

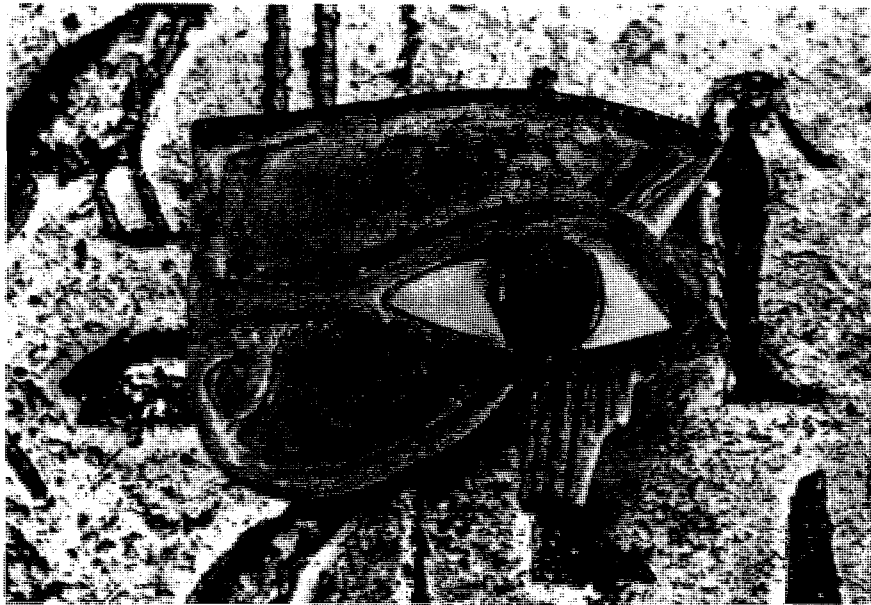


Rosicrucian Digest

December 1985 • \$1.25

Mysticism ○ Science ○ The Arts

TREASURES FROM OUR MUSEUM



The Sacred Eye

Of countless ancient Egyptian symbols, the sacred eye is the most common, and also the most mysterious. According to mythology, the sacred eye's shape was first visualized by the powerful god Horus. The ancient story goes that the wicked god Seth plucked out one of Horus' eyes and tore it apart. Thoth, god of wisdom, then pieced it back together again. This damaged eye was said to represent the moon, thus accounting for its phases when parts of it seemingly disappear.

The basic concept of the Egyptian religion was the quest for the ideal person—the transformation of the scattered aspects of personality into something whole—the whole being. Just as the various pieces of the damaged eye of Horus were put together again by wise Thoth, the composite parts of the personality could likewise be made whole again. This is reflected in the Egyptian name for the sacred eye, *udjat*, meaning all parts present and accounted for.

The Egyptians recognized six parts inherent in a well-rounded personality, comparable to the concept of the various parts of the sacred eye being pieced back together. Egyptians wore sacred eye amulets like the one above to help ensure that they would remain complete, with all parts attached and all parts in good condition. Sacred eyes were painted in tombs and on sarcophagi so that the deceased would look out upon the world without moving himself.

Our photograph shows a faience *udjat* of unknown date which is on display in the Rosicrucian Egyptian Museum.

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.



Glad Tidings

Best Wishes of the Season
To Our Members & Friends
Around the World

The Staff, Rosicrucian Order, AMORC

Rosicrucian Digest

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(Photo on preceding page by Melanie Neer, F.R.C.)

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In the Bazaar



Throughout Egypt and much of the Middle East can be found colorful marketplaces known as bazaars. Here the traveller can haggle with merchants and craftsmen for everything from ornate hanging lamps to perfumes, spices, clothing and textiles of diverse quality.

(Photo by AMORC)

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Thought of the Month

by the Emperor



History and Mystery of Initiation

IT WOULD BE difficult to select any particular initiation as being representative of all the qualities of initiation. Although there is a diversity of initiations, most all of them share one or more fundamentally related qualities. This is because the basis of initiation is psychological.

From man's very beginning, he has been aware of the mysterious "unknown." He has been fascinated by phenomena within himself and in the world around him which seem unexplicable.

The mysterious, the unknown, has had various effects upon man; one is *fear*. Fear is caused by something which exists, at least in man's own mind, over whose effects he appears to have no control. Ways and means, then, are imagined and undertaken to placate that unknown power or to master it.

The other effect of the unknown upon man is to motivate him to *learn* of its nature and to use what he learns to his advantage, if possible. The acquisition of this needed *insight* into the nature of the unknown constitutes the varied procedures of initiation.

It is appropriate, therefore, that the word *initiation* is derived from the Latin word *initium*, meaning beginning, training, instruction; in other words, "to introduce one to an experience or secret knowledge."

The efficacy of the procedure depends on the authority of the individual conferring the initiation. The candidate must have con-

fidence in the person who is guiding him through the mysteries of initiation. He must believe that the initiator has access to certain knowledge and powers which he himself does not possess.

The character of the initiate is also important. Generally, certain secrets will be entrusted only to a *worthy* person. Thus, initiation commonly means "introduction to a mystery." The *mystery* can refer to a philosophical explanation of vulgar beliefs; that is, it can explain to the initiate the innate or esoteric meaning of commonly used terms whose real meaning is not realized. For example, the word *immortality* is commonly used—but who becomes immortal, and why does he? Further, can one be assured of immortality? Many initiations are primarily devoted to provide enlightenment on such subjects.

Death, Resurrection, and Immortality

In most rituals of initiation may be found a similarity to magical and religious rites, as for example the *rite of purgation*, of cleansing, by immersion of the body in water or aspersion of water on the head by one of the initiators. Some rituals involve performance with snakes, which often depict evil that must be cast off. The granting of new names is also commonly used and is thought to confer a power or to represent some sacred principle.

The *rite of separation* was prominent in Egyptian and Greek initiations. It symboli-

cally depicted death and the departure from the earthly realm and worldly interests. This act was followed by the *rite of reentry*. In this rite, the candidate was "raised" from a symbolical death to an awakening in an assumed enlightening and lofty spiritual realm depicted by the initiation. Initiation usually included *purgation*, a washing away of malevolent thoughts and the exposition to the initiate of symbols which were explained as representing the meaning of the whole initiation.

Initiation ceremonies are in fact a *dramatic* presentation of esoteric mystical ideas. They play on the gamut of the emotions, from fear to a state of ecstasy. Many religious ceremonies are similar to the mystery initiations, especially in their dramatic presentations.

If we may, for the moment, speak collectively of initiation, the ceremonies are defined as playing two roles: (1) "The object is the granting of a certain power to a neophyte who uses it exclusively in his own personal interest"; (2) "The second category includes initiation ceremony as an integral part of the social institution." The second definition helps explain the primitive rites of puberty and circumcision; physical cleanliness and the prohibiting of certain foods. In primitive society, such rites may also include a shaman calling forth the rain or the divination of some important event.

Another form of primitive initiation related to a social institution is the forming of a class of *elders*. The aged are thought to possess a superior wisdom. This, it is believed, is not only gained from their greater experience but has been granted to them supernaturally when they attained an advanced age.

Osirian Rites

Perhaps the most prominent mystery ceremony of *Egypt* was the Passion of the god Osiris, which concerned his death, resurrection, and immortality as a god. The events of his life, as traditionally believed, were performed dramatically. The Osirian rites played a similar role as the Passion plays of the Crucifixion and Resurrection

of Christ held today in Europe and elsewhere.

However, Herodotus, the eminent Greek historian, and Plutarch, a mystical philosopher, relate that in *Egypt* a special initiation was reserved for a "chosen few," which went beyond the regular and official rite of the Passion of Osiris. For this special mystery initiation the candidates had to pass through an artificial representation of the underworld in which the altars of the gods were revealed to them. This procedure consisted of a practical test of the worthiness of the candidate. This journey in the infernal region included a summons of the candidate to appear before a tribunal of Osiris. Only those acquitted could receive the sacred amulets and preparation for the blessed region.

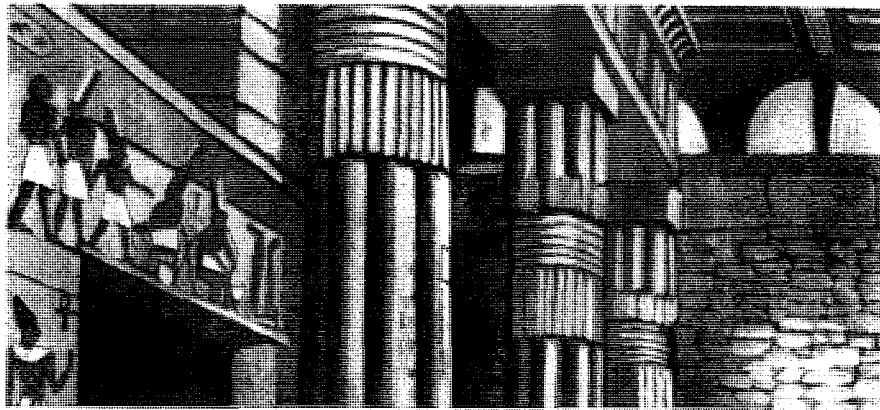
Midnight was thought the best time for conferring the Egyptian initiations. Many of these were performed on a body of water such as the Sacred Lake at Karnak, which still exists. Another part of the initiation ceremony held in the temples included what is known as *Orientation Rites*. During these rites the supplicant was instructed as to which direction to look when in prayer or when performing a rite. The instruction also related symbolically to the points of the compass to which the candidate was led.

The Greek Mysteries

The Greek initiation rites were under the heading of "Mysteries." For the Greeks the word *mystery* did not connote something weird or strange. Rather, it referred to a special gnosis, or wisdom, that was secret and which was not to be revealed to the unprepared who might profane it. However, the Greek word for *initiation*, when literally translated, means *accomplishment*, a fulfillment, an attainment. This rite of accomplishment was revealed to the initiate through the elements of the Mysteries.

The *Eleusinian Mysteries* in Greece were the greatest in the *number* of initiates who came from throughout the classical world to enter into its elaborate rites. It is related that 100,000 candidates annually journeyed to Eleusis for the event. An Eleusinian initiate exclaimed, "Thanks to these beauti-





ful mysteries which come from the gods, death is for mortals no longer an evil, but a boon."

A Future Life

A classical writer of the last century, commenting on the ancient appeal of initiation in Egypt and Eleusis, said, ". . . and it brought to the initiated that expectation of a future life to which the Eleusinian Mysteries owed their attractive power. The ascetic side of the worship too, with its fasting and abstinence from the pleasures of the senses, that the soul might lose itself in the mystical contemplation of deity, had a fascination for nature that was religiously susceptible."

After the subjugation of Athens, its citizens could not gain admission to the sacred area of the Eleusinians until they had gone through the formality of an initiation ceremony.

To the Romans, the word *initia* meant the sacred mysteries to which every initiate was admitted. Seneca, Roman philosopher and statesman (4 B.C.-A.D. 65), said in referring to the mystery initiations, "There are here initiation rites, by means of which are revealed not the mysteries of a municipal temple, but of the world itself, the temple of all the gods."

