

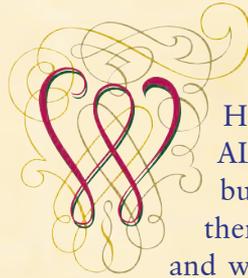
Rosicrucian Heritage



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HEREAS LIFE ADMITTEDLY IS NOT ALWAYS a perfumed rose garden, one can't help but notice how for some, it almost could be. For them, everything seems to flow so harmoniously, and whilst not necessarily materially wealthy, they radiate an inner wealth of happiness and peace which is the envy of all. So how do they do it?

Well, one thing they all seem to have in common is that they long ago dared to take charge of their destiny! Examining *needs* rather than *wants*, and true *values* rather than *passing fads*, such people realised that more than anything else, what they needed to learn was to rely upon their *own insights* rather than those of others, come to their *own conclusions* rather than accept the conclusions of others, and above all, to take their *own decisions* in life and for better or worse, *live with the consequences*.

The *Rosicrucian Order AMORC* assists people to find within themselves their own, personal "*higher wisdom*," something which exists as a potential in all human beings. Developing this inner understanding can lead to what sages and avatars of all ages have referred to simply as "*Illumination*," a state of joy, perfection and achievement beyond our fondest hopes.

Gaining this knowledge and experience is not merely an academic exercise; it is a *series of practical steps* needed in order to gain first proficiency and eventually mastery over our daily thoughts and actions. Instruction in the steps necessary to reach these goals is what the *Rosicrucian Order AMORC* specifically has to offer. Its approach to inner development has brought happiness, peace and success into the affairs of thousands of people in the past and you too can benefit from it if you wish.

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COVER SPREAD

"The Eastern Temple"



With a Clear Mind all Sorrow can be Tolerated

Message from the Imperator

Christian Bernard, FRC

WITH A CLEAR MIND ALL SORROW can be tolerated. This sentence was spoken by the French woman politician Simone Veil, whose merit is acknowledged by all whatever their political views. I heard the expression gratefully just when I needed it one day in April 2004. It was like a sign, for I have always thought that it would be better to express sorrow that is being felt, even if I often find this too difficult to do. Is it not said that words heal pain?

“*With a clear mind all sorrow can be tolerated...*” this sentence has supported and instructed me, and continues to help me to overcome difficulties. It has given rise to many questions within me. One consideration gives rise to another, and our minds roam around, leading us either to our convictions or to even more questioning.

Should we tolerate sorrow or push it away? How can we tolerate the intolerable? What is this clear-mindedness which comes with our sorrow? Is it our inner flame, the divine light? Or does this illumination simply represent a mask falling, a being revealing itself, or negative feelings finally

being acknowledged?

Clear-mindedness can be hard to take in initially, for it leads to an awareness which is often painful, before it gives way to calm. But even if human beings by nature find it difficult to accept certain realities and truths, at some point or other, this clear-mindedness is inevitable.

Because of what is *not* said..., silences, discretion, respect for other people, shyness, fear or hypocrisy..., we can *put off* the moment of revelation. But without doubt, sooner or later the law will take effect. It is the same for everyone, even if “everyone” is not aware of it. When we have a spiritual approach to life, and when our soul, mind and heart are in harmony with divine or, if you prefer, natural laws, we can receive clear sight, and things then appear to us with full clarity. It is this light alone which makes all things clear, both good and bad; it corresponds to knowledge.

Ignorance, the opposite of knowledge, seems in some respects easier to experience. Ignorance can be gentle and protective. It deludes us and saves us from hurt.



Jesus said, “Blessed are the poor *of* spirit” or “Blessed are the poor *in* spirit.” This parable has for centuries stirred up many discussions and interpretations. Whether we go by the expression “poor of spirit” or “poor in spirit,” it amounts to acknowledging that ignorance and, by inference, innocence, can protect us from unhappiness and bring us bliss. We might also say that engaging on the path of knowledge is not without its risks. But what does it matter, we have to take this path and accept that the light is guiding our steps and revealing the imperfection of our course.

Embarking on the path is not a choice, it is an *obligation*, and sooner or later we have to go forward and face it. “Walking forwards can lead far.”

On the mystic plane, to tolerate does not mean to give up; quite the opposite. If it is hard for us on the path of knowledge or if the heart is being overwhelmed by sorrow when we are lit by the divine light which shines in and around us, and when we let in the love of the benevolent beings who are sustaining us in the test, then we will be able to declare: “*With a clear mind all sorrow can be tolerated.*”

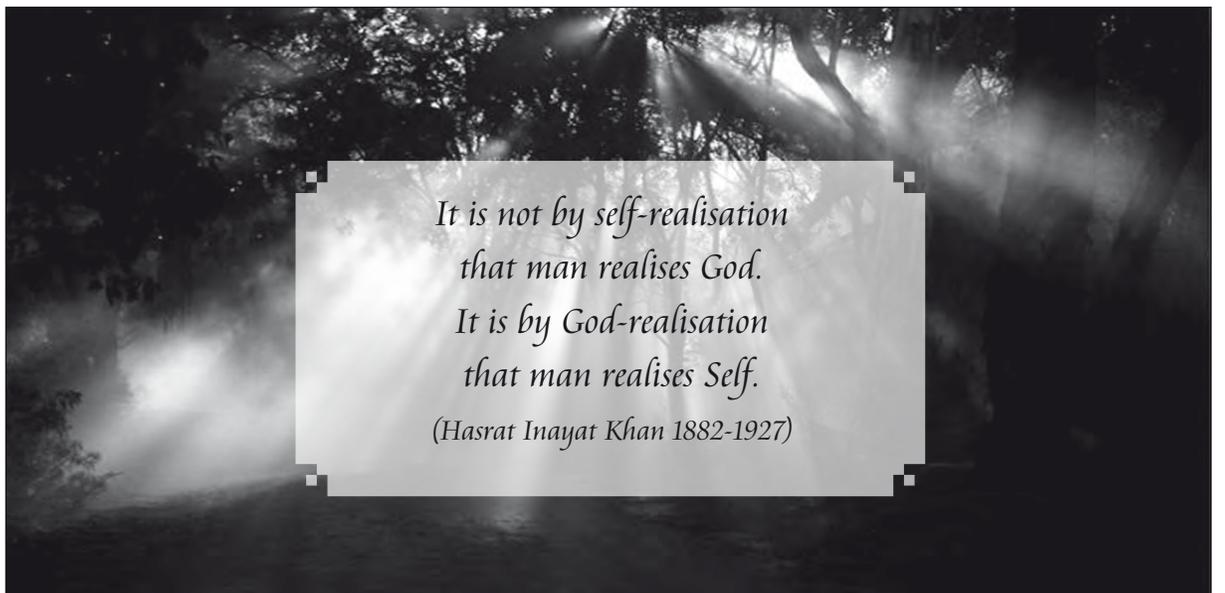
I will finish off this article with a poem by one of our brothers, George L Hendel, entitled *Those I Loved*. It may appear depressing to you, but for my part I find it calming and comforting. I think that it perfectly illustrates one aspect of this subject :

*Those I madly loved
dealt me the hardest blows.
They opened wounds in me
which never healed.*

*I hid them away
in the depth of my sorrow,
like the only treasure
I was entitled to expect.
But it was the most precious possession
that on this earth in humility
I received the welcome of a smile
when my heart was battered.
By its own torment
pain consumes itself
and consumes the hurt
which overcame us for so long.
And consumes the hurts
which made us look empty
which gave us weary feet
and made us into specks of dust.
Above the horizon
there roams a bird which plays
in the wind with a cloud.
And my thoughts fly undisturbed,
carrying a memory,
an inexpressible happiness
henceforth shining forth...,
a love with no sorrow.*

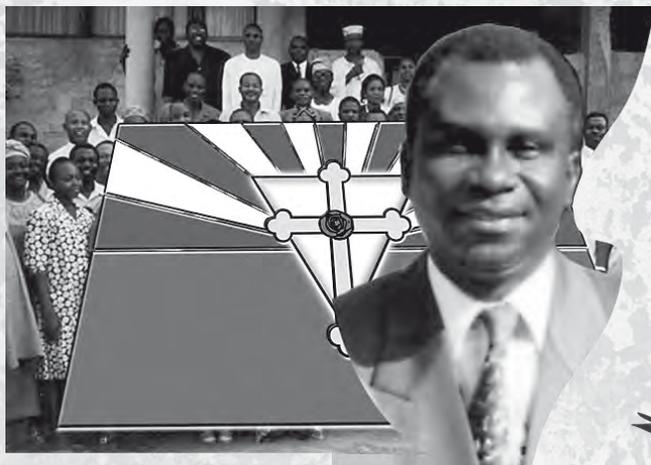
To you who read these lines, if your spirit is failing because your heart is in darkness, I hope you may have friendship to light them up. If your eyes are sad, may someone smile at you and a comforting hand be granted you when the path becomes even harder.

Your brother, Christian Bernard



*It is not by self-realisation
that man realises God.
It is by God-realisation
that man realises Self.
(Hasrat Inayat Khan 1882-1927)*





Sanctum Musings



by Kenneth U Idiodi, FRC

Grand Administrator for English speaking West Africa of the Rosicrucian Order AMORC

The Family as Foundation for Individual Empowerment

An edited keynote address on the occasion of the Dr. H Spencer Lewis Centenary Symposium organised by the Lagos Zone of the Rosicrucian Order on Saturday 2nd May 2009

DR HARVEY SPENCER LEWIS (1883 – 1939) – first Emperor of the Rosicrucian Order, AMORC in its current cycle was a highly empowered individual. He was an American citizen who through Cosmic illumination and service to humanity became a global citizen of our planet. In spite of his multifaceted researches and outstanding contributions to the arts, sciences, metaphysics and human development, Dr. Lewis was an exemplary family man who felt that mystical training should be commenced early with the spiritual upbringing of children in our homes. We paid special tribute to Dr. H. Spencer Lewis last year in 2009 which marked 100 years of his initiation into the Rosicrucian tradition in 1909 at Toulouse, France.

An empowered individual in any nation of our planet is a light not only to such a nation but indeed to all of humanity in today's global village! Empowerment may come from several sources but the main focus of my keynote address is upon the family as a foundation or furnace for individual empowerment.

Introduction

Throughout human history, the concept known as “family” has elicited interesting discussion. Anthropologists and sociologists tell us that the human being actually, started his sojourn on earth as a solitary animal who spent a considerable length of his time working for his safety against inclement elements of nature and wild animals. However, as time went on, this solitary animal recognised the need for establishing societies whose arrow head was the family.

In other words, the foundation upon which society rests is the family; it is the family that gives society its substance and worth and it is the family that guarantees and furthers the continued existence of society. Although the individual remains important, in pre-historic as well as in recorded times, the worth of the individual has been found to be exalted or diminished through family connections and family associations.

The family has been thus acknowledged through history because of the specific benefits and rewards it



confers on both the individual and society; some of these benefits include protection, prestige, continuity and empowerment.

What then is the nature of the human family?

The Family

Human beings have experimented with a number of types of family including the extended family and the nuclear family; the monogamous family, polygamous family and polyandrous family. Of late, same sex families have begun to receive the approval of a few countries in the world.

However, we may not have a thorough understanding of the current natures of the human family if we do not start from the basics. How and when did the concept and process of human family begin?

It was a long time ago, when solitary human beings who were mainly wild food gatherers and hunters, and who had been procreating in isolated caves and forests, chose to start living in community-like settlement. This was the beginning of the establishment of human society!

These societies started small (between 30 and 100 persons) living in open and elliptical camps with a loose structure of government or command. There was no strict hierarchy of power in those early societies as men; women and children were living in a cooperative relationship within which they continually learnt support to one another. They were egalitarian, monogamous and bilinear societies. In those early societies, divorce was rare and when it ever occurred, it was never traumatic. This is perhaps, because trial marriage was allowed and these societies had no wealth to divide. In those early societies, as a result of prevailing low fat diet and regular lactation, children were spaced apart between 4 to 5 years in age. After their birth, all children within the community were cared for by multiple adults.

Within these camps, men and women who got attracted to one another were accepted and respected by all as an important unit of society. This then, was the beginning of the formalisation and development of the concept of family.

Within the early families, the division of labour was formal and clearly established. Men hunted, prepared the fields, cared for children and built structures. Women gathered most of the food supply, planted, managed the distribution of food and cared for children. Children themselves gathered as much food as they could and they were cared for by siblings,

parents and other adults within the community.

From this humble beginning therefore, developed our complex modern societies and family structures which today include the extended family, the nuclear family, the monogamous family, the polygamous family, the polyandrous family and same sex families.

The extended family is similar to the original family set up in earliest societies whereby the caring for children is virtually a communal responsibility and where cooperation among all members of society, is the rule of the game. The nuclear family is an innovation of modern man. It recognises only the husband, the wife and children and responsibilities and duties are limited to these three sets of people. The monogamous family is one which accepts only

Empowerment implies the equipping of knowledge and skills deemed useful for survival and happiness.

one wife; the monogamous family is not necessarily a nuclear family. The polygamous family has room for more than one wife per man. The polyandrous family, on the other hand, is an arrangement whereby one woman is married to more than one man while families of same sex depict a situation where a man is married to a man or where a woman is married to a woman.

Irrespective of the type of family we may have in mind, all families offer some benefits which confer on the individual some power in terms of information and knowledge as well as financial and material security and safety. In other words, all families do ultimately empower their members.

