

ROSI CRUCIAN



The Rosicrucian

THE HISTORY OF THE





Antiquity of Rosicrucian Teachings

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

I AM NOT, at this time, going to touch upon the origin of the Rosicrucian Order as a physical organization. That subject is one with which historians and writers have dealt at great length and not always with complete agreement. As stated in its literature and elsewhere, this organization, like many others, has both a traditional and a factual history. Tradition traces the origin of the Rosicrucian philosophy as a school or system of thought to the mystery schools of Egypt. It traces the Rosicrucian doctrines, not as man-made dogmas but as fundamental principles of human experience, to the secret teachings of various mystery schools of the Near and Far East in ancient times—teachings which gradually blended into one established system of study.

Just when the traditions and fundamental principles were brought into conformity with certain ideals and doctrinal principles, it is difficult to state. Because of the absence of any printed records of the earliest days, the traditional history, passing from generation to generation by word of mouth, has become colored with symbolism and allegory. But there was a time when the factual history was carefully noted and preserved. Certain books and manuscripts available today reveal the spiritual foundation of the Order as existing prior to the twelfth century, and the material form of it definitely in existence and recorded in the thirteenth and fourteenth centuries.

Other organizations of a fraternal or mystical nature have traditional histories also. Such histories are not susceptible of precise proof and concrete recording except in allegories and symbolism. Nor is it necessary for such traditional history to be proved in order to benefit from the spirit of the work so associated. Many of the modern fraternal organizations of an esoteric nature which trace their traditional history far into antiquity cannot prove any details of their factual history beyond the fifteenth or sixteenth centuries. Some frankly admit that so far as recorded facts definitely related to traditions are concerned, they cannot be traced beyond the seventeenth or eighteenth centuries.



Some writers, especially present-day critics who are not familiar with the facts, attempt to discredit the antiquity of the Rosicrucian principles as wholly mythical and even declare the Order's existence as a concrete organization prior to the past century unproved and questionable. Even a few who look upon themselves as Rosicrucian writers have fallen into the error of accepting the mistakes of old encyclopedias, and have stated that the Rosicrucian Order had its first worldwide inception with an individual calling himself Christian Rosenkreuz, who created the Rosicrucian organization sometime between the years 1604 and 1616 in Germany.

Christian Rosenkreuz

Such persons, of course, have never read the books that tell a different story, nor have they ever had in their hands for careful study or even casual examination genuine Rosicrucian publications printed prior to the year 1604. These show that even at that time the organization of Rosicrucians had a very wide existence with established principles, doctrines, rules, and regulations. Such persons are ignorant of the fact that the name Christian Rosenkreuz was not the true name of an individual but simply the symbolic name

of various persons to whose lot had fallen the right and the authority to issue official manifestoes or decrees in the name of the Order.

For this reason, we find references to a Christian Rosenkreuz in Germany in the years 1604 to 1616, and also sometime in the fifteenth century, in the fourteenth century and earlier. There are persons living today in distant lands who have had in the past, and one who now has, the right to issue formal manifestoes in the symbolic name of Christian Rosenkreuz. And it does not always mean that the one who uses the name in this manner is necessarily a reincarnation of the person who formerly used that name.

This peculiar fact is not unique to the Rosicrucian organization. In the Martinist Order, which has existed for some centuries, the highest chief in each period of time has had the right to use the symbolic name used by his predecessors. In other fraternal organizations there are certain officers representing the symbolic leader, founder, or idealized character who bear his symbolic name, and each successive high potentate of the organization in any part of the world uses that same symbolic name. In a study of the ancient mysteries, we find very often that over a period of many centuries parts of the rituals were performed and the candidate initiated "in the name of _____" wherein the name of a great character was used as though he were living at that very time.

During all the periods of activity of the Rosicrucian Order, certain books, as well as manuscripts, were prepared on parchment or other durable material in cipher or code or mystical language. These were hidden in the archives of the Order to be revealed at specific times and to be passed on to various new branches or revivals of the Order, so that its fundamental principles might be preserved for posterity and a uniformity of teaching and practice maintained.

Prior to the time that Francis Bacon invented several special ciphers and secret codes, most of the early manuscripts of the Rosicrucians were prepared in mystical language and in symbols or hieroglyphic marks that had to be interpreted in various ways. Realizing the danger of mistranslation, Bacon deliberately invented and kept secret several ciphers. He had these published in several books, not one

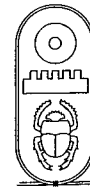
of which gave the complete group of ciphers or complete instructions for their use. One of these appeared to be only a treatise on the value of ciphers and their importance, while other books contained samples of such ciphers, and still others contained certain codes separated from any text or explanation.

A Treatise on Ciphers

Some of these publications printed in London and other parts of Europe in Latin and English, and bearing early seventeenth-century dates, are here in our possession, in the private archives of our Grand Lodge. Their validity, genuineness, and true nature are authenticated by some of Europe's principal librarians, or chiefs of esoteric libraries, and antiquarians who have made a special study of ciphers and codes and know what these special books of Bacon's were intended to be. Sometimes parts of the Baconian code system were incorporated in the final chapters of a book dealing with an entirely different matter so that if the book were found in a library or indexed anywhere, it would not be considered or recognized as a part of the Baconian code system. We also have one of these books in our archives.

A part of the Rosicrucian study deals with the psychic and mystical nature of our human existence—including our body and all the vital forces that animate it, as well as the cause of disease and the possible correction of the cause through mystical and cosmic help. One Degree, as our students know, deals principally with the psychic side of our bodies, along with mystical anatomy. As I prepare this article, I have before me for reference a Rosicrucian book, issued in the very early part of the seventeenth century and printed upon a marvelous quality of handmade paper, watermarked with the Rosicrucian marks.

It is beautifully illustrated, especially to reveal the psychic and metaphysical side of the body and explain its relationship to cosmic principles. It includes other fundamentals upon which our work of this Degree in particular is based. It is the foundation for many of the exercises and principles contained in our present work, especially in connection with the use of the breath and the radiations of the human aura in other experiments. ▷



All AMORC teachings today are based upon authentic writings contained in the true Rosicrucian publications and manuscripts of the past. These fundamental principles have never been changed in our lessons since they were first given to me in the years between 1909 and 1916, or in special manuscripts since then. It is true that, from time to time, we have augmented our lessons. New matter has come to us in Rosicrucian books and manuscripts, sent by our branches in other countries where experiments, tests, and demonstrations have been made for the purpose of keeping our teachings abreast of the times. Further elaborations on the basic concepts are made by each Emperor in accordance with modern research and study.