Light and Truth

Mithraism, the ancient Persian religion, was based on the worship of Mithra, god of *light* and *truth*—its opponent being darkness and evil. Mithraism first came to the attention of the Romans through the Cilician pirates whom Pompey finally suppressed in 67 B.C. When the Roman legions entered the region there Mithraism prevailed, they were so impressed that it became the pre-



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ferred religion of the early legionaries. It is related that "no other religious sect left so many monuments so widely scattered through the Western provinces of the Empire." For a period, the mysteries of Mithraism were a formidable rival of Christianity.

The *seven degrees* in the Mithraic mysteries could be attained only by successfully passing through the initiation for each degree. The initiate, upon completing a degree, was designated by a mystifying name. The preparation for initiation was considerable. It consisted of *lustration*, that is, a purging by fasting, as well as a test of the courage and fortitude of the candidate. In other words, the candidate was put to the test of his worthiness.

The Mithraic initiate finally had a seal placed on his forehead. This rite was similar to the Christian Sign of the Cross, made as a

seal on the forehead. For the Mithraic initiate, there was likewise an oblation of bread which corresponded to the Eucharist, the Holy Communion.

The Christian sacrament of *baptism* is the primary rite of initiation into the church. It was elaborately developed by the *Gnostics* who were a strong early rival of Christianity. The Gnostic rites consisted of *four grades of initiation*, each symbolically containing elements of conditions, such as fire, baptism of spirit, the removal of inequities from the disciple, and so on.

Can we summarize why one seeks initiation into the mysteries? There are several basic reasons, as "the aroused curiosity of the neophyte, anxiety allied with an ardent desire for union with the source of moral illumination, and access to what may be proclaimed 'the Sacred Word,' the one of *truth* and *enlightenment*."

This Month's Cover

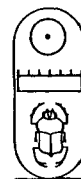
A Winter Sun peeks through the quiet of an Indiana woods, radiating warmth and light across a sleeping landscape. Now is the season of rest and recuperation in preparation for the return of Spring and renewed growth and abundance.

(Photo: Gene Baldwin, F.R.C.)

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 booklet, *The Mastery of Life*.

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Blue, Red, or Green— What Type Are You?

*Understanding the spectrum of interpersonal styles can
enhance your effectiveness with people*

By Bobette Williamson

EACH OF US has a preferred style—a way we habitually interact with other people. Our behavioral styles are based on different ways of thinking and feeling, which lead to different ways of acting. While human beings are far too complex to pigeon-hole, we can describe certain general styles and place ourselves and others on the spectrum of varied interpersonal styles.

Some individuals are people oriented. They enjoy working collaboratively in a warm, friendly environment. Sensitive to the needs of other people, they expect others to be sensitive to their needs in return. Such individuals set high standards for themselves and others, and will give 110 percent to a project or a cause if they understand the relevance of the effort. Individuals who fit this style might be called "Concerned Helpers." If we were to choose a color for them, it would be blue—"True Blue."

Bobette Williamson teaches interpersonal communications skills, leadership and management process, and human relations skills at the University of California. She is also the director of a California firm specializing in improving human relations and communications, with clients that include research and development organizations, hospitals, financial institutions, non-profit organizations, government agencies, and academic institutions.

Another group of people, whom we will call "Strong Achievers," love challenge and competition. They like to be in charge, and will fight for control of a group. If they recognize someone with greater technical competence or position power, they may defer to that individual, because valuing power and competence as they do, they respect these qualities in others. They make decisions quickly and confront conflict directly. They like control over the resources, the authority to do the job, and the freedom to set their own priorities. If we were to select a color for the Strong Achievers, it would be red—"Red Hot."

A third style can be seen in people who are calm and logical. They enjoy working with data and things, and they make decisions based on information. They are slow to speak out because they value correctness, and they want to be sure they have thought through the issues thoroughly before taking a stand. These people may be shy and reserved in social situations, and they are often uncomfortable in emotional situations. We call this group "Logical Thinkers" and for a color, we have green—"Cool Green."

Each style is more or less effective depending on the demands of the situation. Each style has an associated set of strengths, and paradoxically, each style has the potential to become a weakness when pushed to excess.

The special strengths of the True Blue are high concern for quality and excellence,

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recognition of the needs of others, ability to gain cooperation from others, ability to focus on relevant goals, and idealism. When Concerned Helpers over-rely on these strengths, they can become perfectionistic and moralistic. When they don't perform up to their own standards, they feel guilty and may eventually transfer these feelings of guilt to others as well. Sometimes when they put the needs of others before their own, they feel taken advantage of, and, in retrospect, wish they had held their ground. True Blues have a low tolerance for conflict, unless they believe a principle is at stake. Then they will come out fighting in defense of what they believe to be right or fair.

Special Strengths

The special strengths of the Red Hots are decisiveness, directness, and action orientation. They are high risk takers who welcome challenge and newness. Their potential weaknesses lie in premature decision making because they sometimes lack patience to wait for all the data to come in, and they may behave in a domineering or authoritarian manner. Sometimes they take on too many things just to prove these can be done, and so their efforts lack focus. When they become task oriented, Strong Achievers can overlook interpersonal needs.

Methodical and consistent, the Cool Greens excel at information gathering and data reduction. They like the tried and true, and approach change incrementally, building the future on the past. They always keep an eye on the consequences. They like organization and system, and frequently they are the authors of the procedures manuals, the developers of budgets, and the analysts who do the tradeoff studies. In their excess mode, they can become so caught up in the search for additional information that they go into analysis paralysis and become unable to make decisions in a timely fashion. Because they fight with facts, they can become nit-picky, a behavior which is especially annoying to a Red Hot who has a low concern for detail. Their incremental approach to change can harden into opposition.

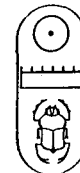
There are several ways to determine a person's interpersonal operating style. One



way is to observe behavior. Some people use one style so consistently that it is relatively easy to pinpoint their style preference. Others may use a blend of two styles, and still others have so much flexibility that they become almost completely situational in their use of style. They select the style they perceive will work in a particular situation or with a certain individual or group. Some people have a "main style" which they use when things are going well, and a "backup style" which they bring into play when their main style is not working.

Where on the Spectrum?

Another way to determine an individual's style is to observe the surroundings people create for themselves. For example, True Blues like informal furniture arrangements. In their offices, you may see Sierra Club posters, nature art, slogans, family pictures, and awards. Red Hots position their furniture for power and control. Their



offices may be cluttered—the signs of all the projects in which they are involved. They, too, will have awards and trophies, and sometimes pictures of themselves with important persons or with a prize marlin or moose. Cool Greens generally have neat, well-organized offices. The walls may have planning calendars, PERT charts, or non-representational art. Typical of the Cool Green office is that of the electronics engineer who has a two-foot by three-foot enlargement of his latest microcircuit on the wall, or a model of a piece of hardware on the desk.

The most accurate method to determine a person's style is to administer an assessment questionnaire which presents descriptions of behavior and asks the respondent to select behaviors which are most or least like him. The result is a profile which represents that individual's self-perception. The next step is to ask three or four others who know the individual well to complete an assessment to check self-perceptions against the perceptions of others. There are a number of these personality profiles on the market, many of which must be administered by a trained person. The questionnaire which most closely corresponds with the style model presented in this article is the Strength Deployment Inventory, which was developed by Elias Porter, Ph.D.

There are many advantages to understanding your interpersonal operating style and being able to determine the styles of others. Research shows that people who understand themselves and the strengths and weaknesses of their styles are more effective because they can maximize their strengths and be alert for signs that they are using these strengths to excess. Teamwork can be fostered among people who work together when they appreciate their individual strengths and style differences. True Blues and Cool Greens need the Red Hots to move the products forward. Red Hots

and Cool Greens need the True Blues to remind them that people are our most important resource. Red Hots and True Blues need the Cool Greens to keep them looking at the facts and figures.

Understanding of style increases an individual's effectiveness as a communicator, because once you understand another's style preferences, you know what approaches are most effective and what kinds of questions are uppermost in their minds. For instance, a True Blue always wants to know, "What is the effect on people?"; a Red Hot may be asking, "Where's the challenge?"; and the Cool Green's concern is, "What will it cost and has it worked before?" In the communications process, it is possible to adjust your natural style to a style more compatible with those around you. It's similar to selecting the correct channel on a C.B. radio, or a proper frequency to talk to the air traffic control tower.

Our behavioral styles are the result of both genetic factors and environmental influences. To what extent style can be modified is still the subject of debate among behavioral scientists. Many would argue that the wider the range of operating styles in your repertoire, the more effective you will be in achieving the outcomes you want in working with and through others, provided your skills at diagnosing what style is appropriate to the situation are good. Perhaps most important is that many individuals have successfully extended their style range as changed work demands or life demands have required different or modified behavior.

Blue, red, or green—perhaps we can all learn to incorporate the most positive aspects of each of these styles into our own personality, thus becoming more dynamic, flexible individuals.

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Save These Dates: July 24 - 27, 1986
Rosicrucian World Convention - New York



The Dual Aspects of Christmas

by Nita Siegman, F.R.C.

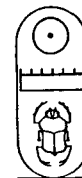
Although the Christmas season is essentially a time of festivity, we, as Rosicrucians, might take a few moments to consider another reason that we celebrate this holiday. As dual beings we should be concerned with knowledge from the inner, esoteric viewpoint, as well as the outer, exoteric one that dominates our culture.

In the celebration of Christmas there is a dichotomy between the formalized, theological approach and its mystical origins. Those of us who were raised in the Western Christian tradition are somewhat handicapped by its orthodox interpretation. To compound the problem, layered under the theological veneer is a myriad of remnants from the pre-Christian past of so-called pagan beliefs and rituals. Cultural traditions die hard, and the early Church deliberately adapted many of the established

practices to make the new religion more acceptable. As time passed the origins became lost, and cultural mixings over the centuries have tended to blur them even more. Eventually a rather set pattern emerged that became the guideline for today's thoughts and customs.

One basic aspect of this Christmas pattern is the exchange of gifts. We have made gift-giving almost an art, rivalled only by the potlatches which were held in centuries past by some of the Indians of Northwest America. In their winter celebrations expensive gifts were distributed to whole villages by the host in a competitive display of wealth that often resulted in financial ruin.

However, those people who complain that commercialism is destroying the spirit of Christmas would probably be shocked to realize that most of the traditions that they



hold so dear and sacred are about as irrelevant as gift-giving, except from the symbolic standpoint. Many misconceptions have built up over the centuries regarding Christmas.

For instance, the very name "Christ," whose day of birth is seemingly being celebrated, was not used exclusively for the Master Jesus. The word comes from the Greek *christos*, meaning "the anointed one" or "Messiah," and had been used to describe any number of individuals in the past who were considered to be deified messengers of God.

The Sun's Birth

The middle of winter reflects a cosmic condition, and has always been celebrated as the birthday of Sol, and of the manifestation of laws and principles symbolized by the sun. This is the time of the winter solstice when it begins its yearly journey of lengthening days. The peoples in the ancient world encouraged the sun's life-giving powers to return in various ways.

The Romans celebrated *Natalis Solis Invicti*, the "Birthday of the Invincible Sun," which they had borrowed from the Persians whose hero-god of the light of day was called Mithra. Mithraism had many other similarities to Christianity, such as the symbolic communion meal with consecrated wine, baptism for the remission of sins, redemption, salvation, sacramental grace, rebirth in the spirit, confirmation, and the promise of eternal life. Both Christianity and Mithraism are personal and moral in character.

