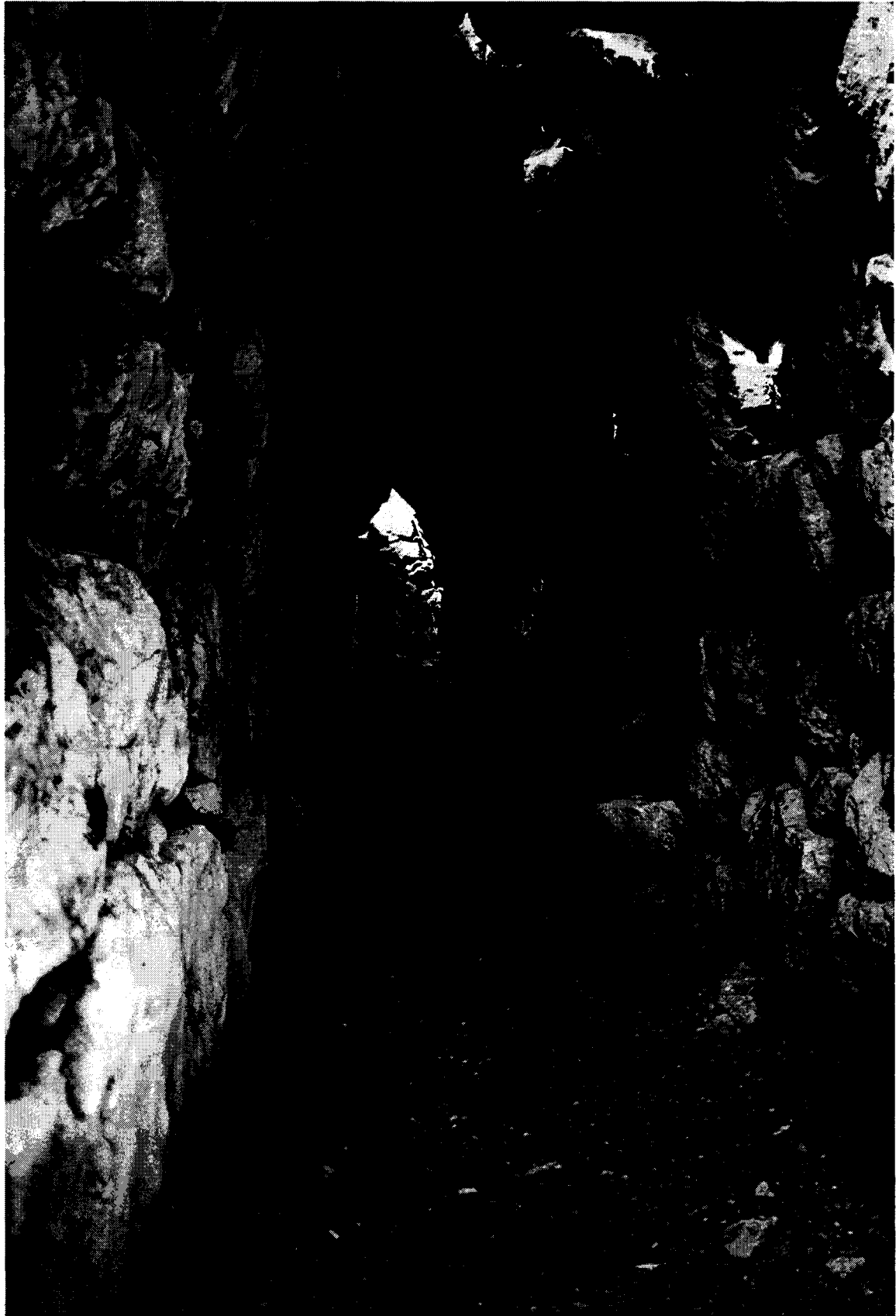
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ESCAPE WAY FROM A SIEGE (overleaf)

This tunnel of great stones was constructed as an escape passage from the ancient city of Tiryns, Greece, which existed circa 2000 B.C. Its people were of the early Minoan culture that preceded the Greeks. The later Greeks, seeing the massive stone walls of Tiryns, thought they had not been erected by human hands but rather by the Cyclopes, *mythological giants*. The city was destroyed by the people of Argus in 468 B.C.