There are certain so-called landmarks, connected with genuine Rosicrucian doctrines, by which the true Order and its teachings can be instantly recognized by those who are familiar with them, or by those who have made any special study of the history and work of the Rosicrucian Order. These landmarks are not only the few true symbols of the organization, but certain Latin or symbolic terms used in connection with the names of certain officers of specific Degrees of the work and of certain phases of the practices, certain emblems, formulas, notations, phrases, and doctrinal statements that indicate a definite manner of speech or working, different from those used in any other organization.

By these things antiquarians who have studied the history of the Order, or who have been initiated into or reached certain of its

Degrees, easily recognize the genuine organization.

Furthermore, there is a circle of Rosicrucian students throughout the world which constitutes the Hierarchy of the Order, the spiritual council, whose members act as advisers and conservators. These persons are never known to the public but are known to a wide number of advanced students and members, and their manner of working and participating in the activities of the organization is well known in various lands. Above and beyond this Hierarchy are the Supreme Officers throughout the world whose decrees and manifestoes are acknowledged and acted upon. There is also an International Research organization composed of scientists who are Rosicrucians.

In this way the unity of Rosicrucian teaching is maintained, and the authenticity of the Order, as well as its integrity, is preserved. There are members in America who are part of this Hierarchy. They know the genuine from the false, and they are pledged to preserve the integrity of the Order and see that the work goes on, regardless of the tribulations which sometimes beset the physical part of the organization.

In past centuries there has never been a time when the Hierarchy and the Supreme Officers in various jurisdictions have not kept alive the spirit of the work and protected its archives and private possessions, even when in certain countries the Order was in a period of public inactivity. Δ

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an acronym) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation, write a letter to the address below and ask for the free booklet, **The Mastery of Life**.

**Address Scribe S.P.C.: Rosicrucian Order, AMORC
1342 Naglee Avenue, San Jose, CA 95191-0001, U.S.A.
or call toll-free (800) 882-6672 from U.S. or Canada**

Rosicrucians Tour Egypt and Holy Land

by Jack L. Huff, F.R.C., I.R.C.

IN FEBRUARY, 158 Rosicrucians from around the world joined Grand Master Kristie E. Knutson for a three-week tour to Egypt. I was one of the fortunate travelers to take part in this special tour. We flew nonstop to Cairo, and then on the Aswan, where our Nile cruise boats were waiting. After clearing customs, tour buses carried us to the two comfortable cruise boats which would serve as "home" for nine days.

On our cruise down the Nile, we made numerous stops for excursions to the ancient temples and other places of interest, while our excellent professional guides explained the historical significance of each site. At many of these sites we held mystical ceremonies which intrigued our guides. They were very interested in learning why we held these places in such reverence, and asked many questions about the Rosicrucian Order and about our interest in ancient Egypt.

Impressive Rosicrucian Rituals

One night in the Temple of Karnak—the most extensive religious structure in the world—we formed a mystical circle for contemplation and meditation, and later, one non-Rosicrucian member of our group, who was observing from a distance, was quite moved when a beautiful white dove flew over our circle in a most symbolic manner. Impressive and inspirational Rosicrucian initiations were held at Tell el-Amarna, Lake Moeris, and finally, in the King's Chamber of the Great Pyramid. It meant much to all of us as Rosicrucians that Grand Master Knutson presided at these impressive and unforgettable ceremonies. The spiritual and emotional impact of these rituals in the ancient holy places is indescribable, and must be experienced to be truly appreciated.

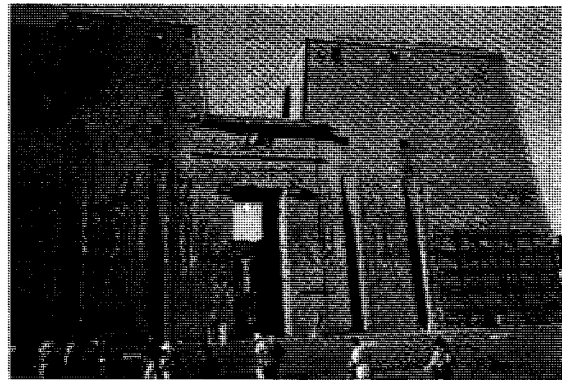
Another high point of our tour was a private visit to the Cairo Museum where we saw the many ancient treasures we had previously only read about or seen in pictures. Here we were able to examine, up close, the fabulous treasures of King Tutankhamen's

tomb—the only Pharaoh's tomb not despoiled by ancient tomb robbers.

There was more to the trip than seeing ancient ruins and temples, of course. Each day there would be a time when our boats were docked side-by-side and connected, so that all members of the tour could meet, relax, and share our latest adventures, experiences, and insights. There was plenty of time and opportunity for shopping in the local bazaars and generally experiencing the feel of the countryside and the culture. One afternoon we went riding on the Giza Plateau near the pyramids. We had our choice of a camel or a horse, and one of our group even chose to ride a donkey!

At the end of our Egyptian tour, a few of our group boarded a bus and drove to Israel for a week's tour of the Holy Land. Along the way we saw Jerusalem and Bethlehem, waded in the Jordan River, and went sailing on the Sea of Galilee. We saw Masada, Jericho, and Qumran—and spent a peaceful afternoon exploring the Mount of the Beatitudes.

In just three weeks we viewed five thousand years of history, and in the process we became much more aware of the roots of our cultural and mystical heritage. All who participated in this grand adventure will cherish the memory of our experiences for years to come.



Rosicrucians before pylon of Temple of Edfu. Horus statues guard the doorway.

Paracelsus

Who Was He?

by Ruth Phelps, F.R.C.

PARACELSUS was a man of an independent nature—a physician first and an alchemist next. He was born in a period of transition—his life spanning the years from 1493 (the year after Columbus' first voyage to the New World) until 1541. Paracelsus was a contemporary of Erasmus, Sir Thomas More, Zwingli, and Luther. In his thinking Paracelsus revolted against the traditional knowledge of Aristotle and Galen. He wanted to free knowledge from dated concepts. His refusal to accept the conventional thought of his time made trouble for Paracelsus, but he learned from experience and nature. He was many sided—a physician, geologist, philosopher, biologist, and alchemist.

Paracelsus was born in Einsiedeln, Switzerland. His father was an impoverished German doctor and chemist. His mother died when he was very young, and the father took his only son to Villach in southern Austria. There were mines and a mining school in Villach, and young Paracelsus attended the school. His father taught chemistry there. Thus, at an early age Paracelsus became very interested in metallurgy and alchemy—the transmutation of baser metals into gold. Paracelsus later said that his father taught him the adept philosophy, but we do not know whether this refers to alchemy or to mystical teachings. He learned some Latin, but his dislike of textbooks is well known. However, Paracelsus did attend several uni-

versities and he would have found it necessary to know Latin in order to understand the lectures.