The Family and the Process of Empowerment

In a general sense, empowerment implies the equipping of a person or set of persons, with knowledge, skills and attitude which are deemed so useful for the survival and continued happy existence of the person or persons concerned. A situation such as this is likened to granting a person power, since power is usually used to bring the greatest amount of happiness to the greatest number of people.

From what I have gleaned from several dictionaries and references and from the way this expression is used contemporarily, *empowerment* refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves those who are empowered developing confidence in their



own capacities.

In short, and to reiterate, empowerment is the process that allows one to gain the knowledge, skill-sets and attitude needed to cope with the changing world and circumstances in which one lives.

These definitions suggest that the construct “empowerment” is a dynamic one; they also suggest that the object of empowerment is to bring about some kind of *positive* change.

Which changes are then currently desired in Nigeria that may be more easily achieved through the maintenance of family tradition? Four of these may be thought about now; they include...

1. Moral upbringing of children.
2. Elimination of the spirit of self-centredness and inculcation of the spirit of cooperation.
3. Inculcation of the spirit of self-reliance.
4. Development of patriotism.

The Family and Children Upbringing

It is within the context of the family that a child may be raised to grow in physical, mental, emotional and spiritual health. It is also within the family that the child begins to learn about that which is right and that which is wrong; in other words, the child takes his first lessons in moral behaviour within the family.

Any society therefore that would deny the child this opportunity would have social chaos and social upheavals awaiting it.

The Family and the Spirit of Cooperation

As stated earlier, it is within the family that all learn to develop the spirit of cooperation. Nigeria cannot be said to be rich in this kind of spirit at the moment judging from the extent of dissensions pervading all communities making up the country.

The promotion therefore of the spirit of family living would naturally instil the spirit of cooperation and not of self-centredness in all and sundry. It is self-centredness that has successfully given rise to most types of corruption in the land.

The Family and the Spirit of Self-reliance

The attitude of self-reliance which instils into the individual, the spirit of self, is developed through a process of relevant skills acquisition. The skills thus acquired enable the individual to improve his environment in accordance with his taste or to bring

up his environment to a level comparable to that he may have observed somewhere else.

Since all members of the family would need one another and are answerable to one another in the spirit of cooperation, each of them must eventually develop different skills that will ultimately bring value to cooperative living.

Additionally, with a spirit of self-reliance, the desire to abandon one's country for a supposedly better country will be reduced as the skills of self-reliance hitherto acquired would be used to bring up one's environment to a level commensurate to the one admired.

In the late 50s, and even beyond the 60s, we had in secondary schools, Boy Scouts, Boys Brigade and Girl Guides that supplemented family efforts in enhancing and developing leadership potentials of our youth. The virtues of self-reliance and team spirit were promoted and demonstrated by these associations.

The Family and the Spirit of Patriotism

Patriotism is both a spirit and practice. As spirit, it fills the individual with the love of his country. As practice, it brings the individual to demonstrate this love through concrete actions such as acceptance to proudly represent one's country in international sports, at contests and competitions and, by implication, acceptance to defend one's country.

It is within the environment of the family that the first opportunity is given for the practice of patriotism; where an individual may rise in defence of his family, community and society. Such an individual has begun learning to be patriotic.

The Family: An Endangered Institution

As serviceable and as useful as the family has been shown to be, that institution is currently undergoing crises that rock its very foundation. Beginning from the middle of the 20th century, men and women began to develop strange attitudes towards the original concept of family.

Some began by submitting that the institution known as family is neither important nor necessary. Although they acknowledge that society must be perpetuated and continued through procreation, they submit that procreation could be carried out outside the family environment.

Others expressly argue against procreation, at least as it concerns them, and equally submit that the union known as marriage, or coming together of





As far back as 15 centuries before the Christian era, sages recognised the family as the fundamental unit of society. They saw the need to empower a child prenatally from the womb...

man and woman, is not necessary.

Yet, a third group would not see anything sacrosanct about the union of a man and woman and rather advocate conjugal union between same sexes. Other onslaughts are currently being hatched against the original and modernised concepts of the family, and it will not be surprising if it is discovered that about half the inhabitants of the earth are currently not interested in raising a family at all.

All these positions have come to put the concept of family into jeopardy; the nefarious effects of these positions are already being felt outside our shores and might catch up with us, unless we take the appropriate precautions. For example, the populations of many European countries are ageing fast because families are no more being raised as they should. In these very societies, same sex unions are threatening the continued existence of society itself.

Quo Vadis?

Where do we then go from here? The family is beautiful and needed, yet it is being eroded fast and dangerously.

The way out would seem to me to be a return to the fundamental reasons that could have accounted for the making of man and woman. While in the existence of these two creatures we may perceive a complementary relationship and mutual support in the material sense, we can also perceive the biological role, at the heart of which resides the opportunity for social continuity.

The snag however, is that no society can be guaranteed smooth and progressive continuity through wild procreation with no institutional support and safeguard; hence the importance of the family, which should be given the opportunity to continue to empower individuals and promote sane societies around the world. Thankfully in Africa generally, and Nigeria particularly, we still have strong family values culturally for which we are respected worldwide.

Rosicrucian Family Tradition and Child Culture

As far back as fifteen centuries before the Christian era, Rosicrucian sages recognised the family as the fundamental unit of society. They saw the need to empower a child prenatally from the womb so that the child would develop to become an empowered individual poised to place service above self in the promotion of human welfare. In the sacred Rosicrucian manuscript known worldwide as “Unto Thee I grant the economy of life” we have the following instruction to a Father regarding the upbringing of a child for our contemplation:

Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health.

Teach him prudence, and fortune shall attend him.

Teach him justice and he shall be honoured by the world.

Teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase; teach him benevolence and his mind shall be exalted.

Teach him science, and his life shall be useful.

Teach him religion, and his death shall be happy.

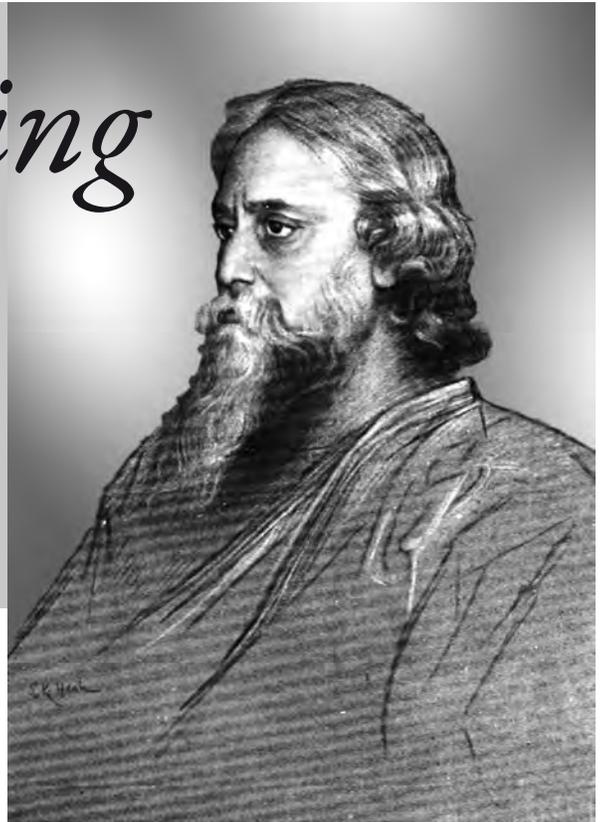
These admonitions from *Unto Thee I Grant* supported by words of wisdom from ancient and modern scriptures of various religions recognise the family not only as a foundation but indeed the crucible or furnace for individual empowerment.

It is empowered individuals who, with the light of knowledge and the illumination of wisdom, do the right things with the right people at the right time and thereby manifest a fulfilment of sacred literature in that “righteousness exalteth a nation”.



Awakening to Freedom

by Vincent Edwards



RABINDRANATH TAGORE MAY BE gone, but his great dream for the future is now more alive than ever. Men everywhere can take heart when they think of his far-reaching vision. When India's celebrated poet and philosopher passed away in his native Calcutta, tributes to his memory poured in from all over the world. His countrymen of course remembered all he had risked for a united India. The English-speaking nations, on the other hand, paid homage to the poet whose genius had brought him the Nobel Prize.

Yet, these accomplishments seem of lesser importance alongside something else. Tagore dared to dream of a world where all people, united in universal friendship, were no longer divided by racial and national hatreds. When he was still quite young, his benign father insisted he put his books aside and go up among the high Himalayas. Rabindranath Tagore had been meditative even as a boy and the parent thought the sight of those lofty, snow-covered peaks might touch his spirit.

Whatever the effect was upon his youthful soul, one thing is known: throughout the rest of his life, the rising young Bengali philosopher never wanted to live walled in by narrow prejudices and jealousies. The older he became, the clearer was his vision of a free world where human understanding would count more than national boundaries.

In this utopian world, people would live as friends, side by side. Scientists would pursue their studies whilst always respecting the environment and cosmic law. And wars would have come to an

end through the practice universal love. Does that dream sound far-fetched? Is it too much to hope for? If beauty and goodness are to prevail in the world, Tagore's dream must surely come true. It remains our only hope for the future.

The prayer that this great Indian poet voiced is perhaps now as relevant for the world of humanity as when it was first conceived for his native country:

*Where the mind is without fear,
where the head is held high
and knowledge is free;
Where the world is not broken
into fragments by narrow domestic walls;
Where words come out of the depths of truth;
Where tireless striving stretches
its arms toward perfection;
Where the clear stream of reason has not lost
its way
into the dreary sand of dead habit;
Where the mind is led forward by Thee
into ever-widening thought and action;
Into that Heaven of freedom my Father,
let my country awake.*

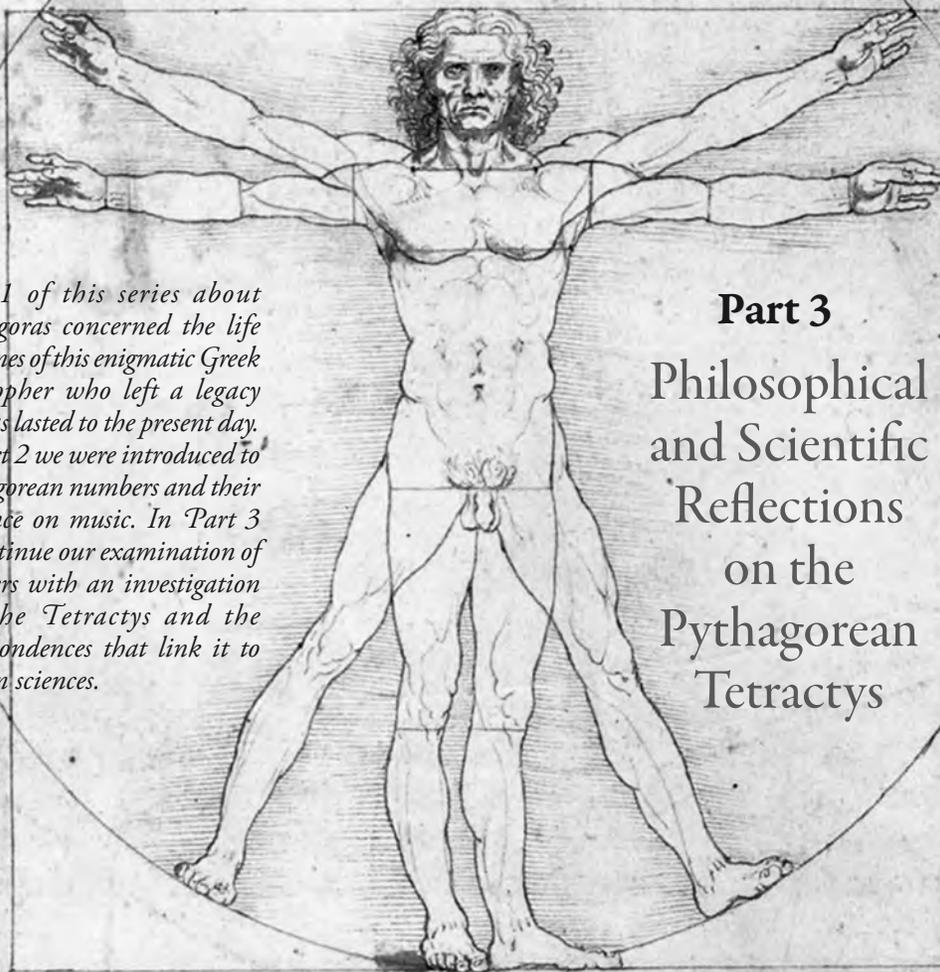


PYTHAGORAS THE TEACHER

by Mary Jones, SRC

Part 1 of this series about Pythagoras concerned the life and times of this enigmatic Greek philosopher who left a legacy that has lasted to the present day. In Part 2 we were introduced to Pythagorean numbers and their influence on music. In Part 3 we continue our examination of numbers with an investigation into the Tetractys and the correspondences that link it to modern sciences.

Part 3
Philosophical
and Scientific
Reflections
on the
Pythagorean
Tetractys



Leonardo da Vinci's *Vitruvian Man*

TO THE PYTHAGOREANS, THE ARCHÉ (ἀρχή) was the First Principle in the world and manifested as numbers and the laws underlying them. Pythagoras believed that the ultimate “substance” of all things, material and immaterial, was to be found in numbers. On the one hand, numbers had a special physical existence in the form of counting chips or numeric symbols and words for

numbers that could be written down. On the other hand, numbers were also purely abstract formulating principles.