When the Great White Brotherhood in Egypt stated that the day and hour of the winter solstice was the *cosmic* period for the birth of Avatars, they were proclaiming what had been observed by them. This was based on principles of reincarnation, cosmic cycles of existence, and cosmic laws relative to the stages of advancing civilizations. One pragmatic reason for choosing December 25 was known as "The Plan of the Ages," which arose out of the early Christian theory that Creation itself began at the time of the spring equinox, somewhere around March 25. This is when nature bursts forth, and day and night are equal. The churchmen reasoned that Christ,

the New Creation, the Paschal Lamb, would have been conceived at that time, making His birth on December 25. The solstice would then symbolize the coming of the "Light of the World."

It was because of the universality of the observance of the winter solstice that those saviors of mankind—those messengers or Sons of God—were born on or about December 25, at least in the calendar of holy days. Also notably, they were also born of Virgins. According to Biblical accounts of the shepherds, the actual date of the physical birth of the Master Jesus occurred in the early spring, and was originally celebrated in April, May, and even January. Christ's day of birth was not established as December 25 until the 5th century A.D. Conversely, the birthday of Krishna was changed from December to July or August.

The Birthday of Avatars

Many avatars who preceded Jesus were born around the winter solstice. For instance, Buddha, son of the virgin Maya, was born at this time. In ancient Egypt, Isis, Queen of Heaven and a virgin, was delivered of her son, Horus, whose image was brought out of the sanctuary for celebrations, much like the image of the Infant Bambino in Italy today. Osiris was likewise born of the virgin Neith.

The ancient Greeks claimed that Hercules was born on the night of the solstice, which they called "The Triple Night." This referred to "The Night of the Holy Trinity," or "Three Holy Lights," and was symbolized by either one triangle or two interlaced triangles, representing the three persons-in-one of the Divinity. This concept was not a feature of Christianity until many years after the establishment of the Church.

Bacchus, or Dionysus, was also born of a virgin at dawn on December 25, and was often shown as an infant in his temple on Mount Zehmissus in Thrace. According to early Church writers, Adonis was born in a cave in Bethlehem, the very cave in which Jesus was born. This Essene grotto had been the site of many Avatar births and this explains why the Magi knew where to find this new one.



Dr. H. Spencer Lewis once wrote in regards to Christmas, "... December 25 is by common consent on the part of religious and sacred consciousness of ancient peoples an acknowledged holy day, and therefore, a mystical day. Whenever the universal mind of men agree upon any feature, principle, law or doctrine, it is mystical. If it was not created as such, it becomes so through the concentrated adoration and reverence of it. Many things in our lives are not sacred because God made them so but because of man's reverential attitude and idealistic motives made them so by continuous thought and widespread assumption."

In this same light we may, as students of mysticism, participate in all of the traditions of the season, such as decorating our homes with greenery, trimming the tree, sending cards, and taking part in other lovely customs, but with one significant difference: with our more sophisticated vantage point we are able to appreciate the symbolism behind these practices that remind us of their true meanings. The only real difference between the mindless adherence to custom for its own sake, and the observance of something for its true meaning, is the consciousness of the individual.

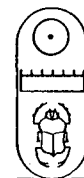
One may throw a coin into the Salvation Army kettle as an impulsive gesture to "help the poor" because of guilt feelings of having spent so much on family and friends,

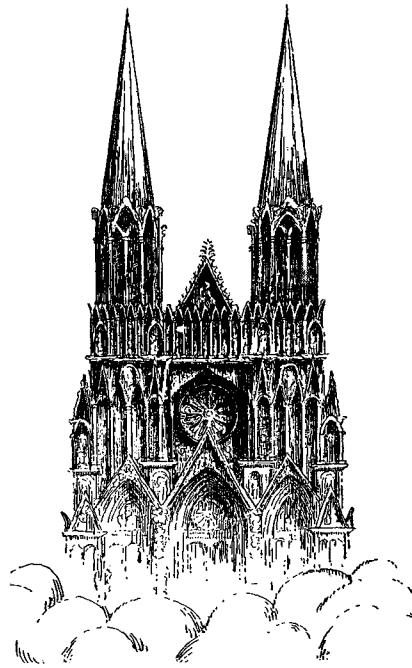
while another donation may be offered in the spirit of Amra. Both will serve the same physical purpose, but it is not the receiver that matters; it is more the motive of the giver.

Much of the information in this article may be only of brief historical interest, but it is the "why" and not the "what" that becomes significant. The details are not as important as the idea that what we observe is founded on legends and facts that go back into antiquity, and that they do have a basis of the Greater Truth in the light of the understanding of the people of that time.

Every facet of our lives should be directed towards the goal of better understanding of ourselves and our relationship to each other, and to the cosmic genesis of our being. The rituals of Christmas are yet another way of coming to that point of enlightenment. By being aware of what has gone before, we can see where we have come from in this journey.

From our position in history we can view Christmas not just as a yearly event, as earlier peoples did, but as a significant part of the continuum, worthy of being observed according to its mystical importance. This is not only the traditional celebration of the birth of the Divine Child, but also the symbolic birth of that Christ Consciousness, or Enlightenment, in each one of us. Δ





The Celestial Sanctum

Subtle Deception

by Gary L. Stewart, F.R.C.

WE OFTEN HEAR of many people who profess to be the victims of black magic.* Interestingly, these claims are not always made by semieducated people from poverty-stricken areas of the world where, more often than not, superstition is an ingrained aspect of their cultural heritage, but by well-educated people living in such technologically advanced countries as the United States and Australia.

*The term "Black Magic" has no reference to race. It is a term used by some schools of an esoteric nature to imply evil

[14]

The appellation "black magic," a term which refers to the use of "magic" for the purpose of accomplishing evil, automatically implies a dual nature. That is, if "Black Magic" exists, are we to assume that "White Magic" also exists? Students of mysticism learn quite early in their studies, when reading about the subject of Cosmology, that the ontological Essence, or the Cosmic, manifests by virtue of a dual nature. Positive and negative polarities exist which, according to variations of frequencies, give rise to all things.

The important point to be kept in mind is that when we become aware of a varying rate of vibration, there exists to us a manifested reality. That is, we become conscious of a thing dependent upon those faculties innate within us which allow us to interpret its existence. This object, or thing, becomes real to us and it constitutes what we define as reality. What we learn is that this reality may differ from person to person depending upon how one perceives its existence.

We must also realize that because any given object may be perceived differently by various conscious minds, the true nature of that object can easily elude us. We should always ask ourselves: Is what we see before us truly as it appears? Or, are we being deceived?

Therefore, if we define either white or black magic from the perspective of polarity based upon reality, that is, from purely mechanical grounds, we can easily see that we are merely referring to an impersonal functioning of Cosmological Laws that do not have a value of good or bad. However, to complicate matters, we must also consider that we have varying degrees of consciousness ranging from the objective to the Cosmic. In one sense, our daily actions and thoughts are determined by our perception of those rates of vibration. We are dependent upon our perception and awareness, that is, our knowledge and wisdom of the universe. This awareness is the key to our understanding those abilities which enable us to work with those apparent forces.

With increased wisdom and knowledge, we can respond to the more subtle vibrations that do affect us, whether we realize them or not. Once they are realized, we can

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learn how to direct them. The greater our awareness, the more we understand where consciousness becomes involved, so that values of good or evil, or black and white, are ascribed to a situation.

However, we must remember that unlike reality—which is our conscious awareness of what exists—the Source or Essence is not dependent upon anything for its existence. It simply is! It is all that exists. It is an Omnipotent, Omnipresent Essence without beginning or end. All manifestations or individual expression, time, space, all things, are merely a part of it. Nothing can be separate or distinct from it, but only identical to it. It is only with an incomplete understanding that all things give the illusion of being otherwise.

To briefly summarize what has been written so far, we can assess that: (1) The only *true* thing that exists is this Essence; and (2) Until this Essence is realized by what the Buddhists call “entering the state of Nirvana” or total absorption into the One, or what Rosicrucians conceive as the highest degree of Cosmic Illumination, we *must* contend with reality which is ever subject to illusion.

Ridding Self of Deception

One error that many of us make while on the Path of Attainment is the mistaken idea that illusion and reality only hold true on the physical plane of existence and that only our conscious mind, our intellect, is subject to being deceived. It is therefore often assumed that our way to advancement and the key to diminishing illusion is by developing our psychic abilities. It has been said on many occasions that when one has a psychic impression, the Light has been shown and that illusion no longer exists.

The psychic realms differ little in substance from the physical. There may be impressions of varying natures to which we are not normally accustomed. However, the fact remains that those impressions, when realized, are still subject to interpretation by the individual, and we are still open to deception. We must apply the attributes of knowledge and wisdom to the psychic planes of existence, and we must realize the attribute that is innate and deep within us

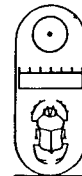
and which is identical to the Essence before we can see clearly.

When we have *not* applied the attributes of knowledge and wisdom to the psychic realms, but have, by various means, nevertheless opened ourselves up to these realms, we may begin to have problems with what can be termed the Black Brotherhood. If the White Brotherhood represents truth, then the Black Brotherhood would represent deception. Therefore, when knowledge and wisdom are not applied, ignorance is allowed, and ignorance in turn makes it possible for us to be deceived. Whether this be on the physical or psychic realms is of no relevance.

Mastery Through Sincerity

When knowledge is sought after and found on the other hand, and sincerely and humbly applied to our lives, we find that we begin a slow ascent on the Path and that we are elevated to what *appears* to be various planes of existence. At the attainment of each successive plane, our soul personality is evolved that much further. The virtues of love, peace, harmony, and all of the others take on new and deeper meaning. Our ability to be deceived is lessened relative to our acquisition of increased knowledge and wisdom, and we find that we begin to direct forces which we had never previously dreamed existed.

Regardless of what our state of soul evolution is, we must always be cognizant that ignorance still exists and that we can still be deceived. We must always search within to find and analyze those aspects of our being which need to grow and evolve. Further, as we grow and evolve, we must also become cognizant that karmically we develop greater responsibilities. If we choose to accept those responsibilities and work with them in a serious and sincere manner, we find that greater opportunities are afforded us and that our lives manifest a more peaceful and harmonious atmosphere that actively assists in the dissemination of Light. If, at any point, we choose not to accept the increased responsibilities that are inherent with growth, we find that confusion often results, and the pangs of conscience intensify with our avoidance of the situation. ⇨



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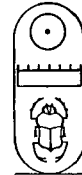
Quick Pick-up or Wonderful Elixir?

by Christopher Nyerges

WHAT COULD BE more pleasurable than a hot brew of coffee on a cold winter morning? The steaming cup with its pleasant smelling aroma seems to warm the whole room—indeed the heart and soul—against the chill blast outside. Mix this with good friends, stimulating conversation, and a hearty happiness, and you've created a whole atmosphere of good fellowship, understanding harmony, and peace.

On a recent hike a friend and I spotted some wild tobacco growing alongside the trail, which led to a discussion of Indian use of tobacco in the peace pipe.¹ The pipe was smoked among friends as a greeting or as a prayer to open a meeting, to make peace, to symbolize unity as all shared. In our discus-

sion along the mountain trail I tried to find a rough equivalent to the Indian pipe in our modern culture. I thought of the beauty and symbology inherent in the Japanese tea ceremony, and then realized the significance of our serving coffee to guests when they arrive.



