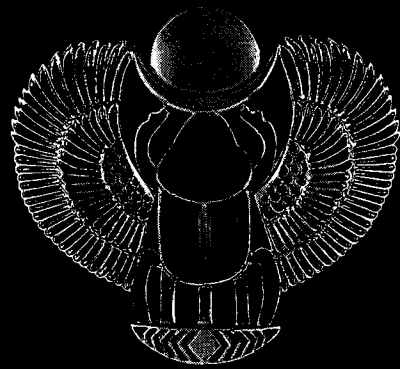


ROSI CRUGIAN DIGEST

Spring 1992



Eternal Sun Issue

MYSTICISM ■ SCIENCE ■ THE ARTS

TREASURES FROM OUR MUSEUM



Door Screen

The door screen is a masterpiece of ancient Egyptian art, carved from a single block of limestone. It depicts a scene of a deity, likely the sun god Ra, seated on a throne and holding a bow and arrow. The deity is shown in profile, facing right, with a large sun disk above his head, from which rays emanate. The rays are depicted as a series of parallel lines, some ending in lotus buds. The deity's body is adorned with intricate patterns, and he wears a long, pleated kilt. The background of the screen is filled with hieroglyphs and other decorative elements, including a lotus flower and a papyrus plant. The entire scene is framed by a decorative border. The door screen is a rare example of a three-dimensional relief sculpture from the ancient Egyptian period.

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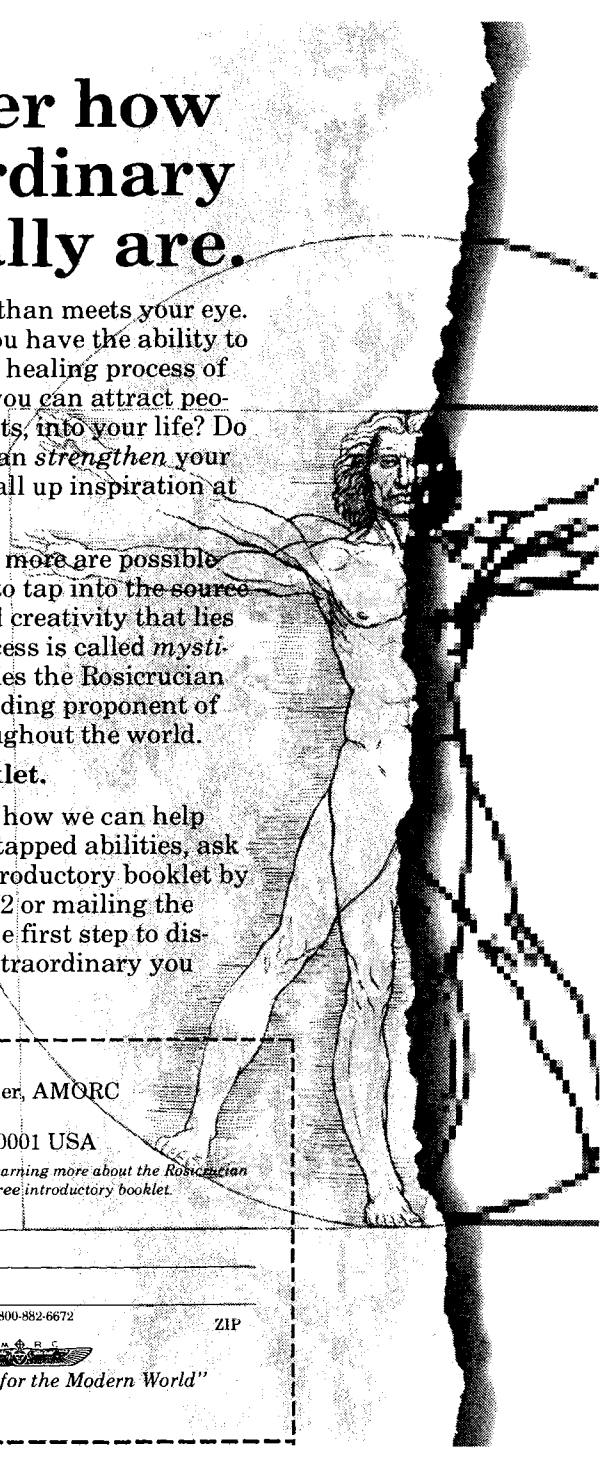
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"Ancient Wisdom for the Modern World"



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OUR COVER:

The Sun is the foundation of Life itself. It is the symbol of Light, Truth, and Joy. Verses from Pharaoh Akhnaton's "Hymn to the Sun" welcome readers to this special issue dedicated to The Eternal Sun.

PHOTO

Bas-relief showing Pharaoh Akhnaton—history's first monotheist—worshiping Aton, the Solar Disk, regarded by him as being the sole deity out of Egypt's fluctuating pantheon of gods and goddesses. The Sun's rays end in small hands nurturing life—each hand grasping the symbol of life itself, the *crux ansata*.



The Star That Controls Our Lives

by John M. Scott



DO YOU KNOW the name of the star that keeps you alive?

Without this star you could not wiggle a little finger, walk one step, or read this print.

You can feel the effects of this star in your life this very moment. Simply place your hand on the side of your face. The warmth of your body, the warmth of your blood is a gift to you from our nearest star, the daytime star we call the sun.

Air is said to be “the breath of life,” but it is the sun that gives us the energy to inhale deeply and lets the air enter our lungs like a rhapsody.

The majority of ancient peoples worshiped the sun because they were aware of a fact that often escapes people today. *All our*

physical life depends on the sun. These people therefore thought that the sun must be something wonderful, great, even divine.

The sun-bright fact is—you and I are solar-powered, internal engines! Three times per day (or more) we stoke our internal engines with energy from the sun. We eat sunlight!

Spicy tomato ketchup, sugary-sweet strawberry malts, the avocado flanking your sautéed salmon steak are all gifts from the sun. Without ol’ Sol, not a solitary radish would break terra firma and reach for the sky. Each lemon, each honeydew melon is a fresh gift to you from the sun. Every chicken in the pot, every pot roast in the oven, was put there by the sun. If the sun were to go out of business

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tomorrow, we would have to go space-hunting for another planet on which to grow sweet corn and squash.

Without the sun, planet earth would be naked as a billiard ball—not a stitch of grass to cover the ground; and we likewise would be bare, for our suits are either stolen from cotton fields, or lifted off the backs of sheep, who in turn munch green grass to make white wool.

Someone has said a farmer is a “handy man with a sense of humor.” But humus would be just that until the sun gives forth with magic, making each green leaf and blossoming bud a private miracle.

Of all things on planet earth, only plants can capture the energy from the sun and give it to us in the form we need to keep alive. Green plants are engaged in the most important manufacturing process in the world—making food.

The plant material that holds the key to this mysterious food-making process is chlorophyll, a green coloring matter, which in the presence of sunlight manufactures food.

The process of manufacturing food with the energy from the sun is called photosynthesis. “Photo” is a Greek word meaning light. “Synthesis” means to put together or build. Photosynthesis is building with sunlight.

When the golden rays of the sun shake hands with the green pigment—chlorophyll—in a leaf, magic is in the making. The plant is packaging sunlight!

Man rules the seven seas. He builds a Boeing 747 that leaps from San Francisco to New Zealand in a handful of fast hours. He builds a Saturn 5 rocket to bring Apollo astronauts to the moon. He launches the Pioneer 11 spacecraft past the mighty planet Jupiter. Yet, man cannot make a radish!

The little blade of green, however, can do just that. A green leaf has more mystic secrets in its fragile design than all the elves of Ireland that haunt the Lakes of Killarney, or the trolls of Iceland that dwell in the high places east of Reykjavik.

Magic! Here is tantalizing mystery that even Sherlock Holmes couldn’t solve. With the searching eye of the microscope and the sleuthing of chemical analysis, scientists have not been able to pry open the secret of the blade of green, to learn its formula, to find out

how the energy of sunlight is stored in the sugar which is made there.

Each year the amount of the sun’s energy fixed in this fashion amounts to the equivalent of 300 million tons of coal. We know of no other practical process which can fix the sun’s energy in chemical compounds.

In the last analysis, the reason you can walk, talk, and sing is that the sun reaches out through 93 million miles of space to catch you in its warm embrace and kiss you with its life-giving powers—not directly, but in the magic of its masquerade in green.

Sun Energy

Most of us are so accustomed to having the sun deposit a fresh day at our doorstep, we take the whole process for granted. We never stop to realize that the nearest star over our heads is giving us this day our daily bread, enriched with energy from on high! It is packed with captured sunlight, energy from a star!

The Indians from the Southwest are well aware of their dependence on the sun. A Navajo will feel perfectly at home shopping in Flagstaff or Winslow, and will barely turn his head when a Boeing 747 cruises through the sky, but when he builds his hogan, the opening will always face the rising sun, for such is the way according to the thoughts of his people. It is the sun that fills the pods of the mesquite trees with rich and nutritive beans.

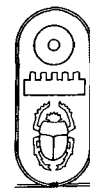
Do you know that this very moment you may be carrying “some of the sun in your pocket”? If you happen to have a big, kitchen-size match with a wooden stem, and if you carry this in your pocket, you are carrying “energy from a star!”

To prove it, strike the match, and notice the cosmic magic. You are feeling heat from the sun!

When the matchstick was part of a growing tree, green leaves on the branches of the tree captured energy from the sun and stored it in the wood. When the matchstick burns, it releases heat from the sun that was captured by green leaves many long years ago, and stored as potential energy—waiting for the magic moment when you would release this “sun energy.”

Coal, oil, and gas are like the match. They all contain energy captured from the sun.

(continued on page 28)



Message from the Supreme Grand Lodge

Dare to Think!

DARE TO THINK! This command will be heard when you are about to free yourself from the bondages of ignorance. It is the goal which the teachings of AMORC are striving for; its students strive to become free individuals who learn to use their own mind and think for themselves.

The Rosicrucian teachings point out that we come to know the outer, material world through our five senses. The impressions received through these senses determine our image of the world. But does this process alone teach us about the true and real world? To what extent should we rely on our outer senses, and do they not deceive us at times?

Jakob Boehme, the mystic from Goerlitz, once said that the world is but an illusion and it is our task to take away the veils of illusion instead of weaving new veils or illusions.