This was understood by the builders of medieval cathedrals who, when producing their grandiose architectural works, were influenced by the tenets and beauty of Pythagorean geometry. They attempted to encode the secret symbolism of their “high





To the Jews the Tetragrammaton represented the ineffable name of God in four letters (YHVH), and according to the Pythagoreans, the Tetractys similarly formed the basis of their entire belief system.

knowledge” in their constructions in such a way that their knowledge would be understood only by those who had “eyes to see and ears to hear,” following the Pythagorean principle that “truth is divulged only to those who seek.” If numbers were associated with order they reasoned, and everything was determined by number, it followed that everything in the universe must be ordered. For the ancient Greeks the word *kósmos* (κόσμος) meant first and foremost “order.” By virtue of the harmony, system and order to be found in the universe, Pythagoreans called the universe itself the *kósmos*. To the Greeks, this word also carried the suggestion of “beauty” as well as “order.”

Pythagoreans saw a deep and mysterious patterned structure in nature. They were convinced that a great power lay in numbers..., maybe even the power that had created the universe. They therefore believed that all Nature and all beings manifested in it did so in accordance with numbers, so that the entire universe, through these numbers, became the manifestation of perfect harmony. To disseminate and conceal their teachings about this, the Pythagoreans synthesised their ideas into one symbol: the sacred Tetractys (*tetraktys* in Greek means “fourness”). For them it was the very expression of Divinity, the image of the created and eternal realms. When the Pythagoreans took an oath, they used the following ritual formula: “I swear by the one who gave my soul the Tetractys, the source and root of everflowing nature, that...”

In this article, we will reflect on the profound symbolism of the number Four and examine how frequently it is found in nature. It will explain that the Pythagorean teachings about this number, which they regarded as the root or source of ever flowing nature, continue to be valid vis-à-vis the teachings of modern science.

However, before addressing the scientific aspects, we will make some brief comments on the esoteric ones. To the Jews, the *Tetragrammaton* represented the ineffable name of God in the four Hebrew letters *Yod, Hé, Vav, Hé* (יהוה). According to the Pythagoreans, the Tetractys similarly formed the basis of their entire belief system. They regarded four, the square, as the number of “universal manifestation.” In our



own times we talk about the concept of the “perfect square,” and to ancient Egyptians it was the basis of eternal stability.

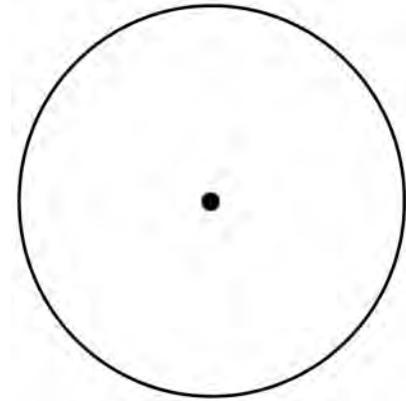
Geometry and the Tetractys

Pythagoras made a particular study of geometry, which he apparently learned whilst in Egypt, where there were many geometrical problems that the Egyptians were adept at solving. Every year after the annual flood in the Nile valley had obliterated property lines, the Egyptians were forced to re-measure the land for cultivation. There was therefore a need to perfect the science of geometry, the original meaning of which was “earth measure.” Who doesn’t marvel at the perfection of geometry made manifest in the Pyramids of Giza? What monumental accuracy!

Look at the painting illustrated on page 10; it is *The Last Supper* by Leonardo da Vinci (1498), in the church of Santa Maria delle Grazie in Milan. This master artist and scientist is known to have had links with the Rosicrucian initiatory tradition, and if you look carefully, the symbolically loaded numbers three and four can be seen in the famous fresco. Looking at the painting, we see that the two side walls converge forming the sides of a triangle whose apex is high above the figure of Christ, who himself appears shaped like a triangle. On each side wall are four large panels in front of which are placed groups of apostles, six on each side of Christ, each side divided into two groups of three, with the Messiah at the centre. The whole painting strongly suggests that Leonardo took deliberate inspiration from the sacred Pythagorean symbolism of the Tetractys.

Leonardo also used the Tetractys as inspiration for his drawing of the Vitruvian Man (page 5). If you look at the image carefully, you will see the visible similarities between this and the sacred Tetractys, expressing the pure perfection and complete harmony of the idealised human body. The symbol of the Tetractys is therefore manifestly inherent in the universe and can be shown in the sequence of geometric dimensions that characterises the physical world:

- 1 is a *point*, the zero dimension.
- 2 represents a *line*, the first dimension.
- 3 represents a *surface*, the second dimension.
- 4 represents a *solid*, the third dimension.



The Monad

The sum of the numbers 1+2+3+4 gives the number 10, the symbol of perfection.

Monad

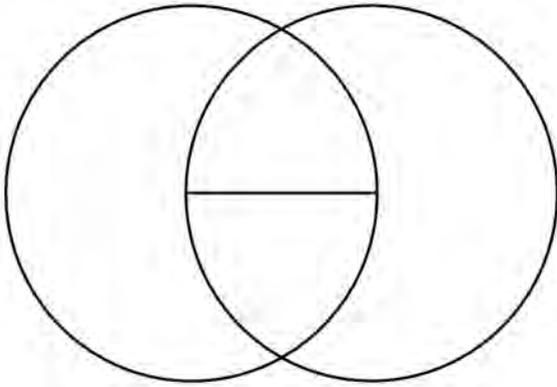
In answer to the question “How did One begin?” the Pythagoreans looked at the world around them, suspecting that there was something special about the numbers 1, 2, 3 and 4. They were alert to hidden connections. The One, i.e., the *Monad* or fundamental *Arché*, is unique; it represents unity and indivisibility; the “uncuttable” atom of creation. The One is represented by the numeric symbol 1 which in turn embodies the original unity, the source of all creation.

The Monad is the primordial unity at the base of all creation. It is the origin of all things and the source of permanence in the universe. It is both male and female, odd and even; not a number in itself, but the source of all other numbers. The One is however incomplete. It needs an opposite in order to manifest and this gives rise to the even number 2. As the number 1 represents at the same time the principle of unity and the principle of the separation of opposites contained within it (odd and even), this separation is represented by the number 2.

- The principle of *unity* is 1, the One.
- The principle of *duality* is 2, the Dyad.

The Monad became the first principle of the original Dyad, odd and even, in which are rooted all other polarities of the Universe. All things are defined by number, and the original Monad includes within





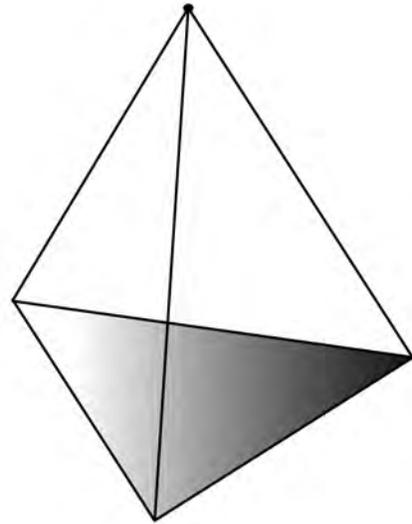
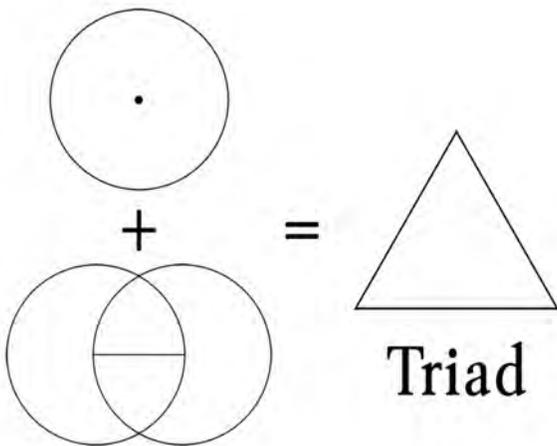
The Dyad

itself the plurality that flows from it.

But, what of the transition between the numbers 1, 2, 3 and 4? Having considered 1 and 2, it became evident that the Monad was capable of becoming an emerging multiplicity. The symbolism of 1 in the macrocosm is Unity, the First Cause, the original light emanating from the primordial darkness, the Hebrew *Yod*, the Greek *Logos*, the Cabalistic *En-Soph*, the Vedic *Brahman*, the Islamic *Allah*. But in the biological microcosm, it is the “stem cell” from which all manner of cells can emerge through division: 1 becomes 2.

Dyad

The *Dyad* or 2, exists in everything where there are two opposing polarities. The transition from Monad to Dyad represents the first step in the process of creation: unity polarises within itself to become a duality. The Dyad is the polarisation, the opposition, the divergence, the divisibility, the change. It is the



The Tetrad

source of opposites, but sometimes appears as nothing more than the two extreme points of the same thing.

We read in the *Kybalion*, a well-known hermetic text, that “*Everything is dual; everything has two poles; every [thing] has its opposite. The similar and dissimilar are the same; opposites are identical in nature, but of different grades.*” Two therefore, represents the cosmic opposites: light-dark, male-female, good-evil, active-passive, sun-moon, Yin-Yang, all of which are references to the two active ingredients of the Universe. In mathematical terms, 2 is the beginning of all other natural numbers.

Tetrad

Four, the *Tetrad*, derives from the *Triad* (see diagram opposite) with the addition of another unit. It is the first of equal numbers, since the numeral 2 for Pythagoreans is not a true number but a principle. Four is 2 to the power of 2 (2 x 2). Geometrically, with 4 we have the third dimension, since adding a point outside the triad, makes a pyramid or tetrahedron, which is the first solid figure, representing volume. Four, then, is the final manifestation of the Divine, the end point of the path of unity which distinguishes itself in duality, recomposes in the triad, and manifests itself in multiplicity in Nature.

The four sets: the Monad, the Dyad, the Triad and the Tetrad complete the Whole. The number one is a single geometrical point. When linked to another point, it becomes a line. If we add a third point and link it to the other two we get a triangle, making three points connected by three lines, which



is the first plane figure. If we connect point number 4 to this triangle, we have a pyramid, the first solid figure, a three-dimensional body. Point, line, surface and volume is the totality of the material world of the senses. Four represents completion. Everything in nature is completed in the progression from 1 to 4. Because it completes the progression $1+2+3+4=10$, it was the symbol of the human soul and also the numerical model for the cosmos.

Tetractys and Physics

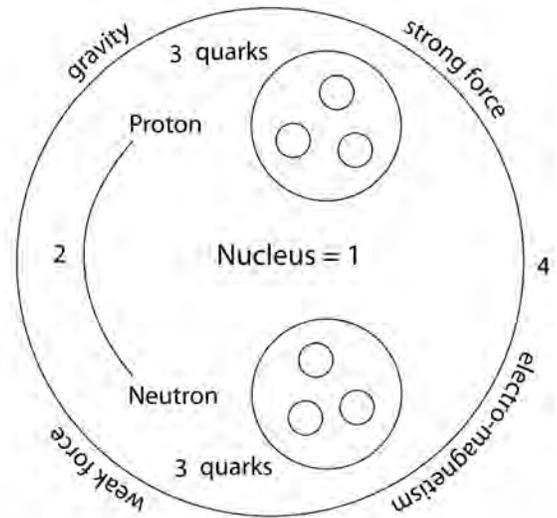
In the previous paragraphs we looked at the Tetractys on a philosophical level; now we will look at it on a more cosmological scale. Let us therefore examine the concordances from the microcosm to the macrocosm.

Atomic nuclei are made up of elementary particles that form the basic constituents of matter. They are divided into three families:

- *Leptons*: 6 in number: electrons, muons, taus and their three neutrinos.
- *Quarks*: 6 “flavours” which combine to form protons and neutrons.
- Their corresponding *antiparticles*: antiprotons, antineutrons, anti-electrons or positrons, produced by particle accelerators in atomic physics laboratories.

All matter in the universe is subject to 4 fundamental interactions or forces acting on it: *gravity*, *electro-magnetism*, and the *strong* and *weak* nuclear forces. All matter has its own gravitational field whose energy is transmitted by “gravitons,” a hypothetical elementary particle. Gravity is a natural phenomenon where objects with mass attract one another. It is this that accounts for the orbit of the moon around the Earth, the maintenance of the orbits of the planets of our solar system around the sun, and on a macrocosmic scale, the clustering of galaxies.

The electromagnetic force arises from the exchange of photons, which produces things such as light, x-rays and radio waves. The *strong nuclear force* is the force that holds quarks and gluons together to form protons and neutrons in the nucleus of the atom. It is this force that transmits gluons that form the *pi* and *rho* mesons, which in turn transmit the nuclear force. The *weak nuclear force* affects all left-handed leptons and quarks as well as neutrinos. It is



The Tetractys is inferred in the sub-atomic structure as demonstrated in this diagram.

responsible for the reaction of nuclear fusion in the sun and stars.

Where does the Tetractys come into this? The nucleus represents the number 1. The proton and the neutron represents 2, the duality. Each proton and neutron, consists of 3 quarks, the triad. Four or the Tetrad is inferred in the 4 universal forces (see diagram above). We also find the number 6 in the number of types of the subatomic leptons and quarks. Here we can see the symbolic link to the Pythagorean tradition, since the above are the result of the sum or multiplication of 1, 2 and 3, which along with 4 reproduce the pyramidal structure of the Tetractys. Science and the Hermetic Tradition have therefore found an element of commonality many centuries after Pythagoras.

