

Rosicrucian Digest

October 1977 • 75c



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(For more information, see page 33.)

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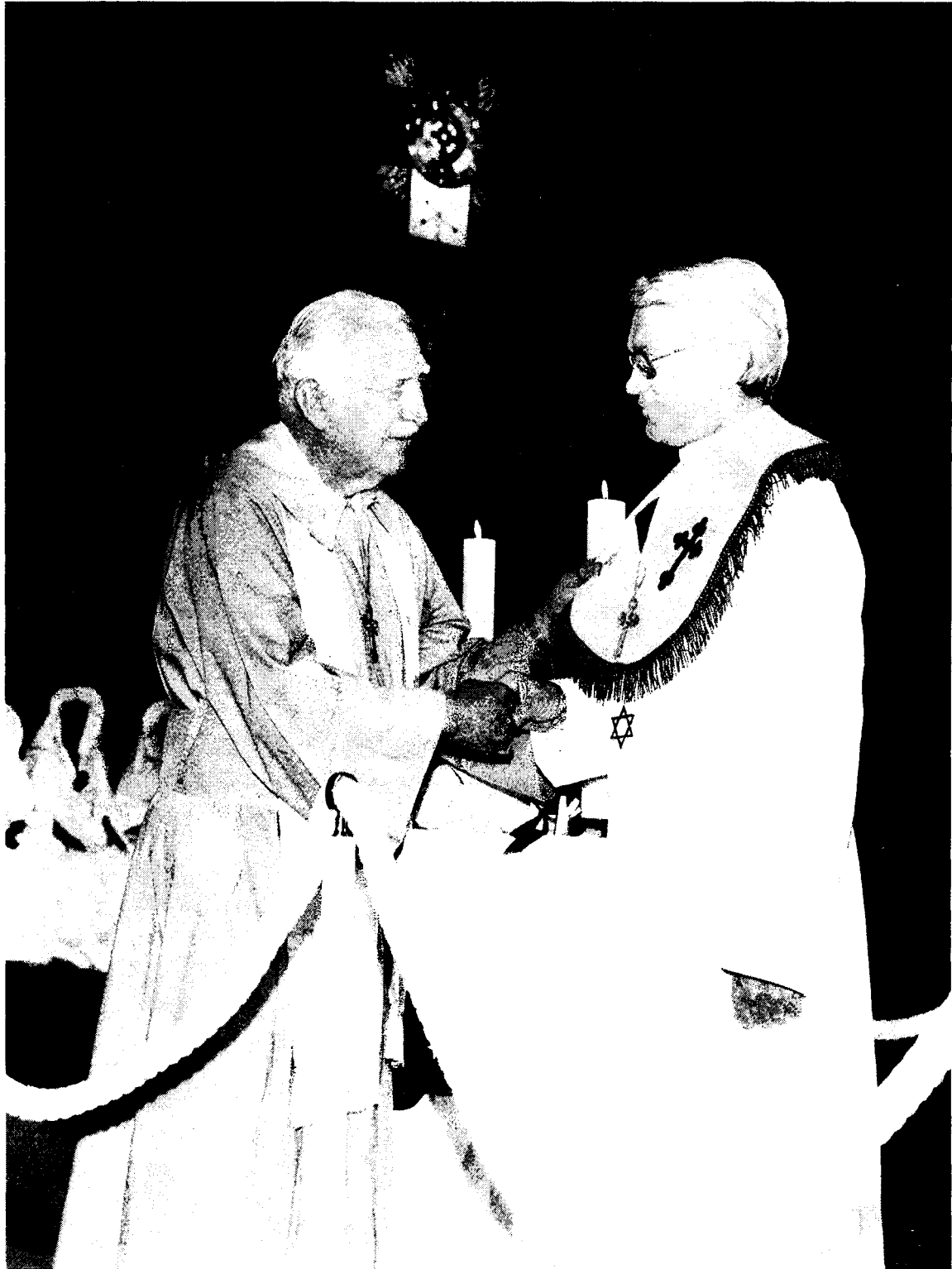
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» » » SPECIAL ANNOUNCEMENT « «

The next issue of the *Rosicrucian Digest* (November 1977) will celebrate *Rosicrucian Park's 50th Anniversary*. Rosicrucians and their friends throughout the world will find this *extraordinary* issue of the *Digest* very interesting—and a limited number of extra copies will be available. For more information, please see page 35.

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GRAND MASTER FOR NORDIC COUNTRIES INSTALLED
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(Photo by AMORC)

THOUGHT OF THE MONTH

By THE IMPERATOR

ADJUSTMENT TO THE NEW AGE

WHEN WE SPEAK of a certain age we usually have reference to a definite period of time, a period designated by some specific development. These ages are of two general kinds. One is the geological age, such as the Archeozoic and the Protozoic, etc. These indicate great changes in the earth and the life upon it.

The other kind of age is the cultural one. Cultural ages have reference to definite periods of time during which certain human activities have greatly influenced mankind. For example, there was the Age of Copper—the first use of metal. Then there was the Bronze Age—a great improvement over the use of copper. The Bronze Age lasted several thousand years. These Ages were followed by the so-called Iron Age. Subsequently there came the Industrial Revolution as an Age and similar divisions of time. Our present period has received such designations as the Atomic and the Space Age.

The importance of these Ages is the effect which they have upon man's living and thinking. With the first metal tools man's method of building was revolutionized. Metal ushered in architecture on a grand scale. It resulted in the erection of huge pyramids of masonry and stone. Metal likewise had an impact on art, as in sculpture. Even religion became more expressive with the craftsmanship made possible with metal tools.

The Industrial Age was the consequence of machinery. For example, the inven-

tion of the cotton gin and the steam engine brought about production and transportation on a vast and accelerated scale. It was the beginning of freedom for man from such grueling labor. Man's thinking was likewise drastically affected; a new spirit of individualism arose. Skilled labor organized itself. New ideas regarding the nature and purpose of society were expounded.

We are conscious of great scientific and technical changes in our time. These stand out from all other periods of history. The momentum of these achievements is tremendous. We feel ourselves being swept along with them. How are they, or how will they affect our thinking and our beliefs tomorrow? What changes can or must we make in our outlook toward life and society?

New Realization

The first adjustment man must make is in his cosmic relationship. This means the formation of a new *ontology*, a new *metaphysics* and *psychology*. Man can no longer take refuge in the idea that he is a divinely favored being. He will come to realize that mankind is not the focal point of existence. Man must know that there is not a cosmically ordained plan for him. As our knowledge of the greater universe grows, the less important as a particular, a thing, we become in relation to it. However, the greater becomes the generality of which man is a part. The form is always less important than its essence. A single

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species, or kind, is less important than the phenomenon of life which gives it expression.

Even at this time we are becoming aware that our galaxy, the Milky Way, is composed of billions of stars. Many of these stars are far larger than our Sun. Billions of planets rotate around such suns. Our Solar System is but one of millions of similar systems in our galaxy. Beyond our Milky Way are billions of other galaxies and each with myriad solar systems. Many of these galaxies are not visible to man. We know of them only through the energy which they emit as radio waves.

Presume that statistically, mathematically, only 1% of such bodies are the habitat of intelligent beings. This would amount to millions of inhabited worlds. Some of such intelligent beings may have become extinct millions of years before our Earth was born. Still other beings, now in existence, have probably exceeded man in intelligence for aeons of time.

Thus all living things, everywhere, share alike in that combination of cosmic energies which are called *Life*. It is presumed that life force in everything is the same. The protozoa and the metazoa, the single and multiple cells, have the same basic qualities. Life is not a planned, determined phenomenon as the old theological systems taught. Rather, it comes about out of necessity, of what the Cosmic *is*. Heidegger, the philosopher and exponent of existentialism, said: "Reality, the Cosmic, is no thing." He meant that it is not any of the things which we perceive.

But, in its nature, the Cosmic has a whole spectrum of different kinds of phenomena. Life as we know it is but one of them. Life will occur whenever certain phases of cosmic phenomena manifest together. When we bring together the primary colors of visible light we then produce white. But white is not pre-determined by nature to be such. It is part of the whole reality of which it consists. So, too, life is part of the myriad phenomena of the Cosmic.

The Cosmic does not consciously create things. But the Cosmic itself is conscious. The Cosmic is self-activated Being. What is self-activated must therefore realize, be conscious of its own nature. The Cosmic confers upon itself



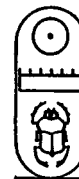
it's own nature. Therefore we can say the Cosmic is *self conscious*.

The consciousness which is had by living things is of the same fundamental nature as the consciousness of the Cosmic. All living things are an affinity, that is, a unity of two phenomena of the Cosmic. One is what we call *matter*. The other is that energy which infuses matter and which makes it animate or living. From the unity of these two phenomena there arises a third. This condition is the internal sensitivity which the living thing has to its own nature. This sensitivity functions as a continuous adjustment between matter and that energy which vitalizes it. We call this function, this sensitivity and responsiveness, the *consciousness of life*.

The Self

At first the consciousness of living things is simple. It reacts to and rejects that which disturbs the living organism. It likewise responds to and attracts that which preserves life's unity. As the organism develops, the consciousness expands. Consciousness becomes capable of forming images, or an idea of the things to which it responds. In other words, it gives them identity. More important, the consciousness forms an image, an idea of its own organism. In man this internal image we call the *self*.

The great problem of human existence begins with this realization of self. This



problem is related to the idea of separateness which self brings about. In conferring the idea of self upon man, consciousness has created the notion of a great duality. It is the idea of self on the one hand, and on the other hand there is the *all* of the Cosmic.

Because of this notion of detachment from the Cosmic, man has thought it necessary to relate himself to it. Most all religions and many philosophies are devoted primarily to this end: the uniting of self with the Cosmic. These teachings retain the idea of the separateness of self and yet try to explain the influence of the Cosmic over that self. The things that satisfy self they call *Good*. This Good they attribute to the Cosmic, or that which they call God, or the Divine. That which causes man distress and pain by contrast they call *Evil*. Man has always found it difficult to explain how this Evil came into existence. If the Cosmic is all, or if it creates all, then how or why did it permit the existence of a so-called Evil? In trying to explain this paradox man involves himself in moral and other systems of belief.

Now there will come about an adapted revolution of thought. It will expound that there is no Evil in the Cosmic. Evil is an arbitrary value which man confers upon experiences which are unpleasant to the self. He may find it necessary to reject such experiences, but they are not intrinsically evil. For example, things are either constructive or destructive—only as we come to relate them to ourselves and our purposes. In the Cosmic, however, no things are less or more important. Nothing is inferior or superior. There is no final end or purpose toward which the Cosmic phenomena are being directed. In a so-called end of one phenomenon perceived by man in reality we have just the beginning of another. It is a rhythmic change of the appearance of matter of which the Cosmic, the *One*, consists.

The new metaphysics will expound that there is no purpose in the Cosmic as man thinks of that term. For, if there were, then man may imagine that such a purpose is yet unfulfilled, that it is incomplete. Or, if there were a cosmic purpose and it is fulfilled, then all that man has thought, or thinks to be evil, would seem to be a part of it. Purpose is a

motivation toward some goal or end. That which is self-sufficient, as is the Cosmic, can have no purpose. Only beings like man are purposeful. Man wants to enlarge self. He desires to increase his satisfactions, his realizations, and expressions. This is the sum of human purpose.

From all of this a new moral system will evolve. There will be two general kinds of good which man will recognize. The first will be those basic things that further physical existence. They will be that which sustains life and preserves the consciousness of self. This will also include that which furthers society. As the philosopher, Hegel, said, man is not fully himself until he concerns himself with the welfare of society because such is a greater good than just a concern for the individual, alone. It is an expanding or the enlargement of self. It makes the self more inclusive.

