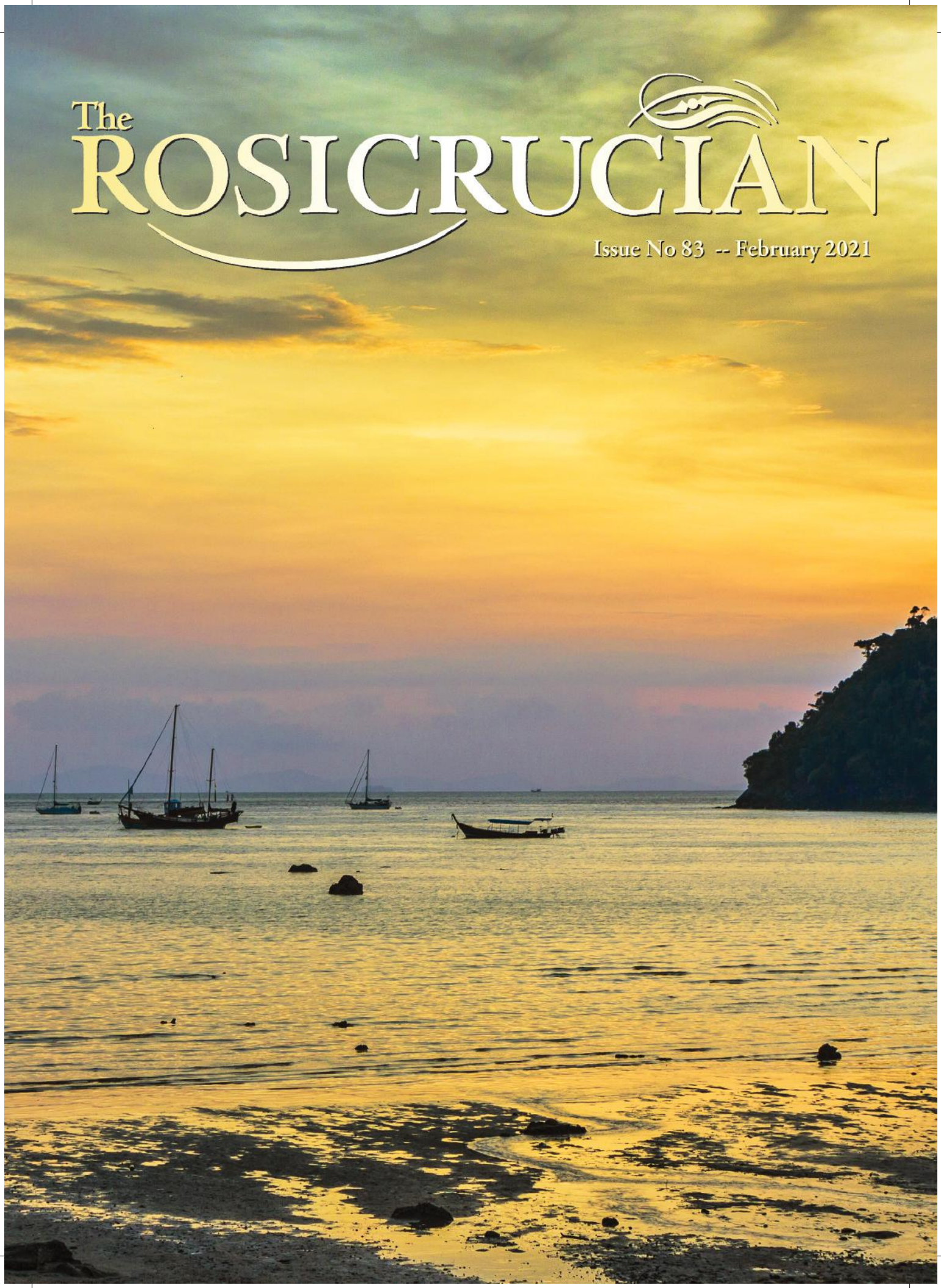
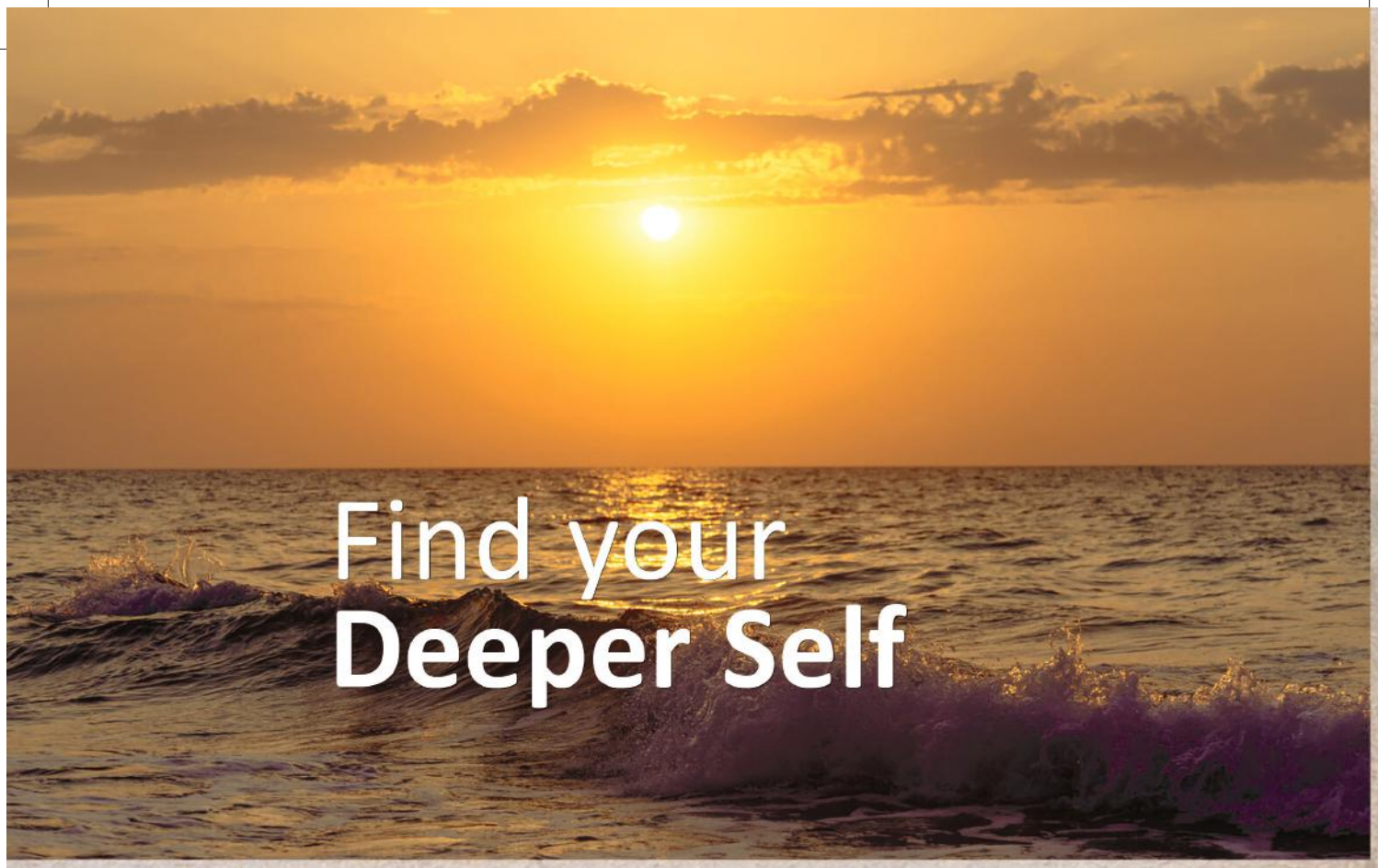


The ROSICRUCIAN

Issue No 83 -- February 2021



Find your Deeper Self

IN THE depths of your being resides your deeper Self, an aspect of your being which breathes in calm reflection the very rhythm of the universe. It is in touch with all things and communicates with all that matters for life on Earth. It seeks to instruct and guide its human ward how to live a good life, and does so with care for its wellbeing, and above all, with love and compassion for all expressions of life.

Your Self knows why you are here and what you are meant to accomplish in this incarnation. It knows what your chances are of attaining the goals you have set for yourself, and whether they are beyond your reach or fully attainable. And it assists you to reach the attainable goals with care and attention to the minutest details.

Your deeper Self is a veritable slumbering genius, eager to help you express your hidden talents with greater refinement and sophistication than you have ever considered possible. The most productive thing we can ever do is to find and communicate with this Self.

For millennia, seekers of universal truths have known of the existence of a kernel of perfection lying dormant in every person, manifesting supreme confidence, calmness, maturity and wisdom. This deeper Self is called by Rosicrucians, the 'Inner Master', for it has in abundance, qualities of refinement, high purpose and spiritual maturity we would expect only of the most accomplished of humans.

You can discover how to access this high level of achievement and embark upon the definitive, true direction of your life simply by learning how to contact and regularly commune with your deeper Self. If you are searching for a way of accomplishing the most fulfilling and rewarding things in life, in a fair and ethical way, then learn from the ineffable wisdom of that inner perfection.

To find out more about the Rosicrucian Order and how it can help you achieve your most treasured goals, visit our website or contact us for a copy of our introductory booklet "The Mastery of Life."

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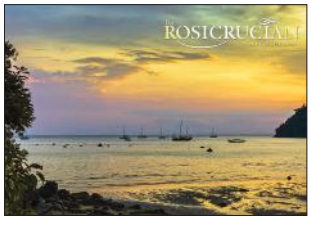
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Daylight returns to an ancient shore in the Philippines, one of the ancient migration routes for the first modern humans to populate South-East Asia. Over 50,000 years ago, ancestors of the modern populations of Australasia used ocean-going vessels, possibly dugout canoes, to transport themselves across the Wallace Line and other narrow ocean passages, in order to reach these undiscovered lands. We can only marvel at their ingenuity and resourcefulness in finding their way to their new lands, in remarkably short time-spans, from the great mother content of human origins, Africa!

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Touch Therapy

by **Heather Newsome**



IN THE early 1990s many East European countries managed to throw off over 45 years of harsh totalitarian rule that the majority of their people had been forced to endure for so long. But with the new freedoms that arrived, came freedom of the press as well, and soon afterwards, reports started emerging of one country in particular where appalling conditions had existed for decades in their state controlled orphanages due to basic lack of knowledge and experience by the carers employed in them. From those stories of neglect and indifference to small, orphaned children, people the world over learned a lot about the fundamental importance of providing children with stable, loving and caring environments in which to develop their innate abilities from as young an age as possible.

Children were packed into cramped, cold conditions in these institutions and segregated by age. There was an insufficiency of food, heating and clothing, but more importantly, a huge deficit in physical contact and interaction both with adults and with other children of their own age. These institutions were stark, quiet places where the normal sounds of laughter and of children at play was entirely absent; and the children were listless and prone to illness.

Many well-researched studies have looked at the affects of the deprivation of contact that these children had to endure and the awful consequences of mental and physical underdevelopment that were common among them later in life. While the children displayed developmental delays and poor emotional, cognitive, language and behavioural skills, when environmental factors changed for the better, and the children received nurturing and physical contact, they showed remarkable improvements. Those who were adopted and nurtured before the age of six months rapidly improved and were soon at the developmental level of other children. Those who were adopted after the age of six months also showed big improvements, but lagged behind those of other children for many years before catching up with them. One of the primary conclusions of the studies was that something as simple as physical touch given with kindness is a vital ingredient for the wellbeing of children, and indeed for adults.

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What is there about the sense of touch, and especially touch that is given with caring, loving hands, that can bring about such miracles of physical, emotional and spiritual healing? Something, without which our lives can seem so empty, hard, sick and indifferent, is undoubtedly the *touch of kindness* that someone bestows upon us. Without this caring physical contact, we can lose our sense of will and purpose in life. From the bright, beautiful colours of a happy life surrounded by caring, tactile friends, without them, we soon descend into a monochrome world of dull shades of day upon day of more of the same.

In past decades, parents were encouraged not to express emotions of love and caring on children, as they should learn to grow up and take the knocks of life on their own. The stiff upper lip approach was to 'allow' children to develop 'in their own way', and ideally to experience the rough edges of life as early on as possible in order to *'toughen them up.'* Thankfully times have changed and parents are now encouraged to hold and show affection to their children. There is no longer a social stigma in showering one's child with love and caring, and that, thankfully, is one product of recent decades we can be deeply grateful for.

Some experiments in sensory deprivation have been performed with human volunteers. While physically confined, they were subjected to no sounds, sights or temperature changes, and this deprivation of normal sensory input led their minds to wander and they entered worlds of fantasy and delusion, and very often ended up having hallucinations for the first time in their lives. So, while extensive and intensive sensory deprivation is without doubt harmful for adults, it is much worse and more lasting for infants and young children! The world of sensory input is of crucial importance for us all, and absolutely fundamental for the growth and maturation of our brain and its associated thought processes. Without a wide variety of input that only a varied life can give, we stunt our growth on all planes of our being, and gentle, well-meaning tactile contact with other humans is very important for our wellbeing.

...there is a close relationship between our skin and our nervous system

Whereas our senses sight, sound, smell and taste have been extensively explored over the past century, our sense of touch is the least understood of them all, despite the fact that it may be the most important one for our long-term well-being. For there is a close relationship between our skin and our nervous system, and furthermore with the mental image we possess of the world around us. In the early days of our foetal development in our mother's womb, our body-to-be is composed of three sets of special cells. One set, the mesoderm, will form our muscles and bones. Another set, the endoderm, will form our inner organs such as our stomach, intestines, kidneys, liver, lungs, etc. The third set, the ectoderm, forms our nervous system and skin. So, in one sense, our skin emerges from the same tissue from which our brain is formed, and can therefore be viewed as our 'outer brain' or an outer extension of our brain. The skin is so full of *mechanoreceptors* (tactile nerve endings)



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that if we could see only a person's nervous system we'd have no trouble outlining the complete shape of the body, all due to the immense complexity of the nerve endings that give us our wonderful tactile sense.

Doors to Our Consciousness

The skin contains millions of sensory receptor organs. They are the doors through which the physical world enters our consciousness. How many types of these sensory receptor end organs do we have? We believe we have, all told, five senses. However, the actual number of senses is debated in the scientific community, with numbers ranging from 12 to 22.

The more obvious of these message receivers are our eyes, ears, nose and tongue. But even these four can be further subdivided. The eyes have rods in the retina to detect dark and light. They also have cones in the retina to detect various colours. The tongue has sensory receptor organs for salt, sweet, bitter, sour and umami, but maybe one or two other vestigial ones from our ancient past that we're not aware of yet. Our ears can hear a range of pitches and various intensities of sound from roughly 20 cycles per second to 18,000 cycles per second. Yet, we're oblivious to very high frequencies that can be heard by some birds and bats, and very low frequencies that can be perceived by elephants through the pads of their feet. In a very real sense then, elephants can 'hear' certain frequencies, not through their ears, but through the tactile sense in their feet.



'Dogs possess up to 300 million olfactory receptors in their noses, while humans have a mere 6 million.



The skin contains millions of sensory receptor organs. They are the doors through which the physical world enters our consciousness.

While humans are inferior to some animals in the realms of sight, hearing, smell and taste, they make up for it in imagination and intellect, as well as the electronic instruments they can use to perceive what only certain animal species can perceive. But smell may be the last frontier in our drive to surpass the sensory scope of other creatures. Dogs possess up to 300 million olfactory receptors in their noses, while humans have a mere 6 million. And the part of a dog's brain devoted to analysing smells is proportionately 40 times larger than that of humans.

There are at least 11 distinct senses that compose touch, with millions of sensory end organs in the skin.

There are at least 11 distinct senses that compose touch, with millions of sensory end organs in the skin. Yet, the sensitivity and end organ density of the palm of your hand for example is only one quarter as dense as the tip of your index finger, which is why you feel most sensitively with the tips of your fingers, not with the palms of your hands. Despite this, touch is probably the most overlooked of our senses. We all receive tactile information about the world around us constantly throughout the day, and even while asleep. Right now, if you're sitting, you feel the chair cushion below your buttocks. Your fingertips are probably touching a mouse or swiping the glass on your mobile phone. And

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The sensitivity and end organ density of the palm of your hand for example is only one quarter as dense as the tip of your index finger, which is why you feel most sensitively with the tips of your fingers.

all this information is so omnipresent in fact, that the only way to make sense of it is to tune out from most it and allow the subconscious mind to deal with it. Indeed, you probably weren't paying attention to these sensations until you read those words. David Linden, a neurobiologist at Johns Hopkins University once said:

> You can't turn off touch. It never goes away [....] You can close your eyes and imagine what it's like to be blind, and you can plug your ears and imagine what it's like being deaf. But touch is so central and ever-present in our lives that we can't imagine losing it.

The touch receptors come in four varieties according to Linden. There's one receptor for perceiving vibrations, one for tiny amounts of slippage, one for stretching of the skin, and one that senses the finest kinds of textures. They range from light touch to deep pressure and pain. Again, their distribution in the skin varies as to type and quantity that the body deems necessary for each area under consideration. If you place two fingers an inch or two apart on a person's back, the person may not be sure whether you have placed one or two fingers. The human back has far less light touch receptors than other skin areas. This is why patients are often very vague as to the exact location of a back pain. Oddly enough, it's in this lack-of-touch receptor areas of the back that we seem especially receptive to psychic impressions. Our intuitive flashes seem to come from the part of the back between our shoulder blades, directly behind the heart.

We find a more profuse distribution of tactile sense receptors in areas where our outer skin meets our inner, mucous membrane, skin, such as our lips and nasal openings. Also, our fingertips are rich with tactile receptors. Aside from being marvels of dexterity, our hands are our main medium of literally keeping in touch with the physical world. Hands thrive on activity and doctors must take care not to bandage them for long, as they are quick to stiffen under constriction. In a sense, hands represent our life's work. The use of our

Aside from being marvels of dexterity, our hands are our main medium of literally keeping in touch with the physical world.

hands often marks our talents, our character and our culture. They have come to symbolise life itself. Through human hands have come our great paintings, sculptures, writings, music and so on. And in science, hands have built cars, ships, rockets and computers. Yet, perhaps the most noble use of the hand is still to extend it in kindness to a fellow human being.

Hands and Healing

The earliest recorded use of the human hand for therapeutic purposes goes back to ancient Egyptian

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times where they wrote about feeling a therapeutic energy (*sa ankh*) flowing from their fingertips. It is recorded that the pharaoh or his high priest held daily morning healing sessions during which he made vertical passes with his fingertips up and down a patient's back. This was an early, yet still highly sophisticated, form of hand therapy. The highly sensitive fingertips were approximating the insensitive human back.

The ancient Greek Epidaurus tablets, texts inscribed at Epidaurus, giving details of diseases and cures for worshippers who sought the help of the god of healing at this major sanctuary site, showed how they manipulated the spine of patients. Hippocrates, Galen, and Soranos of Ephesus fostered this therapeutic approach. Hippocrates said: "*In all disease look to the spine...*" and this may be one of the earliest forms of chiropractic practice.

The chiropractor finds an area of spinal irritation and then manipulates the area to reduce the irritation and normalise nerve impulses from the spine. The osteopath will do soft tissue manipulation of these lesioned spinal areas. The Rosicrucian technique is to apply the fingers and body's electromagnetic energy to the sympathetic chain ganglia that lie on either side of the spine. Massage and digital acupressure are yet other hand techniques used to in improving human health.

Tender Loving Care

We should not overlook the benefit to people who are ill or children on the spectrum of tender loving care. I refer to the turning and massaging of the patient, propping a pillow, changing bed sheets, as well as giving a gracious, caring smile. Sometimes a sympathetic hand on a fevered brow or simply holding their hand in yours is remembered longer and more endearingly than the most sophisticated treatment.





Most animals follow their instincts and play with their young ones. It's fun and it's healthy.

Aside from the therapeutic touch of others, your body's sense of touch can be an avenue for you to help yourself. Stretching is a tonic to certain touch organs. A rocking chair is good for your nervous system. So is a bath, shower, towel rub, hair brushing as well as the grooming of the face and body. Applying deep pressure on your cramping muscles will relax them. We really should find the time to expose our skins to the four elements: earth, water, air and sun.

We need to seek out those experiences that are the most wholesome, uplifting, creative and beautiful for us. Without a doubt, this includes being 'touched' inwardly by beautiful sights, pleasant sounds, delicious tastes, fragrant aromas, as well as the palpable touch of love. We also need the more formal human relations side to touch, such as a friendly hug at a crucial time, or a kind word to someone needing upliftment. Despair and tension lock your shoulder muscles tight. A sincere, friendly hand helps the muscles relax, if not physically from the other person, then through the mental reset that the recipient receives from the kind gesture. Similarly a heartfelt hug from a friend is always welcome and teaches us to do the same for others and to bond with ever greater portions of the vast egregore of humanity itself.

