A large, spreading acacia tree with a thick, gnarled trunk and a wide, flat canopy of green leaves dominates the left side of the image. The tree stands in a savanna landscape with a mix of green and yellowish-brown grasses and shrubs. In the background, a rolling plain stretches towards a distant horizon under a clear blue sky with a few wispy clouds. The overall scene is bright and natural.

Rosicrucian Heritage

No:1-2006



Rosicrucian Order

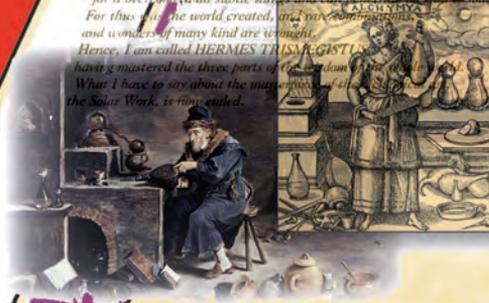


*It is one, certain, and without measure,
that whatever is below is like that which is above,
and that which is above is like that which is below,
to accomplish the one wonderful work.*

*All things are derived from the One Only Thing,
by the will and by the word of the One Only One,
created it in His Mind, so all things owe their existence
to His Unity by the order of Nature, and can be
improved by Adaptation to that Mind.
The Father is the Sun; its Mother is the Moon;
the Wind carries it in its womb; and its nurse is the Earth.
This thing is the Father of all perfect things in the world,
its power is most perfect when it has again been
changed into Earth. Separate the Earth from the Fire,
the spirit from the gross, but carefully and
with great judgement and skill.*

*It ascends from earth to heaven, and descends again
new born to earth, taking unto itself thereby the powers
of the Above and the Below. Thus splendor of the world
will be thine, and all darkness shall flee from thee.
This is the strongest of all powers, the Force of all forces,
for it overcomes all subtle things and can penetrate the hidden will.*

*For thus all the world created, and rare commodities
and wonders of many kind are wrought.
Hence, I am called HERMES TRISMEGISTUS,
having mastered the three parts of the wisdom of the world.
What I have to say about the mystery of the
Solar Work, is now ended.*



Ancient Wisdom for a Modern World

Since the dawn of civilisation humanity has sought answers to the great mystery of existence. *What is life? Where does it originate? What is its true nature? Is there a transcendent purpose to life? Is there a conscious state of existence after death? Have we lived before and will we live again? And why is there still such gross inequality in the world, even in this age of rapid technological advancement?*

These substantive questions have occupied the minds of the world's greatest spiritual and moral thinkers for millennia and in various ways they were able to answer *some* of these questions. Few, however, reached the ultimate goal of complete and satisfying answers to *all* questions of life; but those who did, attained a state of *mastery* over their lives and achieved happiness and fulfilment which few have even dreamed of. They were ordinary men and women though with the difference that they had "inner vision", a profound understanding of life in all its forms and ultimately complete mastery over their personal destinies.

You may be surprised to know that accurate answers to all questions you can formulate are already within your reach, for they are a part of your greater being which in turn is part of the universal stream of life. The *Rosicrucian Order AMORC* teaches how to tap into an infinite source of inspiration and wisdom to reach those elusive answers and to solve the most vexing of problems. If you wish to know more about how you can receive and one day master this knowledge, please write or call us at the address below, specifically requesting our free introductory book entitled "*The Mastery of Life*".

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COVER SPREAD

"African Wilderness"



Six Traditional Rosicrucian Laws



- First Law:** *That none of them should profess any other thing, than to cure the sick and that gratis.*
- Second Law:** *None of the posterity should be constrained to wear one certain kind of habit but therein to follow the custom of the country.*
- Third Law:** *That every year upon the day C. they should meet together at the house Sancti Spiritus, or write the cause of his absence.*
- Fourth Law:** *Every Brother should look about for a worthy person, who after his decease might succeed him.*
- Fifth Law:** *The word R.C. should be their seal, mark and character.*
- Sixth Law:** *The Fraternity should remain secret one hundred years.*

THESE ARE THE SIX TRADITIONAL laws of the Rosicrucians. By these six articles, the Rosicrucian brethren bound themselves, one to another, to keep their agreement, their mystical contract.

They appeared in print for the first time in 1614 within the text of a book that bore the title: *The Fama Fraternitatis of the Meritorious Order of the Rosy Cross* and these laws were addressed to the learned in general and the Governors of Europe. The Latin words *Fama Fraternitatis* are translated, simply and directly, as the “fame (or reputation) of the fraternity (or brotherhood).” In a broader and better sense, the word *fama* means “legend,” the mystical story that surrounds and protects the truth within. *Fraternitatis* can also mean an association or an assembly, just as the term *ecclesia* (assembly) used by the Greeks, and subsequently by the Romans, came to mean a church. The best definition of the title *Fama Fraternitatis* is probably, the “Legend of the Order.”

This book, first published in 1614 in Kassel,

Germany, fulfilled that title in that it recited the mythical origin of our Order. It told about the life and works of the founder C.R.C., Christian Rosenkreutz, as well as the creation of the Order and of the six laws that were their articles of association.

First Law

The First Law is the most important, for it states their purpose: “*That none of them should profess any other thing, than to cure the sick and that gratis.*” To take this first law literally would be to imply that the Order was an early 17th century medical association. This clearly was not the case, although then as now, the healing of disease and the comforting of the sick is among the highest of human professions.

We are given the insights necessary to interpret this first law by an examination of another book that was published as a companion text to the *Fama*. This book, entitled the *Universal Reformation*, was a fairly literal translation excerpted from a larger work previously published by an Italian



humanist, Traiano Boccalini. Many historians of the Rosicrucian movement have considered the *Universal Reformation* to be unrelated to the movement since it was essentially an amusing satire of an attempt by Apollo to improve the conditions of the age through the assistance of the wise men of both ancient and contemporary times. In this satire, the condition of humanity is symbolised as being a disease ridden old man. In an attempt to heal this sick man, this corrupt humanity, Apollo calls together seven wise men to a meeting on Mount Parnassus and there they debate the cause of mankind's infirmities and possible cures.

Though most historians consider the *Universal Reformation* to be coincidental with the *Fama* but not really germane to a study of the Order, many consider it to be absolutely essential to an understanding of what the Order intended to accomplish. By the beginning of the 17th century, the "learned of Europe" (to whom the *Fama* was addressed) were waiting for a great and general reformation that would be far more radical than that accomplished by Martin Luther and the majority of Protestant Europe. This was to be a reformation that not only continued the moral improvement of mankind as advocated by the Protestant reformers, but was to extend past the religious element into the realms of art, science, literature and education. The excesses that Luther had found in the Universal Church and had attacked so vehemently were paralleled in all other avenues of human endeavour. Science, in particular, was hampered by the oppressive authority of Aristotle; astronomy had been retarded by the 1,600 year old authority of Claudius Ptolemy. The Copernican theory of a sun-centred universe was under attack by both Catholic and Protestant forces that used certain Biblical passages in an attempt to maintain an earth-centred view of time and space.

Being, as it was, in the vanguard of this anticipated reformation, the Rosicrucian Order gained considerable publicity and prominence. It became the lens that focused the hopes and

dreams of an oppressed society into a movement that nurtured the legitimate aspirations of much of Europe.

Since the vast majority of people lived in such distressing conditions their lot was sometimes represented by the symbol of a diseased old man, and it was incumbent on everyone to become a "doctor of the heart" and a "physician of the soul." The universal panacea for such a diseased condition as mankind existed in, was the ancient and, unfortunately, little used Christian concept of *caritas*, that special charity and concern which allows for freedom of religion, freedom of expression and freedom of the individual mind to soar to the limits of its particular abilities.

So, all of us are obliged to honour this first and most important of the laws of the Order to heal whatever "sickness" we encounter, whether it resides in a loved one, a friend or permeates society as a whole. We are obliged to do so gratis, free of charge, and we should seek no personal advantage for being of assistance to those around us in our society. Moreover, the Latin word *gratis* is closely related to another Latin word *gratia*, meaning "grace." In the Christian tradition, grace is a gift from God given freely to those who are worthy of receiving it. If we open ourselves to it, the "Divine spirit" will operate through

us. This energy, which we might style as the God of our Heart, uses our human condition as a lens by which the Cosmic Mind can focus on correcting the infirmities of humanity.

Each of us can make an impact on the world and the Master within will guide us along that path. We should all act as a physician and start with those nearest and dearest to us. But first we must act as it is suggested in the *Universal Reformation*; cleanse our own soul "from all fallacies, hidden vice, hatred and counterfeit love." Physician, heal thyself ... and then heal others.

Because of its primacy and its relevance to the 21st century, I have dwelt considerably more on the first law than I will on the others. Now, let us briefly touch on the other five.



First edition of the *Fama Fraternalitatis* (1614).



Second Law

The Second Law states: *"None of the posterity should be constrained to wear one certain kind of habit but therein to follow the custom of the country."* On the simplest level, we conduct ourselves, as do all members of whatever society we live in, to do the work as outlined in the First Law within the context of our particular and individual society. Our works manifest within the cultural context of the society in which we live. We do not walk about in saffron robes, nor do we shave our heads, nor do we profess to eat only ritualistically cleansed food. We are ordinary people on the outside, drive ordinary cars and hold down ordinary jobs. But on the inside, we are very different from the average man and woman, for we have a different direction in life, a transcendent purpose and goal.

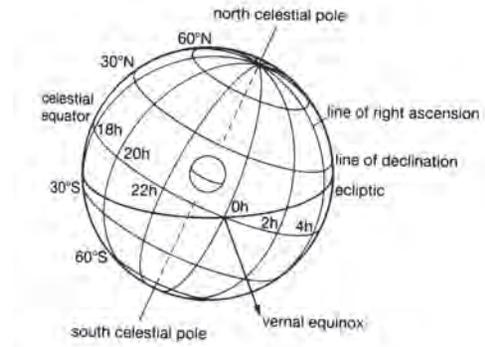
Third Law

The Third Law says: *"That every year upon the day C, they should meet together at the house Sancti Spiritus, or write the cause of his absence."* This term, "the day C" has been variously interpreted as the day of Corpus Christi, the day that the body of Christ was taken intact into heaven according to Christian tradition. It has also been interpreted as Christmas Day. Neither is correct, for the day C goes back to pre-Christian Rome, where the calendar was divided into two sets of dates called *fas* and *nefas*. The first refers to what is permitted, and the second to what is not. On a *nefas* day certain business activities were not permitted and these "holy days" were indicated by the use of the letter C.

More directly, the Latin letter C conceals the Greek letter for C, which looks very much

Each of us can make an impact on the world and the Master within will guide us along that path.

like our English letter X. This X, composed of two crossed lines, represents a celestial crossing point. It symbolises the crossing in space of the Sun's apparent pathway in the sky called the ecliptic and that of the celestial equator, the imaginary extension into space of our world's own equator. The Sun moving northward on the ecliptic crosses the celestial equator on the first day of the northern hemispheric spring, namely, the spring or vernal equinox. This is the day C., the day on which the Rosicrucian Order celebrates the New Year.



The celestial sphere with the Earth at its centre showing the ecliptic and the celestial equator.

Rosicrucians do so at the house called *Sancti Spiritus*, the house of the Holy Spirit. The Latin words *Sancti Spiritus* ([of the]Holy Spirit) are qualified by their endings, which place them grammatically in what is called the genitive case, indicating ownership or possession. Just as Rosicrucians say their Supreme Temple is owned or possessed by the Rosicrucian Order, so the grammatical endings indicate that the Holy Spirit is possessed by something or someone. God alone possesses the Holy Spirit and its residence, and this house is the Earth upon which we dwell.

Fourth Law

The Fourth Law states: *"Every Brother should look about for a worthy person, who after his decease might succeed him."* On its basic level and in its time, this law referred to the transmission of ideas and the work by a one to one arrangement of Master and student. In its broader, modern-day connotation one could say that the dissemination of the Order's ideals by whatever means, would satisfy this law. Were it to have remained a one to one relationship through the centuries, the Order could not possibly have become the international organisation it is today.

Fifth Law

The Fifth Law: *"The word R.C. should be their seal, mark and character."* The letters R.C., not the word "Rosicrucian," seals Rosicrucians' work, marks their efforts and characterises their aspirations. A leading Rosicrucian at the time of the *Fama*, Michael Maier, wrote a commentary (*Themis Aurea*, 1618) on the laws and stated that the letters R.C. refer to both Caesar and to Pegasus the flying horse. Julius Caesar, in the year 45 BCE, revised the calendar of Rome and gave us what is known as the Julian



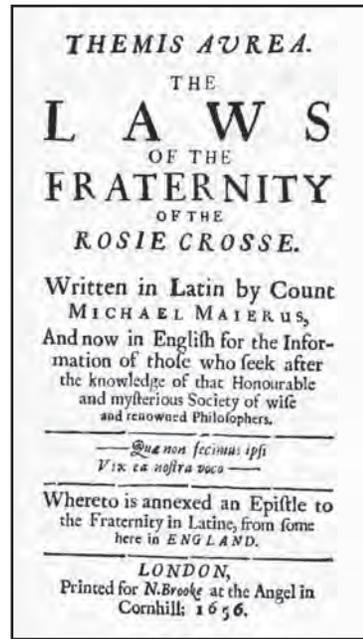
Calendar which, with modifications (notably the Gregorian modification), is still in use today.

The reference to Pegasus is one of those trivial bits of history that gives us insight into the thinking of the people of that time. Behind the ecliptic, i.e. the Sun's apparent path through the sky during the year, are placed twelve constellations collectively called the Zodiac. One of these, Pisces (the two fish), contains the vernal or spring equinox in our epoch of time. Between the two fish or the constellation of Pisces and slightly above them, is the constellation of Pegasus.

In the Greek myth concerning Pegasus, it is said that the winged horse flew down near the Earth and one of his hooves struck the ground on a mountaintop and from this a spring erupted to water the land. The mountain that Pegasus struck was called Mount Parnassus, the very place where Apollo held his meeting of the wise men as recounted in the *Universal Reformation*. In the sky, if one were to consult a chart of the heavens, one would find that one of Pegasus' front hooves stands just above the point where the vernal equinox occurred in 1614, the date of the publication of the *Fama*. The spring of water that erupted stands for the springtime rains. Michael Maier alludes to that point of time that heralds the reappearance of the Rosicrucian Order.

Maier has therefore given us the Macrocosmic co-ordinates. Yet, according to the axiom "as above, so below," we must still seek a further explanation on the Microcosmic level. Remember that by the early 17th century, Europe had developed for centuries within the confines of a very strict and authoritarian Christian tradition. The Church had been dominant for well over a thousand years and the new phenomenon which we today call "Protestantism," was ill-defined. The Rosicrucian movement occurred at the time of this Protestant phenomenon but was not truly a part of it. To use a modern label, we might style the movement more as a Gnostic type of Christianity than Protestantism or Catholicism.