The second kind of good is for man to identify himself with the Cosmic as a whole. This can only come about with a greater knowledge of the various functions of the self. The more man learns about all cosmic phenomena the less detached he feels. Science is revealing these things. We may use what is revealed. But we must also understand that such phenomena are not cosmically ordained for man. Nor were they intended for any intelligent being. Rather, they come about as the result of interacting cosmic forces. It is just as life, itself, is an interaction of cosmic phenomena. We must come to realize ourselves as beings one with all else. There is no true division between the self and all else.

This kind of new ontology, metaphysics, and psychology, with many ramifications, will create in the coming age a new idealism. It will make happiness and personal power not a reward to be conferred upon man from on high or even a right that he is to expect. Rather, happiness and personal power will be solely a responsibility of man. An ancient Hindu mystic once wrote: the doctrine of the mystic "recognizes an unknowable, timeless and un-nameable behind and above all things and not seizeable by the studious pursuit of the mind." △

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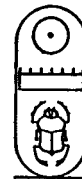
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Look for the class schedule in the January, 1978, issue of the **Rosicrucian Digest**. Upon request, applications and fee schedules will also be available at that time. Write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U. S. A.



Nikola Tesla

A Mystic Inventor?

by Shane Peterson

BORN during a dazzling lightning storm in 1856, Nikola Tesla pioneered the electrical age as we know it today. Yet few people know the story of this man from Smiljan, Croatia (now a part of Yugoslavia), of whom George Westinghouse said: “. . . an inspired genius into whose mind inventions sprang, as the conception of a great picture projects itself upon the imagination of an artist.”

As a young boy, Tesla chanced to find an engraving of Niagara Falls in an old book. Later, in a daydreaming mood, he confided to a relative the feeling that he would someday harness the power of Niagara. However, both knew that the young Tesla had been promised to the clergy by his parents. And after a sudden tragedy killed his older brother, the pressure for Tesla to enter the ministry, instead of becoming an engineer, grew even stronger. It was only when Tesla was gravely ill that his father finally relented, allowing him to study engineering if only Tesla would live. Years later, Tesla wrote, “I saw my [electrical power] ideas carried out at Niagara and I marveled at the mystery of the mind.”¹

During his school days the growing Tesla battled many a near-fatal illness. His recovery sometimes involved the use of unusual cures ranging from the eating of herbs to the reading of uplifting books. It was during such an illness, in a critical

recovery period, that Tesla read the early stories of Mark Twain. Captivated by them, he made a miraculous recovery. Years later, when a friendship had formed between Tesla and Twain, Tesla recalled “. . . I told him of the experience and was amazed to see that great man of laughter burst into tears.”²

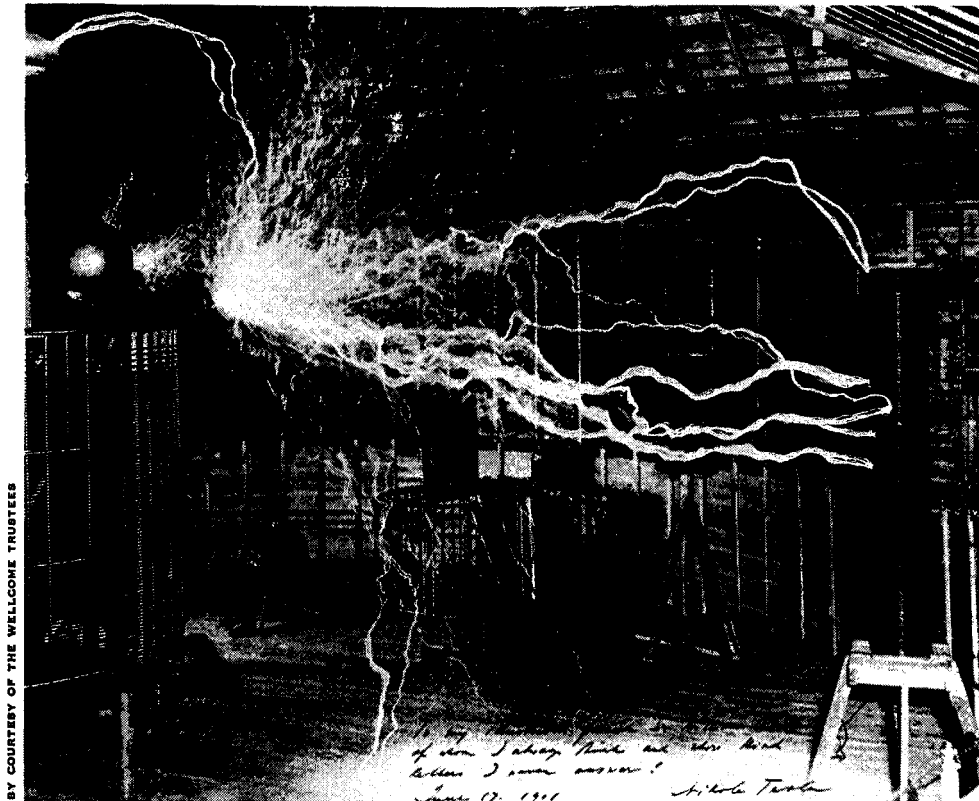
Determined to be on his own, Tesla left the University of Prague in 1881. While working in Europe on the newly arrived telephone systems, Tesla met Charles Batchellor, an intimate friend of Thomas Edison. Batchellor was so impressed with Tesla that he urged him to work for Edison. He gave Tesla a letter of introduction, saying, “I know two great men and you are one of them; the other is this young man.”³ In 1882 Tesla went to work for Continental Edison Company (Paris), and in 1884 he came to the United States to work as one of Edison’s assistants.

Edison demanded much of his men and got it. Though all of Edison’s assistants worked long, hard hours, Tesla’s intense hard work impressed Edison. However, for all of Tesla’s hard work, he could not reach Edison with his own ideas concerning a new type of electric power generator. But this new type of generator was unlike the direct current (DC) generators Tesla was redesigning for Edison; this alternating current (AC) generator could effectively produce and send electricity over miles of wire. Although later the AC generator proved to be a breakthrough in electrical engineering, the energetic Edison proved too

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distant for Tesla to reach. Feeling underpaid, his AC ideas blocked, Tesla left the Edison laboratory.

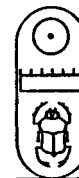
However, Tesla was not the only believer in AC. After working for a time as a ditchdigger, Tesla was employed in the



laboratory of George Westinghouse. As a result, he was able to develop his ideas. Patents were awarded Tesla in 1888. Westinghouse, a successful inventor/businessman in his own right, bought Tesla's ideas for a half million dollars, plus royalties, and put the ideas to work.

From the beginning there were problems. Many prominent scientists, Edison among them, thought AC machines to be dangerous, and fought the trend. A bitter struggle, called the "battle of the currents" in the press, broke out between

Tesla's experiments on high-frequency alternating currents. From an original photograph in the Wellcome Institute, London. The photograph is inscribed as a gift to Sir Wm. Crookes, with the date June 17, 1901. The seated figure is probably Tesla.





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Westinghouse people and Edison backers. In the end, Tesla's "60 cycle" AC system was proven to be both safe and efficient. Edison was forced out of the electric power business.

With his new funds Tesla equipped a New York laboratory and began to experiment with vibrations in solid objects. He confirmed the idea that any solid object could be destroyed by a series of well-timed taps upon it. Legend has it that Tesla nearly caused a steel-framed skyscraper to collapse with a pocket-sized "tapper." Destruction, however, was not his goal.

Tesla may have used the experiments to confirm his ideas on a principle and effect called *resonance*. Every thing has a "resonance frequency." Using this principle, Tesla was able to cause a rapid build-up of fast-moving high-energy waves. Unfortunately, a solid object cannot vibrate at high speed without destroying itself. Confirming this idea, Tesla turned his attention toward electricity. He visualized electricity as something which would vibrate as rapidly as he wanted. Tesla now had experiments in

mind that would be too dangerous to perform in New York.

Therefore, to improve his failing health, and insure his privacy, Tesla moved his laboratory to Colorado. There he may have used his knowledge of resonant vibrations to invent the Tesla coil (1891). This device takes electricity of low vibration and, through resonance, transforms it into very high vibrations—high voltages of high-frequency alternating currents. The Tesla coil, also called the Tesla transformer, was a vital advance and is used today in radio, television, and in other electronic equipment.

All seemed to be going well for Tesla until a depression hit the nation. The Westinghouse people now looked grudgingly at Tesla's royalty contract as the company grew shaky. Westinghouse visited Tesla and told him the company might go into bankruptcy. Tesla saw George Westinghouse as a great benefactor and a noble man who had given Tesla the opportunity to become an independent inventor. In a moment's decision Tesla tore up his royalty contract.

This, as well as Tesla's lifelong lack of business sense, may have caused him to confide to friends and biographer Kenneth Swezey, "I will never have any money unless I get it in amounts so large that I cannot get rid of it except by throwing it out the window."⁴

A Mystic Inventor?

Though Tesla thought of himself as a scientist rather than as an inventor, his research methods seemed unlike those of either one. His major discovery did not come from a series of experiments or from calculation, though he used both to verify and explain. Intuitive ideas came while reciting poetry of which he was fond and knew volumes.

The discovery of a type of rotating magnetic field and the principles behind it came to him in a flash, complete down to the last detail. In Swezey's word, ". . . the discovery, by its own account, was instantaneous, complete, and intuitive."⁵ Another writer concluded: ". . . Tesla had a way of intuitively sensing hidden scientific secrets and employing his inventive talent to prove his hypothesis."⁶ The use of the word

intuitive suggests that Tesla's ideas came from a process called "stewing."

The first step in the stewing process seems to be the gathering of information on a problem to be solved. The next step, paradoxically, is turning the attention completely away from the problem for a period, or what psychologist Bam Price calls a "going fishing time." Then, a little-understood things happens. While the person is working, or on vacation, the [subconscious] mind arranges, sifts, and recombines the information to find an answer. The answer may then be ready to present itself to the conscious mind.

This answer may come in a dream, symbolically, as with a noted chemist, Dr. Kekule. Kekule dreamed of a snake holding its tail in its mouth. Working with the symbol, he was able to translate it into a chemical breakthrough: the *benzene ring*.

Unique ideas can also come to a person in what is called an *intuitive flash* as with Tesla. The flash, however, is thought to be more compelling to the person who experiences it than is a dream. This feeling would then have a better chance of forcing the person to create a material reality out of the intuitive idea. It is this kind of single-mindedness that can be seen in Tesla's life. Forsaking the usual human relations, love and family, Tesla set out to make his visions become reality.

In a closer look at this process, psychologist Anne Roe notes: "Such thought . . . tries seemingly illogical . . . distantly related materials and it often makes major advances in just this way."⁷ Another writer seemed to see this *stewing* evident in Edison's approach, commenting: ". . . his pot of ideas simmered slowly and he constantly lifted the lid to look in."⁸ Perhaps the major difference between Tesla and Edison then, was that Tesla waited for the idea to "stew," before looking in!

Yet there seems to be well-documented cases of people using a process other than stewing and logic put together, i.e.,

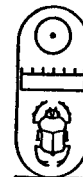
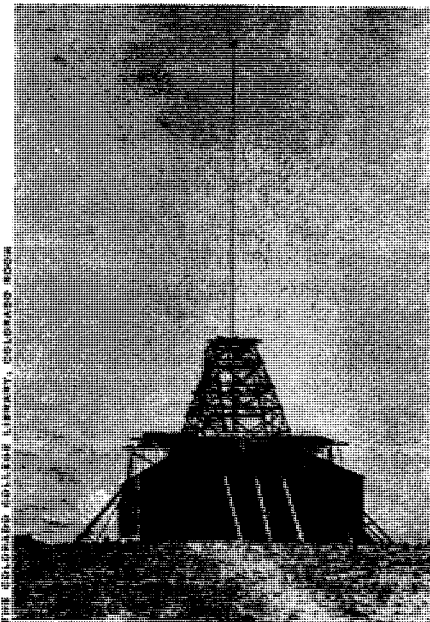
Tesla's Laboratory in the mountains
near Colorado Springs.