Talking and exchanging ideas is good, but friends and loved ones need more. They need the occasional physical touch generated from sincerity, genuineness and love. Parents should get down on the living room floor and play with their children. Most animals follow their instincts and play with their young ones. It's fun and it's healthy. Even the most ferocious of animals have been known to become domesticated pets through large doses of petting and affectionate care.

Probably the most helpful thing to do to a withdrawn, frightened or badly-disturbed child is to hold them, hug them and talk

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We also need the more formal human relations side to touch, such as a friendly hug at a crucial time, or a kind word to someone needing upliftment.

softly to them. In this way the boy or girl knows you are concerned. Such human contact through the loving sense of touch absolutely and without the slightest doubt heals deeply and precisely where healing is needed. A judge who had hundreds of juvenile offenders and their parents before him over many years on the bench, made an observation that bothered him. In virtually all of those cases, he never saw a parent put a loving protective arm around a youngster's shoulders. What a difference it would have made if just a friendly, protective hand had rested on the offender's shoulders.

Is part of our trouble with today's youth due to a 'no touch' society? Does the lack of the loving touch in our early years lead to emotional instability in our later years? Many researchers believe so, and we should never miss an opportunity of applying a loving touch. It should be done with genuine concern for another's welfare and is a way of saying: *"I care for your wellbeing and love you as if you were my closest sibling."*

When is the last time you firmly hugged your partner as if s/he were your whole life to you? Your spouse or partner may well be just that. The protective sense is no small matter. An evil person will think twice before interfering with a parent protecting a child. The protection of others brings out powerful forces in us for good. Have you held an infant lately? Have you cuddled them? They need so much loving physical contact in those early years. Have you ever unashamedly hugged a good friend? It's friendly and healthy, and reinforces crucial bonds that last in some case throughout life. With others make your handshake warm, sincere and definite as you extend it in friendship.

Touching Others

It's widely understood within psychological research that a *'no touch'* society is a society in need of healing, and at the very least, is out of touch with the needs of the human psychic and nervous systems. All this is not to say we should go around touching everyone indiscriminately, but we can place a greater genuineness in our contacts. We can also touch people with our eyes, posture, voice, dress and good manners. We can particularly touch people with kind, sympathetic, understanding words; words that encourage and give strength. Such words help bring to fruition the seeds of greatness we see in each other. We can be touched by beautiful music or the sound of a voice from the heart. We can be touched by beautiful sights, by the smells of nature and the taste of good food.

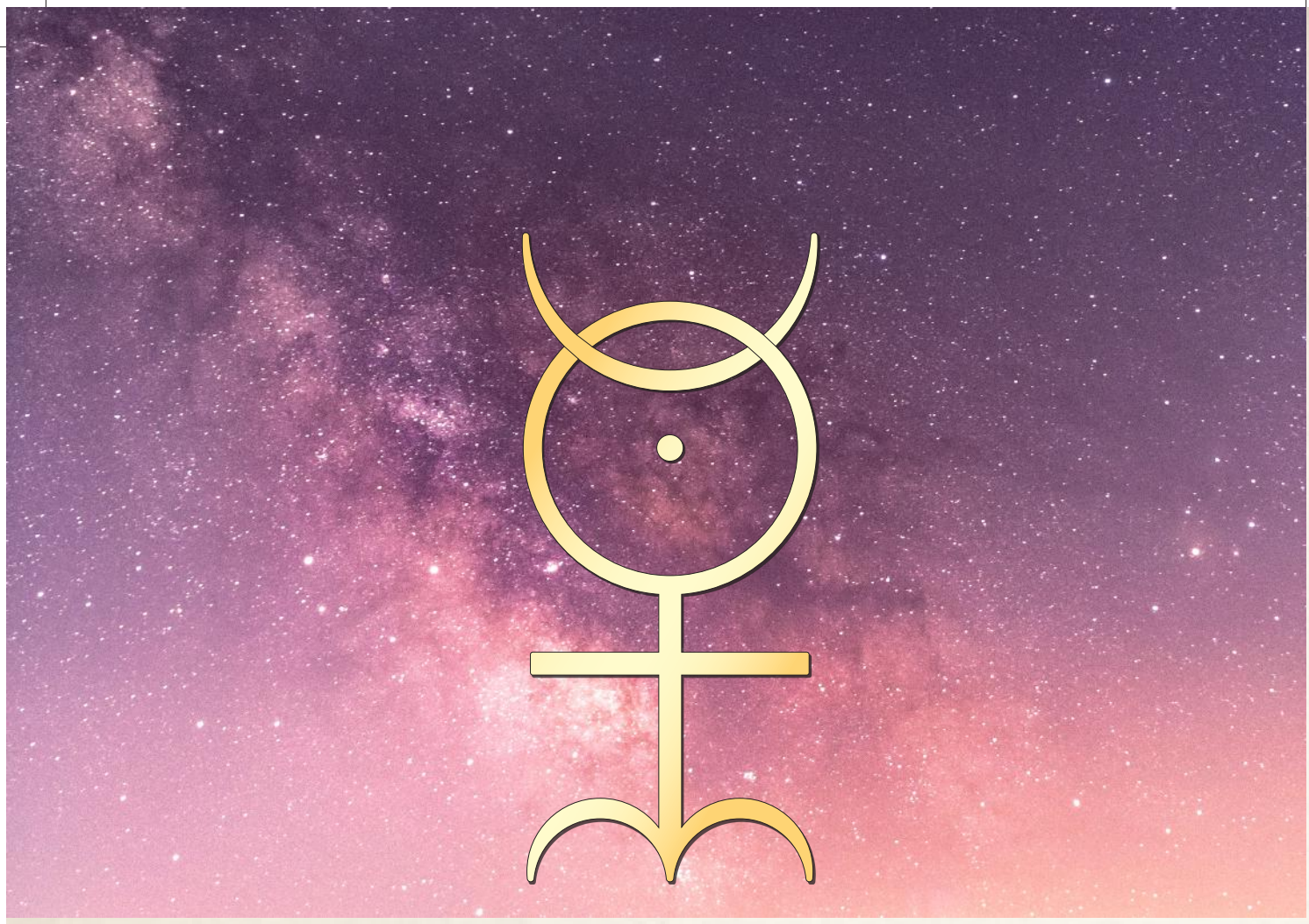
The greatest handiwork of humankind has been rendered through the heart. Great writers put their hearts on paper with their hands. Great artists put their hearts on canvas with their hands. Try to put your heart into whatever you do with your hands. To work the magic of touch there is one guide for all of us. Let it always be from the heart, and let your heart touch people.

Is part of our trouble with today's youth due to a 'no touch' society?

We're most wholesome when our heart is expressed in our handiwork and when our heart is touched by the handiwork of others. Our birth leaves us with no apparent physical attachments. But let's not fool ourselves..., we all still need occasional elevating physical contacts. Our nervous system, emotions and heart thrive on it. We need to touch those we love and care for, and they need our heart-felt touch. So, remember: wherever there's genuine love and true concern, there's magic in the human touch.



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Sacred Symbol of Oneness

John Dee's Hieroglyphic Monad

Part 2: Numbers & Emanation Attributes

by **Paul Goodall**

IN THE previous edition of this magazine, we saw that John Dee states that he will explain his cosmic figure in a series of 24 Theorems *"mathematically, magically, cabalistically and anagogically"* (folio 12 of his treatise). Within these interpretations there are also astrological, alchemical and linguistic aspects.

Taken together, they form a comprehensive and integrated mystical and scientific expression of the manifesting nature of his *Hieroglyphic Monad*, illustrated above, namely, the *'Sacred Symbol of Oneness.'*[1] After a brief discussion of the figure's essential structure I will introduce you to the first of these approaches in Dee's explication of the hieroglyph that concerns its numerical aspects alongside its *'emanation attributes.'* If you refer carefully to the illustrations and diagrams while reading the text, you will gain a clearer picture.

Essential Structure

Visually the figure presents itself as a modified astrological and astronomical sign we know as Mercury (see Fig. 1).[2] The

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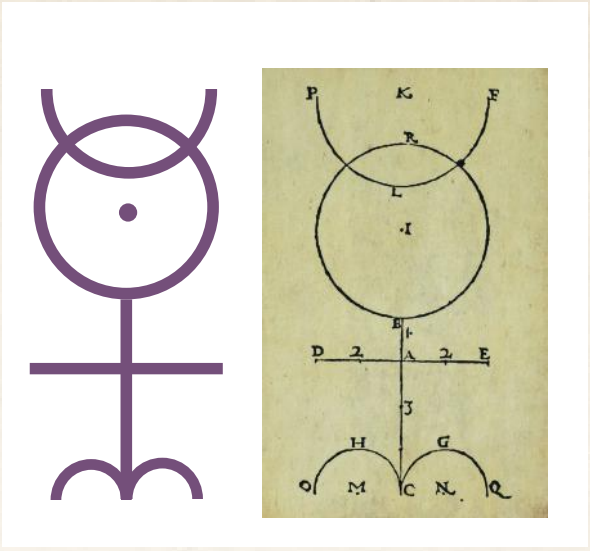


Figure 1: The hieroglyph, while deceptively simple in appearance consisting of a geometric arrangement of lines, curves and a circle, required John Dee to write of its complexities so that the observer might engage with it on a particular level. As one reads through his 24 Theorems his enthusiasm for his subject is clearly felt.

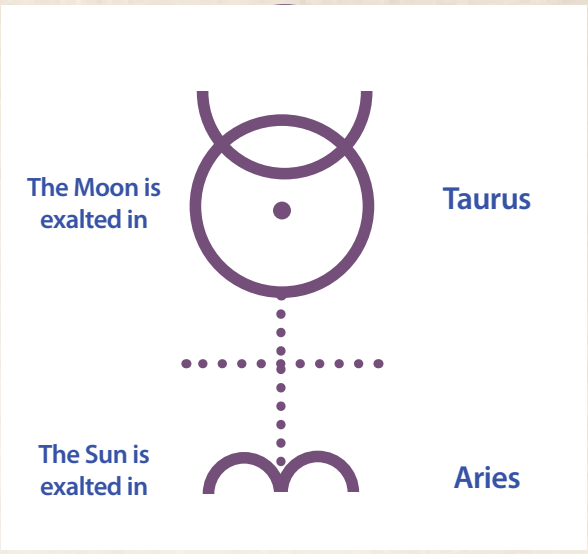


Figure 2: In Theorem 15 the positioning of the astrological signs of Aries and Taurus is demonstrated which naturally conveys their astrological import.

use of Mercury is consistent with Hermetic and alchemical thought as Dee states that [Philosophical] Mercury embraces all mysteries in its form.[3] This Mercury figure is combined with the sign of Aries at its base in the form of two reversed lunar crescents (semi-circles). Understanding that Aries is the first sign of the *Fiery Triplicity* in astrology, we read in Theorem 10 that Dee has added this feature to signify that the element of fire is required to operate (actuate) the hieroglyph. There is a combining of astrological and alchemical theory here. A modern proposal suggests that the inclusion of Aries might represent fiery Sulphur, meaning that the two medieval components of the Philosopher's Stone (i.e. Mercury and Sulphur) are present in the figure.[4] It must have appeared to Dee a fortunate, if not revelatory, discovery that such a simple combination of celestial components in this figure would resonate so suitably to his purposes, and demonstrating under analysis an embodiment of the entire celestial system.

The astrological sign of Aries, the first zodiacal sign, at the base of the hieroglyph serves as an analogue of the whole zodiac and fixed stars.[5] Taurus is symbolised in the upper half formed by the circle and semi-circle (see Fig. 2). To grasp how remarkable the positioning of these components in the hieroglyph are, consider this: each of the seven traditional

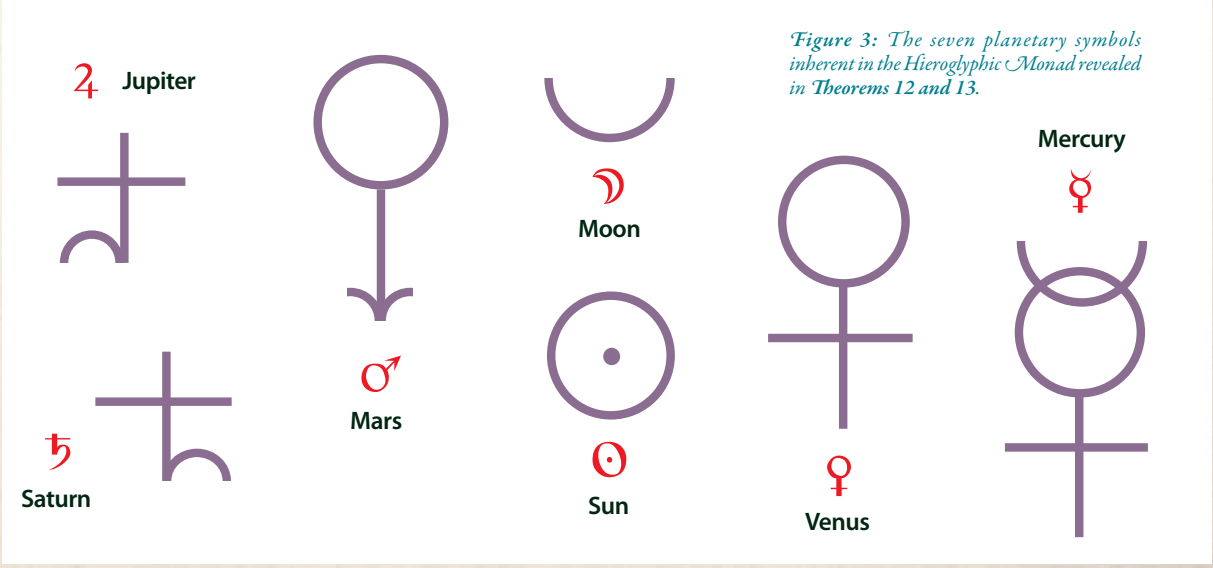


Figure 3: The seven planetary symbols inherent in the Hieroglyphic Monad revealed in Theorems 12 and 13.

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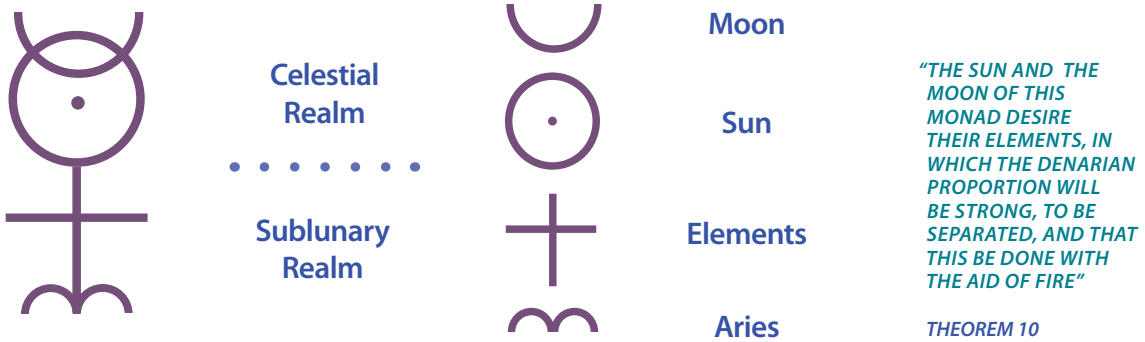


Figure 4: The main divisions and components of the hieroglyph in Theorem 10.

planets has its *exaltation*, or greatest influence, when passing through a particular zodiacal sign; the Moon is exalted in the 3rd degree of Taurus, while the Sun has the greatest benefit in the 19th degree of Aries. The astrological significance of Aries and Taurus is reinforced on the title page of the *Monas Hieroglyphica* where they are observed flanking the ovoid shape surrounding the hieroglyph.[6] Along with Mercury the role of the sun and moon in alchemy is essential and so we see that these two important zodiacal signs are positioned in such a way as to convey their astrological and alchemical import.

And as you study the figure more closely other planetary symbols become evident, such as the Sun, Moon and Venus; less obvious are the symbols of Jupiter and Saturn. A combination of the Sun and Aries produces Mars (see Fig. 3 demonstrating the extraction of these astrological and planetary symbols from the hieroglyph). The *celestial* sphere is represented by the circle (sun) and semi-circle (moon) which together surmount the cross, symbolising the *sublunary* elementary (earthly) sphere. We can observe visually in this a figurative representation of the whole of the universe underneath which is the fiery Aries sign, the agent under which creation takes place (see Fig. 4).[7] The whole hieroglyph is enclosed within an ovoid or egg shaped boundary on the title page which effectively synthesises these celestial components into a coherent astrological and alchemical whole.

The 24 Theorems that comprise the *Monas Hieroglyphica* provide a supporting exposition of the figure in which Dee opens by justifying its component parts in Theorem I. This sets the key as it states that the simple representation of things is achieved by the line and circle, but a circle cannot manifest without a line and a line cannot come into existence without a point, a *monad* (Theorem 2). This essential Pythagorean concept must be kept in mind when considering the Hieroglyphic Monad as a whole. We can compare the same emanatory creative process at work in the supernal triangle of *Kether*, *Chockmah*, and *Binah* on the *Tree of Life* in Cabalistic philosophy (see Fig. 5). The monad represents the initial point of creation out of which the universe manifests itself, followed by projection into a line (rectilinear movement), and then the formation of the circle (circular movement).[8] This aspect is discussed in more detail below.

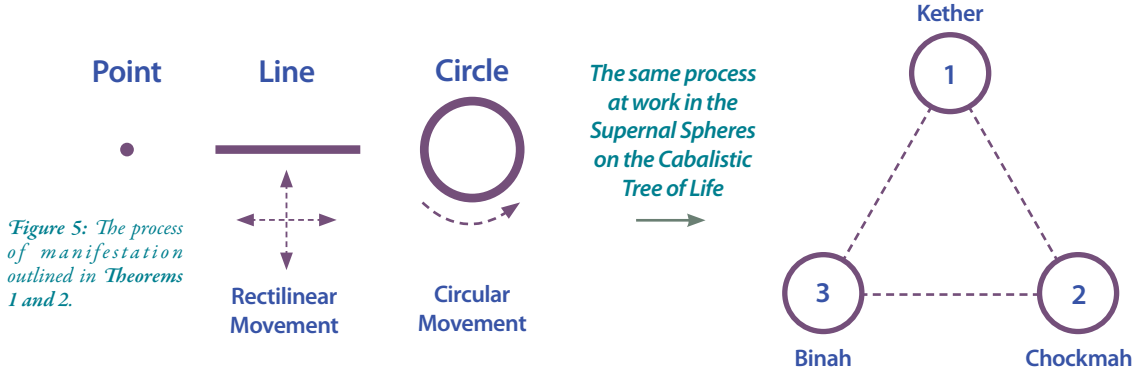


Figure 5: The process of manifestation outlined in Theorems 1 and 2.