We usually read the letters R.C. from left to right as in the Latin tradition. However, if we reverse the letters and read from right to left, as was common to the Greeks, and use the Greek letters for R.C., we have *Chi* for the letter C and *Rho* for R. The Greek letters, when taken together, form the traditional Greek monogram for Christ. In a veiled form, the writers of the *Fama* were expressing their inherent Christian background.



Title page of the 1556 edition of *Themis Aurea* by Michael Maier.

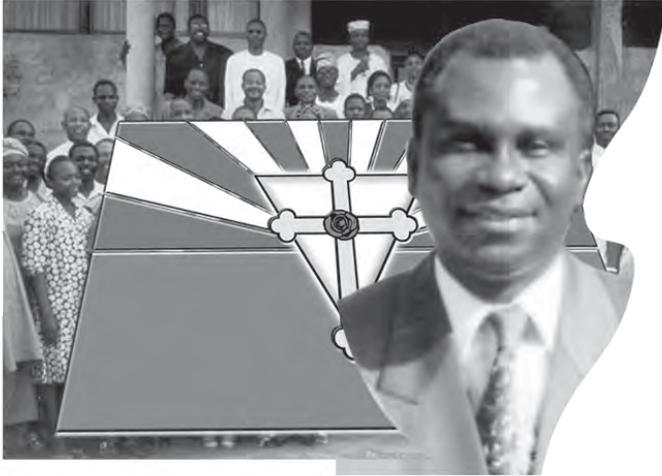
This Christianity was not what we would style as either Catholic or Protestant but nearer to an early Gnostic type such as that expressed by Origen or Eusebius, both of whom recognised the Christian phenomenon as being of an antiquity that predated the appearance of Jesus and both of whom had their writings condemned as heretical a few centuries after their time. This Gnostic type of Christianity placed Christ not on a cross as a separate being but squarely within each individual. Today, Rosicrucians use a broader term that transcends any dogma by referring to the "God of our Hearts" or to the "Master Within." Labels, whilst interesting, are not as important as the truth they represent. To a greater or lesser degree, each of us has an element of the divine resident within us at all times, no matter what our belief system is.

Sixth Law

The Sixth Law states: "*The Fraternity should remain secret one hundred years.*" Whilst it sounds pretty straightforward, actually it is not. The Order should remain not secret but *secreted*, held like a treasury in our hearts, protected as something of great value, not for one hundred years, but forever. The reference to 100 is a play on words, for the German word *Großhundert* or "Great Hundred" actually means 120. This was the period of time that Christian Rosenkreutz remained hidden in the Rosicrucian Vault until the year 1604.

These then are the laws of the brethren of the Rosy Cross, then as now.





Sanctum Musings



by Kenneth U. Idiodi, FRC

Gratitude as a Principle

As a year comes to an end giving way to another, most people in various cultures and countries in our world are in a thanksgiving mood. Indeed some countries set aside a particular day for thanksgiving. The idea is for us to acknowledge the benefits and privileges that we have enjoyed during the preceding year.

WHETHER IN THE PRIVACY OF OUR homes at an individual and family level or in the churches, mosques and temples at the collective or group level of expression, we are full of gratitude to a Supreme Intelligence or God to whom we owe thanks for our lives and for the many blessings and opportunities for growth and success. It does not matter which day a country has chosen or one an individual has accepted but the idea that certain dates or periods should be devoted to thanksgiving or the expression of gratitude in the year implies that man acknowledges his dependence upon a superior power, force or intelligence. Man neither gives nor takes life in the literal sense. Life is a force that manifests in his body and gives him the power of being as well as the attribute of individuality. Man's life on earth should be a constant reminder of the

fact that his existence is owed to this all-pervading force, intelligence, power or factor called God or the equivalent in any language, religion and culture.

We should be grateful to God that we are able to express ourselves in a complex environment, which serves both as a challenge and as an opportunity to utilise our talents and skills to achieve greater heights of service to our fellow human beings.

Too often our thankfulness is in terms of material gains and acquisitions. If we have been fortunate in the accumulation of material things in the year, our thankful expression is great. If we have suffered physically from illness or by material loss in business, then we have a less enthusiastic approach in our thankfulness. However we should realise, as we reflect upon our experiences, that everything is relative.



Those who have little should be thankful for the attainment of even a few of the blessings of life, be they material or non-material. Those who have much should be thankful for their possessions and ask for guidance to realise and exercise the responsibility for their proper use. Thankfulness should not be seen as a one-day affair. We should not feel restricted by some custom or regulation to just set aside some day, week or month for this purpose. Our thankfulness for the many blessings, opportunities and privileges of life should be an on-going affair if we recognise gratitude as a principle and cultivate an attitude of thankfulness every day of our lives. If we start our day with a prayer of gratitude and end the day after our sombre reflections with a similar prayer, we soon realise that we wake up the next day cosmically empowered to accomplish more in service and self-mastery.

As aptly stated by the Stoic philosopher, Epictetus (c.55-c.135 CE), "*Any one thing in the creation is sufficient to demonstrate a Providence to an humble and grateful mind*". Indeed, in our sanctum musings, let us conclude with a thanksgiving message written by the first Emperor of our Order, Dr. H. Spencer Lewis, more than seventy years ago:

My Thanksgiving message to you is to believe in that eternal justice through which that which is

real abides and that which is in the nature of pretence vanishes. Always through earnest desire has come such achievement as the world has known.

Every loyal obedience to the inner call of duty, every attempt at speaking bravely the thing that is within one's own heart, every attempt to utter kindness and good will brings us into connection with the whole history of the upward movement of the world. One who thus faces life has no fear of putting forth to the full all the power that is within him.

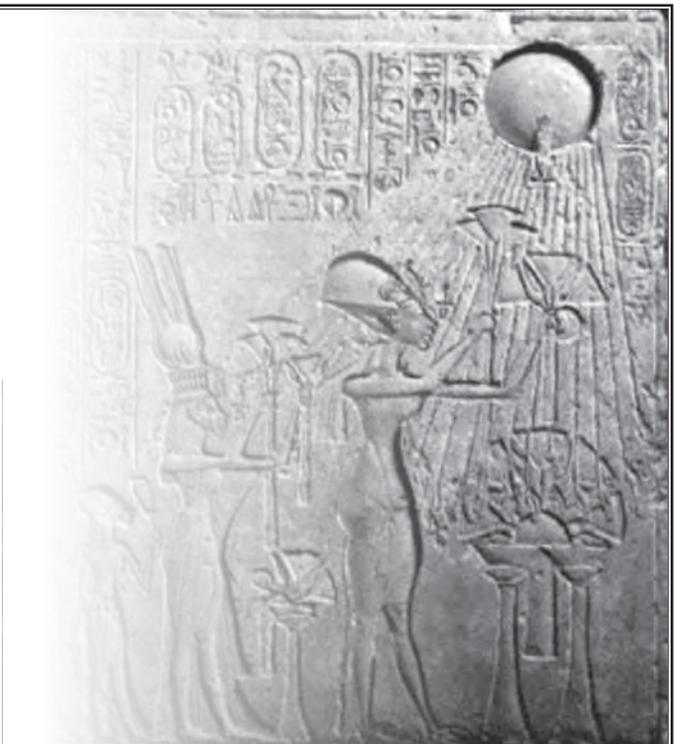
The great mistakes of the world have never come through too much effort, through too great ideals. The world cannot be moved by mere wilfulness, and that which belongs to our wilfulness, to our mistakes, we may leave to that kindly oblivion which covers all things in the end.

What remains is the love of truth, the sincere desire and the generous ardour. We must acquit ourselves like men, be the odds against us or with us, and work out for those who shall come after us a better world than we enjoy.

It seems to be true that men have found less comfort in spiritual things as their lives have been more softly couched in comforts. Contact with the sorrows of the world, the human touch with evolving mankind, and the struggles, strifes and challenges met only fire and strengthen the one who is truly actuated by noble ideals. Truth, justice, and love conquer always.

How grateful are we, O glorious God, for Thy bounties and Thy eternal life which abideth everywhere for all beings and to the glory of all peoples. We adore Thee! We worship Thee! Thy being riseth with us as Thy great symbol of light riseth daily on the horizon and bringeth all men to their knees at sunset. We give thanks to Thee eternally and forever and ever!

Amenhotep IV (Akhenaton)





The History of Incense

by Ralph M. Lewis, FRC



MOST OF OUR CUSTOMS AND HABITS have their origin in our physiological and psychological nature. This is especially true in regard to that which either gratifies us or which we experience as unpleasant. The sentient experiences of early humans were the fundamental guide in their day to day living. Though we can well presume that primitive man had no concept of the nature of good and its opposite, yet those sensations that were pleasing to the senses were the preferred state and those contrary, were avoided. Thus the selection of food, for example, was guided by the nature of its succulence and sweetness; and that which pleased the sense of smell was likewise categorised as having a special agreement.

With the advance of polytheism and anthropomorphism, humanlike qualities were attributed to the gods that were conceived in these ancient times. Whatever substances and materials were found gratifying to humankind, the gods likewise desired the same and were thought to be irritated by that which was found offensive. It was then necessary to continually placate the gods if a propitious relationship was to be maintained.

Special foods, herbs, barks and plants having an agreeable odour were offered to the gods in sacrificial rites. Such a practice was the beginning of

magic and primitive religion. If certain areas were consecrated to the worship of the gods, such as the natural elements, the sky, earth, and stars, which were glorified as supernatural beings, fragrant flowers were strewn upon the ground or placed on altars. This, it was thought, made the gods conducive to the appeal of the worshipers.

The earliest of these odoriferous substances used in this manner were frankincense and certain gum resins extracted from trees and plants. The ancient Jewish historian, Josephus, relates that in the Hebrew rites "*thirteen ingredients and sweet smelling spices...*" were used. According to Pliny, the Roman naturalist (23-79 CE), the majority of fragrant substances were the product of trees in Arabia that were held sacred.

The original purpose of material pleasing to the sense of smell, as said, was generally for use in magical and religious rites. The bodies of the dead were scented with aromatic oils and decked with flowers. The oils were mixed with other ingredients to compose a form of perfume. The ancient Persians believed the evildoer was punished in the afterlife by being sent to a region of evil odours. In other words, what was offensive to the living was thought to be more so after death, as a retribution for evil committed during life. This equates with the concept of the evil-smelling odours and fumes said



to exist as a form of punishment in the Christian concept of Hell.

Visions of Paradise

Conversely, the idea that paradise has a pleasant odour is found in the Jewish, Christian, and Gnostic writings. The abode of the gods must be a region, it was believed, pleasing to the sense of smell. The pleasurable state in the afterlife was therefore a reward.

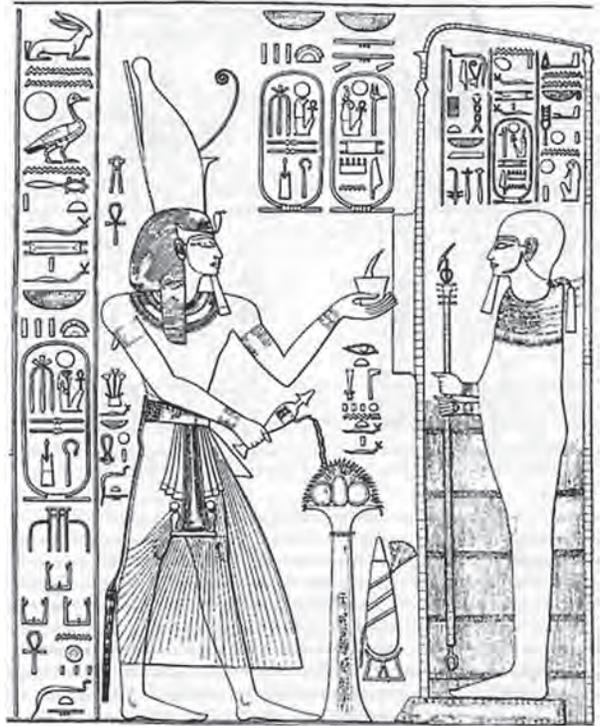
Aside from their primary purpose as an offering to the gods, aromatic materials were used for practical, symbolic, and mystical purposes. Scented woods were used in cremation to neutralise the strong odour of the burning body or of burnt sacrifices, especially in hot climates. Where this is done today, as for example in India and Sri Lanka, the scent is usually the same in all cremation rites because of the customary use of similar materials. The odour is strong and, once experienced, always suggests the nearby burning of a human body. In fact, the scent has a cloying sweetness.

A further symbolic concept concerned the smoke ascending from the burning of aromatic plants and resins; it was thought to bear the words of prayer to the gods, who were pleased by the odour. Moreover, it was also believed that the soul of the dead ascended to heaven by the smoke of incense burnt on its behalf. It is psychologically interesting to note that early humans sought some tangible bond between their finite material substance and the infinite, or the invisible region where they believed the gods dwelt. The smoke at first was not symbolic, but thought to be an actual medium for the transmission of the prayer.

In early Jewish thought, incense was also connected with prayer. In Psalms 141:2, we find:

It was also believed that the soul of the dead ascended to heaven by the smoke of the incense burnt on its behalf.

“Let my prayer be set forth before thee as incense; and the lifting up my hands as the evening sacrifice.” In Revelations 8:3, we read: *“Incense rises with the smoke ... And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne.”* Again in Revelations 8:4: *“And the smoke of the incense, which came with the prayers of the saints,*



Pharaoh Ramesses III offers incense and libation to Ptah while the god stands in his shrine.

ascended up before God out of the angel's hand.” In Christian thought, incense has likewise been regarded as symbolic of prayer. It also typifies the preaching of the faith.

Incense in Egypt

In Egypt, incense offerings were made to the god Ra that he would *“draw the soul up to the heaven on the smoke of the incense.”* Probably the earliest reference to the use of incense for any religious purpose appeared in the notice of a king of the Eleventh Dynasty, Sankhkara Mentuhotep III (c.2004-1992 BCE). He sent an expedition for aromatics across the desert to the Red Sea, to the “Incense Land of Punt.” This land was situated in the region of modern Somalia.

On the walls of temples of the kings, on the west side of the Nile opposite modern Luxor, can be seen representations of kings offering incense. *“He holds a censer in one hand and in the other throws little balls of incense upon it, praying to the god to accept it and give him a long life.”* At funerary rites, incense was used to purify the deceased; fine grains were twice offered to the mouth, eyes and hands, one for



the North and one for the South.

Fragrance was thought by the Egyptians to have a divine quality. The goddess Isis had a wonderful odour, it was believed, which she could transfer to others. This odour had beneficial qualities and perhaps was assumed to have healing value as well. Osiris was believed to be able to transfer his odour to those whom he loved.

Apparently, the importation of the ingredient of incense and its compounding was quite a thriving industry in ancient Egypt. It is related that immense quantities of incense were used. During the rulership of Pharaoh Rameses III it was reported that, "1,938,766 pieces of incense were used during the thirty-one years of his reign." Seemingly, all of the gods were delighted with the odours which were offered to them. Even the statues of the gods were censured with fragrant substances.