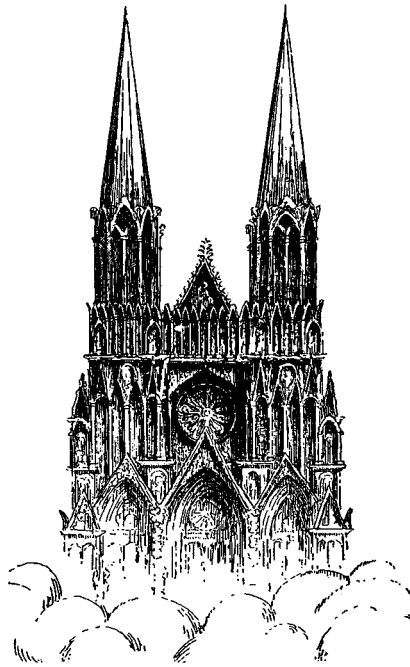
people such as the late Edgar Cayce, who—while in a sleep-like state—appeared to give answers beyond the information given to him. Could Tesla have slipped, while reading poetry, into such a "state"?

Elmer Green, a prominent researcher, long known for his work on such "altered states of consciousness" may some day have an answer. In a 1971 speech at De Anza College, California, he stated, ". . . the entrance, or key, to all these inner processes, we are beginning to believe, is a particular state of consciousness . . . [called] 'reverie'."⁹ Still another author believes visualization to be a reliable means for gaining access to the "reverie" state. It is known that Tesla could visualize objects with a haunting clarity.

In recalling the development of this clarity, Tesla once revealed, "they [the objects visualized] gained strength and distinctness and finally assumed the concreteness of real things."¹⁰ This kind of visualization may not be restricted to inventors such as Tesla. There seems to be a growing trend of thought among psychologists that so-called "ordinary people" can use visualization and "stewing."

(continued on page 34)





The Celestial Sanctum

DO WE NEED FRUSTRATION?

by Robert E. Daniels, F. R. C.

THERE IS one subject which is dear to the heart of everyone, and that is the subject of universal peace. We believe that it is only in peace that we can realize our cherished ideals for the spiritual evolution of mankind.

We have to accept, however, that for most people life is full of problems, frustrations, and suffering. We cannot deny that these conditions exist, but we should make every effort to understand these opposing conditions, for in a way they represent the stepping stones to our success and to the Mastery of Life. These opposing forces in life act as the spur to shake us from our lethargy and indifference, forming part of the cosmic order to bring about a higher evolution of man.

What is true in our individual lives, of course, is also true in a collective

sense. For by strife, restlessness, and meeting the challenges of our time, mankind advances to a higher level of understanding and to a better way of life. "Man's restlessness in every sense, physical, mental, and spiritual, has been and still is the largest contributing factor to progress and the development of civilization." So wrote our late Emperor, Dr. H. Spencer Lewis.

When we are content, with no desire for advancement and improvement, we retrogress, for we cannot really stand still. Life demands that we adjust to the circumstances of our daily existence; if we do nothing, then we only create more problems and difficulties for ourselves. If we individually feel that we do not need further knowledge, or that there is no need for mental or spiritual progress on our part, then life will teach us better, since we will be opposing the law of life which is ever urging us to grow in every way.

Many people try to escape the responsibilities of life. They endeavor to occupy their time in seeking entertainment or other distractions which will help them to avoid what can be termed *responsible living*. These individuals dislike being alone and have little love for solitude and a quiet life. Rather, they seek diversions and excitement, or anything which will help them to avoid creative activities which need concentration and self-discipline. Their lives are wasted away in fruitless endeavors for distraction from the realities of life which, at some time, must be faced—if not in this incarnation, then in a future one.

A well-known writer once said "What men need today in this time of trouble, is not a *way out* so much as a way of high and manly living *within*." So many people are trying to escape the realities of life and are unaware that by facing life head-on, by accepting the circumstances of their lives—even if it is sometimes very difficult—they can find a richer and more rewarding existence by facing and overcoming their daily problems. Nevertheless, the compelling influences of the soul life within us will make us use our minds and increase our restlessness until we are prepared to face the real issues of our incarnation. And it is by seeking within that we learn to

resolve our problems and difficulties. Problems which confront us now must be solved or we will meet them again along our spiral of development. They cannot be set aside. Our karma has brought on these unpleasant experiences, which we call problems, but we should see them as opportunities for advancement rather than obstacles in our path. By looking at our problems in a different light, much of our frustration will disappear and we can see them from a higher and more rational point of view.

Rosicrucian Philosophy

Life demands that we grow in every way: mentally, psychically, and spiritually. We must develop our full potential as human beings and use these gifts for the benefit of ourselves and others. There is a perfect ideal for man to reach in life, and the Cosmic directs, guides, and urges us along the path to attain this ideal. This is why the Rosicrucian philosophy and guidance is such a great help to each of us, for life is a school, and we are all pupils undergoing training and a purposeful discipline in it. No experience in our lives is insignificant. Each change and experience we have always has a purpose in molding our character and bringing forward various latent aspects of our personality.

Within the Divine consciousness is held the perfect pattern of what we should evolve to. Each experience, and each change we pass through, is part of the Cosmic's plan to lead and guide us toward that perfect pattern. Like the rose in full bloom whose each and every petal must unfold, and so must every one of our faculties and abilities be developed.

It is difficult to acquire the development of a well-rounded personality, especially in a narrow or confined environment. Change and experience are vital to progress in mystical development. It follows that when change and experience come into our lives, we should try to gain the most from what they offer. Many people reject any kind of change, little realizing the results. We should welcome certain changes from which we know we can gain much needed experience. However, we must also take the greatest care not to seek change for the sake of avoiding the responsibilities which we must fulfill. Many do just this

in an attempt to find an easier way of life or to remove the chains with which they are bound.

There is quite a difference between courageously accepting the circumstances which life and karma have brought us with an understanding that this is necessary, and accepting a dreary and circumscribed life because we refuse to accept life as a challenge. For, on the one hand, we realize that the Cosmic has placed us in these circumstances for good reason, and there is a great deal we can learn from the experience. On the other hand, we retard our spiritual and mental progress, because we close the door to the opportunities which life and karma offer in abundance to those who seek a more satisfying and godly life.

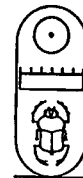
The way to the perfect life is something which we individually have to discover and then set out to master. Mystical endeavor points the way and provides the most excellent training ground needed for the journey. But mysticism will not do that which we must do for ourselves. All the guidance and instruction we need are there for us to receive, but we must apply these to the task that lies ahead.

The mystical life is not an escape as some people like to suppose; but rather, it is entering into life fully and completely. It is no longer living life on the fringe, so to speak, but participating consciously in the fullness of life and all it has to offer.



The Celestial Sanctum

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



Unveiling the Mystery of Self

by Fred Flanagan, F. R. C.

FROM THE MYSTICAL point of view, self mastery means mastery of one's life through the agency of the higher aspects of Self. But what is this *self* which is to be mastered and how is it different from the *Self*? Self is defined as the consciousness we have when we say "I." This consciousness of "I" has different meanings at different levels of understanding.

It is important to bear in mind that any mystical idea brought down to the level of the brain consciousness loses most of its mystical content. Therefore, the ideas presented here should be regarded as a symbolic representation of reality rather than being reality itself.

Language is limited. It cannot be used to express color to the blind nor sound to the deaf and cannot be used to express *truth*. Truth, being above the limitations of language, can only be expressed symbolically or by analogy, and the comprehension of *truth* so expressed is relative to the understanding of the recipient.

To begin with, Self cannot actually be divided into compartments. However, in order that the idea of Self can be examined, let us assume that it is divided into three parts: a finite limited aspect, an infinite manifested aspect, and an infinite unmanifested aspect. The finite limited aspect could be called "I am me." The infinite manifested aspect could be called "I am." The infinite unmanifest aspect could be called "I."

The finite limited aspect of Self, or "I am me," is what most people mean when speaking of self and is that aspect of Self

which is manifest physically and to a certain extent psychically. This Self is ego centered. By *ego* is meant the sense of I at the physical/psychic level of consciousness. At this level, self is conceived as being mortal, finite, and separated from other selves and things. The consciousness of self is focused into one limited idea, "I am me. I am not anyone or anything else. I am me."

At this level of conscious awareness it is logical to be selfish because selflessness is conceived to be antagonistic to the welfare of this self that is me. It may be that lip service is paid to the idea of selflessness, but the ego accepts such ideas as theory rather than fact.

The level of consciousness above this limited understanding of self is "I am." "I am" is one step removed from the particular, focused or pinpointed manifestation, "I am me."

"I am" is similar to a light source casting many shadows. The shadows are multiple. The source of light is one. The aspect of Self called "I am," is infinite and manifest at the same time. It is Being expressing in all creation. It is unity manifesting in duality. At this level of consciousness, Self is not separated from all of creation, but is one with it. At the level of "I am," Self supersedes time and space.

Self is of the Soul essence and is divine. It is God personalized. It could be compared to a beautiful piece of music. Music as expressed is modified by the instrument and by the player so that each expression of it is different from the original and yet is the same composition. In like manner Self expresses through personality and the expression of

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it differs according to the personality through which it expresses. Thus the one Self has an infinite variety of expressions.

One way of representing "I am" is to think of a bicycle wheel. There is one central hub with a multiplicity of spokes. The hub represents "I am," and the outer end of each spoke represents "I am Mary," "I am John," "I am me," etc. At the periphery there is multiplicity, separateness. At the hub there is unity which expresses in multiplicity.

At the level of consciousness represented by "I am," selfishness becomes illogical because of the awareness of oneness. You should not only love your neighbor as yourself, in reality he *is* yourself! What is done to another is done to yourself, and at this level of consciousness—the *I am*—this fact is obvious.

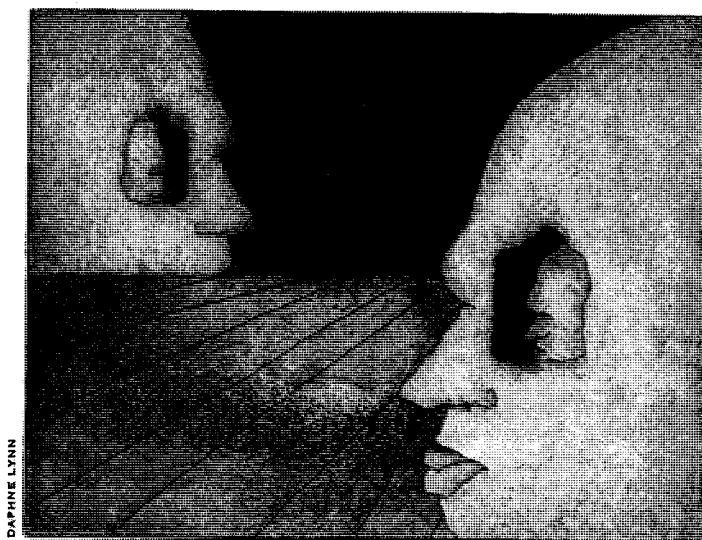
Community of Cells

To examine this idea further, consider the body as a community of cells, each dependent on the other and each with a separate awareness of itself, i.e., with nerve cells always acting as nerve and muscle cells always acting as muscle in the normal, harmonious body environment. Should a cell negate the laws of its existence and act individually without

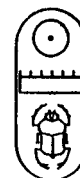
reference to the harmonious interrelationship of the whole, a cancerous condition might eventually arise which would become detrimental to the health of the total body and eventually to the rebellious cell itself. We are in a similar relationship to the collective being of *Man*. Each of us is an individual expression of Mankind and each is an essential, differing part of the whole. We have individual freedom of choice and can choose to live in harmony with the law and order of the Cosmic or otherwise. To live selfishly without regard for others causes problems to one's self and adds to the suffering of the human race as a totality.

