

— ROSICRUCIAN —
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December 2016, Vol 26, No. 1



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CONTENTS

Leonardo: Wonder of the World	2
by Bill Anderson	
Paracelsus: Reading the Book of Nature	11
by Paul Goodall	
Alcoholism: Recovering from a Dark Night	16
by Amorifera	
China: The Healing Arts of the Middle Kingdom	18
by George Parulski	
Albert Einstein: The Religious Spirit of Science	23
by Josh Afrit	
The Acceleration of Time - by Paulo M Pinto	26
Be A Little Hill - by Donna Ashworth Thompson	29
Ella Wheeler Wilcox: Rosicrucian Mystic and Muse	31
by Karen Schulz	
Life in the Universe - by Sven Johansson	36

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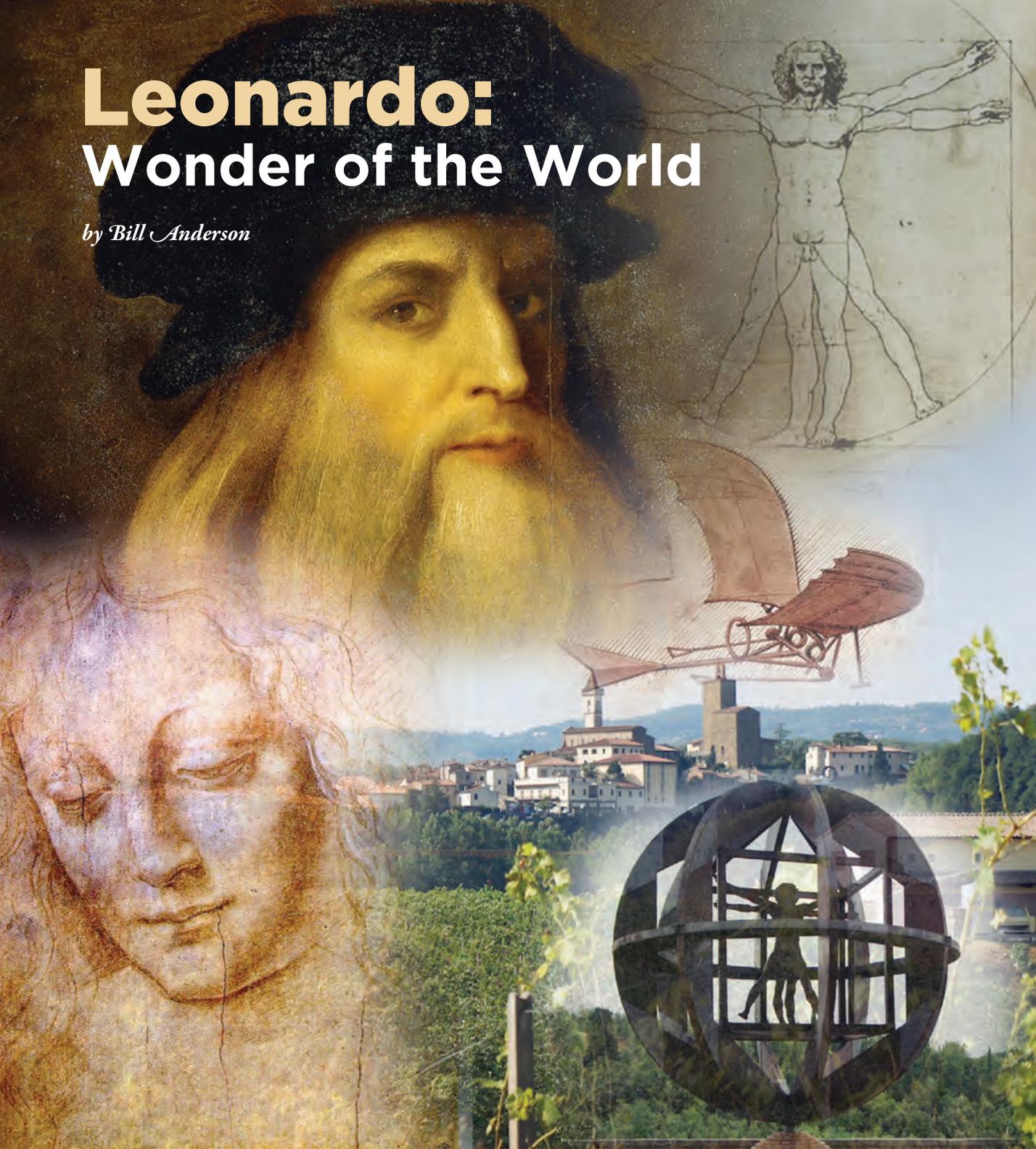
Cover spread

In frozen fastness of winter deep....



Leonardo: Wonder of the World

by *Bill Anderson*



IN THE Loire river valley of France lies an imposing Renaissance château: the royal Château of Chambord, a UNESCO World Heritage Site. It is one of the most recognisable châteaux in the world because of its very distinctive French Renaissance architecture.

Inside the main building there is a mysterious object

believed to be connected with the great artist and scientist, Leonardo da Vinci. There are suggestions that he may have designed this object, but this has not been confirmed. This mysterious object is the spectacular open double spiral (helix) staircase that is the centrepiece of the château.

The two spirals ascend the three floors without ever meeting, illuminated from above by a sort of light house





The royal Château of Chambord.



Le Clos Lucé, the final home of Leonardo da Vinci.



The royal Château of Chambord double helix open staircase.

at the highest point of the château. If two people start climbing the staircase at the same time, they will never see each other until they reach the top. What a marvellous creation, no wonder they thought that the great mind of Leonardo was its creator. From the semi-annual magazine *Artibus et Historiae* we have the following:-

The question of whether the original design of the château of François I's at Chambord is traceable to Leonardo da Vinci may never be resolved for lack of documentation. However, there are striking similarities between architectural elements drawn by the master, such as central plans, double and quadruple spiral staircases, minaret-type turrets, and windows, and other specific features of the château. It is possible that the Italian architect Domenico da Cortona, who was already in the young king's service when Leonardo arrived at the French court in 1516, took over and modified the master's ambitious plans for a palace at Romorantin once these had been abandoned in favour of the Chambord project. The building of the new royal residence began some months after Leonardo's death in 1519.

In 1516, Leonardo was invited to France from his native Italy by the French King François I who installed him in an elegant Renaissance manor house then called Château de Cloux and now known as Le Clos Lucé, standing only a few hundred yards from the château of Amboise where François held court. The two châteaux are linked by an underground passage. This was a house where Leonardo could live and study. Le Clos Lucé lies some 137 miles (220 km) from Paris and 15 miles (24 km) from the city of Tours. This became Leonardo's home during the last years of his life until his transition from life to the hereafter at the age of 67 on 2 May 1519. He brought with him three of his paintings, the *Mona Lisa*, *Saint Anne*, and *Saint John the Baptist*.

Milan to Rome

Leonardo had returned to Milan in 1506 to work for the French rulers who had overtaken the city seven years earlier and in the turmoil had forced him to flee. The Habsburg Holy Roman Emperor Maximilian I had recognised the French King Louis XII as Duke of Milan and Leonardo was named *Painter and Engineer-in-Ordinary to the French Government*. Among the students who joined his studio was a young Milanese aristocrat Francesco Melzi, who would become da Vinci's secretary and closest companion for the rest of Leonardo's life.

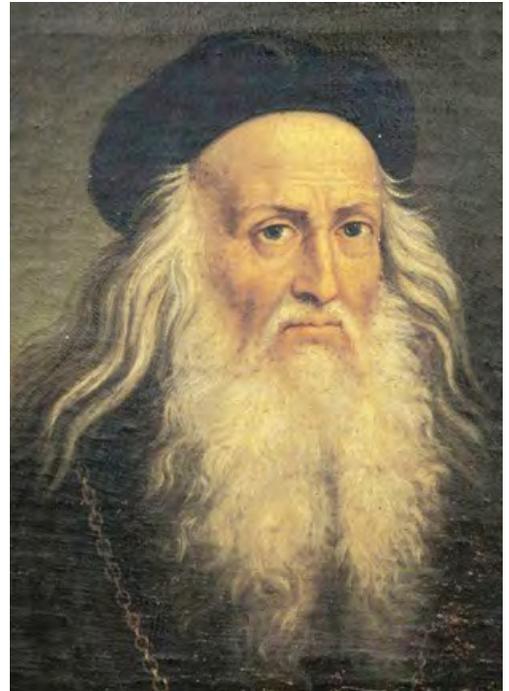
Leonardo did little painting during his second stay in Milan, for most of his time was instead dedicated to scientific studies such as the study of anatomy which fascinated him but involved the dissection of human corpses which at the time was strictly prohibited by the Church. We fortunately still have many of his drawings of body parts from this period of his life, illuminating how meticulous he was in portraying details of anatomy previously unknown.

Peace between the Holy Roman Emperor and the French king did not last. Amid political strife and the temporary expulsion of the French from Milan in 1512 by a combination of the armies of Pope Julius II and





The private chamber of Leonardo da Vinci in Le Clos Lycé.



Portrait of Leonardo da Vinci in his later years.



François I receiving the last breath of Leonardo da Vinci in 1519, by Ingres, painted in 1818.

the Spanish and Swiss, Leonardo left the city with his students, friends and servants and moved to Rome in 1513. With him came Gian Giacomo Caprotti da Oreno, a Milanese artist and pupil of Leonardo who became one of Leonardo's pupils at the tender age of 10 in 1490 and remained at the master's side until 1518, shortly before Leonardo's death. Da Oreno created paintings under the name Andrea Salaì.

The new ruler of the Florentine Republic, Giuliano de Medici persuaded his friend Leonardo to move to Rome, where Giuliano's brother, the newly-installed Pope Leo X, son of Leonardo's former patron Lorenzo de Medici, gave Leonardo a generous monthly stipend along with a suite of rooms in the Belvedere, a luxurious summer villa built on Vatican Hill inside the Vatican. His new papal patron however, gave Leonardo little work, and lacking large commissions he devoted most of his time

in Rome to mathematical studies and scientific exploration.

Having been present at a 1515 meeting between the new French King François I and Pope Leo X in Bologna in the north of Italy, the French monarch offered Leonardo the title "Premier Painter and Engineer and Architect to the King." By the time François had ascended the throne in 1515, the Renaissance had firmly arrived in France, and he became an enthusiastic patron of the arts. Having the foremost mind of the age relocate to the French court brought huge prestige to the king. Along with Francesco

Melzi, the Leonardo departed for France, never to return.

As in Rome, Leonardo did little painting during his time in France. One of his last commissioned works was a mechanical lion that could walk and open its chest to reveal a bouquet of lilies. Now, having the opportunity to look back on his life, he categorised his writings and continued work on his scientific studies until the end of his life. Leonardo's assistant, Francesco Melzi, became the principal heir and executor of his estate. The *Mona Lisa* was bequeathed to Salaì, who left Leonardo and France in 1518. He later returned to Milan to work on Leonardo's vineyard. However François I bought the Mona Lisa from Salaì and kept it at the Fontainebleau palace. Today it hangs behind bullet proof glass in the Louvre in Paris and is regarded as a priceless national treasure seen by over a million of visitors each year.





The Little Unclean One by Salai.

Early Life

Leonardo lived in an age when what we now call Italy did not exist. It consisted of a number of independent states, whose ruling families were continually at war with each other, assisted, from time to time by the Kings of Aragón and France or the Holy Roman Emperor and the Popes, who all vied with each other to dominate the Italian peninsula.

Leonardo da Vinci was born on 15 April 1452, in a farmhouse nestled amid the undulating hills of the Monte Albano in Tuscany. It was a short distance outside the village of Anchiano in the lower valley of the river Arno and in the territory of the Florentine Republic. He was the illegitimate son of the wealthy Messer Piero Fruosino di Antonio da Vinci, a Florentine legal notary, and Caterina, a peasant girl. His full birth name was *Leonardo di ser Piero da Vinci*, meaning “Leonardo, [son] of ser Piero from Vinci”. The inclusion of the title “ser” indicated that Leonardo’s father was a gentleman, the English equivalent of “Sir.” He was raised by his father and stepmothers. At the age of five, he moved to his father’s family estate in nearby Vinci, the Tuscan town from which the surname

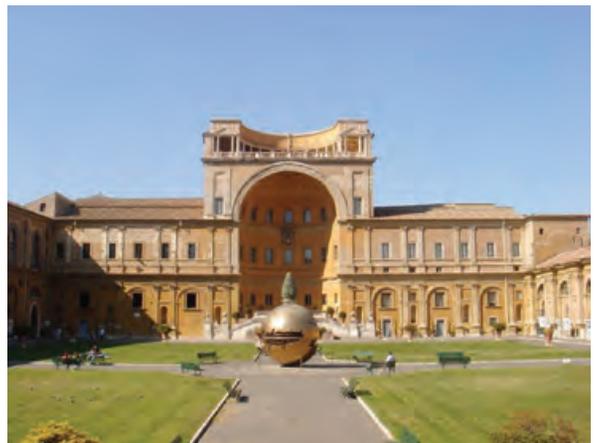
associated with Leonardo derives, and lived with his uncle and grandparents.

Young Leonardo received little formal education beyond basic reading, writing and mathematics, but his artistic talents were evident from an early age. Around the age of 14, he began a lengthy apprenticeship with the famous artist Andrea del Verrocchio in Florence. He also learned a wide breadth of technical skills including metalworking, leather arts, carpentry, drawing, painting and sculpting, which would be of great use in his future life. At the age of 20, he qualified for membership as a master artist in Florence’s Guild of Saint Luke and established his own workshop. However, he continued to collaborate with his teacher for an additional five years.

It is thought that Verrocchio completed his *Baptism of Christ* around 1475 with the help of Leonardo who painted part of the background and the young angel holding the robe of Jesus. After leaving Verrocchio’s studio, Leonardo received his first independent commission in 1478 for an altarpiece for a chapel inside Florence’s Palazzo Vecchio. Three years later, the Augustinian monks of Florence’s San Donato a Scopeto tasked him to paint the *Adoration of the Magi*.

In 1482, the ruler of Florence, Lorenzo de Medici, commissioned Leonardo to create a silver lyre and take it as a peace offering to Ludovico Sforza, who ruled the north Italian city of Milan as its regent. Afterwards, Leonardo lobbied Ludovico for a job and sent the future Duke of Milan a letter that barely mentioned his considerable talents as an artist and instead touted his more marketable skills as a military engineer. Using his inventive mind, and with the skills he learned in Verrocchio’s studio, Leonardo sketched war machines such as a war chariot with scythe blades mounted on the sides, an armoured tank propelled by two men cranking a shaft and even an enormous crossbow that required a small army of men to operate.

The Villa Belvedere in the Vatican.





The Italian Peninsula in 1494 at the time of Leonardo da Vinci.

The letter worked, and Ludovico brought Leonardo to Milan for a tenure that would last 17 years.

His employment by the Sforza family as an architecture and military engineering advisor as well as a painter and sculptor highlighted Leonardo's keen intellect and curiosity about a wide variety of subjects. Like many leaders of Renaissance humanism, Leonardo did not see a divide between science and arts. He believed the two were intertwined disciplines rather than separate ones. He also believed that studying science made him a better artist. Sight, he believed, was the most important human sense, and the eyes were therefore the most important of all organs. He stressed the importance of *saper vedere*, "knowing how to see", which suggests that sight was for him more a matter of paying attention to specific details in an image than merely seeing it generally and in the rough.