Tools of Sensory Perception

Of our sensory tools, our eyes are of special importance. People often say they are the most important of the five senses as most of our sensory exploration of our environment is done by the eyes. But our eyes will deceive us if we rely exclusively on them, and so we must train our sense of hearing. The Rosicrucian monographs include various exercises on mystical syllables and sounds which serve in training our faculty of hearing. As a student of the Order, you should be able to experience your voice positively as a part of yourself.

During one of the most important initiations—the initiation into the First Temple Degree—you receive a special instruction concerning the use of your voice. If you have already experienced this initiation, you will certainly be aware of this. Many of the Order's

instructions and exercises will prepare you for another kind of voice, one that has nothing to do with your outer voice and which can be strengthened through exercises of hearing and intoning vowels. AMORC teaches the use of your inner voice, the voice of your soul personality, that will guide and direct you.

Importance of Initiation

Did you really observe and celebrate the last initiation you received with your monographs? Some students hesitate to partake in the initiation, and are simply advised to start studying the monographs of the new Degree. However, it is important to experience the initiation first, for as you know, AMORC is an *initiatic order*. That is to say, all of our teachings are introduced through an initiation—a ritualistic preparation. Through initiation the student will be raised emotionally, psychically, and intellectually to a higher level of consciousness. All aspects of our knowledge—both exoteric and esoteric—are nurtured by that special food of initiation that is necessary for our growth and development.

The psychic, emotional side is nourished by initiatic rituals and symbols which awaken intuition and the higher sensibilities of self. The intellectual side of an initiation feeds the objective part of self with its imagination and faculty of reasoning. Both are fundamental for understanding and applying the new level of consciousness that will be reached thereafter. Man is always compelled to adapt to those

Frater Wilhelm Raab, Grand Master of Germany, authored this article. The Emperor and AMORC Grand Masters worldwide are regular contributors to this department of the magazine.

feelings that are brought forth in his consciousness from the streaming in of new impulses, for everything that we become aware of will influence self.

Contacting the Celestial Sanctum

As said, AMORC is an initiatic order that uses special rites to prepare the student's consciousness for the advanced teachings. That is why AMORC is a successor of the 16th and 17th century Rosicrucians who aimed for a general reformation of human consciousness and hence man's thinking. These goals of Rosicrucianism have existed since ancient times and can be traced back to the centuries before the Master Jesus was born. In those days our brotherhood was already in existence, and the symbol of the Rose on the Cross was already a special symbol of higher consciousness—a symbol that has kept its profound meaning through all the ensuing centuries.

From the time of the Egyptian pharaohs Thutmose III and Amenhotep IV (Akhnaton), there have been masters and illuminati of our Order who, through daily practice of the teachings, were already adepts on this earth plane. After their last transition they were freed from the cycle of reincarnation and have since acted as "soul personalities" on a higher plane and guided the Rosicrucian Order through projecting their consciousness to the

leaders and representatives of this Order. Thus they form, to some extent, the "invisible inner Order" and act as a vibrating core of energy within cosmic realms.

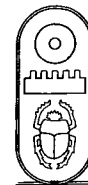
Students of the Order can spiritually contact this vibrating core of energy which we know as the *Celestial Sanctum*. The high energies of these advanced soul personalities who watch over the Order both encourage and expect our frequent contact with the inspirational energy of the *Celestial Sanctum*. Rosicrucian students are able to project their constructive thoughts to feed and strengthen this vibrating core of energy so that all students in need receive spiritual aid and solace from the *Celestial Sanctum*. These soul personalities—that is to say, all those former earthly leaders and representatives of our Order—amplify by their projection this vibrating center of energy and expect in return that through meditation, we project our constructive thoughts to help the work of the *Celestial Sanctum*.

Thus, as Rosicrucians we learn to project ourselves to this vibrating core of energy, while at the same time we receive the necessary spiritual aid and solace to strengthen and energize us. Therefore, I appeal to all of you beloved members to never hesitate in contacting time and again this vibrating center of energy, the *Celestial Sanctum* of our Order.

The Purpose of the Rosicrucian Order

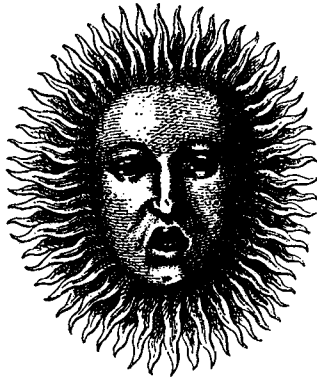
The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive 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 acronym) 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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The Sunflower was considered sacred by the ancient Egyptians, Greeks, and Hindus because of its particular affinity for the sun. Because the sunflower turns directly toward the sun, it was considered to be representative of a highly evolved soul. Diagram from Kircher's *Magnetica Opus Tripartitum*.



The Sun Invincible

The Esoteric Sun in Alchemy and the Mystery Religions

by Timothy J. O'Neill, F.R.C., I.R.C.

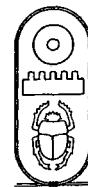
THE SHAMAN, alchemist, and blacksmith all share one surprising and outstanding characteristic; they are all masters of fire. And each of these fire masters is expert in the art of transformation.

From the awakening of human awareness, it was clear that *fire* and *heat* contain the mystery of change, death, and rebirth. That which is burned is often the ground for new life, as anyone who has watched the process of plant regrowth following a forest fire will understand. It was also apparent to earliest man that the greatest source of fire—that embodied in the sun—was the origin or basis of all life and being. The warmth of the flesh, the heat of the internal organs, the passion, excitement, and enthusiasm for life—all this was likened to the gentle warmth of the sun. Thus a subtle or esoteric link between man and the sun eventually became part of the traditional teachings of the great philosophical schools. The sun came to be seen as the localization of the great universal driving force of evolution and life itself.

As one of the great philosophical and mystical traditions, alchemy can be simply

defined as the art of accelerating nature's slow and gradual work of universal perfection as exemplified in the process of biological evolution. In our context, it is the solar fire of evolution which speeds alchemy's refined work of perfection.

As the alchemists quickly learned, though, the unbridled heat of the solar force burns too quickly and intensely by itself. That is why, in the practice of alchemy, the sun is rarely found apart from its natural companion—the moon, which is characterized by its moist, cooling, vaporous currents. The alchemists often symbolized this hidden unity between the opposites—sun and moon—as a mystical marriage or as the cycle of falling dew and rising moisture. You see, it was believed in antiquity and the Middle Ages that as the heat of the morning sun warmed the cold, wet earth, the rising vapors would circulate and fall as dew. We now know the process to be far more complex. Yet this archetypal cycling of hot and cold, dry and moist, fiery and watery, illustrates perfectly the harmony and balance of sun and moon to be found at the heart of the alchemical process.



The famous *Mutus Liber* or “Silent Book” illustrates this alchemical process of the circulation of dew in great detail (see *Figure 1*). As the solar and lunar forces act together to accelerate the turning of the wheel of life, so is evolution hastened, ultimately producing the perfected “gold” or purest potential essence of the object or person put through the alchemical process. In the traditions of esoteric alchemy, it was most often the alchemist himself who was the object of the process—the purpose being spiritual perfection.

It is important at this point to understand that the alchemists certainly used the actual forces of the physical solar system in their art, but most often they were referring to more



Figure 1

subtle aetheric forces, apparent only to a highly refined sense of spiritual perception. The apparent simplicity of the process of solar circulation belies a highly complex and subtle alchemical science operating upon the invisible world of spirit. Our physical sun is merely the most gross manifested aspect of the concentrated force of life and evolution.

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A Vast Philosopher’s Stone

There is also a virtual continuum of subtle or “aetheric” suns co-existing with the physical sun at all possible levels of being. The trained alchemist learns to separate these various levels of the invisible body of the sun into their refined components and constituents. Thus, the “Black Sun” represents the fertile solar chaos or the most unorganized and primal level of the evolutionary force. The “Green Sun” represents a more harmonized and healing level of the life-force, and the “Golden Sun” or “Red Sun” represents the pure solar force raised to its highest inherent evolutionary potential. It is at this point in the subtle existence of the sun that it operates as a vast philosopher’s stone, acting as an evolutionary agent for the life-wave of the entire solar system.

The entry of the alchemist into an awareness of this incredibly powerful and profound force in the aetheric sun is known in the esoteric traditions as an aspect of the “Golden Dawn” or true spiritual awakening. This experience is perfectly represented in the famous 16th-century alchemical text *Splendor Solis*, or “Splendor of the Sun,” a work imputed to Solomon Trismosin, supposed instructor of the great Paracelsus. This important esoteric text focuses upon the sun as the motive force for all transmutation and it traces, in allegorical form, the evolution of the sun as a philosopher’s stone itself.

Of course, this subtle solar force is not only known in the Western tradition. In the Orient, the evolutionary force is known as “Kundalini” or “Baraka” and is also broken down into its solar and lunar aspects. The art of circulating the subtle solar and lunar currents has been reduced to a near mathematical precision in the Eastern traditions as described by Paramahansa Yogananda in his *Autobiography of a Yogi*. In that book, he details this ancient alchemical science in terms of an inner solar system within the human body; a concept equally familiar to the West, as evidenced in the works of the great Doctor, Hermeticist, and Rosicrucian apologist, Robert Fludd (see *Figure 2*).

The entire art of Kundalini Yoga in the East involves the careful circulation and harmonization of the fiery solar and cooling lunar currents within the body. These forces are

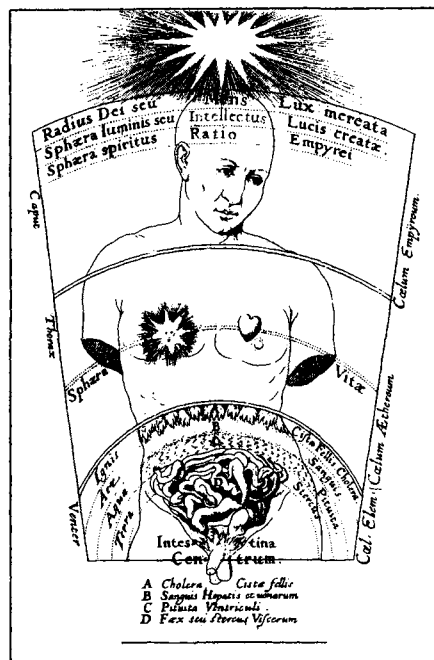


Figure 2

turned around the spinal column in a great circle so as to achieve much the same goal as found in Western esoteric alchemy: the enhanced spiritual evolution of the practitioner through accelerated passage on the wheel of life. Many of the details of the Oriental system are found in the works of Arthur Avalon (Sir John Woodroffe), particularly in his well-known book, *The Serpent Power*.