At the level of "I am," selfishness is naturally replaced by selflessness, and service becomes logical. There is no praise expected for service rendered. It is simply logical and necessary.

The next level of Self is designated as "I." "I" is infinite, unmanifest, and undifferentiated. It is unity. It is neither positive nor negative, selfish nor unselfish, good nor bad. "I" is everything that is, in idea or potential. In the simile of the bicycle wheel "I" would be the hole in the hub. The "I" gives shape to the Divine "I am" and Self, then, is a continuum ranging from the ego-centered



DAPHNE LYNN





idea of self—the “I am me”—which is limited, to the “I” which is unlimited. It is necessary to keep in mind that this dividing of Self into separate compartments is artificial and is only done so that the idea can be considered. Self is *One* and is not separated in actuality.

The Soul personality, the divine being which is the real “I am,” enters the infant body with the first breath and immediately tries to assert its dominion over the physical consciousness of the body.

The body is a wonderful machine, equipped with a marvelous micro-computer, the brain, which is designed to be programmed by the Soul personality. The brain will act exactly according to the laws governing its function, so if it is programmed properly it will act as the Soul personality dictates and the body will follow accordingly. At first this is mostly what happens. The Soul personality via the ego—the *I am me*—makes the decisions, and the brain carries them out. For example, the decision is made for the body to walk. The ego wills the brain to send messages to the necessary muscles, and walking takes place. In the child this is clumsy at first and occupies all his conscious attention, but as the decision is made again and again, the brain becomes programmed for walking and we say a habit is formed. Habits are efficient mechanisms and at this point walking becomes automatic, no longer requiring the focused, conscious attention of the ego, thus freeing the consciousness for other things.

The ability of the brain to form habits is necessary and we could not function efficiently without them; but it should be remembered that habits by nature are un-

conscious responses. If this were not true, habits could not fulfill their purpose.

However, the brain is also amenable to being programmed by the “I am me,” the ego, alone and without the ego’s reference to the Soul personality, the “I am.” In the majority of people, for a variety of reasons which often conform to society’s values, the ego then retires behind the programmed brain, allowing it to perform the functions of acting and thinking which have become habitual. In the process, the ego forgets that it is an extension and expression of a divine being—the “I am”—which inhabits a body and is the original programmer of the brain. The body then becomes the prison instead of the temple of the Self.

It is illuminating to become aware of the extent of habitual thought and action in our own lives. In most human beings, habitual thought and action dominate much of their lifetime. But because habits are unconscious or instinctive, habitual existence is rather akin to sleep-walking. Unfortunately, a life dominated by habit or instinct alone does not allow the higher aspects of self to manifest in the incarnation. Therefore, it is often only at the end of the incarnation when the body ceases to function and the Self steps aside from the physical vehicle, that the realization might come that here was another wasted lifetime—one where little was done with the life that was given!

The Higher Aspects of Self

As consciousness evolves, the light of the Divine Self within shines more and more through the personality, and the choices made by the ego are characterized more and more by this light until there comes a point where the ego consciously surrenders to the Divine and willingly allows the higher aspects of Self to operate fully. It is necessary that the ego consciously desires and wills this sacrifice because matter is the sphere of the ego and by law, choice belongs to it in its sphere. Surrendering is not done easily nor can it be accomplished by any mental gymnastics. The desire and will to make this decision must be made again and again until this becomes *operative!* At first, the ego that has limited understanding of itself might feel that it will be exposed and helpless, thereby not realizing that surrendering leads to ful-

fillment and to a condition of self mastery in which the strength is sufficient to stand in the light without fear.

As the personality becomes flooded with the light of the Soul, the Self awakens to its potential and the true *will* becomes operative for the first time.

The causes of phenomena appear to originate in the material world but only appear so because of the limitations of the brain consciousness. In reality, the causes of phenomena lie in the higher levels of consciousness, at the level of "I" and "I am." The logic of these higher levels is from causes to effect whilst the logic of the lower levels is from effect back to causes. Decisions made according to the dictates of the higher aspects

of Self are in accord with law and are karmically beneficial. Many decisions made with the limitations of the intellect can and often do lead to a chaotic condition.

One can choose to be like the *Fool* who carries over his shoulder a sack containing the four magic symbols—a sack which he has never opened. Or one can choose to be like the one who uses the same symbols with mastery.

If one would exhibit the mastery of self and life, it is necessary to allow the higher aspects of Self to manifest in the incarnation. Then and only then can life be lived fully and with *joy* as is intended. Only then can one be a *conscious expression of Man*.

A Personal Creed

The following is a Rosicrucian's personal concept evolved from his study of the Rosicrucian principles. It is both mystical and philosophical, and corresponds to the practical ideals and teachings of AMORC.

"Within my material body I sense the throb of life and the light of consciousness. I recognize like consciousness in my fellow humans and in animals; I guess at it in plants and simpler life forms.

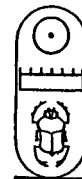
"I believe that 'dead' matter can neither beget life nor consciousness—not in eons of evolution.

"Therefore, I believe that life and consciousness pervade the universe throughout eternity. Is universal life force and consciousness an impersonal creative principle, or does it personalize itself into a hierarchy of creatures, culminating in a Supreme Being—The God of my Heart?

"Either way, I am at home in a world of light, life, and love; my consciousness is embedded in that of the Cosmic.

"Therefore, I believe that as I am sustained by a mind power greater than mine, I may, and should, help fellow beings less conscious than myself."

—Walter J. Albersheim, F. R. C.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Secrets of the Brain

*Is Conscious Learning and Pain Due to Energy Fields,
Brain Molecules, or Both?*

Prepared by
George F. Buletza Jr., Ph.D., F.R.C.
Project Director—Research

BY BEING OPEN to new insights of consciousness, Rosicrucians hold the key to choosing between feelings of pain, pleasure, or peace. As overt products of consciousness, feelings and behavior are modified by social as well as by personal experience. Nothing better illustrates society's need for and interaction with creative consciousness than the remarkable experiments of Melzack and Pavlov.

Ronald Melzack reared a number of dogs in total isolation, so that they had no opportunity to learn the rules of social interaction. When the dogs were released they exhibited little or no ability to learn from pain. They would return again and again to sniff at a burning match, and were quite unable to learn the danger of it.

In his famous work on conditioned reflexes, Ivan Pavlov was able to transform overt pain to apparent pleasure. In one experiment, instead of combining a ringing bell with morsels of food to

teach a dog to salivate, Pavlov used a brief electrical shock to the dog's paw to signal that food was about to appear. At first the dog reacted to each shock and its appetite was reduced. But gradually a surprising transformation took place. The electric shock no longer prompted any sign of pain. On the contrary, when the shock came, the dog salivated, wagged its tail, and turned expectantly to its food bowl.

In man, too, social factors are extremely important in setting not only the threshold but also the context of pain. Religious martyrs could experience ecstasy rather than agony as they were tortured to death. Equally but conversely, some unfortunate people develop the severest pain with no apparent organic cause. In the West childbirth is often considered to be painful; but in some cultures it is the father, not the mother, who appears to suffer as the child is born, even to the extent of his staying in bed with the baby to recover while his wife returns to the fields to work.

Acupuncture, while unpleasant in the eyes of most Westerners, has been practiced for more than two thousand years in China for the treatment of organic

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illness. It is quite often employed as the only form of anesthetic in major surgical operations. Children in China are taught the classical theories and even the techniques of acupuncture from an early age. Some would argue that the success of acupuncture analgesia is due to a kind of cultural conditioning, like that of Pavlov's dogs.

Yet, it is possible that acupuncture analgesia and perhaps other cultural and mental modifiers of pain operate through simple physiological principles. Today, findings and theory on the relationship of the body's direct current (DC) energy fields to the human nervous system seem to be converging (see *Mindquest*, Sept. 1977). The *output* of this DC control system promotes growth and healing while the *input* is associated with pain. Without this DC system classical neurophysiology has been unable to provide a coherent general theory to account for the sedation of pain which accompanies injury (see Melzack, 1973). Phantom limb pain is an extreme example, but other forms of chronic pain also will be better understood when the operations of the DC system are fully studied and described.

Acupuncture Points

Being a DC signal in the millivolt and nanoampere range, the transmission current flow is subject to certain constraints. These are factors of resistance, capacitance, and inductance which combine to reduce the signal magnitude with increasing transmission distance. These conditions are overcome by "boosters" or operational amplifiers which are inserted along the transmission lines at intervals. These amplifiers restore signal strength and maintain intelligibility over distance. These DC communication channels and the locations of amplification correspond to acupuncture meridians and points. Although it is generally known that acupuncture points exhibit low electrical skin resistance to an externally applied current (low GSR), it is less well known that these points are discrete *sources* of their own direct current energy.

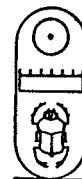
Considering the low signal levels employed by the system, it is no wonder that significant alteration in the signal and transmission capability can be easily affected by insertion of metal needles,

physical pressure, sound vibration, laser, or other vibratory applications at the amplification or booster points. In general, the specific analgesic response of a particular point may occur regardless of type of stimulation. Conversely, weak electromagnetic stimulation of certain other areas of the DC output system can stimulate healing and health. The sympathetic chain ganglia form one such focus for Rosicrucian healing treatments.

Visualization, hypnosis, and acupuncture treatments affect the body's electromagnetic field. The deeper mental states associated with insight and relaxation are noted for their balancing and harmonizing effects on the body's electrical polarity (see *Mindquest*, Aug. 1977). Stress, emotions, cultural, and personal attitudes also have their effects on these fields. But how do these cultural and mental modifiers translate electromagnetic field changes into physiological relief from pain?

It has been known for many years that the pain-killing drug morphine and its derivatives act by attaching themselves to neurons in the brain cells that somehow influence the threshold and sensation of pain. Naturally occurring tiny protein molecules named the *endorphins* (meaning endogenous or innate morphine) and the *enkephalins* (from the Greek word for brain), have now been discovered in the brain. They act just like morphine, but are 20-40 times more effective in reducing pain. In fact, it is presumably more accurate to say that the external agent, *morphine*, works just like the endorphins and enkephalins, the internal agents. These then are "natural opiates," analgesic drugs that the brain itself can synthesize to alleviate its own sensation of pain.

The endorphins produce an array of profound changes. One endorphin brings on deep analgesia and catatonia. One lowers body temperature, another elevates it. One tranquilizes less than the others. One causes agitation, even aggressive behavior. All can produce shakes and tremor. Strangely, the pituitary-produced *parent molecule* of the endorphins and enkephalins (beta-lipotropin) has no opiate-like activity until it is broken down into the smaller, active fragments. It appears that the larger molecule is an ingenious storage system, keeping the



specific, potent smaller molecules "on ice" until they are needed.

The activities of the various endorphins are blocked by morphine antagonists such as *naloxone*. Human beings with intractable pain received relief from stimulation by DC electrodes implanted in the brain's central gray matter. The analgesia was reversed by naloxone. Presumably, DC stimulation causes a release of the endorphine and/or enkephalins. According to numerous reports from around the world the analgesic effects of electro-acupuncture can be partly reversed by the injection of naloxone. These findings similarly suggest that acupuncture alters the DC input system by stimulating the production of the brain's own recently discovered analgesics.

In one double-blind Swedish experiment, eighteen patients received acupuncture analgesia. Five patients received a total of sixteen injections with naloxone; thirteen received a saline solution. Three of the five patients reported the return of pain within ten minutes of the naloxone injection. None reported return of pain after saline injection. In another recent American acupuncture study the same naloxone phenomenon was observed in thirty-five volunteers who received painful stimulation of incisor teeth. Placebo injections did not interfere with the acupuncture, nor with analgesia achieved through hypnosis.