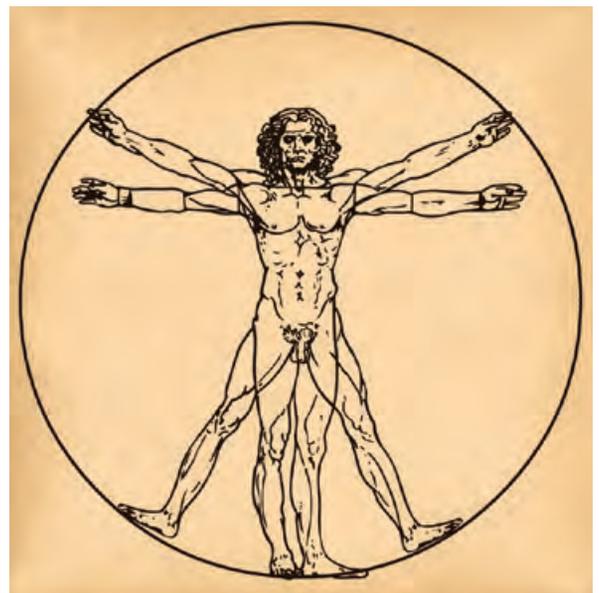
He believed in the accumulation of direct knowledge and facts through observation. "*A good painter has two chief objects to paint, man and the intention of his soul*" he wrote. "*The former is easy, the latter hard, for it must be expressed by gestures and the movement of the limbs.*" To more accurately depict those gestures and movements, Leonardo began to seriously study anatomy and dissect human and animal bodies during the 1480s. His drawings of a foetus *in utero*, the heart and vascular system, sex organs and other bone and muscular structures are some of the first on human record.

In addition to his anatomical investigations,



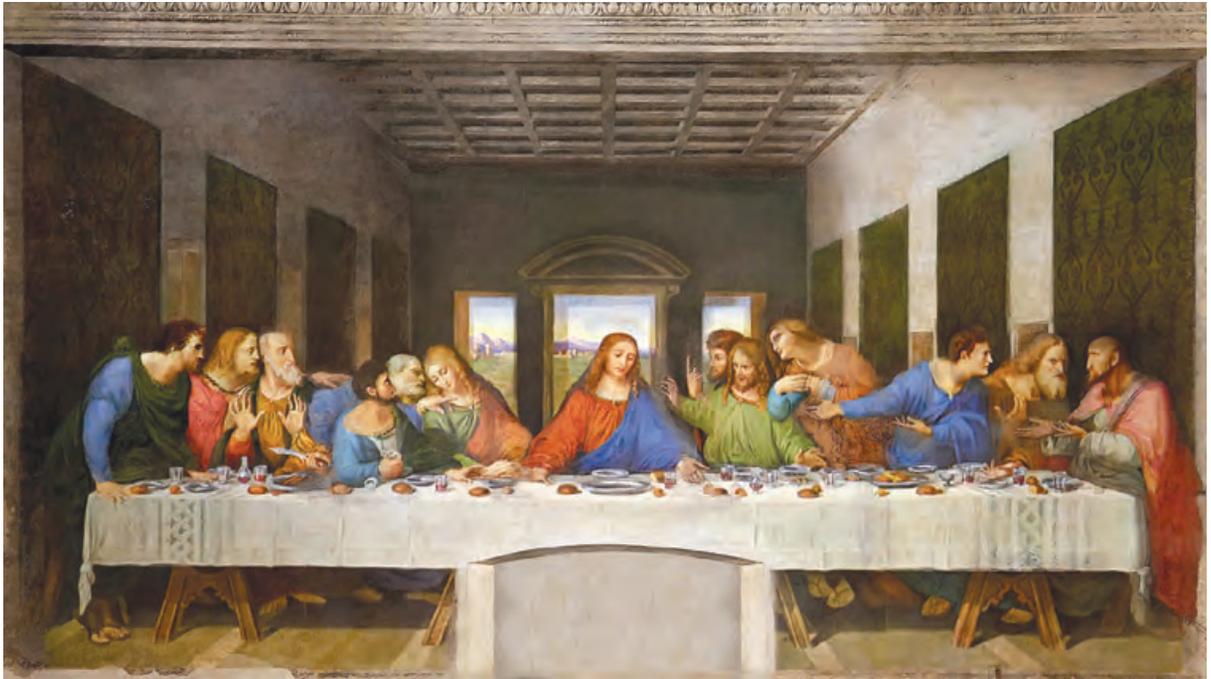
Ludovico Sforza "Il Moro" Duke of Milan (1452-1508).

Leonardo studied botany, geology, zoology, hydraulics, aeronautics and physics. He sketched his observations on loose sheets of papers and pads that he tucked inside his belt. He placed the papers in notebooks and arranged them around four broad themes: painting, architecture, mechanics and human anatomy. He filled dozens of notebooks with finely drawn illustrations and scientific



Vitruvian Man.





The Last Supper on the back wall of the dining hall inside the monastery of Milan's Santa Maria delle Grazie.

observations and his ideas were mainly theoretical explanations, laid out in exacting detail, but they were rarely experimental.

Art and science intersected perfectly in his sketch of *Vitruvian Man*, which depicted a male figure in two superimposed positions with his arms and legs apart inside both a square and a circle. A man far ahead of his time, Leonardo appeared to foretell the future with his sketches of machines, one resembling a bicycle, another helicopter and a third resembling a flying machine based on the physiology of a bat.

Leonardo's Paintings

During his time in Milan, Leonardo was commissioned to work on numerous projects. His painting of the *Virgin of the Rocks*, begun in 1483, demonstrated his pioneering use of *chiaroscuro*, a stark contrast between darkness and light that gave a three-dimensionality to his figures, and *sfumato*, a technique in which subtle gradations, rather than strict borders, infuse paintings with a softer, smoky aura.

Around 1495, Ludovico Sforza, the Duke of Milan commissioned Leonardo to paint *The Last Supper* on the back wall of the dining hall inside the monastery of Milan's Santa Maria delle Grazie. The masterpiece, which took approximately three years to complete, captures the drama of the moment when Jesus informs the Twelve Apostles gathered for the Passover dinner that one of them would

soon betray him. The range of facial expressions and body language of the figures around the table bring the masterful composition to life. The decision by Leonardo to paint with tempera and oil on dried plaster instead of painting a fresco on fresh plaster led to quick deterioration and flaking of this masterpiece. Although an improper restoration caused further damage to the mural, it has now been stabilised using modern conservation techniques.

In addition to having Leonardo assist him with pageants and designing a dome for Milan's cathedral, the Duke of Milan tasked the artist with sculpting a 16-foot-tall bronze equestrian statue of his father and founder of the family dynasty, Francesco Sforza. With the help of apprentices and students in his workshop, Leonardo worked on the project on and off for more than a dozen years. He sculpted a life-size clay model of the statue, but the project was put on hold when war with France required bronze to be used for casting cannons, not sculptures. After French forces overran Milan in 1499, and shot the clay model to pieces, Leonardo fled the city along with the duke and Sforza family.

After brief stays in Mantua and Venice, Leonardo returned to Florence. In 1502 and 1503, he briefly worked as a military engineer for Cesare Borgia, the illegitimate son of Pope Alexander VI Borgia and commander of the papal army. He travelled outside of Florence to survey military construction projects and sketch city plans and topographical maps. As Florence was higher up the river Arno, he designed plans, possibly with famous diplomat



Niccolò Machiavelli, to divert the Arno away from Florence's rival Pisa in order to deny its wartime enemy access to the sea.

Upon his return to Florence in 1503, Leonardo started work on the *Battle of Anghiari*, which took place in 1440 between the rival states of Florence and Milan, a mural commissioned for the council hall in the Palazzo Vecchio that was to be twice as large as *The Last Supper*. However, he abandoned the project after two years when the mural began to deteriorate before he had a chance to finish it.

At the same time he started work on *Battle of Anghiari*, he also started working in 1503 on what would become his best-known painting, and arguably the most famous painting in the world, the *Mona Lisa*. Adding to the allure of the Mona Lisa is the mystery surrounding the identity of the subject. Princess Isabella of Naples, an unnamed courtesan and Leonardo's own mother have been suggested as potential sitters for the masterpiece. It has even been speculated that the subject wasn't a female at all but Leonardo's long-time apprentice Salai (1480 – 1524), who was a pupil of Leonardo from 1490 to 1518, dressed in women's clothing. Based on accounts from an early biographer however, the Mona



The Battle of Anghiari.

Lisa is a picture of Lisa del Giocondo, the wife of a wealthy Florentine silk merchant. The painting's original Italian name, *La Gioconda* supports this theory, but who the sitter really was is still not certain. Some art historians believe the merchant commissioned the portrait to celebrate the pending birth of the couple's next child, which means the subject could have been pregnant at the time of the painting.

Renaissance Man

Da Vinci was the epitome of a Renaissance man. Having a curious mind and keen intellect, he studied the laws of science and nature which greatly informed his work as a painter, sculptor, architect, inventor, military engineer and draftsman. His ideas and body of work, which includes *Virgin of the Rocks*, *The Last Supper* and the *Mona Lisa*, have influenced countless artists and made Leonardo a leading light of the Italian Renaissance. Although Leonardo is known for his artistic abilities, fewer than two-dozen paintings attributed to him remain today. One reason is that his interests were so varied that he was not a particularly prolific painter. For centuries afterward, however, thousands of pages from his private journals with notes, drawings, observations and scientific theories have surfaced and provided a fuller measure of a true Renaissance Man. Many people claim that Leonardo was a Rosicrucian, but the modern Rosicrucian movement did not appear until a century after his death, so this cannot be literally true. However, in spirit he was a true Rosicrucian. A restless spirit with an ardent desire to learn and master everything, a polymath, one of the world's greatest artists, he embodies the very epitome of a Rosicrucian and is an outstanding example to us all.

Leonardo's studies in science and engineering were recorded in notebooks comprising some 13,000 pages of notes and drawings. These notes were made



The Mona Lisa.





Saint John the Baptist.

and maintained through his travels through Europe, during which he made continual observations of the world around him. His approach to science was an observatory one: he tried to understand a phenomenon by describing and depicting it in utmost detail, and did not emphasise experiments or theoretical explanations. As he lacked formal education in Latin and mathematics, contemporary scholars mostly ignored Leonardo the scientist.

Epilogue

Leonardo da Vinci, was a mysterious and strange person. For hundreds of years, researchers and writers have debated his actual religious beliefs. Rosicrucians claim him as one of their own, though he lived in the century preceding the establishment of the Rosicrucian enlightenment in the early 17th Century. Some claim he was a Christian, and he certainly was one in outward appearance at least, for to be anything but a professing Christian at that time was a certain death sentence. From his writings however, some see in him strands of an agnostic belief, whereas

for others, they see in him the forerunner of the Protestant Reformation.

Of all his contemporaries, Leonardo was by far the most intelligent. Giorgio Vasari wrote about him as follows: “[Leonardo’s] cast of mind was so heretical that he did not adhere to any religion, thinking perhaps that it was better to be a philosopher than a Christian.” What was Leonardo’s belief? Was it the teachings of the Roman Catholic Church? If not, what underpinned what he truly believed? During the Middle Ages there was no formal scientific research. Unable to suppress the writings of the ancient Greeks, the Roman Catholic Church allowed the teaching of ancient Greek science as long as it did not conflict with the Bible and its own teachings. Scholars had to accept the observations of nature passed down from Aristotle and other ancient Greeks.

Leonardo adopted an empirical approach to every thought, opinion and action and accepted no truth unless verified or verifiable, whether related to natural phenomena, human behaviour or social activities. The explanation seems to be in Leonardo’s relentless spirit of inquiry. He had noticed that the same physical laws regulated the whole universe, and particularly the living body, an assertion which could, had he not been such a well known and well connected person, have led to his execution by the Church. “*This earth*”,

he wrote, “*is so perfectly ordained that it is impossible that a single mind should not have created it.*” The bones and muscles of men and horses are the same, the behaviour of animals imitates that of man in so striking a way that it seemed to Leonardo that the same brain had made of them illustrations, caricatures of the vices and virtues of humans.

Although Leonardo was an artist, he was not a scholar, and so his imagination was not confined by the boundaries of contemporary scholarly thinking. Fortunately for us, we are able to gain an insight into his ideas as they were preserved as entries in his notebooks. On the subject of *True Science*, Leonardo wrote:-

Consider how much trust society places in ancient writings about the human soul, although such a thing cannot be proven to exist, and yet consider how little we understand about the tangible things around us that are easy to observe.

Many people will probably accuse me of attempting to discredit men who are highly respected as being authorities in their field even though they have no





Saint Anne.

science behind what they say. Many will refuse to acknowledge that my conclusions are instead drawn from real experience.

Only through experience can you know what is true or false, and this is why wise men take care to only make claims about things that can be observed. Nothing true can come from ignorance, and trying to uphold unproven claims only leads to despair.

Those who try to censor knowledge do harm to both knowledge and love, for love is the offspring of knowledge, and the passion of love grows in proportion to the certainty of knowledge. The more we know about nature, the more we can be certain of what we know, and so the more love we can feel for nature as a whole.

Of what use are those who try to restrict what we know to only those things that are easy to comprehend, often because they themselves are not inclined to learn more about a particular subject, like the subject of the human body.



The Baptism of Christ.

It seems to me that all studies are vain and full of errors unless they are based on experience and can be tested by experiment, in other words, they can be demonstrated to our senses. For if we are doubtful of what our senses perceive then how much more doubtful should we be of things that our senses cannot perceive, like the nature of God and the soul and other such things over which there are endless disputes and controversies.

Wherever there is no true science and no certainty of knowledge, there will be conflicting speculations and quarrels. However, whenever things are proven by scientific demonstration and known for certain, then all quarrelling will cease. And if controversy should ever arise again, then our first conclusions must have been questionable.

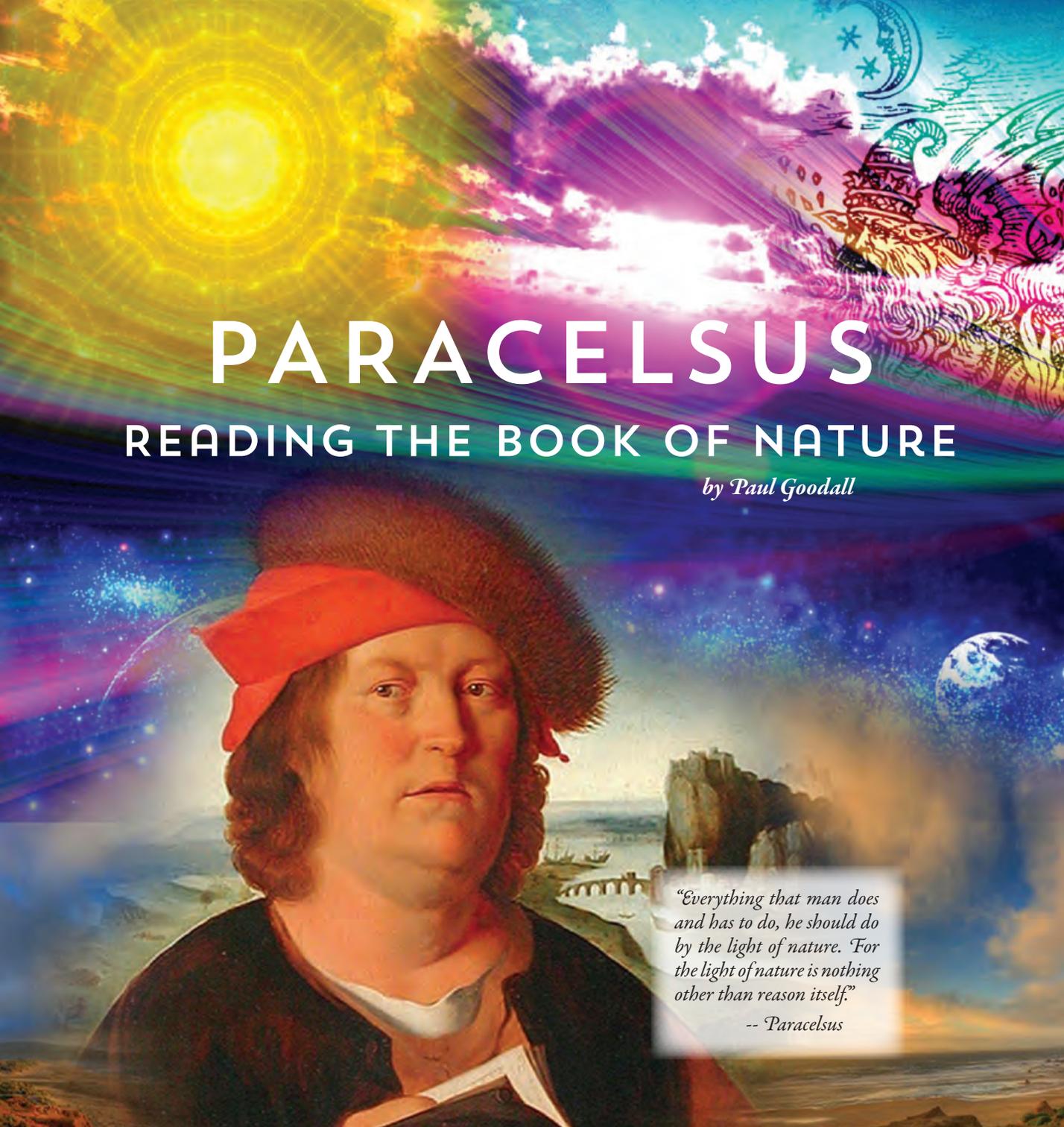
Such words magnificently bring forth the great depth of da Vinci's mind and illustrate how many centuries ahead of his time his private thoughts really were. A giant among men he was, and certainly the first true scientist of the Renaissance.