My hiking partner lamented the loss of such rites and traditions in modern cultures, and stated, "It's too bad we can't do that in our society."

I suggested that such was entirely possible in this society—we simply must choose to do so, and then do so. As an example, I explained that one does not have to hastily whip up some instant coffee for a guest and then dump in a few lumps of sugar. Coffee is a most receptive seed, and the resultant beverage can be wonderful if thoughtfully prepared and served.

My intent was not to give my hiking partner specifics on how to turn a coffee-klatzsch into a modern equivalent of "passing the peace pipe"; rather, I wanted to indicate that we are by no means unable to greet our fellows in a way that is spiritually uplifting. We do not do so in Western culture largely because we have either not bothered to consider the idea, or because we choose to regard such rites as "time-wasters." How sad!

Coffee: Healthful or Detrimental?

Our discussion then moved to coffee's reputed effects on health. "But isn't coffee bad for me?" my hiking partner protested.

Much has been said and written about the benefits and the detrimental effects of coffee. But what is the truth of the matter? Does coffee have any beneficial qualities? Is it harmful? Should it be abstained from totally, or is it all right to drink coffee in moderation?

These and other similar questions are not easily answered because, in spite of all the tests and statistical data, researchers and doctors have never used, or attempted to define, a consistent standard for what we call "coffee."

The problem is that coffees vary widely, and thus we have little idea of how the coffee I drink compares with the coffee you drink.

Coffee researcher Timothy Hall has identified nearly thirty factors which affect the quality of the "morning cup," all of which must be taken into account if one is to draw any conclusion as to coffee's virtues.

In 1972, the Boston Collaborative Drug Surveillance Program reported a statistical

link between coffee drinking and heart attacks in men. Subsequent studies showed that the Boston researchers used their data imprecisely and incompletely, drawing erroneous conclusions. Today no such link is believed to exist.

Coffee has also been accused of causing, or contributing to, cancer, heart diseases, hypertension, hepatitis, and cirrhosis of the liver. Dr. John Timson of the University of Manchester in England, while admitting that coffee is mildly addictive, states that, at present, no hard scientific evidence links the use of coffee to cancer, heart disease, or the other above-mentioned diseases.

Former President Ford's physician, Dr. William L. Lukash, co-author of a study on coffee, stated that coffee "has significant therapeutic value when consumed in moderation."

Tests by Dr. John Ivy of Ball State University in Muncie, Indiana, showed that caffeine improved endurance levels of competitive bicyclists.

In 1981, Harvard University researchers interviewed 369 patients with pancreatic cancer in eleven New England hospitals, asking questions about their use of coffee, alcohol, tea, and tobacco. The responses were then compared to responses from 644 patients hospitalized for different forms of cancer and for some nonmalignant diseases as well. Statistically, it was shown that the pancreatic cancer patients drank more coffee than the other patients had. Researchers point out that the statistics provide clues, not proof, and that an already diseased test subject may not provide valid conclusions for the general population. Also, the study showed no link between tea and this type of cancer which suggests that caffeine (found in both tea and coffee) is probably not the substance responsible.

Bear in mind that all researchers indiscriminately lump all coffees together. But no two cups of coffee are alike. And it is not likely that any standard will ever be established for coffee. Why? Because in addition to the approximately thirty factors that coffee researcher Timothy Hall has identified, coffee contains not only caffeine, but various acids, oils, and alcohols, all of which

are variable depending upon the way the coffee was handled from farm to cup.

A few things can be said about caffeine, bearing in mind that "caffeine" is in no wise synonymous with "coffee."

The Character of Caffeine

Doctors have used caffeine as a cerebral stimulant and as a respiratory activant to improve breathing of premature babies.

According to Dr. Neil Solomon, "Caffeine is a strong stimulant with druglike properties and is considered to have an unfavorable effect on nutrient absorption. Caffeine is also known to stimulate insulin release from the pancreas which can cause a drop in blood sugar and an increase in hunger."

Caffeine is found naturally in coffee, tea, cocoa, and chocolate, and it is added to a variety of cola beverages, baked goods, frozen dairy products, candy gelatins, and puddings. Thus, almost all age groups are exposed to it in some form.

The FDA (Food and Drug Administration) has placed caffeine on its Generally Recognized As Safe list. Caffeine acts as a stimulant to the central nervous system. If used in excess, it can lead to and contribute to nervousness, irritability, sleeplessness, anxiety, and heart palpitations. Convulsions, vomiting, and even death can result from caffeine in large amounts, although death is extremely rare. One death from caffeine occurred July 12, 1983, in Ventura, California. The toxicological report showed that the victim's blood contained 100 micrograms per milliliter of caffeine. Any level above 30 micrograms per milliliter is considered toxic. Drinking coffee was not a possible source of the poisoning, but rather, diet pills are believed to have been the cause.

Caffeine is also added to a number of over-the-counter drugs, including some designed to alleviate the symptoms of headaches, colds, and allergies.

According to coffee researcher Timothy Hall, one cannot answer the question "Is coffee good for me?" until one has explored the following questions.



What is the type of coffee? Where and how was it grown? Elevation, amount of water, and the quality of the soil all affect the fruit. What was the quality of care in picking, cleaning, and storing the beans?

Factors Affecting the Quality of Coffee

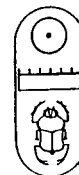
What was the method of roasting? The depth of the darkness of the brown in coffee color is due to the proportion of cresylic acid (cresol) present after the green beans are roasted. The darker the roast, the greater the tar content.

What was the grinding procedure? How much time elapsed between grinding and brewing? How was the coffee handled and stored between the grinding and brewing?

How much coffee is used in relation to water? What is the quality of the water? Water, after all, is the primary constituent of a cup of coffee.

What was the temperature of the coffee and water when brewing began and when it finished? Fusel oil is released into the water when coffee is boiled and this causes bitterness; however, fusel oil is insoluble in water at less than boiling temperatures.

What type of coffee maker was used (vacuum, drip, percolator) and what was



the level of cleanliness? Old coffee stains are partially insoluble fat. The fat oxidizes and becomes rancid, accounting for the rancid fat taste in coffee pots that have not been scrubbed properly.

What method is used—percolation, infusion, or decoction? What type of materials are used in the making of the beverage? Stainless steel, glass, aluminum, porcelain, and plastic all affect the quality of the finished product differently.

Is anything added to the finished product, such as sugar, honey, saccharin, salt, egg, cream, milk, half-and-half, vanilla, cinnamon, cloves, cardamon, chocolate, liquor?

Was the coffee instant? Instants are made two ways: spray dry or freeze dry. Both are begun with a highly concentrated brew made with coffee grounds. In the spray-dry method, the concentrated brew is sprayed into a chamber where hot, dry air is pumped. The air removes the moisture, leaving bubble-shaped particles behind, which are then broken into powder. In the freeze-dry method, the concentrated brew is frozen and introduced into a vacuum chamber which sublimates moisture, leaving a solid mass, which is then reduced to granules.

Instants vary due to the varying strengths of the initial concentrated brew, and differences in drying methods (temperature, etc.).

Is the coffee decaffeinated? The chemical formerly used to remove the caffeine was trichloroethylene, which caused liver cancer in laboratory mice. Currently, methylene chloride is used, a chemical under study by the National Cancer Institute.

What type of cup is the coffee served in? How long after brewing is the coffee served? How many cups are taken at one sitting? What is used as a stirring device?

Mr. Hall points out that, of the factors under our control, the quality of our thinking as we do each action has a direct effect on the finished product. Also, the way in which we drink the beverage has an effect—that is, slow thoughtful sips versus hurried gulps.

The ratiocinative mind tends to dismiss “thinking” as a factor affecting the quality [20]

of coffee, but Hall asserts that the mental process is the most important factor. He states, “If you know how, coffee can be alchemically transmuted into a veritable elixir.”

The Alchemical Process

Here are a few guidelines if you would like to begin alchemically changing a “cuppa coffee” into a “wonderful elixir.”

Begin with meticulously clean utensils. Stainless steel or copper are preferred, but do not use aluminum. First, measure the needed amount of cold water (spring water is better than chlorine- and fluoride-laden tap water) and set it on the stove to boil.

Next, prepare your filter. An ideal system is a simple cone filter system, using a cotton filter (reusable) rather than a paper coffee filter. The cone filter is suspended over your cup, or a second pot, and the coffee grounds are measured and put into the filter. Whole grounds give better results than instants.

When the water is ready, slowly pour the water in a clockwise circular motion into the grounds. While pouring, visualize and feel the energy of Love flowing from your heart, down your arm, and into the beverage. You may need to “image” the feeling at first, but with practice you will find it easy. It will feel almost like a mild electric shock.

If you wish to add anything to the resultant beverage, ideally it would be raw honey and raw cream.

One of the main problems with extensive coffee ingestion is that it either removes or destroys the B vitamins from the body. This results in a slowly cumulative degeneration of the sheaths of the body’s nerve fibers, causing the various degrees of nervousness in heavy drinkers. Honey, cream, and B vitamins added to the diet help offset any harmful effects.

When the above process is done thoughtfully and lovingly, it can result in a truly fine elixir. Δ

¹Christopher Nyerges, “Indian Calumet,” *Rosicrucian Digest*, 63, No. 11 (1985), 20-23.



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Cycles of Solace

NOTHING in the microcosm or macrocosm is stagnant. Everything is constantly undergoing change and undergoing change in a logical manner, governed by the laws of the universe. Since we are a vital part of the universe, we are constantly undergoing change, both physically and mentally. In our physical bodies, cells are continually breaking down and being replaced so that each day the body is partly renewed. This change is in harmony with the motions and rhythmic changes occurring throughout the universe.

It has been hypothesized that most changes in the human body occur in cycles of seven: seven years, seven months, seven hours, or seven minutes. When the body is in harmony, there is a complete revitalization every seven hours. Since disharmony will disturb the natural rhythm or regeneration and may result in disease or illness, it is important that we stay in harmony with the natural rhythm of which we are a vital part. The cycles around us continue whether we flow with them or not. If we stay in the flow, we increase our chances of continued revitalization. If we break the flow, we shut ourselves off from the flow of energy that we need to serve effectively as part of our world.

Cycles of Seven

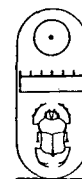
Every seven days, changes may occur in the body due to influences from the Moon, Sun, and other focal points of magnetic vibration in the universe. Esoteric tradition suggests that the lunar cycle of approximately twenty-eight days also has peaks of influence every seventh to eighth day. What effect do these cycles have upon us? Are there periods that put us under greater

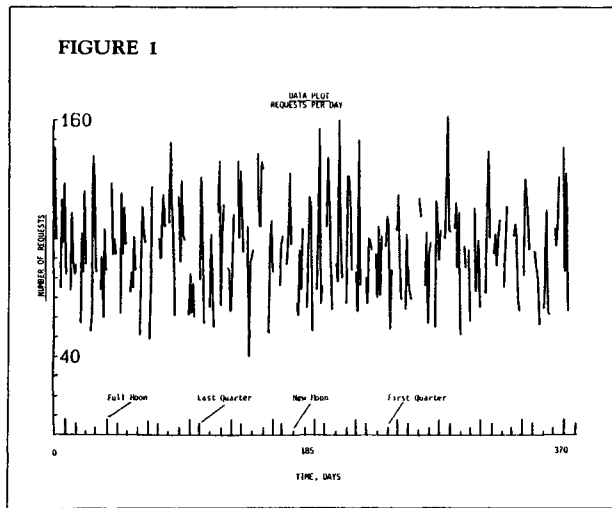
stress—periods where we are more susceptible to disharmony? If everything in the universe is affected by everything that happens in the universe, then it stands to reason that all these changes affect us! If there is a certain cycle in effect, then the vibrations are realized by us. The way we respond to these vibrations is important. If we are in a state of harmony when the vibrations reach us, there may be an increase or decrease of harmonious intensity. The cycles are rhythmic changes in vibration. How we respond to these changes may be dependent on our physical and mental states during a critical time.