Visualization and hypnotic analgesia may or may not involve endorphins. In some reports the endorphin-antagonist does not interfere with trance phenomena, in others it does. Mental control of the DC system and the relief of pain may involve more mechanisms than just the blocking of opiate receptors in the brain. Researchers at the Roche Institute of Molecular Biology have just reported the discovery of yet another natural analgesic in the brain. Unlike the others, this one is not a protein. It would appear that the brain has a whole array of mechanisms for stopping pain. Thus, the mechanisms for visualized and hypnotic analgesia may have yet to be delineated.

addition to its pain-relieving activity—it can improve learning abilities. Dr. A. J. Kastin and his colleagues at Tulane University School of Medicine found that hungry rats receiving an enkephalin negotiated twelve-choice mazes significantly faster and made significantly fewer errors than control animals receiving only saline. In their careful study Kastin's group was able to rule out factors of increased appetite, enhanced olfactory sensation, or augmentation of activity as alternatives to the learning hypothesis.

Enkephalin appears to have an influence on learning separate from its pain-killing activity. The pain-killer morphine does not improve the rats' negotiation of the maze; rather it slows them down and causes them to make more errors. In addition, though they have virtually no opiate activity, new enkephalin *analogs*—man-made molecules similar in function, but slightly differing in structure—can still cause rats to learn faster. It is felt that this new enkephalin influences different neurons in the learning process more than it does in pain relief. In fact, latest research suggests that in the central nervous system endorphin and enkephalin may be new classes of *neurotransmitters* (chemicals that let one neuron activate or inhibit another neuron). Neurons in the brain that use dopamine as their neurotransmitting chemical are especially under the influence of endorphine and enkephalin. In these cases both excitatory and inhibitory responses are blocked by the antagonist naloxone.

MSH

Might these pain-killing substances help us learn faster and better? They might, but like morphine these natural pain relievers when externally administered have addictive properties. Fortunately, another derivative of the endorphine-enkephalin *parent protein* (beta-lipotropin) is the pituitary hormone MSH—melanophore stimulating hormone. MSH exerts similarly positive effects on learning and is not addictive. (Note: melatonin is another putative neurotransmitter and appears to be of prime importance in pineal activity.) MSH has improved attention and learning in healthy and in mentally retarded subjects, and new studies are currently

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Pain and Learning

It has long been realized that pain can be a stimulus to learning. One enkephalin exerts significant behavioral effects in

investigating learning enhancement in the elderly.

As new analogs of these brain proteins are being discovered, a new window on the brain is opening. We may soon peer in and watch how the mind effects the production of those very substances responsible for the physical counterpart in our consciousness of pain, learning, and insight. From the knowledge gleaned as a result of his own various experiments and observations, the Rosicrucian student will find surprising psychological analogies and further confirmation of these latest scientific investigations into the secret of the brain. Psychologically he can transform pain to pleasure, and can choose to change his physical and psychological pain and trials into new insights of consciousness and realization of peace.

For further reading:

*The Rosicrucian reader may wish to review his Neophyte and Sixth Degree work.

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Buletza G. (1977) *Mindquest, Rosicrucian Digest LV* (9):17.

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Kastin A. J., et al. *Life Sciences* 19:1283; *Brain Research Bulletin* 1:583; *Pharmacology, Biochemistry & Behavior* 5:691.

Koof G. F., Fray P. J., Iverson S. D. (1976) *Science* 194:637-639.

Melzack R. (1973) *The Puzzle of Pain*, Basic Books Inc., New York.

Sjolund B., Eriksson M. (1976) 'Lancet' 1976: 1085.

Urca G., et al. (1977) *Science* 197:83-86.

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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances that arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

November: The personality for the month of November is Menahem Begin, Prime Minister, Israel.

The code word is NEO.

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



KENNETH KAUNDA

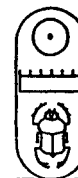
January:

The personality for the month of January will be Kenneth Kaunda, President, Zambia.

The code will be NAT.



MENAHEM BEGIN



Temple of the Giant Jaguar

Textbook of Astronomy and Geometry

by James R. Morgan, F. R. C.

THE DISCERNING VISITOR to the remarkable archeological sites in Central America can hardly escape a feeling of awe at the extent to which the ancient Maya used sophisticated geometrical principles in their architecture. Tikal, the ancient Mayan metropolis located in the Petén Jungle of Guatemala, is a particularly impressive example of these geometrical principles at work. Centuries ago, while Charlemagne kept the spark of civilization alive in medieval Europe, Tikal flourished as a great city and cultural center—covering 65 sq. km. In its magnificent civic center Tikal boasted five major pyramids, one of which, at 85 m, was the tallest man-made structure in the Western Hemisphere until modern times. Later Tikal was mysteriously abandoned, and today much of this ancient Mayan city lies hidden under jungle growth.

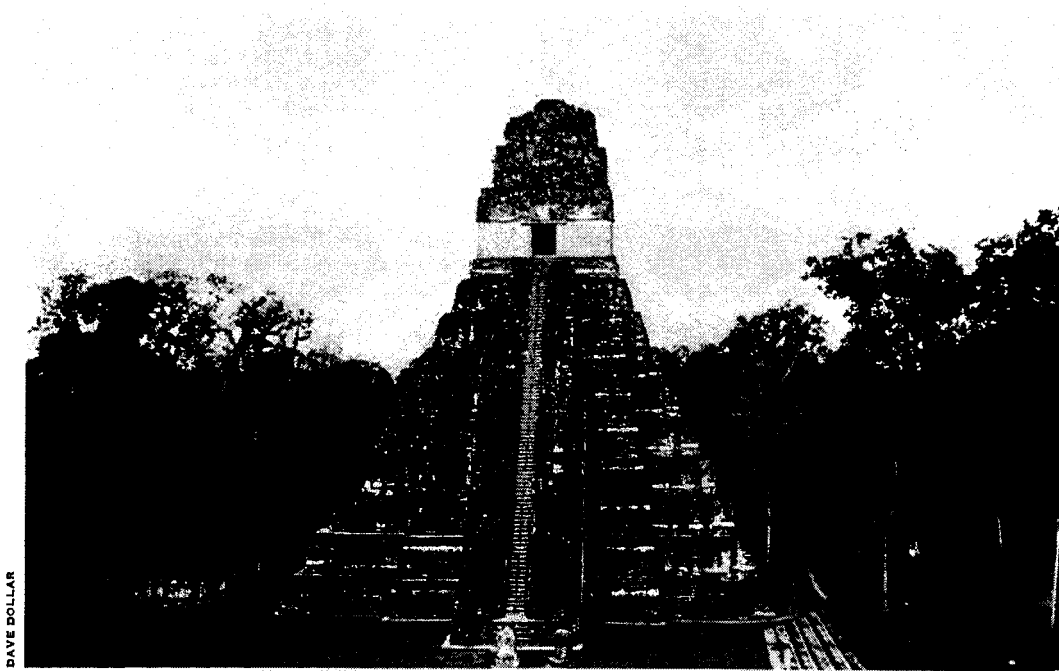
This article will elucidate the specific proportions embodied in Tikal's *Temple of the Giant Jaguar*, also known as Tikal I Pyramid—the oldest and most sacred of this ancient city's five major pyramids. The proportions embodied in the Tikal I Pyramid suggest that Mayan designers of a thousand years ago were acquainted with the arithmetic constants π , Φ , and the fact that their city was located at a particular place on the spherical Earth. We will also explore Mayan use of advanced geometrical constructions to express knowledge of certain transcendental concepts.

To begin with, we can note certain things about the Tikal I Pyramid. This pyramid consists of nine steps or tiers, on top of which is the temple platform (*nine* referring to the Mayan "Nine Drinks" or nine emanations of deity). Each step or tier incorporates a "forced perspective," making the structure appear taller than it actually is. The overall envelope of the pyramid itself is the sixty-degree "perfect" Pythagorean triangle, however, the slope of each step is much steeper—namely the seventy-two degrees of the Pythagorean pentagram or five-pointed star.¹ Concerning the pyramid's location on the spherical Earth, surveys show Tikal to be located less than one-half degree north of 18°N.

Because of this unique combination of location and the use of pentagram geometry, the noon Sun on the Spring and Autumn Equinox days shines almost *exactly parallel* to the seventy-two-degree terrace faces on the north side of this pyramid. Therefore on the day of the Spring Equinox Tikal I Pyramid "swallows its shadow." This means that on no day between the Spring and Autumn Equinoxes (the summer half of the year) will these seventy-two-degree north faces cast a shadow. However, on every day of the winter half of the year, the north faces will cast a noon shadow. Also, because of Tikal's unique location on the spherical Earth and the choice of pentagram geometry, the seventy-two-degree north faces of this pyramid are eternally perpendicular to the alignment of the pole star, presently Polaris.

Before proceeding further in the analysis of Mayan architecture, it becomes useful to evaluate the instruments and techniques that were evidently used by their

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architects and engineers. In the preamble of the *Popol Vuh*, the book of Mayan sacred writings, we are told that at the creation of the world “. . . the measuring cord was brought and it was stretched in the sky and over the Earth, on the four angles, on the four corners. . . .” Clearly these ancient builders were not only familiar with the measuring cord as an instrument of mensuration and geometrical construction, but also with the more abstract aspects of its relation to geometry. Therefore, they were familiar with the measuring cord’s use in understanding and communicating fundamental principles of astronomy and cosmic law.

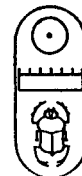
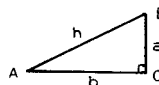
Perhaps the Mayan measuring cord was similar to the one used by the ancient Egyptian architects or to the *Druid’s Cord* used in the design of a number of Europe’s famous cathedrals. The Druid’s

Cord was a “tape measure” of any desired length but *always* divided into thirteen equal segments. With no other instrument than the Druid’s Cord, one can define at least thirty-one architecturally useful angles. Given also the square, the number of angles that can be uniquely defined becomes very much greater.

I have noted that a large percentage of Mayan architectural angles have tangents (ratio of sides adjacent to the right angle of a triangle—see *Figure 1*) that are the ratio of simple whole numbers such as 1:2, 2:7, 1:8, etc. This suggests that the Maya were acquainted with the special properties of right triangles. Though they probably lacked trigonometric tables, they had nonetheless mastered the essential concept of trigonometry.

(continued overleaf)

Figure 1 Tangent of $A = \frac{a}{b}$, or in other words, the ratio of a to b (a:b). Tangent of $B = \frac{b}{a}$, or the ratio of b to a (b:a).





DAVE DOLLAR

cepts of the ancient Maya, let us more closely examine the architectural design of the Tikal I Pyramid.

In the design of this pyramid, the architects (most likely the Mayan high priests) desired to integrate several crucial factors. These factors were to be integrated in a way that they would simultaneously correlate with certain subtle principles of geometry and with crucial points of Mayan religious dogma. Furthermore, the architects desired to choose a design/layout or plan for the pyramid that would be both esthetically pleasing and emotionally powerful. They also planned to define the pyramid's location on the spherical Earth to be agreeable with crucial astronomical situations.