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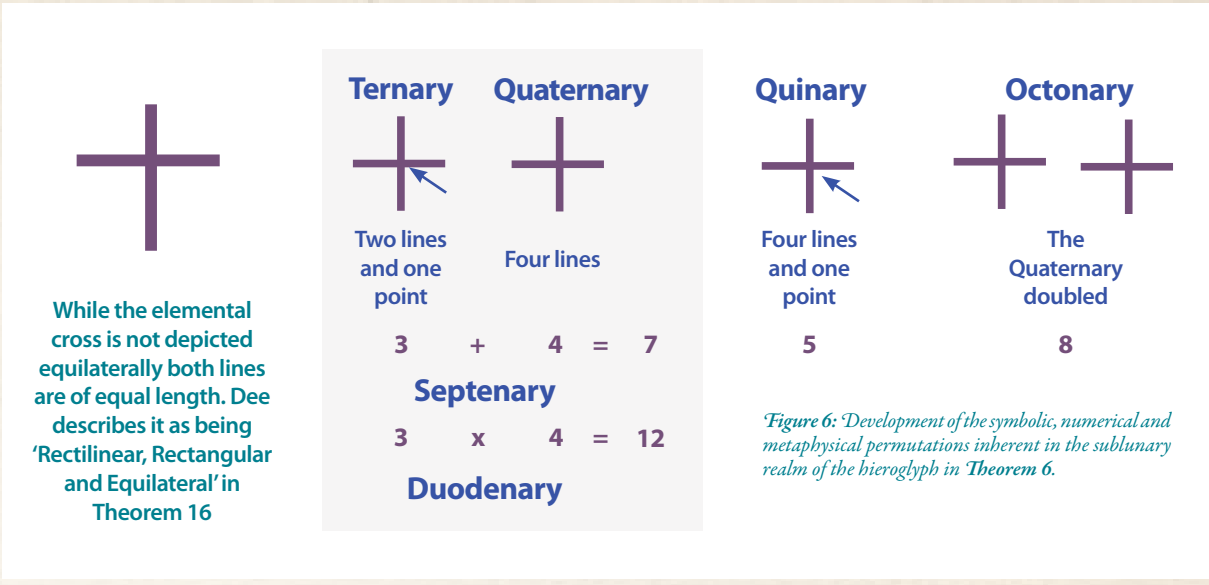


Figure 6: Development of the symbolic, numerical and metaphysical permutations inherent in the sublunary realm of the hieroglyph in ***Theorem 6.***

It is important to emphasise at this point that the cross in the figure is not drawn equilaterally (see Fig. 6). Dee labels it as 'Rectilinear, Rectangular and Equilateral'. In his formation of the cross he ensures that its form resonates at different philosophical, religious and metaphysical levels. He justifies this form of the cross at the beginning of Theorem 16 where he says (folio 15v):

> Though our CROSS has been made, as we have said, from two straight lines of equal length, they do not divide each other into equal lengths. In the Mystical distribution of our Cross, we wanted equal parts and unequal parts. However, hidden in the power of these two lines divided this way is also the virtue of an equilateral CROSS (because the two lines are of equal length).[9]

Numerical Aspects

The numerical progressions inherent in the geometry of the figure are essentially explained in Theorem 6 and mostly concern the rectilinear cross (see Fig. 6). Dee begins by telling the reader that the cross beneath the circle is firstly of a *ternary* nature consisting as it does of two lines crossing with a central point. He relates these to Body, Spirit and Soul (*corpus*, *spiritus* and *anima*). He also demonstrates a *quaternary* aspect, visually depicted by the four lines (Theorem 6) representing the four alchemical Elements (Theorem 7). Although not discussed in Theorem 6, the addition at the intersection of the monadic point produces the *quinary* principle, symbolising Spirit over the four Elements.[10] Dee also explains how the *octonary* is produced *"in a most secret manner"* by theoretically duplicating the four lines of the cross wedded by a common point. Its *septenary* nature is deduced from the sum of the ternary and quaternary principles (3 + 4 = 7), while the product of these same two (i.e. 3 x 4) generates the *duodenary* or twelvefold principle. We might symbolically equate these to the seven traditional planets and twelve astrological signs.[11]

The *denary* or tenfold is also produced in Theorem 8 (see Fig. 7) by adding the sequence of the Elements together (i.e., 1+2+3+4 =10) which, Dee says, is a *"Cabalistic expansion of the quaternary"* and links it to the Pythagorean *tetractys* (tetraktys) discussed further below. The number 10 is also later produced in Theorem 16 by rotating the

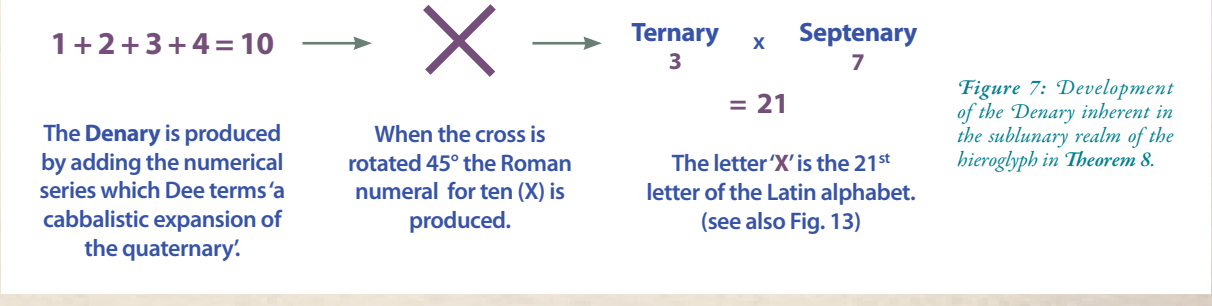


Figure 7: Development of the Denary inherent in the sublunary realm of the hieroglyph in ***Theorem 8.***

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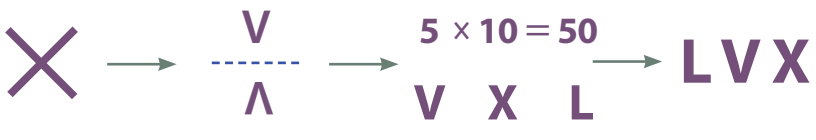


Figure 8: Revelation of the 'final and magisterial' word LVX (Latin: 'light') in Theorems 16 and 17.

rectilinear cross 45 degrees representing the Roman letter 'X'. Continuing with Theorem 8, when the ternary and septenary are multiplied (3 x 7) the number 21 is produced and Dee reminds his readers that the letter 'X' (*"chosen by the oldest of the Latin philosophers to signify the number ten"*) is the 21st letter of the Roman alphabet (see Fig. 7).[12]

As mentioned above, in Theorem 16 Dee states that by rotating the cross 45 degrees the Roman numeral 'X' (i.e. 10) is produced (see Fig. 8) in which, it will be observed, the upper part displays a 'V' shape (Roman numeral 5). By multiplying these (5 x 10) we derive 'L' (i.e., 50). In this way the Latin word 'LVX' (pronounced 'lewx') is obtained and hinted at by Dee at the conclusion of Theorem 17 where he says:

> Our cross having suffered itself to be divided into two pairs of letters, we shall, as formerly we dealt with their numeral quality, now try in turn to compare their verbal power with that cross, because a light may thence appear: We shall perceive and greatly admire the final and magisterial word....[13]

Within this particular Latin word, which means 'light', the mystery of the Risen Christ (Osiris) is revealed. Allied to this last point is another feature of the hieroglyph: the Greek letter *alpha* (α) is seen in the upper half on its side (formed by integrating the solar circle and lunar crescent) and the sign of Aries in the lower half can be seen as an inverted *omega* (ω) (see Fig. 9). These are significantly the first and last letters of the Greek alphabet. Positioned between them is the cross which, when taken as representative of the body or physical realm, presents an interesting relationship pertaining to life's journey.[14] We might also read Theorem 5 in this context of beginning or creation where Dee says:

> And, surely, one day was made out of evening and morning by joining the lunar half-circle to its solar complement. Be it accordingly the first [day] on which the light of the philosophers was made.[15]

To continue: in Theorem 16 the number 5 is half of 10 and these pair of fives are visually observed in the letter 'X' as an *upright* and an opposite *inverted* 'V' (see Fig. 8).

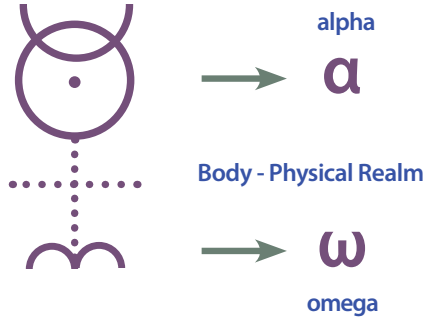


Figure 9: There is an interesting relationship to be discerned by observing the placement of the cross (representing the body or physical realm) between the first and last letters of the Greek alphabet.

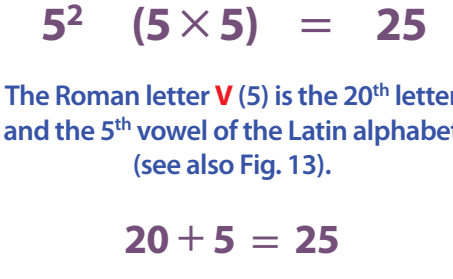


Figure 10: Analysis of the number 5 in Theorem 16 which is, according to Dee, a 'circular number'.

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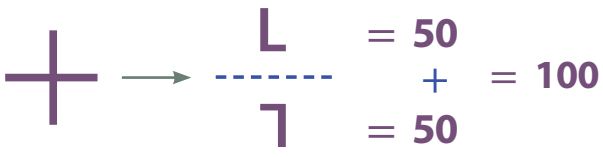


Figure 11: The 'power of the denary in its quinarian virtue' (as Dee states) is revealed in the position of the twin numeral 'L' in the cross producing the 'Centurio' or 100.

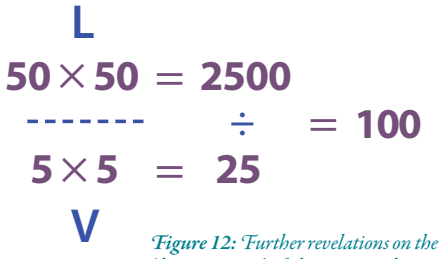


Figure 12: Further revelations on the 'denary virtue' of the cross producing the 'Centurio' or 100.

Dee expands this and states that 5 is the square-root of 25 (5 x 5). Embodied in the number 25 then, Dee continues (folio 16), is *"...a CIRCULAR NUMBER, the number FIVE"* which is both the twentieth letter in the Roman alphabet and, at the same time, the fifth vowel (see Figs. 10 and 13). He is not finished here, however: he observes that the cross is also composed of a repeated letter 'L' (or the Latin number 50), the upper one being *upright* and the lower being *inverted*, but reversed (see Fig. 11). Dee refers to this letter as that which *"...is indeed a notation of the quinary, essentially derived from our denary* [i.e. 5 x 10] *of the cross."*[16]

Moreover, the 'DENARIAN Strength' (referring to the number ten) of the cross is also reinforced by adding one 'L' to the other (50 + 50) to produce the 'CENTARIUM' or 100. Elaborating further, Dee then multiplies 50 by 50 to produce 2,500; following which he divides 2,500 by the previously produced number 25 (5x5), which brings the arithmetic back to 100 (see Fig. 12). *"Thus, the CROSS, explaining itself by its DENARIAN Strength, will be perceived as referring to CENTURIO* [the number 100]."[17] Furthermore, the letter 'L' is positioned exactly halfway between 'A' and 'X' in the Roman alphabet with ten letters either side reinforcing the denarian symmetry (see Fig. 13).

Dee is so taken by these mathematical mysteries that he exclaims (folio 16): *"O, mi Deus, quanta haec Mysteria?"* (*"Oh, my God, how great are these Mysteries?"*). He concludes Theorem 16 by stating (folio 16v):

> Therefore we are now taught (besides other things worthy of being noted) by these theories of the CROSS to enumerate and proceed in this manner: One, Ten, Hundred. We are carried upwards by the DENARIAN Symmetry of the CROSS. Nevertheless, as the Character of the CROSS is unique, it also represents One."[18]

This last aspect concerning 'One' is explained below; see also Fig. 15. We might observe that Dee's mathematical construction of the Hieroglyphic Monad in terms of its numerical genesis reflects the mathematical genesis of the universe.[19] Dee says of his hieroglyph (folio 3v): *"Even though I call it Hieroglyphic, he who has examined it closely will confess that a sort of mathematical light and strength exists in it..."*

Emanation Aspects

In Theorems 1 and 2 (folio 12) Dee espouses an essential philosophical and geometrical creation process that initially involves a *point* from which a *line* extends; the line rotates around the point to form a *circle*, the 'periphery' (see Fig. 5). Dee's source was likely to have been Proclus (c.412-485 BCE) in his *Commentary on the First Book of Euclid's Elements* of which he had read before 1563.[20] Euclid lived in Alexandria around 300 BCE; most of his Theorems were not his own discovery but were the work of former Greek mathematicians such as Pythagoras, Hippocrates of Chios, Theaetetus of Athens and Eudoxus of Cnidos. He is, however, acknowledged as having arranged these Theorems in a logical manner. The majority of the work consists of number theory, geometry and proportion.[21]

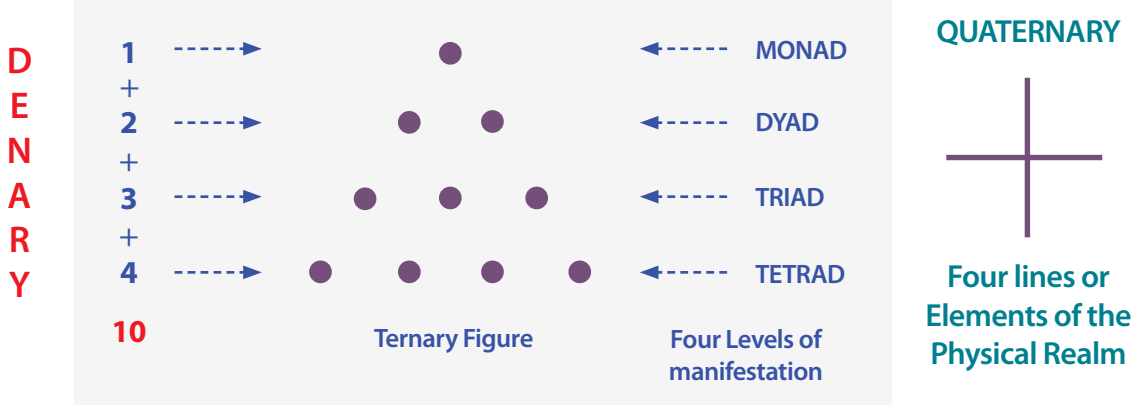
In the *Monas Hieroglyphica* this emanatory process of point, line and circle *only* applies to the celestial part of the hieroglyph, i.e. the circle and semi-circle (the sun and moon). The physical elemental realm (the



Figure 13: The Latin alphabet of 22 letters. The denarian symmetry of the cross is observed in the positioning of the letter L in the Latin alphabet. The letter X owes its position from the product of the ternary and quaternary (see Fig. 8). Regarding the placing of the letter V (see Figure 10).

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Figure 14: The relationship of the Denary to the Pythagorean Tetracys and the Quaternary.



cross in the hieroglyph) is generated by linear movement. This is brought about by the extension of four lines from the central point to form the cross. Embodied within the cross structure is the Pythagorean *tetractys* (see Fig. 14), a numerical construct that Dee was familiar with since it was often associated with cosmogonic theory during the Renaissance period. He was particularly interested in incorporating its numerical power into the Hieroglyphic Monad because of its relationship to the quaternary, the realm of three-dimensional (earthly, physical) solids; it appears visually as a triangular arrangement (ternary) of ten dots and presents a numerical series of numbers 1 to 4 (quaternary), which are stacked on four levels or planes and defined as follows:

1. One: the *Monad*; a point and source of all numbers; not a number itself; associated with God.
2. Two: the *Dyad*; the single dimension of the line, even and divisible, corresponding to unlimited, formless original matter.
3. Three: the *Triad*; formation of a triangle and the first surface.
4. Four: the *Tetrad*; defines the first three-dimensional solid body.[22]

These numbers demonstrate the metaphysical generation of the physical world in terms of emanation into solid three-dimensionality. But because Dee believes that there is a *creative limitation* inherent in the Pythagorean tetractys he only applies this construct to the sublunary part of the hieroglyph, the elemental cross in the figure. This limitation is implied in the last line of the quotation above: *"Nevertheless, as the Character of the CROSS is unique, it also represents One."*

To explain: when the Pythagorean series of four numbers is added (1+2+3+4) the number 10 is produced. This progression then returns to unity and perfection through the further addition of the one and the zero: 10=1+0=1 (One). And this was the problem for the mathematically minded Dee, in that the tetractys appeared creatively limited to the geometric progression of monad, line, surface and ultimately solid rather than through a purely mathematical genesis. Therefore, Dee limits the Pythagorean construct of the tetractys to the sublunary (physical, elementary) realm of the cross.

So, while the whole of the Monas symbol and its parts are generated from the point and line there is a qualified difference between the generation of the celestial and the elementary realm. The physical realm progresses up to the line and forms the cross, whereas the celestial realm

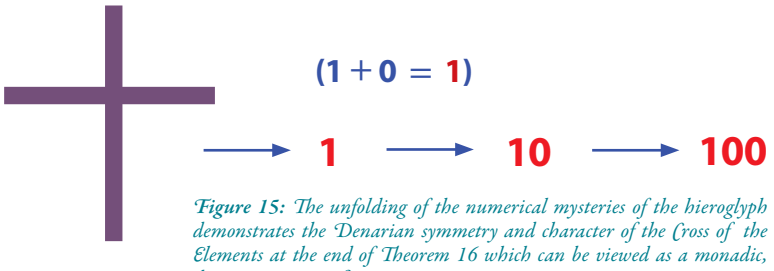


Figure 15: The unfolding of the numerical mysteries of the hieroglyph demonstrates the Denarian symmetry and character of the Cross of the Elements at the end of Theorem 16 which can be viewed as a monadic, denary or centurio figure.

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evolves beyond the line to the circle, which is 'monadic and therefore perfect'.[23]

Having been introduced to the geometric and mathematical intricacies of the structure of the hieroglyph we will next survey the alchemical, Cabalistic and linguistic aspects of John Dee's Hieroglyphic Monad in Part 3.

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23. See Clulee, Ibid., pp. 89-91.

from The Tao

Lao Tzu: 604? – 517 BCE

The Tao that can be told
is not the eternal Tao.

The name that can be named
is not the eternal Name.

The unamable is
the eternally real.

Do without doing.
Work without forcing.
Taste without seasonings.
Recognise the Great in the small,
And the many in the few.

Repay hatred with kindness.

Deal with the difficult while it is easy.
Begin great works while they are small.
Certainly the Earth does difficult work
with ease, and accomplishes great affairs
from small beginnings.

So, the Sage, by not striving for greatness,
achieves greatness.

If you think everything is easy,
You will find only difficulty.
That is why the Sage considers
all things difficult, and finds
nothing too difficult in the end.

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by **Joe van Dalen**

The Foundations of Health



This series of articles is a summary of a recently published book [1] of the same title by Dr Paul Dupont, a former head of a clinic and member of the Rose-Croix University International.

The Physical Foundation of Health

THERE are four key physical foundations of health: *food*, *drink*, *breathing* and *movement*. The first three depend on a healthy non-polluted environment. The fourth can be adapted according to our age and physical condition.

The products we consume should be natural, not synthetic -- It is increasingly difficult nowadays to avoid foods made of synthetic molecules that cannot match what nature has evolved for our wellbeing. Nature has virtually all the molecules that exist within our body, even the hormones. Organic chemists insist there is no difference between naturally occurring organic molecules and synthetic ones; and science does not readily accept the existence of a higher energy operating in nature and being present in matter. Louis Pasteur realised this when he fed yeasts with racemic acid synthetically produced and that these yeasts only consumed the acid in part. He deduced that there were two types of molecules which he called dextrorotatory and laevorotatory. Racemic acid is a mixture of the two.

Most medications and vitamins today contain this mixture. Our body generally accepts the *laevorotatoric* form, as it exists in proteins and carbohydrates. Nobody really knows what the dextrorotatory form does and it may well be toxic. Another difference between these forms of molecules is their spatial configuration, that for science remains a puzzle unless we postulate an energy capable of orientating

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the arrangement of carbon atoms for example (the building blocks of life), producing a weight, size and dimension to cradle life. The underlying energy is dual in nature and can explain the configuration in space of the DNA double helix.

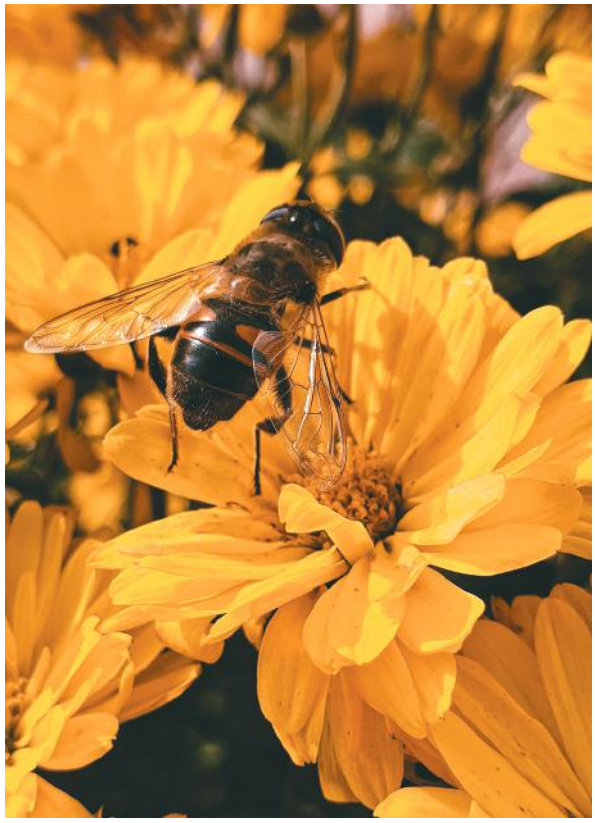
The epigenetic phenomenon: foods act on our genes -- It is easy to conclude that everything is genetically determined and that our genes determine our health and destiny. However, we are responsible for our destiny, a view that does not please creationists. Genes evolve during our life and can be modified through changing habits, our lifestyle, our food and no doubt our thinking. While our genetic inheritance may determine health to a large extent, various factors can intervene to favour or repress the manifestation of illnesses induced by them.