Requests to Council of Solace

In the book *Self Mastery and Fate with the Cycles of Life*, by Dr. H. Spencer Lewis, the most commonly discussed cycle is that of seven, or multiples and reductions of seven.¹ Reflecting on this information, it was wondered if one could detect changes in the health and well-being of the AMORC membership which would reflect such cycles of seven. Perhaps the lunar month (approximately $4 \times 7 = 28$ days), a seven-day cycle, and one half of a seven-day cycle (3.5 days) might be detectable as influencing health and well-being. Might reported times of disharmony in large numbers of people demonstrate definite cyclic influences?

We hypothesized that the same cycles would strongly influence daily requests for aid to AMORC's Council of Solace. In September 1983 the Research Department began examining the number of daily aid requests received by the Council of Solace as input for an analysis to determine if there





were prominent cycles which influenced the frequency of aid requests. Information given to the Council of Solace is confidential, so the research project did not involve personal confidences, only total numbers of requests.

Analyzing Cyclical Influence

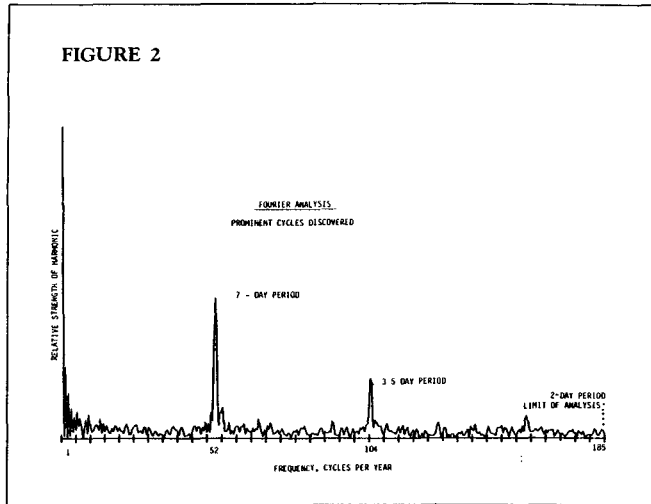
The data were analyzed by performing a Fourier transform, which is a method that breaks the original data into a series of sines and cosines of different frequencies and amplitudes.² The method is used in analyzing and determining cyclical influence in many situations.

The data were collected over a period of 370 days with a total of 23,497 aid requests being received on the 248 working days of that period. (The Council of Solace office is not open on holidays and weekends.) The average daily number of aid requests was 94.75 for the days the Council of Solace was operational. A period of 370 days was chosen to span both one year and 12.5 lunar cycles. Figure 1 is a graph of the daily aid requests for the period. The phases of the moon are also shown during the period. The daily number of aid requests to the Council of Solace is plotted versus the day of the experiment. The experiment started September 15, 1983, and ended September 18, 1984. The first quarter of the moon occurred September 14, 1983, and September 2, 1984. The curve interpolates for [22]

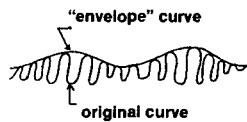
the days the Council of Solace was not operational. The Fourier transforms of the data are shown in Figure 2. This graph shows major cycles with periods both of 7 and 3.5 days.

Figure 2 shows an analysis of cycles present in the data found in Figure 1. The transforms were obtained with the highest frequency being one cycle per two days. This analysis indicates a repeating 7-day cycle and a repeating, although less consistent, 3.5-day cycle. The data show no evidence of a 28-day cycle which logically one might expect to find along with the apparent 7-day and 3.5-day cycles.³ In order to clarify this point we are continuing to collect data. If the findings are significant in substantiating this assumption of a 28-day cycle, the findings will be reported at a later date.

An analysis of Figure 1 suggests the influence of cycles which have a period longer than 370 days. The Fourier analysis of the data shown in this report cannot reveal the existence of these longer cycles. The data would need to be collected for longer periods to reveal their existence, if they were actually present. Another explanation for the shape of the curve in Figure 2 suggests that there may be a group of cycles causing the apparent envelope to form around the daily data. When cycles of different frequencies are mixed together, an envelope may form in this fashion. The word "enve-



lope,” as used here, means a curve with a longer wavelength which is produced by connecting the maximum points of the original curve. For example:



The original curve may itself be the envelope of a curve of still shorter wavelength. We plan to collect data over a period of several years in order to further study this phenomenon.

It is fascinating to study the changes that occur around us in cyclical fashion. If we will but take the time to observe anything that changes on a regular basis, we may begin to realize the importance of being aware of these changes. The seasons come and go, and within these seasons definite changes occur. The seasons of man also come and go with regular frequency. All we need to do is be cognizant of what our natural rhythm is and learn to keep finely tuned to ourselves. There is much information to aid us on this topic in *Self Mastery and Fate with the Cycles of Life* and our Rosicrucian monographs.

Mystically, every progressive action is in cycles. To quote H. Spencer Lewis, “All life and all existence within the universe has its

expression in cycles, the periodicity of which is equivalent to the rhythm of certain measured and harmonious recurrences of stresses or impulses of a Cosmic nature.” The more we can reveal to ourselves about the nature and function of these cycles, the easier it may be for us to live in harmony with them, and the sooner we will realize self-mastery.

—Karen Hall*; Sandra Huff; Robert Waggener, Ph.D.; and George Buletza, Ph.D.

*Visiting Research Scientist.

Footnotes:

¹Lewis, H. Spencer. *Self Mastery and Fate with the Cycles of Life*. San Jose: Supreme Grand Lodge of AMORC, 1929.

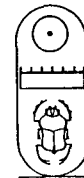
²Waggener, Robert G. and Perryman, Rosemary. “Economic Cycles.” *Rosicrucian Digest* 62 (February 1984): 21-23.

Waggener, Robert G. and McDavid, William D. “Life Cycles.” *Rosicrucian Digest* 62 (January 1984): 21-23.

³Huff, Sandra W. and Buletza, George. “Lunar Cycles and Growth.” *Rosicrucian Digest* 61 (February 1983): 19-21.

Suggested Reading:

Waggener, Robert G. and McDavid, W. Doss. “Traditional Correspondences of the ‘Cycles of Life,’” *Rosicrucian Digest* 60 (August 1982): 19-22.





A Christmas Present



by Anton Rausell

SCENES OF SKIERS gracefully gliding down snowy slopes invariably bring to my mind a poignant memory of long ago. Christmas was approaching and I desperately wanted a pair of skis. I knew the odds were heavily against me.

My parents were immigrants from southern Europe and struggling to adapt to their new environment in northern Minnesota. Father was skilled in carpentry and painting but his work wasn't very steady, especially during the cold winters, so money was always a serious problem. Mother could be as hardhearted about spending money for the frivolities of life as our local banker dealing with the village spendthrift. Knowing Mother's definition of life's frivolities—anything not needed for survival—I knew that skis for Christmas didn't have much of a chance against clothing and other useful and practical gifts. Mother being my most formidable obstacle, I decided that my strategy would be to work on Dad first.

My opportunity came one Saturday morning about three weeks before Christmas. Father was fixing the kitchen sink—he could do anything. Through the window, I was watching the kids skiing on the nearby hill. Their gleeful shouts permeated the kitchen. "Pa, look at the kids skiing," I said, pressing my nose to the cold windowpane. He took a quick glance over my shoulder. "Ja, looks like fun." He resumed working.

My breath was making a big foggy spot on the glass. I was too nervous to turn around. "Pa, can I have a pair of skis for Christmas?" His reply was muffled, his head under the sink counter. "You're too small [24]

for skis." Leaving the window, I squatted beside him. Leaning my head against his shoulder, I reminded him of friends who, younger and smaller than I, had skis. "I'll talk to Mother about it." My heart jumped—maybe I had a chance, Dad could do anything. Going out to play, I spied my father at the window watching the skiers.

That night, snuggled down in my warm feather bed, I heard the voices of my parents in the living room. The sturdy walls and heavy door of my bedroom rendered their conversation unintelligible, but I was sure that I heard the word "skis" once or twice. Assured that Dad was on the job, I fell asleep.

The next morning, eating my breakfast of cornmeal mush, I casually mentioned Christmas to Mother who was tending her wood-burning cook stove. Dad was outside shoveling snow. "You're getting a pair of skis for Christmas," she said, smiling. With a shout of joy, I leaped from the table. "Your father is going to make you a pair." Just as quickly, I sat down. "Homemade skis? Oh, Ma!" Misgivings raced through my mind. Dad was a real handyman, and he had built the house we were living in. But skis? I could hardly wait to talk to him.

"Well, Son, it won't be so hard. I have all the tools I need." Dad had great confidence in his abilities. "But how will you bend the points?" I asked, bravely trying to maintain my composure. "I'll boil some water in Mother's washboiler and soak them. The hot water and steam will soften the wood and then I'll bend them to shape." The project began to sound feasible; my dad could do anything.

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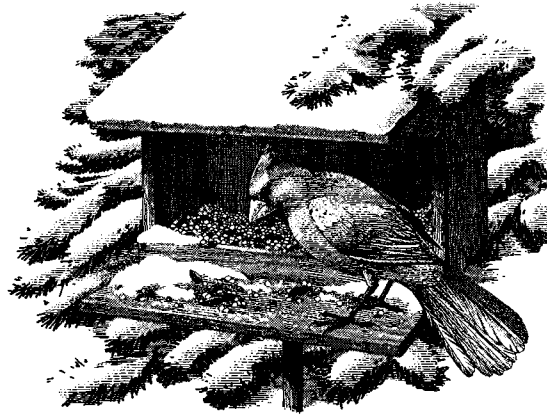
The weeks that followed were days of restless curiosity. Every morning, I sneaked into the basement to check Father's workbench, hoping to find some evidence of his handiwork. There was nothing. "You'll spoil your Christmas," Mother cautioned. I promised to be patient, as Christmas was only a week away.

It turned out to be the longest week of my then young life. It ended when I awoke to see Mother and Father standing in my bedroom doorway shouting, "Merry Christmas!" With a yell, I jumped out of bed and dashed into the living room, my bare feet scarcely touching the cold hardwood floor. A splash of bright color greeted my eyes as I ran to the tree. I was overcome with joy. There they were, curved tips and all, painted a fire-engine red. "Olympics, here I come," I cried as I dragged my skis from under the tree.