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PARACELSUS

READING THE BOOK OF NATURE

by Paul Goodall

“Everything that man does and has to do, he should do by the light of nature. For the light of nature is nothing other than reason itself.”

-- Paracelsus

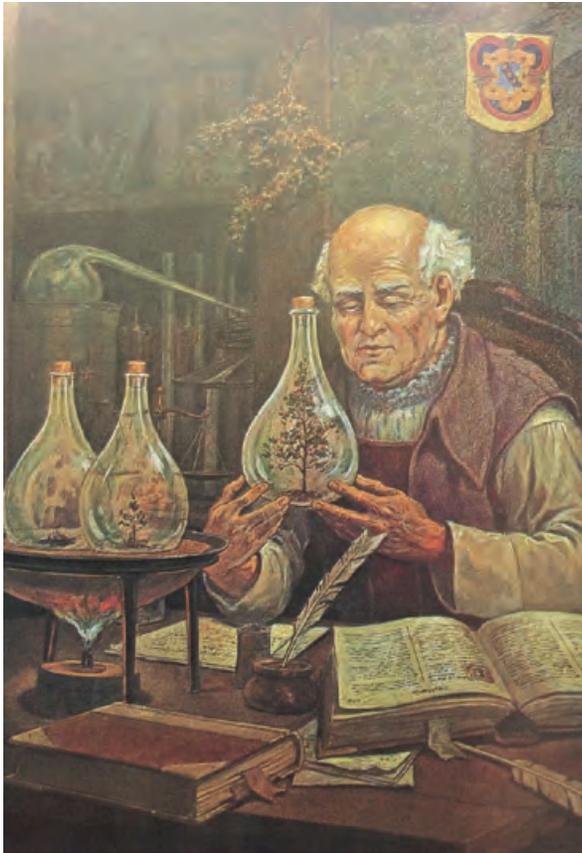
MANY, if not most us, find a certain resonance within as we view a beautiful landscape. It is as if we are at one with or have an affinity to the natural world whether we are of a religious or mystical bent, or merely can't help but marvel at the beauty and perfection of nature around us. And this has been true throughout human history.

In the early 16th Century, Paracelsus (1493-1541), a Swiss born physician steeped in Renaissance thought,

centred his natural philosophy on a Pre-Socratic worldview wherein it was believed that knowledge of an object in the natural world could be attained through the discovery of some part or element within the object similar to something analogous within the observer. This concept lies at the heart of mysticism and other similar practices.

Consider for example the process undertaken by mystics to contemplate an object or idea in which the goal is to comprehend or come to an understanding of the





Paracelsus performing the experiment of palingenesis (creation of a new universe). See also - "The Rose of Paracelsus" by Jorge Luis Borges.

object that will be revealing in some way. This sympathy or 'invisible bond' between things has been likened to the properties of magnetism where two physically separate things (two magnetic objects) are mysteriously attracted to or repelled by each other. We find in the third part of the *Secret Symbols of the Rosicrucians* (1785) telling advice in the following words:-

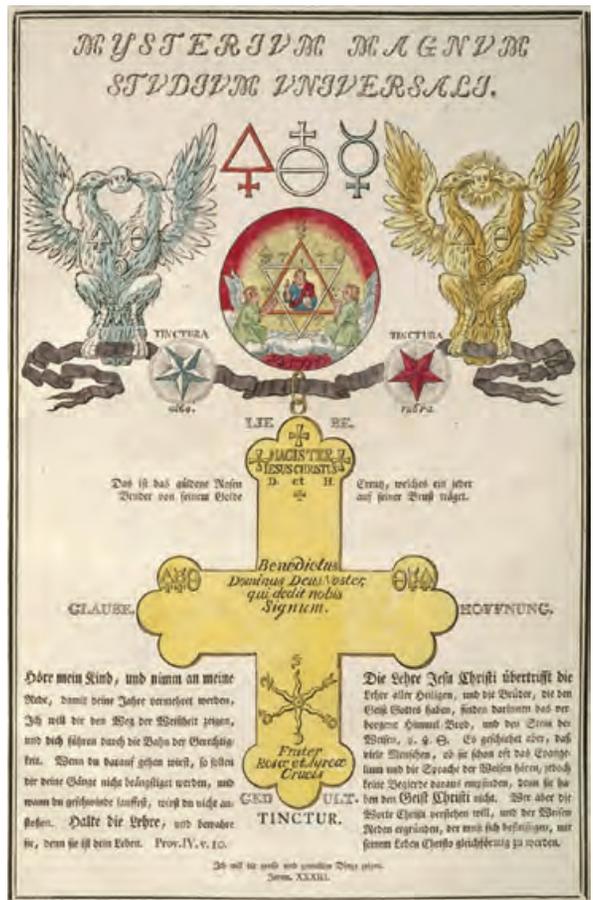
Look well for the Golden Magnet. If thou findest it thou wouldest get rid of thy sorrows. Study well the law KNOW THYSELF, That thou may not be deceived anymore.

In the natural philosophy of Paracelsus' time, the many phenomena of Nature were viewed as visible reflections of the invisible work of its Creator. As such, they were seen to be populated with internal signs or signatures allowing careful observers to gain glimpses of the workings of the divine mind. Paracelsus called these signatures *virtues*: invisible, direct emanations from God, intrinsic to an object but existing in similar forms in many other objects, including the human being. Moreover, these virtues were uncreated in the sense that they had always

been part of God and it was only through mystical and alchemical practices employing the agent of fire, that these virtues were revealed in earthly objects, thereby becoming comprehensible and beneficial to mankind.¹ Of these virtues Paracelsus said:

The less matter, the higher the value of the virtues. Just as the sun can shine through a glass and fire act through the walls of a stove, so bodies can send out invisible forces over distances while remaining at rest themselves.²

A century and a half later, scientific thought had started approaching nature in terms of the variances between things using quantitative and deductive measurements to acquire knowledge. Incredibly though, modern science appears to be converging on some of these old precepts, particularly in terms of quantum mechanics and the 'invisible connections' that seem to exist between some objects.³ Paracelsus emphasised the similarities between objects as a means of attaining a true intuitive perspective on the natural world. His approach united the



Page from the 1785 German Altona edition of the "Secret Symbols of the Rosicrucians." See page 40 for details of the full English version.



spiritual to the material, the divine to the natural, the whole to the part.

Vulcanus and Archeus

Concerning the things of nature and their *specificity*, their unique characteristics and shape, we find in Paracelsus two terms that describe the mechanics, maintenance and evolvement of creation. The first is ‘Vulcan’, or *vulcanus*. Paracelsus says:

*Alchemy is an art, vulcanus is the worker in it, and where he works, there the art is powerful.*⁴

He uses this term widely and always in connection to the alchemical process, calling this force the smelter of metals. In some cases it also seems to refer to the alchemist himself. Vulcan is perceived to be immanent in the elements of earth, water, fire and air, drawing matter from a reservoir of primordial matter called the *Iliastrum* (or *Iliaster*),

“Alchemy is an art, vulcanus is the worker in it, and where he works, there the art is powerful.”

a general source of primal material that has yet to be individualised but possesses the potential of all things. It is an archetypal realm. The *Iliastrum* in philosophical terms may convincingly be aligned with the divine *Logos* in Christian theology (“*And the Word became flesh.*”).⁵ The keyword here is the materialisation of matter.

This is the way that nature proceeds with us in God’s creatures, and as follows from what I have said before; nothing is fully made, i.e. nothing is made in the form of ultimate matter. Instead all things are made as prime matter and subsequently the vulcanus goes over it and makes it into ultimate matter through the art of alchemy.⁶

It is important to note, however, that Paracelsus does not view man as being created from nothing. He states that while God created everything through the Word, man was made from

...an extract [of] all creatures in heaven and earth... all elements and all stars... that which had been the most subtle and best... whence it follows that man is the lesser world [microcosm]... earth being man’s



Knowledge in Nature, Knowledge of Nature - Paracelsus and the Elementals. The Starry Messenger.

*flesh, water his blood, fire his warmth, air his balm.*⁷

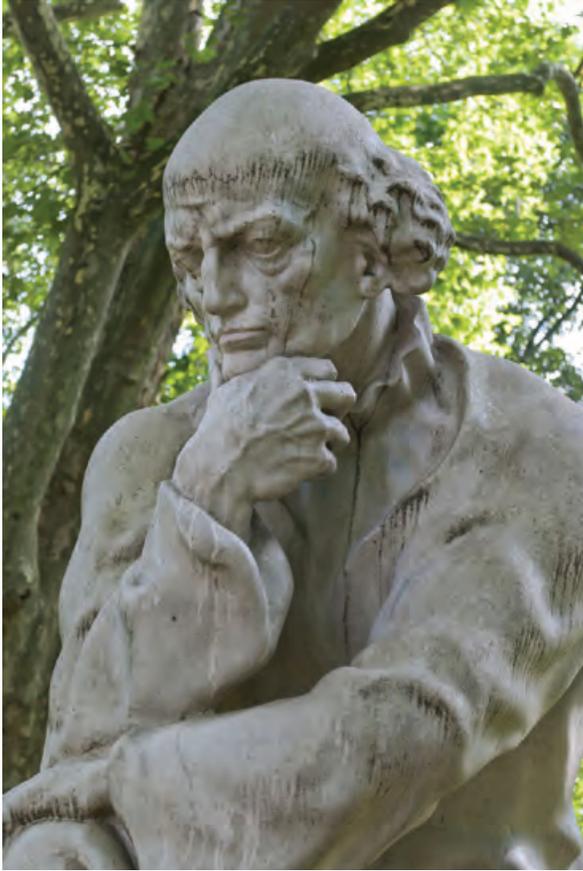
The second term Paracelsus uses refers to the *archeus* which he describes as the ‘inner vulcanus’ and in this it is hard to differentiate them as separate forces. Nevertheless, all things each have their own archeus, its role being the separation of an object’s properties, ultimately conferring specificity and increasing individuation.⁸ In its function as a separating agent it can be identified with the alchemist, and indeed the physician, as well as the alchemical operations performed by Nature.⁹ Paracelsus writes, when referring to the Archeus as the internal Vulcan,

...[It] knows how to distil and to prepare according to proportion and distribution, just as the art in itself has power to do so by means of sublimating, distilling, reverberating. For all the arts are present in man as well as in alchemy outside.¹⁰

The impression here is that the archeus works as a whole on an object in its entirety but Paracelsus divides the archeus into components (*archei*) which act on corresponding parts of the object.¹¹ It should be noted that all of this continuing work of purification and individuation by the vulcanus and archeus is perceived as being performed in every minute part of nature as one observes it.

The “Archeus” is... something reserved to the individual and at the same time shared by every object in nature, for the archeus flows from the power that distributes activity over the universe. It links man with the universe and is “more intimate to him than he is to himself.”¹²





Monument to Paracelsus in the Kurgarten, Salzburg, Austria.

The function of the archeus in man is fundamental in Paracelsian biological philosophy especially in the performance of medicine and the role of the physician in relation to the archeus and inner alchemy (it should be remembered that Paracelsus was a physician himself, as well as an alchemist).

The Light of Nature

It is a Rosicrucian tenet that all things, ranging from inanimate matter to the simplest of living cells and on up the ladder of complexity and consciousness to all other living creatures, though especially humans, contain an element of the divine creator within. We have seen in the preceding paragraphs a simplistic overview of the mechanics or operation of an all-pervading consciousness as it is espoused in the natural philosophy of Paracelsus in the early modern period.

Primal matter becomes inexorably more individualised and purer through the working of vulcanus and its refining companion the archeus on the path toward attaining the state of *materia ultima*. As a result of his relationship to the universe and the divine, man becomes

the Archeus conducting the operation of his own spiritual evolution and through his alchemical and mystical work is transformed inwardly during this individuation process. This is assisted, according to Paracelsus, by observing the hidden or invisible light within all things; the light of nature (*lumen naturae*). This profound concept posits the light of nature as an inner radiation in physical things but which is also manifested in man as self-revelation of nature.

Just as human consciousness is sustained by the spiritual spark of divine knowledge, of the immortal light within us, so the light of nature is 'kindled' by the light of the Holy Ghost.¹³

It is the principle behind nature, being a window to knowing God.

We have to make a separation here between the intuitive knowledge gleaned from the experience of nature, knowledge that is inherent and implicit in humankind at birth, and that given by direct revelation. "Everything that comes from the light of nature must be learned from the light of nature, excepting only the image of God, which is learned from the spirit that the Lord has given to man."¹⁴ Man is privileged as a microcosm of the universe and in this respect the light of nature dwells

It is the principle behind nature, being a window to knowing God.

within humankind to a degree that allows the acquisition of knowledge over that of reason. Indeed Paracelsus decries those physicians and philosophers who rely on their 'brutish' intellect which, he says, has intruded on all professions.

The moon emits light, yet by this light colours are not discernible; but as soon as the sun rises, all the colours can be distinguished. Similarly nature has a light that shines like the sun; and as the light of the sun exceeds the light of the moon, so the light of nature far exceeds the power of the eyes. In its light all things invisible become visible; remember always that the one light outshines the other.¹⁵

Man and Imagination

The use of the *imagination* has a place in the reception of knowledge. Paracelsus identifies this faculty with 'the stars' or the 'firmament' in man. It is via active astrological influences that man is informed¹⁶ through the agency



of the 'sidereal' (or astral) body, one of the three that Paracelsus distinguishes in man. They are:

1. The *elemental body*, which is physical and animal, and to which the lower instincts belong,
2. The *sidereal body*, i.e., the astral body, which is volatile and animated, which cannot be perceived by our senses, and to which the higher instincts belong.
3. The *illuminated body*, the imperishable, essential kernel, of man, the 'spark of God', which is also called the resurrected flesh.¹⁷

These three are comparable in Rosicrucian terms to the physical and psychic bodies and the soul personality. In each body there are instincts corresponding to its nature. In the first these are related to day to day living and physical needs, the second, the sidereal, responds through feeling, art and wisdom, whereas the third, the 'eternal body' strives for knowledge of God.