Epigenetics, a relatively new study, encompasses the environmental factors likely to affect the genes, and modify their beneficial or harmful activity. In some ways epigenetics is a study of the physiological functioning of the genome. A study of twins, for example, living in different environments and developing different states of health according to the polluted environment and poor nutrition, led to the idea that genes may be triggered to manifest some cancers. Such factors do not directly intervene as in genetic manipulation but influence the proteins around which DNA is entwined.

Genes evolve during our life and can be modified through changing habits

With bees, for example, we know that food can determine whether the larvae become queens or workers. This is epigenetics and can explain how species evolve, since repetitive events can reach an irreversible response on life, inducing a genetic mutation passed on to the next generation. Repeated contact with carcinogenic toxic products, or medications taken over a long period can modify the genes too.[2] Children born of parents addicted to alcohol or drugs can be more aggressive, linked to a lack of serotonin in the life of the parents.

Daily discoveries are being made of industrial chemicals that affect our health: bisphenol A (BPA), for example, contained in plastic bottles and food containers, has been found to induce a resistance to



With bees, for example, we know that food can determine whether the larvae become queens or workers.

insulin and effect adiponectin, a protein satiation hormone that protects us from diabetes. On the other hand, epigenetics has also shown the role of foods. Vitamins like B6, B9 and B12, provided they are natural, found in foods like broccoli, avocados have a protective effect and can have a reversible effect on pathogenic genes. The list of harmful and beneficial effects of many substances on health is endless.

Digestion starts on the plate with the secretion of enzymes -- Salivary and intestinal secretions are triggered at the mere sight of food, triggering memory of taste and odour, in anticipation of what we are about to eat. The body is capable of unconsciously remembering what is good for it or unpleasant. When bad, allergies may be the reaction; hives, for example, may appear after consuming certain foods.

There is a link, of course, with thought processes, since at times, allergies appear if there has been psychological conflict or stress. In any case, digestion begins in the mouth when we salivate and start chewing; the happier we are eating, the more nutrients are digested, free from abdominal discomforts. We should avoid food filled with synthetic aromas and substances. Where natural fresh foods are not available, it is better to consume snap frozen products. Teaching children good eating habits and food choices is naturally very important.

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The large peristaltic wave -- A peristaltic movement operates right along the digestive tract to ensure the food is digested properly to provide the utmost nutrition. This movement remarkably follows a cycle; it starts from the back of the throat right through the intestine to the rectum.

There is also a slow recovery wave that depends on the parasympathetic nervous system, particularly the vagus nerve and is effective only outside mealtimes. Its action occurs independent of our will and its economy is very much dependent on our thinking. Discord and stress may upset its work and block it, causing reflux, with poor bile excretion, reacting with the acids of the stomach forming gas. Sitting down in a relaxed manner is best when eating.

Walking after a meal for digestion -- Why is it good to walk after a meal? Firstly, to induce mental relaxation, and secondly to mobilise the lymphatic system for better circulation. It is partly through lymph and through veins near the intestines that nutrients are absorbed. Walking helps with this nutrient exchange.

However, it is important not to get cold during digestion and to not undertake too much strenuous physical activity straight away, diverting blood away from the intestine to the major organs. Smoking and alcohol do not aid digestion either but rather constrict the blood vessels. Research has shown that a ten-minute walk lessens the glycaemic load[3]. Less insulin is therefore required to regulate sugar in the blood and cells. A short walk after a meal can be more beneficial than a long walk at other times. An increase in glycemia causes weight gain.

Are the intestines our second brain? -- It is in recent times that researchers have postulated that the intestine could be a second brain, as if we had a particular behaviour management system coming from our stomach! By definition, the satisfaction in eating motivates our behaviour; if we look at the animal kingdom, we can well believe this.

Researchers have postulated that the intestine could be a second brain...

Of course, this does not only apply to food: seeking shelter, the pleasure related to reproduction, the quenching of thirst, are natural needs to be satisfied. For humans, why not consider the heart as the second brain rather than the intestines? Nevertheless, the conclusion of some scientists is that well-functioning intestines lead to good behaviour and attitude; conversely bad behaviour and attitude can affect the digestive system. The brain and the digestive systems communicate with each other through the sympathetic and parasympathetic nervous systems.

The intestinal brain depends on the flora of natural bacilli that live in the gut. It has been found that depressed people develop harmful flora; and given that good flora synthesises 95% of serotonin which the body needs, a substance enabling a person to be calm, we see that a vicious circle starts when the more

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dysbiosis[4] or microbial imbalance exists inside the body, the less serotonin the brain has, and the more prone we are to depression. But it is difficult to say if depression has caused the dysbiosis or dysbiosis has caused the depression.

We are familiar today with faecal transplants to re-establish nervous harmony and good bacteria, clearly showing that we live in osmosis with good and bad bacteria, just as our cells react to our emotions, thoughts and acts. We have in and on us around 100 billion protective bacteria of some 500 plus species, that is, about 10 times more than the total number of cells.

The intestinal brain depends on the flora of natural bacilli that live in the gut.

Without realising it, they influence our thinking, psychic function, our aura in effect, and just like trees need all these micro-organisms in their roots and the billions of insects, we can appreciate we are part of an interdependent environmental system. Rather than say we have a second brain, we could say that a natural intelligence is in collaboration with us. Some experts have gone so far as to use *psychobiotics*[5] to treat psychiatric disturbances.

--- to be continued ---

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4. *Dysbiosis*: an imbalance between the types of organism present in a person's natural microflora, especially that of the gut.

5. *Psychobiotics*: a neologism to describe the influence of probiotics on the psyche.



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Oh Gracious One

by **Amelia**

IT WAS A bitterly cold winter's night on the high plains of Iberia. The old man's beard was glazed by frost as he waited for a ride across the freezing river. The wait seemed endless and his body became numb and stiff from the searing cold wind.

Finally there was the faint sound and steady rhythm of galloping horses approaching the river- crossing along a frozen path. The old man watched as several horsemen rounded the bend but looked down as the first horseman approached and passed by without a word. Then another, and another, and many more galloped by, until finally, as the last rider neared the spot where the crumpled old man sat, covered in snow, the old man raised his arm slightly as he caught the rider's eye.

Reigning in his horse, the rider said in exasperation: *"Old man, you'll freeze to death; why do you remain here?"* In a quavering voice the old man replied: *"My Lord, I wish to cross the river, but have no strength to do it alone."* Seeing the old man was unable to lift his half-frozen body from the ground, the rider dismounted and said *"I will gladly help you old man"*, lifted him onto his horse and led the horse across the freezing river. Overwhelmed with sympathy for the plight of the old man, he mounted his horse again, embraced him in his saddle, wrapped him in his cloak, and took him to his destination two leagues further from the river.

As they neared the small peasant cottage, the horseman asked:

> Old man, I noticed that you let all the riders except me pass by without so much as raising your head to acknowledge their passing. When I came however,

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you looked up and told me of your plight. Why, on such a cold night, would you risk waiting until the very last rider before asking for help. What if I had ignored you as the others did?

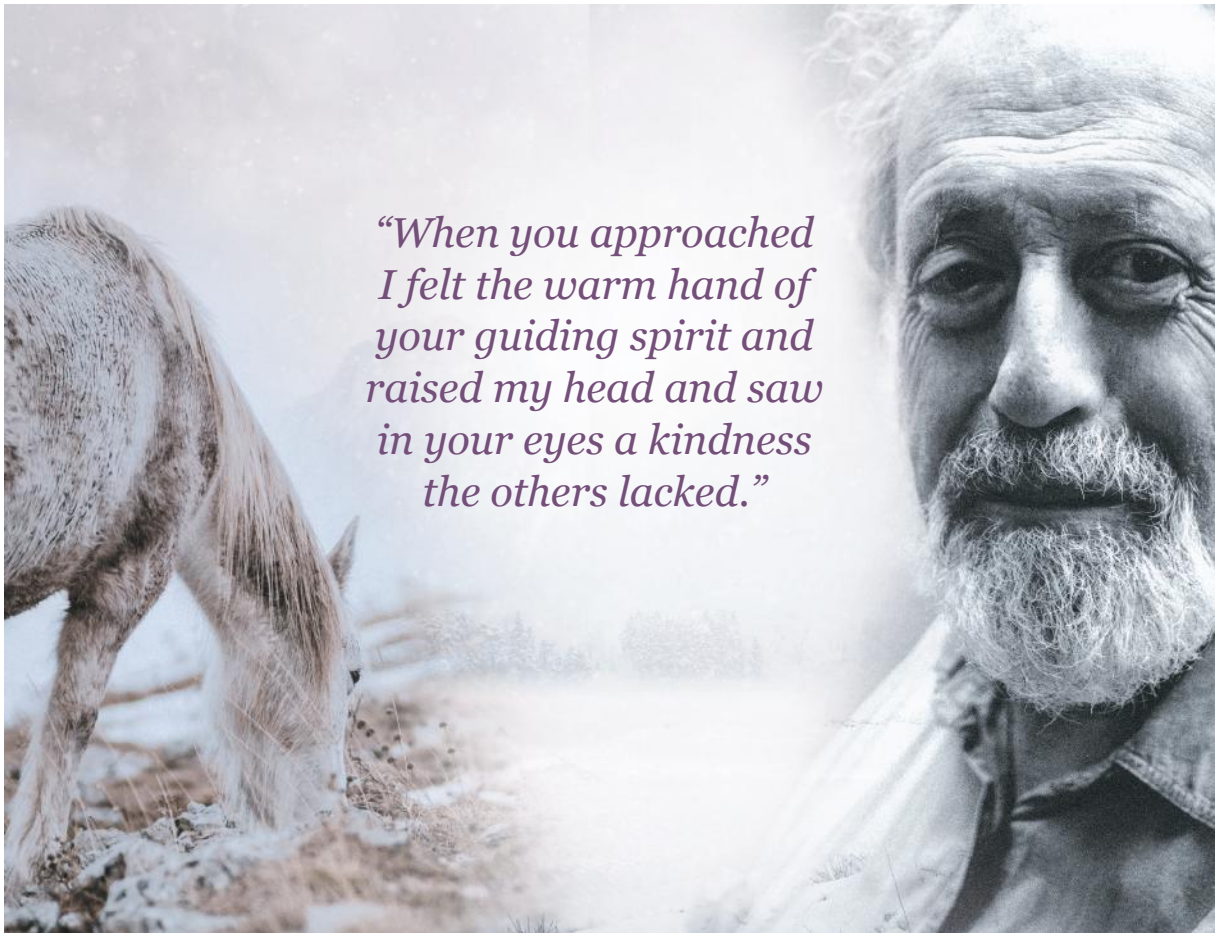
With aching bones, the old man slowly lowered himself from the horse, looked up kindly at the rider and said:

I have lived long and learned much of the hearts of men. As each rider approached, and without raising my head, I felt the harsh chill of an icy heart and knew that this rider, like the rest, would have no concern for my plight. It would have been useless to ask for his help. But when you approached, I felt the warm hand of your guiding spirit and raised my head and saw in your eyes a kindness the others lacked; and I knew that your gentle spirit would welcome the opportunity to give of yourself to any person in need.

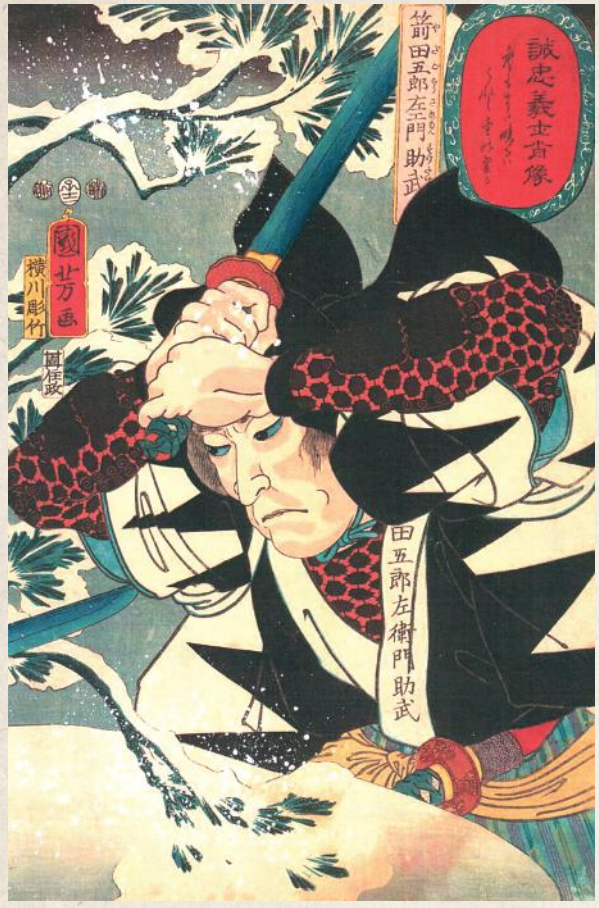
Deeply touched, the horseman looked away from the old man in embarrassment as his eyes welled up with tears and said in a fading voice:

I am grateful for what you have said *Oh Gracious One*, and pray to *Allah the all Merciful* that I shall ever be eager to reply to the needs of others with a kind and compassionate heart.

Hearing these words, the old man reached up and touched the rider's hand; and it was as warm as the heart of the rider who had saved his life. As the old man let go, the rider slowly looked up through misty eyes and saw in astonishment before him a full moon rising over the distant horizon of empty snow-covered fields with neither house nor human in sight. His life had changed in that moment of human warmth as *Mustafa the Wise of Córdoba* slipped silently away from his side through the doorway of eternity, never again to be seen.



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Samurai Yada Gorosawmon Suketake 1852 by Utagawa.

Paradox of the Warrior Mystics

Part 1

by **Rick Cobban**

HISTORIANS have long debated and reflected upon the paradoxical phenomenon of the *'warrior mystic.'* How can any person reconcile the life of a warrior, prepared to kill and be killed in battle, with the contemplative life of a mystic? Is there anything we can learn from these warrior mystics that can be applied in our modern-day lives? The most notable and well-known of the warrior mystics was the *Samurai of Japan*, the *Shaolin monks of China* and the *Knights Templar of Europe and the Holy Land*. They lived by individual and collective codes of conduct like the *Templar Rule*, the *Samurai Code of Bushido*, and a strict *Buddhist code of conduct* among the Shaolin Monks of China.

Remembering that not all these warriors aspired to be mystics, those who did, exemplified mastery of the martial arts and the cultivation of knowledge of the finer aspects of life: philosophy, wisdom, loyalty, chivalry and the arts and poetry of their respective cultures. We will not describe the fighting techniques or weapons used by these warriors, for not only have such subjects been covered in depth in many books, and especially in fanciful videos..., the whole concept of harbouring thoughts about tools designed to terminate human life, deeply repels any spiritually inclined person today.

This article will attempt to summarise and give a glimpse into the cast-iron rules of conduct, living, and empowering beliefs of warrior mystics of the past, while endeavouring to give some insight into the core values, character and chivalry of some of these *Warrior Mystics*.

The Philosophy and Ethics of the Warrior Mystics

The warrior mystics we know the most about are the *Samurai*, the *Knights Templar* and the *Shaolin monks*. The names of the most well-known of these warriors resonate in the popular imagination as representing unique qualities of a particular time and culture. All these warrior mystics emerged in brutally-run feudal societies in response to the historical, cultural, religious and economic imperatives of their geography and times.

Each Templar took a sacred vow to uphold the strict *Templar Rule* until death. The Shaolin monks followed the *Noble Eightfold Path* of Buddhism. The Samurai

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Shaolin Monks Practising Kung Fu in Early 19th Century Shaolin Temple Wall Painting (Detail).

embraced and lived by their *Code of Bushido*. Interestingly though, despite widely differing cultural sources, there is a striking similarity in the codes of conduct of these warrior mystics.

Sadly though, it must be remembered that some individuals who professed to adhere to the idealistic codes of conduct of the warrior mystics were little more than uneducated brutal thugs who demeaned their fellow warriors who aspired to perfect their ideals and mission. Let us examine their interestingly convergent philosophies.

The Shaolin Monks

The ancient Shaolin practitioners were healers, educators and a source of knowledge for an entire community. Although systems of Shaolin become famous during violent times due to the remarkable physical abilities and Kung Fu fighting skills of the monks, yet, these monks were equally respected for their wisdom and services performed. They became sources of truth, knowledge and skills for entire communities and countries, whether healing, protecting or feeding the poor and weak.

The word Shaolin means *'little pine forest'*, which may be a description of the first Shaolin temple ever built. Although the claim is disputed, many today believe that the spiritual and technical source of all modern martial arts is Shaolin. A Shaolin disciple is trained to be courteous and considerate, brave and righteous, assess problems and situations with calmness and clarity, and attend to duties with zest and loyalty.

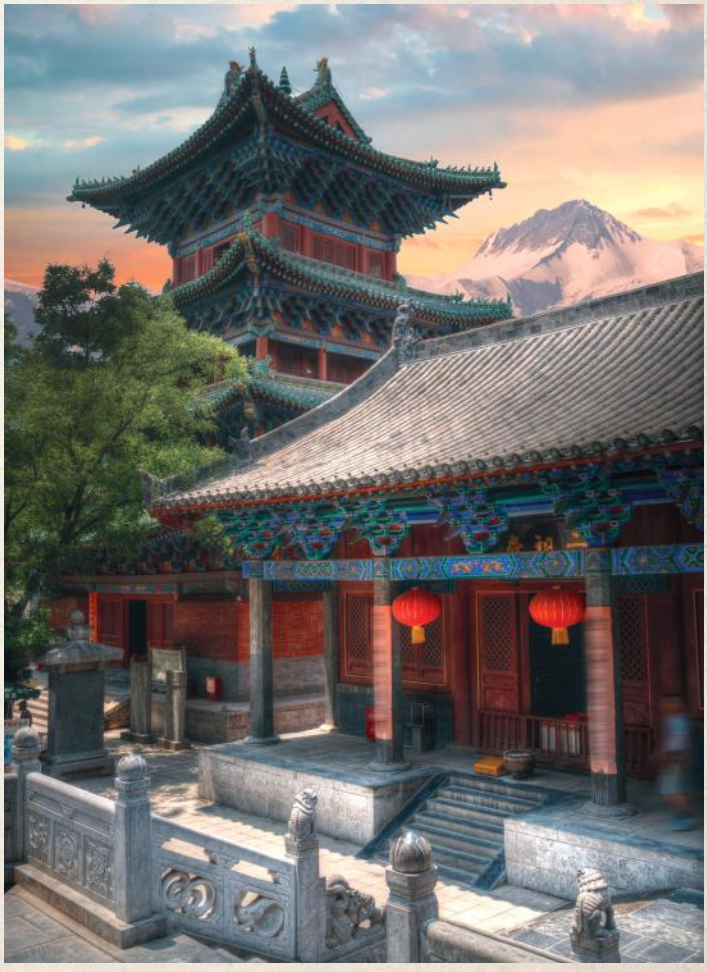
The Shaolin monks showed respect for their teachers, and we are told their philosophy taught the arts of gentleness, calmness, respect for nature, and a great love for life. The twin pillars of Shaolin philosophy were *compassion* and *wisdom*. The monks were Buddhists strictly following the *Four Noble Truths* and the *Eightfold Path of Buddhism*.

The Four Noble Truths

1. The Truth of Suffering.
2. The Truth of the Cause of Suffering.
3. The Truth of the Cessation of Suffering.
4. The Truth of the Path to the Cessation of Suffering.

The Noble Eightfold Path

1. Right Views.
2. Right Thoughts.
3. Right Speech.
4. Right Conduct.
5. Right Livelihood.
6. Right Effort.
7. Right Mindfulness.
8. Right Meditation.



Shaolin Temple in central China.

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Wikimedia / Shi Deru



Two Grandmasters of the Shaolin Temple Shi DeRu (Shawn Xiangyang Liu) and Shi DeYang (Shi WanFeng) Demonstrating Kung Fu.

When disciples stepped into the Shaolin Temple in China, quite apart from their physical training, they were given Buddhist sutras and traditional teachings about their martial arts as well. Shaolin tradition embraced the challenge of seeking and eventually attaining a *'superior mind'* and a *'superior body.'* Although this is today superseded to a large extent by the hype that countless cheap videos have produced in the popular imagination about what Shaolin is and does, the ideals and ethics of the old Shaolin tradition can still be applied with success to the everyday lives of devotees. Shaolin monks of the past valued and practised the following...