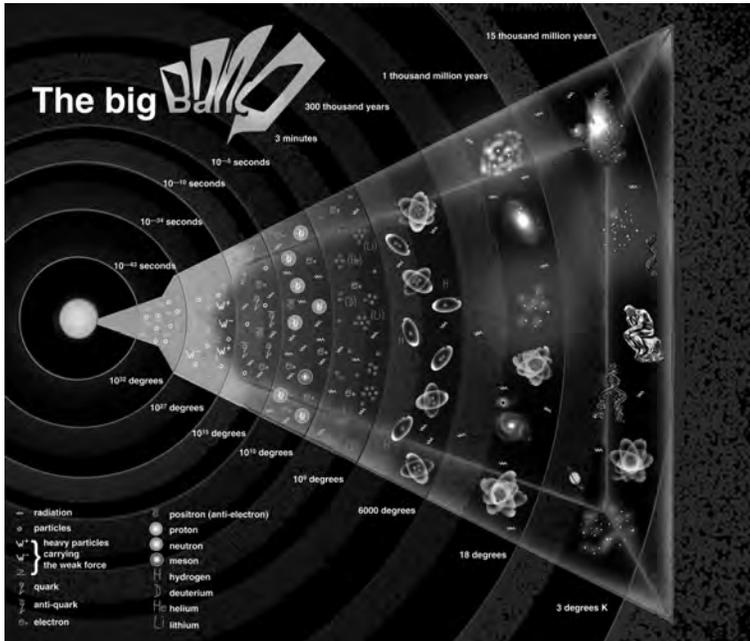
The four sets: the Monad, Dyad, Triad and Tetrad complete the Whole.

Creation of the Universe

Modern physicists suspect that the four fundamental forces of nature are in fact merely different projections of a single force and that we and the surrounding universe exist only thanks to the particles and antiparticles that came into being following the primordial space-time expansion of the universe in the so-called “Big-Bang.” At the time of that initial explosion, the universe had an identical number of particles and antiparticles which, compared to those of the present, possessed a much heavier mass.

Following the initial extremely high temperatures after the Big Bang, temperatures decreased and heavy





The universe is believed to have been created about 13.7 billion years ago. At the point of this event all of the matter and energy of space was contained at one point (monad). This occurrence was not a conventional explosion but rather an event filling all of space with all of the particles of the embryonic universe rushing away from each other.

particles underwent a process of annihilation with their antiparticles, giving rise to a plethora of smaller particles and releasing energy in the form of the cosmic microwave radiation...; perhaps the cosmic light or *Fiat Lux* of Biblical tradition? Temperatures were so high that the random motions of particles were at relativistic speeds, and particle-antiparticle pairs of all kinds were being continuously created and destroyed in collisions. At some point an unknown reaction called *baryogenesis* led to a very small excess of quarks and leptons over anti-quarks and anti-leptons, in the order of 1 part in 30 million. This resulted in the predominance of matter over antimatter in the present universe, though where the “missing” anti-matter is today, is one of the remaining vexing questions of science. We and the universe are therefore the product of that 1 part in 30 million.

Tetractys and Chemistry

In 1869 the Russian chemist Dmitri Mendeleev invented the periodic table of the elements, and classified all known atoms according to their atomic weight and chemical properties. Then in 1914 it was discovered that the key index of these elements was their atomic number. This is the number of protons (positively charged) found in the nucleus of an

electrically neutral atom, and is equal to the number of electrons which carry a negative charge.

Interestingly, if we consider the atomic electron configuration table, and look at the increase of protons and electrons from one element to the next, we find the following sequence of values: 2, 8, 8, 18, 18, 32. These numbers can be expressed as 2×1^2 , 2×2^2 , 2×2^2 , 2×3^2 , 2×3^2 , 2×4^2 , being squares of the numbers of the Tetractys.

Without entering into a numerical analysis of the entire periodic table of chemical elements, in Group I (the alkali metals), Lithium (Li), Sodium (Na), Potassium (K), Rubidium (Rb), Caesium (Cs), and Francium (Fr), are the chemical elements with atomic numbers equal to 3, 11, 19, 37, 55, 87. Taking into account the sequences mentioned above and the fact that Lithium (Li) possesses one proton more than Helium (He), (with the atomic number 2), gives us the formula $(1)+2$,

8, 8, 18, 18, 32. This can be reduced to the square numbers of Tetractys as follows: $1+2 \times 1^2$, 2×2^2 , 2×2^2 , 2×3^2 , 2×4^2 . This shows that atoms, of which matter is composed, obey the specific law of numbers that the Pythagoreans had encoded in the Tetractys.

The Water Molecule

Another model in nature corresponding to the Tetractys is apparent in the threefold structure of a water molecule. A water molecule has a non-linear shape because it has two pairs of bonded electrons and two unshared pairs. When water solidifies, it becomes *macroreticular* and consists of molecules joined by hydrogen bonds. Each molecule then binds to four other water molecules geometrically in a pyramid when it turns to ice, where all the water molecules are linked by hydrogen bonds.

Raising the temperature results in the intermolecular bonds changing from four to three, then to two with the transformation of ice into liquid water. Raising the temperature further, decreases the intermolecular links steadily, until at 100°C there is no longer any intermolecular connection and the water molecules become detached from each other in the process of evaporation. This is another example of the numbers of the Tetractys replicated in Nature; the



numbers 4, 3, 2 and 1 express the sequence of links in the process of the formation of ice. In nature, the tetrahedron is an example of great stability, which can be found even in the geometric form of a diamond crystal which in the Mohs scale of mineral hardness is at the very top of the scale.

Tetractys and Biology

In the microcosm, the Tetractys is well represented at the biological level of the molecules of amino acids, the basic building blocks of proteins, whose structural formula shows that Carbon (C), the building block of life, has *four* chains, Nitrogen (N) has *three*, Oxygen (O) has *two* and Hydrogen (H) has *one*, the sum of which is *ten*, corresponding to the numbers of the Tetractys.

Even in the DNA molecule, it is possible to find traces of the numbers of the Tetractys: a chromosome contains a double strand of DNA, each strand being made up of 3 molecules (a base of nitrogen, a molecule of phosphate and a molecule of deoxyribose), the first of which (nitrogenous base) consists of 4 chemical varieties: Adenine, Thymine, Cytosine and Guanine (A, T, C, G). Each nucleotide binds to its complementary nucleotide with 2 or 3 hydrogen bonds and the double helix encloses 10 pairs of nucleotides.

In nature we find that the sperm or male reproductive cells, contain the male Y chromosome or the female X chromosome, thereby demonstrating the dual polarity of our species. Each cell has two chromosomes, either XY for a male or XX for a female. When the sperm (X or Y chromosome) combines with

the female egg, which always has the X chromosome, a new life form begins. This is a clear demonstration of the Tetractys whose numbers act even on the most important biochemical structures of the human body.

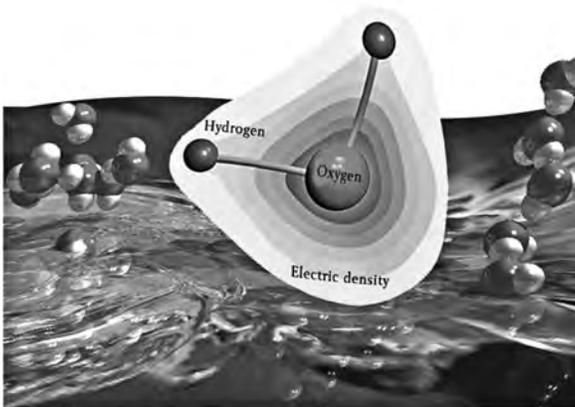
Remaining in biology, but on a higher level, let us take a look at the cardiac system where the sacred numbers of the Pythagorean Tetractys are related to the morphology of the heart that, as a unit, represents the number 1: it has 2 veins and 3 arteries (brachiocephalic or innominate artery, left common carotid artery and left subclavian, that arise from the arch of the aorta) and finally the 4 pulmonary veins, as well as 4 atria/ventricles. Among further examples of the Tetractys in nature, may be the pyramidal neurons of the cerebral cortex and the Purkinje cell in the cerebellar cortex. These cells that preside over the coordination and harmonisation of movement, seem to offer a clear sign of the relevance of the teachings of Pythagoras.

Conclusion

In this article we have looked at the numbers of the Tetractys and their correspondences in the fields of chemistry, atomic physics, molecular and cellular biology, and how they relate to the development of living organisms. We have highlighted how systems in the physical universe seem to be governed by wonderful relationships of numbers, something that the Pythagoreans taught over two millennia ago. It should be no surprise that this number system taught in the ancient mystery schools corresponds so convincingly with what we know of the physical universe today.

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Another model in nature corresponding to the Tetractys is apparent in the threefold structure of the water molecule.



The Fire Within

by Paul Goodall, FRC



*The movement of the spirit is
like that of the flame..., it rises.*

[Louis Claude de Saint Martin (1743-1803)]

THERE IS A HIDDEN AND SYMBOLIC fire within each of us that burns inexorably throughout the process of the evolution of the soul. This fire can never be extinguished because it is a divine and philosophic fire, creative and dynamic, assisting and directing our spiritual progress, our inner alchemy, toward harmonious unity and ultimate assimilation with God.

On the physical plane alchemists of old contained their material fire within an apparatus known as an *athanor*, a slow burning furnace where metals were incinerated back to their base nature and transmuted to evolve into a purer substance, gold: a metal, by its very nature, considered perfect and able to withstand the test of the fire. In the mundane world it was and

still is prized above all others and symbolises power and wealth. And to those that owned it, changes on the physical plane were effected in differing degrees, wryly aping the alchemical process itself.

But this drive toward physical perfection and its more immediate benefits in life can't simply be equated with its counterpart in the spiritual dimension. While much may be made to align the various stages of alchemical work with spiritual progress, if there is not a sincere and genuine purpose on the part of the operator to correspond and integrate these physical processes with their inner life, then the whole merely amounts to curiosity and a pandering to the outer self. In short, the alchemist must work in parallel with his inner convictions and spiritual tendencies to make his



alchemy worth the effort.

This article seeks, albeit briefly, to explore the allegorical nature of fire in its role as a catalyst in the work of inner alchemy and the spiritual development of the soul and how one can embody in ordinary life an awareness of this process.

An Element of Extremes

Fire is, of course, only one of the four so called *elements* identified by the Greeks; the philosopher, Empedocles (c.490-430 BCE), to be precise. These archetypal qualities, if you like, are used to describe the world and the universe in a rather different way to the modern chemical elements. The classical elements of earth, water, air and fire are employed to distinguish states or phases of matter and generally are as such, intangible properties existing in and through space and matter.

But by the very fact of our close involvement with it, fire appears to be set apart from the rest. We understand that it is an element of extremes: on the one hand it can be most destructive and end life prematurely, while on the other, it brings us warmth and comfort, gives us protection and allows us to heat our food, thereby preventing disease and, most importantly, it brings illumination; not just by expelling darkness, but also in the epistemological sense of the word and by stimulating our imagination.

In its esoteric aspect fire is the purifier, the cleanser. It is used in ritual and sacrificial roles and remains as a central symbol on the altar where it represents illumination and knowledge, and the pureness of the soul, ever alight and burning brightly. In this way, for some cultures, cremation is often the preferred manner, over that of physical burial, to ceremonially dispatch the remains of the dead.

Mercurius

The idea that each stage in the alchemical process is identified with a corresponding level in the individual's spiritual path has, over the centuries, developed into a *spiritual alchemy* existing alongside that of physical alchemy. Fire is a key element in this schema because of its role as the initiator of change, along with its purifying properties.

Closely associated with fire, and being the active component of its work, is the alchemical Mercury

or Mercurius. This central symbol in alchemy, also known by the equivalent Greek name Hermes, also represents the agent of transmutation. It was often pictured as *aerial spirit* or *soul*, symbolised by clouds or fumes, redolent of fire, although it adopts many guises throughout the different stages of the alchemical process. Mercurius therefore, stands for the whole process of purification where spirit is sublimated or raised to perfection and essentially, among the many diverse descriptions of its role, represents the divine essence at work. As with fire, the volatile Mercurius is dual-natured and ambivalent, and can be both destructive and creative.

Toward the Fifth Element

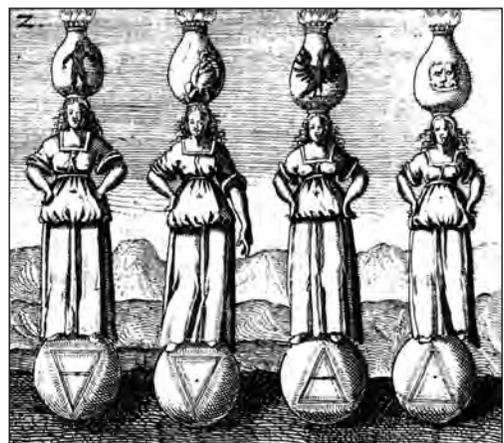
When working with inner spiritual alchemy, a reconciling of the four elements is put into effect which culminates in a harmonious and perfect unity. The result of this combination of the elements leads to the manifestation of a fifth element, commonly known as the *quintessence* or sometimes *aether*. The

In its esoteric aspect fire is the purifier, the cleanser.

alchemical writer Johann Mylius (c.1583-1642) in his *Philosophia Reformata* (1622) described this element as “a mixture of all the elements

and a reduction of them to one pure substance.” The work itself is a hidden one and complementary to the spiritual development of the individual. The process involved is known as the *opus circulatorium* or “rotation of the elements.”

Heat is the primary agent of this circulation, combining the elements in a special way according to their qualities of coldness and dryness, heat and



The elements represented by John Mylius in his Philosophia Reformata (1622).





Transformation of the square into the circle from Michael Maier's Atalanta fugiens (1617).

moisture. Since matter can't have contradictory qualities so the quintessence must be an immaterial pure spirit, and is diagrammatically placed at the centre. This is the goal of the process.