Incense in Other Cultures

Philo, the Jewish philosopher, relates that the four ingredients of the Hebrew incense represented the four elements, that is, air, earth, fire and water, and therefore the universe. Herodotus, Greek historian (485-423 BCE), says that in Babylonia 1,000 talents of frankincense were offered on the great altar of Bel, the god of Heaven and Earth, at his annual feast. Herodotus also referred to a land where incense was placed upon bricks. This probably refers to Babylon, as most of the great structures in that city were made of mud brick and bound with bitumen, an asphalt-like substance, which bubbled up naturally in that petroleum-rich land. The incense was burned as a ritual, accompanied by incantations, prayers, and the predictions of oracles. Somewhat similar household ceremonies were held, with incense burned on bricks as an offering to Baal, the sun, moon, stars and so on.

The ancient Hindus used sandalwood as a principal ingredient of their incense. They used it both in their temples and their homes in the performance of sacred rites. The fire was fed with the consecrated wood, sandalwood and other aromatic woods. Such is common practice today in India for cremation. Its odour can be detected out in the Ganges River when floating by the burning ghats (steps) at the river's

edge where the funeral pyres are built. In the Hindu literary work, the *Ramayana*, the poet describes a solemn entrance into his grandfather's capital: "...the city was adorned with garlands, and exhaled the odours of frankincense and sweet smelling perfume." However, such were not indigenous to India but were brought principally from Arabia.

Among the Tibetans, the ritualistic use of incense was like that of the Roman Catholic Church. In a monastery in old Tibet we have witnessed monks censuring their high altars while chanting, similar to the practice in Catholic churches. The incense and censer were also used in Tibet in connection with the initiation of a monk and in the daily rites of the monasteries, which the author has observed. Early Buddhism was opposed to external rites and ceremonies. In fact, the later external development of ceremonies by one school of Buddhism brought about a schism resulting in a different presentation of Buddhist teachings. Therefore, incense was apparently unknown to the practice of early Buddhism but in later times it became generally used in certain ceremonies. Perfumes and flowers are also placed before the image of Buddha.

The philosopher Pliny stated that the people of Greece only knew the smell of cedar and citrus, "...as it rose in columns of smoke from the sacrifices." Later, it was more extensively used in varied rituals. It is related that Alexander the Great, while making sacrifices to the gods, once flung so much of the incense in the fire that his fellow companion, Leonidas, cried out: "You may use incense in this manner when you conquer the countries where it grows!" Alexander, after conquering much



Burning incense in front of a Hindu temple.



of Arabia, where incense was produced, sent a great quantity of the ingredients to Leonidas, and jovially admonished him to be more liberal in the future when paying honour to the gods; Alexander was convinced that the gods amply repaid his generous gift to them.

The Phoenicians, after the battle of Arabela, followed Alexander in his march to India, solely for the purpose of trade. *"They loaded their boats of burden with the gum of the myrrh ... which it yielded in such abundance as to scent the whole region with the fragrance."*

Though many religious offerings of the Romans were sacrifices of living things, one of the most important of the bloodless sacrifices was incense. It eventually became an essential function of every rite, and was burned on high altars or in braziers.

Though incense is used extensively today in the rituals of the Catholic Church, one of the early Church fathers, Tertullian (c.155-230 BCE), inveighed against it. He declared: *"Not a penny worth of incense do I offer."* And Athenagoras, a Christian philosopher of the second century, said that God did not require the sweet smell of flowers and incense. However, incense is now used by the Roman Catholic Church at the solemn mass before the *introit* (the first variable part of the mass) and also at blessings, processions, burial rites and so on. It's also used ritually in many churches of the Anglican Communion, "the symbolic rite typifying prayer."

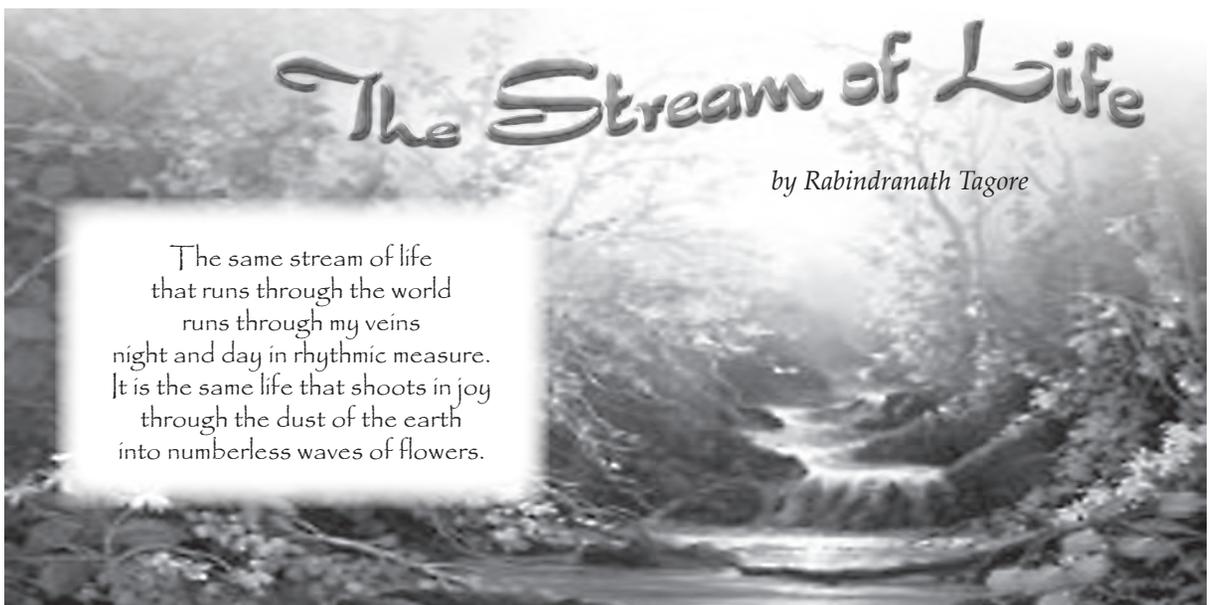


Incense burning in China hasn't changed for centuries.

Symbolism of Incense

Aside from its practical uses as a means of dispelling offensive odours or for religious rites, incense perpetuates a mystical and esoteric symbolism. To the mystical adherent, the symbolism becomes an objective form of his subjective idealism and sentiment. The burning, the scent, the smoke have no import in themselves; they simply portray the spirit of the thoughts and emotions of the user.

The glow of the fire symbolically depicts the zeal and devotion of the adherent to his cause. The fragrance, the agreeable scent, is symbolic of the harmony of transcendent pleasure. Finally, the smoke represents the ascension of the consciousness, the projection of the finite nature of man to the infinity of the Cosmic.



The same stream of life
that runs through the world
runs through my veins
night and day in rhythmic measure.
It is the same life that shoots in joy
through the dust of the earth
into numberless waves of flowers.



The Breath

by Margaret Hargas, SRC

EACH OF US IS AWARE THAT THE function of breathing is vital to the body and to the sustaining of life. It is the source of precious energy, the life essence we use to sustain ourselves and grow within our physical and psychic environments. Breathing provides the cells with oxygen and permits the cells' waste product, carbon dioxide, to be eliminated. In fact, the lungs actually expel twenty-five percent of all bodily waste which is a very high percentage when you consider that we do not usually think of the lungs as an excretory organ. Breathing also affects our immune function, mental clarity, vitality and energy levels.

Defining Breathing

The breath, for obvious reasons, has long been associated in the human mind as the life essence which is drawn into us with our first breath and departing from us when we die. Indeed, the classics of Oriental medicine describe the vital life force, or universal energy, as being taken into the body with the breath, followed by the lungs' extracting this vital substance from the air, thus making it available for use by the body.

The ancient Chinese were not the only civilisation to associate the breath with the vital life

force. From the ancient Greece we have the word *pneuma*, meaning both "spirit" and "breath." In English we borrow this word intact and define it as the vital life force.

From Latin comes the word *spiritus*. This one word was used to express breathing, the breath of life, soul, mind, spirit and (the association here is quite interesting) courage. From *spiritus* we have the words inspire, aspire and expire; words not only relating to physical processes but also to the heart and soul of man.

The ancient Egyptians, predating both the Greek and Roman civilisations, referred to the breath as *sahu*. This word was variously used to denote the breath, the soul or the higher self. *Sa* was the term for the "divine fluid," the substance which gives life to man.

The Vedic tradition of ancient India, flourishing at roughly the same time as the Egyptian culture, refers to *atma*, meaning both the breath and the soul. This ancient word, related to the ancient Greek word *atmos* (breath), survives virtually intact in the modern German language as the verb *atmen*, meaning "to breathe."

Also from the Sanskrit comes the word *prana*, meaning both the breath and the life force which is common to all living things. Pranayama is a



system of breathing techniques used in many of the yoga disciplines. The practice of pranayama is also used to awaken kundalini, the divine fire and the feminine aspect of the divine principle. Kundalini is usually represented as a coiled snake, residing at the base of the human spine.

Rhythm of Breathing

Of course, breathing techniques are used in many disciplines for healing work and even for projection of the psychic body. It is therefore interesting to note that there is a mechanism in the skeletal system of the body which is called the "cranial-sacral pump." *Cranial*, of course, refers to the bones that make up the skull, and *sacral* refers to the sacrum, the triangular bone at the base of the spinal column. The word sacrum, incidentally, comes from the Latin *sacer*, "sacred," which is an intriguing cross reference to the seat of the kundalini energy. This pump mechanism creates the circulation of the cerebral spinal fluid which bathes the nervous system structures with nourishment, carries away waste and provides a cushion for these precious organs.

It is none other than the steady rhythm of inhalation and exhalation that causes the pumping of the cerebral spinal fluid to occur. The subtle motion of the breath rocks the sacrum and the temples of the skull gently and minutely, causing the flow to occur. The temples are actually two sides of the same bone which passes through the entire width of the skull.

The Huna tradition, which is preserved in the Polynesian culture and familiar to us as the doctrine of the Kahuna, the legendary masters of the elements, uses the breath to accomplish miracles and to move creation. The drawing in of the breath and thus the vital life force, is known to them as *mana*.

The word *mana* means also to sacrifice, empower, revere, love and desire greatly. It also refers to authority, skill and capability. It is the root for the words truth, worship, ideas, meditation, confidence and time. It is *mana* which opens communication between, and then integrates, the emotions, the intellect and the higher self. It is, then, through the breath that the expression of life is begun, sustained, and refined.

Breathing More Efficiently

Approaching breathing from a more practical and physical point of view, we find that our breathing habits are generally less than efficient. Usually, the physical act of breathing is taken completely for granted. It is assumed that by virtue of the action of the intake and exhalation of air the breathing is correct. Unfortunately, with time, tension, poor postural habits and restrictive clothing, we lose the natural breathing patterns that are spontaneous during early childhood.

The breath should be taken in and let out efficiently. To do this we must use the entire lung. The lungs are fairly large and fill the chest all the way from the collarbones down to the bottom of the rib cage.

If you place your hands over your chest and breathe normally, you should feel the rise and fall of the chest. Usually, however, only the upper chest and shoulders move with the breathing. Instead you should feel the expansion and contraction over the entire chest, along the sides, and over a portion of the back. The fuller the expansion of the lungs, the correspondingly greater the amount of vital oxygen is taken in and the greater the amount of debris is removed from the lungs with

The breath has long been associated in the human mind as the life essence which is drawn into us with our first breath.

the exhalation. The deep, prolonged inhalation of a yawn is the automatic response of the body to the build-

up of carbon dioxide waste in the bloodstream, caused by shallow breathing.

Breathing also affects our visual acuity, as anyone holding the breath until he or she sees spots can testify! It is also related to our emotional well-being. Our emotional state has an impact on our breathing rate and volume. Imagine for a moment the quick, ragged breathing of anger. Obviously emotion affects breathing. Conversely, if you mimic this or any other emotion's breathing pattern, you can begin to create the physical and psychological changes that occur with that emotion.

Breathing in a natural unrestricted manner is an important and easy means to improve many facets of the physical, psychological and spiritual makeup of the human being. It is our choice to use this understanding to our fullest capacity to improve our health, increase our mental clarity, and structure our physical and emotional well-being.





THE EXTRACT BEING PRESENTED below is from the eleventh *libellus* (treatise) of the *Corpus Hermeticum*. It is part of a discourse given to Hermes by *Nous* (Mind). The underlying thrust of this body of writing concerns essentially identifying oneself with the experience of the ancient student, Hermes Trismegistos, of whom these writings are named after, and thereby acquiring a certain gnosis or experiential knowledge of the spirit.

The goal of the Rosicrucian student in attaining “mastery of self” aligns with this hermetic process and is embodied in the term “know thyself” inscribed above the portal of the temple at Delphi in ancient Greece. The selection below encapsulates, in part, essentially what is at the heart of the Rosicrucian teachings; the practice of knowing God. To comprehend God fully, one must ultimately become one with the Creator. This transformation of one’s inner self or soul personality does not occur overnight and will require several periods or lives on Earth in order to achieve illumination.

The important consideration for the Rosicrucian student today, as in the past, is to understand the *potential* each one of us has to attain this mastery of life. Through the wisdom of Hermes we understand that *nous* is the mind of God and the mind of man is part of that. Consider also that everything that exists is a thought within the mind of God. On the path of spiritual knowledge we are reborn to an inner conviction and understanding of our relationship to God, and by the energy of *nous* we can come to that vision of original man in his pristine state.

The natural world has long been regarded throughout history as a *Book* (the Book of Nature) by which one could approach and apprehend God. The extract below is an example of this and adopts the method of assumption by the power of the imagination to identify with the Cosmic. The ancients believed that like attracted like, and this defines the method given. To make it perfectly clear to those who are embarking on the initiatory path, this is not an instruction to become a veritable



god among men. It is a method to be exercised in order to approach God and bring one closer to the Rosicrucian ideal of the "mastery of self."

If then, you do not make yourself equal to God, you cannot apprehend God; for like is known by like. Leap clear of all that is corporeal [by using your imagination], and make yourself grow to a like expanse with that greatness which is beyond all measure; rise above all time, and become eternal; then you will apprehend God. Think that for you too nothing is impossible; deem that you too are immortal, and that you are able to grasp all things in your thought, to know every craft and every science; find your home in the haunts of every living creature; make yourself higher than all heights, and lower than all depths; bring together in yourself all opposites of quality, heat and cold, dryness and fluidity; think that you are everywhere at once, on land, at sea, in heaven; think that you are not yet begotten, that you are in the womb, that you are young, that you are old, that you have died, that you are in the world beyond the grave; grasp in your thought all this at once, all times and places, all substances and qualities and magnitudes together; then you can apprehend God. But if you shut up your soul in your body [or fail to use your imagination], and abase yourself, and say 'I know nothing, I can do nothing; I am afraid of earth and sea, I cannot mount to heaven; I know not what I was, nor what I shall be,' then, what have you to do with God? Your thought can grasp nothing beautiful and good, if you cleave to the body, and are evil.