At fourteen Paracelsus 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. Paracelsus attended the universities of Basel, Tübingen, Vienna, Wittenberg, Leipzig, Heidelberg, and Cologne. But to Paracelsus, the universities lacked what he was seeking. He could study nature directly. He eventually began graduate work at the University of Ferrara (Italy) where he was more free to express his unconventional opinions on the conventional knowledge of the day. He liked the Florentine Academy and Ficino and Pico della Mirandola.

Following his graduate work Paracelsus left Ferrara and went to Naples where he worked as a surgeon in the army of Charles, King of Spain. Because of their failure to cure many diseases he said, "You injure ten while saving one." He considered leaving medicine but thought about it and said, "God has not permitted any disease without providing a remedy." It was not knowledge, but tradition, that was the problem.

There is disagreement as to whether Paracelsus received his medical degree. Perhaps he did, but it may be that, like his father, he never received a degree. He questioned the title without the knowledge. He cured the rich for money, but the poor he treated gratis. The young physician traveled through many countries, but it is really not known where he was from 1517 to 1523. He was in Denmark, and he went to Russia, but fled when the Tatars invaded the country. It is said that Paracelsus was taken by the Tatars to Constantinople where a magus gave him

The author, now retired, was AMORC's Research Librarian and served on the faculty of RCUI for many years.

Illustration, Facing Page: Copperplate engraving from the 17th century in several languages—Latin, German, and Greek—proclaiming some of the works, ideas, and accomplishments of the physician and naturalist, Paracelsus.

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AVREOLVS PHILIPPVS THEOPHRASTVS PARACELSVS, EX

Der hochgelert vnd tiefsinnig natur-
kundiger Philippus Theophrastus von Ho-
henheim, beider Artzeneien Doctör.

Inuentum medicinae meum Paracelsica: mystica
Nec quoque sacrorum tot sacra scripta probant.
Geboren im Jahr 1493

Aus seinen propheetzige
Der doctör in seyn ruten hat
Einsiglig, sückt in selbe ein mut
Alle paternoster, guld ringe,
Vnd deren warcs stoles ding,
Steckt in dem labrum, schen
alder wachsch kan nach hundert
Koffert oder meincn waffn
Der siben sack, gleich einem oß
Vnd die gesehndt mens schen
Zerbricht sein, den, veranfft
vnd Kopf



Auf dieß gogewertige zeit
Nicht minen der hej 20. Iarn,
Werden heid als vil puch, vñ
Was geseh, si al mens konft,
Die puch, vñ linder, aus woght,
Die wach it gebn, vñ in cay
Was si in ihr alleze vermag,
Zeruffen wir, sükht, woght,
Dara all andr, stengel,
Dara il man, mein, wachsch, si,
Bestude von Erd vnd Himmels
Kuffen.

OMNE DONVM PERFECTVM A DEO: IMPERFECTVM VERO A DIABOLO

All kunst vnd artzney man findt
Beim Theophrasto so geschwindt,
Als vor wol bey dreihundert jarn.
Bei keinem menschen ward erfarn:
Als Pestilenz, Schick, Hollandische,
Aufsatz, vnd Zittern, verrucht,
Saugt andre krankheit mancher art
Nur er geheilt der hochgelart.
Wie Dürer in der Malerij,
So diest er in der Artzney:
Der vnd nach ihem keiner kam,
Der Ihm hierin deufft er beuam.
Mufft es darumb vom Teufel sein,
Dabey siftern, ach nein, ach nein.
Aber dacht der Kunst er vñ all,
Mißbrauch, abgank, vnd gant zu fall.

Epitaphium eius quod Salisburgim No loco-
nio apud S. Sebas. Flamm, ad tempus marum ere-
ctum fuit. Latini inscriptum.
CONDIT VR HIC PHILIPPVS THE-
OPHRASTVS IN SIGNIS MEDICINAE
DOCTOR, QUI DIRA ILLAVLNERA
LEPRAM, PODAGRAM, HYDROPSIM,
ALIACVBE INSANABILIA CORPORIS
CONTAGIA, MERIFICA ARTE SVTVIT,
AC BONA SVA IN PAUPERES DISTRIBEDA
COLLOCANDAE VNE HONORAVIT. ANNO M D
XXXIII. DIE XXIII. SEPTEMBR. VITAM CVM
MORTE MYSTANT

Ob er in Heider Schrift, studiert,
Wirdt aus sein büchern gung probiert.
Dan aus sein hej die handt, vñ schriffen
Lern Artz, Theologen, vnd Kirchen.
Was nur in Himml vñ Erden ist,
Wußt dieser Doctör 2 aller Frist.
Doch war er stant der schwarze kunst,
Die man Ihm bezichtig aus vnghust.
Auch Philosophisch sein hat gemacht,
Darnic die menschen wider bracht
Vom doot. Darzu die grob met all
Ekt er sein stüben können all
In silber vnd in rotes Golt:
Wer wolt nun stüben nicht sein holt.
Hät all sein gut den armen geben,
Gut geb ihm jetz das ewig leben.

Philosophische vnd Biblische Sprüche Theophrasti.

Eius auctori laeche soluiantur. Den für sich kleiden kan allein. Gut sükht, frid du menschen nu Den entschlaefen ein ewig vbu
All gute geben gude vor: Got, Der Teufel aber stüdt ein fuc.
Job: 4. Ich lig vnd schlaf ganz mit friden, dan du allein Herr kuffst das ich sicher wone.
Job: 10. Ich weis das menschen lebe, vnd er wirdt nach hernach aus der erden auffwecken, vnd werde hernach mit dieser meiner hant
Cortach: 12. Es findt den menschen mancherley geben von Got gegeben, einem jeden nach seiner wickung, aber durch einen geis t.
Job: 14. Der mensch vom weibe geboren lebet ein kurze zeit, vnd ist vol wunne, gehet auf wie ein blum vnd stelt ab. er hat
seine beständt zeit. die vñ sein vunden stehet bei dir. du hast ein ziel geseent, das wirdt er nicht vbergehen.
Psalm: 39. Aber Herr lere mich das es ein ende mit mir haben muß, vnd mein leben ein ziel habe, vnd sich dauon muß.
Rom: 14. Vñ so keiner lebt im selber vnd keiner stüdt im selber. leben wir so leben wir dem Herren, sterben wir so sterben wir dem
Herren. darumb wir leben oder sterben so findt wir des Herren. Seid getroßt ich hab die Welt vberwunden. Joh: 16.