In Paracelsian philosophy the faculty of imagination has an important place in respect to man's microcosmic nature wherein "all matter and spirit of heaven and earth" are embraced. As a vital component of the spiritual nature within man the imagination was perceived as the primary means by which man attained a stronger and purer spiritual, mental and physical state.¹⁸ The imagination was viewed by Paracelsus as an invisible spiritual power, a celestial force, which he compares to the sun: "*What else is imagination but a sun in man which acts throughout his circle?*"¹⁹ Since man is composed not just of earthly material but particularly spiritual matter, the heavenly realm of the soul is within reach through the power of imagination. Its action is through magnetic attraction on an object in the natural world which is drawn into the observer to use as he will. However, Paracelsus says this concerning the use of the imagination:

From the 'imagination' and its objects, the child receives its reason. And just as heaven infuses the child with its motion, its good and evil qualities, sometimes strongly, sometimes weakly, so the imagination of man, like the stars, has a course, and makes the child's reason turn to higher or lower things.²⁰

Paracelsus argued that by living in the world, within the Book of Nature, and by acquiring knowledge of Nature and himself, "*man also explores the heaven and its essence, namely God and his realm*" and that "*there are many mansions in God's house and each one will find his mansion according to his learning.*"²¹

Endnotes

1. PAGEL, Walter - *Paracelsus: An Introduction to Philosophical Medicine in the Era of the Renaissance*, Karger, 2nd rev. edn., 1982, p. 54.
2. Quoted in PAGEL, *Ibid.*, p. 54.
3. The *Quantum Theory of Entanglement* has demonstrated that particles such as electrons moving at close to the speed of light, emanating from a common source, retain a connection between each other even when in different parts of space. It means that that changing the charge of one will cause the other's charge to change immediately. Entanglement between particles exists everywhere, all of the time, implying that physical reality is connected in ways that are only beginning to be understood.
4. See, SHERLOCK, T P - *The Chemical Work of Paracelsus* in *Ambix*, 3:1-2, 1948, p. 41.
5. PAGEL, Walter - *The Prime Matter of Paracelsus* in *Ambix*, 9:3, 1961, p. 120.
6. SHERLOCK, *op. cit.*, p. 41.
7. Quoted in PAGEL, *The Prime Matter...* *op. cit.*, p. 122.
8. SHERLOCK, *op. cit.*, p. 41.
9. PAGEL - *Paracelsus: An Introduction to Philosophical Medicine...*, p. 106.
10. *Ibid.*
11. *Ibid.*, p. 108.
12. *Ibid.*, p. 111.
13. JACOBI, Jolande (ed.) - *Paracelsus: Selected Writings*, Bollingen Series XXVIII, Pantheon Books, 2nd edn., 1958, p. xlviii.
14. Quoted in GOODRICKE-CLARKE, N - *The Western Esoteric Traditions: A Historical Introduction*, Oxford, 2008, p. 82.
15. See, JACOBI, *op. cit.*, p. 43
16. *Ibid.*, p. 254.
17. *Ibid.*, p. 249.
18. WUNDER, Jennifer N - *Keats, Hermeticism and the Secret Societies*, Ashgate, 2008, p. 28.
19. Quoted in PAGEL - *Paracelsus: An Introduction to Philosophical Medicine...*, *op. cit.*, p. 121.
20. JACOBI, *op. cit.*, p. 32.
21. Quoted in WUNDER, *op. cit.*, p. 19.

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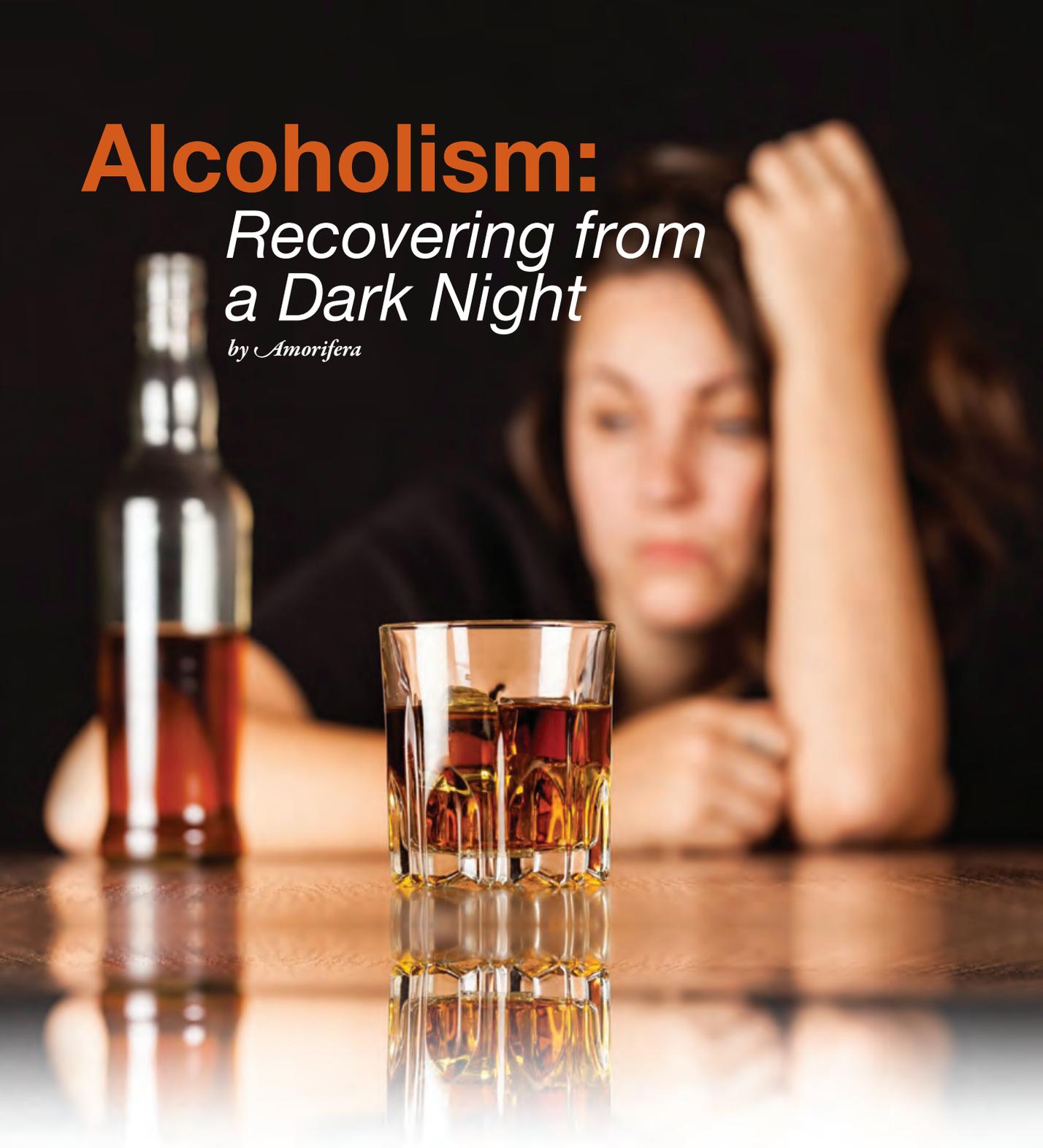
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Alcoholism:

Recovering from a Dark Night

by Amorifera



I RECOVERED from my alcoholism 16 years ago and have wanted to write about my experiences as a Rosicrucian and how my studies have helped me to work my programme of recovery in Alcoholics Anonymous. My father was an alcoholic and my brother was a drug addict, so I believe I was perhaps genetically, or at the very least socially, predisposed to becoming and alcoholic too.

I came from a lower middle-class background and my parents divorced when I was nine. My mother worked three jobs to put food on the table and my brother and I went to boarding school. During the school holidays, the task of looking after my brother, who was five years younger than me, fell to me. I met my future husband when I was 15 and left home a year later to live in a boarding house. I am the product of a Catholic upbringing and was





schooled by nuns, strict disciplinarians which made school life a burden rather than the intellectually liberating experience it should have been. I was always the 'goody-goody', believing that rules were meant to be kept, not broken, but I was also quite average in sports and academic subjects. Once my parents were divorced, I don't

remember any alcohol in the home and I had my first drink only when I was about 18. Nothing earth-shattering and I only drank occasionally, never more than one drink.

I married my husband when I reached 21 and needed to prove that I was better than any girl his family would have liked to choose for him. So I set out to be perfect! And I was: two wonderful children, a perfect home, a perfect wife and mother. My husband only started drinking at the age of 40. His father had been abusive toward him and was an alcoholic, but very few members of our family drank on a regular basis. After 30 years of marriage I was having about three drinks a day and realised that my focus on alcohol was starting to change. If we went away, the whiskey bottle would be the first thing to go into the suitcase. And when we went out to dinner with friends, I would watch the bottle of wine going around the table and worried in case there was nothing left by the time it came to me.

When my husband and I argued, it was always when we had both had a drink or three! Our extended family was starting to talk and discuss us, and they were worried. None of them drank on a regular basis and some of them discussed the situation with my husband. He was angry with me mainly because of the embarrassment. I didn't know that you can be an alcoholic on just three drinks a day. In my mind alcoholics get drunk, disorderly, have accidents, get arrested, fall down and make fools of themselves. I did none of those things, so how could I have a problem?

The Rose and the Cross

My husband joined the Rosicrucian Order and because I wanted our lives to have common interests, I joined the following year. Having come from that strict religious background, the Rosicrucian philosophy was

like a shining light for me. I could basically choose my own 'Higher Power', and for the first time, I learnt the difference between religion and spirituality, and discovered a new freedom of thought. We were both very involved in the Order and when my husband passed through transition he had a Rosicrucian funeral which was wonderful.

Four years before he passed away, things came to a head and I sought advice about Alcoholics Anonymous (more commonly known as "the AA"). I was getting panic attacks, shaking and every morning had to put in place the happenings of the previous evening before I opened my eyes. Did we argue, what had I said, and such like. It was frightening and I was full of fear and did not understand what was happening to me. I eventually went to a rehabilitation unit and what a revelation it was for me. These people understood exactly how I was feeling and what I was experiencing. I was not a bad person, I was a sick person with a chronic and progressive illness.

When I read one of the Grand Master's messages today several years ago, the penny dropped! I have never been able to express so eloquently what I went through before recovery and I firmly believe that my Rosicrucian studies had prepared me for the spirituality of the 12-

I embraced recovery from the first day and what a joy my life has been ever since.

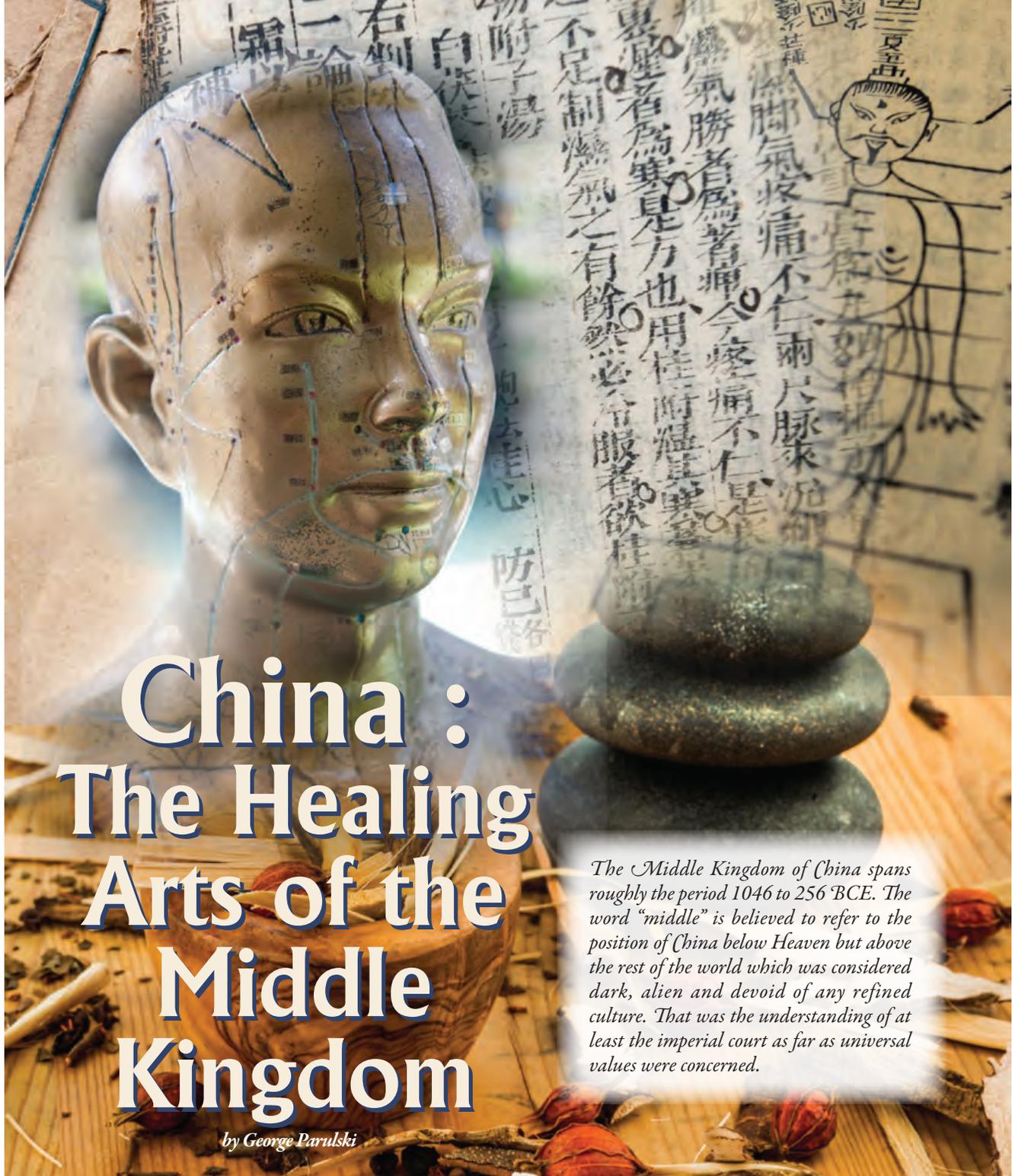
Step Recovery Programme of Alcoholics Anonymous. I embraced recovery from the first day and what a joy my life has been ever since. I have been through devastatingly bad times, death of loved ones, crippling accidents of family, and such like. By the grace of my Higher Power, I have not felt the need to pick up a drink ever again.

I have learnt that it is not how much we drink but how much it affects of us. We share many of the same character defects but I have had a chance to change these because I work my 12-Step Programme every day. My AA teachings and my Rosicrucian teachings have combined and meshed together beautifully, but I firmly believe that my years as a Rosicrucian is what has enabled me, and prepared me to embrace my AA teachings so readily. It all makes such sense to me now.

For those of you who are in Recovery, I wonder if you too have experienced the same thing? If you did not read the Grand Master's monthly bulletin message for June 2011 "*Our Darkest Hour*", please do so, and share with me the wonder of life as an alcoholic in recovery and the joy of being a Rosicrucian.

"ODAAT" -- One Day At A Time.





China : The Healing Arts of the Middle Kingdom

by George Parulski

The Middle Kingdom of China spans roughly the period 1046 to 256 BCE. The word "middle" is believed to refer to the position of China below Heaven but above the rest of the world which was considered dark, alien and devoid of any refined culture. That was the understanding of at least the imperial court as far as universal values were concerned.

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 dawn 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 in healing the sick than some of our most well known modern medicines. Perhaps medicine is after all more a spiritual art than a healing science.

For many reasons, the study of Chinese medicine is important, not just a fascinating curiosity. The use of acupuncture needles, *moxa* (a substance burned over an



acupuncture point), and an amazingly varied collection of natural medicines is older than Western civilisation and has by no means been abolished by it. Chinese medicine is not only 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 ancient Chinese, every human is both a “small universe” but also an image of a much larger one. That reminds us of the Western hermetic treatise *“The Emerald Tablet”* where the author says: *“...that which is above is like that which is below....”* In ancient Chinese medicine, the overall equilibrium of our bodies, indeed of all living creatures, as well as the planets and stars, are all controlled by the same mechanisms operating in analogous ways on all planes, from the largest to the smallest. Studying Chinese medicine is therefore to gain a better understanding of Chinese thought and managing to penetrate structures that at first seem not only foreign to us but even antagonistic.