- Single-minded perseverance and persistent practice to master their Shaolin skills and knowledge.
- Continually improving their present level of knowledge and skill with superior effort.
- Focusing inward to avoid external distractions and fragmentation of their energy.
- Nurturing their bodies through a healthy diet and breathing and circulating the chi (life force).
- Cultivation of fighting skills by exercising and mastering the arts of stretching, push-pull movements, punching, kicking and self-defence combinations.
- The integration of Yin (Qigong) and Yang (Kung Fu) training as the essence of Shaolin.
- Meditation.

Shaolin disciples were taught that when they enter a temple, they must prostrate themselves three times, symbolising the act of letting go of the body, silencing speech and emptying the mind. Letting go and entrusting everything that eventuates in their life - anxiety, illness, stress – was used by the monks in furthering their training.

The Knights Templar

Knights Templar is the name most commonly used for the *Poor Fellow Knights of Christ of the Temple of Solomon*. Hugues de Payens and Bernard of Clairvaux adapted the *Benedictine Monastic Rule* for the Templars who composed the new knighthood of warrior monks. The Templar Rule bound each Knight Templar upon Initiation to a warrior's life of martial training and battle, together with the monk's life of celibacy, poverty, contemplation and obedience to their faith and their Grand Master. Their original exoteric mission was to protect pilgrims to the Holy Land, care for the needy and defend the Christian Holy sites.

When the warrior monks were not building forts, or preparing for or fighting in battle, bible readings were given during religious services that made up their day. Here is a contemporary summary of those readings of biblical and knightly values meant to remind the battle-hardened Templars of their spiritual and military responsibilities.



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- **Loyalty:** *faithfulness, allegiance to master and cause.* Well done, good and faithful servant, you were faithful over a few things, I will make you ruler over many things. *Matt. 25: 21.*

- **Honour:** *a good name and reputation, self-respect.* A man's pride will bring him low, but the humble in spirit will retain honour. *Prov. 29: 23.*

- **Virtue:** *valour, merit and moral righteousness.* Add to your faith virtue, to virtue knowledge. *2 Pet. 1: 5.*

- **Rectitude:** *moral integrity, correct judgment and trustworthiness.* The righteous man walks in his integrity. *Prov. 20: 7.*

- **Fearlessness:** *courage.* Be strong and of good courage, do not fear or be afraid of them; for the Lord your God, He is the One who goes with you. He will not leave you nor forsake you. *Deut. 31: 6.*

- **Righteousness:** *sense of obligation and duty.* Then it will be righteousness for us, if we are careful to observe all these commandments before the Lord our God. *Deut. 6:25.*

- **Athletic Skill:** *strength and power.* The God of Israel is He who gives strength and power to his people. *Psalms 68:35.*

- **Military Skill:** *weapons and strategy.* When you go out to battle against your enemies and see horses, chariots and people more numerous than you, do not be afraid of them, for the Lord your God is with you. *Deut. 20: 1.*

- **Unselfishness:** *willingness to serve and give to others.* Support the weak, and remember the words of the Lord Jesus, that, He said "It is more blessed to give than to receive." *Acts 20: 35.*

- **Justice:** *fairness in dealing with others.* Defend the poor and fatherless, do justice to the afflicted and needy. *Ps 82: 3.*

- **Benevolence:** *charity with tenderness.* And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have faith, so that I could remove mountains, but have not love, I am nothing. *1 Cor. 13: 2.*

- **Politeness:** *courtesy, observing the cultural amenities.* Therefore whatever you want men to do to you, do also to them. *Matt. 7: 12.*

- **Veracity:** *honesty.* Therefore, putting away lying, let each one of you speak truth with his neighbour. *Eph. 4: 25.*

- **Sincerity:** *open and genuine.* In all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, and sincerity. *Titus 2: 7.*

- **Education and Culture:** To know wisdom and instruction, to discern the words of understanding, a wise man will hear and increase learning. *Prov. 1: 1-5.*



The Samurai

The Samurai of Japan followed the philosophy of *Bushido*. *Bushido* meant the *"way of the warrior"* while the word *Samurai* meant *"one who serves."* Bushido was based on Japanese tradition and religious heritage: Shinto, Confucianism and Zen Buddhism. The concept of Bushido was first developed in the Kamakura period in the12th Century during the rise of the Daimyo or feudal lords of medieval Japan. The content of the Bushido code

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Samurai Onikojima Yataro Kazutada.
Woodcut print by Utagawa Kuniyoshi.



Ichijo Jiro Tadanori and Notonokami Noritsune, two Japanese samurai warriors battling each other.
Woodblock print by Shuntei Katsukawa, c1820.

varied as standards evolved.

Initially the code emphasised military spirit including athletic skill, military skill and fearlessness. The most profound codification of Bushido was made by Yamaga Soko in the Tokugawa period (1622-1685) when he applied the Confucian principles of the *'superior man'* to the Samurai way of life through contemplation of nature, literature and art.

In 1867 the public wearing of swords was outlawed and the Samurai warrior class was abolished by the restored Emperor Meiji. In 1908, Nitobe Inazo, in his *"Bushido: Soul of Japan"*, interpreted the Samurai Bushido of the past in terms of how chivalrous individuals should act in their personal and professional lives for the modern world, based on the following principles:

- **Gi - Rectitude or Justice:** Bushido refered not only to martial rectitude, but to personal rectitude. Rectitude or Justice was the strongest virtue of Bushido.

- **Yū - Courage:** Bushido distinguished between bravery and courage: Courage was worthy of being counted among virtues only if it was exercised in the cause of righteousness and rectitude. In the *Analects of Confucius* we find: *"Perceiving what is right and not doing it, reveals a lack of Courage."* As a consequence therefore courage was believe to be doing what is right.

- **Jin - Benevolence or Mercy:** Those who were invested with the power to command and the power to take life in combat, were expected to demonstrate equally extraordinary powers of benevolence and mercy: love, magnanimity, affection for others, sympathy and pity, were traits of benevolence.

- **Rei - Politeness:** Politeness and courtesy were valued in Japan, and for all true men, courtesy was rooted in benevolence. In its highest form politeness was believed to approached love of a spiritual nature.

- **Makoto - Honesty and Sincerity:** True Samurai were expected to be honest and sincere. Bushido encouraged thrift, not only for economic reasons but much more for the exercise of abstinence as a strategy of honing the senses and priorities of life. Luxury, it was believed, was the greatest menace

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to manhood and severe forms of simplicity were required of the warrior class.

- **Meiyo - Honour:** Though Bushido dealt with the profession of warriorhood, it equally dealt with non-martial behaviour. A sense of honour and a vivid awareness of personal dignity and worth characterised the Samurai. He was born and bred to value the duties and privileges of his profession.

- **Chūgi - Loyalty:** True men were expected to remain loyal to those they were indebted to, with loyalty to a person of superior rank was the most distinctive virtue of the feudal era. While personal loyalty existed among all sorts of people, even gangs of thieves, only in the code of chivalrous honour did loyalty assume its pinnacle of importance.

- **Chi - Wisdom, Character and Self-Control:** Bushido taught that a Samurai should behave according to an absolute moral standard. The first objective was to build up character while the subtler faculties of prudence, intelligence and dialectics were less important. While intellectual superiority was esteemed by the Samurai, they were first and foremost men of instinctive action, rather than men of deliberation. By choosing compassion over confrontation and benevolence over belligerence, the Samurai demonstrated the ageless qualities of the Confucian *Superior Man*.

Bushido values have permeated through to the modern world. After the Meiji restoration when Japan modernised and industrialised, business families, called *Zaibatsu*, were the new keepers of the Bushido Code. Loyalty as a value was transferred from feudal lords to companies in modern Japan. Mitsubishi (meaning three diamonds) is a Zaibatsu company that continues by the Bushido code today.

Lessons for the Contemporary World

Just how each warrior mystic reconciled the spiritual and psychological conflicts within the mind and soul, with the imperative to fight to the death to preserve an ethic, a way of life, a religious belief or a personal discipline..., is something we can speculate upon deeply without ever reaching a full understanding of how such times and systems of living could have arisen and even survived to the present day. However, we can still learn much from those warrior mystics who, in their finest moments, fused the wisdom gained through their inner struggles to live their spiritual philosophy and codes of ethics, with the action in the service of those ideals that they were called upon in times of conflict to defend from extermination.

Think for a moment..., how could you productively use a warrior mystic's life philosophy in this world of affluent consumer distraction, unemployment, poverty, a Covid-19 pandemic and environmental damage? What benefits would we gain for ourselves, our loved ones, our community and nation by truly internalising their ideals and living them every day? Something essential within the human egregore of centuries past gave rise to the convergent emergence of the ethical, spiritual and martial philosophies of the Samurai, Knights Templar and Shaolin monks, and we would do well to study and learn from all three.

In Part two, we will explore the spirituality and psychology of these paths; fusing mysticism and martial techniques to transcend the inner struggles inherent in them all, and live in the service of the ideals that we, as a consequence, choose to follow.

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Karma & Reincarnation

by **Josh Afrit**

Reincarnation, Karma and metaphysical healing are theories of great interest to Rosicrucians. The following article is based on "Reincarnation in Karma", written 40 years ago for the Rosicrucian Digest by Dr Joel L Whitton, fellow of the Royal College of Physicians and Surgeons and a Research Fellow of Neuro-Physiology and Psychiatry at the Clarke Institutes of Psychiatry, University of Toronto.

Reincarnation has been a current of belief for thousands of years, but gained its widest acceptance when Hinduism was adopted over many centuries in large parts of Asia. In broad terms, reincarnation proposes that a non-material part of the human being, called *the soul*, enters the physical body of an infant at birth with its first breath (though it does not claim that life enters the child for the first time at this moment). With that first *'breath of life'*, the predominant, life-long controlling influence of the soul assumes full guardianship of that human being.

At death, the soul departs in what may be called a *'state transition'*, analogous to a physical state change such as liquid water becoming sufficiently energised to change its state to that of a gas, or of a gas changing state to a plasma. The soul then remains in its new state until it can re-enter a new human body which is karmically more suited to its compensatory needs than any other soul. This cycle repeats itself over and over, countless times until its earthly expression or 'soul personality' attains a certain critical level of competence in the governance of the bodies it *'inhabits'* whereby it

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would gain little further experience by incarnating into human forms any longer.

The soul manifests itself through a personality which is a composite of the many experiences it has had while incarnate over numerous incarnations. As a result of the actions of its human wards while incarnate in them, the soul personality acquires various *'debts'*, some pleasant, but others very unpleasant. And these debts accordingly are received or paid off in subsequent experiences or lives, and sometimes only at precise periods of life. These debts or obligations are referred to as *'karma'* which is postulated as being an impersonal, though entirely natural law of cause and effect, operating at the level of the intellect for a start, but also at the levels of numerous deeper selves associated with that being. Although the mechanisms of the law are as yet only dimly understood, one of its distinguishing features is that it appears to have purpose, intelligence and independent volition, unlike its corollary in the physical universe, namely Newton's third law of motion*: "for every action, there is an equal and opposite reaction."*

The soul manifests itself through a personality which is a composite of the many experiences it has had while incarnate over numerous incarnations.

The soul personality then, as a composite of all past experiences, also appears to retain specific memories and personality traits from past lives. Memories acquired by the soul during its earthly experiences and the various planes of consciousness that are thought to exist between incarnations, may not be understandable to our objective mind except perhaps indirectly through symbols. The objective mind, represented primarily by the outer character of the person, assigns meaning to its earthly experiences, but has no direct means of recalling the memories of the soul personality except in a symbolic and intuitive way via the subconscious mind.[1]



Hypnosis and Multiple Personalities

We now proceed with Dr Whitton's report: The induction of multiple personalities in a deeply-hypnotised subject is a well-recognised phenomenon. Seven percent of volunteer subjects are able to create secondary personalities under hypnosis, and such subjects are psychologically healthier and freer to adapt creatively to hypnotic suggestions than hypnotic subjects less able to dissociate ego functions.[2] That in certain subjects these sub-identities may be integrations of unconscious memories of suspected past lives is a matter of conjecture and considerable controversy and can only be tested empirically. In certain case histories, personalities have demonstrated knowledge and skill (of a foreign language for example) which were not known to the hypnotic subject in the objective state of consciousness. Such have been interpreted as evidence for reincarnation.[3]

The requirement that no one else now alive also possesses the knowledge which emerges from such regressive states, seems to beg the question of ancillary mechanisms such as telepathy and clairvoyance.[4] If clairvoyance exists as a valid mechanism of seeing into the future and of knowing what the experimenter will find if he attempts to verify hypnotically produced facts[5], why not a parallel mechanism to see the past psychically? In such cases, the condition that no one alive or once living knows or has known a given knowledge is clearly an unreasonable situation. I believe it is merely sufficient for the hypnotic subject not to know, and this in itself is a formidable state to prove. Due to the bias from cultural materialism and religious creeds, it is difficult for some people to be rational about reincarnation theory.[6] Immense resistance is mobilised against any theory that threatens to revise a culture's foundation.

The technique of regressive hypnosis and its precautions as employed in these experiments have been previously described.[7] Hypnosis is a research instrument for studying mental disorders, mental processes and memory. Hypnosis is regarded as a phenomenon of unconscious mental functioning involving among other things, the learning of a cognitive skill in which one improves one's capacity for directing one's functions of thinking and memory. Regressive hypnosis involves the imparting of active suggestions for age regression to a hypnotisable subject. These suggestions permit the subject to experience and recount early childhood memories and what are often regarded as memories from past lives.

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The hypnotist must crucially be a physician fully trained in the intricacies of unconscious mental functioning, if one is to avoid possible deleterious effects resulting from the intrusion of previously forgotten material into conscious awareness. It is the reality of this danger, well-known to medical psychology, that justifies the traditional warnings against stage hypnotism or any other frivolous use of hypnosis.

Case Report

The subject for this report was a man in his late thirties who had previously studied the subjects of karma and reincarnation. During the research study of his 'memories' of past lives, of the personality identities studied in-depth, two of these personalities seemed able to speak or write fragments of languages that the subject had neither known nor studied within the present lifetime.

These languages are Old Norse, the language of the Vikings, and Persian Pahlavi (beginning roughly 4th Century BCE). Both languages were clearly identified and the details are published elsewhere.[8] The occurrence and verification of these languages obtained during the hypnotic procedure was taken as support for the validity of the remembered past lives.

The subject was dying from a liver and kidney disease against which medical treatments had been ineffective. He had volunteered for the study because, as he expressed it, he wanted to know if his terminal illness was a karmic condition brought about in another life. He hoped this knowledge would help him to become well.

Regressive hypnosis involves the imparting of active suggestions for age regression to a hypnotisable subject.

Memories Reported

As the investigation unfolded, the subject reported memories of several previous lives on Earth. Going back in sequence, his lives were: (1) a young boy named Bradley who lived in the Northeast of the United States and died in childhood from chickenpox around the turn of the 20th Century; (2) a young gentleman named Henry, who died in battle in the early days of the American Civil War; (3) a minor nobleman in France called Philippe, who was executed during the French Revolution; (4) a dock worker Harry, who lived in the early days of Elizabethan England; (5) a Viking warrior called Thor, who spoke Old Norse around 1000 CE; (6) a young Persian priest called Xando who lived around 625 CE and wrote in Sassanid Pahlavi, the language of his time and place; (7) a young boy called Simeon, who lived in a Hebrew village in the eastern Mediterranean area, around 800 BCE. There were other earlier lives as well but they are not immediately relevant.

The subject's sister in his present life was Henry's sister in the southern United States prior to the Civil War. She was also an acquaintance of Harry (Elizabethan England) and Thor (10th Century Viking times), the mother of Xando (7th Century Persia), and the wife of Simeon (9th Century Middle East). 19th Century Henry was born into a land-owning family in the state of Virginia, attended a military academy, and during the American Civil War was an officer in the Confederate Army. His sister was several years older than him. When Henry was about 12 years old, his sister committed an indiscretion which Henry knew about. He promised his

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sister never to reveal it to anyone, but later, when his sister became engaged to marry a man whom Henry did not like, in order destroy any chances of the marriage going ahead, Henry told the man his sister's secret, and soon the secret was community gossip. In disgrace, his sister was forced to leave home and later committed suicide. Henry was remorseful, but it was too late, and the events of war soon ended his life too.

A hundred years later, again as brother and sister during the subject's present lifetime, an interesting sequence of events occurred. When his sister was 40 years of age she developed a tumour that was found from laboratory tests to be malignant and advanced. At the time, her surgeons were not hopeful about her survival even with removal of the tumour. On the evening prior to the planned surgery, the subject was attending a symphony concert to escape the grief and mental torment of losing his sister whom he loved dearly. At a certain moment, while deep in prayer, he offered his life in exchange for hers. In an instant, he became surrounded by a brilliant light and became aware of a higher presence communicating with him. He looked around, but no one else appeared to notice anything different. He knew then that his sister would make a full recovery. In the morning, the surgery was performed, but the tumour mass had completely shrunk and nothing malignant could be found. This he attributed to a healing which he believed had occurred during his prayer the previous evening.

In an instant, he became surrounded by a brilliant light and became aware of a higher presence communicating with him.

A year later, just prior to the regression experiment, the subject was stricken with a liver and kidney disease and believed that it presaged the exchange of his life for his sister's as he had requested that evening at the concert. Medical treatments failed, and he was declared terminally ill. Knowing that he was close to death, he volunteered for hypnotic regression in order to more clearly understand the reasons for his imminent demise.

Following the regression study, the investigator and subject paused to reflect upon and interpret what had happened. The subject had a deep sense that his treacherous disloyalty and ultimate responsibility for his former sister's suicide had become a karmic debt and he had now compensated for his selfish actions by successfully petitioning to his God to intervene in his present sister's fatal illness. The man knew with certainty



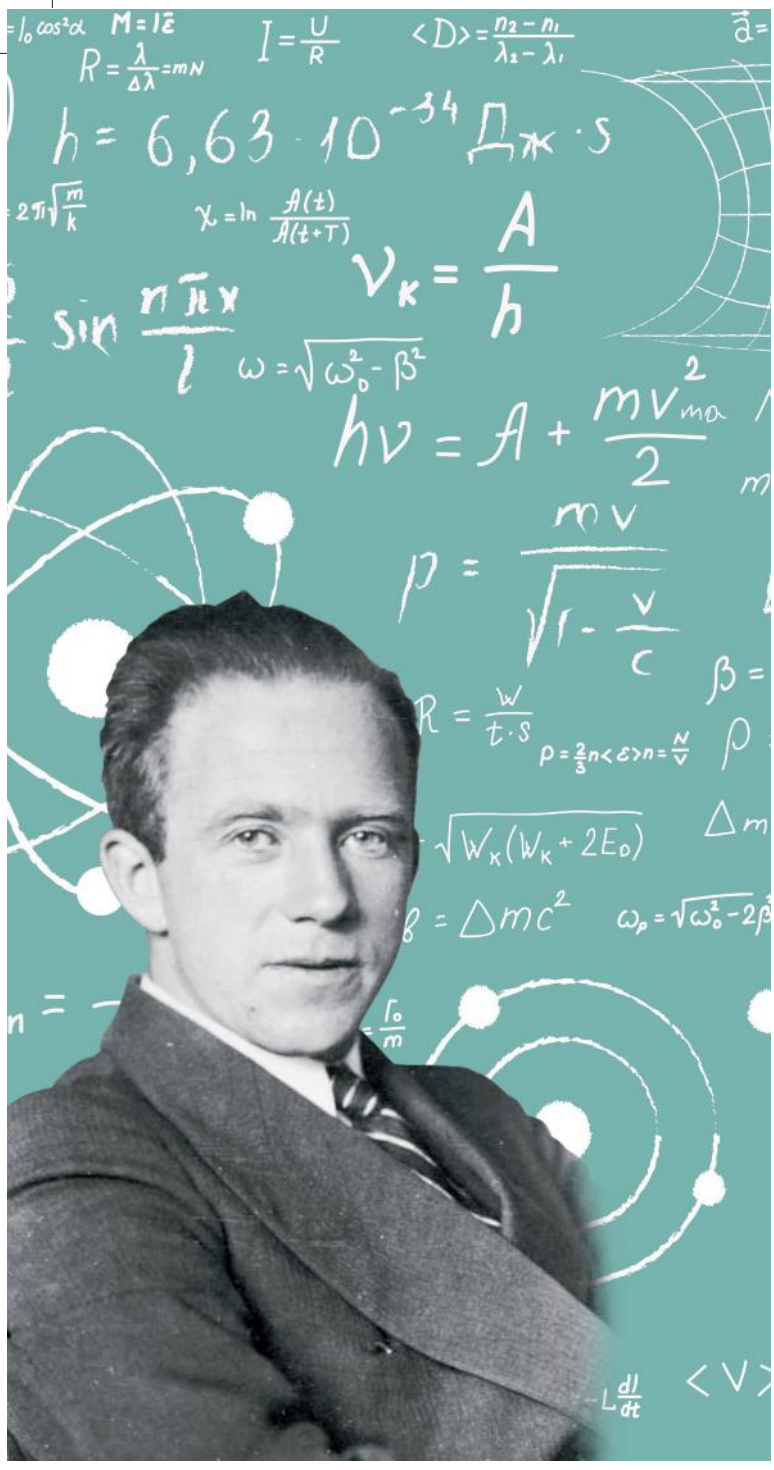
that he had accepted his own death as a trade for his sister's life, and to fulfil this belief he had unconsciously created a condition in his body which now enabled his death to occur. With this realisation however, he realised a karmic debt had been paid and with no understanding of the process involved, his illness remitted and he survived, grateful and very much wiser.