ΠΙΕΤΡΟΥ ΜΟΡΕΛΛΟΥ.
Ελλας εουθεροασια Θεοφραστου Παρακελου
Επιβου της φυσικης φρεσων καρποδων,
Και επιβου της χρονικης καρποδων, λθην.
Ευρησεις? απαντες εν ενι ασωθης ελλη.
Τυνηκας Ελλας, δε συμ φωνε εινεφρονας ου.
Αντ Ανωκερπον δε ανωκερπον δε.
Τυδε μιδας σωλιος γαης κενδυμους φησιν.
Κ αφηδος υρανης εισουα εβηνυ ορη.
Τυδε μιδας σωλιος φυσικης καρποδων, ορη.
Ορη εν αφηδος ης μικροβου ουαδω.
Τυδε ε εφρασιον, ουαδω? απαντες ασωθης,
Η ου εινε φησιν, ου εινε ελληδω.



GILLII PINAVTII
Gracia naturae nunc contemplare ministrum
Cum Paracelsam conspicis effigiem.
Prisca aetate tuam quotquot aetate Mineram
Graeci: Germanus continet vnus homo.
Alicr Hyperborea hic Anacharsis vnguit ora
Ingenuo Arguvas qui tibi perlat oves.
Illius e scriptis seruari viscera terra.
Excelsaque potes scandere templa poli.
Sicque maricare hinc terra Corisfia dona,
De postis longos enumerare dies.
Illius et discis sic non parere recitas:
Asterius ne sis qui tuus esse potes.

ISTA, CABALISTA, RERVM NATVRAE INDVSTRIAS INDAGA-

TOR * ALTERVS NON SIT QVIVS ESSE POTEST * LAS DEO PAVVIS, REVIVS AERNA SEVLTIS

FAMILIA BROMBASTORVM AB HOHENHEIM PHIOSOPHVS, MEDICVS, MATHEMATICVS, CHIMI-

the Philosopher's Stone. He also travelled through Palestine, Egypt, Greece, and the Balkans, was in Rhodes during its seige, and travelled to Venice and Dalmatia. In 1524 he returned to his father in Villach.

Throughout his travels in Europe and the Near East Paracelsus sought increased knowledge of alchemy. He applied this knowledge to more effective medical treatments. But he was even more interested in discovering "the latent forces of Nature." and how to utilize these forces in effecting cures and improving the health of mankind.

Chemistry

Some of Paracelsus' chemical concepts sound quite modern, and he was the first to use the word *chemistry*. He knew zinc was a metal and that metals were characterized by fusibility. He is known as an alchemist, but his alchemical work was not for making gold but medicines. He was above all a physician. The idea of his Archidoxa was startling, and his ideas were new. The healing power is not in the matter but in the power or quintessence, a subtle and invisible essence. The elixir was the preserving power; the arcanum was the transmuting and restoring power. Even though the words he coined sound strange, they were steps toward chemistry.

He believed in the correspondence between the macrocosm and the microcosm. Man is the microcosm, and the food man eats is from the great world, the macrocosm. Human beings live in the macrocosm, and the great world becomes part of man. So, too, the healing substances in the macrocosm help the inner being. Nature has forces and bodies visible and invisible.

Like Cagliostro, Paracelsus cured patients other physicians had given up. But sometimes the success was followed by intrigue, disgrace, and conflict with academic physicians. He recognized hereditary factors; the living plasm was the basis of the animate. This was the basis of the study of life, and it made biology an inseparable part of medical science.

Strasbourg in 1526 was a center of humanism. The city had a good printing press, a school of surgery, and nearby was a school of the Brethren of the Common Lot. He had friends among the Brethren. Paracelsus and the heads of the school of surgery wrote and

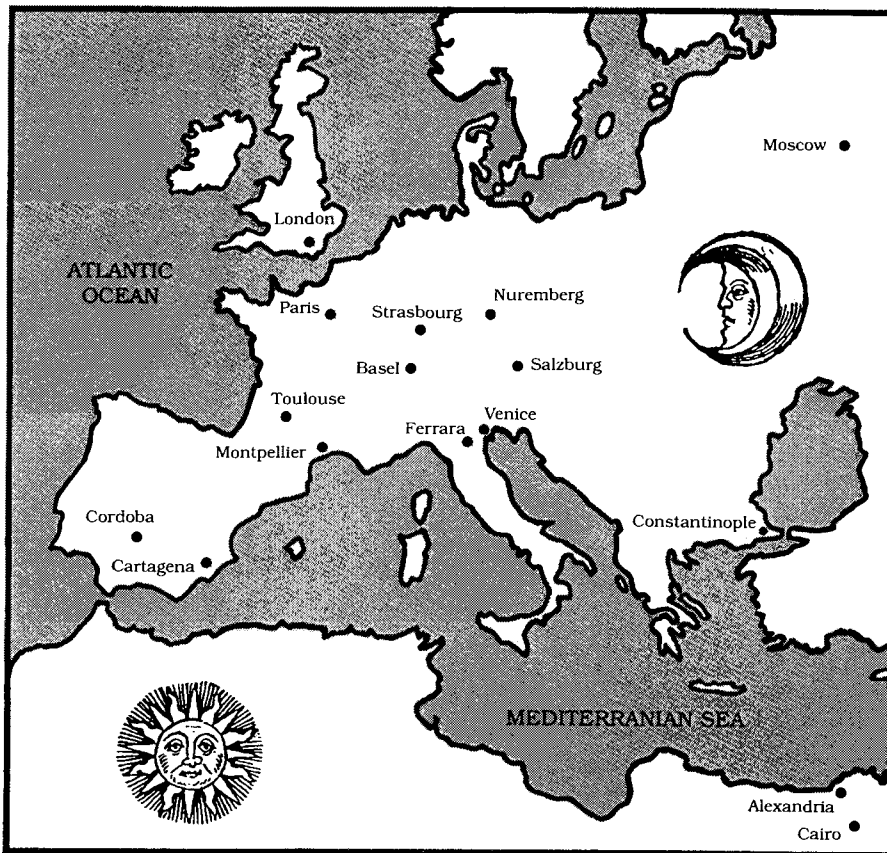
lectured in German instead of Latin. One of the doctors of the school challenged Paracelsus to a public discussion, but he apparently lost the debate. He left Strasbourg in spite of the fact that he was known as a doctor. He went to Basel where friends suggested he see Frobenius, the printer and publisher, because doctors were thinking about amputating his leg. Paracelsus cured the leg. Later, against Paracelsus' instructions, Frobenius went to Frankfurt and died there. Paracelsus has been blamed for his death.

Paracelsus arrived in Basel during a time of conflict between the Protestant majority and the Catholics in the university. At the request of the Reformation faction, Paracelsus was offered and accepted the posts of municipal doctor and professor. A public discussion was usual, but the Reformation party avoided it, and Paracelsus did not attend. He would not serve the ends of either faction. Denied a lecture room at the university, Paracelsus lectured outside the university and began by taking off the professor's robe. With more students attending than usual, he lectured on diagnosis, therapeutics, pharmacology, and the like. He inspected pharmacies as part of his duties and saw 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 his way of expressing disapproval of accepted medical instruction and practice. This, together with his attempt to correct abuses of pharmacies, barber shops, and others under his authority, aroused opposition. A satire about him was put on the church door.