A symbol that conveys this idea is that of the monad, typically seen as a point in the centre of a circle. Another popular representation is the *ouroboros*, where we see a dragon or serpent swallowing its own tail before collapsing into a single monadic point. But perhaps the best example of the rotation of the elements, conveyed by a turning wheel, known as the "philosophical wheel." In another alchemical metaphor the process is described as the transformation of the square (the four elements) into the circle (the quintessence).

Toward the Philosopher's Stone

To reiterate, the metaphysical fire burning within us is the principal agent by which the rotation of the elements is driven. The work is a continuous one that is repeated many times to ensure that we rid ourselves of the dross that has accumulated within. In alchemical terms this is known as *solve et coagula* (dissolve and coagulate) or separation and union.

A better explanation is found in yet another term for the quintessence, the *azoth*, the mercurial water or solvent that purges the unclean matter or dross mentioned above. Paracelsus calls it the "universal medicine" that can cure the disease of man. Essentially, we recognise our faults and errors and transmute them into acts of goodwill which dissolve the spots and stains (in alchemical terminology) of

self-will. This is achieved through the increasing manifestation of pure love that is the result of our spiritual progress in this manner.

An alternative name for the quintessence and popularised over recent centuries, is that of the *philosopher's stone*. Much has been said or written concerning its nature but essentially it possesses the power to perfect imperfection. Just as at the physical level the quintessence or philosopher's stone can transmute base metals into pure gold through the action of fire, so too can it transform the individual into an illumined philosopher. In the Rosicrucian Order this is referred to as the "Mastery of Self."

A Chemical Wedding

A further aspect of our inner work, and an important one in alchemy, concerns the reconciliation of the active and passive components of our nature. These are the *male* (sulphur) and *female* (mercury) expressions that have to be unified in the production of the philosopher's stone. This is easier to understand when we consider how these two aspects of our being correspond to the four elements: fire and air relate

to the male component and water and earth align themselves with that of the female.

Keeping the rotation of the elements

in mind then, we can see how this "chemical wedding" of opposites operates, namely, sun and moon, and king and queen. Parallel to the work of bringing together the elements, there is a complementary process going on that unites the male and female energies into a perfect integration. In alchemical terminology this is the *rebis* or *hermaphrodite*.

The Prima Materia

We can see more clearly the internal heat at work if we consider the human body metaphorically as the alchemical furnace or *athanor* (Arabic: *at-tannûr* meaning "oven") that houses the *prima materia*: the soul. In alchemy this last term means "first matter" for it describes the pure substance from which the universe was created before the imprinting of the "forms of all things" in the process of creation.

The soul is acted upon by the quintessence that is the result of the circulation of the elements and the unification of the sexual polarities, mirroring the way that the physical alchemist brings about the creation

**Transmute yourselves from dead stones
into living philosophical stones.
[Gerhardt Dorn (1530-1584)]**



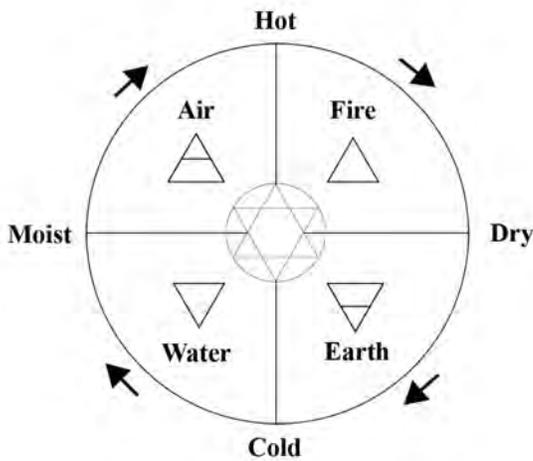


Diagram of the rotation of the elements with the quintessence at the centre.

of gold by using the philosopher's stone, in the form of powder or tincture, upon the base metal (prima materia). In physical alchemy this final operation is known as *projection*.

Toward Practical Work

The foregoing has dwelt lightly on alchemical theory, presenting a simplified overview of the *opus alchymicum*; so what about bringing this work to fruition within oneself?

Firstly, it should be understood that the work of inner alchemy is long and arduous, and one that is principally accomplished on the plane of the imagination (when used effectively). The medieval physician and alchemist Arnold de Villa Nova (c.1240-1310) recommends the imagination as a tool: "*Follow it with the Instance of Labour, but first exercise yourself in a diuturnity [sic] of Intense Imagination: for so you may find the complete Elixir; but without that never at all.*" It is, of course, a prerequisite to have a grasp of the theory in order to devise ways of directing the imagination with which to impress the subconscious.

In everyday life, one could try being consciously aware of the active and passive qualities of the elements in the fiery work of the *opus circulatorium* discussed above and use this scenario as a basis for one's meditations where the imagination can come into full play. Zosimos of Panopolis (3rd - 4th century CE Greek alchemist) wrote that in order to "*obtain the proper, authentic, and natural tinctures*" one must accomplish this by "*plunging into meditation.*" The combination of a cycle of four-fold breathing and simultaneous attribution of the elements to its four phases, is a good exercise for the imagination to

integrate these intangible qualities whilst maintaining our awareness of the rotation of the elements within; the goal being to internally synthesise the elements into a fifth one, the *quintessence*.

Conclusion

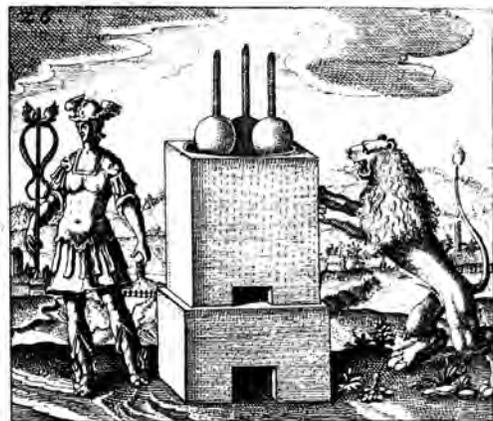
It is said that the mastery of the element of fire gives one the ability to express divine love and if we understand alchemy as being the art of fire, then the *raison d'être* of our inner alchemy becomes clear. The Italian humanist John Pontanus (1426-1503) states that the inner fire is "*found by deepe and profound Meditation only, and then it may be gathered out of Bookes and not before.*" He is instructing the reader to rely on his inner awareness to uncover the secrets of self-mastery before resorting to books written by, and housing the opinions and thoughts of, others.

Members of the Rosicrucian Order are at once placed at an advantage in this work, for much emphasis is placed on seeking and developing the self in this way and coming to an understanding of one's relationship to the universe and the divine source from which we originated.

In closing, it seems almost unnecessary to state that with sincere and disciplined effort there will be evident signs in one's outward nature and behaviour that will become ever more noticeable as it reflects the inner changes being developed and experienced through working with the fire within.

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Mercurius and the creative fire, represented by the lion, flank the athanor, within which the alchemical work is undertaken.



PARTNERSHIP



by Einar Einarsson, FRC

WHETHER INDIVIDUALLY OR IN groups, many Rosicrucians involve themselves in what is generally called spiritual or metaphysical aid. Sometimes petitioners for assistance (usually for healing) will ask the person or group to “pray for them.” Whereas such requests are always taken seriously and acted upon, they sometimes betray a misunderstanding of the nature of Rosicrucian healing work and particularly the nature of “God.”

Metaphysical helpers have often erroneously been regarded as privileged people with direct lines of communication with the Divine that is not available to others outside this elite circle of healers. For surprisingly many people seeking metaphysical healing, God is conceived in anthropomorphic terms, usually as a wise old man, but also as an authoritarian ruler who arbitrarily afflicts or exalts people on whims of fancy, shortening or prolonging lives without rhyme or reason.

Of course this does not mean that prayer is wrong; praying for assistance in overcoming some overwhelming problem such as impending financial disaster or poor health, is without doubt perfectly permissible if done with deep sincerity and a sense

of universal justice for all involved. Advanced mystics however, and especially great masters and avatars, have and continue to be known for the deep nature of their prayers, some of which grace the pages of inspirational books. But a unique feature of their prayers is that they seldom ask for earthly or personal favours. They are more akin to acts of gratitude, reverence and worship than any specific requests for personal assistance. And when assistance for anyone is involved, it is almost always assistance for someone else, not the petitioner him or herself.

There is something deeply satisfying in appealing to the highest authority we know (call it God) for the welfare of another person. In times of crisis, appealing to God for our own welfare is perfectly justified, but in the vast majority of cases, and these occur almost daily in the life of every true mystic, the appeal is for someone else or some group of people in need.

And if there is anything we wish to appeal for personally in our prayers, there are few better things we can do than to ask deeply and sincerely for more personal responsiveness to the suffering and needs of others. Rosicrucians ask the God of their understanding to make them worthy of and



responsive to the highest form of love they know..., and that often manifests in a deep desire to assist someone or some group of people in need. They know that this love is what they need more than anything else, and they attract it by the manner in which they live their lives and conduct themselves in their moments of quietude and attunement with the Cosmic.

The Pantheistic Mystic

To find a solid foundation for mystical work, we must elevate our concept of divinity to the most universal and all-encompassing form we know. We must understand that God is not made in the image of man. God is beyond all human forms. What we perceive as God, can never be more than a very rough outline of what God actually is. No mind can ever encompass all that God is.

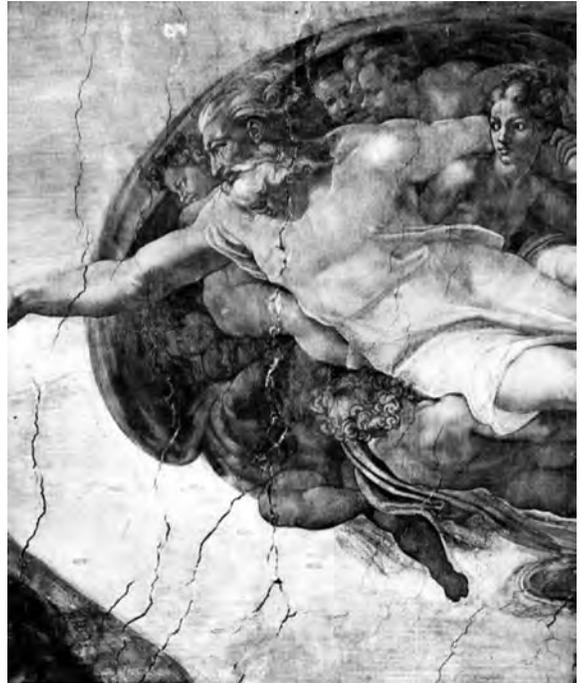
To a pantheist mystic, God is immanent in the entire Universe and indeed beyond it. God is present in everything from the tiniest to the largest structures there are. "The Cosmic" is a word used to label one aspect of God, namely, the aspect that contains everything we can know about God whilst still human. Being but one manifestation of God, it may have limits definable by science, though God "itself" cannot have limits. God includes all, and we are therefore all parts of God. The life and power of God flows through us and manifests outwardly as sanctity and goodness to the extent we allow it..., no more, no less.

This may be intellectually hard to accept, but in moments of inspiration, some mystics feel emotionally within themselves a oneness with a sort of universal and impersonal yet intimate creative power. With no warning, they are suddenly overwhelmed by feelings of intense love for the totality of Creation, for God. And this love spreads out to all people,

There is something deeply satisfying in appealing to the highest authority we know for the welfare of another person.

indeed to all living things. Such feelings can seldom be expressed in logical words, but are nevertheless hinted at through analogies.

Paul, the early Christian author of several of the books in the New Testament, said that all followers of the new religion were "one body in Christ." Taking the early Christian belief that Christ was the son of



For surprisingly many people seeking metaphysical healing God is conceived in anthropomorphic terms, usually as a wise old man.

God and his followers were therefore "one" with him, the statement can be rephrased as "we are all united in one God," or "we are all part of one God."

Working Co-operatively

Extending this analogy further; our body consists of billions of individual cells. Each cell, whether part of the brain, bones, organs or muscles, is an individual living being that is born, dies after a lifespan ranging from a few weeks to many years, and is imbued with a rudimentary consciousness.

Having a keen instinctive interest in our own wellbeing means that we care for our bodies and by extension, we care for its tiniest living components, its cells. But groups of individual cells must regularly be sacrificed for the sake of the whole. We trim our nails, cut out corns and calluses, and even cauterise infected sores, and cells by the million are sacrificed as a result. How does this affect our interrelationship to the single cell? Is it in any way analogous to God's relationship to individual human beings?

If you hesitate with these questions, think of a more understandable analogy. Imagine yourself as drafted into a vast labour force for the purpose of



building an Egyptian pyramid! Some recruits may rebel and try to escape from the camp. Others will resign themselves to their situation and work just hard enough to escape punishment. But a small group believes they are participating in a glorious work that will stand for ages as a lasting monument to some transcendent collective ideal, and they sacrifice all they have for that ideal.

The workers in this last group are most likely to be the survivors and the ones that rise to positions of authority and decision making. Their cooperative and constructive attitude is like that of true mystics everywhere in that they do all that is demanded of them when challenges have to be overcome as they place the interests of their common transcendent ideal above all else. Mystics rightfully use their personal powers to the best of their ability just as an individual blood cell rushes to the site of an infection in order to begin the process of healing.