While this case does not prove reincarnation, it does illustrate the theories of karma and reincarnation. The case also serves to illustrate the profound effect that our own beliefs may have on our life and health.

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Werner Heisenberg

Quantum Theory and the Ancient Roots of Atomic Science

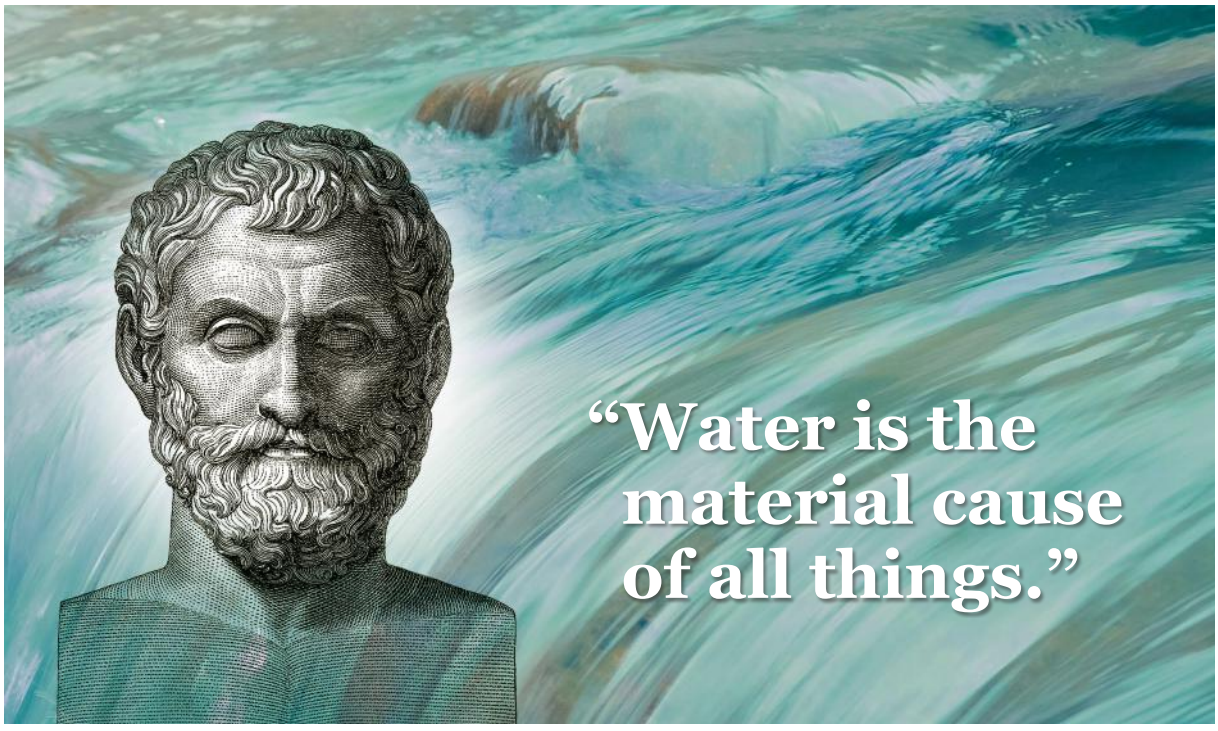
by **Douglas Lawson**

Werner Heisenberg *(1901-1976)* was a German theoretical physicist and Nobel Prize winner who made foundational contributions to quantum mechanics and is best known for asserting the uncertainty principle of quantum theory. During the Nazi era in Germany, he came under the uncomfortable scrutiny of the S.S. and the enmity of a pro-Nazi group of physicists called the *"Deutsche Physik."* His alleged (though never fully proven) collaboration with the German Reich in their efforts to build an atomic bomb left a cloud of suspicion over him for the rest of his life. After World War II, he became Director of the renowned Max Planck Institute in Munich. In this article, Heisenberg takes a look at the ancient Greek philosophers and their theories in the light of modern Physics; you may be surprised at what he says.

THE CONCEPT of the atom goes back much further than the beginning of modern science in the 17th Century. It has its origins in ancient Greek philosophy and it was in the last few centuries BCE that the central concept of materialism was taught by Leucippus (5th Century BCE) and Democritus (c. 460-370 BCE). In his book *Physics and Philosophy*[1] (first published in 1958), extracts from which you will find in this article, Werner Heisenberg wrote:

> On the other hand, the modern interpretation of atomic events has very little resemblance to genuine materialistic philosophy. In fact, we may say that atomic physics has turned science away from the materialistic trend it had during the 19th Century. It is therefore interesting to compare the development of Greek philosophy toward the concept of the atom with the present position [1955] of this concept in modern physics.

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Thales, the founder of the Milesian school, to whom Aristotle ascribes the statement: "Water is the material cause of all things."

The Milesians

Miletos was a celebrated ancient Greek coastal city in Ionia on the Aegean coast of present-day Turkey. It is not far south of the city of Ephesus. For reasons that are far from clear, there was an explosion of original thought among the inhabitants of this city, which led to the earliest foundations of modern philosophy and science.

> The idea of the smallest, indivisible ultimate building blocks of matter first came up in connection with the elaboration of the concepts of Matter, Being and Becoming, which characterised the first epoch of Greek philosophy.

This period Heisenberg referred to started in the 6th Century BCE with Thales, the founder of the Milesian school, to whom Aristotle ascribes the statement: *"Water is the material cause of all things."* This statement, strange as it may seem to us, expresses, as Nietzsche pointed out, three fundamental ideas of philosophy:

§ First, the question of the material cause of all things.

§ Second, the demand that this question be answered in conformity with reason, without resort to myths.

§ Third, the idea that ultimately it must be possible to reduce everything to one principle.

Thales' statement was the first expression of the idea of *one fundamental substance*, of which all other things were transient forms. Life was connected with this substance and Aristotle (384-322 BCE) also ascribes to Thales the statement: *"All things are full of gods."* Still the question was asked: what is the material cause of all things? It is not difficult to imagine that Thales took his view primarily from observing Nature. Of all things we know, water can take the most varied shapes; in the winter it can take the form of ice and snow; it can change into steam; and it can form clouds. It seems to turn into earth, mixed with sand and rock where the rivers form deltas, and it can spring from the earth. Water is the requisite for life. Therefore, if there was such a thing as a fundamental substance, it was natural to think of water first.

The idea of the fundamental substance was then carried further by Anaximander (610-564 BCE), who was a pupil of Thales and lived in the same city. Anaximander denied that the fundamental substance was water or any other known substances. He taught that the primary substance was infinite, eternal and ageless and that it encompassed the world. This primary substance is transformed into the various substances with which we are familiar. Theophrastus (c. 371-287 BCE), a Greek philosopher of the Peripatetic School, quotes from Anaximander:

> Into that from which things take their rise they pass away once more, as is ordained, for they make reparation and satisfaction to one another for their injustice according to the ordering of time. The primary substance, infinite and ageless, the undifferentiated Being, degenerates into the various forms which lead to endless struggles.

Interestingly, we find this concept later in Gnostic

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and Cathar thought. The process of *'Becoming'* is considered as a sort of debasement of the infinite Being; a disintegration into the struggle ultimately expiated by a return into that which is without shape or character, the search for Nirvana. The struggle which is meant here is the opposition between hot and cold, fire and water, wet and dry, etc. According to Anaximander, there is *"eternal motion"*, the creation and passing away of worlds from infinity to infinity.

Heisenberg noted that the problem of whether the primary substance can be one of the known substances or must be something essentially different occurs in a somewhat dissimilar form in the most modern part of atomic physics.

Anaximander taught that the primary substance was infinite, eternal and ageless and that it encompassed the world.

Physicists today are seeking a fundamental law of motion for matter from which all elementary particles can be derived mathematically. This may refer either to waves of a known type, or to waves of an essentially different character which have nothing to do with any of the known waves or elementary particles. In the first case it would mean that all other elementary particles can be reduced in some way to a few sorts of fundamental elementary particles. In the second case all different elementary particles could be reduced to some universal substance which we may call energy or matter, but none of the different particles could be preferred to the others as being more fundamental.

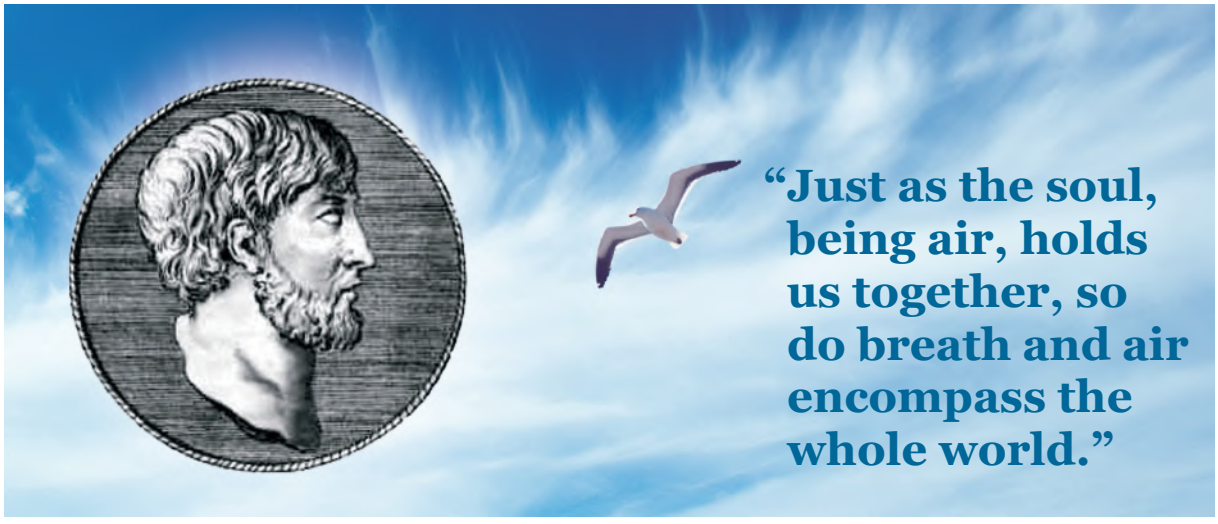
The latter view corresponds to the doctrine of Anaximander, and Heisenberg was convinced that in modern physics this view is the correct one.

The third of the Milesian philosophers, Anaximenes (585-528 BCE), an associate of Anaximander, taught that *air* was the primary substance: *"Just as the soul, being air, holds us together, so do breath and air encompass the whole world."* Anaximenes introduced into Milesian philosophy the idea that the process of condensation or rarefaction causes the change of the primary substance into the other substances. The condensation of water vapour into clouds was an obvious example, but of course the difference between water vapour and air was not known at that time.

The Concept of Becoming

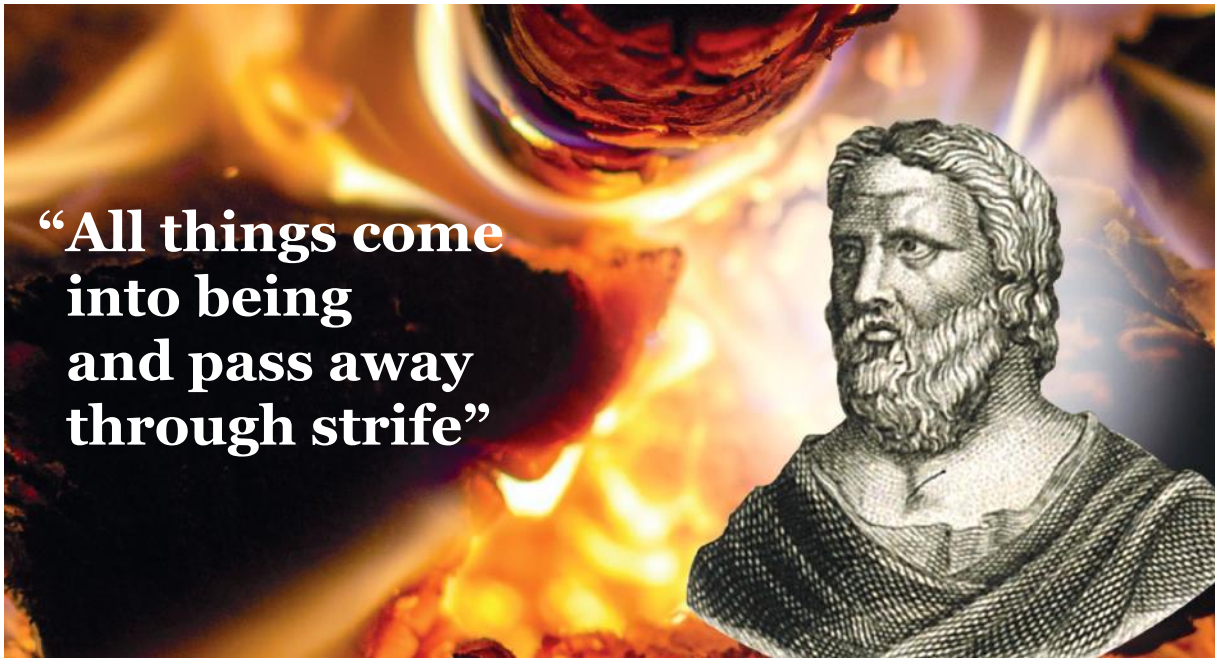
In the philosophy of Heraclitus of Ephesus (c. 540-480 BCE), the concept of *'Becoming'* occupies centre stage. He regarded that which moves, namely *fire*, as the basic element. The difficulty of reconciling the idea of one fundamental principle with the infinite variety of phenomena is solved for him by recognising that the strife of the opposites is really a kind of harmony.

Rosicrucians will recognise here what we refer to as *"The Law of the Triangle"*, where the coming together of two different things creates a new entity which results in harmony and stability. For Heraclitus the world is at once, one and many; it is just the opposite tension of the opposites that constitutes the unity of the One. He says: *"We must know that war is common to all and strife is justice, and that all things come into being and pass away through strife."*



The third of the Milesian philosophers, Anaximenes (585-528 BCE), taught that air was the primary substance.

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In the philosophy of Heraclitus of Ephesus (c. 540-480 BCE), the concept of "Becoming" occupies centre stage. He regarded that which moves, namely fire, as the basic element.

Heisenberg reflected on Heraclitus' philosophy:

> Looking back to the development of Greek philosophy up to this point we realise that it has been borne from the beginning to this stage by the tension between the One and the Many. For our senses the world consists of an infinite variety of things and events, colours and sounds. But in order to understand it we have to introduce some kind of order, and order means to recognise what is equal and implies some sort of unity. From this springs the belief that there is one fundamental principle. That there should be a material cause for all things was a natural starting point since the world consists of matter. But when you carry the idea of fundamental unity to the extreme you realise that it cannot explain the infinite variety of things.

This leads to the antithesis of *'Being'* and *'Becoming'* and finally to the solution of Heraclitus, that *the change itself is the fundamental principle*; again, an important feature of Rosicrucian ontology and modern Physics. But the change in itself is not a material cause and therefore is represented in the philosophy of Heraclitus by Fire as the basic element, which is both matter and a moving force.

> Modern physics is in some ways extremely close to the doctrines of Heraclitus. If we replace the word *'fire'* by the word *'energy'* we can almost repeat his statements word for word from our modern point of view. Energy is in fact the substance from which all elementary particles, all atoms and therefore all things are made, and energy is that which moves. Energy can be changed into motion, into heat, into light and into tension. Energy may be called the fundamental cause for all change in the world.

But this comparison of Greek philosophy with the ideas of modern science will be discussed later.

The Eleatics

Greek philosophy returned for some time to the concept of the One as found in the teachings of Parmenides (early 5th Century BCE), who lived in the Greek city of Elea, near Salerno, in the south of Italy. His most important contribution to Greek thinking was perhaps that he introduced a purely logical argument into metaphysics:

> One cannot know what is not, that is impossible, nor utter it; for it is the same thing that can be thought and that can be.

Energy may be called the fundamental cause for all change in the world.

Therefore, only the One exists, and there is no becoming or passing away. Parmenides denied the existence of empty space for logical reasons. Since all change requires empty space, as he assumed, he dismissed change as an illusion.

But philosophy couldn't rest for long on this paradox. Empedocles (c. 495-435 BCE), from Acragas (Agrigentum) on the south coast of Sicily, one of the leading cities of Magna Graecia during the golden age of Ancient Greece, changed for the first time from monism to a kind of pluralism. To avoid the difficulty that one primary substance cannot explain the variety of things

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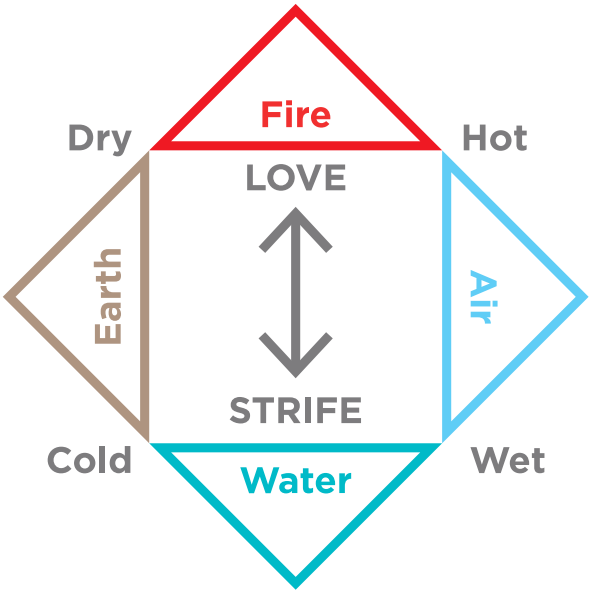
and events, he assumed four basic elements, Earth, Water, Air and Fire. The elements are mixed together and separated by the action of Love and Strife (positive and negative.) Therefore, these latter two, which are in many ways treated as corporeal like the other four elements, are responsible for the imperishable change. Empedocles describes the formation of the world in the following picture: First, there is the infinite Sphere of the One, as in the philosophy of Parmenides.

But in the primary substance, all the four roots are mixed together by Love. Then, when Love is passing out and Strife coming in, the elements are partially separated and partially combined. After that, the elements are completely separated, and Love is outside the World. Finally, Love is bringing the elements together again and Strife is passing out, so we return to the original Sphere. This doctrine of Empedocles represents a very definite turning toward a more materialistic view in Greek philosophy. The four elements are not so much fundamental *principles* as real *material substances*. Here for the first time the idea is expressed that the mixture and separation of a few substances, which are fundamentally different, explains the infinite variety of things and events.

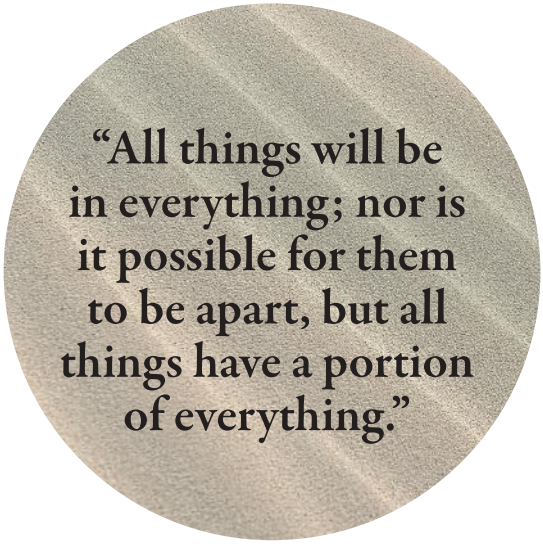
To avoid the difficulty that one primary substance cannot explain the variety of things and events, he assumed four basic elements, Earth, Water, Air and Fire.