The Wrath of Doctors

Paracelsus went to Zurich to find help, and the doctors plotted against him—arranging for a certain official to be sick. Paracelsus was called in and cured the man, but he felt the fee he received was inadequate. He sued, but the court ruled against him. He wrote anonymously against the magistrates and clergy, but the author was obvious. This made others oppose him. The city council drew up a bill of attainder, but Paracelsus was warned by a friend and left.



The above map shows some of the major cities where Paracelsus traveled, lived, and/or taught. At a time when most people seldom adventured more than a few miles from their place of birth, Paracelsus traveled and taught extensively throughout Europe, and even ventured across the Mediterranean Sea into North Africa and Egypt.

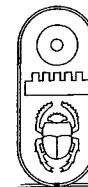
In Nuremberg the doctors wanted a debate. Paracelsus instead asked them to send a patient to him, suggesting a syphilitic. He was put in charge of a prison leper hospital, which included syphilitics. He cured nine of fifteen patients, but the medical guild was still against him. Paracelsus published his first pamphlet on syphilis, followed by a book on the disease, but the aldermen would not allow its publication even though it was the best book 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. He

would not accept a fee unless he thought he had earned it. He would not trust pharmacists. He would treat those of all sects. What he did not write down was his policy of treating the poor gratis.

Paracelsus taught and wrote his "Paramiric" essays. His *Paramirum*, meaning "wonder," dates from this time. Knowledge of medicine should not be just wondering. He said, "Nature heals, the doctor nurses," and "Man is his own doctor." The body heals itself. Natural phenomena result from natural forces or powers.

Paracelsus and the Reformation

Some of the Reformation groups were persecuted, and their leaders were dead.



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 thought he could. Faith works two ways. It can permit harm, but it can also heal. Paracelsus 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 helped them as the physician he was.

It is evident that Paracelsus later changed from his study and medical practice to a spiritual life of meditation and solitude. He wrote, but did not publish the works, and he taught, but this was not the most important part of

his later life. To Paracelsus it was the religion of love that mattered, and this included love of the poor. He was Christian but nonsectarian, and he was a mystic.

The *Great Surgery Book* was published in 1536, but the rest of his works appeared about twenty years after his death. Other works by him include the *Great Astronomy* or *Sagacious Philosophy of the Great and Small World*, as well as many others.

The prince Bishop of Salzburg offered Paracelsus a place to live in 1540, and he spent the rest of his life in peace. On September 21, 1541, Paracelsus made a will, and three days later he died. Δ

ALTERIVS NON SIT QVI SVVS ESSE POTEST



PARACELSVS

Engraving of Paracelsus by F. Chauveau, probably dating from 1520-25 when Paracelsus served as a physician in the Venetian wars.

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AVREOLVS PHILIPPVS
AB HOHENHEIM.
*Stemmata nobilium gentis PARACELSVS
suorum.
Qua vobis Helueta claret Eremita humo.
Sic oculus esse ora. tibi, cum plurima longum
Dicendi studio per loca ferd iter
I Tauris ad truum pinax*



THEOPHRASTVS BOMBAST
DICTVS PARACELSVS
*Lustro nonum et medium vixit lustro ante
Ludovicum
Polique tunc lustro finem. Enasme, rogo,
Acta quater Jena Septembri luce subit.
Osso Silsburgia nunc cineresque jacent
F Chauveau sculpsit.*



The Law of Change

by Chris. R. Warnken, F.R.C.

THE LAW of Change is the basic law of the manifest universe. It has been observed by all peoples throughout recorded history. In *Isis and Osiris* Plutarch writes, "The sistrum [an instrument with loose metal bars that rattled musically when shaken, and was used in the worship of Isis by the ancient Egyptians], too, shows that things that are must be shaken and never cease from motion, but be, as it were, aroused and stirred up when they slumber ... showing that, when corruption has tied fast and brought it [Nature] to a standstill, Generation again unlooses and restores Nature by means of Motion."

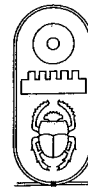
The Egyptians also used as a symbol of everlasting motion the circle enclosing a sine curve. The circle represented the infinite Cosmos, or eternity, without beginning or end. The sine curve depicted the perpetual motion of the Cosmic and the equilibrium resulting from the equal divisions of the circle by the sine wave or curve. This symbol is perhaps best known as the Chinese Yin-Yang where it represents the female and male, or opposite, aspects of manifestation, which in turn implies change of motion.

The Judeo-Christian scriptures begin with the words, "In the beginning God created" Thus was the law of change first brought into manifestation. That which was uncreated became created. Change is such an intimate part of our life that we overlook its existence often and its importance goes unrealized.

Consider the unique singleness of this basic law. Paradoxical though it may seem, only change itself never changes; that is, it never ceases to change, never stops changing. All else is subject to the law of change and subsequently the laws of attraction of opposites, of duality, which, by their very nature, demonstrate the law of change. Heraclitus, the Greek philosopher, was the famous exponent of the law of change. His precise language is lost to us, but his chroniclers are not at odds in quoting him. Plato quotes him as teaching that "nothing ever is, everything is becoming," whereas Aristotle states Heraclitus as teaching that "nothing steadfastly is."

Duality

Now let us think of the law of change from the dual aspect. The inviolate fact of



change proves the law of duality. When any change takes place, we understand the subject to be altered from its initial status to one *relatively* more or less its opposite. The degree of change is unimportant, but change must mean *movement* somewhere between two opposite extremes. To change at all, something has to become plus or minus, more or less, than it was before the first point of consideration. All of creation, our entire understanding of life, lies within the law of duality. Everything is relative to its two opposite extremes which are unmanifested.

It might perhaps make our presentation of this point somewhat more understandable if we analyze the meaning of good. There can be good only relative to so-called evil or the absence of good. In other words, there can be no such condition as absolute good, for regardless of how pure or how refined our concept of good, we find ourselves thinking concurrently how rare is the element of evil or the absence of good in this concept we wish to define as absolute goodness. All concepts of the human mind, be they good and evil, love and hate, hard and soft, are simply *relative* in accordance with the law of duality, which is an expression of the law of change.

There is also a triune aspect to consider in the law of change. We learn that there is a cycle of manifestation in creation. First, there is the embryonic or idea state that precedes and which we call *involution*. Let us consider, for example, a great temple. As the plan is first visualized and formed in the mind of the architect, the temple is in the involutory stage. The *evolutionary* stage occurs when the temple is constructed, dedicated, and its uses grow and expand.