Spiritual Power

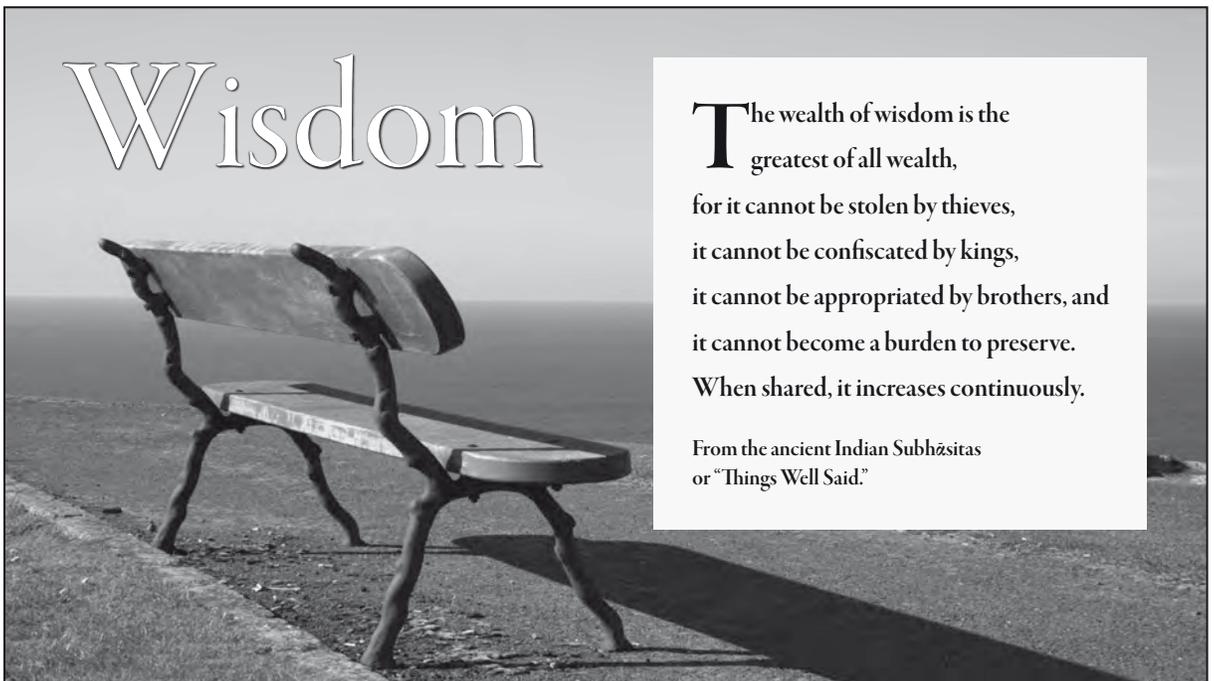
Metaphysical healers are aware of the larger, divine power in which they have a share. They are free to call for the help of this creative cosmic power by clearly visualising a constructive goal and releasing it to the Cosmic Mind. They are also free to call upon this power for their own benefit but seldom do so, electing instead almost always to direct it elsewhere to those who need it most.



Mystics rightfully use their personal powers to the best of their ability just as an individual blood cell rushes to the site of an infection in order to begin the process of healing.

When we undertake to treat a sufferer, we are well aware that we are only a channel for the unlimited healing power of the Cosmic. The psychic power we can accumulate in order to accomplish psychic healing is puny in comparison to the power available to us to direct to the afflicted by appealing to the spiritual power that rules our very destiny. By cooperating with the Cosmic, we become its partner and confidant and have supreme confidence in universal justice and the ceaseless operation of the one immutable law that we know operates in the lives of all creatures: the Law of Karma.

Wisdom



The wealth of wisdom is the greatest of all wealth, for it cannot be stolen by thieves, it cannot be confiscated by kings, it cannot be appropriated by brothers, and it cannot become a burden to preserve. When shared, it increases continuously.

From the ancient Indian Subhāṣitas or "Things Well Said."



The Quest to Know



by Ralph M Lewis, FRC

*Imperator of the Rosicrucian Order
from 1939 to 1987*

A PROPER DEFINITION OF MYSTICISM, whether from a standard created in today's world or that of previous centuries, has always been elusive and vague. A technical definition from the Oxford English Dictionary (8th edition) assists in such an opinion where it states that a mystic is: "*A person who seeks by contemplation... to obtain unity or identity with or absorption into the Deity or the ultimate reality, or who believes in the spiritual apprehension of truths that are beyond understanding.*" Subsequently, mysticism is often labeled as "irrational philosophy" in that it is thought that the intellect cannot comprehend such enlightenment. Furthermore, the irrational implies self-delusion and dreamy confusion of thought.

It was not too many years ago that "intellectual giants" thought it irrational to believe in gravity or a heliocentric conception of the sun and its planets and, more recently, in plate-tectonics or a myriad of other currently rational existences. However, our point is not to identify with the particulars of an ever-changing intellectual comprehension of the universe

or whatever it is that is being sought, but rather with the act of seeking. And with that act comes a different definition of mysticism, being a term applied to philosophical or scientific theories of which no rational account can be given at the present time.

Desire for Enlightenment

It is from a non-scientific contemporary community that another perspective of mysticism has developed. This community is often referred to as participants in the so called "New Age," an age of enlightenment where there is a transformation of human consciousness whereby utopian ideals will eventually manifest. These are noble concepts indeed. However, we are mistaken if we think that they are new to our era. Such goals have been the concern of humanity for ages.

Yet today we may read books, attend lectures, seminars or retreats, or practice a variety of "disciplines" to attain enlightenment. We may follow popular fads or trust in popular beliefs, but what is accomplished? Only what you do, only what you experience or



what you decide. To convince potential followers to practice their system many groups offer promises of enlightenment or the development of special powers. Support for their cause is sometimes given by citing a supernatural source. This source often manifests as a coming messiah, a channelled entity, or a Master-personality of great attainment who allegedly works through one person not perceived by anyone else unless they have such great faith that they too share in the created reality. Many define this as mysticism. Rosicrucians define it as fantasy.

So, what then is mysticism? Is it irrational philosophy? Or is it a mysterious, supernatural, psychic belief?

What the scientist, the advocate of the New Age, the philosopher and the theologian, regardless of their diverging beliefs share in common, is the quest to know what there is to be known. That too is the objective of the mystic. In fact, is it not true that such a quest is the objective of all human beings in one manner or another? Subsequently, when we consider such disciplines as science, philosophy or mysticism, we need to recognise them for what they simply are, namely, methodologies to obtain an objective.

An Art of Knowing

Very few people in today's world would consider science to be weird or mysterious. However, mysticism is sometimes categorised as such because it is often related to things psychic, occult, magical

or supernatural. Often one brings to mind images of crystal balls, fortunetelling and suchlike.

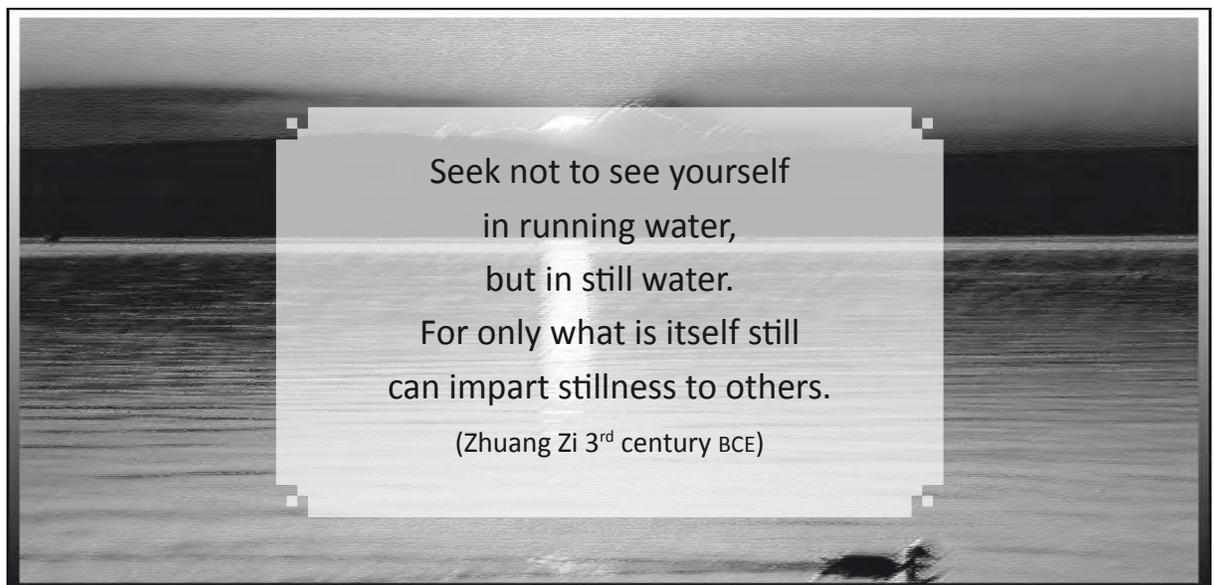
Yet mysticism is none of that. It is simply an art of knowing. Misconceptions develop from a misunderstanding of the technique and the mystical experience as described by those who have actually had such an experience. The reason for this is

The transformation of human consciousness has been the concern of humanity for ages.

because the mystical experience is an experience of a transcending nature, and often the mind will enter a reality where most people will not have the words to describe that experience. As a result, it will be labelled as "irrational," but not by the participant. The mystic would consider the experience about as irrational as beauty or love, or harmony and peace.

The art of mysticism is the development of a technique to personally know the source of all Being. Many call this source God, others call it the Cosmic; and yet others call it the Grand Unified Theory, the point being that the experience is noetic or requiring the assistance of the mind or intellect. We know; not think we know or develop a faith or belief, but we know. Knowledge is rational.

The experience is even more beautiful because the potential for knowing exists in all human beings. The experience of enlightenment is not a nebulous something which is separate from the self. It is present everywhere, and the process of enlightenment is nothing more than an evolved realisation.



Methods of Purification

by Carolyn Evans, SRC

We often feel the need for purification. Usually it takes the form of a simple physical cleansing such as washing our clothes, having a bath or shower, or doing the housework. There are occasions however, when the need for purification is more spiritual in nature...



SPIRITUAL CLEANSING OFTEN TAKES the form of drinking a glass of pure water and washing our hands and face before meditation, thereby symbolically cleansing ourselves both internally and externally. We may sometimes include a prayer in which we ask for purification so that we may be worthy of attaining higher attainment. Such methods of purification are very helpful, yet there are situations at times when we feel the need to take more drastic measures.

We human beings have a great capacity to create atmospheres which may be either positive or negative, for each time we emit a thought it has an effect upon the surrounding atmosphere. We have all heard or read at some time or other of so called “haunted houses” which have elicited the attention of psychic investigators. Many of these psychic investigators have concluded that these “hauntings” are not true hauntings at all; that so-called “ghosts” have long passed on into other realms. Instead it is argued that





Spiritual cleansing may take the form of drinking purer water.

when an intensely emotional event such as a tragedy has occurred in part of a building or an area outdoors, then that very emotion charges the whole atmosphere with the vibrations of these tragic events. Often the morbid dwelling upon such events by others can keep the emotional atmosphere highly charged, to such an extent indeed, that those sensitive to such things are, many years later, able to register them.

We Create Atmosphere

To a similar extent we create atmospheres within our own homes or places we visit. For example, an atmosphere of great joy and happiness may be created after a positive event such as a marriage or a birth. An atmosphere of peace, harmony and “at-one-ment” will follow a meditation whereas an atmosphere of disharmony and distress will prevail after an argument or tragedy.

Sometimes, through no apparent fault of our own, we may experience distress whilst in a particular location and if this distress should be intense or prolonged it may have such an effect upon the atmosphere of that place that we can feel uncomfortable, even though the original stressful cause has gone.

Moving house is known to be stressful. As well as the general upheaval of moving our family and our possessions to a new home, we may feel

uncomfortable with the atmosphere created by its previous occupants. There are many methods, however, for the cleansing of negative vibrations so as to make places pleasant to visit or to live in.

One method, of course, is to be more positive in thought and emotion during our everyday lives. This way we can avoid creating negative atmospheres or fuelling any negativity that is already present. The constant practise of meditation is very effective in raising not only our own vibrations but also those around us, quite apart from the benefit it brings by increasing our personal happiness and well-being.

Cleansing Methods

There are many cleansing rituals for houses and other places; or we may even make up our own. After all, it is the intent that is important. Many people prefer the use of water for such cleansing purposes. Water can be blessed and dedicated for the use of spiritual purification merely by the process of holding our hands, palms downward, over it and saying a prayer for support in our work of purification. The water can then be sprinkled throughout the house or over the area of land affected.

Salt water is also very good as a psychic cleanser, being well known to have a neutralising effect. However, some people when performing simple cleansing ceremonies like to use all four elements, such as a candle for purification by fire; incense for air; salt, soil or gemstones for earth; and water, coupled with



Salt water is also very good as a psychic cleanser, being well known to have a neutralising effect.



prayer and meditation in each affected room. It often helps to give the room a thorough physical cleansing first.

There are also various scents or oils which can be used for purification purposes when burned within a room or outdoors. Probably the most well known of these is sage, a great favourite of the Native American Indians. Another is bergamot, an aromatic herb, which was used by European occultists to “ward off all evils.”

Some may prefer to use purely meditative techniques such as the visualisation of pure white or golden light, cleansing the negativity away, or the light of various other colours depending upon the individual preference. The chanting of vowel sounds also has a beneficial effect, as does the visualisation of certain symbols.

Recently this very simple method was brought to my attention: I was advised that 108 repetitions of the vowel sound AUM would effectively exorcise any place of any negativity, whatever its manifestation. Recognising that 108 is a mystical number, I took the person at their word and tried it, finding it to be the most effective method yet for me.