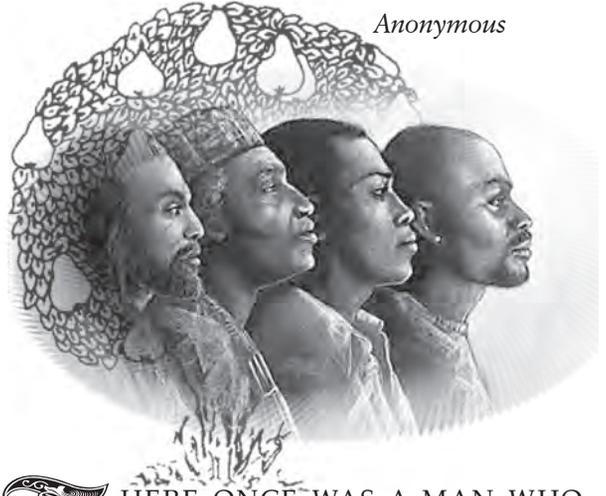
For it is the height of evil not to know God; but to be capable of knowing God, and to wish and hope to know him, is the road which leads straight to the Good; and it is an easy road to travel. Everywhere God will come to meet you, everywhere he will appear to you, at places and times at which you look not for it, in your waking hours and in your sleep, when you are journeying by water and by land, in the night-time and in the day-time, when you are speaking and when you are silent; for there is nothing in which God is not. And do you say 'God is invisible?' Speak not so. Who is more manifest than God? For this very purpose has he made all things, that through all things you may see him. This is God's goodness, that he manifests himself through all things. Nothing is invisible, not even an incorporeal thing; nous is seen in its thinking, and God in his working.

So far, thrice greatest one, I have shown you the truth. Think out all else in like manner for yourself, and you will not be misled.

(Libellus Xlii. 20b-22b. A discourse of Mind to Hermes).

LESSONS OF LIFE

Anonymous



THERE ONCE WAS A MAN WHO desired that his four sons would learn not to judge things too quickly. So he devised a scheme in which each was sent on a quest to go and observe a pear tree that was a great distance away. The first son was sent in the winter, the second in the spring, the third in summer, and the youngest son in the autumn.

When they had all completed their task and returned, he called them together to describe what they had seen. The first son said that the tree was ugly, bent, and twisted. The second son said this was not so, since it was covered with green buds and full of promise. The third son disagreed; he said it was laden with blossoms that smelled so sweet and looked so beautiful, it was the most graceful thing he had ever seen. The last son disagreed with all of them; he said it was ripe and drooping with fruit, full of life and fulfilment.

The man then explained to his sons that they were all right, because they had each seen but only one season in the tree's life. He told them that you cannot judge a tree or a person by only one season, and that the essence of who they are and the pleasure, joy and love that come from that life, can only be measured at the end, when all the seasons are up.

If you give up when it's winter, you will miss the promise of your spring, the beauty of your summer, fulfilment of your autumn. Don't let the pain of one season destroy the joy of all the rest and don't judge life by one difficult season. Persevere through the difficult patches and better times are sure to come some time or later.



The Cloud People



Monte Alban

by Bill Anderson, FRC

The countries now known as Mexico, Guatemala, Belize, Honduras and El Salvador, comprise the region known as Mesoamerica. This was once a great centre of world civilisation, on a par with Egypt, Mesopotamia and China.

IN THE SOUTH OF PRESENT-DAY Mexico lies the state of Oaxaca. It is a rugged landscape featuring the mountains of the Sierra Madre with its forests and deep valleys, long stretches of beach bordering the Pacific Ocean and great expanses of savannah covered with scrub and cacti. It was home to some fifteen native peoples and to two of the great pre-Columbian cultures: the Mixtecs and the Zapotecs.

The Zapotecs were a people who considered themselves to be autochthonous or indigenous to this land, as did the people of ancient Athens to the site of their city. As far as we can tell from their ancient language they may well be right, unlike the Aztecs and Incas who were relative newcomers. Their histories related the story of their migration to where the Spaniards found them. However, as

far as archaeological evidence is concerned, the Zapotecs have always lived where they do today.

The Shape of the Cosmos

The Zapotec language has been divided into the Sierra, Isthmus and Valley dialects. When the Spaniards arrived in the 16th century, the Valley Zapotecs called themselves *peni-zaa* while the Isthmus Zapotecs referred to themselves as *binni-za*: the Cloud People, *zaa* or *za* referring to the ancestral clouds.

When the Spaniards encountered and then conquered these people, they discovered an aspect of Zapotec religious belief that they found difficult to understand or translate into their own world view. This was the belief in an all-pervading essence. This "vital life force" was called *pèe* (pronounced *peh-eh*) or *bi*: the sacred wind, air, breath or spirit



that filled living things and made them live and move.

The great natural forces of wind, clouds, lightning, fire and earthquakes commanded respect because they too had *pèe*. The clouds were regarded as beings from which the Zapotecs had descended, and to which their deified ancestors the *penigolazaa* or *binnigolaza* (old people of the clouds) would return after death.

Although the Spaniards believed the Zapotecs worshipped a multitude of gods, this was not true. The modern view of Zapotec religion is that all of what were referred to as deities are only manifestations or emanations of one great wholeness, one god manifesting in different forms. An analogy to this would be the teachings of the temple of Ra at Heliopolis in ancient Egypt where it was taught that all "gods" were emanations of Ra. What the Spaniards thought were Zapotec gods were either natural forces or deified ancestors.

The deified royal ancestors lived in the clouds and acted as intermediaries to the lightning, other supernaturals and the supreme god. They believed in a supreme being without beginning or end, who was so infinite and incorporeal that no



The face that combines lightning and earthquake, Xoo-Cocijo.

images were ever made of "him." An important aspect of Zapotec religion was ancestor worship, and images of venerated deceased rulers or *coqui* were assumed by the Spaniards to be Zapotec gods.

There was another word that the Spaniards came across: *pitào*, the great and sacred life force within each living thing. When the Zapotecs addressed the Great Spirit, of which lightning was a visible manifestation, they called it *pitào cocijo*, the Great Spirit or inner life within the lightning.

Their temples were called *yohopèe* or *yoobi*, houses of *pèe*, the life force. Each was a two-roomed structure built on a pyramidal platform and manned by full-time priests. There was an outer *pronaos* with columns and an inner *naos* or sacred room where no layperson ever went. The high priest or *uija-tào* meaning "great seer" (the same title incidentally as the high priest of Ra) went to meditate and to commune with the Great Spirit in this innermost room of the temple. He was treated with great respect by the hereditary Zapotec lords as he was closely connected with the supernatural. Ordinary priests were called *copa pitào* or guardians of the Great Spirit. Direct contact with the laity was through the *bigaña* or *pixana*, trainee priests.

They believed that the universe was divided into four great world quarters, each associated with a particular colour, and a fifth for the centre; a world axis also featured in their belief. They had a fourfold division of the 260-day ritual calendar called the *piye*, its sound suggesting that it too had *pèe*, since its ritual or sacred time was alive and moved. Each quarter of the sacred year was termed a *cocijo* (lightning) or *pitào* (great breath or spirit) consisting of 65 days each and divided into 5 units of 13 days called *cocii*. The day (*chij*) had its own number or name as well as its own fortune, benevolent or malevolent.

The White Mountain

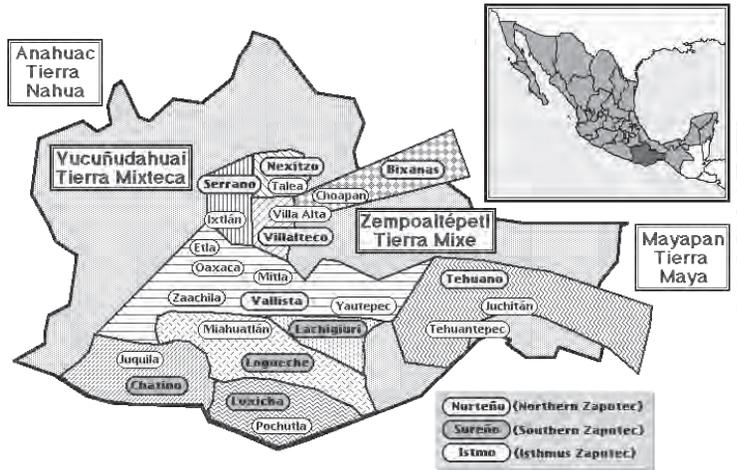
The Zapotecs also had sacred mountains, caves and certain sacred cities such as Mitla, although the great ceremonial centre at Monte Albán seems to have been their most holy city.

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| X jagcti lu | 1 | c 24 |
| X go la baa | 2 | d 25 |
| X qiesola la | 3 | e 26 |
| X Sacti | 4 | f 27 |
| X yooceg | 5 | g 28 |
| X Cuala na | 6 | A 29 |
| X bilacti na | 7 | b 30 |
| X La baa | 8 | c 31 |
| X yologzica | 9 | d 1 |
| X bilave la | 10 | e 2 |
| X yola | 11 | f 3 |
| X yoo baa | 12 | g 4 |
| X yeg ceg | 13 | A 5 |
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Zapotec Calendar.



The city of Oaxaca lies almost exactly in the centre of the state, in a valley luxuriant with subtropical vegetation. Four miles or six kilometres west of the state capital, at the confluence of three valleys, a small 1,300 foot (400 metre) mountain rises above the floor of the Oaxaca valley. Here was built a city and ceremonial centre now known by its Spanish name of Monte Albán: the White Mountain. At its greatest extent, it covered some 15 square miles or 40 square kilometres. The top of the mountain was levelled to create a platform for pyramids, temples and palaces. The ruins are incredibly impressive and majestic. The city was founded around 800 BCE, but the golden age of Zapotec civilisation was between 200 and 700 CE when it became involved with the great regional power of Teotihuacan, near Mexico City, the greatest city ever built in pre-Columbian Mexico. We think Monte Albán's original name was *ya to peche* or Hill of one Jaguar, which was probably the name of the founder of the city. It is also believed that three rival cities joined together to create this new complex at the apex of the mountain which commanded sweeping views over all three arms of the valley, and guarded the whole of the central



Zapotec Language Groups.

valley of Oaxaca.

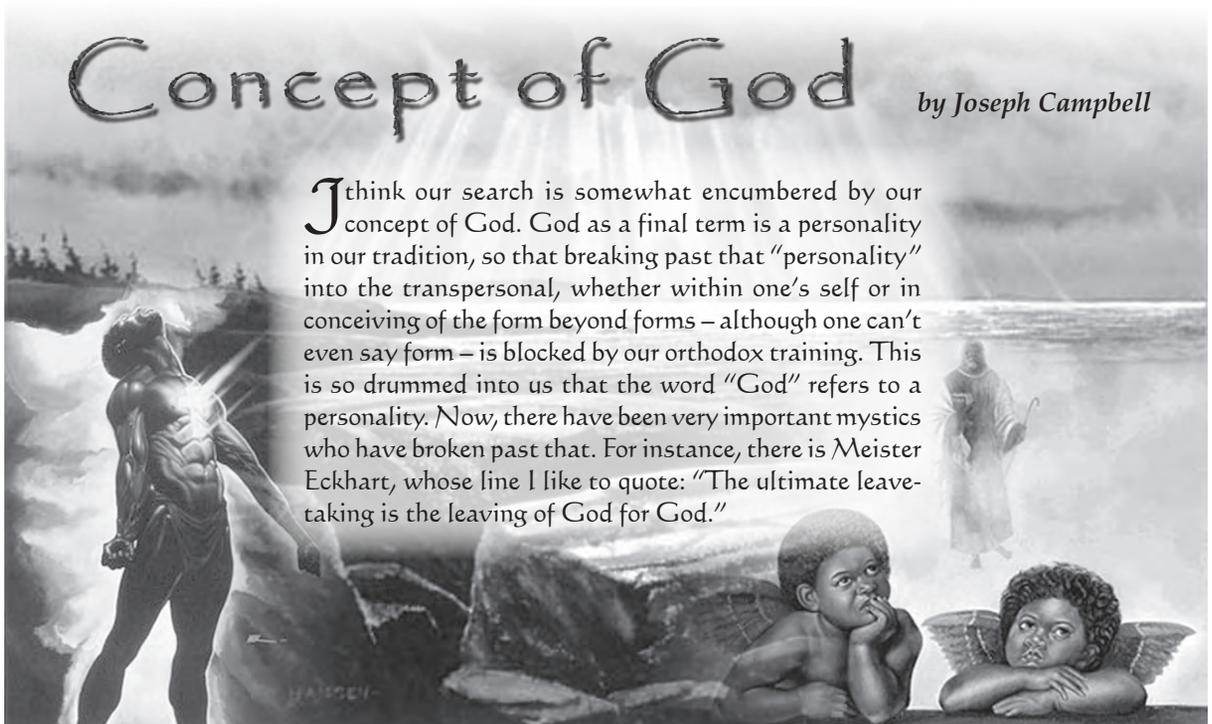
The Zapotecs were a stone-age society who built beautiful cities. From the little we know of their religious beliefs, they had a highly sophisticated world-view demonstrating that their mental capacity, creativity and ingenuity was as great as our best today and, as we can see, they were able to postulate paradigms that we still use today in the 21st century.

And this often makes me wonder if a revision of our concepts of so-called "primitive" peoples from ancient times is not long overdue.

Concept of God

by Joseph Campbell

I think our search is somewhat encumbered by our concept of God. God as a final term is a personality in our tradition, so that breaking past that "personality" into the transpersonal, whether within one's self or in conceiving of the form beyond forms – although one can't even say form – is blocked by our orthodox training. This is so drummed into us that the word "God" refers to a personality. Now, there have been very important mystics who have broken past that. For instance, there is Meister Eckhart, whose line I like to quote: "The ultimate leaving-taking is the leaving of God for God."



SCIENTIFIC MYSTICISM



Part 3

by William Hand, FRC

In this article we continue our exploration of aspects of mysticism from a scientific perspective by taking a look at String Theory and its awesome implications for both science and mysticism.

IN PARTS 1 AND 2 OF THIS SERIES I explained that science was concerned with observing the world around us and then developing ideas and theories that would explain how things worked. The theories would then be tested experimentally to see if they provided valid and robust explanations. However, String Theory cannot be tested experimentally, at least not for a very long time. The theory belongs to

a branch of science called "Theoretical Physics". It is highly mathematical but also elegant and beautiful with underlying principles that are both simple and yet profound in their implications. Although String Theory cannot be verified directly by observation and experiment, the predictions of the theory can and are being verified and there has been no finding to date that invalidates the theory. This is extremely encouraging and is very good science. My aim in



writing this article is to introduce the theory in a non-mathematical way and then later to go on to see how it fits in with common experiences in mysticism.