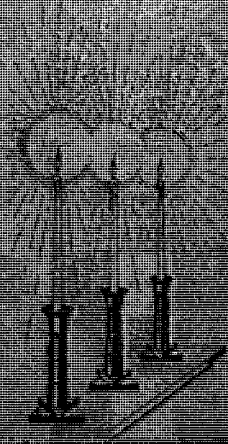
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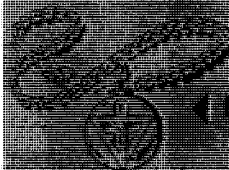


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Women's Gold Ring with Blue Spinel Stone and Gold-Encrusted Emblem \$55.00

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Men's Emblem Buttons \$6.15

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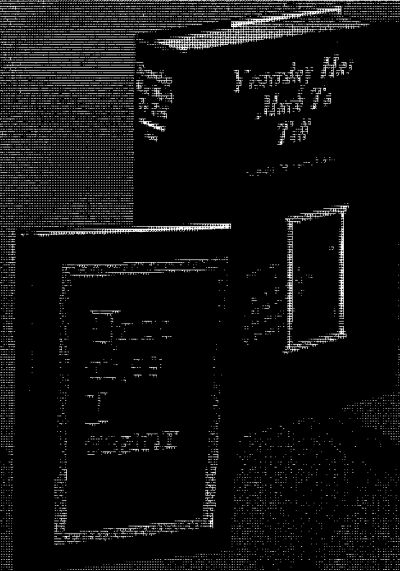
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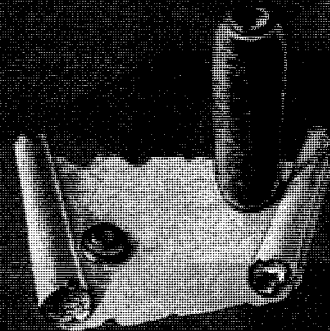
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BRAVE NEW ERA

For quite a number of years we've been receiving, regularly, warnings from experts regarding the fact that overpopulation is bringing the world to the brink of disaster in the way of widespread famine. All that is needed, it is argued, is a few major crop failures throughout the world, and the whole house of cards will come tumbling down, since grain reserves are very slim.

Perhaps this is so; however, the facts for and against this prediction will not be discussed at this time. The problem, as it is usually framed (and this refers solely to the food problem, not to the population aspects of it), seems to be one of a scarcity of protein, and the major sources of protein are still cereals and meats.

However, if one is willing to consider the problem from an objective angle, protein is protein regardless of where it comes from, and this opens up new vistas of abundance for the world's starving millions.

In their search for new sources of protein, some scientists and nutritionists are seriously considering—and testing—many other possibilities. Some are turning for food toward the most numerous class of animals in the world, and probably the oldest. There are about a million known species of them, and probably another eight or nine million not yet accounted for. I refer, of course, to insects.

Insects have existed on Earth for some 250 million years, adapting themselves during the course of that time to climate changes and all areas of the world, ranging from the Arctic to the tropics and from the deserts to the prairies and forests.

Granted, the idea of dining on pâté of bee is not particularly appealing to the average person (although I can personally testify to ants in chocolate being . . . well, unusual); however, when you stop to consider that beef has about sixteen percent protein while termites and grasshoppers fried in their own juices have about sixty-five percent (and there are considerably fewer cows than there are termites and grasshoppers) the whole question merits at least a cursory examination.

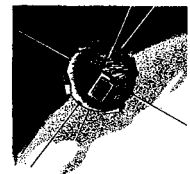
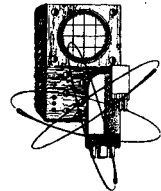
Soybeans, which are very high in protein, are very appealing to today's pro-

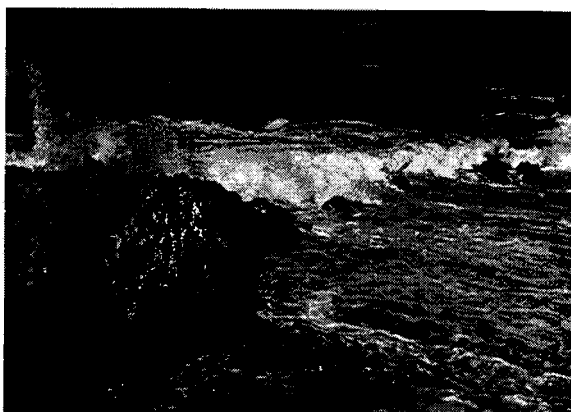
tein-starved world and their versatility in preparation, which enables them to look and taste just (well, perhaps almost) like meat has caused a great food industry to spring up practically overnight. However, as with most good things, soybeans are beginning to be in short demand, and other sources are being looked to, ranging all the way from various insects, to so-called "trash fish," to krill, a tiny crustacean which exists in astonishing numbers in Antarctic waters and forms the main food staple of the great whales. The Russians are already marketing a krill paste which can be spread over bread and crackers much like peanut butter. However, some scientists warn that indiscriminate krill harvesting might wreak havoc with the ocean's delicately balanced ecosystem, so until more is known of the part played by this tiny creature, no large-scale use of it is planned.