The use of the circle as a symbol has been found very effective, either visualised as surrounding the walls of a room or a house in a protective manner, in the form of a hoop of pure white or golden light, or drawn physically with a finger, or a burning stick of incense. Yet another method is the visualisation of the whole house or area being encased in a protective dome of white light.

Universal symbols such as the pentagram, the Star of David or the pyramid can be incorporated or any other symbol that is felt to be necessary.

Sometimes it is not possible to actually visit the place concerned. All that is needed then is to form a picture in our mind’s eye of the place or property to be cleansed and to visualise the cleansing taking place there. This method can be of use to us psychologically if we wish to remove our attachment from a place in which we have experienced unhappiness in the past. I wonder whether it is the actual place that we exorcise,



Some people prefer to use purely meditative techniques.

or whether it is nearer the truth to say that it is our minds that are released from it.

Purifying Ourselves

At those times when we feel the need for a purification of ourselves, physical fasting and the drinking of plenty of water is suggested. However, this may not always be practical for people with delicate digestive systems or certain medical problems although most of us will derive benefit from drinking plenty of water and following a reasonable diet. Again, visualisation may help if, when taking a bath or a shower, we visualise the water giving us more than a mere physical cleansing. We can imagine the

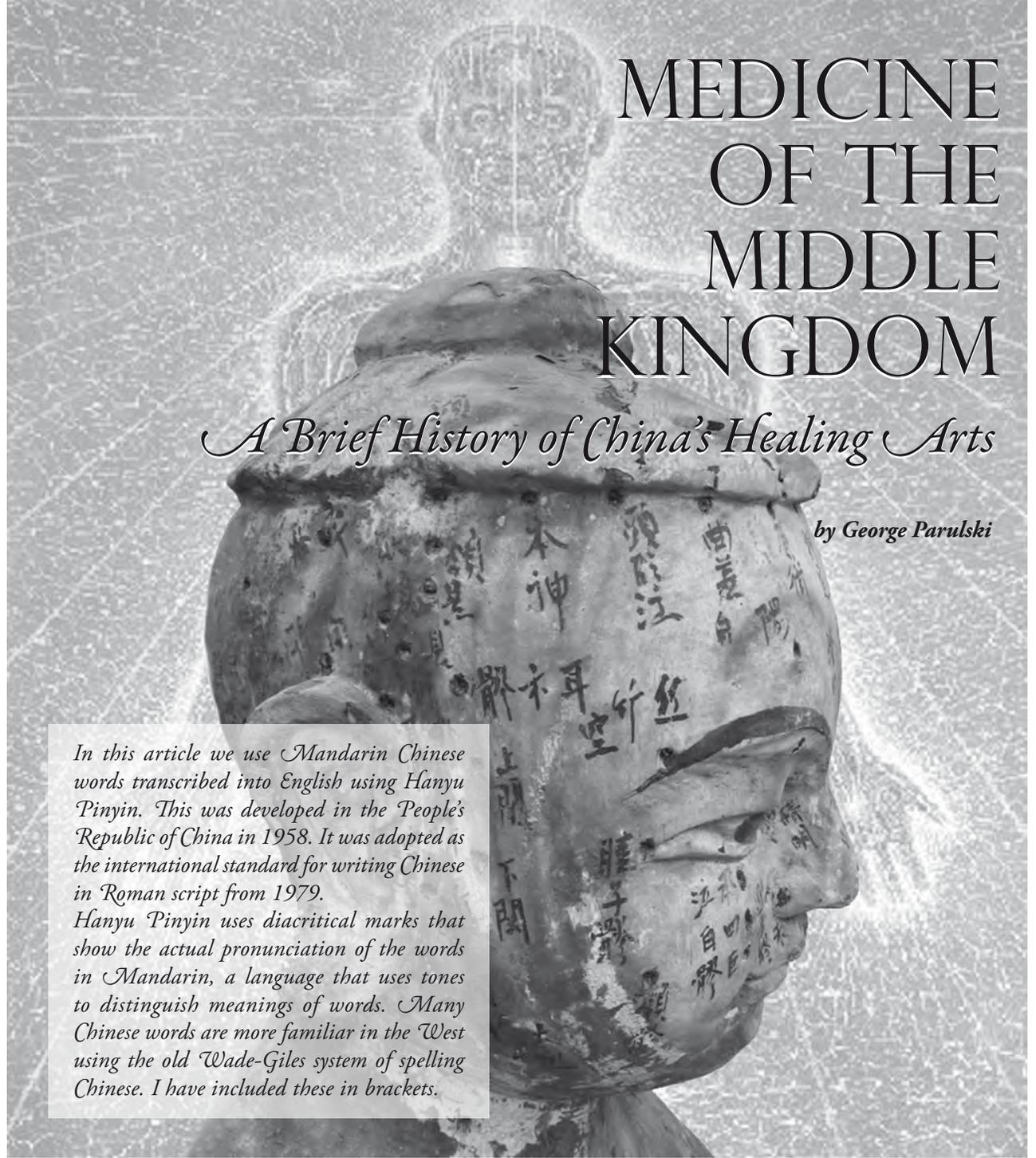
cleansing action of the water extending its action to our aura and psychic body, or as cleansing our whole being. There are also various cleansing and relaxing aromatherapy oils which can be added to the bath water.

We are all guilty at times of holding on to situations from the past which we need to release. Here meditation can be of help. Whilst in meditation we can create a symbolic picture of the situation we

Being more positive in thought and emotion during our everyday lives avoids creating negative atmospheres.

wish to let go of and imagine that situation being cut away or cast away from us, asking the Cosmic or the God of our hearts to take care of it. Even so, some people feel concern as to where the negativity goes after the purification has occurred. There are various methods, of course, to deal with the dispersal of the negative energy. It can be visualised as being burned up with fire, washed away with water, or transformed into the light. Yet all we really need to do is to hold in our minds and hearts the assurance that it will be taken care of by the Cosmic or God of our Hearts and that it will be returned to a place where it will do no harm, ready to be recycled again into the processes of the Universe.





MEDICINE OF THE MIDDLE KINGDOM

A Brief History of China's Healing Arts

by George Parulski

In this article we use Mandarin Chinese words transcribed into English using Hanyu Pinyin. This was developed in the People's Republic of China in 1958. It was adopted as the international standard for writing Chinese in Roman script from 1979.

Hanyu Pinyin uses diacritical marks that show the actual pronunciation of the words in Mandarin, a language that uses tones to distinguish meanings of words. Many Chinese words are more familiar in the West using the old Wade-Giles system of spelling Chinese. I have included these in brackets.

HEATED ROCKS, BURNING MUGWORT, stone needles and ginseng root, these were the tools of ancient Chinese physicians. The origin of their knowledge is buried in the dark folds of obscure history before the dawning of Christianity, even before the doctrine of the *Yi Jing* (I Ching). The early benefactors of their healing arts included the ancient Asian cave dwellers and later the warriors

of the Chinese warlords. Oddly enough, many of the techniques they used were more effective than modern medicine.

The study of Chinese medicine is important, if not just fascinating, for many reasons. The use of acupuncture needles, *moxa* (a substance burned over an acupuncture point), and an amazing varied collection of natural medicines is older than Western



civilisation and has by no means been abolished by it. Chinese medicine is not just a system of healing but is tied in with a whole philosophy, a concept of the world, outside of which it loses all meaning. For the Chinese, humans are a small universe and an image of the larger one. The equilibrium of our bodies, of life on Earth and of the stars and planets are all controlled by the same mechanisms. To study Chinese medicine is therefore to gain a better understanding of Chinese thought: to begin to penetrate structures that at first seem not only foreign to us but even antagonistic.

Finally, that dense but never indigestible study ends with a very rich perspective, since, thousands of years ago, the Chinese had knowledge that seems beyond the reach of science as it existed at that time. Chinese medicine is therefore a message in a bottle cast into the ocean of centuries.

It is clear that a journey into Chinese medicine takes us far beyond both China and the human body. Traditional Chinese medicine rests on the application of certain philosophical principles. To understand it, we must become familiar with these principles. Humans are the summary of the universe, a microcosm (from the Greek *mikros* and *kosmos*, “small world”) in relation to the macrocosm (*makros* and *kosmos* or “great world”). Being an integral part of



Attending a Chinese healing clinic.

waves, but the Chinese, who claim to have been the first to envision the concept, never thought of applying it specifically to the interpretation of physical phenomena. The entire universe is subject to slow and opposing pulsations. Some modern astronomers believe that the recession of the galaxies will someday be reversed and that the universe is animated by a reciprocating motion which recalls that of the two Chinese principles of Yin-Yang.

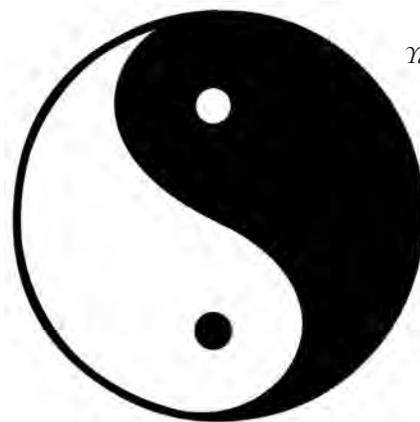
On the human level, “each person can be Yang in one sense and Yin in the other.” The pulsation is found in the contraction and dilation of the heart-systole and diastole, succeeding one another rhythmically, keeping the blood in motion. In the lungs the pulsation is more in accordance with the rhythm of exhalation and inhalation. Yang and Yin

It is clear that a journey into Chinese medicine takes us far beyond both China and the human body.

the whole, and at the same time a miniature version of it, we are subject to the same universal laws. The same idea of a relation between the life of the heavenly bodies and that of earthly organisms is also found in astrology and other divining arts.

For the ancient Chinese, all knowledge was summed up in three terms: *Yang*, *Yin*, and *Dào* (Tao). The word Yang originally meant “sunlight” or what pertained to it; Yin meant “shadow” or “darkness.” The dualistic theory of Yang and Yin is cosmic in scope, since the sky and sun are Yang while the earth and the moon are Yin. All living beings contain both principles. Yang is masculinity, activity, splendour and hardness. It is left and black. The numbers that correspond to it are one and the other odd numbers. Yin represents what is feminine, passive, plain and soft. It is the void and is right and white. Its numbers are two and all the other even numbers.

The Cosmos of the Chinese was a Cosmos controlled by waves. Modern physics is based on



Yang and Yin





‘Dào symbol

are conceived as completely impersonal natural forces that are always found together: “*The Tao is a Yang and a Yin.*” The Tao is the divine law that controls relationships between the microcosm and macrocosm. The Tao is also the beginning. According to the *Dàodéjīng* (Tao-te Ching or “Book of Taoist Virtue”): “*To know the supreme Tao is extremely difficult. To communicate it is appallingly difficult. Who can boast of knowing its main characteristics?*” Yet the Tao can be

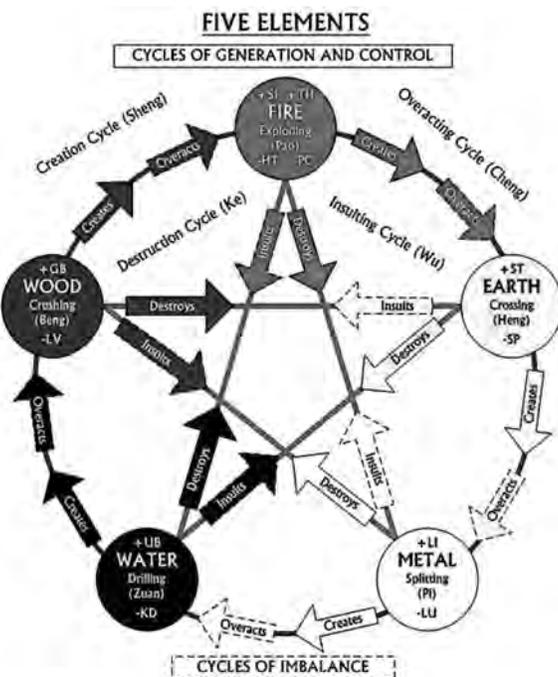
The Tao is a divine law that controls relationships between the microcosm and the macrocosm.

known through study and learning how to decipher it.

Another school that attempted to account for both the structure and origins of the universe claimed it was based on the five primordial elements. At first the two schools were unrelated to each other but later they merged. Wood, fire, earth, metal and water are the five elements of which all things are made. The five planets: Jupiter, Mars, Saturn, Venus and Mercury, remain associated with the elements that gave birth to them. This correspondence extends to the five organs (liver, heart, spleen, lungs and kidneys), the five seasons (late summer, being counted as a separate season), the five cardinal points (including the centre), the five colours (yellow, black, red, green and white), and so on. The individual’s physical constitution, being divided into five different types, also represents the material form of the five elements.

All elements reflect the principle of Yin-Yang, and their relations have medical applications in both diagnosis and treatment. It was with these four

theories: Yang, Yin, Tao and the five elements that Chinese healers founded their system of medicine. In legend, long before recorded history, the first great Chinese healer was the legendary Huángdì the “Yellow Emperor.” With his minister Qíbó, he would enter into heated debates revolving around acupuncture or the influences of wind, heat, cold and humidity on the human body. The celebrated *Nèijīng* is often ascribed to him. The *Nèijīng*, the first great medicine book, is composed of two parts. The first part, *Suwen*, forms the basis and core of the book, embracing the entire realm of medical knowledge, herbs through broken bones. The second part, the *Lingshu* (spiritual nucleus), constitutes largely, a supplement to the *Suwen*, dealing mainly with acupuncture.



Chinese elements: the individual’s physical constitution, being divided into five different types, also represents the material form of the five elements.