For the ancient Chinese, every human is both a “small universe” but also an image of a much larger one.

That dense but never indigestible study ends with a rich perspective, for thousands of years ago, the Chinese had a fully functioning corpus of wisdom and healing that in part remains beyond the reach of science, yet has as well brought into the scientific realm active ingredients that are used routinely in modern medicine. Chinese medicine is therefore a message in a bottle cast into the ocean of centuries, and it is worth our while paying attention to what it says..

Daoism: The Basis of Ancient Chinese Medicine

It is clear that a journey into Chinese medicine takes us far beyond both China and the human body. Ancient Chinese medical practices were based on the application of certain philosophical principles and to understand them better, we need to familiarise ourselves with these principles. Humans are the summary of the universe, a microcosm (from the Greek *mikros kosmos*, small world) in relation to the macrocosm (*makros kosmos* or great world). Being an integral part of 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 divinatory arts which the Chinese used for just about every aspect of life.



Yáng and Yīn

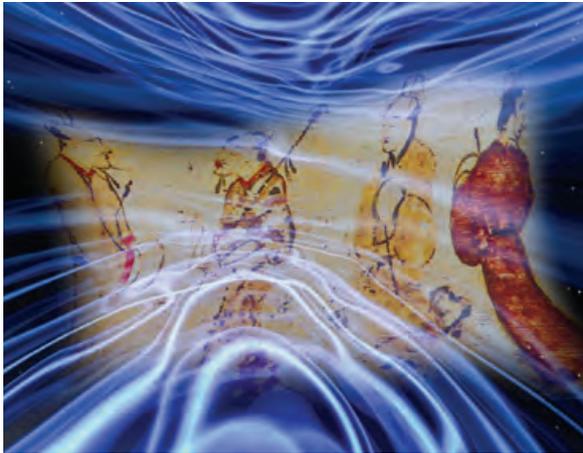
All knowledge was summed up in three terms: *Yáng*, *Yīn*, and *Dào* (Tao). The word Yang originally meant *sunlight*, or what pertained to it. Yin meant *shadow* or *darkness*. The dualistic theory of Yang and Yin is cosmic in scope, since the sky and sun are Yang while the earth and the moon are Yin. All living beings contain both principles.

- Yang is represented by the male principle. It embodies activity, splendour and hardness. It is associated with the *left* direction and its colour is *black*. The numbers corresponding to it are the odd natural numbers [1,3,5,7,9,...].
- Yin is represented by the female principle. It embodies passivity, plainness (the opposite of splendour) and softness. It is the *void* and is associated with the *right* direction and its colour is *white*. The numbers corresponding to it are the even natural numbers [2,4,6,8,10,...].

The Chinese Cosmos was controlled by waves. Modern physics is based on 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, waves; and the universe as a whole expanded and contracted in a yin-yang manner in vast cycles known to the learned.

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





For the ancient Chinese, the Cosmos was made up of and governed by waves. How very modern!

Yin are conceived as completely impersonal natural forces that never exist alone, but are always found together: “The Tao is a Yang and a Yin.” The Tao is the divine law controlling relationships between the microcosm and macrocosm. It 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 with it is appallingly difficult. Who can boast of knowing its main characteristics?” Yet the Tao can be 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 that it was based on *five primordial elements*. At first the two schools were unrelated to each other but later merged into a single philosophy.

- The **five elements** (*wood, fire, earth, metal and water*) are what all things were made of.
- The **five planets** (*Jupiter, Mars, Saturn, Venus and Mercury*) were associated with the five elements that gave birth to them.

These macroscopic correspondences extended to several microcosmic ones...

- the **five organs** (*liver, heart, spleen, lungs and kidneys*),
- the **five seasons** (*winter, spring, summer, late summer and autumn*),
- the **five cardinal points** (*north, south, east, west and centre*),
- the **five colours** (*yellow, black, red, green and white*).

- the **five sense organs** (*eyes, tongue, mouth, nose and ears*).
- the **five emotions** (*anger, joy, pensiveness, sadness and fear*).
- the **five body parts** (*tendons, pulse, muscles, skin and bones*).
- the **five climates** (*wind, heat, dampness, dryness and cold*).

An individual’s physical health was judged by combinations of the qualities of one or more of these groups of five. All elements reflected the principle of the central binary principle of Yin-Yang, and their interactions had medical applications in both diagnoses and treatments. It was upon these four theories, *Yang, Yin, Tao* and the *five elements*, that Chinese healers based their system of healing.

Long before recorded history, the first great Chinese healer was the legendary *Huángdì* the “*Yellow Emperor*.” With his minister *Qibó*, he would enter into heated debates about 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 book of healing, consists of two parts. The first, *Suwen*, forms the basis and core of the book, embracing the entire realm of medical knowledge, from herbs through to broken bones. The second part, the *Lingshu* (spiritual nucleus), is primarily 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.





Modern day Acupuncture.

Acupuncture

Acupuncture is based on the idea that certain *channels* or *ducts*, nowadays referred to as *meridians*, extend internally, perhaps embedded in the muscles, throughout the body in a fixed network. The 365 points on the skin are where those meridians emerge on the surface. Because skin points, meridians and the viscera are interrelated, and as all of these 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 or replenish a deficiency, depending on the particular need of the diseased organ. It is assumed that 'stagnant' Qi (or Ch'i) is drained and young fresh Qi is substituted. Qi is the vital energy or life force, the intrinsic force flowing 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 form of Qi that sustains all life.**
- **Runqi is a liquid-like substance flowing within the meridians and maintaining an energy balance within 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 in the body? In June 1960, a team of Soviet doctors convened at the *Russian Acupuncture Conference* at Gorki (now 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 thousands of 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 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 from 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 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 in the northern hemisphere, 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 on the skin and the ashes were then rubbed into the wound. Even today, in some areas, we may see former patients bearing scars as a result of such treatments. Until relatively recent decades *ai-yen* leaves were formed into sticks about 10 centimetres long or into bean-sized cones or balls. A pleasant warmth on the skin's surface was desired and the moxa was usually removed before scorching occurred. In Japan and some parts of China, moxibustion is still 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 for about 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 is accomplished by lightly tapping a glowing moxa stick against the skin though avoiding overheating or burning the skin.

To relieve pain, a fresh garlic slab was placed over the point of treatment. A small hole was bored through the garlic and a moxa cone ignited. To compensate for lack





Chinese Healing with Moxibustion.

of energy in an afflicted organ, to re-channel Qi, a base of salt was used, followed by a cone of moxa being burned over the treatment point. When the salt became too hot, it is replaced.

Healing Herbs

Among the foremost cultural heroes of China was 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

Many of today’s drugs, which are taken for granted by most of us, were known and effectively used by Chinese physicians.

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, but 40 contained animal material and 11 contained minerals.

The *Běncào* was followed by several pharmacopoeias written by eminent Chinese physicians. The most definitive of these works was the *Běncào Gāngmù* (Pen-ts’ao kang-mu) or *The Outline of Herb Medicine*. Completed by Lǐ Shízhēn (Li Shih-chen) in 1578 CE, the *Běncào Gāngmù* was a distillation of the therapeutic knowledge of the ages. The author spent 30 years researching over 800 existing works, checking and rechecking for possible errors. His completed work, consisting of many volumes, listed 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 listed over 1,800 animal, vegetable and mineral medicaments, and over 8,000 prescriptions. The result is a highly detailed pharmacopoeia still used by folk doctors in modern China.

These substances generally are not thought to cure in the modern Western sense of prophylaxis and immune reaction. Rather, Chinese folk remedies seek to 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.

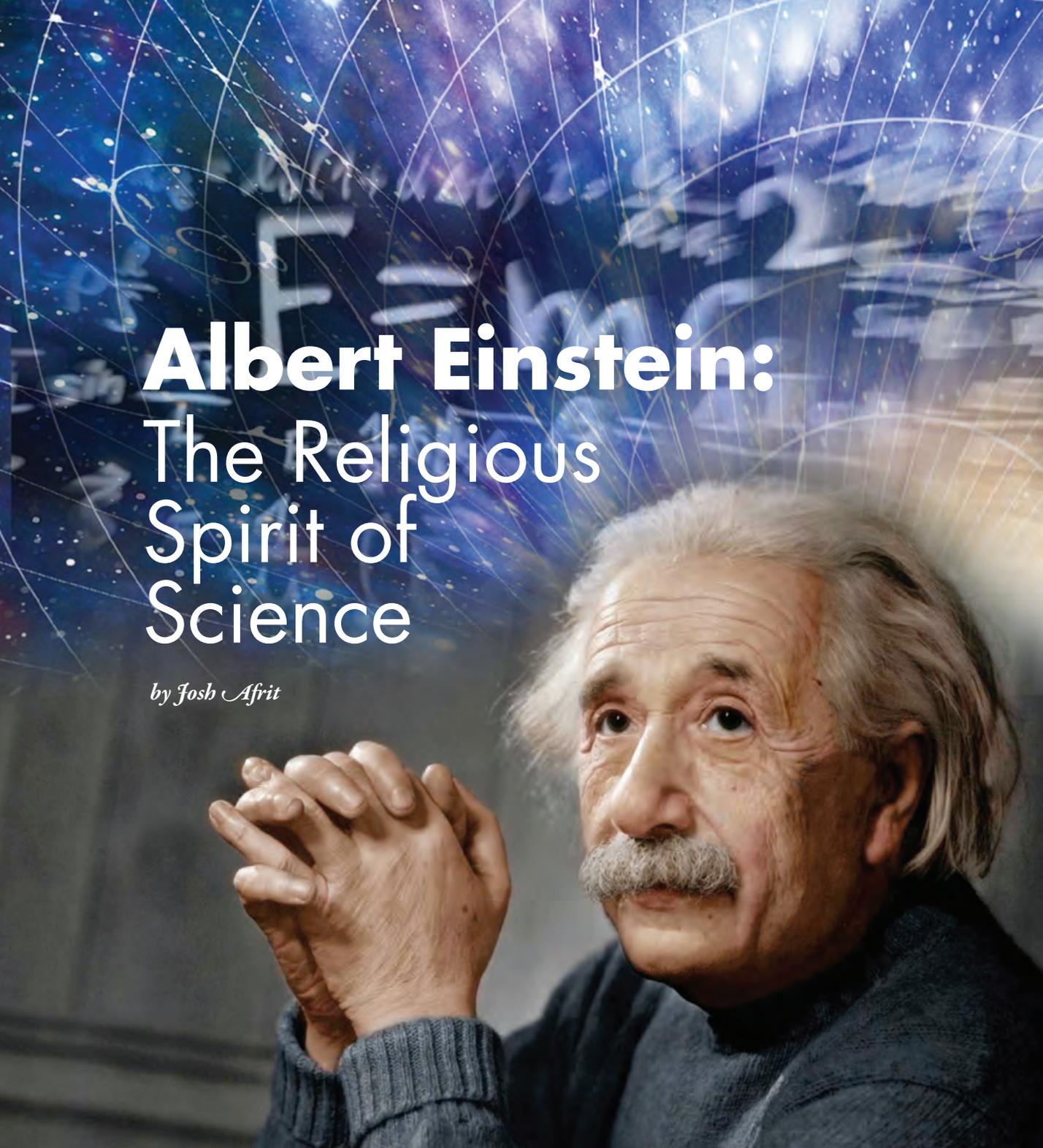
For example, acute bacillary dysentery, caused by bacteria of the genus *Shigella*, related to salmonella, was treated more effectively with a mixture of a variety of the peony flower and two other Chinese herbs, prepared according to ancient prescription, than with either sulphaguanidine or streptomycin.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

Although Chinese healing practices are often ridiculed as mere superstition by Western medical science, often that criticism is given without proper knowledge of the multifaceted, multipurpose arts of healing that exist in countries of the East. But if we take 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.



Selection of Herbs as used in Chinese medicine.





Albert Einstein: The Religious Spirit of Science

by Josh Afrit

ALBERT EINSTEIN is the embodiment of genius and the pre-eminent scientist of the modern age. His theories and discoveries have profoundly affected the way people view and understand the world and their place in it. Apart from his brilliance as a ‘lone-wolf’ physicist and mathematician of the highest order, he was also

a philosopher and humanist, keenly interested in and concerned about the affairs of the world.

He was a beautiful and kind man, wise and moral, who lived in difficult times, not only world wars, but personal tragedy in his first marriage where he had in the end to choose between his inner search for general relativity or keep his marriage together. Special and





Albert Einstein as a young boy.

General Relativity were his gift to the world. Everyone can enjoy the great clarity and wisdom of his ideas, finding them highly relevant and useful in our modern and so deeply disturbed world. This is what he wrote once on true spirituality:-

A human being is part of the whole called by us [the] universe, a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest, a kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. The true value of a human being is determined by the measure and the sense in which they have obtained liberation from the self. We shall require a substantially new manner of thinking if humanity is to survive.

And in another of his many short articles and letters we have...

You will hardly find one among the profounder sort of scientific minds without a peculiar religious feeling of his own. But it is different from the religion of the naïve man. For the latter God is a being from whose care one hopes to benefit and whose punishment one fears; a sublimation of a

feeling similar to that of a child for its father, a being to whom one stands to some extent in a personal relation, however deeply it may be tinged with awe.

But the scientist is possessed by the sense of universal causation. The future to him is every whit as necessary and determined as the past. There is nothing divine about morality, it is a purely human affair. His religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection. This feeling is the guiding principle of his life and work, in so far as he succeeds in keeping himself from the shackles of selfish desire. It is beyond question closely akin to that which has possessed the religious geniuses of all ages.

And again...

The most beautiful and most profound emotion we can experience is the sensation of the mystical.



Einstein in his 20's.

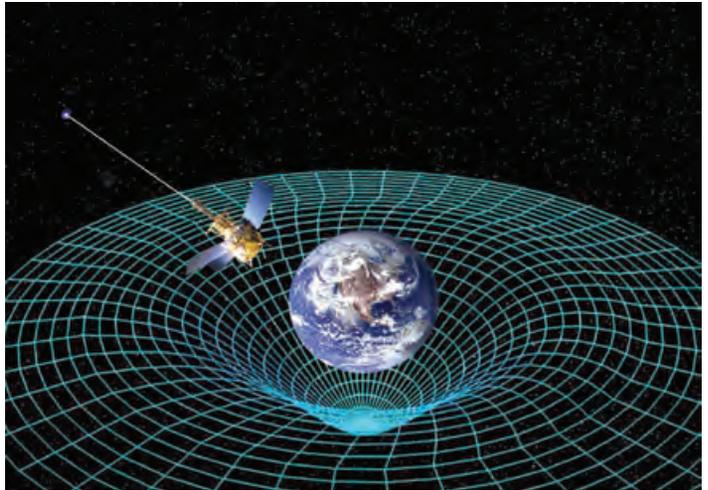


It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms..., this knowledge, this feeling, is at the center of true religiousness.

And finally...

The cosmic religious experience is the strongest and noblest mainspring of all scientific research. My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deep emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.

The world has many scientists of outstanding human qualities, some with the highest of moral characters who act on their conscience in all matters great or small and who, despite rejecting the notion of a personal 'God', still find a nearness to many of those qualities associated with that great word by mystics of the past, through a deeply moving intimacy with the perfection of nature they see all around them. Whether a personal God or an awe-inspiring,

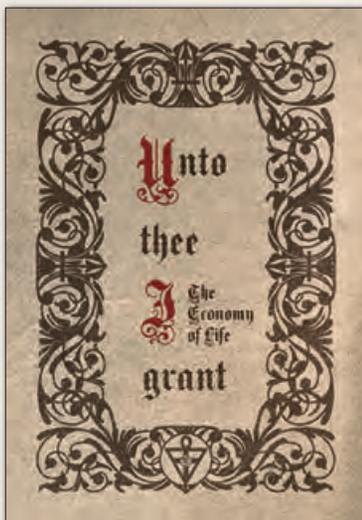


A two-dimensional visualisation of the three-dimensional force of gravity, showing it as being due entirely to the structure of space-time itself.

overarching, all inclusive Law of laws, something, some mystery, will always remain beyond the veil for us to strive for with each new discovery of wonder we make.