Then just as surely, there eventually follows the *devolutionary* stage. At that time appreciation and love for the temple ceases. It is allowed to disintegrate slowly and will eventually disappear. In its place there will eventually follow something new and in its *involutionary* state. Some years ago in London, while excavating for a new and modern office building, there were unearthed the ruins of an ancient Mithraic temple which had flourished during the Roman era. That temple had passed through the involutory, the evolutionary, and the devolutionary stages, and was now to make room for its

involutionary successor. Such is the triune aspect of the law of change. Even this shall pass away.

As with all natural law, that of change is constructive and good. We find it easy to understand and palatable to accept its operation from the negative to the positive, from the unpleasant to the pleasant side. It is for us to learn to understand and comprehend its goodness when it is restoring balance by operating from the positive to the negative side as well.

One of our commonly used words acknowledges our dependence upon the law of change; that word is *Faith*. Faith is the inherent knowledge that that which is not *will be!* The ideal, the perfect good, will come to pass because of the law of change. Faith is also the inherent knowledge that that which is will eventually *cease* to be! The negative, the evil, the imperfect will disappear. Even this shall pass away.

Evolution and Devolution

The enlightened mystic realizes that the law is dual, that in order to be evolutionary and positive it must also be devolutionary and negative. He accepts the negative as merely the "darkness before dawn." History has repeated many times the cycle of great cultures with much promise that seemed destined to grow forever. They eventually reached their zenith of power and beauty; then passed on into the inevitable devolutionary period of dissolution. To the observer who is just beginning or flowering in the evolutionary period, this seems sad, perhaps even unjust. However, when the flower of a culture has become full bloomed, the wiser, more experienced observer realizes that it is a kind Providence that has ordained the law of change in this manner.

The mystic knows that the total law is constructive and beneficent. Whether we consider the law of change through the cycle of involution, evolution, and devolution or simply the swing of the pendulum from positive to negative and back to positive, we must eventually understand that all phases are equally important and necessary as well as just. Then we shall realize that we are not punished when we experience the negative side of the law of change. We punish ourselves if and when we fail to learn the

important lessons afforded during the devolutionary, or negative, phase of the law.

In Rosicrucian literature we have read. "The harmony of life is not found in the sameness of experience. No matter how favorable a happening or event, its constancy would eventually result in monotony. The true harmony of living, as in music, consists of the balance or relationship of our *diversified* experience." The lesson for us to learn is that nothing is static, nothing is permanent, except the law of change. We must learn not to become independent or godless in our happiness or success nor defeated and hopeless when the pendulum of the law swings the other way. We must seek to maintain equilibrium at all times. We must learn ever to face life, be it in storm and tumult, or peace and calm, and realize within our hearts, "even this shall pass away."

Many poets and authors have given us their crystallized thoughts on this theme. The writer prefers that by Theodore Tilton:

Once in Persia reigned a king,
Who, upon his signet ring,
graved an image, true and wise,
which—if held before the eyes—
gave him counsel at a glance,
Fit for any change or chance.
Solemn words, and these are they;
Even this shall pass away.

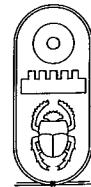
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Sixteenth century engraving of Einsiedeln, Switzerland, birthplace of Paracelsus.





Paracelsus and Bacon

The Physician and the Philosopher

by Clara Elderkin Campbell, F.R.C.

TWO HISTORICAL PERSONALITIES capture the interest of Rosicrucians everywhere. One is the Swiss physician and occultist, Paracelsus (1493-1541), and the other is the statesman and philosopher Francis Bacon (1561-1626).

Paracelsus was brilliant, but he was also outspoken, crude and outrageous in his denunciations of the medical establishment of his time. He made enemies of influential and wealthy men who, in turn, hounded him from city to city, university to university, across Europe. To make matters worse, from the viewpoint of his persecutors, Paracelsus proved, time after time, to be able to effect cures where his rivals had been unsuccessful. This flamboyant personality would seem at first glance to have had no point in common with the aristocratic Lord Chancellor of England, Sir Francis Bacon.

Having grown up among the hardy pine forests and mountains of Einsiedeln, Switzerland, Paracelsus, in fact, would have felt a kindred feeling with the adventurous frontiersmen of 18th-century America. Perhaps the American pioneer Daniel Boone could have echoed the sentiments of the Swiss doctor's statement that: "Throughout his life a man cannot cast off that which he has received in his youth. My share was harshness, as against the subtle, prudish, superfine. Those who were brought up in soft clothes and by womenfolk have little in common with us who grew up among the pine trees."

Francis Bacon, on the other hand, grew up on the estate of a courtier. His father, Sir Nicholas Bacon, was the Lord Keeper of the Great Seal in the reign of Elizabeth I of England. Certainly young Francis was the

beneficiary of all that his father's high position could provide. His clothes were "soft," his circumstances aristocratic. Moreover, he was literally brought up and educated by his scholarly mother, Ann Bacon, who was both a linguist and a theologian. Young Francis Bacon was familiar with formal English gardens rather than the pine forests of the wild mountains.

Both of these men, however, made their distinct mark on the thinking of the generations of the 16th century—and of generations for centuries to come—by their opposition to the unquestioning subservience to classical scholars of antiquity which characterized the educational standards of the day.

Reliance on Aristotle

In the 15th and 16th centuries the collected works of the Greek philosopher Aristotle (384-322 B.C.) were considered an infallible source of information which, like church dogma, should not be questioned. However, neither Paracelsus nor Bacon were content with the rather stagnant intellectual world of their time. Both Paracelsus and Bacon questioned, examined, explored, and sought to *advance* the course of learning. Both of these men truly wanted to turn around an intellectually backward-looking society—the society of their time—into a forward-looking, anticipatory society ready to explore and grasp new-found knowledge.

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The intellectual explorations and philosophical ideas of Francis Bacon produced a New Organon (*Novum Organum*, completed by Bacon in 1620), the purpose of which was to re-erect human learning on firmer foundations. Although the word "organon"—literally "instrument" or "tool"—was not used by Aristotle himself, it was applied by his followers to his conception of logic as a methodological instrument involved in all science and philosophy.

Bacon conceived of a logic of wider scope than Aristotle's. Bacon's *Novum Organum* intended to replace Aristotle's deductive logic with the inductive method of interpreting nature. But Bacon's greatest contribution to science and thought was his insistence that to advance learning human beings must investigate for themselves rather than depend entirely on the works of great minds of the far past. Bacon would be intrigued by the modern concept of "fuzzy logic" which, instead of the "true or false," "is or is not" values of Aristotelian logic, deals with gradations—recognizing various shades of "gray" rather than simply "black or white."