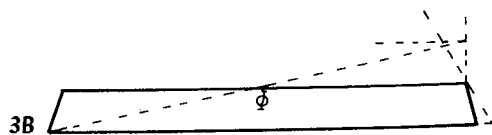
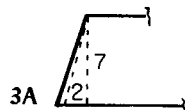
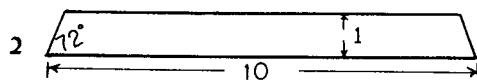
Designing the Pyramid

This recurrence of angles whose tangent is the ratio of integers up to 9, suggests a tool of great practical utility as well as of deep religious significance. Had they taken a common builder's square, i.e., two equal and straight members separated by an angle of 90° , and divided each side into nine equal segments, they could have generated a large family of unique and easily reproducible angles by connecting the nine marks in different combinations. Indeed the number of angles thus defined by the nine-unit builder's square even exceeds the number that could be defined by "folding" the Druid's Cord in different ways. Furthermore, each of the angles defined by the nine-unit square could have had profound religious connotations by associating each of the nine units of the square with one of the nine emanations of deity assigned by Mayan religious dogma.

Therefore, assuming that the designer knew the basic instruments and techniques of architecture, he could proceed to design the Tikal I Pyramid in the following manner: The height of the pyramid's first terrace or step would be *one unit* (3.40 m by our measuring system), and the slope of the face of this terrace would be 72° —the angle of the Pythagorean pentagram or five-pointed star.² The base of the pyramid would be ten units (see Figure 2).

Having reviewed a number of fundamental principles regarding the working tools probably used in antiquity (measuring cord, square, level, and plumb), and some of the pertinent philosophical con-

Choice of the overall figure for the pyramid could pose yet another dilemma. It would be esthetically desirable to design the overall envelope of the pyramid so that it would be the "perfect" sixty-degree Pythagorean triangle. On the other hand, the angle whose tangent is 7 divided by 4 would differ so little that the unaided eye could not detect the



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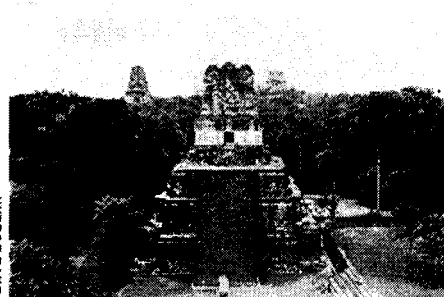
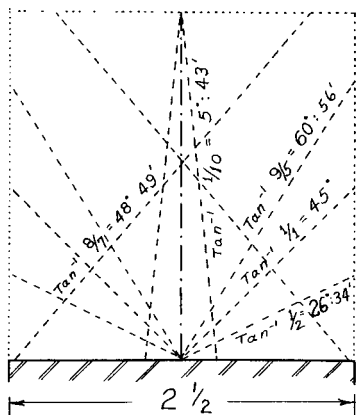
difference. This 7 by 4 angle would be easy to construct from our nine-unit builder's square, and would undoubtedly carry subtle religious connotations by combining the seventh and fourth emanations of deity.

In order to simultaneously conform the overall figure of the pyramid to the sixty-degree triangle (or the 7/4 ratio); to make the *sanctum-sanctorum*, or heart of the temple, fall at the height of seven-units above the base; and to enhance its visual impact by adding a forced perspective that would make the pyramid *seem* even taller and steeper than it was, the architect would construct a right triangle with sides in the ratio of seven units high and two units horizontal with its apex at the top edge of the terrace (Figure 3A).

From the point on the base thus defined, the architect would stretch a straight line through the center of the top of the terrace until it intersected a vertical at the opposite top corner. The next step would be moving horizontally to define the top corner of the next terrace at the point where the horizontal line cut the line of the required sixty-degree (or 7/4) slope (Figure 3B).

The completed main body of the pyramid would be the structure represented in Figure 4.

Hence the square top of this pyramid, when truncated at the indicated height of seven-units, would be the platform on which it was required to erect the *sanctum*



Three of Tikal's other pyramids—
viewed from top of Jaguar Pyramid.

sanctorum, or esoteric superstructure. The "geometry" of the superstructure the architect could therefore make in the form of a square (2½ units per side), within which he would construct certain simple triangles as illustrated in Figure 5.

(continued overleaf)

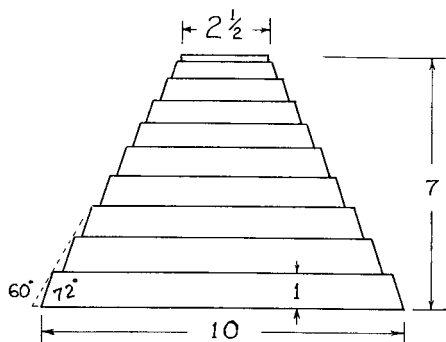
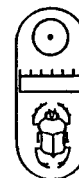


Figure 4 Δ

◁ Figure 5 Mayan architecture is replete with applications of the 47th Problem of Euclid to "solve" right triangles whose tangents (ratio of sides adjacent to the right angle of a triangle) are the ratios of simple whole numbers. These right triangles formed within an imaginary square atop the Tikal I Pyramid constituted a geometrical basis for constructing a symbolically significant, as well as practically useful superstructure, that indicated certain important astronomical events as shown in Figure 6. (See page 26.)



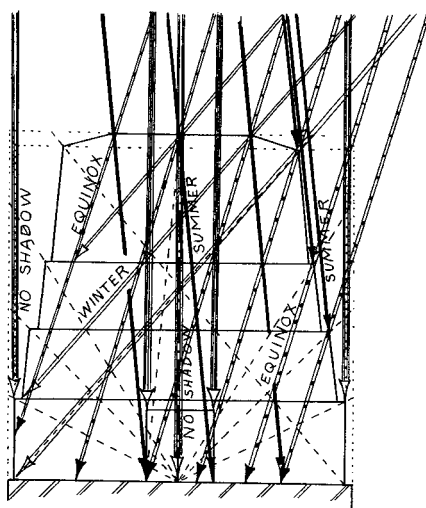


Figure 6 The remarkable accuracy of the Mayan calendar is almost universally recognized. Not so widely known is the fact that it was observationally related to the motions of the celestial bodies, notably that of the Sun. As we investigate this further, it is amazing to note how minutely and cleverly the superstructure of the Tikal I Pyramid used the simple geometrical "framework" shown in this diagram to achieve the alignments here shown with the noon Sun at each of the equinoxes, at the Summer and Winter Solstices, and especially on the two particular days of each year (May 10 and August 5 at Tikal) when the noon Sun stands directly overhead and thus casts no shadow.

To complete the structure, the architect would build four tiers above the temple platform (that being the number sacred to Venus and/or her earthly representative, Quetzalcoatl) according to the foregoing geometrical framework as shown in *Figure 6*. Thus the noon Sun on the crucial days of the equinoxes and solstices as well as on the "no shadow days" would align as indicated.

As a *coup de grace* the Mayan architect-priest would lay out the sanctum sanctorum chambers in three rooms arranged so that on certain astronomically and calendarically important days the setting Sun would cast its farewell ray to the places indicated in *Figure 7*. With this ingenious structure the Maya would have a permanent "book" in stone, written in the universal language of geometry, and documenting for all future generations of student-priests these several important facts of geometry and astronomy.

The foregoing is much more than a mere exercise in speculation. It is an accepted fact among those familiar with modern Mayan customs that they still locate buildings on a community-wide plan agreeable to certain *telluric grids* in much the same way that the plan of our own modern communities conform to a man-made survey grid. Attempts to identify this grid for Tikal were seriously plagued by lack of good survey data, the different surveys differing from each other by many degrees. The scanty data

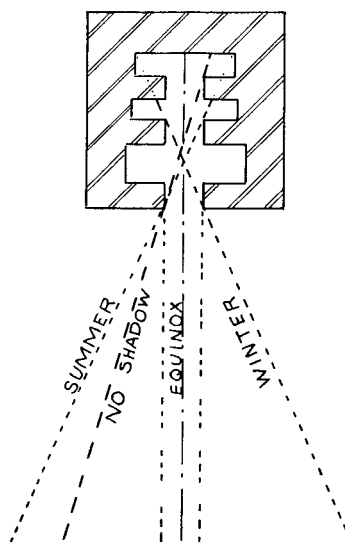


Figure 7 The peculiar arrangement of the inner chambers of this pyramid strongly suggests that the ancient priests may have stationed themselves at the indicated places in order to obtain accurate sightings of the setting Sun on the indicated calendar dates of each year. Unfortunately, it was not possible for the author to be stationed inside the pyramid's temple chambers at sunset on the days to which the Mayan calendar is correlated.

on Tikal published about fifty years ago by the Mexican antiquarian, Marquina, would indeed make the Tikal grid include sunrise and sunset directions on the essential calendar "fix" days of the solstices, equinoxes, and "no noon shadow" days. Pertinent to this question of community planning, one notes that

Monte Alban, Mexico, which is a much older site than Tikal but situated at *identical* latitude, unmistakably shows that the whole civic center, and particularly their remarkable astronomical observatory called *Temple J*, was oriented to agree with these same astronomical directions.

Footnotes:

¹The pentagram is unique among geometrical figures in several ways, including the astonishing fact that every segment of its construction bears a Φ (phi) relationship with some other segment. For more information on the mathematical constant Φ as it applies to Mayan Geometry, please see "Mayan Geometry—A 'Language' in Architecture and Astronomy," *Rosicrucian Digest*, September 1977, p. 22.

²Curiously, the tangent of 72° is not a ratio of simple whole numbers but has the value of

3.077 68 . . . , a number strikingly close to the value of $\pi = 3.141 59 . . .$. The angle whose tangent exactly equals π is $72^\circ 20' 35''$. The problem for the Mayan architects was to find a location on the spherical earth for which that slope ($72^\circ 20' 35''$), rather than the even seventy-two-degree slope, would be correct for the above alignments. This location would be $17^\circ 39' 25''$ N. This is almost precisely the actual Tikal latitude! This implies that the ancient Mayan's observational ability was much superior to anything presently dreamed of by professional archeologists.



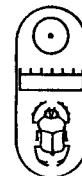
Cover

Located in the heavily trafficked central area of London is the famous Trafalgar Square, the subject of this month's cover. The Square was formally completed in 1867. The central feature is the large 44-meter column commemorating the naval victory of the English fleet under Lord Nelson. At the base of the column are bas-reliefs depicting the battle, and four large bronze lions. Trafalgar Square is the center of various demonstrations, both pro and con, on many issues of the day. The Square is a sort of public sounding board and a place visited by tourists from throughout the world.

(Photo by AMORC)

A Personal Introduction

Members of AMORC who wish to have photographs of the people with whom they correspond may write for the latest copy of the booklet, **A Personal Introduction**. This booklet pictures the officers, instructors, and department supervisors of the AMORC staff. It will be mailed to you without charge. Write to the Public Relations Department, AMORC, Rosicrucian Park, San Jose, California 95191.



The Mystery of Mayan Dentistry

by Robin M. Thompson, F. R. C.

THERE IS STILL much mystery surrounding the ancient Mayan Civilization of Central America. Much of the Mayan written knowledge, stored in their libraries, was either destroyed by invaders or lost to the encroaching jungle. However, the few surviving Mayan codices, along with the finds of archeologists and researchers, clearly illustrate an advanced scientific knowledge.

Among other accomplishments, the ancient Maya were the first Americans to engage in dental work and make use of dentures. The earliest specimen of *dental implant* found in the Western Hemisphere dates back to the Maya of Honduras.

According to R. R. Andrews, D.D.S., a Mayan skull found in a grave at Copán, Honduras, exhibits “. . . a lower, left, lateral incisor that has been carved from some dark stone, and which has been implanted to take the place of one that had been lost. The tartar upon it would seem to show that it had been worn for some time during life.”¹ The skull with its implanted tooth is about 1500 years old.

Archeological evidence indicates that Mayan teeth were generally in healthy condition. Their sugar intake was far less than ours, and overly refined foods were unknown.