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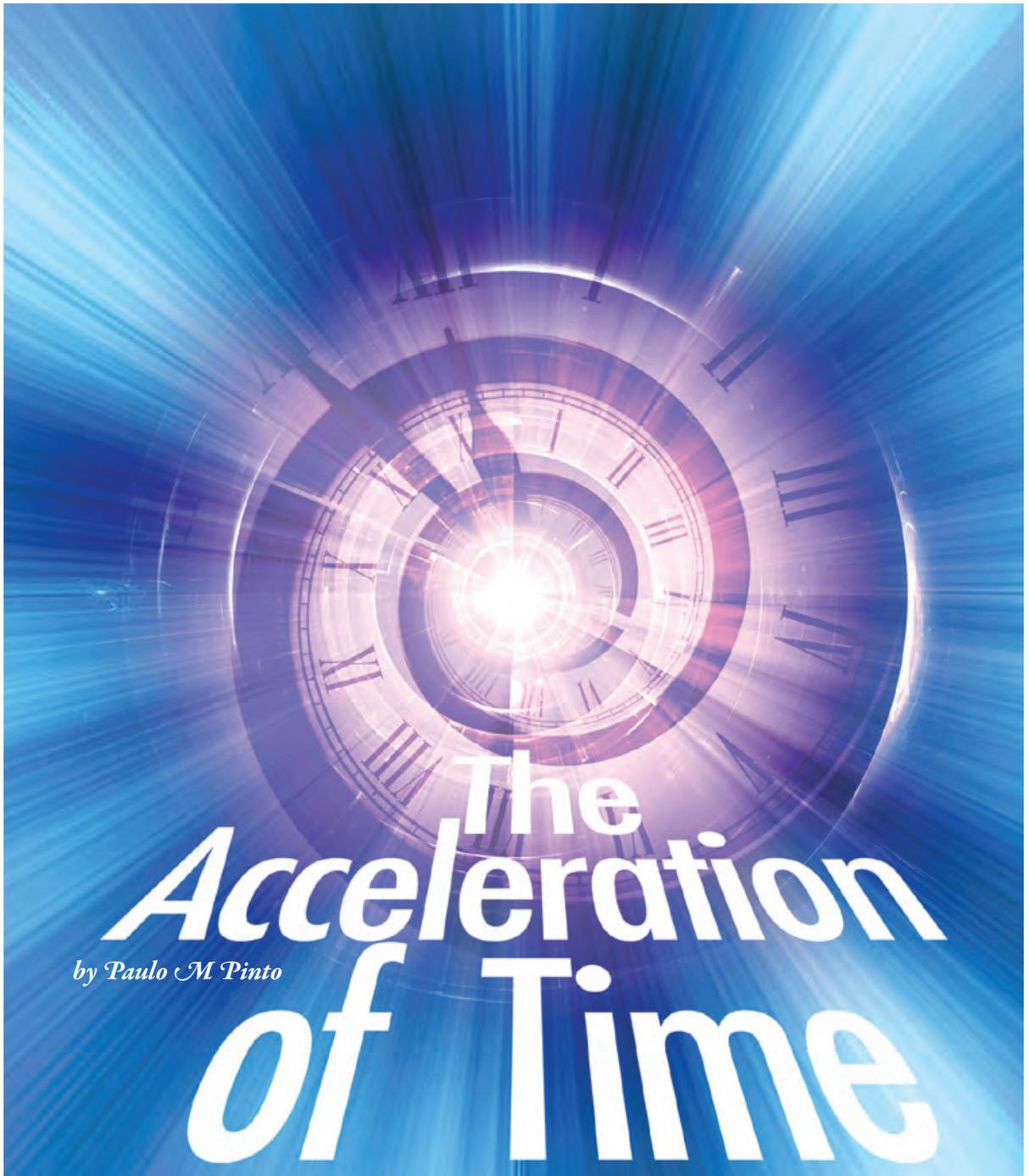
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The Acceleration of Time

by Paulo M Pinto

TIME APPEARS to be accelerating, well..., big time. We may experience this acceleration in many ways, from not having enough time to do the things we used to do before, to the amazement at the current rate of technological and social change. To understand the acceleration of time, we need to discuss the different reasons why it might be happening, or be perceived to be happening. There could be psychological,

technological, demographical, physical and metaphysical aspects to this issue, so let's look at a few hypotheses.

Psychological Aspects

A lot of what we understand by time acceleration could be nothing more than psychological bias. The limitations of our brain are a major factor influencing our psychological





A child's concept of time is very different when they have a new experience.

distortions and biases. Our long-term memory retains only those events that have an emotional charge attached to them. You remember your first day at school decades ago, but you most likely cannot remember what you ate for lunch last Tuesday. This is because your first day at school was a highly emotional experience, while the mundane Tuesday lunch is relegated to oblivion, even if it is a far more recent event.

This quirk of our memory may help explain why time is perceived to accelerate. When you were a child, a single month of your life would bring a plethora of new, exciting and memorable experiences. The first time you saw a fire engine blasting by on the street, the time when you saw your neighbour's cat fall out of a tree, that magical afternoon when your cute cousin held your hand. By comparison, last month will seem extremely tame and uneventful and would be perceived by your memory as having been shorter.

There is also a purely mathematical factor to take into account. When you are four years old, one additional month represents 2.0% of your life. This will add 2.0% to your stock of memories. In comparison, when you are 40, an additional month adds a mere 0.2% in your life span and collection of experiences. No wonder you feel like months and days are shorter now than they used to be.

Technology and Demographics

The rate of technological change is also playing an important role in our perceptions of time. Today, the environment we live in changes very rapidly, and this gives us the impression that time flies. We never seem to have enough time to adapt to changes.

Demographics also play a part through urbanisation and population growth. The number of people you meet or deal with in a typical week now is greater than the number of people your

grandfather would have met and dealt with in one full year in his farming community. And is greater than the number of people a typical medieval peasant would have crossed paths with in an entire lifetime. This gives the collective human subconscious the impression that time is rushing by at an enormously faster rate than before.

A Physical Possibility?

There is a pretty curious factor that suggests that time acceleration may be more than a mere distortion of human perception. This is speculative but worth mentioning.

Recent experiments have shown that the solar system may be slowing down relative to other star systems and the centre of the galaxy.¹ Scientists have observed that changes in the Sun's heliosphere (the area in space that is covered in subatomic particles from the sun and protects all solar system planets from interstellar radiation) are a result of the solar system slowing down in relation to the other stars in the galaxy. Scientists don't know what is causing this

When you were a child, a single month of your life would bring a plethora of new, exciting and memorable experiences.

deceleration, but it could have implications to what time means to us earthlings.

According to general relativity theory, speed changes time itself, not only the perception of time. Time passes more slowly when you are travelling at high speeds. And time slows down when you decelerate. (This is the reason why GPS satellites, which orbit the earth at very high speeds, need constant recalibration of their internal clocks to account for the fact that time is slower for them than for us on the surface.) This opens the very interesting possibility



The rate of technological change has a great impact on our perception of time.



that part of the impression we have of an accelerating time, may not be an impression at all, but something real and possibly even measurable in the near future. If the solar system - and Earth with it - is slowing down relative to its previous movement patterns, would it be possible that time would be accelerating on earth?

Metaphysical Arguments

Many people have already noticed that karmic visitation appears to have accelerated. In the past, souls could spend many lifetimes before their karmic debts were visited on them. Today the process seems to be almost instantaneous. Going back to the demographic example discussed above, today we interact with far more people in one week than our ancestors would have in a year or a lifetime. The possibility for karmic dispensation and reparatory interactions has risen exponentially. This acceleration could reflect that Earth's humankind is reaching a more mature stage of moral development, where the Universe will be less likely than before to cut people some slack for selfish acts.

However, it is not just karmic visitation that is giving us the impression that things are speeding up. Humankind's entire reincarnational programme appears to be picking up pace. Psychiatrist and past life regressionist Dr Michael Newton noted in his book *Journey of Souls*:

When I study the incarnation chronology of a client, I find there is usually a long span of hundreds, even thousands, of years between their lives in Palaeolithic nomadic cultures. With the introduction of agriculture and domesticated animals in the Neolithic Age, from 7,000 to 5,000 years ago, my subjects report living more frequent lives. Still, their lives are often spaced as much as 500 years apart. With the rise of cities, trade, and more available food, I see the incarnation schedules of souls increasing with a growing population. Between 1000 and 1500 CE, my clients live an average of once in two centuries. After 1700, this changes to once in a century. By the 1900s, living more than one life in a century is common among my cases.²

What's the point of Time?

Perhaps time is an illusion created by mankind's spiritual guides to accelerate our moral development. In an existence without time, the karmic consequences of one's actions could be immediate. You would punch someone in the face and instant karma would cause a tree branch to fall on your head right there and then. What would you do? You would soon learn to associate your act of aggression to an



Is Karma also accelerating with our time?

immediate and equivalent response by the universe. So, you would refrain from aggression. But it would be a robotic, instinctive reaction. You would refrain from aggression to avoid being hurt in return, and not because you honour and respect the victim.

So, time could have been 'invented' to separate action from reaction. This way, the reaction is not immediately apparent to us. This gives us the opportunity to stop and reflect about how others could have been affected by our actions, independently of any retribution.

What does all this have to do with time acceleration? Well, the separation between action and reaction is only needed at a preliminary stage of moral development. This is to allow primary students to think about their actions before karma kicks in. Advanced students already understand the interconnection of all sentient beings, and may not need time as a learning aid any longer. The case is similar to a child learning to ride a bicycle: initially the training wheels are essential in the learning process; but as skill develops they become a hindrance, lose their meaning and must be removed if the student is to develop further.

As human consciousness expands, time will lose its most important, if not only, function. This is probably why time is losing its meaning, its significance, its mojo. In fact, some researchers talk about the 'collapse' of time rather than 'acceleration'.³ As a society and as a species, we are definitively living through remarkable times.

Footnotes

1. Scientists have detected that the speed of the solar system in the interstellar space is 52,000 miles per hour instead of the previously estimated 59,000 miles per hour. This could be due to measurement error (either the latest or the previous estimate) or this could be due to the solar system decelerating. In fact, physicist David McComas of the Southwest Research Institute has stated that changes in the speed of the solar system are common: "There have been eras in which we've bobbed up and down and gone faster and slower than we do now". Jeffrey Kluger, 'A leisurely Cruise on the Good Ship Solar System,' Time, 11 May 2014. Also see 'Solar System's Missing Boundary,' The Daily Galaxy, 14 May 2012 and Hideaki Taylor, 'Solar System is Slowing Down!,' Weekly World News, 24 February 2012.
2. Michael Newton, "Journey of Souls - Case studies of lives between lives", Llewellyn Worldwide, 2002.
3. David Ian Cowan, 'Navigating the Collapse of Time,' Red Wheel, 2011.



Be A Little Hill

by Donna Ashworth Thompson



WHEN I read many of the things that wonderful, intelligent people write, I become discouraged with my own thinking. The things I think about seem so ordinary and don't seem to amount to much. But the world is full of ordinary people who think ordinary things. I have a friend who writes poetry and one of them has the following consoling lines:

If I cannot be a mountain with my head above the clouds..

I will change my plans and try to be a little hill. Everyone cannot be a mountain so if it be God's will, I will not struggle half so hard and be a little hill.

I don't know of anything I have read recently which revived my sinking spirits as did this little verse. I had kept looking up at brilliant people and the things they did. All of it was out of reach for me. Then I began thinking in my ordinary way about it. Almost all of us seem to want to be mountains. We want to be important, to have





impressive things. If we live in a town we want a big house, an expensive car and things that will make us outstanding, so people will look up to us. If we live in the country we want fine animals, machinery and acres and acres of land.

If we are not interested in these things, we want to be mountains in the community, or the country, someone who is outstanding, an ‘Everest’ among people. And we often sacrifice much in order to be a mountain. I thought of how mountains are often harsh and forbidding as we look at the sheer cliffs and snow-capped peaks. They are

In springtime the dogwood and rosebud trees, mixed with the green of many shades and cool shadows, give us relief from the heat.

often removed from the rest of the world and stand alone in their grandeur. Speaking of people who are mountains, the American writer and playwright George Ade (1866-1944) once said: “It’s cold up there.” And I think it is probably so.

Hills are close and friendly and everybody loves them, as they surround our lives. In springtime the dogwood and rosebud trees, mixed with the green of many shades and cool shadows, give us relief from the heat. In autumn the golden background of many colours, and in winter barren trees beside the green of pine and

cedar are all beautiful and loveable. I always wanted to be a mountain, but after I read the verse about the little hill beside the stream where children like to play, I decided I would rather be a little hill.

People don’t always like the austere mountains and those who are like them. They look up to them in admiration, but with the little hill it is different. People like the little friendly, unimportant people who live in ordinary houses with only enough of this world’s goods to satisfy their daily needs. They may not be as brilliant as those who are like mountains, but we understand them. We don’t put them on a pedestal and stand in awe of them.

We must have great mountain-like people to lead the way, but we also need the everyday people like the hills who are the background and roots. I thought about this and knew that I was just a little hill. I had ambition but probably not enough ability to become a mountain, and in my effort to become one I would have to give up many things in life that I enjoy. I have dreams. Everyone has. We want to improve our homes, the way we live. We want the things that make life more pleasant and create a better life for ourselves and those we love.

People like little hills and admire mountains. As I read the poem I knew that I am not going to struggle to be a mountain when actually I am only a little hill.

Unto Thee I Grant The Economy of Life -- To acquire this book, see bottom of page 25.

Commune with yourself, O mortal being! and consider why you were made. Contemplate your powers, contemplate your wants and your connections. So will you discover the duties of life, and be directed in all your ways.

Who are you, O mortal being! that you would presume your own wisdom? Why boast about your accomplishments? The first step towards being wise, is to know that you are born mortally ignorant. Cast off the folly of being wise in your own mortality.



Ella Wheeler Wilcox :

Rosicrucian Mystic and Muse

by Karen Schulz



“Laugh and the world laughs with you. weep and you weep alone.” *These oft-quoted lines were written by a young woman who was destined to become one of the world’s most popular female poets as well as a great mystic and Rosicrucian.*

ELLA WHEELER was born on 5 November 1855, in a humble Wisconsin homestead. She was the fourth child of a poor but cultured family and Ella often gave her mother credit for impressing her with favourable prenatal influences, writing: *“My literary career was in a large measure begun before my birth.”* She quoted her mother as saying: *“My child will be a girl and she will be a writer. She will follow literature as a profession. She will begin young and she will travel extensively and do all the things I*

have wanted to do and missed doing.” While pregnant with Ella, her mother devoured Shakespeare and memorised literature of all sorts which were to exert a beneficial effect upon her unborn child.

At the age of seven, Ella wrote her first story on wallpaper scraps and at nine she wrote a novel of 10 chapters on whatever bits of paper she could find. As the years passed, the aspiring young writer poured her heart into her prose and poetry and one day, in her early teens, she received her first cheque for \$10 from *Frank Leslie’s*



Publishing House in payment for three short poems. When a \$40 cheque arrived in the post for Ella's essays, which were to be printed in *Frank Leslie's Magazine*, "it proved almost a nervous shock." Ella often rode five miles on horseback to the nearest post office to receive her first small cheques, and the inevitable rejection notices as well.

An Old Soul

The "country girl poet" as she called herself, often found life painfully suffocating in her increasingly unhappy household. In her autobiography, *The Worlds and I*, Ella wrote about her reactions to her family's agnostic leanings:

One story was refused by 10 editors and then finally sold to an eleventh who paid \$75 for it, a great deal of money in her day.