One of the most gripping examples of the incredible power of the solar force is described in Gopi Krishna's classic autobiography, *Kundalini: The Evolutionary Energy in Man*. As a practicing yogi, he accidentally awoke the full might of the solar force, causing overwhelmingly powerful mental, spiritual, and physical effects. After much travail, he was able to bring the cooling and mediating lunar current into play and thus balance the "parching" quality of the sun. His experience has much to teach Western alchemical students and provides great insight into the essential nature of the solar force.

Another aspect of the sun also relates to esoteric alchemy in its work of human evolution. During the Roman Empire, various mystery religions, such as those of Mithras, Aion,

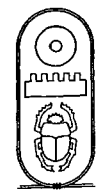
and Sol Invictus (The Invincible Sun) treated the sun as a symbol of the true essence of self—the shining light of consciousness which was to be resurrected out of the darkness of the flesh into the light of spirit by the process of initiation.

As a state of transformation, initiation into the mysteries bears a strong resemblance to an alchemical process. Under this model, we all possess an inner "sun" in the exact center of the body, usually assumed to be in the region of the solar plexus. It is with this inner sun, in conjunction with the actual sun and stars in the sky that the alchemist most truly performs the science of spiritual perfection—seeking the great universal *Harmonia Mundi* or "harmony of the world."

Thus, this inner sun is the true "central fire" of the alchemical process—the source of the rising heat which turns the *Rota Mundi*—or great wheel of life. This wheel of life is a natural analogue to the globular vessel of the alchemist, the subtle, egg-shaped body or *alembic*, in which the circulating solar force works its evolutionary magic. Plato describes this in his *Timæus* as the spherical, androgynous form of the soul. This subtle inner solar system is the true microcosmos or "small universe" which mirrors the outer universe in its mathematical and geometric essence. The sun, mighty regent of the universe, is the embodiment of the fiery force which drives us through the infinite halls of existence. Alchemy is truly then a solar art—a path of the sun.

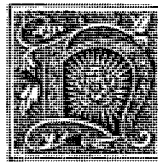
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Quickening Nature

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



OW BEAUTIFUL is the springtime; what hope and promise does it not bring! When life removes the mask of tragedy she reveals a countenance radiant with

love and joy and beauty. All nature teaches us to rejoice. We are witnessing a new birth in nature, in the incarnation of trees and flowers—a new promise.

Life is forever encouraging us. The fact that life is encouraging proves that the universe is friendly.

Friendly? You query in astonishment as you think of strife and revolution in so many parts of the world.

Yes, I repeat, the universe is friendly because it is ours to master. It can be mastered. The laws that govern it are immutable.

• • •

The foremost gift of life is that the law of love is the supreme law in the universe. There is nothing more glorious in the world than love. Because love exists, life is always worth living. Love is transfiguring. The most menial chores become sublime when love sets the task. The mother, wrapped in love for her child, forgets the hours of backbreaking toil. Love has prompted every achievement, every heroic deed. He who has not experienced love is poor indeed. What matters the poverty of the present! What matters the trials and tribulations of the past! Love, like the rainbow of light, casts beauty over all.

The love of David and Jonathan has become immortal in literature. For fourteen years did Jacob serve Laban for his daughter Rachel. Emily Sedgwick waited twenty years for the poet Tennyson. Charles Lamb, the great English essayist, devoted his life to his sister Mary when she became subject to attacks of insanity. Interest brightens the eye when we hear the names of Romeo and Juliet, Tristan



and Isolde, Paolo and Francesca—famous lovers of the world.

Love! "Ah, sweet mystery of life, at last I've found thee. . . 'Tis love and love alone the world is seeking." It costs no money. It cannot be commanded. It is an attribute of God. When life has such a glorious gift to bestow, can it ever lose its zest and glamour?

This gift is free for the asking—is anyone deprived of it? No, my friends. You have only to open your hearts and God will pour so mighty a stream through you that you will touch Heaven's heights in the divinest bliss and ecstasy.

• • •

In this glorious season I do want, with all my heart, to share with you the love and joy that fills my being. I want you to feel your hearts lighter, your souls at peace, your desire for life stronger, your determination to do and dare firmer, your confidence in yourselves and in the work of our beloved Order unshaken. In the *Bhagavad Gita*, Krishna says to the trembling Arjuna, shrinking from the battle fray, "Why do you fear? The victory is yours. Enter and fight."

It is said that the darkest hour is just before the dawn. You may be standing at that very turning point in your lives. Your faces are toward the West and it is very dark. All that you see are the storms of the winter that is past. Just turn around and face the East and the light of the rising sun. The lords of life may be standing at the very portal bearing gifts of love and peace and joy—gifts that are the culmination of your own efforts. Tomorrow may bring fulfillment. Δ



The Sun as a Symbol

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



THE AZTECS, the ancient Egyptians, and people of various other cultures have been described as *sun worshipers*. Certainly in ancient Egypt the sun and its likeness figured prominently in their religious worship. No doubt the less developed Egyptians actually directed their worship to the sun—in the same sense that undeveloped Christians might direct their worship to a material crucifix.

Certainly the *sun* itself is a power in our lives, and therefore there is justification for regarding it with awe and respect. The sun brings forth and sustains all things that grow and nourish us. It is the source of all common forms of energy that we harness for our use. The gyrations of the earth around the sun make it appear that the sun itself determines our cycles of seasons and of day and night. But beyond the physical influence of the sun are significant concepts for which the sun is an apt symbol.

One aspect of the sun that easily escapes our attention is the simple fact that we perceive the sun only by its own light. Nothing we can do makes the sun apparent, but because it is effulgent we can see it and we can also use and direct its energy. In the same way the spiritual source of all being is conceived as effulgent. We manifest and direct its energy, even when we don't think about it. We can reflect its light back upon itself, like a mirror in sunlight; but we are conscious of it only by virtue of its own radiance.

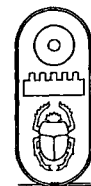
The beneficence of the sun, representing the benevolence of the Cosmic, was portrayed in Egypt by rays—lines—radiating down from the sun, some of the lines ending in the form of outstretched hands. In a different sense the sun represents only a part of cosmic energy. Without the earthly elements—water and soil—the sun could not bring forth life. In the absence of water, the sun power withers vegetation that would thrive otherwise.

The sun itself appears as a disk or circle. But in the midst of our solar system it is represented by a dot at the center of concentric circles. This gives it a dual role in mystical symbolism: the sun, like the Cosmic Source, is at the center, but at the same time it is in all the manifestations that result from it. This idea may be pursued in more esoteric parallels.

Some of the accompanying effects of the sun are the clouds that obscure it, the foliage that gives shade from the sun, and the air that also modifies sunlight. The sun in turn penetrates and affects these secondary features of the earth that resulted from the sun in the first place. Almost literally the sun is both inside and outside its manifestations.

The planet Earth, together with Mercury and Venus, is within the extended *atmosphere* of the sun, that is, within the range of its magnetic storms, eruptions, and discharge of fine matter. Our relationship with the sun is more intimate than that of the remote planets. We are truly within it, as its manifestations are everywhere within and around us.

These examples do not exhaust the possibilities of the symbolism of the sun. How can we say, when a worshiper addresses the sun, whether he sees the orb of the sun, or its life-giving energies, or its cosmic and spiritual symbolism? Δ





“He Called Him ‘My Brother’ . . .”

by Kristie E. Knutson, F.R.C.

I REMEMBER the first time I read the *Mastery of Life* preparatory to filling out my membership application. The booklet said something about the Rosicrucian principles enabling everyone to live in harmony with the creative cosmic forces for the attainment of health, happiness, and peace. It promised mastery of life.

“Boy,” I thought at the time, “that’s what I want.” I also remember thinking that these Rosicrucian people were probably crazy. How on earth could they possibly make good on these kinds of promises?

I suspect for many Rosicrucians, this recent period has been a time of deep reflection. A time for turning over and re-examining our relationship to the Order. Personally, I have found myself asking some pretty basic questions of late—in fact, probably the same ones I asked when I first joined.

What is the purpose of the Order? Why do I want to be a member? What meaning do the studies have for me? What is the relationship of the Order to world events?

Since many of our staff at Rosicrucian Park are members, I posed these same questions to a number of them and received some wonderful reminders of what the Order is all about.

One frater shared that for him the Order offers a unique path to achieving unity with the Cosmic Mind. By shedding clear light on the mysteries of life, it provides a method for

refining and uplifting the personality and character—a method for elevating the consciousness. It is a sane and rational approach to the experience of Mystical Oneness.

Another frater points out that the great, timeless questions asked across the centuries are answered within the context of our teachings. “Know Thyself!” proclaimed the motto above the entrance to the Delphic Oracle. In pursuing their studies, Rosicrucians discover the timeless wisdom which opens the door to knowledge of the Self, and oneness with the Universal Mind.

Still another frater says that for him the teachings are helping him build a bridge between the inner and outer consciousness—they offer the means by which he is learning to tap into a vast inner reservoir of help, creativity, health, solutions, and inspiration. For him, the Order provides a strong spiritual foundation which can always be counted on in meeting life’s opportunities and challenges.

If I were to try to put my feelings together, I guess I would say that the Order is a Path leading out of darkness, fear, and pain into glorious, infinite freedom and wholeness. For me, the Order is Hope.

One of the most satisfying statements I have ever heard about the meaning and purpose of the Order comes out of a story a Nigerian frater told me many years ago. I have shared this story before—but I love it so much that I hope you won’t mind my telling it again.

Our Nigerian frater explained to me the many difficulties that Nigerians have had in being a unified country. For starters, they have no language in common. There are as many languages as there are tribes—hundreds, maybe thousands. Even neighboring tribes a few miles apart find each others' language literally incomprehensible. Add to this the different cultures and religious viewpoints—the country is both Muslim and Christian—and they clearly have challenges.