The Incredible Shrinking Man

This is the title of a film that I first saw in my youth. It is a science fiction story about a man who takes a substance that enables him to shrink down to increasingly smaller sizes. The film shows him doing battle with spiders, which of course were very large compared to him, and then he shrinks even more into the world of microbes and bacteria. This really set my imagination going and I began to think of the meaning of infinity.

At university I studied pure mathematics and was formally introduced to the idea of infinity. Mathematically there are many different kinds of infinities, but, mostly, when we ponder over infinity we often think of the vastness of outer space and how it goes on and on forever. However, the film inspired me to think the other way; what would happen if I kept on getting smaller and smaller and when would it end? Mathematically the very "small" infinity and the very "large" infinity (I use those terms loosely) are identical. So can we conceive a model of the world where we can look at smaller and smaller pieces of it *ad infinitum*? I found this much harder to imagine and comprehend than thinking of the infinite vastness of outer space. String Theory, though, offers a surprising answer.

String Theory

The thinking behind String Theory was born in 1970 but it had to wait until 1984 for it to become accepted into mainstream physics. The main reason for acceptance was that it offered the exciting possibility of uniting Quantum Physics, Particle Physics and Gravity in one grand unified theory of everything. The possibility is still there, but as yet unrealised. However, the intricate and complicated mathematics provide us with powerful tools for exploring the sub-atomic material universe and beyond. It is this aspect that I would like to discuss here.

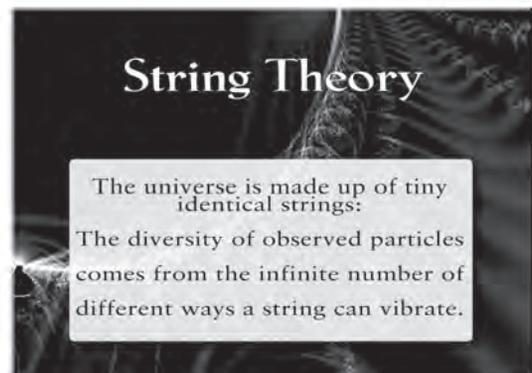
The basic tenet of String Theory is that everything that exists comes about due to the vibrations of one-dimensional "things" and their interactions with each other. The "things" are called "strings" and theoretically are either open-ended or closed loops. If you can think of a piece of cotton as a "string" then that is a good analogy. However, the

strings are meant to be one-dimensional, i.e. they have no width just length, that is admittedly very hard for us to visualise living in a three dimensional world. Another point is that the strings cannot be divided, there is nothing smaller; that is it – the end of the line.

So you cannot reach infinity by shrinking smaller and smaller; what will happen according to String Theory is that at some stage you will become pure vibration in a one-dimensional world! The theory says all that "is" owes its existence to the energies generated by the vibrating strings at all frequencies. Certain combinations of vibrations will lead to electrons while others will generate quarks, and yet more will be responsible for our thought patterns and emotions. Some physicists use a musical analogy to explain that essentially all that exists is really vibration "singing in harmony." What a wonderful concurrence with mystical thought over the centuries!

Other Dimensions

Strings are theoretically extremely small in size, so small as to be totally unobservable; even photons of light are much larger. Trying to see the strings would be analogous to attempting to feel individual atoms with the tips of your fingers. However, the actions of the strings, i.e. their vibrations and interactions, do produce physical particles and forces that we can detect, thus lending weight to the theory. But strings also have another amazing property. It was discovered that in order for the mathematical theory to hang together, the strings had to vibrate in *other dimensions* as well as in our everyday three-dimensional world. Physicists are not yet agreed on how many other dimensions are necessary, but it is at least seven. Before we consider the implications of this let us first gain a common



understanding of what we mean by dimensions.

First I would like to recommend that the interested reader spend some time in reading *Flatland*, a novel by Edwin Abbot, and the modern sequel *Flatterland* by Ian Stewart which both explain the meaning of dimension in an amusing, yet thought provoking, way. But to continue: let us try to imagine ourselves in a one-dimensional world, the world of strings. What would it be like? We would have length but no width or height. If we were alive we might have two eyes, one at each end of the line. But what would our life be like? Other inhabitants of the one-dimensional universe would be strung out in a line with every one staring into the same eye of their adjacent living colleague forever. Nobody would be able to move from that position, since to change position would mean moving into another dimension that does not exist (or at least the inhabitants of the one-dimensional world might perceive that no other dimensions exist).

If we add another dimension for our imaginary creatures to live in, then they can have length and width but no depth. They can move around each other and change position but not jump over each other. Another rather amusing consequence is that their digestive and waste disposal system would be totally different from ours in that they could only have unconnected openings to their bodies. If they had two or more openings connected to each other like we do, mouth, anus, ears and nostrils, then they would be split into two or more pieces. So it is having a third dimension that has allowed our bodies to develop as they have done.

But what is it like in the other dimensions in which the strings vibrate? Nobody actually knows but scientists are now quite certain they are there. It is not surprising that we know little about them since as far as our relatively large bodies are concerned we exist in three dimensions and that is it. At present there are two theories of what the hidden dimensions may be like. One theory is that the dimensions are extremely small and all curled up around each other into mathematical shapes called *Calabi-Yau* shapes that look like small balls. The mathematical properties of these spheres help to explain many predictions of String Theory.

The other theoretical concept is that the dimensions are very large and that our three-dimensional universe is a subset of the other dimensions that are called *branes*. This is perhaps

easier to visualise. For example, let's return to our imaginary two dimensional universe called Flatland and imagine a balloon existing in our three dimensional world. Of course we all know what a balloon looks like, but how would it appear to our Flatland creatures? Well, it would look like a flat disc; if the balloon was moving down towards them the disc would merely appear to get bigger and then smaller as the balloon moves up and away. Naturally the concepts of "down towards" and "up and away" would be unfamiliar to the Flatland creatures since all they would perceive would be a disc getting larger or smaller. Furthermore, they

But what is it like in the other dimensions in which the strings vibrate?

would only be able to view this disc edge on and would probably use difference in reflected light intensity to infer its shape.

This illustration makes it easier to consider that everyday objects so familiar to us could in actuality be very different since we are not aware of the other dimensions in which they exist. I introduced this concept of "actuality" and "reality" in Part 1 when we discussed Quantum Physics and so you can at least gain now an intuitive idea of some of the relationships between String Theory and Quantum Physics without resorting to very complicated mathematics.

Implications of String Theory

Now we have a better understanding of *dimension* let us go back to the strings in String Theory. We know that they are so small as to be unobservable and are one-dimensional. Remember also that they are vibrating at all conceivable frequencies. These vibrations make up all the primary constituents of our three-dimensional world through their many and varied interactions. However, they also vibrate in other unseen dimensions be they be very large or very small. If we consider all of the strings in the universe we can see that they behave in the same way that System Theory predicts, which I introduced in Part 2 of this series. This means that the vibrations of the strings provide the energy and the interactions provide the information. The strings are thus a *system* comprising *information* and *energy*.

We also learned in Part 2 that information is never lost but is stored in the system. We can thus



postulate that the storehouse of the information lies in the unseen dimensions. How can we come to this startling conclusion? Let us try a thought experiment. Suppose we take a "real world" object like a pebble and suppose that we smash this pebble into its component parts of electrons, quarks and other tiny particles. What would happen? Clearly they would disassociate due to the physical bonds being broken and the pebble would be no more. However, the strings would still be vibrating and in the unseen dimensions they would still be vibrating together to form the image of a pebble in those dimensions. In other words the information to make a "real world" pebble would still be there, *but in the unseen dimensions*. Is this a psychic pebble? If this is true then the implication is that the hidden dimensions have a major role to play in our lives. With that somewhat controversial thought I would like to conclude this article.

In Part 4 we will begin to look at specific mystical topics and explore how the findings of modern science, particularly Quantum Physics, Systems Theory and String Theory, can enhance our understanding and inner experiences.

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*God and I in space alone
and nobody else in view
"And where are all the people,
Oh Lord," I said,
"the earth below
and the sky overhead
and the dead that I once knew?"*

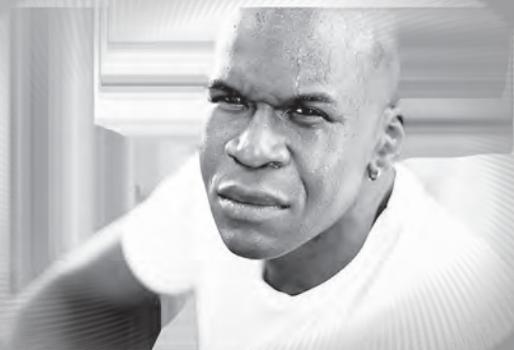
*"That was a dream," God smiled
and said: "The dream that seemed to
be true; there were no people
living or dead; there was no earth
and sky overhead,
there was only myself in you."*

*"Why do I feel no fear?" I asked,
"Meeting you here in this way.
For I have sinned, I know full well
and is there heaven and is there hell,
and is this Judgement Day?"*

*"Nay those were but dreams," the great God said,
"dreams that have ceased to be.
There are no such things as fear and sin;
there is no you for you have never been.
There is nothing at all but me."*

Conversation

by Ella Wheeler Wilcox, SRC





Goodbye to Old Age

by Beatrice Russell, SRC

IT ALL BEGAN WHEN I READ AN account of rejuvenation with the use of a certain hormone. I was 71 years old at the time. That's very good, I mused, but shouldn't I be able to rejuvenate myself by the power of thought? I had already successfully cured myself of arthritis, although a specialist had told me I was a "hopeless case."

High blood pressure, too, I had conquered and various smaller ailments. I believed this power limitless, and if I could control my thoughts, keep to a simple diet, and use common sense regarding the needs of the body, I would discover perfect health with a long life. My method consisted of knowing fully what I wanted to do, whether it was to cure some ailment or to travel to a certain part of the world.

I would then settle down to visualizing myself as cured or as arriving in the desired country. This would be followed by two affirmations which were: Do not allow any shadow of doubt to enter my mind, and affirm twice daily while visualizing the subject that my thoughts will draw this thing to me.

This idea of rejuvenation, however, certainly appeared a tough proposition and as difficult as anything I had undertaken. Having lived just over my three score years and ten, I found my face marked with countless lines. My neck was even worse. I wore glasses for reading, typing, and sewing and had done so for thirty years with regular trips to the opticians for stronger glasses.

"Well," I said to myself in the mirror, "you'll be accomplishing a miracle if you succeed even a tiny bit in altering what you are looking at now." Every day before starting my rejuvenation "treatment" I took several deep breaths, holding

each about ten seconds, and released them slowly. I could feel power coursing all through my body like an electric current.

I decided first to get my full sight back so I could read, write, and type without glasses. I found more than one book containing simple eye exercises to tone up the muscles around the eyes, and various hints as to diet. I combined these with my thought procedure.

I had been doing these exercises two or three times a day for four months when I happened to find myself without glasses walking in the local wood close to where I was living. I had intended to read the newspaper and thought this would be a good moment for a test. I sat down, held the paper in front of me, and found to my joyful astonishment that I could read. The finer print was not possible, but the main part of the paper was clear and I read it easily. I continued the exercises with greater persistence, and now a year and a half later, I can thread a needle, read fine print, and type by day or night. I have put my glasses away and never use them.

At the same time, I continued giving orders to my body to refuse all ideas of old age. I found, for example, that I could stop symptoms of high blood pressure such as palpitation and nervous tension by altering the rate of my breathing. Instead of taking quick short breaths, I changed to long slow ones. This practised three times a day and often at night completely cured the symptoms.

I began to feel more youthful. My limbs became suppler, my skin tighter all over my body, and I walked with a swinging stride, forming the habit of keeping my back straight and my head high. Whenever I thought of it during the day, I would say to myself, "I am young, and as the years go on I shall get younger instead of older."

There are other qualities that reinforce the thought process such as being happy, patient and optimistic. If you can successfully combine all these, you too will work wonders. I am happy to say goodbye to old age.



Life and its Mystery

by Dr. H. Spencer Lewis, FRC

Dr. Lewis muses upon, and voices his admiration and wonderment, surrounding the human condition and the mystery of life.



OFTEN WHEN IN CONVERSATION with persons who are strangers to our organisation we notice a sort of cynical expression come upon their faces when we say that the Rosicrucian Order is principally interested in studying the mysteries of life. Occasionally these people will frankly state that such purposes seem rather unimportant and immaterial because they personally have not found that life contains any great mysteries, except perhaps the mystery of birth and of death. It has also been argued by those who have no real interest in the serious purposes of life that we merely live a game of chance and that the only mysteries found are those which we make out of nothing.

The two greatest mysteries in life, of course, are those that constitute the beginning and the so-called end of our earthly existence. The mystery of cell conception, growth and development into a living form is not only a biological enigma but a cosmological and universal one. The separation of consciousness and soul from the body at transition is an astounding mystery when one comes face to face with it. But between these two great mysteries are thousands of others that should occupy the attention of our minds with the same degree of

intensity, devotion and universal comprehension as do these two great puzzles of life.

While scientists have tried to find the cause of so-called death and millions have devoted their time to ways and means of preventing the untimely or seemingly unnecessary separation of soul and body, comparatively few have given much thought to the other mysteries that are so closely related to the active, living, vital hours of our lives that represent the span between birth and transition.

Thought

The mystery of thought is one which, by analysis, startlingly evasive and complex. I cannot curb the sense of admiration and wonderment that comes to me while I am dictating these words and ponder over the idea that a thought can be instantly formed in my mind, and before I have a chance to analyse it my lips have spoken it and produced sounds which enable a secretary to write on a page of paper certain strokes which represent the sounds she has heard. I do not have to pause and deliberately form my words and think of them separately and independently, nor does she have to stop and analyse the sounds she hears and think long about their nature and the form in which they should be expressed with marks by her pencil.

The whole process seems to be instantaneous. The moment a thought comes to my mind the words have spoken it, and I seem to listen to myself stating the things that my mind contains before I



have a chance to realise that they are in my mind. It is a marvellous process and truly beyond human comprehension.

And then I want to reach for my pen. No sooner does the thought begin to form in my mind than my hand reaches out and grasps the pen. The thought directs the mind and the mind directs an energy; an energy that flows properly and intelligently into certain muscles and causes them to act and my heavy arm is moved through space and my fingers formed and shaped into a certain position to grasp the pen and then move the pen toward me again. To build a piece of machinery to do what my arm and hand do, would require thousands of pieces of delicate apparatus, wheels, springs, levers, rods and many jointed pieces of mechanism of a very delicate nature. It would also require a superior energy that would be able to exert itself instantly and with full force, if necessary, and all of these things must be done intelligently.

It follows that the energy would have to be directed with some mechanical intelligence beyond man's ability to create. The most marvellous invention in the world would be a mechanical arm acting on impulse or thought urge, as does my arm. Yet we possess that and many other forms of ability that we use hourly and daily without considering the means by which they are performed.