After a hurried breakfast, I was ready to challenge the slopes of ski hill. A glance at the big hill showed no activity. I decided to wait till some skiers showed up. The hill looked steeper than I remembered, and I would need some moral support. While thus ruminating, I suddenly remembered the big bag of candy that I had seen under the tree but had ignored during the excitement of seeing my skis. Soon I was in the living room sitting by the hot stove toasting my toes on the bright chromed ring that encircled its potbelly like a fat man's belt. The candy tasted good. Christmas was wonderful.

After a time, voices coming from ski hill sent me running to the window. Skiers were beginning to gather, and it was time to join the gang. Proudly carrying my precious skis, I was on my way to the top of the hill. I soon realized that I was attracting attention. Skiing had stopped. Nobody ventured on the slopes, and skiers returning from the bottom of the hill were staking their skis in the snow and waiting. Obviously, word had gotten around that I was getting homemade skis for Christmas, or perhaps it was their red color blazing against the white snow. I'm sure I made quite a spectacle.

When I reached the top, everyone crowded around to inspect my skis. I soon discerned, amid the talking and laughing, that



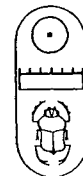
my skis were getting a mixed reaction. Kids my age "ohed" and "ahed!" and clapped with approval. Some of the older ones were very quiet, while others were dropping critical remarks about the shape, width, and weight of my skis.

A comedian in the group offered the opinion that they looked hot enough to melt snow. Another made the damaging observation that the extra width of both the skis and the rectangular, instead of semi-circular, groove on the underside of the skis would spoil the tracks made by conventional skis. As I listened to their comments and examined their factory-made skis, it dawned on me that my skis were not only homemade, they *were* different.

Sadly, I began to realize that my father had not looked at store-bought skis for ideas but had made mine according to his own conception of how a ski should be made. To describe Dad's handiwork defies the imagination. Suffice it to say the skis were improperly proportioned as evidenced by the comments of my older, more knowledgeable friends on the hill. Only the length of the skis escaped criticism.

With a heavy heart I put on my skis and shuffled to the take-off area followed by a motley crowd shouting encouragement and ski instructions. As I prepared to launch my body down the hill I admitted to myself that my skis were crude but they were my very own. I would do them proud.

The start of my run was thrilling. Down the hill I flew, knees flexed as I had been advised to do. Feeling the wind on my face,



guiding my skis, keeping my balance, and watching the bottom of the hill coming ever closer was an exhilarating experience. My elation was short-lived. Halfway down the hill I came a cropper. None of us had skis with bindings or safety straps. A single loop of leather was all that kept foot and ski united. My fall was humiliating, one ski flew high in the air and imbedded itself upright in the deep snow edging the trail. The other continued merrily down the hill, while I remained rolling on the ground.

Picking myself up, I retrieved my ski and started down the hill to find its mate. Disconsolate, I decided that my skis really were no good. My unhappiness was exacerbated by skiers who, having seen my downfall, resumed their sport and came swishing by, whooping and hollering.

At the bottom of the hill I was greeted by a bunch of kids, one of whom was waving my errant ski. They crowded around me shouting. "Hey, you did all right for your first try. Remember to keep your knees flexed. You straightened up too much." Nothing was said about my skis. The pall of gloom that covered me began to lift.

As the morning wore on, my performance on the hill improved. Maybe my skis weren't so bad after all.

Returning home for lunch, tired but happy, I was greeted by an anxious father. "How do you like the skis?" He looked apprehensive. A little white lie came to my rescue. "They're just great, Dad. The kids liked them, too." When I reached up to hug and kiss him, his face was radiant. △

ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, February 20, 1986
8:00 p.m. (your time)

Thursday, May 15, 1986
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward *world peace*.

The
Rosicrucian
Digest
December
1985

INCENSE

in

History and Alchemy

*by Burnam Schaa, F.R.C.
Supreme Treasurer, AMORC*

MANY THERE ARE who take for granted that which motivates us to seek what is most gratifying to the senses, but obviously that which gratifies our senses is indeed sought by us! For example, most of us enjoy sweet-smelling odors and surround ourselves, if possible, with them.

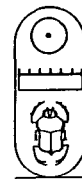


The indulging of the senses in this way appears to be a most ancient pasttime. From the earliest traditions we find ceremonial imagery and/or relics that point to the burning of substances for a purpose other than the mere gratification of the senses.

From the dawn of our conscious existence as living entities, we undoubtedly have always been powerfully attracted to aromatic substances, much as the birds and bees are attracted to the nectar of flowers. Fragrances that linger the most, however, appear to be much more difficult to obtain. Many of these were—and are—exuded as resin from aromatic trees and shrubs which in earliest times grew in faraway places either unknown or difficult to reach for those desiring them. Thus began the fabulous story of incense.

The German Egyptologist Adolf Erman informs us that Egyptians of the Eleventh Dynasty, during the Old Kingdom rule of Khufu as one example, made voyages to the fabulous country of Punt, bringing back such precious cargo as incense and myrrh, which were important requisites for all religious services. Erman also informs us that many centuries later, during the Middle Kingdom, the fabulous country of Punt was still considered by the Egyptian people to be "a semi-mythical fairyland."

The fantasies surrounding the legendary lands to the East continued until the time



of the New Kingdom and the Eighteenth Dynasty rule of Queen Hatshepsut, when exploratory expeditions were sent to the land of Punt. Regarding this, Erman says that it had been Queen Hatshepsut's "pride that she caused 'thirty-one growing incense trees' to be brought from the incense countries of the Red Sea."

This achievement of Hatshepsut excited particular admiration and emulation from those who followed her enlightened reign. For example, Erman cites Thothmes III as having "received from the inhabitants of Punt a growing incense tree." Rameses III, three centuries later, is said to have "repeated this difficult experiment, and had the court of Amon planted with these rare shrubs."¹

Use of Incense in Temples

Rare incense must have continued to be for the exclusive use of royalty only, but as the religious temples and holy shrines grew in number, it is logical to assume that the need for fragrant oils and incense likewise grew. And it is not improbable that the first "chemists" were skillful temple artisans who compounded artificial substances for ritual uses. We do not know with any degree of certainty just when desirable substitutes were created. Possibly, as mentioned, the earliest substitutes were compounds; that is, by uniting several elements together in small portions, various rare and/or original substances were used more extensively in religio-magical rites.

The adoption of incense for religio-magical purposes is a logical extension of its personal use. The earliest religions of mankind sprang from a pantheism based on a belief in magic. Early man, by nature, feared or was awe-inspired by what he believed were supernatural powers or forces. Therefore, he deified these forces, and a multiplicity of gods came into being. Natural phenomena were believed to be caused by the whim and fancies of these powers of gods. Early man also attempted to please or placate these "supernatural powers." He reasoned that if sweet scents were agreeable to him, then delicate aromas must likewise be agreeable to his god.

Yet this was not always the case as we learn from the "wondrous traveler's tale"
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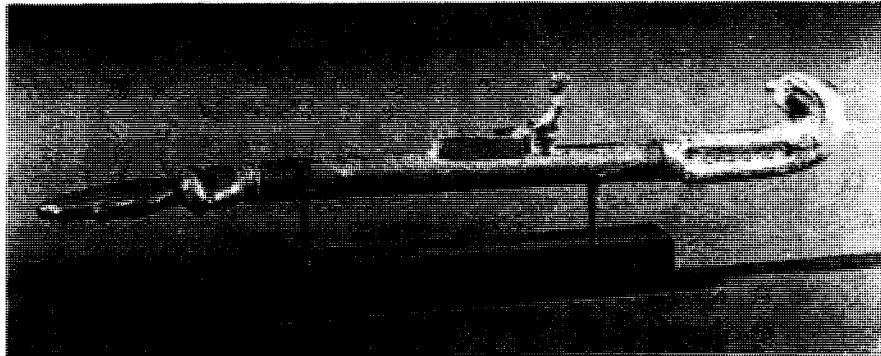
contained in a St. Petersburg papyrus of the Middle Kingdom, mentioned by Erman.² As history affirms, the people of Middle Kingdom Egypt cherished ideas of a religio-magical nature concerning the fabulous incense countries. The traveler's tale speaks of his conversation with an enormous mythical snake whose sides were inlaid with gold and "real lapis-lazuli." This fabulous creature meant him no harm, and in sheer gratitude the traveler vowed on returning home to bring the snake rare gifts of oils, frankincense, and such "incense as is set aside for the temple use, and with which all the gods are honoured."

The fabulous snake did not respond as the traveler expected. Instead, the creature acknowledged the rare gift of myrrh as being rare in Egypt only, and so he asked for the oil *heken*, an unguent more obtainable in Egypt, but which was rare on the island of the mythical snake.

The unexpected response may indicate an awareness on the part of Egyptians that certain rare commodities were commonly available elsewhere—perhaps leading to the scientific excursions during the New Kingdom reign of Hatshepsut. Nevertheless, among the ancients, the ceremonial burning of the sacred oils, unguents, and incense continued to be highly desirable and at an early date became part of the preparation ceremonies for the journey into the Netherworld. For example, in ancient Egypt frankincense and aromatic herbs were placed in the body of the departed king, ensuring that his immortal Ba would be released within a fragrant odor, rising to unite with the god Osiris. Initiates within the King's Chamber of the Great Pyramid³ are said to repeat the underlying purpose of this ritual in a Hermetic or alchemical manner which we shall consider later in this article.

Worldwide Use of Incense

The propitiatory and exorcising purpose of burnt offerings continued to influence other ancient Semitic peoples of the Near East as well as the ancient Greeks. Such practice continues elsewhere today. In India, for example, the custom of burning fragrant sandalwood before "the holy stone," or altar, representing the living, all-powerful



This amazingly well preserved bronze incense burner is in the permanent collection of the Rosicrucian Egyptian Museum. Dating from the Late Period of Egyptian history, the tubular stem has a kneeling figure of a king in front of a cartouche-shaped container for incense grains.

god Shiva, continues, as does the more esoteric concept that the burning of incense will aid the yogin to achieve the supreme initiation of Samadhi. The Tibetan scholar Professor Evans-Wentz further informs us that the Buddhist guru teaches, just as did the Egyptian Priests before him, that "when a traveller from a far country enters a new and unexplored country peopled by uncouth savages, he first appeases them by simple gifts."⁴

These modern Tibetan and Hindu practices also parallel those of the highly cultured ancient Greeks who sacrificed to "good and evil angels," believing that these beings enjoy the odor of burnt offerings. The use of incense, now adopted in the Christian rituals, "had originally, and still has, in the Orient, a similar propitiatory and exorcising purpose," according to Professor Evans-Wentz.⁵

Although the esoteric teachings of Buddhism, similar to esotericism elsewhere, goes beyond its propitiatory uses, the offering of incense is, nevertheless, one of the seven steps of Buddhist worship. In fact, the offering of incense, similar to the use of candles and flowers, continue to be an important accouterment in Christian worship or ceremony today, although theologians may disagree on how the burning of incense found its way into the ritual of the Christian church.

On the other hand, the burning of incense may also have a secret meaning as well as

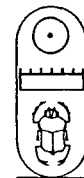
alchemical properties which lie beyond either its propitiatory or its sacramental use in religion past and present.