However, dental work was known among the Maya. For example, filed and inlaid teeth have been found in Mayan skulls in graves at Labná, Yucatán (Mexico), and Copán, Honduras. Teeth

may have been filed to aid in meat-eating. Many of the inlaid teeth “. . . have small circular pieces of green jade inlaid in a cavity that has been drilled by a stone or glass instrument in the face of the incisors and cuspids. These inlays are a little more than an eighth of an inch in diameter, the outer surface is rounded and brightly polished. . . .”² Andrews further notes that the inlays are perfectly fitted, except in a few teeth where the inlays have loosened and can be taken out. In these cases a white substance, perhaps a cement used to keep the inlay in place, appears between the inlay and the surface of the tooth's cavity. In other cases, the cavity is partially filled with a red cement-like substance.

To further quote Andrews: “Quite a number of the teeth are badly decayed. Much of this decay appears to be at the cervical border, and in no case does there appear to be any filling of any kind used to stop decay.”³ Modern archeologists agree that these jade inlays were not placed in the teeth to prevent further tooth decay.

Why, then, would the Maya go to all the trouble and pain of having their teeth drilled? And why the expenditure of energy to create these precise jade inlays?

Scholars suggest that possibly the inlays served as ornamentation—perhaps as a mark of distinction among upper-class Maya. Jade inlays in the teeth were a mark of the aristocracy. Of course jade is very beautiful and was highly valued. Both Mayan and Aztec craftsmen were highly skilled in working with precious stones, and jade was considered most precious—valued even more than gold! Jade is a hard stone, difficult to work with, and yet Mayan craftsmen were able

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to fashion it in a delicate and precise manner, as particularly evidenced by these intricate dental inlays.

Perhaps of greater interest, jade was placed in Mayan teeth to guard against evil spirits. To the pantheistic Maya, the world was alive with countless spirits, good and evil. Clouds, trees, streams, stones, the soil—everything was believed to be alive and inhabited by spirits working their magic. It was believed that evil spirits could enter man through the mouth, upsetting the harmony and equilibrium—the health—of the human body.

The Maya prized jade for its great beauty, but they also believed that there was a healing aspect inherent in this precious green stone. They believed jade to possess special protective and healing qualities. The healing forces, the rhythm and energy of life, and perhaps even immortality, were associated with jade. The Aztecs placed small pieces of jade in the mouths of the dead “to take the place of the stilled heart.”⁴ Other civilizations, notably the Chinese, have associated similar feelings with jade. The Chinese believed jade to possess an essential quality of immortality.

An individual’s health is invaluable, perhaps the most important factor con-

tributing to human happiness. Therefore, the Maya especially prized jade for its supposed protective and health-giving values. Placed in the mouth, in the form of dental inlays, jade was not only considered ornamental but also a guard against the intrusion of evil. Thus Mayan feelings and symbology concerning this precious green stone made it a most valued material to be placed in the mouth—the gateway to the interior of man and the inner man.

Footnotes:

¹R. R. Andrews, D.D.S., (1893) Prehistoric Crania from Central America, *The International Dental Journal*, XIV(12):917.

²*Ibid.*, 916.

³*Ibid.*, 917.

⁴von Hagen, Victor W., *The Ancient Sun Kingdoms of the Americas*, The World Publishing Co., New York, 1957, p. 155.

**Mayan skull with filed
and inlaid teeth.**



CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-ninth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for .95* cents. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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GRAND COUNCILORS OF AMORC 1977-1978

At the meeting of the Grand Council held in Cincinnati, Ohio, on May 21, 1977, the following were recommended for appointment to the office of Grand Councilor for a one-year term, and were approved by the Supreme Grand Lodge.

MIDDLE ATLANTIC STATES	Mrs. Mary Ann Fowler Silver Spring, Maryland
EAST CENTRAL STATES	Mr. Harry L. Gubbins South Bend, Indiana
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Mr. George E. Meeker, Sr. Troy, Ohio
WEST CENTRAL STATES	Mr. George Fenzke Wauconda, Illinois
SOUTHEASTERN STATES	Mr. Leo Toussaint Miami, Florida
SOUTH CENTRAL STATES	Dr. William H. Clark Lindsborg, Kansas
SOUTHERN CALIFORNIA, ARIZONA, and SOUTHERN NEVADA	Mrs. Frances R. Holland Escondido, California
EASTERN CANADA and WESTERN NEW YORK	Mrs. Faith Brown Petersborough, Ontario, Canada
WESTERN CANADA and NORTHWESTERN STATES	Mr. J. Leslie Williams Vancouver, British Columbia, Canada
CENTRAL and SOUTHERN MEXICO	Sr. Jorge Matuk Nazur México, D.F., México
NORTHERN MEXICO	Sr. Jesús Arrendondo R. Ensenada, B.C., México
NORTHEASTERN MEXICO	Sr. Ruben Treviño Fernandez Monterrey, N.L., México
CARIBBEAN AREA	Mr. Clifford C. Abrahams Port-au-Prince, Haiti
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SOUTHERN and WESTERN AUSTRALIA	Mr. Earle St. A. deMotte East Keilor, Victoria, Australia
VENEZUELA	Sr. Sergio Sanfeliz Rea Altamira, Caracas, Venezuela
ARGENTINA and URUGUAY	Sr. Virginio Martincich C. Buenos Aires, Argentina
NIGERIA	Mr. H. Bolaji Iriah Lagos, Nigeria

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

The Restlessness of Man

*An indication that
he is ready for progress*

WE CONSTANTLY hear comments these days to the effect that a majority of the nations and peoples of the world are in a more restless mental and physical state than they have been for centuries; that the world is practically in a topsyturvy mental state, and that this means unhappiness, misery, and the slowing up of progress.

All such statements, particularly that unrest means a slowing up of progress, indicate a poor and erroneous analysis of the situation. Man's restlessness, in every sense—physical, mental, spiritual, and otherwise—has been and still is the largest contributing factor to progress and the development of civilization.

If man had not been restless and uneasy, annoyed and disappointed with conditions when he was in his primitive state, the chances are we would all still be sleeping in the boughs of trees or living in mud huts scattered along the banks of rivers.

It is the fact that man was *not* satisfied with conditions, and either believed

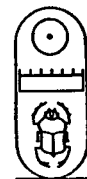


he could have something better or was determined that he could *make* something better, that brought about the building of homes, the developing of communities, the making of clothing, and the creating of all the patented, manufactured devices of today which have improved our living.

And there is no healthier sign indicating real progress for the future than the intense restlessness throughout the world today. It is true that while we are restless and seeking to find or create something better we upset the peaceful, tranquil tenor of our lives, disturb business, and make ourselves appear to be a wild and roving nation—or world—of people. We may even appear like ants evacuating a flooded nest underground, carrying everything with them as they stream across the lawn or go in various directions looking for new places to settle.

At the present, the restlessness throughout the world in spiritual, religious, political, and financial matters is disturbing in many ways; but it is a constructive disturbance, much the same as when you decide to move from your old home into a new one. During the moving process everything is packed; you have no comfortable place to sleep or to eat, and your home looks like a disorganized campsite.

Nevertheless, you know that despite the fact that your quiet, comfortable home is upset—with nothing in its proper place—the day is not far distant when



all will be adjusted again in a better way than ever.

That is true of the world today. Nations may be quarreling with each other, demanding this, that, and the other thing, much of which will not be conceded; but out of the agitation, quarreling, and restlessness will be born many things better and more constructive—some of which may not manifest for another hundred years.

There is nothing so retrograding, so destructive to the advancement of man individually and collectively, as an attitude of complete contentment. It may be a beautiful thing to look at “contented” cows out in a green pasture, but to look upon a nation, city, or group of people that are perfectly contented, decidedly is not. To look at people who think that everything that they have acquired and everything they know is perfectly satisfactory and not to be improved is to look at people who are about to disappear through self-annihilation.

It is only the ignorant, bigoted, prejudiced, and biased who say that they have sufficient knowledge, want to live no better than they are living, and that they have everything life has to offer.

Such persons soon retrograde to the lowest level.

If you are restless mentally and physically, and feel that nothing is quite satisfactory in your life; if you want to know more, see more, learn and experience more, and improve the conditions around you, you are on the road to higher and better things because your nature is expressing itself in a natural way. Beware of the attitude that nothing new is worthwhile and that you are ready to sit down contented with what you have. You are sure to go backward mentally, spiritually, and physically with that attitude, and you will eventually become more unhappy than the most restless being on earth.

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 Purpose of the Rosicrucian Order

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

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Grand Masters Installed...

IN DRAMATIC CEREMONIES witnessed by thousands of Rosicrucians, and in the company of Grand Lodge officers from around the world, the Emperor of the Rosicrucian Order, AMORC, Frater Ralph M. Lewis, conferred the titles and powers of Grand Master upon Fratres Christian Bernard and Irving Söderlund. (Please see Frontispieces #1 and #2.) These two auspicious occasions highlighted the recently held Rosicrucian World Convention attended by more than 8000 Rosicrucians in Paris.

On Sunday, August 7, 1977, Emperor Lewis installed Christian Bernard as Grand Master of AMORC for France and French-speaking countries. Frater Bernard carries to this responsible position much experience with Rosicrucian administrative and ritualistic affairs. He previously served as Grand Secretary of the French-speaking area, and with his wife, H  l  ne, has travelled extensively to outlying areas of that jurisdiction. The Bernards have three children and make their home in Le Neuborg, France. In the front photo, the Emperor is shown having just placed upon Frater Bernard the official ceremonial collar of authority.

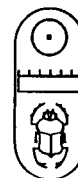
On the previous Saturday morning, August 6, Emperor Ralph M. Lewis conferred upon Irving S  derlund the title and powers of Grand Master of AMORC for the Scandinavian countries. Frater S  derlund, with his wife, Florence, has dedicated himself to the unification of the Scandinavian members into one Nordic Grand Lodge, with Rosicrucian study material to be available in Swedish, Danish, and Finnish. Under his excellent guidance, this group of members is seeing great growth and progress. Frater and Soror S  derlund make their home in Onsala, Sweden. In the second front photograph Emperor Lewis is shown congratulating Frater S  derlund following his installation as Grand Master for Nordic Countries.

We salute the efforts of both Fratres, Christian Bernard and Irving S  derlund, and speak for our members in welcoming them to the Grand Lodge hierarchy.

ROSICRUCIAN CONCLAVES

CANADA, VANCOUVER—Pacific Northwest Conclave—October 7-9, Vancouver Lodge, 805 West 23rd Avenue, Vancouver, British Columbia. The Emperor Frater Ralph M. Lewis may attend or will send a Supreme Grand Lodge officer to represent him. For more information, please contact Soror Thea Pisetti, Conclave chairperson, Benson Rd., Point Roberts, Washington 98281.

TEXAS, DALLAS—Southwestern Regional Conclave—October 29-30, Adolphus Hotel, 1321 Commerce St., Dallas. Grand Lodge will be represented by Frater Edward Lee of AMORC's Department of Instruction. For more information, please contact Ms. Gloria Graham, Triangle Lodge, 4617 Insurance Lane, Dallas, TX 75205.



Nikola Tesla

A Mystic Inventor?

(continued from page 11)

Perhaps we, as "ordinary people" can be inspired by Tesla's life. We can learn to use the same four-step process that Tesla used. Perhaps someday scientific research into altered states of consciousness will provide concrete answers to the question, "Was Nikola Tesla a Mystic Inventor?" Meanwhile, the Rosicrucian Order, AMORC, continues to offer the principles behind, and practical applications of, this "special intuitive knowledge" which Tesla used—knowledge that is available to all men alike.

The "Tesla"

Throughout his life Tesla was honored by technical groups recognizing his contribution to civilization. Once it was rumored that Tesla would share the 1915 Nobel Prize for physics. When prematurely congratulated by his friend Robert Underwood Johnson, Tesla showed restraint. He considered his inventions, mentioned with his name in technical literature, as honors in themselves, replying, ". . . for any of these I would give all the Nobel Prizes during the next thousand years."¹¹ However, Tesla was disappointed when the prize went to another man. Now an older man, Tesla needed the recognition and money the prize would have given him.