Being an old soul myself, reincarnated many more times than any other member of my family, I knew the truth of spiritual things not revealed to them. I could not formulate what I knew, but I felt myself the spiritual parent of my elders and longed to help them to clearer sight.

From reincarnated sources and through prenatal causes, I was born with unquenchable hope and unfaltering faith in God and guardian spirits. I often wept myself to sleep after a day of disappointments and worries but woke in the morning singing aloud with the joy of life.

Full of imagination and romance, Ella wrote indefatigably. One story was refused by 10 editors and then finally sold to an eleventh who paid \$75 for it, a great deal of money in her day.

Miles from a post office, more miles from a railroad and far from any literary centre, without one acquaintance who knew anything about literary methods or the way to approach an editor, I pounded away at the doors of their citadels with my childish fists until they opened to me.

Indeed, the doors of opportunity opened and good fortune responded to this young woman who began to reap the rewards of her courageous efforts. During the span of one summer and autumn, Ella wrote *Maureen*, a story in verse which proved to be a moderate success. Then, quite innocently, she gained a blazing notoriety

upon the publication of her *Poems of Passion* in 1883. The opening lines of *Courage* are representative of the passion expressed in this collection:

*There is a courage, a majestic thing
that springs forth from the brow of pain;
full grown, Minerva-like,
and dares all dangers known.*

These lines embodied the attitude of the poetess at this phase in her career. For the rest of her life, Ella's poems tended to mirror her personal passages and they are the perfect complement to her autobiography.

Her famous poem, *Solitude*, inspired by the sadness of a very young widow riding on a train, was included in this maiden volume. Nevertheless, Ella received both positive and negative literary recognition, for in those days it was quite immoral to use the word *kiss* as often as Ella had in her first slim volume of "passion" poems!

Naturally, sales of her works increased. She remodelled and added to the old homestead with the first significant proceeds from her book. By this time, she was considered a leading member of the Milwaukee School of Poetry and her circle of social contacts and correspondents widened as her writing matured.

Like the romantic knight in shining armour, Robert Wilcox, a wealthy and cultured man, rescued Ella Wheeler



Robert Wilcox.



from her life of exterior drabness and delivered her into one more suited to her natural gifts and temperament. She expressed this in *Love's Coming* from *Poems of Passion*:

*She had dreamed how his coming would stir her soul,
as the ocean is stirred by wild storm's strife.
He brought the balm of a heavenly calm,
and a peace which crowned her life.*

Over and over again in her autobiography, Ella sings the praises of Robert Wilcox. He must have been an extraordinary man indeed, a man of gentle power, a strong and patient guide for the Muse. They enjoyed an almost idyllic married life for thirty-two years. Of marriage she wrote:

To fill the difficult role of wife, to the very best of my ability (aided by constant prayers for larger wisdom and more understanding) became my controlling aim.

Many of Ella's poems were inspired by Robert Wilcox, as in *We Two*, from *Poems of Power*:

*We two, we two, we make our world, our weather.
Our paths lead closely by the paths supernal.
We two, we two, we live in love eternal.*

Swami Vivekananda

In 1893 while attending a lecture by Swami Vivekananda, who was speaking in New York one year after *The Chicago Exposition and Congress of Religions*, Ella received her "first lessons in concentration."

After each lesson (and indeed a portion of each day since that time) I made a practice of sitting quite alone for a quarter or a half hour, seeking to bring my too active mind under the check rein of my own will. I endeavoured to drive out every thought save that of God, the one supreme, omnipotent creator of all the worlds which exist or ever existed. Always, from these moments of concentration, I arose with new strength and poise to meet life.

One evening she returned to her study, deeply inspired, after a lecture by the Swami. Almost automatically, the poem *Illusion*, a personal favourite, was written:

God and I in space alone, and nobody else in view,
"And where are the people, O Lord," I said,
"The earth below, and the sky o'erhead



Swami Vivekananda.

and the dead whom once I knew?"

"That was a dream," God smiled and said, "a dream that seemed to be true. There were no people, living or dead, There was no earth, and no sky o'erhead: There was only myself..., in you."

"Why do I feel no fear," I asked, "meeting you here this way? For I have sinned I know full well. And is there heaven, and is there hell, and is this the judgement day?"

"Say, those were but dreams," the Great God said, "dreams that have ceased to be. There are no such things as fear or sin, there is no you, you never have been, there is nothing at all but Me."

Here, the profound thoughts of the great teacher from India flowed into the mind of the "country girl poet" and she preserved them on paper in her own lyrical style. Printed in her third published volume, *Poems of Power* (1901), it is the only poem of her own that Ella could recall from memory for the rest of her life, so deeply etched were the words upon her heart.

While living in Meriden, Connecticut, the joyful life of the young married couple was marred by the death of their infant son, Robert Wilcox, Jr., who lived only twelve hours. Once again, the milestones, both joyful and sorrowful, in the life of Ella surface in her heartfelt poem, *A Face*:

*All that was taken shall be made good.
All that puzzles me understood.*



*And the wee white hand that I love,
one day shall lead me into the 'Better Way.*

After this painful experience, the Wilcoxes were never to have another child. Ella Wheeler Wilcox gathered up her strength and for the rest of her life she channelled her creative energy into her writing, though it is with some remorse that she wrote: "Were I allowed to choose my next incarnation, I would ask to come back an accomplished, capable and agreeable companion of my beloved and to be the mother of his sons and daughters as my only distinction in the eyes of the world."

Prenatal Influence

Though she had no more children of her own, Ella was ever interested in the effects of positive prenatal influence:

Every expectant mother should set herself about the important business God has entrusted her with, unafraid and confident of her divine mission. She should direct her mind into wholesome and optimistic channels, read inspiring books and think lovely and large thoughts. She should pray and aspire, and always should she carry in her mind the ideal of the child she would mother, and command from the great Source of all Opulence the qualities she would desire to perpetuate. And they will be given.

After Robert and Ella Wheeler Wilcox relocated in New York City, the authoress came out with her second successful collection, *Poems of Pleasure*, published in 1888. In 1889 she produced a book full of verses for children entitled *The Beautiful Land of Nod*.

Her Poetry's Wide Appeal

Ella became an associate of Harvey Spencer Lewis, first Imperator of the Rosicrucian Order in North America in the 20th Century.

Ella's breadth of vision and natural sympathy for humanity generated many friendships throughout her life. Jack London, Luther Burbank, Sarah Bernhardt, Rose O'Neill and Marie Corelli were luminaries of the day whom the poetess counted among her friends. Of the day she met Marie Corelli, Ella wrote: "*The day is marked in memory's calendar with a red letter.*" This was truly a pleasurable period in her life.

The "poet of the Sierra", Joaquin Miller, had this to

say to Ella upon their meeting: "*Why, Elly, I didn't think you were so pert and pinky; I imagined you a big-wristed girl out West milking cows!*" Geronimo, the famous Apache chief, took quite a liking to Ella in his 90th year, naming her "Princess White Wings." Ella was indeed a social butterfly and her expansive spirit embraced people in all stations and walks of life.

The Wilcoxes built an "Earthly Eden" in Granite Bay, at Short-Beach-on-the-Sound, Connecticut, in 1890. Their bungalow was to remain their summer house and enduring home. Robert and Ella later embarked upon 10 years of roaming which took them all over the world. Jamaica, England, Sicily, India, Ceylon, Japan and Africa marked the itinerary of these planetary adventurers. The poem *Diabutsu* reflects Ella's broad comprehension of the unity of world religions, realised through her years of travel. Describing the 49 foot bronze statue, *The Great Buddha* just a few miles out of Yokohama, Japan, Ella concludes her poem:

*Unknown, the artist, vaguely known his creed!
But the bronze wonder of his work sufficed
to lift me to the heights his faith had trod.*

*For one rich moment, opulent indeed, I walked
with Krishna, Buddha and Christ
and felt the full serenity of God.*

Commenting on this Oriental encounter in her autobiography, she remarked:

All that those oldest extant books of sacred wisdom, the Vedas, describe as the ecstatic state of *realisation*, which is the ultimate goal of man and all that Buddha taught 300 years before Christ regarding that state is expressed in the *Diabutsu*. To look upon it is to know the meaning of that much misunderstood word, *Nirvana*; not oblivion but the security of attainment and the ecstasy of at-one-ment.

Like many people of genius, Ella possessed many and varied talents in addition to her writing skills. She loved to dance from a very young age and continued this love of dancing into her adulthood. She became a proficient mandolin player and later took up playing the harp. The art of palmistry was yet another of her fascinating pastimes and she was also fluent in French. She loved cats, collected talismanic jewellery from around the world, and her favourite colour was "a cheerful yellow."



Rosicrucian Affiliation

With her lifelong interest in all things mystical, it is not surprising that, at some time during her residence in New York, Ella became an associate of Harvey Spencer Lewis, first Emperor of the Rosicrucian Order in North America in the 20th Century. She was invited to serve as a member on the Supreme Council of AMORC in its early days when Dr. Lewis was selected as Supreme Grand Master of America. Until her transition in 1919, she was instrumental in helping to re-establish the Order in the United States. One of her poems, *Secret Thoughts*, from *Poems of Pleasure*, is still quoted in Rosicrucian literature to this day:

*I hold it true that thoughts are things,
endowed with bodies, breath and wings.*

*And that we send them forth to fill the world
with good results, or ill.*

Poems of Power, published in 1901, was the herald of a new century. It is my favourite collection from the pen of a spiritually mature woman. Life progressed happily for the optimistic Ella, until her husband died suddenly in 1916. She admitted in her autobiography that she completely collapsed and subsequently served her term in “the valley of sorrow.” It was as if the younger Ella had presaged this occurrence many years earlier when she wrote these lines in *One of Us Two*, from *Poems of Pleasure*,

*One of us, two shall find all light, all beauty,
all joy on earth, a tale forever done;*

*Shall know henceforth that life means only duty.
Oh, God! Oh, God! Have pity on that one.*

Ella's last three years alone were spent in intense soul-searching which naturally included deep reflections upon the nature of death and the afterlife, and she eventually arrived at this conclusion:

Death is only a doorway to a larger life and does not destroy the memory or affection or personal characteristics. Death ushers each soul to the place and plane it has made for itself while on earth by the nature and habit of its thoughts.

During her last year, when her heart had healed somewhat, Ella travelled to France in the spirit of duty to work with the soldiers of World War I in their hour of

need. Surrounded by the illusory spectre of death in her last years, Ella pierced through that illusion in this rare poem, entitled *The Finish*:

*The thought of that last journey back to Him
when there is no more longing or desire
for anything but God left in my soul,
shines in the distance like a great white flame.*

*I think the way will lead through golden clouds
skirting the shores of seas of amethyst!
And winding gently upward, past old worlds,
where body after body was outlived.*

*Past Hells and Heavens, where I had my day
with comrade spirits from the lesser spheres;
and paid my penalty for every sin
and reaped reward for every worthy act.*

*Past Realms Celestial and their singing hosts
(where once I chanted with the cherubim)
out into perfect silence. Suddenly an all enveloping
vast consciousness of long, long journeys finished:
one more turn, then glory, glory, glory infinite,
and selfhood lost in being one with God.*

The ray once more absorbed into the Sun, the Cycle done.

And so, the rags-to-riches princess whose brilliant life had lit the way for countless thousands, quietly passed on to the next plane after a cycle of 69 years and the near completion of 10 seven-year cycles in the mortal realm. The life and work of Ella Wheeler Wilcox might be summed up in this little message, *The World's Need*, that closes *Poems of Power*:

*So many gods, so many creeds, so many paths that wind
and wind; whilst just the art of being kind is all
the sad world needs.*

Note

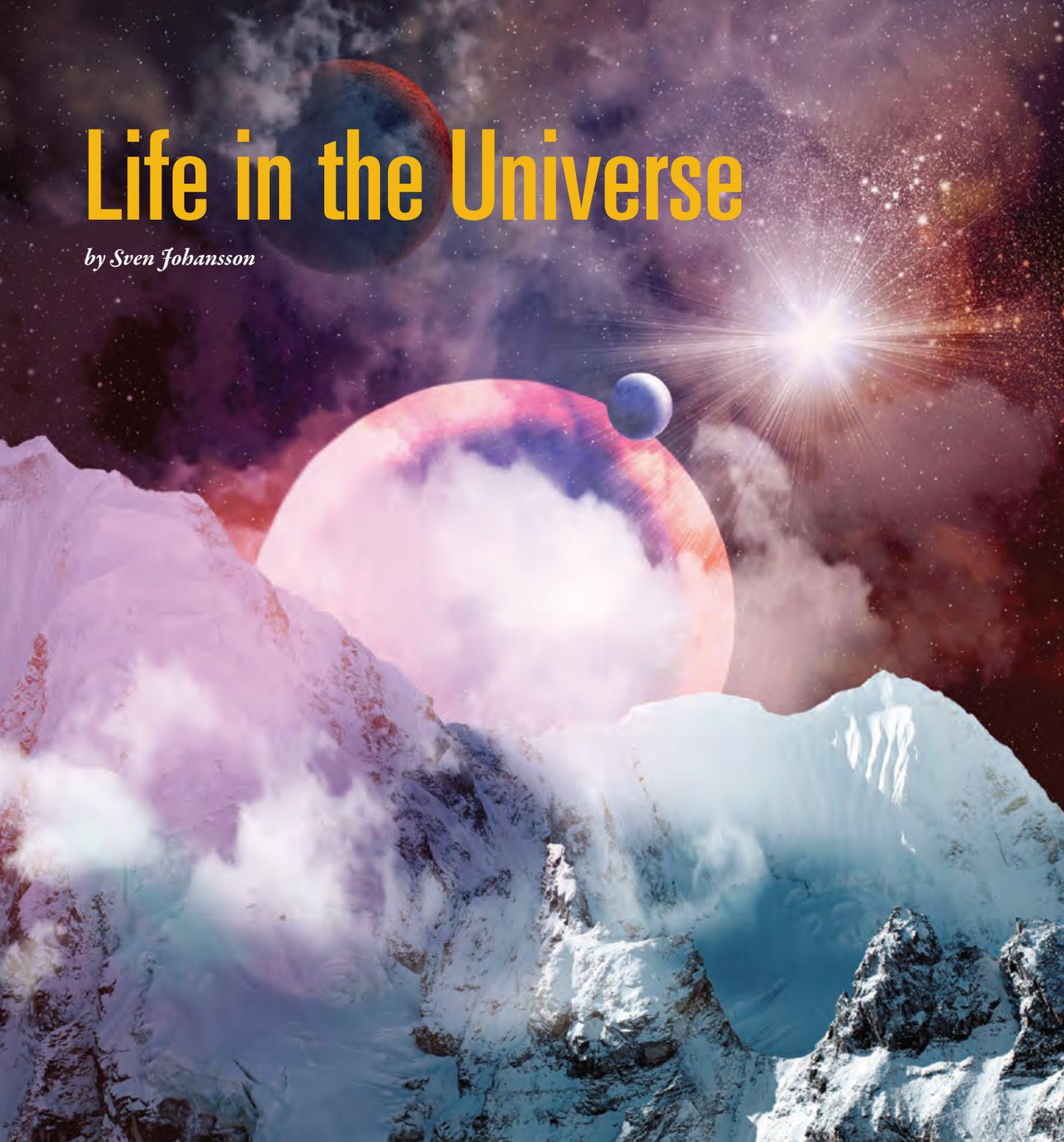
The direct quotes in this article come from *The Worlds and I*, the autobiography of Ella Wheeler Wilcox, published in 1918 by the George H Doran Co. *Diabutsu*. Excerpts from *The Finish* are also included in this work. The excerpt on prenatal influence is from *The Heart of the New Thought*, published in 1902. The rest of the poems, or portions of poems, are taken from the following volumes of poetry:

Poems of Passion - W.B Conkey & Co., Chicago, 1883 – “*Courage, Love's Coming and Solitude.*”

Poems of Pleasure - Bedford Clarke & Co., 1888 -- A Face, “*One of Us Two and Secret thoughts.*”

Poems of Power - Gay and Hancock, Ltd., London, 1903 – “*Illusion, The World's Need and We Two.*”





Life in the Universe

by *Sven Johansson*

SINCE THE first detection in 1992 of a planet orbiting another star, and by now a strong scientific belief that the majority of stars have planets orbiting them, talk about the possibility of life existing elsewhere in our universe has become commonplace. It has boosted interest in science from grade school up to graduate studies and will undoubtedly continue to be an area of great interest

for years to come. That life not only exists but does so abundantly through our universe seems for many to be a forgone conclusion.