Inner Nature

The mystery of seeing and, through the sight impressions, understanding and realising, is another great mystery that is appreciated only by those who live in eternal darkness. The ability to hear and interpret sounds, the sense of smell and touch, are too great for mere laboratory explanations. The mysteries of love and of anger, hate, envy, jealousy, and other emotions are ones which have puzzled psychologists, psychoanalysts, and others even when our organs themselves do not inspire consideration.

The mystery of the mind and its control of the body are astonishing. The fact that I can merely create the thought of rising from my chair and instantly have the mind create and direct throughout my system an invisible energy that will lift my heavy body upward is a mystery that the mystic and the student of life's great secrets will always look upon as worthy of his utmost attention and consideration.

Restless, we are ever seeking for mysteries and

unsolved manifestations of invisible intelligence. We create and invent devices that will take us to the bottom of the sea where we may discover something about the unknown depths of the great bodies of water. We devise and create machines that will take us to great heights so that we may explore mysteries of the Cosmic.

The Outer World

We invent other devices that will carry us into the rarefied air that we may attempt to discover the mystery of the sun's radiations, the cosmic vibrations, and the invisible rays that produce so many strange effects upon our earth. We delve into the bowels of the earth and spend hours, days and months in winding passages to find the key to the mystery of the earth's wealth and its mineral composition.

While thousands of minds are greatly concerned with the mystery of the planets and the strange conditions surrounding them, such men and the majority of us take lightly the great fields for exploration that lie within our beings.

To explore the human mind, to visit inwardly the human soul, and to make the utmost of the opportunities which might be revealed by a study of man's own nature seem to be set aside as unimportant and unworthy of the great attention that is given to other matters. More attention, more discussion, and more concern are felt in scientific circles about the rings that accompany the planet Saturn in its movements through the space of

It is only when we turn the searchlight of inquiry inward that we come to understand God and the universe and become a true worker for good.

the universe than are given to the here-and-now problems of our own inner existence.

It is only when we turn the searchlight of inquiry inward and attempt to know ourselves as the great mystery of all mysteries that we come to understand God and the rest of the universe and at the same time become a true worker for the greater good of the Cosmic.

To know one's self is to know one's heritage and one's power. This is why we, as Rosicrucians, feel that the subjects of our studies are worthy of all the time and devotion we give to them and that they will lead us to greater power and greater glory than the secondary studies and investigations of astral mysteries.



Praying Hands

by Affectator

SEVERAL CENTURIES AGO IN A prosperous German town there lived a family with eighteen children. To keep food on the table for this large family, the father and head of the household who was an unimportant goldsmith, worked eighteen hours a day at his trade and any other paying chore he could find in the neighbourhood.

Despite the fact that life looked rather bleak, two of the older boys had a dream. They wanted to pursue their talent for art, but they knew that their father would never be financially able to send both of them to study as apprentices in town. After many long discussions at night in their crowded bed, the two boys finally worked out a pact. They would toss a coin and whichever one lost would go down into the nearby mines and with his earnings and support his brother whilst he was taught his profession. When that brother had completed his studies after four years, he would support the other in his learning with sales of his artwork.

So they tossed a coin one Sunday morning after church. The eldest won the toss and was sent at the age of fifteen to work and learn from a well-known painter in the city. Meanwhile, the younger brother went down into the dangerous mines and for the next four years financed his brother's studies.

Having served his apprenticeship the young artist returned home and the family held a festive dinner to celebrate the completion of his training. After a long and memorable meal, punctuated with music and laughter, the older boy rose from his honoured position at the head of the table to drink a toast to his beloved brother for the years of sacrifice that had enabled him to fulfil his ambition. His closing words were: *"And now, blessed brother*

of mine, it is your turn. You will now go to pursue your dream, and I will take care of you."

All heads turned in eager expectation to the other end of the table where the younger brother sat. Tears were streaming down his face. Shaking his lowered head from side to side he sobbed and repeated over and over *"No, no, no."*

He wiped the tears from his cheeks as he rose and glancing down the long table at the faces he loved, he held his hands close to his right cheek and softly said: *"No, brother, I cannot pursue my dream. It is too late for me. Look what four years in the mines have done to my hands. The bones in every finger have been smashed at least once, and lately I have been suffering from arthritis so badly in my right hand that I cannot even hold a glass to return your toast, much less make delicate lines on parchment or canvas with a pen or a brush. For me it is too late."*

More than 450 years have now passed. The older boy's hundreds of masterful portraits, pen and silver-point sketches, watercolours, charcoals, woodcuts and copper engravings hang in every great museum in the world. Like most people, you are probably familiar with one in particular of these works. You may even have a reproduction of it hanging in your home or office.

To pay homage to all that he had sacrificed, this famous artist had painstakingly drawn his brother's abused hands with palms together and thin fingers stretched skyward. He called his powerful drawing quite simply "Hands," but the entire world almost immediately opened their hearts to this great masterpiece and renamed his tribute of love "The Praying Hands."

Postscript

This is a very touching story that would be made more poignant if it had any basis in historical fact. The actual title of this picture is Hands of an Apostle (1508) and is a highly finished preliminary study for an altarpiece commissioned by a wealthy Frankfurt merchant and executed by Albrecht Dürer, a well-known Northern Renaissance artist. Perhaps he may have used his brother's hands as a basis for this picture but there is no evidence to support this in the way that the story relates. However, the above story does make a marvellous parable and whatever its veracity, it serves at least as an illustration of the need we have of others and at best of an individual's sacrifice for another without material reward; a principle that lies at the heart of the Rosicrucian teachings.





Prayer

by Sven Johansson, FRC

spirituality, seek their respective concepts of this sole God with all the strength and understanding they can muster.

Such people all eventually reach a full understanding of the hidden, esoteric laws governing the practice of prayer. Irrespective of religious beliefs, these laws are the same for everyone, act upon everyone, whether they are aware of it or not, and act impartially and according to the highest concepts of universal justice known to humanity. The manner in which prayer is approached and practiced, however, differs widely from one religion and culture to the next and, sadly, so few in society realise that these outward forms of prayer have a common root.

Cosmic Mind: Consciousness of the All

Rosicrucians conceive *and define* "the Cosmic" as a universal consciousness or mind from which all creation results. Not only was creation active some time in the distant past when the universe "began," but according to at least one mystical approach to the matter, creation continues constantly for as long as there are sentient beings capable of perceiving creation in process. The Cosmic can be thought of as a sort of universal *mind-in-action* which is not only equal to but is *greater* than all things we know.

Mysticism generally does not subscribe to the view that God is a personal deity sitting on a throne in the heavens, evaluating the appeals of individuals like you and me, like some super-human judge or an all-powerful celestial king. Certainly, this has been the predominant belief in past centuries amongst people the world over, so it is not surprising therefore that this view is still so prevalent, especially amongst those who subscribe to orthodox or fundamentalist religious views. And whereas pure logic and the human sense of

THE WORD "PRAYER" IS COMMONLY enough used, but how many understand what it really means, what it really entails and what universal laws come into play when we enter into true prayer? We all have our thoughts about prayer and think we know what we mean by it. But let's face it, for many, prayer is undoubtedly little more than a miming of procedures and formulas that have been taught by peers and perceived role models. To be sure, such formulas have their place and definitely can lead to true states of prayer; but in the majority of cases, they are mere empty incantations, devoid of true feeling and sincerity. As such therefore, they can have no efficacy at all.

Most people, if they were perfectly honest with themselves, would no doubt admit that they do believe, in their most private moments, that there is something "out there" that exceeds the highest concept of good and sanctity that they can conceive. For the majority, this concept takes mental form and is referred to simply as "God." Not "a god," but "the God." And by definition therefore, this God must be the God of the Jews, the God of all Muslims, the God of all Christians..., indeed, the God of all people of whatever belief systems they subscribe to.

If we believe this, then surely a special, unique corpus of principles exists that apply when any person attempts, with deep sincerity and respect for universal justice, to commune with this God? I believe that knowledge of such principles does exist in the deepest recesses of all sincere belief systems and that in all religions there are some men, women and even children who, with deep



justice cannot permit such a concept to have any basis in fact, mystics in general, and Rosicrucians in particular, tolerantly accept the rights of others to have their views, knowing full well that they almost certainly once upon a time had similar views and only patience, reason and rational thought changed this for them.

One does not come across the word “prayer” all that often within the Rosicrucian Order nowadays, perhaps because of the close association it still has with established religious doctrines. Rosicrucians view themselves as strictly non-sectarian in their relations with all religions and

How many understand what universal laws come into play when we enter into true prayer?

can therefore easily embrace and agree with the best principles espoused by those religions. But Rosicrucians do not speak of prayer lightly either, for it clearly answers a very deep human need, even in the hardest of hearts. There are times in the life of every human being when he or she reaches a point or crisis in life where there is a definite need to communicate with a higher authority; one which is impartial, always just and supremely wise.

As an appeal, prayer is often spoken out loud, sometimes whispered, but also even written down in books or on small slips of paper by pilgrims visiting shrines of special sacred significance. But it doesn't matter how we express our prayers does it? The results can be the same regardless of the form we use, and sincerity of heart and purity of motive is all that really counts.

As for the contents of prayers, a well-known mystic once categorised prayer into one or more of three distinct categories, each of which fills a deep human need. He called them prayers of *intercession*, prayers of *confession* and prayers of *praise*. All can be beautiful experiences, and all can bring about seemingly miraculous results if done properly.

Intercession

Prayers of *intercession* are by far the most common. These are, effectively, appeals to our concept of God, or the most beautiful and sacred we acknowledge, to intercede on our behalf in cases of illness, economic hardship or any other form of distress. A person engaged in a prayer of *intercession* asks that karmic effects which have followed perfectly natural causes, be temporarily set aside to enable

the survival of some person, some economic activity or some relationship. It is effectively an appeal for more time to resolve a situation before it is well and truly too late. It is not an appeal to set aside all karmic consequences, merely an appeal to *stop the cause immediately*, to *delay the consequences*, and to *ask for strength to deal with those consequences* when they finally arrive.

Unfortunately, many who use this form of prayer expect their God to revoke all natural laws, make a special exception just for them, and in an instant, to cancel the consequences of their actions. For such people, intercession is like asking a great emperor or powerful member of the community to do them a favour, just as they have done favours for their own underlings in the past. Few however realise that the favour has to be returned in full measure if there is to be any answer to such a prayer; for there is a price to everything, even favours from an all-powerful God.

Confession

The second type of prayer, *confession*, is used when our conscience compels us to ask forgiveness from the God of our understanding for what we believe to be a transgression against what is considered right and wrong by that God. Depending upon our religious persuasion, we may also believe that such a confession will either lighten divine punishment or completely eliminate the need for it. Speaking out about a matter that weighs heavily on the heart can do wonders at times and from a psychological point of view, and can certainly be highly beneficial. But confession also comes at a price, and that price is not only that we accept whatever compensatory results we may need to endure, but more importantly, that we do not again commit the act we came to confess about.

Confession can indeed cleanse the heart and mind and give us a new start in life; so essential at times if we are to pick up the pieces of a shattered life and continue. However, there must be a clear understanding that (a) we must do all in our power not to make the same mistake again and (b) we must be fully prepared to accept the consequences of our prior actions; consequences that will come to pass eventually, whether we confessed or not, though admittedly, perhaps mitigated somewhat by the understanding that we now have of what we did wrong.



Praise

Prayers of *praise* are perhaps the most beautiful of all. The Psalms of the Bible are typical of this, though they are but one example amongst many from all religions. Every major religion has at least some corpus of writings that are specifically in the form of praise alone, that is praise to their concept of God, and these form the highest and most revered parts of those religions.

When persons have experienced some blessing that they attribute to the goodness of their God, they offer up prayers of thanks, asking for nothing and expecting nothing in return for the prayer. They are professions of profound gratitude and awe and expressions of a desire to simply be in the presence of God.

Many devout persons fail to have any response at all to their prayers. This however, should not be viewed as a lack of efficacy of prayer itself but rather should be understood as resulting from the incorrect or inappropriate manner in which these persons conduct their prayers. The seeming "failure" of a prayer often results because the person is asking for the impossible, or at least what that person, in his or her heart of hearts knows

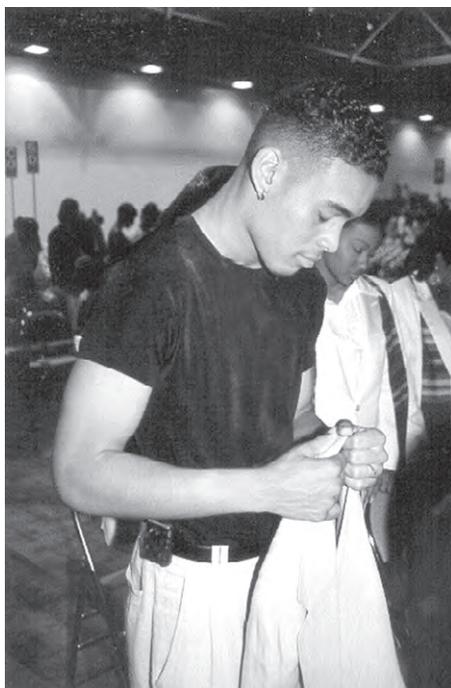
simply cannot be allowed to happen. Alternatively, their appeals may be completely selfish and show no concern for the welfare of others. How can any person's understanding of a universal God, one that is equally the God of all human beings, favour one person at the expense and possible suffering of another? Of course that cannot be if we believe in universal justice.

Of course we all know that such appeals to the Cosmic mind cannot succeed. Although many devout people believe in the existence of cosmic justice; in their prayers they still sometimes ask for things or conditions which would necessitate a violation of the very cosmic justice that they profess to hold so dear. Perhaps subconsciously, though no doubt sometimes consciously too, they are ignoring the existence of laws which guarantee that cosmic justice is upheld. One should never ask for any special privilege or advantage which would bring hardship, pain or suffering to another person, especially a person with whom one has no quarrel, who has never done us a bad turn, and generally has never interfered in our lives. That clearly touches upon the concept of universal justice and even the most primitive mentality fully understands this.

Preconditions for Prayer

There are a few preconditions to successful prayer and there is no use trying to escape them. They must be met, and met in full. When people avoid meeting these preconditions, they are as a result, bitterly disappointed when nothing comes of what they consider to be sincere and earnest prayers.

1. **UNSELFISH OBJECTIVE:** Always ensure that the objective of your prayer is *at least partially unselfish*. Will any other person, relative or friend receive any benefit or help from the fulfilment of your prayer? When petitioning the Cosmic for money for example, it must be remembered that others should benefit at least partially from receipt of that money. Of course, rather than just asking for money, is it not that for which the money is intended, that we should really be asking? Money is worthless if it cannot be used to obtain what you really want. If it is health you seek, then seek health, not the money to pay for it.
2. **DO NOT HURT OTHERS:** Carefully analyse and find out from within, whether what you are seeking would hurt innocent people. If the



When persons have experienced some blessing that they attribute to the goodness of their God, they offer up prayers of thanks, asking for nothing and expecting nothing in return for the prayer.



answer is in the affirmative, then the appeal to the Cosmic is futile and must be abandoned immediately. Divine justice cannot sanction the violation of karmic law, and any attempt to do so, will have negative karmic results for you.