The next step toward the concept of the atom was made by Anaxagoras (born c. 500-480 BCE), who was a contemporary of Empedocles. He lived in Athens for about 30 years. Anaxagoras stressed the idea of the mixture, the assumption that all change is caused by *mixture* and *separation*. He assumes an infinite variety of infinitely small *"seeds"* of which all things are composed. These seeds do not refer to the four elements of Empedocles, for there are innumerably many different seeds. But the seeds are mixed together and separated again and in this way all change is brought about.

The doctrine of Anaxagoras allows for the first time a geometrical interpretation of the word *mixture*. As he speaks of the infinitely small seeds, their mixture can be pictured as the mixture between two kinds of sand of different colours. The seeds may change in number and in relative position. Anaxagoras assumes that all seeds are in everything, only the proportions differ from one



Empedocles assumed four basic elements: Earth, Water, Air and Fire. In his view the elements are mixed together and separated by the action of Love and Strife (positive and negative).



Anaxagoras stressed the idea of the mixture, the assumption that all change is caused by mixture and separation. He assumes an infinite variety of infinitely small "seeds" of which all things are composed. Their mixture can be pictured as the mixture between two kinds of sand of different colours.

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substance to another. He says: *"All things will be in everything; nor is it possible for them to be apart, but all things have a portion of everything."*

The universe of Anaxagoras is set in motion not by Love and Strife like that of Empedocles, but by *"Nous"* which we may translate as *"Mind."*

The Atomists

From this philosophy it was only one more step to arrive at the concept of the atom, and this step occurred with Leucippus and Democritus of Abdera, a city-state in the modern-day north-eastern Greek province of Thrace.

> The antithesis of Being and Not-being in the philosophy of Parmenides is here secularised into the antithesis of the 'Full' and the 'Void.' Being is not only One, it can be repeated an infinite number of times. This is the atom, the indivisible smallest unit of matter. The atom is eternal and indestructible, but it has a finite size, it is not infinitely small. Motion is made possible through the empty space between the atoms. For the first time in history therefore, there was voiced the idea of the existence of a smallest of all particles, we would say of elementary particles, as the fundamental building blocks of matter.

According to this new concept of the atom, matter did not consist only of the *"Full"*, but also of the *"Void"*, of the empty space in which the atoms move. The logical objection of Parmenides against the Void, that *not-being* cannot exist, was simply ignored to comply with experience.

> From our modern point of view, we would say that the empty space between the atoms in the philosophy of Democritus was not nothing; it made possible the various arrangements and movements of atoms. In the theory of general relativity, the answer is given that geometry is produced by matter, or matter by geometry. This answer corresponds more closely to the view held by many philosophers that space is defined by the extension of matter.

Although the atoms of Democritus were all of the same substance, which had the property of being, they had different sizes, different shapes, and could move and could occupy different positions in space. Other than that, they had no other physical properties. The atoms in the philosophy of Leucippus do not move merely by chance. Leucippus seems to have believed in complete determinism, since he is known to have said: *"Nothing happens for nothing, but everything from a ground and of necessity."* The atomists did not give any reason for the original motion of the atoms. Causality can only explain later events by earlier events, but it can never explain the beginning, namely what caused the first event.

Platonists and Pythagoreans

> The basic ideas of atomic theory were taken over and modified in part by later Greek philosophers. For the sake of comparison with modern atomic physics [1955] it is important to mention the explanation of matter given by Plato in his dialogue *Timaeus*. Plato was not an atomist; on the contrary, Diogenes Laertius reported that Plato disliked Democritus so much that he wished all his books to be burned. But Plato combined ideas that were near to atomism with the doctrines of the Pythagorean School and the teachings of Empedocles.

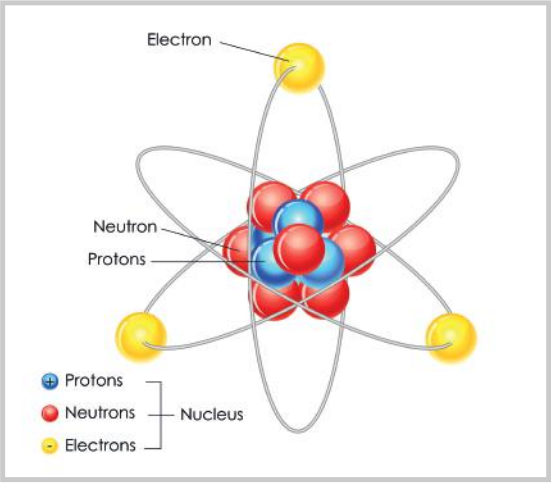
The Pythagoreans seem to have been the first to realise the creative force inherent in mathematical formulations.

The Pythagorean School was an offshoot of Orphism, which goes back to the worship of Dionysus. Here has been established the connection between religion and mathematics which ever since has exerted the strongest influence on human thought.

> The Pythagoreans seem to have been the first to realise the creative force inherent in mathematical formulations. Their discovery that two strings sound in harmony if their lengths are in a simple ratio demonstrated how much mathematics can mean for the understanding of natural phenomena. For the Pythagoreans it was not so much a question of understanding; for them the simple mathematical ratio between the length of the strings created the harmony in sound. There was also much mysticism in the doctrines of the Pythagorean School.

But by making mathematics a part of their religion, they touched an essential point in the development of human thought. The philosopher Bertrand Russell made the following statement about Pythagoras:

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A depiction of the early 20th Century Rutherford/Bohr planetary model of the atom's structure. Nowadays, this has been largely superceded by the Quantum model of the atom in which nuclear 'particles' are depicted as energy waves rather than energy particles.

> I do not know of any other man who has been as influential as he was in the sphere of thought. Plato knew of the discovery of the regular solids made by the Pythagoreans and of the possibility of combining them with the elements of Empedocles.

Following this short survey of Greek philosophy up to the formation of the concept of the atom, we may come back to modern physics and ask how our modern views on the atom and quantum theory compares with this ancient development. Historically the word *"atom"* in physics and chemistry referred to the wrong object, during the formative period of science in the 17th Century, since the smallest particles belonging to what is called a chemical element are still rather complicated systems of units even smaller than atoms. These smaller units are nowadays called *"elementary particles"*, and it is obvious that if anything in modern physics should be compared with the atoms of Democritus it should be the elementary particles like a proton, neutron, electron or meson.

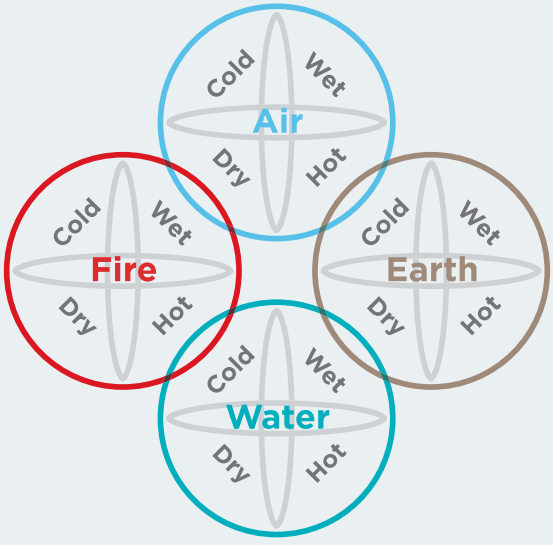
The strife between opposites in the philosophy of Heraclitus can be found in the strife between two different forms of energy.

Finally

> The modern view of the elementary particle seems more consistent and more radical. In the philosophy of Democritus all atoms consist of the same substance if the word "substance" is to be applied here at all. The elementary particles in modern physics carry a mass in the same limited sense in which they have other properties. Since mass and energy are, according to the theory of relativity, essentially the same concepts, we may say that all elementary particles consist of energy.

This could be interpreted as defining *energy* as the primary substance of the world. It has been mentioned before that the views of modern physics are in this respect very close to those of Heraclitus if we interpret his element *fire* as meaning energy. Energy is in fact that which moves; it may be called the primary cause of all change, and energy can be transformed into matter or heat or light. The strife between opposites in the philosophy of Heraclitus can be found in the strife between two different forms of energy.

> In the philosophy of Democritus, the atoms are eternal and indestructible units of matter,



The essential structural concept of the Greek atom: the atoms in Democritus theory themselves remain unchanged, but move about in space to combine in various ways to form all macroscopic objects. Early atomic theory stated that the characteristics of an object are determined by the shape of its atoms. So, for example, sweet things are made of smooth atoms, bitter things are made of sharp atoms.
(Adapted from image source at: http://whs.wsd.wednet.edu)

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they can never be transformed into each other. With regard to this question, modern physics takes a definite stand against the materialism of Democritus and for Plato and the Pythagoreans. The elementary particles are certainly not eternal and indestructible units of matter, and they can actually be transformed into each other.

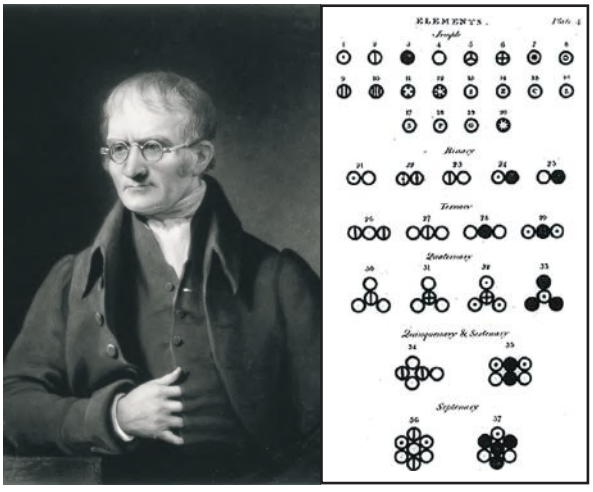
If we follow the Pythagorean line of thought, we may hope that the fundamental law of motion will turn out as a mathematically simple law.

As a matter of fact, if two such particles moving through space with a very high kinetic energy collide, many new elementary particles are created from the available energy and the old particles may have disappeared in the collision. Such events have been frequently observed and offer the best proof that all particles are made of the same substance: energy. But the resemblance of the modern views to those of Plato and the Pythagoreans can be carried somewhat further. The elementary particles in Plato's Timaeus are finally not substance but mathematical forms.

If we follow the Pythagorean line of thought, we may hope that the fundamental law of motion will turn out as a mathematically simple law. It is difficult to give any good argument for this hope for simplicity, except the fact that it has hitherto always been possible to write the fundamental equations in physics in simple mathematical forms. This fact fits in with the Pythagorean religion, and many physicists share their belief in this respect.

After this comparison of Heisenberg's views on atomic physics [1955] with Greek philosophy [c. 400 BCE], it may seem at first sight that the Greek philosophers have, by some kind of ingenious intuition, come to the same or very similar conclusions as we have in modern times, though in our case only after several centuries of hard labour with experiments and mathematics. This interpretation would however be a complete misunderstanding.

There is an enormous difference between modern science and Greek philosophy, and that is just the



John Dalton (1776-1844) pioneered early modern ideas on the nature of the atomic particle.

empirical attitude of modern science. Since the time of Galileo and Newton, modern science has been based on a detailed study of nature and upon the postulate that only such statements should be made as have been verified or at least can be verified by experiment.

The idea that you could single out some events from nature by an experiment, in order to study the details and to find out what the constant law is in the continuous change, did not occur to the ancient Greek philosophers. Modern science has therefore from its beginning stood upon a much more modest, but at the same time much firmer, basis than ancient philosophy.

Since the time of Galileo, modern science has been based on a detailed study of nature.

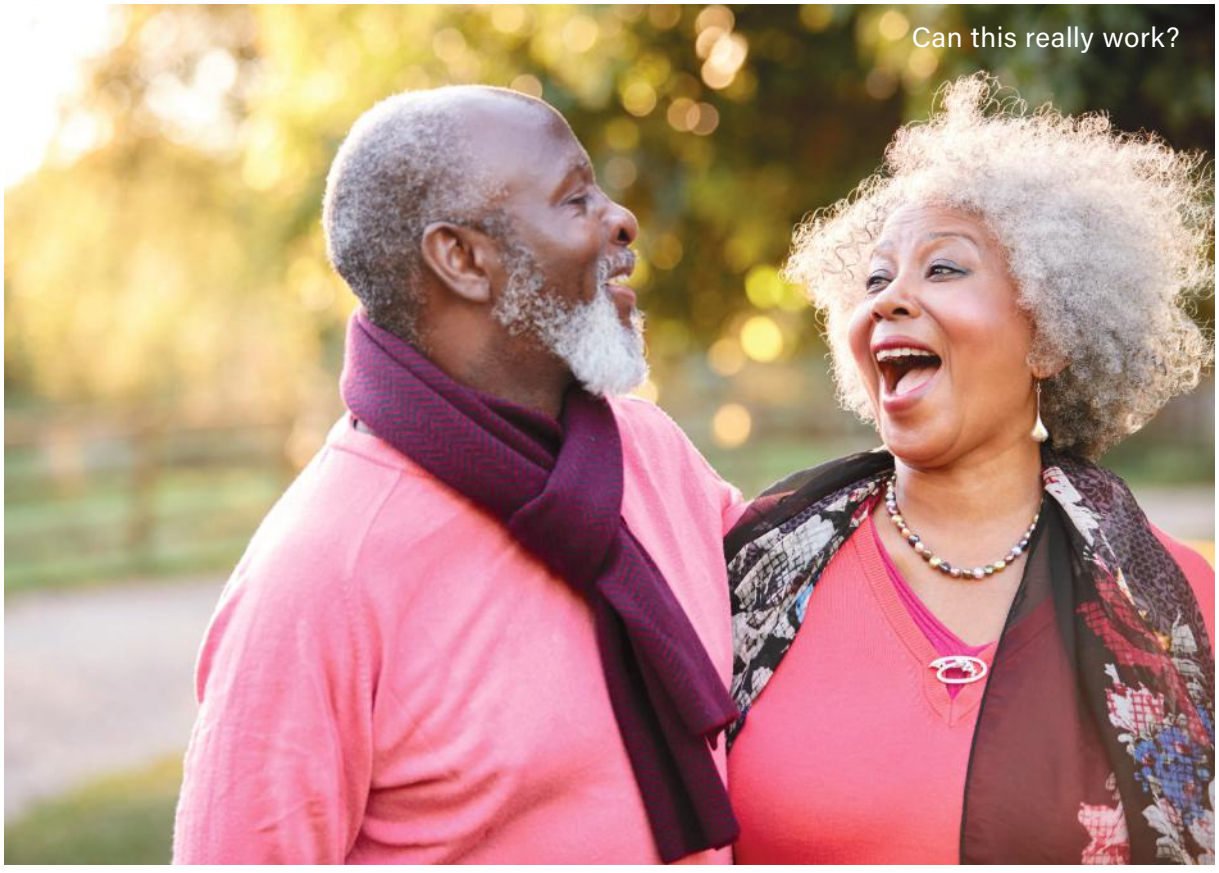
All the same, some statements of ancient philosophy are rather close to those of modern science. This simply shows how far you can get by combining the ordinary experience of nature that we have without doing experiments with the untiring effort to get some logical order into this experience to understand it from general principles.

1 *Physics and Philosophy: The Revolution in Modern Science* (1958). ISBN: 0141182156.

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Scepticism & Positive Thinking

by **Laura Kacoutié**



We've all heard of the phrase *"Be realistic!"* It's not a foreign concept in today's age to carry a healthy level of scepticism. We live in a society where evidence and concrete findings are favoured. Gone are the days when someone can simply sell us a few amazing claims and expect us to blindly nod and go along with it. A lot of us have questions, we want proof. Before we believe, we are susceptible to doubt.

In this sense, many of us have heard about positive thinking before. We can all agree that adopting a positive frame of mind, adopting a positive attitude and expecting good results in all we do sounds good in theory. But then in our personal lives and when applied to ourselves, the spark may fade after a while. We encounter obstacles, we may find it difficult and we lose motivation. Certainly, along our journey we become increasingly sceptical.

The inner sceptic will ask: *"Can this really work?" "Can I do it?" "Am I being realistic?"* It's not shameful or embarrassing to admit that each of us has this inner sceptic, and it's natural to ask questions when trying new things. However, our scepticism can prevent us from embracing positive thinking and the benefits it provides us altogether. Therefore, how can we keep a balance and ensure that our scepticism does not shut us out from the happiness and fulfilment we deserve?

Keeping a Balance

There is a saying that too much of something is not good for us. The inner sceptic likes to be sensible

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and rational. Therefore, applied to our thoughts, it is easy to conclude that there should be some form of balance to keep us in check. Clearly, dwelling in negative thoughts all the time is of no benefit to us. For our health, our outlook on life, and for our general wellbeing, a constantly negative frame of mind can be very damaging. So, the balance should not be tipped on the side of negative thinking. Yet it may be possible to argue that one can also be too positive. What comes to mind when we think of someone who is always so positive? Perhaps it is someone who is a bit naïve or out of touch with reality.

Therefore, our inner sceptic attempts to brings us some grounding. It balances out the pessimist in us but also stops us from being blindly optimistic. In the abstract, this balancing scale makes sense, but when applied to real life scenarios there are always exceptions that make us rethink the rule.

In everyday life, we can always think of someone who has defied the odds, or has done the impossible.

In everyday life, we can always think of someone who has defied the odds, or has done the impossible. To use a few famous examples: Stephen King's first novel was rejected by over 30 publishers but he is now one of the best-selling authors of all time. Oprah Winfrey was once fired from her job because she was *"unfit for television"* but then went on to host the highest-rated television programme of its kind in history. Additionally, there are even claims that Einstein couldn't talk properly until the age of four. Would it have been realistic to think at that time, that Einstein's name would be synonymous with the word *genius*, or that any of these people would have been successful at all? Based on these examples and the countless others that are less documented, we cannot claim to know what is realistic in every given circumstance.

Positive Thinking is Freedom!

The desires, ambitions and positive outlook we wish to achieve by using positive thinking do not need to be modified simply because our inner sceptic does not understand how it can fit into our reality today. This is because the joys and the benefits that are achieved by thinking positively are completely beyond the limitations that our inner sceptic may place on ourselves.

The inner sceptic may find it more appealing to rely solely on the intellect or our objective senses as a way of understanding ourselves and what is possible in the world today, as this way of knowing is more widely accepted; it is safer and tested. But does this way of knowing actually give us infallible knowledge in the first place?

Even with our five senses and our powerful intellect we have not discovered everything about the universe - the periodic table still has unknown elements, new planets are being discovered and we are constantly researching new ways to do things and new ways to understand the



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world around us. Indeed, relying purely on our intellect or on what we believe to be realistic has its limitations. Therefore, when we choose to think positively we should allow ourselves to go beyond our intellect. We can open ourselves up to another way of knowing that is not subject to the same constraints, an innate way of knowing what is deep within us waiting to be reclaimed. It is the certainty that what is for us shall be ours, and that all that belongs to us is good. It is trusting that our needs will be wonderfully met in every single way and that they will continue to be met throughout our lives as long as we place ourselves in a position of receptivity to the universe and to life.

Every so-called failure holds within it a rich learning experience and can make us much more resilient in the process of attaining what we want.

Placing ourselves in this position of receptivity means we need to loosen our grip of the limited ideas of what is 'realistic' in today's world especially since we cannot claim to have an absolute understanding of the universe or of all that is possible.

This explanation may still appear to be unrealistic to the inner sceptic. Yet we cannot deny that if we choose to adopt this positive frame of mind and place ourselves in this position of receptivity, we can find ourselves doing the seemingly impossible. However, those that allow their inner sceptics free reign, will observe us and eventually concede that our actions were indeed miracles or perhaps that we were just lucky. The very things that they deem unrealistic can be observed taking place in our lives.

Hopeless Optimism?

However, this is not to say that the intellect and spirituality are at odds or that there is no place for the intellectual at all. Humans are multi-faceted; the fact that we have the capacity to rationalise and use our intellect means that it does have a place in our lives.

Positive thinking does not mean completely shutting away any rationality or intellect. This is not a question of being a hopeless optimist who ignores science and abdicates all reasoning. There are laws that science has revealed that positive thinking alone cannot bypass. For example, we can't ignore gravity and float off into the sky and we can't make a pot of gold appear out of nowhere.

We are an evolved species and have discovered many laws of our universe that we should use to our benefit. We can always find a way to compliment the different ways of knowing; we can use all tools of knowing to understand the world and ourselves. A builder, for example, does not rely only on one tool to create a house.

What is Holding You Back?

It may be worth analysing what is really behind our scepticism when it comes to positive thinking. How much of our scepticism is due to fear? Perhaps we are afraid of adopting a positive frame of mind because if we do, and then our ambitions fail or we face obstacles, it hurts us much more. We find it harder to try again or to stay motivated.

However, we must understand that obstacles and so-called failures are not the end of our journeys or our ambitions. Every so-called failure holds within it a rich

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learning experience and can make us much more resilient in the process of attaining what we want.