Acupuncture

Acupuncture is based on the concept that certain channels or ducts, now called meridians, extend internally, perhaps embedded in the muscles, throughout the body in a fixed network. The 365 points on the skin are the spots where those meridians emerge on the surface. Since skin points, meridians and the viscera are interrelated, and since all of these naturally harbour the ebb and flow of Yin and Yang, a cure is believed possible by treating one of the skin



“outlet” points.

The insertion of needles into these strategic points is designed to diminish an abundance (excess) or to replenish a deficiency, depending on the particular need of the diseased organ. It is assumed that the stagnant Qi (or Ch'i) is drained and young fresh Qi is substituted.

Qi is the vital energy or life force, the intrinsic force, that flows within the meridians and throughout the universe. There are two basic types of Qi: *Runqi* and *Weiqi*. *Weiqi* flows outside the body, generating and activating the flow of life, and is found in the foods we eat, the air we breathe, it is this Qi that sustains all life. *Runqi* is a liquid like substance that flows within the meridians keeping the balance in the body. Qi energy in the body is replenished by the foods we eat and the air we breathe.

What we might ask at this point is if there is any scientific evidence to support the theory of meridians



The Cosmos of the Chinese was one controlled by waves. Here we see represented, people being carried in its current.

It seems that acupuncture points, exist precisely where Chinese physicians had known them to be for 5,000 years.

in the body? In June 1960, a team of Soviet doctors convened at the Russian Acupuncture Conference at Gorki (presently known again as Nizhny Novgorod).

While one group reported the success of acupuncture in treating impotence, other physicians at the conference told of their experiments in search of the meridians. They found that acupuncture points, existing precisely where Chinese physicians had known them to be for 5,000 years, could be detected by rubbing a sensitive stethoscope over the skin. The sounds, they reported, differed from those in other areas of the skin. They further stated that skin at those points along the meridians was less dense than at other points of the body. Two other scientists at the Gorki Conference, D.A. Galov and V.J. Piatigorski, found that skin temperature at acupuncture points differ from other skin-surface temperatures.

Professor Kim Bong Han, of the Democratic People's Republic of Korea (North Korea), reported that skin cells along these meridians were structured differently from most skin cells and that in addition there were clusters of another unusual kind of cell, later named “Bonghan corpuscles” in his honour.

Healing With Heat

Heat treatment to alleviate certain ailments probably extends as far back as acupuncture

Acupuncture is based on the concept that certain channels or ducts, now called meridians, extend internally, perhaps embedded in the muscles, throughout the body in a fixed network.





Chinese acupuncture and moxibustion are founded on the traditional Chinese medicine theory that heat relieves pain. Illustrated opposite we see burning moxa atop needles on the back of the patient where the heat is transmitted to the skin indirectly through the needles, thereby relieving pain in the waist, neck and shoulders.

and herbal medicine. Many prominent Chinese scholars believe that the treatment called *moxibustion* may have been used to ease the rheumatic pains of prehistoric people, whose environment more often was cold and damp, especially for cave dwellers. It is believed that the Stone-Age Chinese first soothed aching joints by applying heated stones to their bodies, later refining the method through experimentation with burning mugwort. In the *Nèijīng*, moxibustion is referred to as a well-developed process.

In earlier times, the herb was burned to the skin and the ashes were rubbed into the wound. Even today, in some areas, we may see former patients bearing scars as a result of such treatment. In most modern Chinese clinics *ai-yen* leaves are formed into sticks about 10 to 13 centimetres long or into bean-sized cones or balls. A pleasant warmth on the skin's surface is desired and the moxa is usually removed before scorching occurs. In Japan and some parts of China, moxibustion is applied by small tubes fitted with handles containing the mugwort leaves.

For one treatment, three to five moxa balls are required. Sometimes they may be applied to various points of the meridians, or they may be applied

one after another to the same point. A moxa stick burns about four to five minutes. If a sedating effect is desired, the stick is held over the appropriate meridian point. For a toning effect, strong, persistent stimulation to the meridian point, the glowing moxa

It is believed that the ancient Chinese first soothed aching joints by placing heated stones to the affected part of their bodies.

stick is lightly tapped against the skin. Overheating is avoided.

To relieve pain, a fresh garlic slab is placed over the point of treatment. A small hole is bored through the garlic and a moxa cone is ignited. To compensate for lack of energy in an afflicted organ to re-channel Qi, a base of salt is used, followed by a cone of moxa being burned over the treatment point. When the salt becomes overheated, it is replaced.

Healing Herbs

Among the foremost cultural heroes of China is the legendary Emperor Shénnóng (Shen Nung the "Divine Farmer"), to whom is attributed the founding



of agriculture and the first experiments with herbal remedies. This legendary emperor was conveniently blessed with a transparent covering across his abdomen, through which he could observe the inner workings of his body and note the effects of various herbal remedies. After compounding and self-testing hundreds of herbal preparations, his observations were preserved in the first pharmacopoeia, called the *Běncào* (Pen-ts'ao) or "Herbal." This work lists 365 preparations and their medical applications. The majority of these medicaments are herbal. Of the rest, forty contain animal material and eleven contain minerals.

The *Běncào* is followed by several pharmacopoeias written by eminent Chinese physicians. The most definitive of these works is the *Běncào Gāngmù* (Pen-ts'ao kang-mu) or "The Outline of Herb Medicine." Completed by Li Shízhēn (Li Shih-chen) in 1578 CE, the *Běncào Gāngmù* was a distillation of the therapeutic knowledge of the ages. The author spent thirty years researching through more than 800 existing works, checking and rechecking for possible errors. His completed work, consisting of many volumes, lists 192 medicaments of animal origin, 1,094 medicaments of vegetable origin (610 herbs, 484 trees and shrubs), 275

medicaments derived from metals and minerals and 31 medicaments from "everyday articles." In all, the work lists over 1,800 animal, vegetable and mineral drugs, and over 8,000 prescriptions. The result is a most complete pharmacopoeia still much consulted by folk doctors of modern China.

These substances generally are not thought to "cure" in the modern Western sense of disease prevention and immune reaction. Rather, Chinese

Many of today's drugs were known and effectively used by Chinese physicians and pharmacists many centuries ago.

folk remedies seek to maintain or re-establish, within the body, the balance of cosmic forces, without which, health and vigour are unobtainable.

Herbs, of course, play an important part in modern medicine, both in Chinese practice and throughout the world. Many of today's drugs, which are taken for granted by most of us, were known and effectively used by Chinese physicians and pharmacists many centuries ago, long before becoming a part of Western pharmacopoeias. What is known by many non-Chinese is that ancient Chinese herb medicines are often more effective than some modern synthetic drugs, and some of the Western medications are ineffective against diseases that are usually cured without side-effects by centuries-old Chinese medicaments.

As an example, acute bacillary dysentery, caused by bacteria of the genus *Shigella*, related to salmonella, was treated more effectively with a mixture of a variety of the peony flower and two other Chinese herbs, prepared according to ancient prescription, than with either sulphaguanidine or streptomycin. The latter drugs are both modern and widely used against dysentery.

Although Chinese medicines get more than their share of criticism from the Western medical world, often that criticism is given without proper knowledge of the Orientals' multifaceted, multipurpose arts of healing. But if we take the time to delve into the facts, even the most dubious Western critic would find that their methods are thoroughly tested and often more effective than Western techniques, possibly offering an entirely new world of understanding to modern medical science and human health.



Herbs play an important part in modern medicine, both in Chinese practice and throughout the world



BODHIDHARMA



Bodhidharma woodcut print by Yositoshi, 1887.

by Marc Cornwall, FRC

WHAT IS THE MEANING OF Bodhidharma's coming from the West? In Zen dialectic, this question actually means, "*What is the highest truth of Zen?*" Bodhidharma was said to be a Persian from Central Asia or a South Indian prince of the Pallava dynasty, and is considered the 28th Indian patriarch in a direct line from Buddha. His very name speaks of his nature; *bodhi* means enlightenment, and

dharma, Truth or the Absolute. His fateful journey from India to China began the transmission of a lamp of knowledge whose flame still burns.

Bodhidharma, or *Pútidámó* in Chinese, entered Guǎngzhōu (also known as Canton), China, around 527 CE, when he was 109 years old. During his years in China he initiated Chán Buddhism (known as *Zen* in Japan) and the elements of modern martial arts.



Bodhidharma explained Chán this way:

- A special transmission outside the scriptures;
- No dependence on words or letters;
- Direct pointing to the soul of man;
- Seeing into the nature and attainment of Buddhahood.

Upon arriving in Guǎngzhōu, Bodhidharma was invited to speak with the Emperor Wu Dì of the Liáng dynasty. The Emperor was very proud of his extravagant patronage of Buddhism and thought he had earned a sure place on the “other shore.” He informed Bodhidharma of his work and asked, “What merit have I gained from these acts?”

Bodhidharma answered, “None.” He explained to the crestfallen emperor that such deeds were of limited worth and that their merit faded in time. Real merit, he said, can be gained only by awakening inner wisdom and seeing into one’s nature, not through strictly worldly pursuits. Wu Dì then inquired as to the nature of the highest truth of the holy teachings. Bodhidharma’s famous and profound reply: “*Emptiness and no holiness!*” In other words, Bodhidharma implies that the very depths of the universe, its elemental being, cannot be classified.

In Northern China

The ancient master then travelled to the kingdom of the Northern Wèi dynasty in China, which became his primary sphere of activity. Here he found many Buddhist and Confucian scholars who were willing to discuss small points of scriptural doctrine, but none who pursued the actual practice of Buddhism. Bodhidharma’s religion was every act of daily life: eating, sleeping, talking with others and working. Action was his method of practice.

Bodhidharma next journeyed north to the small Shàolín mountain monastery. He found the monks there spiritually developed but physically weak. To remedy this he instructed them in “*The Eighteen Hands of the Lúohàn.*” These eighteen exercises are the basis of modern kung-fu and karate.

Zen students still revere Bodhidharma for his resolution and strength of will. After his stay at the Shaolin monastery, he moved into a nearby mountain cave. There he practised *zuò chán* (*zazen* in Japanese), a sitting meditation, for nine years, and spoke little or nothing to his visitors. The Chinese called him the “wall-gazing Brahmin,” though he was not simply gazing at a wall (it was actually an 8,000-foot cliff), but was cultivating his spiritual power and his *wù* (*satori* in Japanese), or state of enlightenment. Zen monks today mistakenly practise *zazen* while staring at walls.

Bodhidharma had no great band of disciples during his life. Those who wished to learn from him were totally devoted to becoming enlightened and learning Truth. One such devotee cut off his own arm to demonstrate his sincerity to the stern Bodhidharma, who finally accepted him.

Bodhidharma lived long and well, dying sometime before 534 CE. It is not known where he died, but his vital Chán/Zen lives; the Dharma is:

- Requital of hatred, living with the results of past offenses.
- Conforming to Truth, living in oneness with the Original Mind, which is in stillness.
- Seeking nothing, no attachment to things, conformity with changes in circumstances.
- Being consistent with Dharma, the Truth, the nature of which is pure (and empty).

Bodhidharma had no great band of disciples during his life.



The entrance to Bodhidharma’s cave on Mount Song in China.



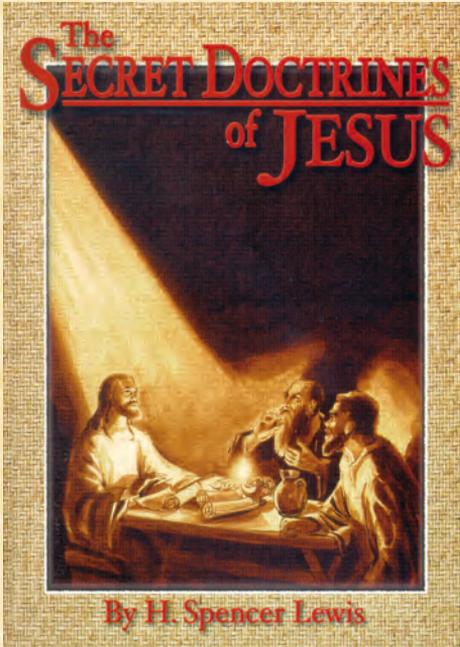


Six of the "Eighteen Hands of the Lúohàn" to strengthen the physical body.



by H S Lewis

The Secret Doctrines of Jesus



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.

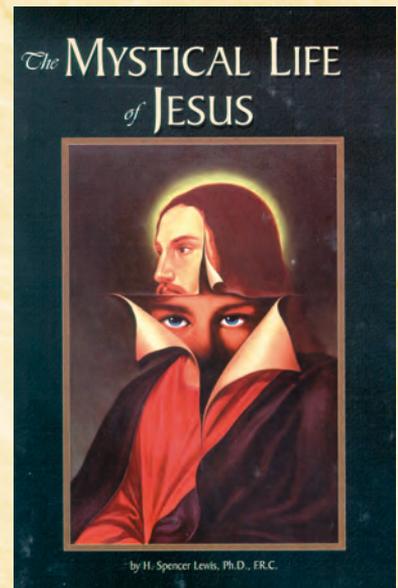
This absorbing book speaks of Jesus' teachings in the form of a centuries-old tradition which greatly augments what we already know of his teachings through the gospels. Whatever your views and whatever your religious beliefs, with an open mind, this book truly is a worthwhile read.

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.



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*To be able to use
circumstances to
one's advantage
things constitutes perfection.
These five things are gravity,
generosity of soul, sincerity,
earnestness and kindness.*

*Confucius – Chinese philosopher
and reformer (551 - 479 BCE)*