I commented that since English is a common language now it should serve to start to bring things together. Not so, the frater told me. Many of the words used in English don't exist in any Nigerian dialect. For instance, there are no words in a Nigerian language for colors—you can't say blue, green, or red. They simply say sky, grass, or blood. As another example, individual fingers have no specific names as they do in English. This means that even when speaking English, some Nigerians may have no real concrete understanding of what the words mean. Consequently, even with a so-called common language, there are times when there is no communication.

I have shared this to offer a context for the rest of our frater's story. He was living in Nigeria during the Nigerian civil war. We remember this period particularly for the Biafran crisis when the Biafran tribe was experiencing what amounted to genocide. From our perspective, since the Biafran story was what our news programs were emphasizing, most of us thought this was the whole story. In truth, it was only a small piece of what these people were going through.

Compounded by the cultural and communications problems, the political situation in Nigeria deteriorated to the point where all the major tribes were at war with each other—a war in which it seemed that total annihilation of the enemy was the only choice. Our frater said it was difficult to be neutral since each tribe has distinctive physical characteristics which identify that tribe—and which therefore also identified friend from enemy.

He told me that I couldn't possibly believe how bad it was. "I actually saw people beaten to death," he said. "Once my father was attacked and was almost killed right in front of me. It was awful. It was bloody—kill or be killed."

One evening, in the middle of all this, he got caught out after curfew and was trying to get home. Cutting through a back alley he came face to face with a man from an enemy tribe. Without a sound, the other man whipped out a knife and crouched, ready to slash. Our frater, in a panic for his life, picked up a heavy rock from the dirt and poised himself to smash the man.

Suddenly our frater saw a Rosicrucian ring on the other man's hand. At the same moment, the man saw a Rosicrucian lapel pin on our frater's jacket. Their hands dropped as they stood for a moment in silence. Finally, the tears starting to come, in a single movement each one stepped forward to embrace the other. "My brother, my brother," cried the other man.

Every time I tell this story, I am affected, deep within, by the beautiful, positive outcome of what could easily have been a tragic story.

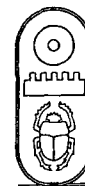
"Know Thyself." Building a bridge between the inner and outer consciousness. Developing Oneness with the Universal Mind. A Path leading from darkness. These are pretty lofty philosophical thoughts. And while they are very true, they can be pretty dry. They speak much more to the head than the heart.

I realize now that when I think about the purpose of the Order, I always come back to this story. To what the Order means in concrete facts—how it has touched peoples' hearts and changed their lives.

Because of their experience with the Order, two people in Nigeria transmuted certain tragedy into the miracle of Life and Love. In that moment, two people chose peace instead of war. For that moment, two people stretched their hearts and minds to reach up together into the Light to touch the face of God.

This is the purpose of our beloved Order.

For the next few moments, perhaps you would like to take the opportunity to recall what it has meant for you to be a Rosicrucian; to reflect on the gifts that have been given to you as a result of your connection with the Order—the moments of intuitive decision which have changed the course of your life, or the insights you have received which have lightened your mind and heart. Above all, let's reflect on how much more centered we are; how much closer we feel to others—and how crucial this is for our world today. Δ



***Two Great Reasons
to Visit Rosicrucian Park
on its 65th Anniversary this Summer!***



Jubilee '92 and Rose-Croix University International

Rosicrucian Park celebrates its first 65 years this summer. . . and you're invited to the Birthday Party! We're calling it **Jubilee '92**.

When Dr. H. Spencer Lewis founded Rosicrucian Park in 1927 his vision encompassed far more than the single building he first constructed. Thousands of Rosicrucians throughout the world shared in that dream and helped to make his original idea become a reality. This summer's **Jubilee '92** celebrates that extraordinary vision and the 65 years of planning, hard work, and growth that have resulted in today's beautiful Rosicrucian Park.

Jubilee '92 begins on May 10 with International Museum Day—featuring exciting events in the Egyptian Museum, Planetarium, and throughout the Park. Festivities will then build toward an exceptional **Rose-Croix University International session** (June 15 - July 5) when hundreds of Rosicrucians from throughout the world will gather in Rosicrucian Park for three weeks of classes, numerous special events, and fraternal harmony. This summer's greatly expanded offering of classes will stimulate your mind, but there will be plenty to excite your imagination and sense of history too. Special Anniversary events include:

- Informative & Educational Weekend Workshops/Seminars.
- An unusual Egyptian Museum historical exhibit, and Park tours highlighting Dr. Lewis' legacy and the history and mystery of Rosicrucian Park's first 65 years.
- A "Cosmic Celebration" in the Planetarium and delightful evening receptions in the elegant Egyptian Museum.
- An Antique Car Club Rally with original autos & 1920s-costumed drivers recreating the Park's early days.
- Encore of Museum Day's most popular events, including Egyptian dancers, ethnic foods, hieroglyph classes, etc.
- A special visit by Emperor Christian Bernard on June 27-28.

Save room in your schedule, mark your calendar—you won't want to miss this unique opportunity to join with members from throughout the world to celebrate Rosicrucian Park's 65th Anniversary and participate in exceptionally interesting Rosicrucian classes, further enhancing your studies. For more information, including *special discounts on summer classes*, see following pages.

ROSE-CROIX UNIVERSITY INTERNATIONAL



Rose-Croix University International welcomes you to an exciting 1992 Summer Season.

Registration information: Take advantage of reduced prices for early registration by mailing the registration form and your registration fee postmarked 3 weeks in advance of each class; or, by calling us at (408) 287-9171, ext. 393.

Special discounts for Summer Session classes: For groups of four or more students registering at the same time, the registration fee will be reduced to \$50 per person for half-day classes, \$100 per person for full day classes. Students registering for more than one week of classes will be given a 25% discount on class registration fees for the second and/or third weeks.

Refund policy: Registration fees include a \$15 non-refundable processing fee per event. Cancellation must be made no later than 10 days prior to the event. Registrants will receive a full refund if the event is cancelled by Rose-Croix University.

Location: All classes take place in the University building.

FIRST SUMMER RCUI WEEK — June 15 - 19, 1992

ALCHEMY II

9 a.m. to 5 p.m.

Discussion and laboratory demonstrations will focus on the study of the mineral kingdom, *Secret Symbols of the Rosicrucians*, and other alchemical treatises. *Open only to students having completed Alchemy I.*

Instructors: Jack Glass, F.R.C., I.R.C., and Russell House, F.R.C., I.R.C.
Registration fee \$160.
Early registration fee \$135.
Registration #: 160002

CYCLES OF NATURE, MAN, AND MUSIC

9 a.m. to 12 p.m.

Definition and description of different vibrations, cycles, and periodic phenomena by the use of simple models. The human reincarnation cycle and the ancient diatonic musical scale will be described.

Instructor: Robert Waggener, F.R.C., I.R.C.
Registration fee \$80.
Early registration fee \$65.
Registration #: 160042

ART AND CULTURE OF ANCIENT EGYPT

9 a.m. to 12 p.m.

This lecture/slide introductory course will explore the origin, daily lives, language, religion, and artistic accomplishments of the ancient Egyptian people.

Instructor: Grant Schar, I.R.C.
Registration fee \$80.
Early registration fee \$65.
Registration #: 160043

INITIATIONS OF THE MIND

2 p.m. to 5 p.m.

This class focuses on the Rosicrucian system for understanding of self and Cosmos, by delving into secrets of creative imagination, visualization, and personality to attain happiness.

Instructor: Robin Thompson, F.R.C., I.R.C.
Registration fee \$80.
Early registration fee \$65.
Registration #: 160044

SECOND SUMMER RCUI WEEK — June 22 - 26, 1992

ALCHEMY I

9 a.m. to 5 p.m.

This combination of lecture, discussion, and laboratory experiments of the plant kingdom brings together the basic alchemical process and the principles involved. *Open only to members having completed the 3rd Temple Degree.*

Instructors: Jack Glass, F.R.C., I.R.C., and Russell House, F.R.C., I.R.C.
Registration fee \$160.
Early registration fee \$135.
Registration #: 160001

UNDERSTANDING THE HERMETIC ROSE CROSS & THE TREE OF LIFE

9 a.m. to 12 p.m.

Class exercises, meditations, and visualizations will acquaint you with the Hermetic and Qabalistic archetypal images revealed through the Hermetic Rose Cross and Tree of Life.

Instructor: Sandra Huff, F.R.C., I.R.C.
Registration fee \$80.
Early registration fee \$65.
Registration #: 160045

THE ESOTERIC SHAKESPEARE

2 p.m. to 5 p.m.

Extensive study of Shakespeare's tragedy, *Macbeth*, a revealing metaphor for the eternal drama of life. Also, a brief look into the "Age of Reason" and Shakespeare-Bacon controversy.

Instructor: Susanne Mohs Boyer, F.R.C., I.R.C.
Registration fee \$80.
Early registration fee \$65.
Registration #: 160046

THIRD SUMMER RCUI WEEK — June 29 - July 3, 1992

MODERN THEORIES OF PERSONALITY AND MYSTICISM

9 a.m. to 5 p.m.

We can change our learned behavior patterns (Skinner and Bandura), face what might have been repressed (Freud), accept as our own those faults that trouble us so much about others (Jung), and choose cognitive freedom by breaking from our past upbringing (Allport).

Instructor: Christopher Eriksson, F.R.C., I.R.C.
Registration fee \$160.
Early registration fee \$135.
Registration #: 160047

ROSIKRUCIAN APPROACHES TO PSYCHIC/MYSTICAL EXPERIENCES

9 a.m. to 12 p.m.

Explore various levels of psychic and Cosmic Consciousness through Rosicrucian approaches, thus enhancing the success of sanctum experiments.

Instructor: David Burnet, F.R.C., I.R.C.
Registration fee \$80.
Early registration fee \$65.
Registration #: 160048

THE LEGENDS, LORE, & HISTORY OF THE ROSIKRUCIAN MOVEMENT

2 p.m. to 5 p.m.

Overview of the histories of the Rosicrucian movement, from the mystery schools of ancient Egypt to the dissemination of *The Universal Reformation*, *The Fama*, *The Confessio*, and the *Chemical Wedding of Christian Rosenkreutz*.