Role of Incense in Transmutation

According to the metaphysician Charles Fillmore, "Burning 'incense upon the altar of incense' (II Chron. 26:16) is the most delicate secret process that goes on in the body," in which only the Rabbi with his spiritual understanding can partake. Fillmore introduces a still more provocative statement: "The symbology of the burning of incense (Luke 1:9) is *transmutation*. The finer essences of the body are transmuted. . . and a firm foundation laid for an organism of permanent character. . . ."⁶

Although this is certainly an interesting point of view, how does incense relate to transmutation of character? Perhaps in a most intriguing manner. To illustrate, when taking into consideration how our ancestors may have responded instinctively to the burning of incense, we need to consider what Professor Carl Jung calls "the dominants of the unconscious."⁷ Rosicrucian mystics might understand these "dominants" to be subconscious imagery from the psychic borderline state.

Professor Jung has taught a concept that many mystics agree with—namely, that dominant themes and powerful images such as are found in mythology and alchemy





Osiris in his transmuted stage as the Benu Bird (Phoenix) or the Immortal Soul. In *The Legends of the Jews*, by Louis Ginzberg (1913), it is said of the Phoenix: "Neither the earth produces me, nor the heavens, but only the wings of fire." In his famous work *Thus Spake Zarathustra*, Nietzsche wrote: "... you must consume yourself in your own flame . . . how could you wish to become new unless you had first become ashes." Illustration by artist Lyn Taylor.

often occur unexpectedly whenever the individual merges himself into the collective whole of humankind. Therefore, let us consider incense as an alchemical symbol which may help us unravel the mystery of transmutation. Incense considered from its parts, as an odor, white smoke, and an ash or powder, may prove to be an excellent example.

Incense as Odor

From a mystical point of view, Rosicrucian students have long known that certain scents, when delicate and fragrant in their aroma, tend to liberate the psychical powers and assist in meditation. Incense considered as an odor opens the door to new possibilities in understanding. For example, odor is a *metonymy*, that is, an exchange of words, for the act of smelling.

Mythologically speaking, the attribute of smelling is associated with two important functions of Hermes-Mercurius, a god to

whom worship was given under separate titles in ancient Egypt: Thoth and Anubis. Smelling represents the symbolic powers of memory and discrimination at all levels. As the old Qabalistic maxim says, "Properties are discerned by the nose."⁸

The Hermetic Philosophers say that they recognize their Matter "by its smell of tombs and sepulchres."⁹ These words need not conjure up the decay of corpses, or other unpleasant odor, if we recall that the word *sepulchre* refers to a burial vault—a repository for relics, as in an altar, or the famed Tomb of C.R.C., as another example. Some Adepts, so we are told, refer to the sepulchre as "the Glass Vase which contains the Matter of the Work," to be fixed through Art.

On the other hand, the term *Odorifera medicamenta* refers to a transcendental medicine that "infuses health by its fragrance and so dispels also disease." This rare fragrance—associated with the Sophic Mercury—is the Heavenly Water, the *Fumus Albus* (white smoke), enabling the Philosophers to "conduct gold into the heights." We will return to this subject later.

The First Matter of the Philosophers in its duplexity is to be found within ourselves, so we are told, and may only be dissolved through applying the fire of introspection. Left alone in the dank and foul-smelling regions below, memory may conjure forth evil passions and fears. On the other hand, Nicholas Flamel teaches us that the Artist—the true alchemist—does not become acquainted with evil odors unless "he breaks his Vessels," supposedly referring to the casting out of one's own evil conjurings upon the world.

According to medieval texts such as the *Clavicle*, or "little Key," attributed to the alchemical writings of one who called himself Raymond Lully, when one has successfully contained the process of integration, "the odour of tombs and sepulchres is succeeded by one so pleasant and delicious that it attracts all the birds in the neighborhood to the house where the process is being carried out."¹⁰

We are further told that the First Matter of the Philosophers is in the Soul. "Our

(Continued on page 33)

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

Unity of Thought

AT THIS TIME of the year there is a very general agreement among the peoples of the Western world in regard to one timely thought. It is this unity of thought which makes this holiday season significant and important. Regardless of whether we are Jews or Gentiles, Roman Catholics or Protestants, Buddhists, Moslems, or what, we view the holidays at the close of the year with one idea—the picture and thought of peace and friendliness.

Although the Christmas holidays are purely Christian holidays in a religious or ecclesiastical sense, they are universal holidays in the minds of mankind, and Jews and Gentiles alike can agree upon the one idea that the Christmas period represents expression of love and good fellowship, and that it is symbolical of "peace."

In many parts of the world the fall of the year is the season for harvesting and for taking account of the abundant blessings of nature, and it is naturally, and has always been so, a time for man to give thanks and to express his appreciation to God and the Cosmic for all the abundant blessings he has received.

And the Christmas period, too, was really a sacred or symbolical holiday in the minds of many millions of human beings long before December twenty-fifth was established and proclaimed to be the birth date of Jesus the Christ. In antiquity we find that on this day it was customary to free prisoners, to give gifts freely to friends and acquaintances, to make merry, and to rejoice and express in every possible way the idea of good will and peace.

It is more than passing strange that mankind, from the dawn of civilization, has liked to focus his spiritual and human expressions into certain concentrated peri-

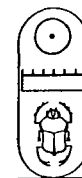


ods of time and to establish certain holidays for the expression of those human emotions that are universal and humanitarian. This is more than likely the reason for the creation of holidays within a limited number of hours.

One Day of Thanks

Certainly mankind has always loved peace and friendliness and has preferred them to turmoil, unhappiness, and war. Yet, instead of man's attempting to express this love for peace and spirit of friendliness and kindness, every day and in every possible way, he has permitted himself to enter into war and strife on the majority of the days of each year and then suddenly has become quiet, passive, and friendly for twenty-four hours, more or less, while he has celebrated or participated in the celebration of some definite day devoted exclusively to the expression of that which should have expressed itself throughout the year.

Therefore, while men should feel—and the majority of men do feel—a thankfulness to God and the Cosmic for their abundant blessings throughout the year, by mutual agreement they focus most of that expression upon one day and await a national or official proclamation as to just what day in the year such expression should be given more intensified manifestation. In the



Western world that one particular day is called "Thanksgiving Day." In many other countries there are similar days with different names, and the same is true in regard to the expression of peace and kindness. In the Christian world, Christmas Day is a day of celebrating the birth of the greatest advocate of peace and brotherly love that ever lived.

A large portion of mankind has come to believe that the whole spirit of peace and brotherly love was symbolized and expressed to the greatest degree in the consciousness of one great divine leader who lived at a certain period of the past. But man seems to forget that in the consciousness of every human being, both Gentile and Jew, Protestant and Roman Catholic, and in the hearts, minds, and consciousness of others, there is resident throughout the year, as a permanent part of their natures, that same spirit of the Christ that makes for the ever-increasing desire for peace and brotherly friendliness and love.

The spirit of peace was not born *only* in the consciousness of one great man at one time but has been born in the consciousness of every human being since God created the first man and woman, and it is daily and hourly reborn in the consciousness of every newborn child. Each one of us is, therefore, a potential peacemaker. And each one should preach and talk, think and advocate peace and brotherly love throughout every day of the year.

To Compensate

But since, by agreement, man has concentrated the spiritual and humanitarian thoughts and activities into certain days or weeks, let us make the most of those periods and try to compensate for our lack or laxity of expression throughout the rest of the year. Let each one of us try to do something of a very practical and definite nature during this coming holiday season not only to assist in making more permanent the establishment of universal peace between nations, but to promote universal peace between the peoples of each country, each community, and each neighborhood. Let us try to do for the unfortunates what they hope and pray will come to them at the hands of man.

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Let us not forget those who are shut in or confined or unfortunate or underprivileged. Let us not be abundant and free solely in our gifts to those who are relatives and friends, and where we feel that our friendly actions and kindly gifts are an obligation or a duty, but let us think of those who may be only dreaming of the possibility of such human brotherly expression and surprise them and encourage them in their dreams, their hopes, and their aspirations.

The Underprivileged

Millions of unfortunate, underprivileged children still look upon the spirit of Christmas as an ethereal, theoretical idea that has never yet made its full expression in their lives, and yet they are hopeful that some day the miracle of miracles will happen and that the things they have dreamed about may be made manifest.

To step suddenly and unexpectedly into the lives of some of these unfortunate and underprivileged children, or into the lives of some of these shut-ins or elderly people who are alone in the world, and let them see that without duty or obligation, without any other motive than that of the spirit of Christmas, mankind can remember them and do what the Greatest Peacemaker of the world did in antiquity, will revive their hopes and their ideals and make life once again worth living. And the joy and happiness that will come to your consciousness, for having done something like this, will be more like the joy and happiness of the spirit of Christmas than anything you may have ever experienced before.

And of the quality of gifts, or the nature of gifts, there is none that quite equals in value, or in blessing, the kind word, the friendly handclasp, and the sympathetic attunement or companionship that you might give of and from yourself to some of these persons in a few hours at no material cost whatsoever. It is not the material value of a material gift that always expresses the real spirit of the period. Many who are shut in or isolated or separated, or many children, who are underprivileged and forgotten and neglected, have no way or means by which to judge the true material value of any material gift that may be given to them, but their hearts and minds will always ade-

quately evaluate the spiritual quality of the immaterial gift that comes from your heart and your mind. So do not forget this.

As an additional expression of your appreciation and thanks for life itself and the many opportunities you have of utilizing it, give something of your heart and mind and joy to those lonely, saddened, and underprivileged persons, young or old, who are close by in your neighborhood or who can be found by you. They may even now be trying to convince themselves that the real spirit of Christmas is not something that is forgotten or limited, but is univer-

sally abundant and humanly given by those whose expressions count the most, namely, those who are not motivated either by duty, obligation, or any other idea than that of permitting the spiritual self within to expand and develop the spiritual qualities of all mankind.

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.

Incense

(From page 30)

soul has the power, when the body is free of any pollution, the heart void of malice and offence, to act spiritually and magically upon any matter whatsoever."¹¹

Symbolism of Smoke

Allusion has been made to a symbolic connection between the odor of the Philosopher's Matter and the duplex nature of Mercury. Is there other symbolism that may unite this duality? Let us consider the activity of incense and then compare this with a well-known symbol. Notice how burning incense frequently rises in a spiral pattern that may remind one of the dual serpents winding themselves around the wand of Hermes-Mercurius, the divine physician of the gods. Hermes is said to be a Guardian of the Soul. On the other hand, Tibetan mystics join with the ancient Greeks of the classical period in stating that "many are the wand-bearers, few the chosen."¹²

The Rosicrucian mystic has the aspiration of being a "chosen one" whenever he or she detects the psychic odor of flowers or incense arising within his meditations. These odors, whether astringent as Eucalyptus or sweet as Rose, may spiral around "the presence of God in our midst," so to speak, and may accompany projections of soul, as many are aware.

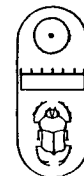
The secret behind this cryptic saying may lie in the essential symbolic nature of the smoke. The essence of the white smoke

arising from burning incense may represent the ascent and power of the royal Uraeus serpent that comes from behind the war helmet of Pharaoh, to protect him against the enemies from within as without. At times medieval alchemists referred to this stage as their *Fumus Albus*, or their White Mercury, and the power of insight.