But returning to Earth, the inconvenient reality is that there is still no evidence of life anywhere outside of our planet. Despite our best efforts to discover life on Mars, in the interiors of meteorites on dusty museum shelves, or even samples taken from the tails of comets,



not a single primitive life form has yet been discovered beyond the confines of Earth. So there is perhaps quite a way to go yet before we can start estimating how common primitive life is in our universe, and considerably further to go before we can estimate how much *intelligent* life there is. By “intelligent”, I mean a life form containing a neurological system sufficiently complex and refined to allow the organism to analyse its own mental processes; being able to think about its own thoughts.

That we will ever find little green men from Mars, or any other planet in our solar system, is pretty well ruled out by now. From the information gathered and analysed from the various space probes that have penetrated almost the entire solar system, there seem to be only a few planets and moons left that could possibly have life on them, and undoubtedly, most of these will no longer be candidates in but a few decades from now. Some show a modicum of promise, but that promise may be more a reflection of our hopes than facing up to facts and the real odds of finding any form of life in our solar system outside of Earth.

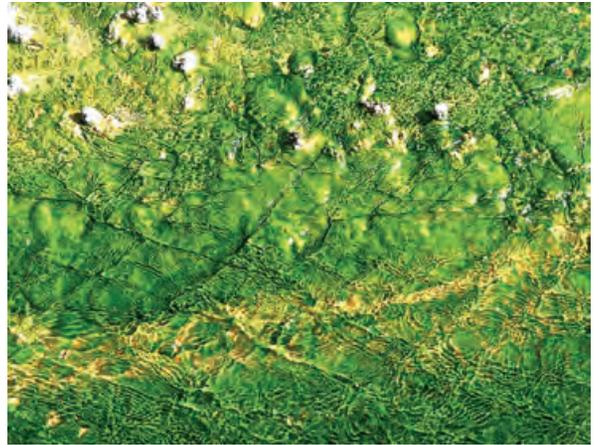
What Sort of Life?

By now no one is too fussy about what sort of life may exist in our solar system, for it is virtually certain that there will exist no life in this tiny part of our galaxy manifesting consciousness to the degree and complexity that humans do. The popular imagination accepted for decades the possibility of finding other life forms *like our own*, only to have their hopes dismantled one by one, until now, it would be quite enough if we could find just a few bacteria or even simpler forms of life. Whatever life form we eventually do find in our solar system, and I am an optimist in this regard, it will almost certainly exclude anything much larger than microbes.

What we have come to realise over the past half



Deep sea Clam.



Algae coloured water - Norris Geysir Basin, Yellowstone National Park.

century, and especially from deep-sea research, is that life can exist in exceedingly harsh environments. Indeed on Earth it seems to exist wherever we have a suitable energy source. So, we find enormous clams, tube-worms several metres long, as well as extremophile bacteria living in the vicinity of deep-sea hydrothermal vents. The survival of such creatures depends entirely on the radioactive energy of the earth itself and the heat and nutrients that emanate from these hot water vents.

There are great mats of living algae floating in scaldingly hot water around hot springs in many places around the world, and there are even algae colonies

That we would ever find little green men from Mars, or any other planet in our solar system, is pretty well ruled out by now.

growing in porous rocks at high latitudes that seldom get warmer than -20° C. Primitive life is certainly a lot tougher than science believed as recently as only 50 years ago.

Yet, even if we do find life elsewhere in the solar system, there is a great gap between microbial life forms and life forms similar to our species. While primitive life forms may be almost commonplace throughout the universe, higher life forms possessing complex neurological systems may be vanishingly rare. And furthermore, the time span between the emergence and extinction of such life forms may be much shorter than for most other species, which would make higher consciousness even rarer than we would think.

Our Vast Universe: How to Communicate?

Thankfully, the universe is a very big place, so big in fact that few of us can adequately grasp its full extent. But





because of its size and the fact that it has endured 13.8 billion years already, it seems reasonable to assume that life forms much like our own have existed elsewhere in the past, are now existing somewhere, and will exist somewhere in the future. Even in our own galaxy, it is almost certain that intelligent life other than our own does exist; for with more celestial bodies in the universe than grains of sand on Earth, surely the chances are even quite good that human-like life forms have sprung up elsewhere in the past, not just once, but maybe thousands or even millions of times, some of them almost identical to our lives on Earth: other worlds, other earths.

Sending a message to even the nearest star would take 4 years at light speed to get there, and another 4 years to receive a reply,

It is all very well to know that such advanced life forms may exist in isolated cases and that many such isolated cases over 13.8 billions years can add up to millions..., but how could intelligent life forms, separated by such vast distances, ever have interacted with each other? Given that it could take as much as 100,000 years to send a signal from one end of our galaxy to the other, and then another 100,000 years to get a reply, communication via normal electromagnetic energy transmission cannot be a workable form of communication. By the time we got a reply, we would have evolved to a new species anyway, or as likely, gone extinct. Sending a message to even the

nearest star would take 4 years at light speed to get there, and another 4 years to receive a reply, given that any advanced life forms were there to receive the message in the first place, which is not likely.

So, if there is any communication between intelligent life forms in the universe other than on Earth, it must be by some other means, such as via hypothesised “worm holes” that cause space-time to fold over itself, thereby providing shortcuts between places otherwise far separated in space and time. In the Rosicrucian Order there is active discussion about (and use of) the phenomenon of telepathy, astral travel or “psychic projection” as it is also called. It is an art that has been used by mystics and adepts for thousands of years and is sometimes referred to in historical literature.

In the last century, various explanations have been given about the exact nature and transmission method for telepathic messages.

Does the information carried in such messages travel from person to person at light speed, or does it travel much faster? If we are rational about it, such information could not travel faster than light if it were to follow the normal laws of physics. But could there exist some form of consciousness available to humans that can transmit information via something conceptually analogous to a “worm-hole” from one person to another, and therefore much faster than light?

And if phenomena such as telepathy turn out to be near instantaneous, which seems to be a widely held belief, then a very deep secret still awaits our discovery.



The Meditative State: A Medium of Communication?

When entering a *true* meditative state, it is universally recognised by mystics and religious practitioners throughout the world, that time seems to slow down or even stop. Something happens to the human consciousness at such moments, so much in fact, that entire volumes of information could be written in mere seconds. A true meditative state is not a period of contemplation, nor is it exclusively a period of concentration, nor a period of visualisation, and it is certainly not a daydream. It is a specific, though hard-to-master inner process, a mental discipline which may *begin* with all of the above, but ends in a seeming cessation of time.

From the pampered vantage point of the 21st Century, let us never forget that as seekers of ever greater spiritual insight.

Of course, with the end of time, also comes the end of space, and to our limited understanding at least, the one can never exist independently of the other. So, with the end of space, do we now have the end of everything? Evidently not, for we do return, and with us comes new information, new experiences and new abilities. Is it not perhaps possible then that the key to intergalactic communication lies not in titanium spaceships plodding along for generations to reach their destinations, but in trained and disciplined minds, human minds, right here on earth, managing to traverse time and space in serene environments where they enter into deep meditation?

Personally I would tend to believe this to be the case, and judging by the increasing complexity, sophistication and refinement that neuroscientists are discovering yearly in the human brain and its related function the mind, is it any wonder that so much interest is now finally being focused on the phenomenon of consciousness? Science is not naive by any means, and as seekers of spiritual illumination, we must respect and accept with gratitude and admiration the innumerable useful discoveries that science places at the service of humanity every year. But, although many mystics have had their moments of prejudice against scientific findings that did not fit in with their beliefs, science too has had its moments of prejudice too, where anything other than orthodox theory was dismissed out of hand as mere speculation, supposition or even superstition.

Rosicrucians are exhorted ever to be “walking question marks.” But sometimes they are far from that ideal, just as the occasional rational scientist may be too.

So, while near instantaneous telepathic communication via a slowing of time to near zero is mere speculation not backed up by any rational theory, it may be, in the absence of any better explanation, still a valid supposition to make.

The Mystical Quest: Old As Humanity Itself.

For millennia, mystics have used various techniques for reaching the coveted goal of “*Illumination.*” That they attained Illumination not once, but repeatedly, many, many times, is beyond doubt. The words, thoughts and deeds of holy men of the past bear witness to what they achieved, and it takes very little imagination to fill in the gaps now missing.

Physically, they were human beings almost identical to us today, and their *direct* experiences of life would therefore have been very similar to ours. They had their moods and happy moments, their times of terror, tranquillity, sadness, happiness, hunger, pain and pleasure, and also times for introspection, just as we do today.

What they achieved in their day, they achieved *despite* their much harsher conditions, and without any theories of space-time, worm-holes, quantum superposition states, etc., and surely we can follow their example and do the same still today? From the pampered vantage point of the 21st Century, let us never forget that as seekers of ever greater spiritual insight, we all have a quest, a quest for Illumination and the consequent Mastery of Life which flows from it. Science lays out for us a great deal of the journey ahead of us, but not the whole journey.

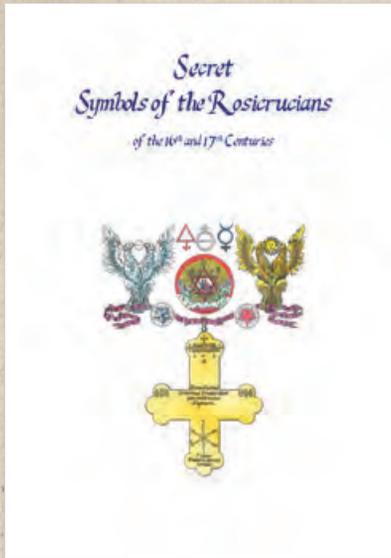
So let us do all we can, as our illumined predecessors did, to fill in the information gaps where necessary and fulfil our obligations to evolve our consciousness to the highest states we can attain in human form.



72 pages / softback - 410 x 289 mm

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Secret Symbols of the Rosicrucians of the 16th and 17th Centuries

Centennial Edition in full colour, autographed by Dr H Spencer Lewis

This large format book is a 1935 reproduction in English of the original German edition published in two parts in 1785 and 1788 respectively in Altona, Denmark. Commissioned by the bookshop of Mr Herold of Hamburg, it was edited and printed by J.D.A. Eckhardt, printer to King Christian VII of Denmark and Norway and held in high regard by both serious mystics and curious seekers of that era.

The colour drawings in this volume are steeped in history and meaning for anyone willing to study and research them in depth. Each page was meant to be a self contained lesson dealing with one or more aspects of the spiritual path as understood by Rosicrucians and other mystics of past centuries, though especially the mid to late 18th Century. This edition was printed in commemoration of the 100th anniversary of the founding of AMORC in 1915 and is the only authentic colour version known to be in existence.

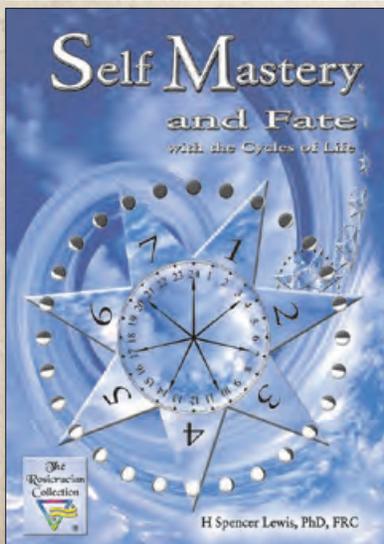
The colours used are the same as those in one of the original German language copies that survived to the 20th Century, but may differ slightly in a few places. A few very minor differences in drawing details are also present, but too minor to cause any variation in interpretation of the descriptive narrative that accompanies most pages. The ultimate provenance of the drawings is not known, but copies of various pages date back to the years 1621, 1625, 1678, 1700 and 1749, with the 1785 and 1788 editions being an attempt to compile into a single volume as many of these pages from earlier centuries as possible.



160 pages / softback - 170 x 132 mm

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Self Mastery and Fate with the Cycles of Life

– by *Harvey Spencer Lewis (Imperator of AMORC - 1915 to 1939)*

THE SYSTEM outlined in this book is probably the closest you will get to a rational divinatory system based on self evident truths rather than belief in an immovable fate from which there is no escape.

Dr Lewis' book bequeaths to the world an extremely valuable system of accurate prediction of *strong tendencies* in our lives, based in part on an ancient *system-of-seven* which appears to be unrelated to any other system of divination.

Free will and personal choice is the central thread running through this widely read and respected book. Once you have studied and understood it thoroughly, you will be able to look back upon the key moments of your life and recognise how accurately they could have been anticipated if you had known about this system beforehand. Many Rosicrucians plan for reaching the major milestones of their lives by putting the principles of this book into daily practice.



MICHEL SCHILLHORN VAN VEEN

Grand Master of the Dutch Grand Lodge



MICHEL Schillhorn van Veen was unanimously elected Grand Master of the Dutch Grand Lodge on 3 October 2016. He was born in The Hague on 8 September 1960, and under special dispensation from former Dutch Grand Master Eduard van Drenthem Soesman, Michiel was admitted in 1976, at age 15, as a full member of the Rosicrucian Order.

He has served the Order in many official capacities over the years, including as Lodge Master, Regional Monitor, and Grand Councillor of AMORC, as well as Provincial Master for the Netherlands and Belgium of the Traditional Martinist Order. For the past 16 years he has worked part-time for the Grand Lodge in The Hague.

Professionally, Michiel is a *Doctor of Psychology* and has enjoyed teaching at universities as part of his academic duties. He is a child psychologist with a busy private practice in Leiden where he lives with his partner and four cats. His favourite pastimes are scuba diving, cycling and fictional writing. His second novel was published in 2016.

JOSÉ BOTELLO

Grand Master of the Spanish Grand Lodge for the Americas

JOSÉ Botello was unanimously elected Grand Master of the Spanish Grand Lodge for the Americas on 3 October 2016. Born on 5 October 1953 in Panama, José, an American citizen, is married with two daughters and two beautiful grandchildren.

He was admitted as a member of the Rosicrucian Order in 1972 and has served the Order in an official capacity for many years, including as Lodge Master, Pronaos Master, Artisan Class Master and Forum Master. Up to his appointment as Grand Master, he was a Grand Councillor for AMORC and a Provincial Master for the Traditional Martinist Order. For the past three years he was a director on the board of the Grand Lodge, and for the past eight years he has done extensive travelling as an official spokesperson and lecturer for AMORC in the Americas.

Professionally, José has for the past 26 years been president and CEO of an accounting, tax and audit firm in Miami. He is a USA *Certified Business Accountant* and *Certified Tax Advisor*, and has since 1991 been certified to appear before the *IRS* in tax matters. He is a director of the *Florida Society of Accountants* and a speaker for the *National Association of Accountants* and the *Florida Association of Enrolled Agents*.





In frozen fastness of winter deep,
find comfort, solace and
blessed sleep.

Till spring arrives in radiant
greens 'neath blessings
myriad of sunlit beams.

As sleep brings healing in
moonlit sheen, find spiritual
solace in Presence unseen.

Until Light radiant in cracks
first seen : Light Spiritual,
Life Holy yours always
has been.

-- Amelia --