Instructor: Curt C. Warren, F.R.C., I.R.C.
Registration fee \$80.
Early registration fee \$65.
Registration #: 160049



New Mysteries of the Sun

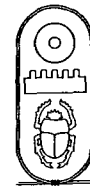
by Dave Stover

WE could not exist without the sun. Deprived of its heat and light, first the oceans would freeze solid and then the air itself. Life on earth would perish in an unending night.

Since ancient times human beings have wondered about the sun. What is it? What makes it shine? But only in this century have scientists begun to answer these age-old questions. Since the start of the Space Age, rocket

probes and satellites have furnished immense amounts of new information about the sun. Yet every fact we learn opens up new questions to be answered, new mysteries to be solved.

Of one thing, however, we can be certain: Of all the objects we see in the sky—the moon, the planets, the stars—the sun is by far the most important to us. That fact alone is a powerful incentive to learn as much about it as we can.



The sun is a star—a giant mass of hydrogen and helium, about 865,000 miles across and 330,000 times as heavy as the earth. Along with its planetary family, the sun is part of the Milky Way galaxy, a huge grouping of about 400 billion stars. Some stars far outshine the sun, but most—90%, in fact—are cooler and dimmer. The sun seems the ideal size to support a life-bearing planet. Brighter stars burn out too quickly, lasting only a few million years before exploding and destroying any planets that might be circling them. On the other hand, stars much smaller than the sun are thought to be too dim to provide a suitable environment for planets supporting life.

An Energy Furnace

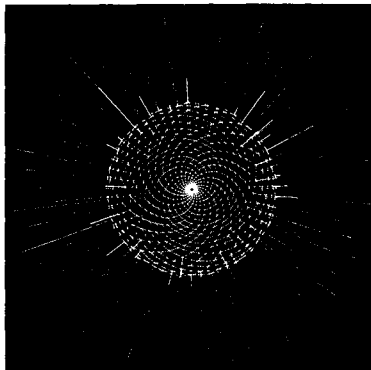
The sun is about 75% hydrogen and 23% helium, with the other elements making up the rest. Deep in its core, tremendous heat and pressure force hydrogen atoms together to form helium. When this happens, a little bit of matter is converted into energy. That energy eventually reaches the sun's surface and is radiated into space. Every second, the sun converts four million tons of matter directly into energy.

Fortunately, the sun won't run out of fuel anytime soon. Astronomers estimate it has been shining for 4.6 billion years and think it will continue to do so for another five billion years.

When the sun finally exhausts the hydrogen in its core, it will begin to sputter—rather like a car running on its last drops of gasoline. At first the core will contract and paradoxically produce more energy than ever. This will cause the outer layers to balloon outward. The sun will become a "red giant," with its outer edge extending to the orbit of the innermost planet. Temperatures on earth will reach 1000 degrees Fahrenheit.

Then the sun's fuel will run out completely. The outer layers will be blown outward, forming a ring of glowing gas, and what is left will form a highly compressed "white dwarf" star, a glowing ember no wider than the

earth but with most of the sun's original mass. Nuclear reactions will cease, but the white dwarf will retain heat from the sun's glory days. It will glow for billions of years, the planets huddled around it like moths around a dying flame, until its remaining energy is eventually dissipated into space.



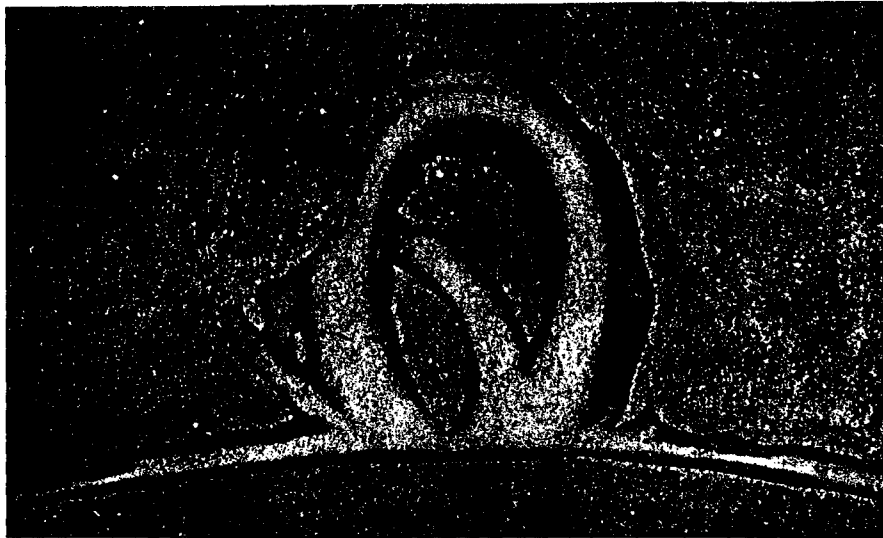
Mysteries of the Sun

Such a fate is so far away that it is scarcely worth worrying about. Closer to the present, however, astronomers are exploring intriguing new mysteries of the sun. Two in particular have attracted attention: we might call one "the mystery of the solar cycles," and the other "the puzzle of the missing neutrinos."

Let us begin with solar cycles. The sun's surface is covered with dark spots. These locations are not really dark but seem to be, because they are slightly cooler than the surrounding surface, which has a temperature of about 100,000 degrees Fahrenheit. The spots are visible using special telescopes, although observations of an occasional extra-large sunspot were made with the unaided eye even in ancient times. But never look at the sun directly; blindness could result.

In the mid-1800s, astronomers came to the realization that sunspots come and go in a regular cycle. Every 11 years the number of spots peaks, then drops to nothing. Sunspots are not the only things affected by this cycle. The sun's surface is churned up by immense explosions or flares which shoot charged electrical particles far into space. When these particles hit the earth's atmosphere, they cause the aurora, better known as the northern—or southern—lights. These charged particles also disrupt radio signals. When the number of sunspots peaks, so does other activity on the sun, including flares.

The cycle also affects the sun's magnetic field. Huge "tubes" of magnetism apparently run through the sun's outer layers and play a big part in generating sunspots and other disturbances. These magnetic forces change their nature in step with the sunspot cycle.



Solar Flares: A double-arched coronal transient balloons out into space from the sun's surface.

Something else also changes—the amount of energy the sun gives off. Satellite observations of the sun show that when it is most active, with the most sunspots, flares, and so forth, it gives off more energy than when it is quiet. The difference is only a fraction of 1% of the sun's total energy production. But some recent studies indicate there may be a connection between the sunspot cycle and the weather. (Incidentally, we have just passed through a period of maximum solar activity—the strongest since observations were first made.)

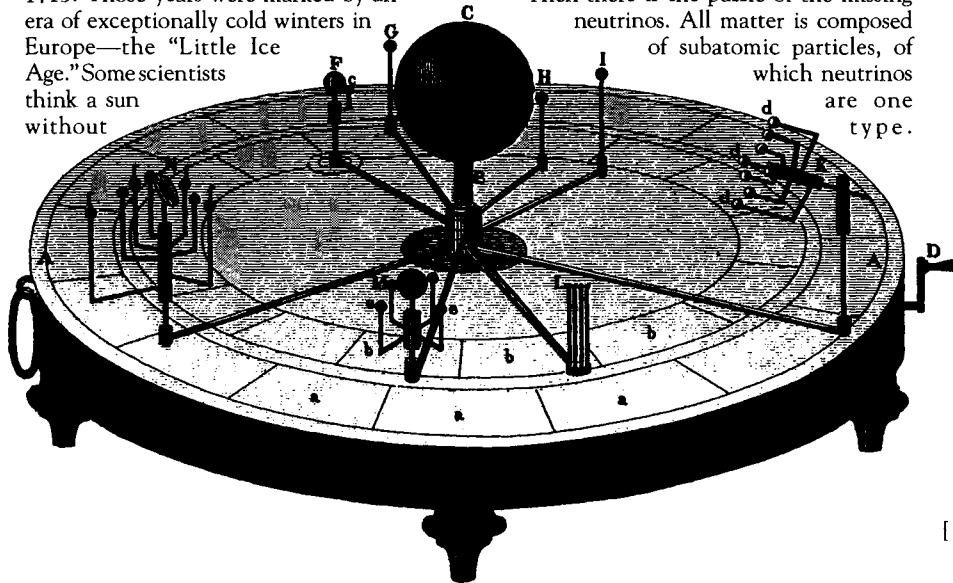
And there is some evidence of a longer-term connection between solar activity and the earth's climate. For decades on end the sun sometimes displays virtually no sunspots. The most recent of such periods was from 1645 to 1715. Those years were marked by an era of exceptionally cold winters in Europe—the "Little Ice Age." Some scientists think a sun without

spots—a quiet sun—gives off a little less radiation, and that this might cause cooler periods on earth, perhaps even ice ages. The evidence is still controversial, but using sophisticated equipment, including space probes, astronomers hope they will learn more about links between solar cycles and our climate.

They also hope to learn what causes these cycles. Like the earth, the sun spins on its axis. But because the sun is gaseous throughout, different parts take varying amounts of time to rotate. This creates powerful electric currents deep inside the sun. These in turn give rise to magnetic forces, which stir up sunspots and other activity. The details of all this still need to be worked out.

The Neutrino Puzzle

Then there is the puzzle of the missing neutrinos. All matter is composed of subatomic particles, of which neutrinos are one type.



But neutrinos are unusual, because they don't like to have much to do with other subatomic particles. A neutrino can swoop through the entire earth without being stopped.

The nuclear reactions going on inside the sun generate billions of neutrinos every second. Observing them might help us understand the sun's core better.

But how can the stand-offish neutrino be detected? It turns out that even neutrinos will occasionally—very occasionally—interact with other matter. The chance of any one neutrino doing so is infinitesimal. If, however, you are dealing with trillions of neutrinos, one will eventually make its presence known.



Astronomers calculated how many neutrinos the sun should be producing and how many they might expect to detect here on earth. They then set up special detectors deep underground, in places like gold and salt mines, where other radiation would be blocked.

Neutrinos were indeed detected—but only one-third as many as astronomers' theories predicted. What was wrong? For one thing, our ideas about how the sun generates energy might be faulty. But these theories explained other observations quite well, and astronomers were reluctant to discard them.