Although Cosmic Attunement is not dependent upon the use or the symbolism of any medium, some Rosicrucian mystics, nevertheless, look upon the white smoke rising upward from their burning incense as a symbol, and only one symbol, of *Conscience*. Rosicrucian mystics, as well as others, may recall in this regard that the prime duty of the Vestal Virgin throughout the ages was to tend the sacred altar. As bearer of the ritual incense, the Colombe represents Conscience as she makes a ritual seven-fold movement at each point of the sacred compass. As the smoke from her censer rises, so too rises the spiritual essence within the temple initiate, binding him or her to the Cosmic.

Just as the burning incense is transmuted into white smoke, "the finer essences of the body are transmuted to what may be termed the fourth or radiant dimension," according to the metaphysician Charles Fillmore. This radiant dimension takes place, so we are informed, "whenever the I AM makes union in the body with the Lord, or higher self."¹³

If indeed the white smoke arising from the burning incense can be conceived as a symbol for Man's purified Conscience, or spiritual essence, what, then, is the impor-



tance of the residue, the ash or powder of the burned incense?

The Alchemical Powder of Projection

Alchemists may see a certain correspondence between the powder of sweet-smelling incense and their *Powder of Projection* in either its White or its Red Stage which is oftentimes called the Sophic Mercury as mentioned earlier. Furthermore, we might add that *Sophia* is a Golden Wisdom, whether on account of its Flowers or its Virtues. This wisdom is "the noblest of our solidified substances," so the Philosophers inform us. Its sanctified odor arises in sublime waves of the most "excellent sweetness and *balm*," in every sense of the latter word.

Not only does the powder of the Blessed Stone of the Wise Adepts convert all "metals" indifferently into Gold or Silver; not only does it heal the diseases and remove the infirmities from the body of Man; it is also an "interior panacea, a great medicine of the mind."¹⁴ Those who by stint of disciplined effort have obtained this priceless treasure, "however evil and vicious they may previously have been," experience a change of heart, a change of character and become persons of "good act and deportment." Such persons are transmuted in intention and exalted in aspiration.

In summary, the imagery of alchemy is difficult for the intellect to follow—much being beyond surface meaning alone. Yet the images and peculiar terms of alchemy are often profoundly meaningful to the subconscious mind. Thus we may understand with the alchemists, that the Red Powder of the Blessed Stone follows the White Stage of the smoke. This smoke, or misty fog, is, we are told, "the joy of the Philosophers," their "Diana unveiled."

The final stage of transmutation occurs when the volatile within the soul has been fixed in such a manner that it can "withstand the most active and violent fire." Thus the Powder of the Philosophers, through projection, can renew the world. It is the Red Powder of Immortality.

The White Powder may also represent a "healing medicament," as suggested above, because it is the essence of pure Conscience.

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On Conscience, Lully has the following profound thoughts: "Conscience is the mystical and mysterious instrument of preparation in the work of alchemy. By means of this instrument—quicken in vital activity under a sense of the presence of God—the Matter of the Stone, namely Man, is, in the first place, purged and purified, to make possible the internal realization of Truth."¹⁵

Thus we end our historical and philosophical inquiry into Incense as an actuality and also as a reality held in the mind. Odor, as Incense, its smoke, and powder, may represent psychic, spiritual, and physical transmutation, as below to that which is above. So Be It!

Footnotes:

¹Adolf Erman, *Life in Ancient Egypt* (reprint of 1894 ed.; New York: Dover Publications, Inc., 1971) pp. 507, 194, 195.

²*Ibid.*, pp. 509-510, 514.

³Manley Palmer Hall, *The Phoenix* (Los Angeles: Philosophical Research Society, 1931, 1971) p. 170.

⁴W. Y. Evans-Wentz, *Tibetan Yoga and Secret Doctrines* (Oxford University Press, 1935) p. 219.

⁵*Ibid.*, p. 220.

⁶Charles Fillmore, *Metaphysical Bible Dictionary* (Lee's Summit, Mo.: Unity School of Christianity, 1931) pp. 296-297.

⁷C. G. Jung, *Psychology and Alchemy* (Princeton University Press, 1968) p. 245.

⁸Paul Foster Case, *The Tarot, A Key to the Wisdom of the Ages* (New York: Macoy Publishing Co., 1947) p. 85.

⁹A. E. Waite, *Alchemical Lexicon* (reprint of 1893 ed.; New York: Samuel Weiser, Inc., 1984) p. 424.

Note: The various alchemical quotes and/or terms used in this article are to be found in the above unless otherwise noted.

¹⁰*Ibid.*, pp. 405-406.

¹¹*Ibid.*, p. 392.

¹²Evans-Wentz, *op. cit.*, p. 219.

¹³Fillmore, *op. cit.*, pp. 296-297.

¹⁴Waite, *op. cit.*, pp. 379-446.

¹⁵A. E. Waite, *Alchemists Through the Ages* (reprint of 1888 ed.; Blauvelt, N.Y.: Rudolf Steiner Publications, 1970) pp. 12-13.

Author's Note: The use of many upper-case letters is typical in alchemical writings from medieval times. Wherever used, one should recall that the word is meant symbolically and should not be literally interpreted.

Rosicrucian Activities

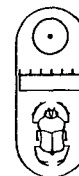


A worthy Don Liddell (center) is shown receiving the Rosicrucian Humanitarian Award. Members of Wanstead Springs Chapter present are (left to right): Ann Peterson, Joseph Thomas (Master of Chapter), Rita Collymore, Teonila Thomas, Mrs. Liddell, Jack Hurst (Regional Monitor), and Rachel Hurst.

DON LIDDELL, a recent Rosicrucian Humanitarian Award recipient, has for the last twelve years been blind and yet he has achieved far more than most sighted people. Besides working for the world-famous porcelain-making firm of Wedgwood in London, England, Don is Chairman of the Redbridge Guide Dogs for the Blind association. With his Seeing Eye dog, a beautiful Golden Labrador named Juno, he has visited countless clubs, businesses, schools, and organizations to talk about problems and advancements of blind people. He has also been instrumental in raising thousands of pounds for his charity, and the money has been well spent in buying and training guide dogs, an expensive endeavor costing approximately £1000 apiece. It goes without saying that these animals have enriched the lives of the blind, who would find life far more limiting without them.

Mr. Liddell was honored and delighted to receive the award which was presented to him by Joseph Thomas, Master of Wanstead Springs Chapter, at a dinner and dance at the Queen Mary College Halls of Residence. As Don is more familiar with giving out awards than receiving them, he commented, "The tables were rather turned on me—but I am very touched to have received it." Also attending the function were other members of the Chapter as well as John Smith, Mayor, and Audrey Toms, Mayoress of Redbridge. Congratulations, Don, and keep up the good work!

Sorry, Our Error! In the August 1985 *Rosicrucian Digest* (p.35) we mistakenly referred to Wanstead Spring Chapter as "Wembley Springs Chapter." —Our Apologies, Editor.





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Yucatán Pyramid →

Several great Mayan pyramids are located on Mexico's Yucatán Peninsula. Remnants of the once great Mayan Civilization are strewn across several Central American nations. A number of these large structures are still enveloped in jungle vegetation. Pyramids such as the one shown here would again be unrecognizable if left without care for several years.

(Photo by AMORC)

Village Scene in Yucatán (overleaf)

Although much change has come to Mexico, village scenes such as the one shown here are still a familiar sight throughout the land. A man on horseback leads a bull to market on a rural road unchanged by time.

(Photo by AMORC)





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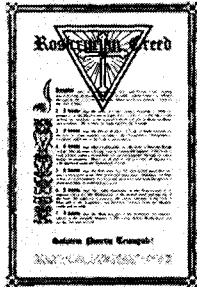
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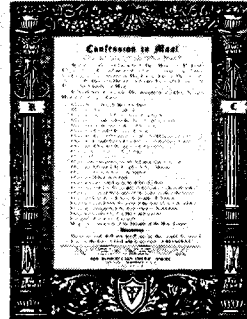
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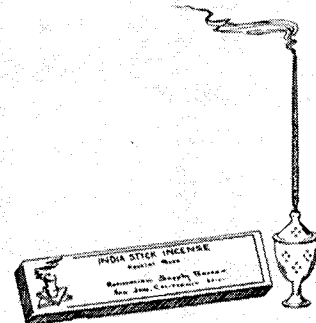
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ODYSSEY

Mark Twain

MARK TWAIN (1835-1910), born Samuel Langhorne Clemens, grew up in Hannibal, Missouri, on the banks of the Mississippi River. Life was made lively in the little town by the colorful characters of the riverboat crowd—stevedores, gamblers, crewmembers, and con-artists. Their boisterous life-style intrigued young Samuel and his boyhood friends, who often played truant from school to create their own adventures. Later, as a famed novelist and lecturer, Twain was to draw upon his early experiences to write two of his most famous works: *The Adventures of Tom Sawyer* (1876), and *The Adventures of Huckleberry Finn* (1884). But, as a young boy, his fondest wish was to be a riverboat pilot.

Samuel's carefree childhood ended abruptly at age 11 when his father died. Not only did he have to attend school, but he had to work to help support his family. He did odd jobs and when he finished school at 13, he worked for his older brother, who owned a newspaper. This experience served to heighten his awareness of current events and he was allowed to publish a few critical, satirical articles, but his restless spirit was unsatisfied.

At 18, the young man left home, traveling from city to city, finding occasional jobs as a printer. At 22, he met a riverboat pilot, Horace Bixby, who trained him to navigate the Mississippi. He worked on the river for six years, realizing his childhood dream, but the onset of the Civil War stopped traffic on the Mississippi, and Clemens' adventurous mind hatched a new plot—he would go West.

In Nevada, he speculated in gold and silver, but was most successful in writing colorful tales. He began using the humorous pen name, Mark Twain, inspired by the navigator's jargon of his riverboat days. The name became more than just a pseudonym. Encouraged by author Bret Harte and humorist-lecturer Charles Farrar Browne, Clemens began lecturing and Mark Twain came alive.

Clemens married Olivia Langdon in 1870, bought a house in Hartford, Connecticut, and had three daughters. It seemed as though he had settled down at last, but he continued to write, travel and lecture, often taking his wife and children with him. Clemens was devoted to his family and sincerely loved and appreciated Mrs. Clemens. As time passed, the Twain character gained such dimension and popularity that it became unforgettable.

Mark Twain was unpretentious, worldly-wise, gruff, and by his own admission, a fallible human being. He was a teller of tall tales, but he knew the truths of human nature. His down-to-earth quality endeared audiences to him, yet his sarcasm made him enemies. Twain was a man of contrasts—embittered, yet able to laugh at man's faults, especially his own.

Beloved by people all over the world as the epitome of upstart America, Twain's writing received as much notice as his personal appearances. He was respected as a skilled writer; not only did his novels and sketches receive acclaim, but his commentaries on current issues developed a following. Too numerous to list here, Twain's writings were varied in approach, reflecting his broad interests.

Clemens was deeply affected by the deaths of his oldest daughter and wife, and the incurable illness of his youngest child. He suffered from a cruelly pervasive despair which became increasingly difficult to disguise. His writing reflected his growing bitterness, his health declined, and he died at the age of 74.

Many biographies have been written about the man who was Mark Twain, including one by his only surviving daughter, Clara. He has been immortalized by impersonator Hal Holbrook, whose success has shown that the Twain humor is truly universal.—LBS