It was only after his death (1943) that Tesla was given his highest honor. In 1956, Tesla's name was placed beside that of other electrical pioneers. This was done by naming a measurement used by engineers after Tesla. From 1956 to this day, the compactness of a strong magnetic field is measured in *teslas*.*

Tesla eventually succeeded in harnessing the power of Niagara Falls. He was awarded the contract to install the first electric power machinery at Niagara, and the project carried power to Buffalo by

1896. Today Tesla could hardly be called a forgotten man, and there are even growing signs of a "Tesla revival"—one sign being the dedication of a statue of Tesla on Goat Island at Niagara Falls last year (1976). The 2.7 m statue of Tesla was dedicated by representatives of then-President Ford and Yugoslavian President Tito, among others.

Another sign of the "revival" was the "Tesla Symposium," convened by the Institute of Electrical and Electronics Engineers in the same year. During the symposium, held in New York, papers recognizing Tesla's ideas were read. One engineer made the announcement that major industrial firms were reinvestigating a low-energy light bulb conceived of by Tesla many years ago.

Proud as he was of his accomplishments, Tesla's happiest moment may have come during an artificial lightning experiment. In the words of Tesla biographers, Hunt and Draper, "Reward enough for such sacrifice was this moment of illumination when poetry, mathematics, music, and science had fused by a new alchemy to become a key to the universe."¹²

*A tesla is defined as a unit of magnetic induction equal to one weber per square meter.

Footnotes:

¹Nikola Tesla, "My Inventions," *Electrical Experimenter*, March, 1919.

²*Ibid.*

³John J. O'Neill, *Prodigal Genius*, Ives, Washburn Inc., New York, 1944, p. 54.

⁴Kenneth M. Swezey, "Nikola Tesla," *Science*, May, 1958, p. 1147.

⁵*The Dictionary of Scientific Biography*, Vol. XIII, Charles Scribner's & Sons, 1976, p. 286.

⁶*The New Encyclopaedia Britannica*, Vol. 18, Encyclopaedia Britannica Inc., London, 1975, p. 162.

⁷Anne Roe, "The Psychology of Scientists," *Science*, Vol. 134, Aug. 18, 1961, pp. 456-459.

⁸Bailey Milliard, "Twelve Great Scientists," VII, Thomas Alva Edison, *Technical World*, Vol. 22, Oct. 1914, pp. 278-285.

⁹Mike Samuels, M.D., & Nancy Samuels, *Seeing With the Mind's Eye, The History, Techniques, and Uses of Visualization*, Random House, New York, 1975.

¹⁰Christopher Bird & Oliver Nicholson, "Great Scientist, Forgotten Genius, Nikola Tesla," *New Age*, Feb. 1977, p. 38.

¹¹Inez Hunt & Wanetta W. Draper, *Lightning In His Hand, The Life Story of Nikola Tesla*, Sage Books, Denver, 1964, p. 167.

¹²*Ibid.*, p. 132.

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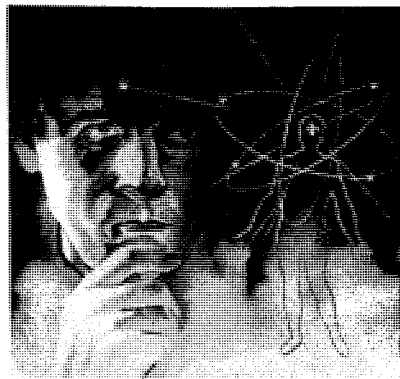
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**The
Rosicrucian
Digest
October
1977**

HAKIMS' WINTER PALACE (overleaf)

Only these few ruins remain of what was once the Winter Palace of the local Hakim (rulers) at this site near Jericho. Located in Israel near the Dead Sea, this area is very nearly barren and the terrain inhospitable to man.

(Photo by AMORC)

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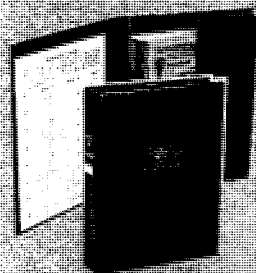
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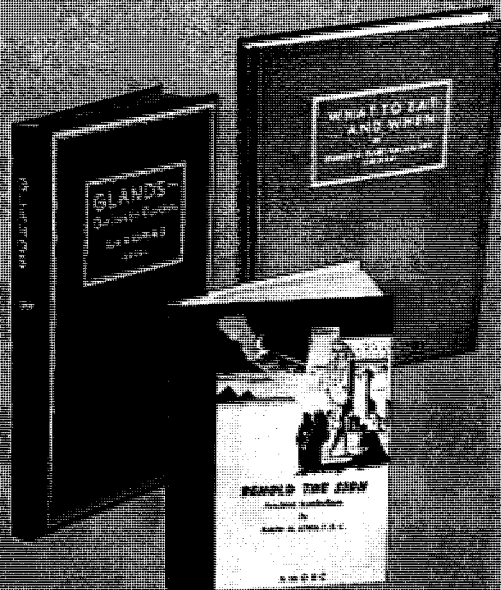
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BRAVE NEW ERA

IT seems very likely that members of an SRI International team, funded by the United States' National Science Foundation may have found the resting place of the 4500-year-old body of the once mighty Pharaoh Chefred, son of Cheops and builder of Egypt's second largest pyramid.

Working closely with Egyptian archaeologists, the research team used a newly-developed acoustic sounder, and other instruments, to locate a cavity approximately 20 meters below the floor of the only known chamber in Chefred's Pyramid. Lambert Dolphin, the team leader, stated that instruments show the cavity as being at least large enough to hold a sarcophagus, but that it may be considerably larger.

The pyramid's one known room, Belzoni's Chamber, below which the hidden cavity was detected, is easily accessible and empty except for an unoccupied sarcophagus—a situation reminiscent of that encountered in the Great Pyramid. Since other pyramids in the area (a total of nine at Gizeh) are honeycombed with interconnecting chambers, confusing corridors and barricades, presumably to discourage grave robbers, the supposition is that Belzoni's Chamber may have been built as a decoy.

The upper part of Chefred's Pyramid appears to contain no additional chambers so if there are any, they evidently lie in the solid rock beneath the gigantic structure.

When one considers the astounding treasure and important archaeological finds contained in the only virtually intact tomb ever found, belonging to an unimportant minor king—Tutankhamen—who came to the throne at the age of nine, dying less than ten years later, under rather mysterious circumstances, it is not hard to imagine what finding the intact tomb of one of Egypt's mightiest pharaohs could mean.

According to the SRI International team, the newly developed acoustic sounder has also detected "interesting anomalies" in surrounding pyramids and around the Sphinx. By "anomalies" they mean subsurface phenomena that could be an archaeological find or a naturally occurring geological feature such as a fault or fissure.

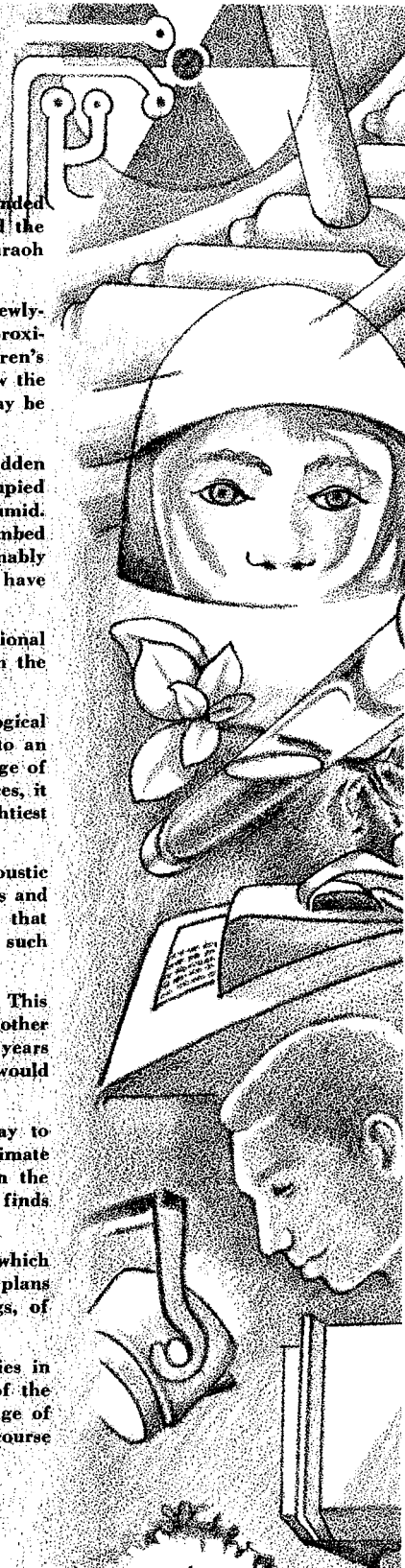
The new device can probe through up to 60 meters of solid rock. This could allow archaeologists to locate one underground tomb from inside another—something Howard Carter, the British archaeologist who spent six hard years of painstaking, systematic digging before locating Tutankhamen's tomb, would appreciate.

The new method offers, therefore, an invaluable, non-destructive way to locate underground tombs, and when one considers that archaeologists estimate there may be between forty and fifty pharaohs whose resting places in the Valley of the Kings are yet to be found, the prospects for large important finds are greatly enhanced by the new technology.

At present, studies are underway to determine the best method through which to gain access into the hidden chamber in Chefred's Pyramid, and already plans are being drawn to begin full-scale surveys, in the Valley of the Kings, of promising areas which might hold undiscovered tombs.

It would seem that we are due for a rash of important new discoveries in Egypt which eventually should fill many of the blanks in the history of the world's first true civilization, providing us with a more detailed knowledge of our past and thus enabling us to understand ourselves better 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

Medicine Man

FAR AWAY across the high plains and mountains of North America there once roamed a people who knew intimately, in their hearts, the real spirit of this land. The American Indians saw and felt this spirit in everything around them. Even more important, they realized this same spirit within themselves and thus knew of their kinship with all creation. Because of this realization, the Indians strove to live in harmony with nature. Their ancient teachings reflect this idea of the way things should be. Among the Indians were a number of outstanding teachers and holy men—inspiring guides to another world beyond this. Black Elk was one of these.

Black Elk was a warrior and medicine man of the Oglala Sioux. Born in 1863, he witnessed the end of a dream—the death of his people, their way of life destroyed. As a young man his people were constantly on the move to avoid harassment by white soldiers. Black Elk felt a great anger and frustration over the broken promises and policy of destruction aimed at the Indians. A brave young man, ready to defend his people, Black Elk personally took part in a number of important battles, including Little Big Horn and Wounded Knee.

But Black Elk was different from other young braves. At nine years of age Black Elk lapsed into unconsciousness and while thought to be near death, he experienced a great vision—a vision in which the future of his people was revealed to him by the higher powers. And it was a sorrowful future. All around him the Sioux nation was dying and the sacred hoop, the center of the nation, was broken. But there was also great beauty and joy in this vision—the joy of the way life could be, the joy of a nation made whole again and all people living together in peace. All this was revealed to Black Elk and he was given the responsibility to make his nation live again—to “bring to life the flowering tree of his people.”

The vision was with Black Elk all his life. Later, through prayer, meditation, and fasting he was able to develop certain powers—becoming a medicine man and helping his people through healing. But after the butchering at Wounded Knee (1890), the spirit of the Indian people was broken. Many years later as an old man Black Elk felt that he had accomplished nothing to make the beauty and joy—the promise—of his vision become a reality.

All of this Black Elk related to his friend John Neihardt in 1931 (**Black Elk Speaks**, Neihardt, 1932—a powerful book). Although Black Elk has passed on, his vision lives on and will continue to unfold as a rose unfolds its petals.—RMT