3. **HUMILITY AND CONFIDENCE:** Always approach the Cosmic with a profound sense of humility. Do not presume to know what is best for yourself and certainly do not *demand* anything of the Cosmic. The proper attitude should be that you sincerely *believe* in what you are asking for and you must have full *confidence* that if the request is granted, then it is in accordance with a higher judgment and is something that you are entitled to.
4. **BE FRANK, HONEST AND OPEN:** Honesty with your deeper self, your sense of justice and fair play and what you perceive as being Cosmic Law, is essential. It must be remembered that the Cosmic cannot be deceived, for it resides after all, within you, and knows your deepest motives and probably knows what you want even before you know it yourself. What you say in your prayers must be what you *actually believe*. Do not try and fudge your way through, do not try and fool the Cosmic; otherwise there will be no reply and quite possibly negative karma to pay.
5. **ATTUNEMENT:** Prayer is a matter of *attunement*. To contact the Cosmic, you must reach into the depths of your own subconscious and *attune* with the Cosmic Mind. Before making your appeal, meditate on the Cosmic and try to elevate your consciousness to the point where you feel that you have, for the moment at least, partially transcended your present objective state. If you pray with sincerity for what you truly believe to be a *need*, you will induce the necessary state of cosmic contact required for success. If this state is not at least partially developed, however, do not expect any results.

Prayer is a form of communication. For example, we would not consider starting a phone conversation until we were sure the other person was on the other end of the line and was listening. So too before we pray we must have the inner conviction that the necessary cosmic contact has been made, that the lines of communication with the Cosmic are open, and that the Force that rules our destiny is listening.

The Inner Battleground

Prayer can be silent. It does not need to be in the form of spoken words unless we feel that the spoken word somehow heightens the emotional and psychic state necessary for true communion with the God of our Heart.

No doubt we have all, on occasion, earnestly tried to meet these conditions and failed miserably. Those prayers remained unanswered and, let's face it, there were times when it would have been easy to dismiss the whole notion of prayer altogether. Fortunately, as aspiring mystics, we are *fighters on an inner battleground*, and *fight only to win*. Islam has a much abused word for this: it is called *jihad*, or simply, *struggle*. Regardless of the manner in which fundamentalists in recent years have twisted the meaning of this word to embrace physical violence, it still means no more than an inner struggle, and relates to the hardest of all battles we can face, the struggle of the ego against the will of the Master Within.

No battle truly begins until we are resolved to fight to the end, if necessary to give up everything for our personal struggle; and the same goes for every inner struggle we have. As such, when we do not succeed in our prayers, we try, try and try again, ever deepening our sense of contact and genuine communion with our God. Eventually we will triumph, and the efficacy of prayer will be laid bare for us to see; for true prayer, of whatever form, is simplicity itself and demands only sincerity and an abiding love of the God we have learnt to know. True prayer demands attunement with the inner self and a yielding of the mundane outer will to the will of the Inner Master.

Not all Prayers are Answered

In its infinite wisdom, the Cosmic does not grant *all* our requests. From our finite point of view, it may appear that others will also benefit from our requests, but we seldom have that broad perspective needed to see the full consequences of what we ask. Conditions that we could not possibly foresee could arise to make a harmless request become a destructive one some time in the future. How often, when reviewing past events, have we not been genuinely grateful that a former plan was not realised and that we did not do what we wished at the time? No doubt it has happened to most of us, not just once, but many times over.

When appealing to the Cosmic, we are not always permitted to receive what we think is best



at the time, for the simple reason that it may be dangerous to us or others, or it could be against our best interests or the interests of those close and dear to us. Let us be grateful that we are protected to a certain extent from our own folly, and that the sincerity of our appeal is sufficient to guard us against any unforeseen harm. If we accept the will of the Cosmic graciously and thankfully, even when from our limited vantage point it seems to be working against us, we will be in the right frame of mind of being able to pray correctly, easily and with long-lasting beneficial results. Trust the God of your highest conception always to do what is best for you.

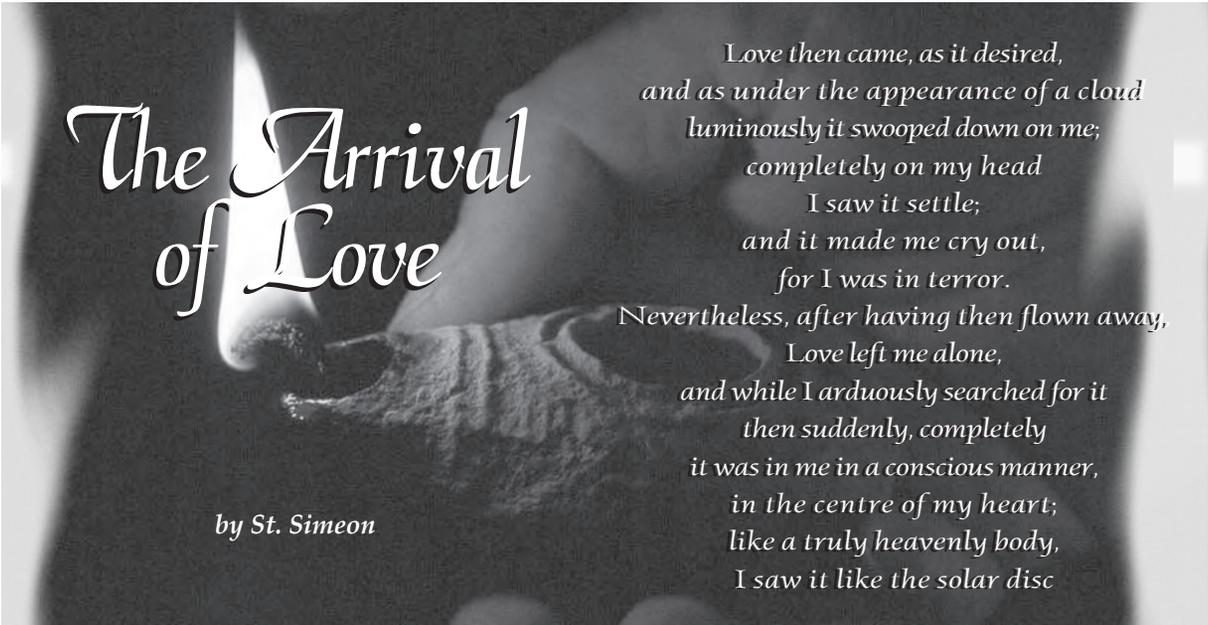
The Cosmic fulfils our prayers through personal *enlightenment*. In answer to our prayers, we are guided to ways and means by which we ourselves can accomplish what we desire. We are put in touch with opportunities here on earth by which we actually bring about the result requested. Even in matters of health, we are often brought into attunement with the Cosmic Mind or the minds of illumined persons, and the curative powers in our own beings are at times stimulated into resolving even very serious health problems. Of course we cannot ask the Cosmic to set aside natural laws on our behalf, but we can request the understanding needed to move our lives into more healthful and productive ways and thereby bring about the transformation we seek.

And if we have made a serious mistake, although we can still in all sincerity ask that the *effects* of that mistake, namely the karmic reaction, be mitigated slightly, we cannot seriously ask the Cosmic for a complete exception to be made just for us. Mystics bravely face the consequences of their own actions. They accept their karma, and when strong enough, even attempt to pay off their karmic debts at an accelerated pace.

True prayer demands attunement with the inner self.

Last but not least, we cannot seriously ask the Cosmic to do what obviously lies within our province to do ourselves. If we alone have the means to solve the problem then we must do so, and take the matter to the Cosmic only in so far as we request that our actions be in accordance with Divine Justice. The God of our understanding is responsive to humility and sincerity, but does not budge one bit when we are arrogant, when our motives are impure, or when we assume that we will get away with foolish actions.

With all the above in mind, I urge you to pray whenever you feel the need. Do not be ashamed to do so, do it privately, and do not feel awkward to "speak" with the God you know. *Sincerity* and *reverence* are the two key qualities required, so approach your God with humility, with sincerity and with a complete acceptance that what will follow as a result of your prayers, is what you justly deserve. Prayer is not for priests alone; it is for everyone and should be used often.



The Arrival of Love

by St. Simeon

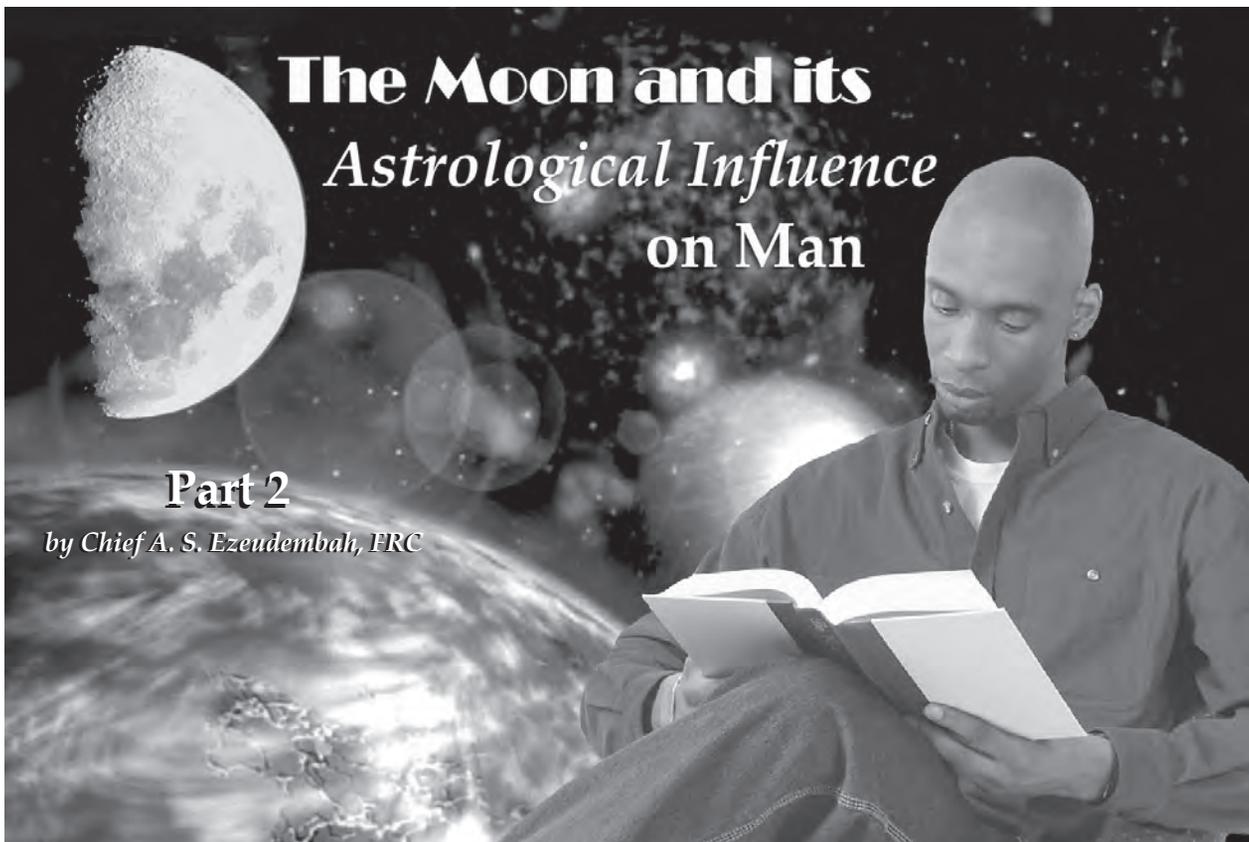
Love then came, as it desired,
and as under the appearance of a cloud
luminously it swooped down on me;
completely on my head
I saw it settle;
and it made me cry out,
for I was in terror.
Nevertheless, after having then flown away,
Love left me alone,
and while I arduously searched for it
then suddenly, completely
it was in me in a conscious manner,
in the centre of my heart;
like a truly heavenly body,
I saw it like the solar disc



The Moon and its Astrological Influence on Man

Part 2

by Chief A. S. Ezeudembah, FRC



Part 2 discusses further the influence that our only natural satellite has upon us all. This lecture was originally presented as a Public Enlightenment Paper at Thales Lodge AMORC, Rumukurushu, Port Harcourt, on June 30, 1998.

THE NEW MOON OCCURS WHEN THE Sun and the Moon are in the same position and sign of the Zodiac - that is in *conjunction*. As a result the self-objective virile effects of the Sun are strongly enhanced with the powerful emotional sensation and imaginative effects of the Moon. Subsequently it gives renewed energy to start new work, new projects, and the beginning of what was shelved before. We try to express the young fresh energy of this phase and if the New Moon falls on the birthday of any individual, its youthful energy is expected to actively influence the coming 12 months of the year.

Full Moon

The Full Moon occurs when the Sun and the Moon are in *opposition*, and in opposite signs and houses of the Zodiac; being six signs apart, the angular distance between the position of the Sun and the

Moon is at 180°. The effect of this aspect brings emotionality and self will at loggerheads thereby causing such stressful activity as violence, hysteria, proneness to accident, thwarting of emotionality, threats to life, murder and assassinations. This effect is further enhanced when it is a few days before the full moon, as explained through Figure 2. At this time, it is very necessary not to be over-aggressive or easily upset and to control any form of bleeding. Impulsiveness and erratic behaviour should be avoided. Since this period favours mediumship, we need to be careful of the conducting of séances and to prudently listen to our intuition.

Quarter Moon Phases

The variation of light *intensity* is such that during the first quarter it is at 90° to the Earth's surface (point B), being three signs from that of the New Moon. During the last quarter phase (point D), it



is at 2,700 to the Earth's surface, again three signs to the next phase of the New Moon of the coming month. Aspects at these points are stressful but not as much as at Full Moon with 1,800 aspect (point C).

Moon Phases at Parts of Fortune

The New Moon effects on the *Parts of Fortune* show that we can reach our greatest fulfilment when we understand our world and ourselves through our own eyes, rather than through the eyes of others. It is usually placed near the first house of the horoscope and coincides with the Sun/Moon conjunction.

The Full Moon represents the Sun/Moon opposition since the Sun and Moon are both representative of the father and mother principles. The Part of Fortune at this period usually indicate some kind of conflict with parents; probably as it affects our ability towards maturity, and wanting to be out of parental tutelage.

The Part of Fortune at this period falls at or near the 7th house and such placement indicates a possible bliss that can result after surmounting conflicts that have arisen through marriage and possible difficult parenting. This period gives us the opportunity to see life through the eyes of others as well as from our own point of view, thereby striking an acceptable balance through experience for ultimate growth and strength.