Then again, the sun itself might be to blame. The first efforts to detect solar neutrinos, made more than 20 years ago, picked up only neutrinos with high energies. If the sun's core were cooler than expected, it might not produce as many high-energy neutrinos. The sun's nuclear reactions might be damped down, like a banked fire. Because matter in the sun is so dense, light takes about 20 million years to reach the surface from the core. Neutrinos, however, make the trip almost instantly. If this scenario were correct, the sun might be shining brightly now, but sometime in the future its energy output might drop significantly.

Yet astronomers did not like this idea. There was a lot of evidence that the sun's

energy output varied little over millions and even billions of years.

That left another alternative—that our understanding of neutrinos was flawed. What if they came in more than one type, and somehow changed from one to another? Our detectors would pick up only one kind, registering a shortfall.

This conclusion was bolstered by a 1990 experiment, in which scientists detected low-energy neutrinos from the sun for the first time. If the sun's core temperature were the problem, there should still be lots of low-energy neutrinos being produced. But that was not so; there was a shortfall here, too. Astronomers detected barely 15% as

many low-energy neutrinos as predicted.

Many scientists think these results support the idea that neutrinos somehow change from one type to another. That shift, not a problem with the sun or our theories about how it produces energy, explains the neutrino shortage. Nonetheless, much work must be done before this explanation is generally accepted.

Despite all we have learned, many mysteries of the sun remain. A European space probe—*Ulysses*—will survey the sun in the mid-1990s and hopefully shed further light. *Ulysses* will first pass by the giant planet Jupiter, whose gravity will fling the spacecraft along a path carrying it over the sun's south pole in 1994 and the north pole in 1995. These areas of the sun cannot be studied from earth, so astronomers are hoping *Ulysses'* results will greatly increase our knowledge.

No matter how much we learn, however, puzzles will persist for future generations of scientists to ponder. One overwhelming fact also remains—that of the sun's importance to life on earth. Without its heat and light we could not exist. The better we understand it, the more we appreciate the beauty and power of our local star. Δ

Research Librarian Retires

Soror Clara Campbell has spent most of her life serving AMORC in one way or another. She started out as a Colombe in the Rosicrucian Lodge in Boston, and is the mother of three Colombes Emeriti.

Soror Campbell held a variety of positions at the Rosicrucian Park before becoming Librarian in December 1979. It is in this capacity that Soror Campbell served best.

Over the years Soror Campbell has answered many questions from members throughout the world. Her quick mind and fertile imagination, combined with the ability to "story tell," capture her audience and make them think. She is also the author of many *Rosicrucian Digest* and *Forum* articles ranging in subjects from ink to the universe, all written to hold one's interest and teach something new.

However, her talent for research is just one of the many facets of her work as Research Librarian. Soror Campbell is an excellent indexer. Her thorough, painstaking retrieval of information from the pages of AMORC's monographs and periodicals into index form, has provided a useful tool for many departments at Rosicrucian Park, and made research easier for our inquiring members.

Soror Campbell has not only contributed to the library and our members, but has contributed greatly to my life and learning, making our working together an unforgettable experience.

—Myra Marsh, F.R.C.



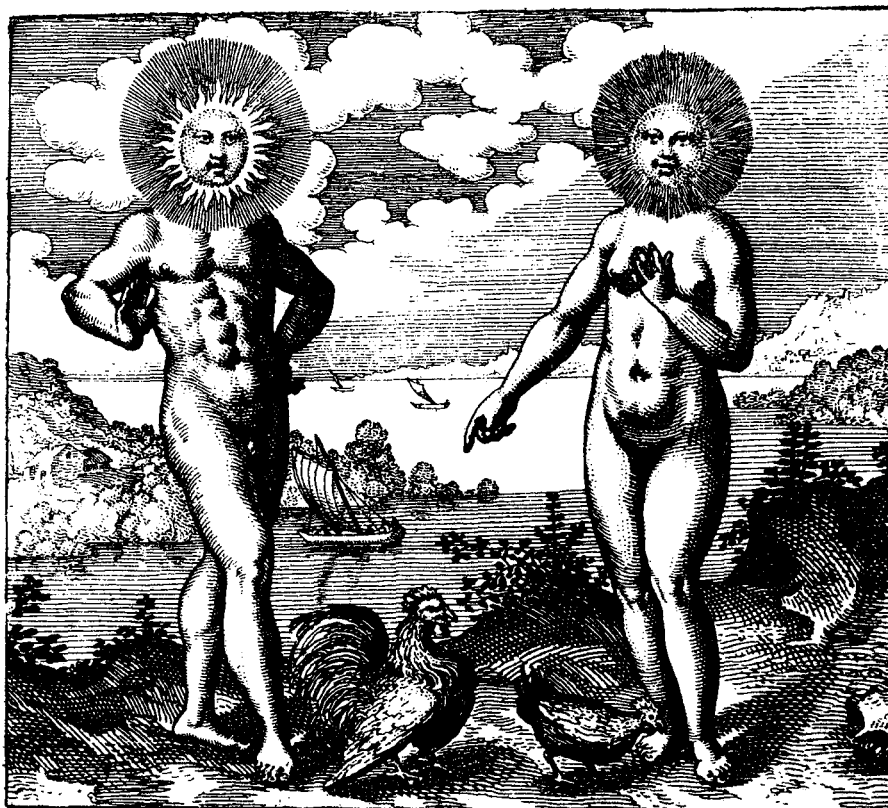
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*"Just remember, in the winter,
Far beneath the bitter snows
Lies the seed
That with the sun's love
In the spring
Becomes the rose."*

—from "The Rose"
sung by Bette Midler





In Quest of the Alchemist's Secret

An Example of Laboratory Work in the Early History of Chemistry

by Alberto I. LaCava, Ph.D., F.R.C., I.R.C., RCUI Instructor

WE usually take for granted that chemistry is a science, characterized by well-established principles and subdivided into logical disciplines. We think of chemistry as a *modern science*, at the forefront of our understanding of the nature of matter and its structure. We consider chemists to be modern scientists. They work in well-equipped laboratories and are assisted by the latest in current technology, which allows them to have a complete understanding of the nature of chemical bonds and structure. We hear of the most current computer simulation techniques, allowing the study of group and molecular interactions,

even before the chemical substance is synthesized in the laboratory.

We could say that chemistry is a modern science that seems to have been around for a long time. But, how did it begin?

Some scholars—such as Mircea Eliade, a famous authority on the history of alchemy—think that it all started with metallurgy. Early civilizations learned how to mine minerals and convert them into metals. Homer's "five ages of man" was based upon the discovery of different metals and their use by different "races" or civilizations. Thus, according to this idea, there were the civilizations or Ages of Gold, Silver, Copper, Bronze, and Iron.

*The
Rosicrucian
Digest
Spring
1992*

As soon as gold was found desirable as a metal for jewelry and ornamentation, being appreciated for its beauty and its durability and resistance to chemical attack, somebody came up with the idea of making false gold. Metal workers were quite likely the first to make false gold out of cheaper metals, by making alloys that looked like the real thing.

In the ancient world, the Egyptians achieved a high level of craftsmanship in the manufacture of alloys and metals, as well as in construction techniques. They possessed knowledge about chemicals required for embalming mummies and chemicals necessary to produce dyes, inks, and paints which have survived to our present time on papyri and paintings. The Egyptians discovered their knowledge empirically—i.e., by the trial and error of experimentation—and passed the knowledge of their arts down to future generations. While they did not reach a high level of philosophical inquiry into the theoretical causes of their arts, their level of skill in the arts themselves was quite high and worthy of admiration.

The ancient Greeks, on the other hand, were famous for their tendency to build theories and philosophize about everything they observed. But once they reached their conclusions, they were less likely to closely examine or study in an empirical manner their theories, their arts, or the natural world surrounding them. In fact, their philosophers did not appreciate the experimental process or learning by trial and error. Once they reached a conclusion about something through the process of good reasoning, they were satisfied. To them that was the Truth!

Birth of Alchemy

These two streams of thought finally met in Alexandria, Egypt, and some of the other centers of knowledge in the ancient world, and the result was a powerful surge of new ideas which gave rise to the creation of new schools of thought, including Hermeticism, Neoplatonism, and the Gnosticism. In this rich confrontation of ideas during the latter days of the ancient world and the beginnings of medieval times, alchemy was born.

Although the popular stereotype pictures alchemists as ambitious, dark characters, hungry in their quest for gold and wealth, a historical revision is now taking place to re-evaluate their role and their motives. Alchemists were primitive scientists in that they were trying to prove philosophical principles in the laboratory, in the same way that today's chemists or chemical engineers test the conclusion of their creative ideas (obtained on a basis of scientific principles and logical reasoning) with laboratory or pilot plant experiments.

The real quest of the alchemist was to prove the conclusions of the philosophers—the theoretical scientists of the time—in a tangible manner in the laboratory. As such, they were the first to become deeply involved with the experimental reality. And that is where the development of chemistry really began. This “theory tested by experiments” concept was too advanced for the dogmatic view of the leaders of some of the religions of the time, and in many cases alchemists were persecuted. It was only in the 17th century, through the efforts of Francis Bacon and other philosophers, that the grip of dogmatic ideas of religion and medieval scholasticism on sci-

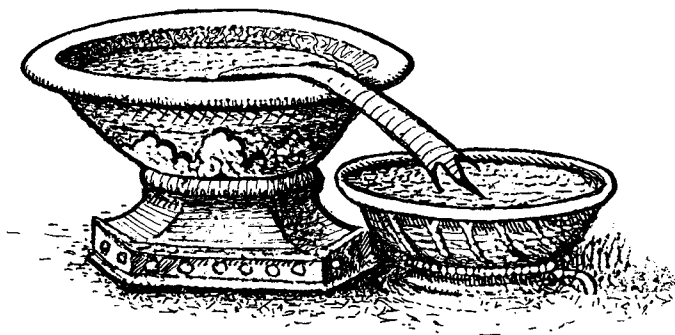


Figure 1: The “filter distillation” equipment of the alchemists. By capillarity, clear liquid drops from the top to the bottom vessel. Particles and large organic molecules are not transferred, producing a purification of sorts.

ence was finally broken and the *scientific method*, based on the experimental verification of ideas, was firmly established.