Paracelsus' Search for Truth

Paracelsus was born Theophrastus Bombastus von Hohenheim. In accord with the custom of the day he assumed a professional name, that of Philippus Aureolus Paracelsus. With this very name he brandished his challenge to the narrow-minded, tradition-bound leaders of the medical profession. Celsus was a Roman author of the 1st century A.D. whose work *De Medicina* provided observations and insights on illness and its treatment. The enthusiastic Swiss physician set out to go beyond the work of Celsus—to observe for himself, to experiment, to improve not only medicine but the way people observe and think about the world around them. And he really didn't care what entrenched establishments or stuffy interest groups he offended in the process!

The professional men of Paracelsus' day could discuss the merits of dragon's teeth or unicorn horn, but were, for the most part, too dainty to prepare their own medications, leaving to pharmacists the task of finding such substances or finding something to substitute for them. Questioning the accepted practices of the time threatened not only the reputa-

tions of the leading doctors in the medical profession, but undermined their pretensions to social position.

Paracelsus not only defended the use of certain metallic substances in minute quantities in effecting cures, but he also actively sought out the remedies used by peasants and workers who usually had no recourse to professional medical treatment. He declared that a person could find at one of the great German trade fairs more knowledge of effective treatments for disease than in a university.

Paracelsus not only used more efficacious medications than his rivals, he also practiced psychological medicine long before the moderns invented the term. It was this kind of insightful healing that earned him the attribution of "magician." His own explanation was: "A powerful will may cure when doubt would end in failure. The character of the physician may act more powerfully upon the patient than all the drugs employed."

Years later Francis Bacon, in his own scholarly speculations and investigations,



came up against the same ugly wall of smug indifference and hidebound traditional thinking as faced by Paracelsus. The status quo is never easily challenged—in the intellectual world as well as the mundane.

Oddly enough, there is another parallel that may be drawn between these two vastly different men. In both cases, questions have sprung up concerning their deaths.

Bacon, it has been claimed, set forth a false account of his demise. History records that he died as the result of a chill brought on by his experimentation with retarding decay through the use of cold (he was stuffing a butchered hen with snow). However, it is possible that he changed identities and went to Holland where he lived under an alias among the Rosicrucians who had gathered in that liberal-minded country.

Paracelsus' Death

Paracelsus' transition came as the result of a lingering illness. Quite possibly he had fallen into the hands of his enemies for there is grounds to believe that he was being slowly poisoned. Paracelsus was so ill that he kept to his bed until suddenly one day he reportedly left his house and headed for a lower class tavern where he became embroiled in a dispute and suffered a severe blow to the back of his head, resulting in his death. It is certain that when his grave was opened, the skeleton within did exhibit a dent in the back of the skull. But was it the Swiss doctor's body that had been so buried? Had the outspoken Paracelsus escaped his enemies by the substitution of an unknown's corpse for his own? What is unquestionable is that Paracelsus' will, supposedly dictated by him but written in the hand of another, expresses pious sentiments not in keeping with his rugged philosophy and makes no mention of the legacy of his books and writings.

Rosicrucian Connections

Both Paracelsus and Bacon have been mentioned as influential in the appearance of the Rosicrucian Order in Germany at the time of the publication of the *Fama Fratemitatis*. Paracelsus' death date is given as 1541, and if this is accurate, his part in the public notice of the existence of the Order must have taken place a half century earlier than the publication date of the *Fama* in the early 1600s. The *Fama* goes out of its way to

state that Paracelsus was none of our fraternity, yet the *Confessio Fratemitatis*, which followed the *Fama*, notes that the *Vocabularium* of Paracelsus (a metaphor for the message of his writings, not the title of a book) was among their treasures. That these early Rosicrucian documents both deny and give honor to the Mage of Hohenheim suggests that there were extant at this period groups who claimed Paracelsus as their founder. The Rosicrucians were being careful to place themselves apart from those who sought magical rather than mystical treasures.

Francis Bacon, on the other hand, is most carefully *not* mentioned in the *Fama* or *Confessio*. His influence on the continental activities of the Rosicrucian Order was necessarily secret for political reasons. "Secret" is a word that indicates something hidden, and if this word were to become connected with the activities of a prominent statesman, it might possibly be translated as "treason" by a suspicious and cautious king who is surrounded by a court embroiled in life-and-death political intrigue. Dr. H. Spencer Lewis was certain that Bacon was the author of the *Fama* and Emperor of the Rosicrucian Order.

And so we have, to a small extent, examined the lives of these two influential thinkers: Paracelsus, the man of emotion, seeking wisdom with passion, contrasted with Bacon, the man of logic, who sought to advance learning for the ages that would follow. How different they are from each other, apart from the odd parallels that we have noted.

In their own words:

*So I have traveled throughout the
land and was a pilgrim all my life,
alone and a stranger feeling alien.
Then Thou hast made grow in me
Thine art under the breath of the
terrible storm in me.*

—Paracelsus

*I have taken all knowledge for
my province . . . For my name and
memory, I leave it to men's chari-
table speeches, and to foreign
nations, and the next age.*

—Francis Bacon

Magic, Science, and the Principle of Truth

by Jack L. Huff, F.R.C., I.R.C.

THE INJUNCTION of the ancient philosophers—"Know Thyself"—tells us that we should examine our beliefs and actions for consistency and truth. But how can we *know* if our beliefs are true? What is *truth*, and how can we arrive at it?

According to the dictionary, truth is "The actual state of a matter, conformity with fact, or the ideal or fundamental actuality apart from and transcending perceived experience." We often extend this basic definition to mean that actuality is truth, and that truth is actuality. The problem is to determine what is *fact* and what is merely personal belief or perceived experience.

Cultural and personal belief systems are difficult to change. Most of us don't really want to learn too much for fear that we will be forced to change some of our basic beliefs. The ego feels threatened by changes of belief. It is afraid we will learn that we exist without ego and would be better off without it. The evils of the world are due to the ego's insistence that we are all separate—separate from one another and separate from the Cosmic. The motto of the ego is "do unto others before they do unto you." And so we go about our daily business trying to establish dominance over nature and other people. The ego tries to keep us away from the truth by various subterfuges and threats.

For example, have you ever experienced a wonderful insight in a dream or a meditation, and then the idea slipped away from you? You just know there is something you need to remember, but it's gone—and you can't call it back. When this happens, you can be sure that the ego has taken control and blanked out your memory of this subject. Another weapon of the ego is conformity, for it instills in us a fear of thinking differently and assures us that safety lies in going along with the crowd and relying on some outside authority for our beliefs.

The mystical path is not an easy one. We must be able to question and even change our beliefs in order to learn the truth and grow spiritually. Fearless examination of our belief system is necessary for spiritual growth, and this point is stressed throughout the Rosicrucian teachings.

Let me give some examples of how this process works on the mundane level.