In the last or third quarter of the Moon, the Sun-Moon aspect is at 90° (square), and the *ascendant* also forms a *square* aspect with Part of Fortune. This means that the Moon may fall either on the 10th or on the 4th house (denoted as the *midheaven* or the *nadir*). This Sun-Moon square aspect indicates tension between the association we sometimes ascribe to these two bodies, the Sun representing the father, husband and male factor, with the Moon representing the mother, wife and the female factor. Influences obtained from these at birth can indicate possible areas of tension that can affect us all through life.

Descriptive Effects of Moon Phases

The four phases of the Moon are caused when aspects are at conjunction, square, and opposition with attendant adverse and testing conditions between the Sun and the Moon (see Table 5 in Part 1 of this article). Further equal sub-divisions of these give rise to 45° Sun-Moon aspects, which in turn give corresponding sub-divisions of the

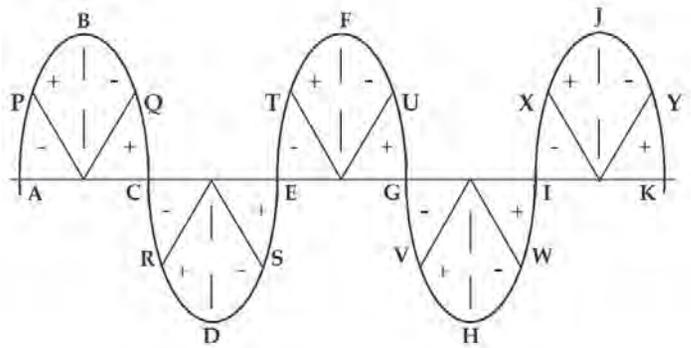


Figure 2: Sinusoidal Curve: Moon phases and Polarity.

same adverse effects.

Moon Phase Units and Effects

Lewis used this sub-division to obtain the Moon's *long cycle unit* of approximately 3.5 days for the normal diurnal long cycle of about 28 days. He in addition defined the *short cycle unit* as corresponding to the tidal cycles that last about 12 hours, and gave this unit as 3 hours. He further explained the existence of a close relationship between the Moon cycles and incubation periods of certain diseases and fevers, and the processes concerning germination and gestation (H.S. Lewis, *Rosicrucian Digest*, Oct. 1973).

Using the long cycle's unit of 3.5 days as corresponding to 45°, we notice that the four phases are made up of eight such units of alternating positive and negative influences (see figure 1).

Before each phase, positive influences prevail while negative influences prevail after. This suggests the reason for adverse emotional events occurring a few days before the start of Moon phases. In addition, these aspects follow the natural cycles that affect gestation, ovulation and other such tendencies that cause occasional deviance.

Dr. Lewis also remarked that long and short cycles (the 3 ½ day and 3 hour periods) could enhance each other if they are both of the same sign, or are neutralised if and when they are of the opposite sign. He further remarked that the long cycle units affect the physiological functioning of the organs, while the short units affect the finer activities of man such as fertilisation and activation of the machinery for childbirth.

Moon Phases and Human Behaviour

J.O.A. Idiodi highlighted curious coincidences of



tragic events at these designated points of long cycle units. In his paper (*Rosicrucian Heritage*, Vol. 4, No.1, 1997), he recorded that tragic events occur under such adverse fiery peaks that correspond to the phases of the New Moon, First Moon Quarter, Full Moon and Last Moon Quarter, and which are seen correlated in Figure 2. These peaks represent astrological Sun-Moon aspects of conjunction (0°), waxing square (90°), opposition (180°), and waning square (270°), with a resultant adverse Sun-Moon characteristics (see Tables 4 and 5 in Part 1 of this article).

Emotional balance can be lacking at these points such that the Sun's objectivity and will power are instead channelled towards violence, arson and other crimes. It is the considered opinion of the author that a properly and correctly erected horoscope should be used for meaningful interpretation that generates far reaching conclusions. Findings from the *American Institute of Medical Climatology* revealed the effect of such peaks of the Moon phases on human behaviour. Results showed that crime with strong psychotic motivation, such as arson, kleptomania, destructive and dangerous driving as well as homicidal tendencies all showed marked peaks at these Moon periods especially at full Moon (D. Huff, *Cycles in your Life*, 1965).

Moon Phases and Climatic Effects

Watson (*Supernature*, 1974, p.24) attributed the different tidal cycles to correspond with the phases of the Moon, a phenomenon that H.S. Lewis attributed to the short cycle. A keen observer notices that climatic change such as rain in the tropics usher in the New Moon. In fact Bradley *et al* (see below, 1962) reported that heavy rain occurs more often on days after the Full and the New Moon. This finding was as a result of statistical research in North American weather stations between 1900 and 1949.

It is well observed that seed planted when the Moon increases in light (from New Moon to Full Moon) grows a larger top than if planted when the Moon decreases in light (from Full to New Moon). It is also observed that seeds sown while the Moon decreases in light grow more underground than on top. Furthermore, seeds planted while the Moon is in the water signs of Pisces, Scorpio and Cancer give better production than those planted while the Moon is in the fire signs of Aries, Leo, and Sagittarius.

Moon Phase Effects on Human Cycles and Birth

Watson (1974, p.47) reported a clear and statistically significant trend for more births taking place during the waning Moon than the waxing Moon, with a clear minimum at New Moon and a maximum just after the Full Moon.

This followed research results from some doctors in New York hospitals between 1948 and 1957, adding that the time of birth was directly connected to the time of conception, which in turn depended on the phase of the menstrual cycle. He further confirmed from the study that the average length of the female cycle was almost identical to the period between two Full Moons.

From recorded 11,807 menstrual periods, Svante Arrhenius found a slight relationship between the menstrual periods and the Moon's cycle, adding that the onset of bleeding occurred more during the waxing than the waning Moon, with a peak on the evening before the New Moon (Watson 1974, p.48).

Eugene Jonas discovered that the time of ovulation in a woman is connected with the phases of the Moon, and that the ability of a mature woman to conceive coincides with the phase of the Moon prevailing at the time of her birth (see below, Rubin, 1968).

So, it has been shown that there is a close relationship of the placement of the Moon with signs prevailing at the time of birth. At the New Moon period, both Sun and Moon signs are the same. The Moon measures the period of both ante and postnatal growths.

Conclusion

The Moon sends to us reflected light from the Sun as she dutifully circles round the Earth, taking about 2-3 days to complete each sign. Effects produced are intimate and personal and on many occasions very destabilising.

It needs much observation, understanding, mystical knowledge, genuine speculation and meditation to fully appreciate all these effects so as to utilise their import on us. It is no longer necessary to feign ignorance of cyclical nature of events; they should be harnessed for the potential they have for our own good.

In conclusion, therefore, it can be demonstrated that the Moon exerts much more influence on us than any other planets on a day-to-day basis, and no longer can such effects be ignored.



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Appendix

Easter and Holy Days that depend on the Moon

| | |
|---------------------------------------|--|
| <i>Easter</i> | <i>First Sunday after Full Moon which happens on or next Sunday after 21st March of each year.</i> |
| <i>If Full Moon on Sunday...</i> | <i>Then Easter Day is the Sunday after.</i> |
| <i>All Feast Days depend on this.</i> | |
| <i>Ascension Day</i> | <i>Forty days after Easter</i> |
| <i>Rogation Day</i> | <i>Five weeks after Easter</i> |
| <i>Whitsunday</i> | <i>Seven weeks after Easter</i> |
| <i>Trinity</i> | <i>Eight weeks after Easter</i> |

*From the Book of Common Prayer for Church of England
Tables and Rules p.30.*

Starry Contemplation

by Victor Hugo

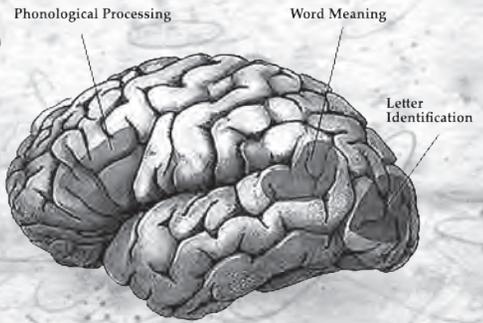
He would sit on a wooden bench leaning against a decrepit trellis and look at the stars through the irregular outlines of his fruit trees. This quarter of an acre of ground, so sparingly planted, so cluttered with shed and ruins, was dear to him and satisfied him. What more was needed by this old man, who divided the leisure hours of his life, where he had so little leisure, between gardening in the daytime and contemplation at night?

Was this narrow enclosure with the sky for a background not space enough for him to adore God in his most beautiful, sublime works? Indeed, is that not everything? What more do you need? A little garden to walk in and immensity to reflect on. At his feet something to cultivate and gather; above his head something upon which to study and meditate; a few flowers on earth and all the stars in heaven...

Extract from *Les Misérables*



Can You Read This?



by Nobilis

Accdrnig to rscheearch at Cmabrigde Uinervtisy, it deosn't mtttaer in waht oredr the ltteers in a wrod are, the only iprmoentt tihng is that the frist and lsat ltteer be at the rghit pclae. The rset can be a total mses and you can sitll raed it wouthit any porbelm. Tihs is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe.

DOU MIGHT MARVEL THAT YOU CAN read the passage of text above but have you ever wondered how the brain accomplishes the task of reading? What seems an everyday feat is actually a complicated process. The findings of neuroscientists, when monitoring brain activity during reading, demonstrate that there is no single reading centre. This monitoring involves the use of a PET scan (positron emission tomography) to generate images of the brain which distinguishes between highly active regions and those that are less so. Without going into details of how the PET scan achieves this, the result allows a computer to measure the amount of glucose metabolised during the reading process to produce a colour coded picture. The intensity of the energy required to burn the glucose is proportional to the skill of the reader, their comprehension of the text, motivation, and so forth.

Research of this sort within the last decade demonstrates that the brain is engaged in three key areas simultaneously while reading. These are distinguishable by their function although they are still interconnected. They are, firstly, the recognition of patterns, secondly, the generation of patterns and thirdly the determination of what is important at any one moment.

So, for example, the reader will recognise the letter "a" and the word "man" and which paragraph or chapter heading they are at, by being familiar with these patterns. Recognising patterns allows the reader to identify words, so that knowing the

combination of letters *m-a-n* represents the word pattern for *man*, that image can be brought to mind. It is the posterior or rear of the brain that deals with these operations.

During the reading process the book has to be held, pages turned, eyes have to scan the text in order to recognise letters and words and thereby generate meaning. It is about understanding what is being read and making connections. The reader will search the text for information in order to reinforce or support what is already known and inferences will be drawn. These kinds of actions are performed by the anterior or front part of the brain.

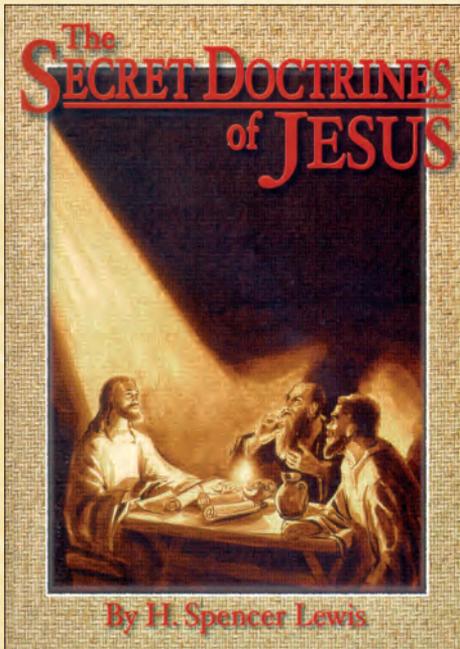
An important component of brain function during reading is to establish priorities, focussing our attention so that we don't flounder in a sea of patterns. It's possible to read and become totally absorbed in a book even though there are other attractions around us. We become divorced from competing stimuli that vie for our attention. This ability to prioritise and determine what matters to us distinguishes between a good reader and one that is less so.

This then is the briefest of descriptions of the reading process. The human brain, a veritable gift of the Cosmic, is undoubtedly a remarkable thing, but a thing we often take for granted in our mundane duties. With the continuing advancement of our technological age the processes used by our brain during reading become more and more important to each individual and are necessary if we wish to participate fully in the modern world.



The Secret Doctrines of Jesus

by H S Lewis



WRITTEN AFTER YEARS OF TRAVEL AND research during the 1920's and 1930's by a past Emperor of AMORC, this book fearlessly discloses what the author believes to be the true esoteric teachings of the master Jesus.

With a wealth of information provided by decades of analysis of the Dead Sea Scrolls writings, it is clear that the teachings of Jesus were not *fully* portrayed in the gospels. There is for example, very little evidence of where this great master obtained his teachings during his formative years, but it is almost certain that they were based on a corpus of esoteric wisdom which existed well before his time. The gospels indeed relate some of his "sayings", but that is all they are, namely, a few scattered sayings, from a much wider body of wisdom that Jesus must have passed on to select individuals amongst his disciples.

This absorbing book speaks of Jesus' teachings in the form of a centuries-old tradition which greatly augments what we already know of his teachings through the gospels. Whatever your views and whatever your religious beliefs, with an open mind, this book truly is a worthwhile read.

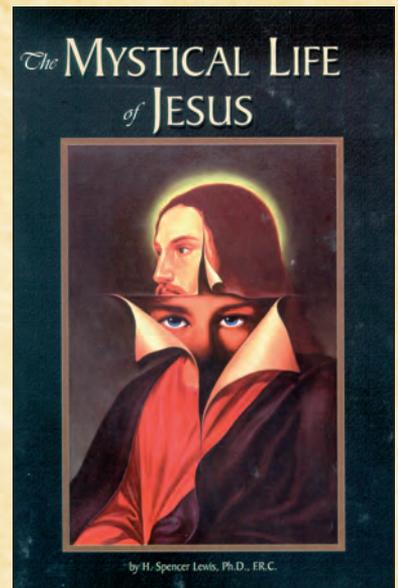
The Mystical Life of Jesus

by H S Lewis



HERE IS A FASCINATING REVELATION OF THE unknown life of Jesus, based upon traditions passed down through the centuries in monasteries and esoteric Orders. Over nearly two millennia, numerous stories have arisen about the birth, early life and education of the young master Jesus, and there are several stories too about his later life and death. Admittedly, most of these stories are probably wrong, but a few carry the ring of truth, and it is these stories that Dr Lewis recounts after many years of intensive research into their authenticity.

In this book you will find an account of the birth, youth, early manhood and later periods of Jesus' life, revealing the story of his activities in the time not mentioned in the Gospel accounts. Although controversial, this subject matter was published seventeen years before the discovery of the Dead Sea scrolls. Yet in many respects it echoes the full flavour of the mystery tradition which existed during the period of their creation.



To order either of these books, contact us at: *Rosicrucian Supply Bureau*
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*A*ll mystical traditions refer to the Divine Word, that is, the word uttered by God when creating the universe.

From an esoteric point of view, it signifies the setting into motion of cosmic laws from which arose visible creation.