The writings of the alchemists have now been virtually forgotten, since they have been superseded, to some extent, by the recent



findings of modern chemists. Yet the alchemists had much to offer, and fortunately their ideas are still to be found in various libraries in Europe and the United States.

I have had the opportunity over the years to visit some of these libraries which keep many valuable manuscripts written by the alchemists, the "Chemists of Old," and in this way I have obtained first-hand knowledge of these ancient texts.

The three figures that appear in this article are from a rare anonymous manuscript, in old Spanish, which is kept at the Special Collections Department in the Library of the University of Glasgow, Scotland. The manuscript dates most probably from the 17th century and is a translation of a Latin manuscript written by the 13th and 14th century alchemist Arnoldus De Villanova, professor at the University of Montpellier in France, who was credited with the discovery of sulfuric acid.

The manuscript starts: "This is the Rosary of the very excellent doctor Master Arnoldus de Villanova on the Philosopher's Stone, translated from the Latin into the Castilian¹ tongue."

In the manuscript, Arnoldus lamented that the older philosophers (in the language of

the time, a philosopher was an alchemist) such as Rasis, Hermes, and Aristotle had issued so many severe warnings about the secret of the alchemists that many seekers had become fearful. As such, they lacked the encouragement or the drive to achieve "the

Joy of the Alchemists." To remedy

this unfortunate situation, Arnoldus composed a "brief treatise," in which he promised to teach a "very straight path" to those who wish to work hard and within the doctrine, so that they could achieve the "supreme and secret intention of the Secrets." He called his book *Rosary of the Philosophy or of the*

Philosophers—On the preparation of the Spirits and the Medicines and also of the Metallic Bodies, which he claimed to have obtained from the "secret books of the philosophers."

What follows in the book is a comprehensive "laboratory course" in alchemy, in which Arnoldus explains how to prepare each of the ingredients required for the Great Work of the alchemists. For a modern chemist, it is fascinating to follow the old recipes used to prepare the different salts, the different waters, step by step and aided by illustrations. Many of the techniques recommended in the 13th and 14th centuries are still essentially in use today when purifying and preparing some basic chemicals. However, other techniques he specifies are now forgotten. For instance, the "filter distillation" in the manuscript is really a slow capillary filtration method which I have not seen used before in my chemical laboratory experience (see Figure 1).

The manuscript, comprising more than 300 pages, later belonged to another alchemist. This later alchemist seems to have had more laboratory experience

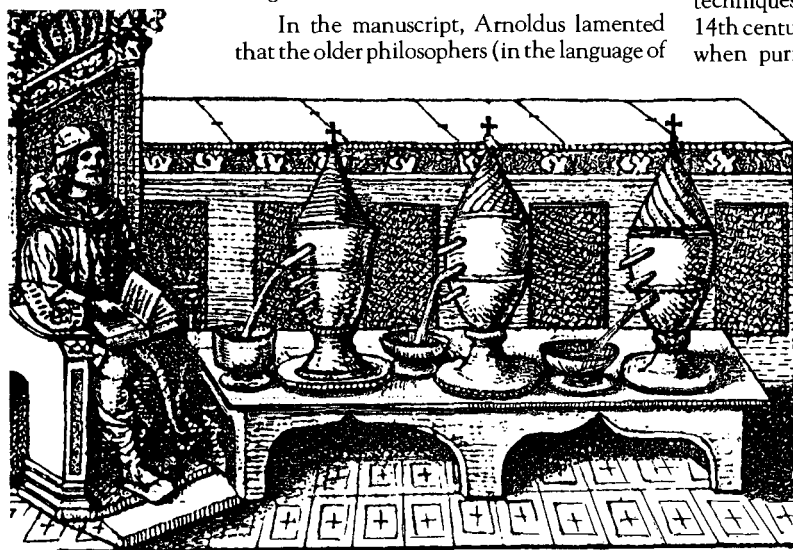
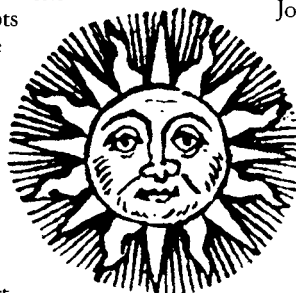


Figure 2: Preparation of the "alkali" salt in three stages, where fractions of different levels of purity were separated by settling.

¹ Castilian is the original dialect of the Spanish kingdom of Castile. In time, Castilian became the official language of Spain and evolved into what is known today as the Spanish language.

than the translator of the Arnoldus book. The second owner did not agree with some of the drawings placed in the manuscript by the original translator, and crossed out irrelevant equipment (placed in the manuscript only to embellish it) and corrected mistakes in the drawing of some of the laboratory equipment. His lively notes, agreeing or disagreeing with the manuscript, can be found in several parts of the text.

The three drawings accompanying this article are taken from the original manuscript. These hand-colored watercolors make a beautiful piece of artwork. In one of them (Figure 2) the alchemist is purifying the "alkali salt" in a series of three operations, which indicates three fractions decanted. The impure fraction is discarded and the pure solution is evaporated to obtain the purified salt. In Figure 3, the alchemist is placing a vessel into a furnace for the sublimation of another compound, the

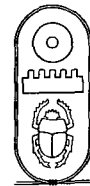
azogue (quicksilver or mercury) to convert it into *solyman*, or a purified form. The alchemists used mythical names for the chemical components they worked with, and *solyman* (perhaps a "solar man"?) is just another of these names.

Perhaps we should keep in mind that these alchemists, in contrast with our modern chemists of today, were not necessarily paid a salary to do their experimental work and that they had to spend some of their own money to set up a laboratory and buy all the chemicals. This, of course, excludes any false alchemists, who would try to find a wealthy victim to support them under the promise of vast amounts of gold.

The true early chemists certainly loved and venerated their "art," as can be easily witnessed through their lovingly written and painted laboratory books and diaries of the time. Δ

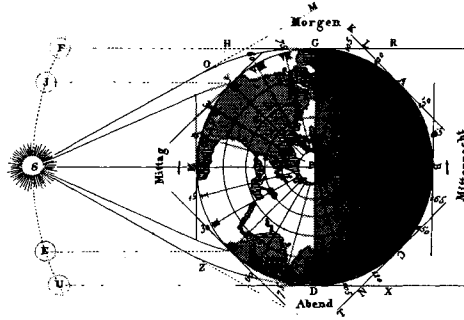


Figure 3: An alchemist putting a vessel in a furnace. This was part of the process of purification by sublimation, i.e., a process where a solid is volatilized to be solidified again, in a more purified stage.



The Star That Controls Our Lives (cont. from pg. 5)

When ancient swamps and forests were covered over with deep layers of earth, the trees and plants buried under the ground were turned to coal. Oil and gas are the remains of sea animals that once lived in ancient oceans and got their energy from plants and seaweeds, which, in turn, took in energy from the sun. When deep layers of earth covered over these ancient sea animals, the pressure of the earth turned their remains into oil and gas. Thus coal, oil, and gas are gifts from the sun.



When we burn coal we are setting fire to the remains of an ancient forest, and setting free energy from the sun that was held inside the coal for thousands of years.

No wonder coal is called "black sunlight." And oil is called "liquid sunlight."

Look up, look down, look all around; everywhere you can trace energy back to the sun. The music of a waterfall, swallows stunting over a chimney, the twenty pounds of black coffee you sip per year—all these somehow or other owe their energy to the sun.

Thelma Ireland wrote a poem to tell us how:

*The poppy is a miner
Hardy, brave and bold
Who digs into the arid hills,
And brings out petalled gold.*

That "petalled gold" is nothing but freshly minted sunshine served up on a green stem.

Not only our lives but also our way of life depends upon the sun. Not only are coal, oil, and gas that have fueled the expansion of our civilization made from plants that acquired their energy by converting sunlight, but even

the winds that drive windmills originate from the uneven heating of our atmosphere by the sun.

Waterpower is dependent upon rainfall which is possible only because the sun's heat evaporates water from the oceans.

The sun will last another five billion years in its current state as a normal, or main sequence star. So, solar power may be considered inexhaustible—as far as we are concerned. And no one can cut off our imports of sunshine.

The sun is prodigal in its generation of energy. Every second, it throws off into space more than man has used since civilization began. About one two-billionth of the sun's energy hits planet earth. In three days this tiny fraction of the sun's energy provides about as much heat and light as is available from all our known reserves of coal, oil, and gas.

Sunlight

Arizona owes its color-splashed fascination to the daytime star we call the sun!

Neither Grand Canyon, Organ Pipe Cactus National Monument, or Superstition Mountain give off any color of their own. On a dark night when low scudding clouds shut out even the feeble light from the stars, you can stand five feet away from a mesquite tree and never see its spring dress of little yellow catkins. A Mountain Locust, a Desert Marigold, and a Fairyduster are all wrapped in equal blackness. The tiny Goldfields weave no saffron yellow carpet. The delicate hyacinth does not parade its beautiful lavender headdress, and the owl cover nods no maroon head.

It is only when the morning sun comes cascading over the eastern horizon that mountains leap and gleam with color, and beauty crowds the hush of desert miles.

It is sunlight that tips the flaming fire in the Indian Paintbrush, and turns the Arizona sky into an immensity of baffling blue, a dome of azure crystal, luminous as a jewel. It is sunlight breaking in galaxies of diamonds against the rippling waters of Lake Mohave that give it the beauty of sapphire and aquamarine.

The sun gives Grand Canyon its deep purples, fringed with flaming scarlets and burnished gold, and lends magic to the wizard pinnacles that dip into the gamut of blues and indigo.

It is the sun that bursts the claret-cup cactus into blossoms that make music out of color.

Sometimes we tend to think of sunlight as being simply "white," yet "white" sunlight contains all colors from Chinese red to Prussian blue and mystic violet. To prove it for yourself, simply imitate Sir Isaac Newton. Insert a glass prism into a beam of sunlight, and behold the magic. The "white" beam turns into a rainbow and fans out in all the glory of a peacock on dress parade.