Also, synonymous with scepticism is doubt. We doubt that we can even adopt a positive frame of mind all the time or that it will make much of a difference to our lives. The strongest way to appease our doubts surrounding positive thinking is to simply put into practice this powerful tool and see what difference it will make in helping us achieve what we want. The adage of *"try it and see for yourself"* truly resonates, as positive thinking is a practical exercise that requires real work and commitment.

Adopting a positive mindset can be a long and arduous task ...There is an underlying current within us that wants us to find happiness.

It in no way involves being disingenuous or dishonest with the way we are feeling. There will be days when we feel discouraged or find it hard to see a silver lining when obstacles come our way. But this does not mean we must give up, or even suppress any discontent at all. Positive thinking involves adjusting our reaction to the setbacks. In this way, it involves being mindful of what our thoughts and reactions actually are to the circumstances and then *choosing* to mould them into more positive and constructive ones.

Therefore, when it comes to negative thoughts, we need to examine how we truly feel about a situation and then like a loving friend, parent or partner we offer ourselves understanding and love. In this way, we can find out what is genuinely causing us to feel this way and give ourselves the opportunity to truly heal instead of suppressing it inside.

Choose Positivity

Adopting a positive mindset can be a long and arduous task especially in a world that can be highly stressful and increasingly sceptical at the same time. Nonetheless it is truly rewarding. There is an underlying current within us that wants us to find happiness.

Nearly all we do in life is to secure happiness - the jobs we pursue, the partner we seek, the environment we want to be in - we select many of those things based on what will make us happy. Therefore, why not keep our focus on positive thinking to create a harmonious worldview that can only work in our favour?



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Paracelsus

Mystic Healer & Philosopher

by **Marcus Adigbe**

The name *Paracelsus* was both loved and feared throughout Europe during this great mystic's lifetime, but even more so during the century which followed. Although he was a physician first and foremost, he was also an alchemist and mystic who inspired several generations of seekers of Light. He lived from 1493 to 1541, a period of great transition, and his contemporaries included Erasmus, Thomas More, Zwingli and Martin Luther. Paracelsus' opposition to the philosophy of Aristotle and the then accepted techniques of healing by Galen was deeply frowned upon. But his refusal to accept the broader, conventional world view of his day guaranteed trouble for him. But he was a resilient and learned man, both from his life experiences and through his observations of nature. And apart from being a doctor, he was also a geologist, philosopher, biologist and alchemist.

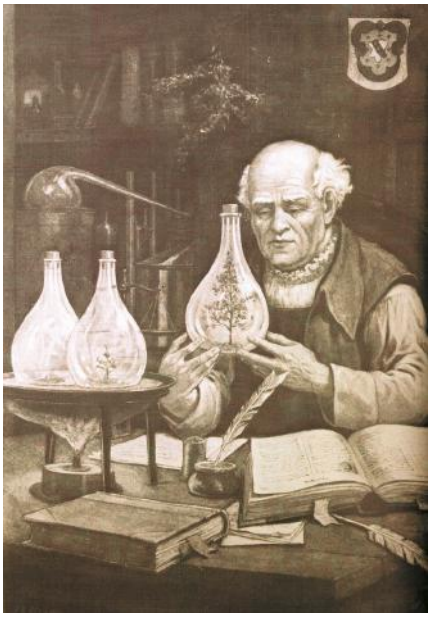
Born in Einsiedeln in Switzerland in 1493, Paracelsus' father was an impoverished German doctor and chemist. His mother died when he was very young, and his father took his only son to Villach in southern Austria where the young boy received a basic education at a mining school where his father taught chemistry. From an early age, Paracelsus was exposed through his father's work, to the

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secret arts of metallurgy and alchemy, the transmutation of baser metals into gold. He later said that his father had taught him the *"adept philosophy"*, though it is not clear whether he was referring to *"exoteric alchemy"*, the transmutation of base metals into gold, or to what was to become the Paracelsian form of mystical philosophy. Although he learned some Latin, his dislike of textbooks is well known. Despite his aversion to textbook learning, he did however attend several universities and would no doubt have found his knowledge of Latin very useful indeed, since many lectures in his day were held purely in Latin.

At fourteen, he began the life of a wanderer. At that time, many young people wandered across Europe, going from one university to another, seeking famous teachers, new ideas and increased knowledge. He attended the universities of Basel, Tübingen, Vienna, Wittenberg, Leipzig, Heidelberg and Cologne. But all these great centres of learning lacked what he was seeking, and he resolved to study nature directly. After several years, began graduate work at the University of Ferrara in Italy, where he was freer to express his unconventional opinions on the conventional knowledge of the day. He liked the Florentine Academy, absorbing the ideas of notable luminaries such as Ficino and Pico della Mirandola.

Following his graduate work, he left Ferrara and settled for a while in Naples where he worked as a surgeon in the army of Charles I, King of Spain. Because of the failure of doctors to cure many diseases, he is reputed to have said one day: *"You injure ten while saving one."* While one day seriously considering leaving medicine for good, he is said to have received comfort in the words: *"God has not permitted any disease without providing a remedy."* It was not knowledge but tradition that was the problem.



There is still disagreement as to whether Paracelsus ever received his medical degree. Perhaps he did, but it may equally be that, like his father, he never completed his degree, for he frequently questioned the value of such a title which he believed had so little true knowledge associated with it. But Paracelsus had an innate talent for healing, curing the rich for money, but treating the poor for free. The young physician travelled through many countries, though his whereabouts between 1517 and 1523 is not known.

It is known that he worked in both Denmark and Russia, from which he eventually had to flee before a Tatar invasion. It is said that he was taken prisoner by the Tatars but escorted to Constantinople where a magus gave him the Philosopher's Stone. To mystics this has been interpreted as being his final induction into the mysteries of esoteric alchemy. Later he travelled through Palestine, Egypt, Greece and the Balkans, gaining wisdom and accomplishing miraculous cures wherever he went. He was in Rhodes during its siege by the Turks, but managed to continue his travels to Venice and Dalmatia. Finally in 1524 he returned to his father in Villach, an experienced and accomplished mystic and by now a well-known healer.

...his main concern was in discovering "the latent forces of Nature" and how they could be used in finding better cures and improving the health of mankind.

Throughout his travels in Europe and the Near East, Paracelsus sought increased knowledge of alchemy. Although he used this knowledge in developing more effective medical treatments, his main concern was in discovering *"the latent forces of Nature"* and how they could be used in finding better cures and improving the health of mankind.

Chemistry

Although much of Paracelsus' work is extremely arcane and hidden from modern understanding, other parts of it, especially those relating to chemistry, are thoroughly modern. He is in fact credited with having been the one to have coined the word *chemistry*. He knew for example that zinc was a metal and that metals were characterised by fusibility, namely, that they were all prone to oxidisation. But is remembered first and foremost for his alchemical work which uniquely was applied not for making gold but for producing new cures and medicines.

Paracelsus was above all, a healer and physician. The idea of his *Archidoxa* was startling and radical in his day, but remained an inspiration to medical and alchemical seekers for generations to come. According to Paracelsus, healing power lay not in

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matter but in a special force he called the *"quintessence"*, a subtle and invisible *essence*, force or property of nature which made all things right, and cured all things physical, mental and spiritual. This elixir was the preserving power, the Arcanum, the transmuting and restoring hidden power of God. Although what he said and did seem strange to our modern ways, he truly was one of the great founding fathers of chemistry.

He believed in a correspondence between the macrocosm and the microcosm and the old adage *"as above, so below"*, was central to his methods. Man is the microcosm, but the food he eats is from the *"great world"*, the macrocosm. And as he lives in the macrocosm, the *"great world"* becomes a part of him. So too with his healing methods, substances within the macrocosm, ordinary chemical substances of the material world can and do impinge upon and to an extent heal the inner being. Nature has forces and bodies both visible and invisible, and Paracelsus used them to good effect throughout his career.

Although what he said and did seem strange to our modern ways, he truly was one of the great founding fathers of chemistry.

Like Cagliostro, he cured patients that other physicians had given up on. But sometimes these successes were followed by intrigue, disgrace and conflict with academic physicians. He recognised hereditary factors as the origin of many diseases, and this was in an age when sufferers of hereditary illnesses were punished for the supposed "sins" of having been afflicted with their illnesses rather than being treated in any compassionate way. The *"living plasma"*, analogous to what Rosicrucians call the *Vital Life Force*, was for him the very basis of the animate. This quintessence was the basis of life itself, and his arcane methods and studies eventually brought biology into the realm of medical science.

Strasbourg in 1526 was a centre of humanism. The city had a good printing press, a school of surgery, and nearby, a school of the *Brethren of the Common Lot* where he had friends. Paracelsus and the heads of the school of surgery wrote and lectured in German instead of Latin, a radical departure from the past. One of the school doctors however challenged him to a public discussion, but he apparently lost the debate. Disgraced by this public humiliation, he left Strasbourg in spite of the fact that he was known as a gifted healer. He went to Basel where friends suggested he see Frobenius, a printer and publisher who had a leg infection. Doctors had diagnosed amputation of his leg, but Paracelsus cured it instead. Against Paracelsus' instructions, Frobenius later moved to Frankfurt where he soon died, a death which was falsely blamed on Paracelsus.

Arriving in Basel during a time of conflict between the Protestant majority and Catholics at the university, at the request of the Reformation faction, Paracelsus was offered and accepted the posts of municipal doctor and professor. Public discussions were the norm at the time, but the Reformation party avoided them, and Paracelsus did not take part, not wishing to serve the political ends of either faction. Denied a lecture room at the university, he lectured outside the university and began by taking off his professor's robe. With more students attending than usual, he lectured on diagnosis, therapeutics, pharmacology and the like, and inspected pharmacies as part of his duties, as well as seeing a regular stream of patients.

When commencement celebrations were held on St. John's Day, the students put into a bonfire all they did not want or like. Paracelsus was there, and his students, under his orders, put the principal medical text of the time, the *Canon of Avicenna*, into the fire. It was perhaps a foolish way of expressing his disapproval of accepted medical instruction and practice, but he stood his ground firmly. This action, together with his attempt to correct certain abuses of pharmacies, barbershops and others under his authority, aroused opposition and soon a satire about him was put on the door of the church.

The Wrath of Doctors

Paracelsus went to Zürich to find help, and during his absence, the doctors of Basel plotted against him, arranging for a certain official to fall ill. Paracelsus was called in and cured the man, but felt that the fee he received was inadequate. Taking the matter to court, he

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lost the case against the man. Although Paracelsus wrote frequently and anonymously against the magistrates and clergy of the city, it was obvious who the real author was. This merely stoked the flames of hatred against him and eventually, the city council drew up a bill of attainder. He was warned in advance by a friend and left in a hurry.

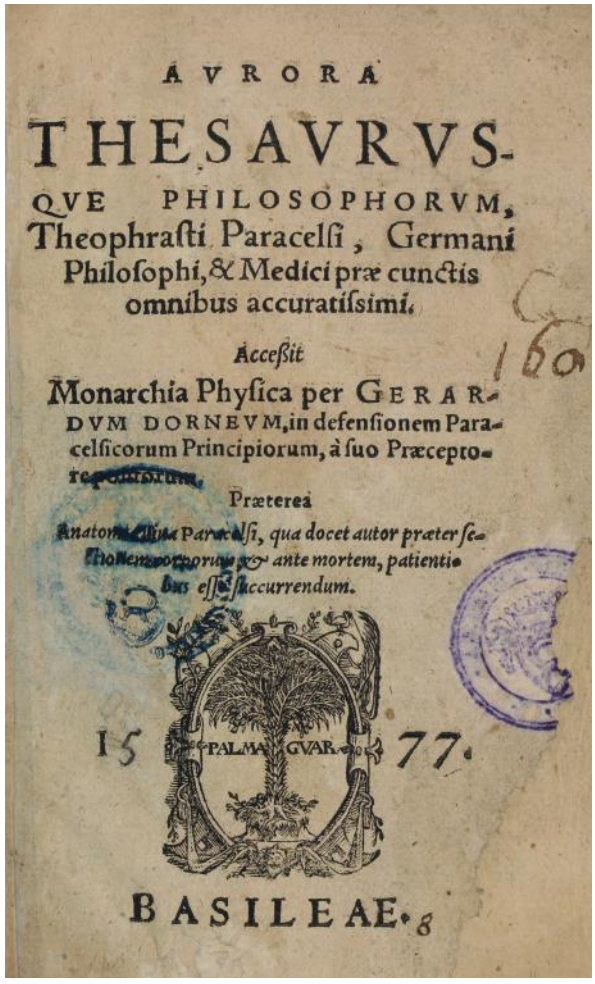
In Nuremberg, the doctors wanted a debate. Instead, he asked them to send a patient to him, suggesting a syphilitic. He was put in charge of a prison leper hospital, which included syphilitics, and there, he cured nine of fifteen patients. But the medical guild was still against him, and when he attempted to publish his first pamphlet on syphilis, followed by a book on the disease, the aldermen would not allow their publication even though they were the best works on the subject. His *Paragranum* was a denouncement of the medical guild, and outlined what he considered the four main subjects of medicine: philosophy or natural science, alchemy, astronomy and virtue or power. He supplemented the Hippocratic oath by defending his system of medicine, and would not accept a fee unless he thought he had earned it. Distrusting pharmacists, he treated everyone affordably and the poor for free, regardless of religion, and in a day and age, where medical services were often denied to Gypsies, Jews and Catholics in a now predominantly Protestant city.

Central to him now was the religion of love, and this included love of the poor and outcast.

Paracelsus taught and wrote through a series of *"Paramiric"* essays, and his *Paramirum*, meaning *"wonder"*, dates from this time. Knowledge of medicine should not be just about wondering, it should be about allowing nature itself to do the healing. *"Nature heals"* he said, *"the doctor nurses. Man is his own doctor. The body heals itself."* Natural phenomena result from natural forces or powers.

Paracelsus and the Reformation

Some Reformation groups were persecuted and their leaders were killed. Paracelsus understood their problems and tried to help them. He knew the trance state and he also knew that a magician could not do harm unless the victim believed that he could. Faith works two ways. It can permit harm, but it can also heal. He sometimes stayed with Anabaptists and agreed with many of their doctrines, but he rejected some of their ideas such as adult baptism. As the movement declined, he however continued helping them as a doctor and healer.


AVRORA
THESAVRVS-
QVE PHILOSOPHORVM,
Theophrasti Paracelsi, Germani
Philosophi, & Medici præ cunctis
omnibus accuratissimi.
Accessit
Monarchia Physica per GERAR-
DVM DORNEVM, in defensionem Para-
celsicorum Principiorum, à suo Præcepto-
re conscriptum.
Præterea
Anatomia Libri Paracelsi, qua docet autor præter se-
ctionem corporum & ante mortem, patientio
bus esse succurrendum.
PALMA GVAR
1577
BASILEAE.

Aurora thesaurusque philosophorum 1577 (title page). First edition of a collection of alchemical treatises attributed to Paracelsus.

It is evident that he later changed from his study and medical practice, to a spiritual life of meditation and solitude. Although he continued writing, he published no more works. His teaching continued, but it was no longer the most important part of his later life. Central to him now was the religion of love, and this included love of the poor and outcast. Although overtly Christian in his beliefs, he was non-sectarian, and without doubt an accomplished mystic.

The *Great Surgery Book* was published in 1536, but the rest of his works did not appear until twenty years after his death. Other works by him include *The Great Astronomy* and *The Sagacious Philosophy of the Great and Small World,* as well as many others. In 1540, Prince-Bishop of Salzburg offered him a place to live and he spent the remainder of his life there in peace. On 21st September 1541, he made out his last will and testament and three days later he died. Paracelsus was a remarkable man, not only for the medical advances he made during dangerous times of religious fervour and change, but because of the legacy of spirituality which he bequeathed upon generations of healers and doctors who followed in his footsteps. Mystic healer and philosopher of the soul, Paracelsus remained an example that many attempted to emulate for centuries to come.

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Examine Your Intent

by **Sven Johansson**



There is a brief saying attributed to the Buddha and it goes something like this: *"Before you speak, your intentions must pass through portals three, one of each kind in letters bold to see: Is it True? Is it Necessary? Is it Kind?"*

Although claimed by some as being one of the sayings of the Buddha, there is no documentary evidence to support this. There have also been claims that it was first formulated by the 13th Century Persian mystic Rumi, but that is highly unlikely, given the very different style of his writings and lack of documentary evidence. And then there is the litany of many others, from Abraham Lincoln to Eleanor Rooseveld, William 'the bard' Shakespeare to William 'the mad' Blake, from Confucius to Sai Baba, from Lao Tzu to Queen Victoria herself. But none are credible sources of this gem of wise advice and none have left any documentary evidence of having said anything of the sort.

So, from the world of written evidence, let us settle on the person who popularised it the most and may well have been its original author. In 1872, Mary Ann Pietzker published in her book *"Miscellaneous Poems"* (still easily available) a beautiful short poem entitled *"Is It True? Is It Necessary? Is It Kind?"* and here it is:

Is It True? Is It Necessary? Is It Kind?

by **Mary Ann Pietzker**

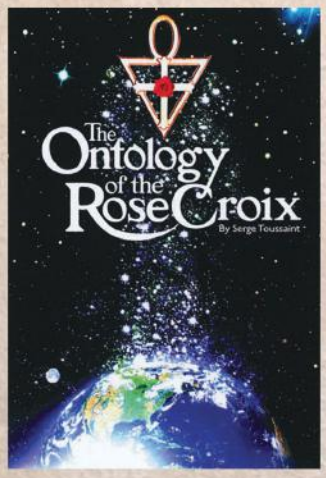
Oh! Stay, dear child, one moment stay,
Before a word you speak,
That can do harm in any way
To the poor, or to the weak;
And never say of any one
What you'd not have said of you,
Ere you ask yourself the question,
"Is the accusation true?"

And if 'tis true, for I suppose
You would not tell a lie;
Before the failings you expose
Of friend or enemy:
Yet even then be careful, very;
Pause and your words well weigh,
And ask if it be necessary,
What you're about to say.

And should it necessary be,
At least you deem it so,
Yet speak not unadvisedly
Of friend or even foe,
Till in your secret soul you seek
For some excuse to find;
And ere the thoughtless word you speak,
Ask yourself, "Is it kind?"

When you have ask'd these questions three,
True — Necessary — Kind,
Ask'd them in all sincerity,
I think that you will find,
It is not hardship to obey
The command of our Blessed Lord,
No ill of any man to say,
No, not a single word.

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THE ONTOLOGY OF THE ROSE CROIX
by Serge Toussaint

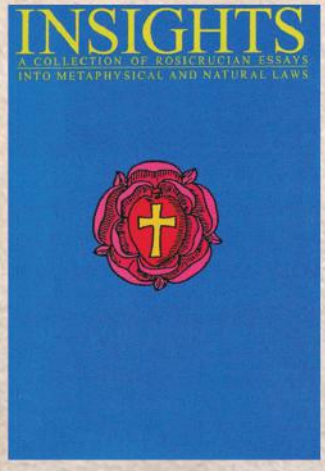
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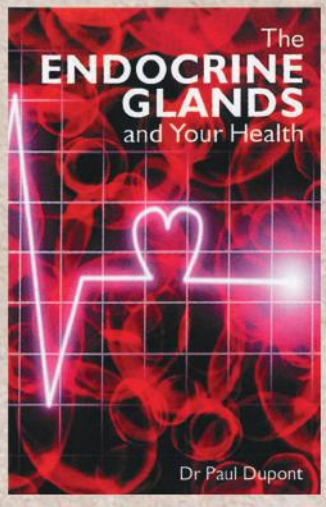


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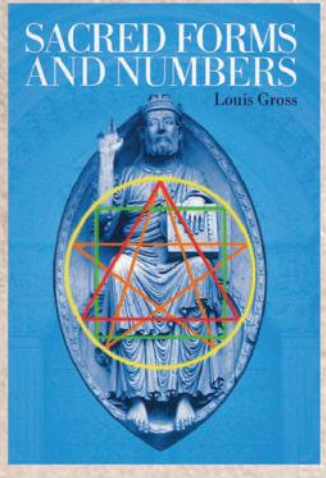
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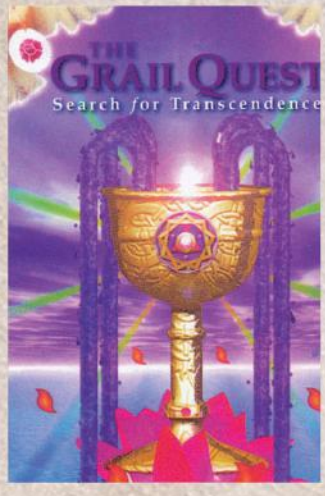
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