It has to be considered in all of this that diet is mostly a matter of tradition and culture. In some parts of the Orient, a fat puppy is considered a delicacy, and local gourmets take great delight in walking by the especially built pens of the really good restaurants, and personally selecting their own main course from the enthusiastically yapping choices offered. Some Westerners would be ready to commit mayhem before allowing one hair of their trusty old hound to be touched. Yet, in times of stress, outlooks change considerably. For example, during the siege of Paris by the Germans in 1870-71, cultured, refined Frenchmen fought each other for possession of horses, dogs, cats, and rats. And for reasons best left to the imagination, armed guards had to be posted around cemeteries.

There is no reason why practically untapped sources of protein, such as insects, krill, and certain plants cannot be at least considered and tried in order to feed the world's hungry millions, regardless of what one's personal feelings may be about sitting down to dine on a tastefully sautéed plate of grasshoppers . . . although, personally, I sincerely hope other solutions will be found—quickly—during the course of this, our brave new era.—AEB

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





ODYSSEY

Unusual Emperor

RUDOLF II (1562-1612) was impractical and indecisive in his rule over the Habsburg Empire—in his day a land torn with religious controversy and territorial feuds. He often neglected affairs of state and was considered quite eccentric, if not mad, by many of his contemporaries. Although his reign left much to be desired, Rudolf is best remembered for other reasons.

Contentedly shut away in his massive castle, the Hradshin, at Prague, Rudolf ignored many of his governing duties, turned down marriage with a number of eligible princesses, and transformed his court into a brilliant intellectual center. Surrounding himself with metaphysicians, scientists, artists, and philosophers, scholarly Rudolf became legendary in his lavish pursuit of knowledge.

Perhaps central to a comprehension of Rudolf's character was his life-long quest for a "key" to the harmony of the universe—an attempt at understanding the macrocosm through studying the microcosm. This best explains his mania for collecting—everything from books and art to exotic plants from faraway lands. His castle, which he rarely left, became a collector's paradise—in its variety of objects resembling an encyclopedia of the physical world.

The Emperor's library was one of Europe's best, containing a large number of volumes dealing with mystical and hermetic subjects. His widely acclaimed art collection, valued in 1612 at seventeen million gold pieces, contained much alchemical and mystical symbolism. Rudolf's interest in astronomy prompted his patronage of such men as Tycho Brahe and Kepler. His majesty's interest in the magical properties of precious stones, metals, and "all hidden secrets in the whole of nature" was widely known, and his personal physicians, including the Rosicrucian Michael Maier, experimented with medical and alchemical remedies. Enthusiastic for "hidden" knowledge, Rudolf consulted leaders of Prague's wealthy Jewish quarter and promoted interest in study of the Cabala.

In his collecting, Rudolf assembled a wide variety of objects, being fascinated by the interrelatedness of one object with another. His enthusiastic pursuit of knowledge brought together many diverse facts, but all this was not without purpose. In such diversity Rudolf apparently saw unity. Intellectually, through such subjects as art and magic, he sought to discover the underlying forces and laws of the universe.

Although Rudolf disliked travel and was surrounded by a close circle of intimate friends, his intellectual contacts went far beyond Prague. Scholars and artists from throughout Europe flocked to Prague, giving the city on the Vltava an exciting cosmopolitan air.

Among Rosicrucians connected with the unusual Emperor, Michael Maier was closest to Rudolf, serving as personal physician and intimate adviser. The English Rosicrucian, Dr. John Dee, traveled to Prague and met with the Emperor. A famous mathematician and astronomer, Dr. Dee acted as court astrologer to Elizabeth I, and compiled a scientific library almost without equal. At one time the metaphysician Giordano Bruno also spent several months in Prague.—RMT