Reflected Light

When a silver arrow of light quivers to a standstill in the heart of an Indian Paintbrush, a strange thing happens. The petals of the Paintbrush absorb all the colors, except red. The Paintbrush is unable to absorb the flaming red, and so it reflects, or bounces back, this impetuous color to your eye.

Grass is green because it absorbs all the colors from the sun except green. These restful rays are reflected to the eye. Snow reflects all colors, so we call it white. Coal absorbs all colors and reflects none back, so we call it black.

Strange as it seems, opaque objects have no color in themselves. Their color depends upon the kind of light that falls upon them, and the color they reflect. This paper looks white because it bounces back or reflects so many of the waves of light that fall upon it. The print is black because it absorbs most of the waves.

A red apple under a green light is in a very difficult fix! It absorbs all the green light, and doesn't have any red light to bounce back or reflect. Result—it looks black!

No man can gaze steadfastly into the sun. Its blinding radiance is too powerful for our weak eyes. But we catch reflections of its beauty in the violet hidden in its dell of dew, in the vivid orange-red Mariposa lily, in the stately grandeur of the giant saguaro, and in the splendor of fir tips with upright cones against the mountain sky, heaven's candelabra bright with light. All this pageant of color, luster, and glory is borrowed from the sun. Indeed, all material creation mirrors back the majesty of the sun.

It is the white light of the sun that gives us both the blue sky of high noon, and the

flaming red of sunset. Particles in the atmosphere act as scattering agents or dispersers. Small particles break up and scatter only light of the shortest wavelengths (blue and violets). Larger particles, mostly coarse dust floating in the lower section of the atmosphere, scatter the longer red waves.

When the sun is directly overhead at high noon, its light pierces the atmosphere perpendicularly, like a falling arrow, passing through only a minimum of dust-filled lower air. Only the blue rays are scattered, to give the sky its cool look of dreamy blue, so inviting and mysterious to behold. Our air canopy intercepts the short blue wavelengths from the sunlight to give us the azure firmament that pours into our eyes its wine of airy gold.

When the sun is sinking near the horizon, its slanting rays have to pass through much more of the dust-filled lower atmosphere. These coarse particles scatter the longer rays that give the western sky its crimson glow. Like gypsies of the sky, the clouds steal the glowing embers of the dying sun and scatter them in blazing climax to light campfires in the sky.

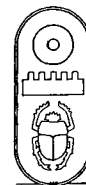
"He who stands to watch a sunset," we are told, "moves in close to God, having come close to Him by the old, swift avenue of beauty."

For a sensation that is "out of this world" stand on the south rim of Grand Canyon and watch a brand new day emerge from night's black wrapping paper. To watch a sunrise explode over Grand Canyon is like having a box seat on the day of creation.

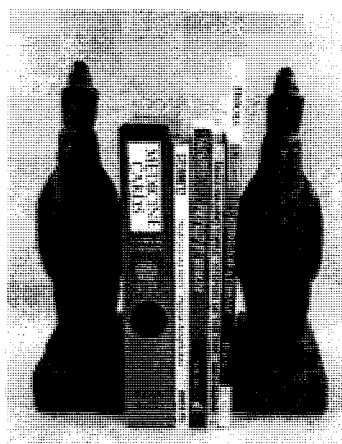
Autographed by wind and storm the color-tinted cliffs stand sentinel on the march of centuries. You throw your imagination into technicolor spaces your eyes can hardly believe. Swirling patterns eroded in red and yellow clay form weird shapes like the awesome landscape of some distant planet.

Dramatic as a thunderclap, the scenery is all beneath your shoelaces. You look down into brooding voids of tumbled space. As the molten, radiant glory of the dawn pours over the sprawling cliffs, you can almost catch an echo of the words of the Almighty, "Let there be Light!" △

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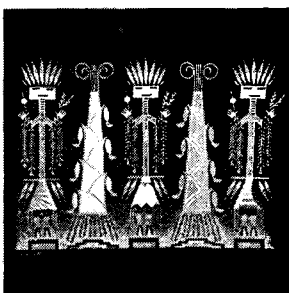
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Yei Sand Painting—This painting depicts the yei, who are regarded as supernatural beings. Masked dancers representing the yei are important participants in the Night Chant, or *Yeibichai* ceremony, which is healing in nature. Navajos believe that the origin of disease is the lack of harmony with one's world and with nature. Neighbors and clan members offer support and share the blessings of the ceremony, although its benefits are directed mainly toward the suffering person. All are urged to keep a "good heart," to maintain a peaceful state of mind during the *Yeibichai*, which may last eight days or more. *Black background with design in earth tones, turquoise, and peach.*

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Rock Art—This Hopi design represents members of the Two-Horn Society, a highly regarded group of religious initiates. The Two-Horn Society figures prominently in three wintertime rituals that portray the three phases of Creation. *Wuwuchim*, the first of these ceremonies, derives its name from two words—to germinate and to manifest. Thus, the ritual is a supplication for the germination of all life forms on earth—plant, animal, and human. The two horns are related to Hopi ontology and symbolize knowledge and remembered experiences from the three previous worlds as well as the Fourth, or present World. *Black background with design in blue, purple, and white.*

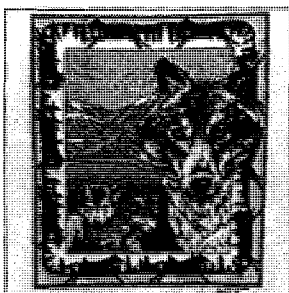
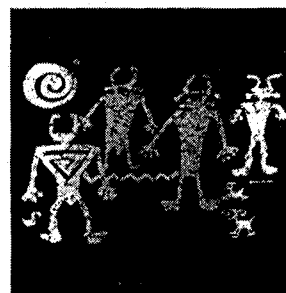
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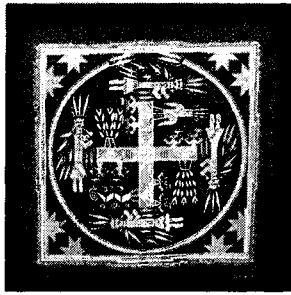
Border Wolf—Native American clans often adopted a bird or animal as its totem figure. The chosen totem was believed to impart its powers and attributes to the clan. Clans were cross-tribal and usually centered around mystical legends in which the totem animal played a major role. The leading character in one of the Plains Indian Wolf Clan legends received wise counsel from a wolf through his dreams. So it was that the wolf became a guide or conductor during the course of an initiatic journey. *White background with gray wolf, blue, pink, and yellow.*

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Sand Painting-Whirling Logs—The Whirling Logs symbol is depicted as rotating clockwise to simulate the orderly movement of the earth from east to west. The four arms that reach out from the center of creation represent the cardinal points of North, South, East, and West. The pairs of figures on the horizons are Father Sky and Mother Earth, the dual polarities necessary for new life to manifest. The four larger figures depict the East, or Sunrise People; the South, symbolizing youth and springtime; the West, or Sunset People; and the North, representing wintertime. Four plants sacred to the Southwest Indians are also shown: seed corn, beans, squash or melon, and tobacco. *Black background with earth tones, turquoise, purple, and peach.* Order No. 620010 Extra Large
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Big Kokopeli—Kokopeli, the Humpbacked Flute Player, was a *kachina*, or spirit force of the Hopi people. His name comes from two words meaning "wood" and "hump." Kokopeli is associated with the healing power of music. Also, he symbolizes fertility because he is said to scatter plant and flower seeds from his hump. Other stories say that he is a bringer of rain, as shown by the water glyphs at his feet. In one creation story, two kokopelis accompany the Hopi on a migratory journey that they begin by climbing a high mountain. The people are confronted by an eagle who poses a test of strength. He shoots each of the kokopelis clean through with an arrow, but they play sweet melodies on their flutes and heal themselves. The eagle determines that the people are strong and worthy of help. *Black background, design in turquoise and white.*



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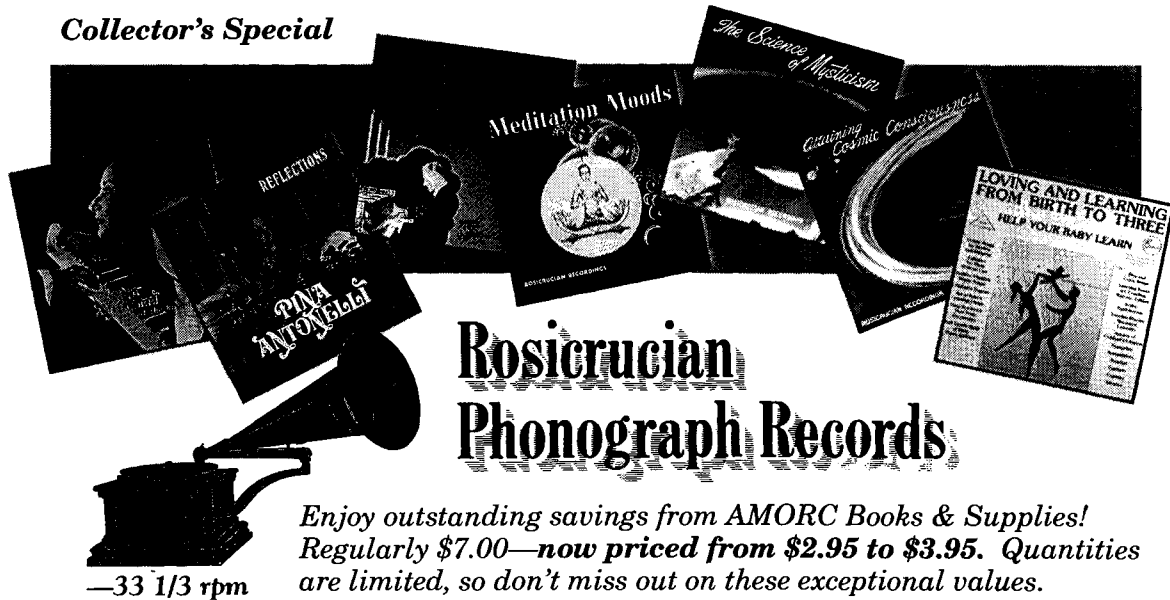
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...the great glittering,
...id,
...lands

...all night
...ays

Thou
There
Save thy son Akinu
How manifold are all thy works
They are hidden from heathens
O thou sole god
Whose power no man can see.

—Pharaoh's Song, Hymn to the Sun