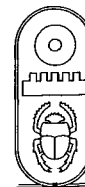
When traveling abroad we often notice differences in the way the local people think and act. A number of us recently took part in a Rosicrucian tour of Egypt, and though we had a wonderful trip, each of us experienced some culture shock at various times.

The city of Cairo—having doubled in population in the last ten or fifteen years—is packed with unbelievable numbers of cars, trucks, pedestrians, camels, and donkeys, and it seems a miracle that all this traffic still moves. Thinking about this situation, it suddenly occurred to me that the reason it works is that Cairo drivers do not think about driving in the same way as Westerners. In the West it's every driver for himself, while in Cairo the drivers help each other!

Egyptian Drivers and Search for Truth

One afternoon, as our bus made its way slowly through Cairo traffic, we saw at least three incidents where cars had broken down. In each case, strangers would step out of their cars and help push the stalled vehicle out of the street. In one instance, our bus driver was trying to make a u-turn in a very narrow space, and it was necessary for him to back up a couple of times. Pedestrians came off the sidewalk to assist by noisily directing traffic. No one seemed angry; they were just being helpful and trying to keep the traffic flowing.

Driving in Egypt is always accompanied by much horn blowing. Egyptian drivers consider a car to be inoperable if the horn does not work. This incessant honking may drive



Westerners to distraction. But this doesn't mean that Egyptian drivers are angry or frustrated. They merely honk as a warning to other drivers and pedestrians, or as a friendly greeting. It's almost like they're saying, "See, I'm here, I'm alive, I'm driving!"

Another small cultural difference we noticed was that an Egyptian will often say "You're welcome" an instant before you say "thank you." This may sound trivial, but it's usually enough to throw the Westerner off pace for a moment.

So what is the *truth* in cultural situations such as this? Are we correct in our ways, or are the Egyptians correct? I'm sure you'll agree that correct action in mundane events is a matter of local custom. After all, when we travel abroad we need to open our minds and expect things to be done differently in different countries.

However, on a deeper level, what we are really asking when we inquire as to the true nature of things is: What is the actuality of our existence and our relation to the Cosmic?

After all, we need to know the true nature of the Cosmic if we are to live in harmony.

Throughout the ages there have always been a few who sought the hidden wisdom, and in ancient times there were small groups of mystics and brotherhoods who devoted themselves to studying the underlying truths of nature. Our modern science and philosophy are descended from these ancient schools, but in our present age, the spiritual aspects of knowledge have been discarded as irrelevant. The "scientific method" depends upon experiments and tests which give the same results *every time* and for *every experimenter*; results which can be counted, measured, and duly recorded. Another feature of the scientific method is the so-called "isolated system," where it is assumed that nothing outside the system, including the observer, has any effect on the results.

As mystics we believe that there is no such thing as an isolated system, but that every thing and every event is connected as part of the whole. Science has given us a wonderful technology and truth at the mundane level, but has not affected at all our human or spiritual relationships, and perhaps this is because science has never looked at nature as a complete interrelated system.

The Holistic View

There is small but growing movement, however, which holds the promise of correcting this error. This movement is known as "holism." As the name implies, holism is the theory that whole entities have an existence other than as the mere sum of their parts. Roger Penrose, a prestigious contemporary mathematician at Oxford, has said ". . . it is our present lack of understanding of the fundamental laws of physics that prevents us from coming to grips with the concept of 'mind' in physical or logical terms." We can only hope that as time goes on other scientists will come around to this way of thinking.

On our tour of Egypt, we visited the Temple of Hathor/Sekhmet at Kom Ombo. The ancient Egyptians are often thought of as a superstitious people, with their multitude of gods and beliefs in magic. But actually they were quite advanced in many technical areas. At Kom Ombo we saw, carved into the walls, pictures of surgical instruments and other medical equipment, along with descriptions of healing procedures. Most authorities now believe that Kom Ombo was a great medical and healing center in ancient times.

A number of ancient Egyptian papyri dealing with medical problems and treatments have been discovered. Many of the procedures recommended in the Egyptian medical papyri would be approved by a physician of today, but there are others which we would place in the categories of superstition and magic.

In ancient Egypt, if a man or woman was brought to a doctor with a broken leg, the physician might apply a splint, rub it with a mixture of honey and herbs, pronounce a magical incantation, and hang an amulet around the sufferer's neck. We would say that he had employed several different methods of healing, only one of which could be considered effective. But the Egyptian patient would have been highly indignant if his or her medical adviser had used only the splint. Their view of the universe—their truth—was not the same as ours, and they didn't differentiate between science and magic; indeed, they had no word for "science."

We may smile at the magical beliefs of the Egyptians, but we also give the Egyptians

credit for the many areas where their knowledge and expertise was quite advanced for its time. No doubt doctors three thousand years from now will look back on some of our medical procedures as quaint and superstitious. So we see that although *truth* exists on the earthly plane, we are not fully aware of it yet, although we are approaching closer to it all the time. In the same way, *truth also exists* on the spiritual plane, and those of us with mystical inclinations are struggling to learn about it a little at a time. Even the great avatars and invisible masters, who are far beyond us in understanding, do not know the full truth yet. They strive to help us in our development, but they, too, are still mystics on the path.

Thus our reality is our model of the world and our model of the meaning of existence. Realities change with intellectual and spiri-

tual growth, and our goal should be to study and to meditate so that we may change the way we think about things; then our reality will more closely approximate actuality. When at last our *reality* is the same as *actuality*, then we will have attained *Truth*. We will have closed the triangle by resolving the duality of actuality and reality into the third point of the triangle, which is *Truth*.

In closing, let me quote the great mystic Karl von Eckartshausen, who said "Absolute truth does not exist for sensuous man; it exists only for interior and spiritual man who possesses a suitable sensorium; or to speak more correctly, who possesses an interior sense to receive the absolute truth of the transcendental world, a spiritual faculty which cognizes spiritual objects as objectively and naturally as the exterior senses perceive phenomena."

Nothing destroys superstitions more thoroughly than considering them to be follies. Thus all harm is taken out of them.

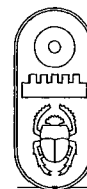
—Paracelsus

Paracelsus and Alchemy

The outstanding practical aim of alchemy until the 16th century was the transmutation of base metals into gold, whether from purely philosophical or mercenary motives. Early in the 16th century Paracelsus endeavoured to give a new direction to operative alchemy by insisting that its main goal should be the healing of disease rather than the making of gold. He envisaged alchemy as the handmaid of medicine, to be applied in the preparation of chemical remedies of mineral origin. He sought to liberate medicine from the obsession of the ancient Galenic order, and in this sense he takes rank beside such contemporaries as Luther, Copernicus, and Columbus as an emancipator of mankind from the trammels of authority. The ensuing period of iatro-chemistry or medico-chemistry, lasting until the 18th century, witnessed a slow decline of the old alchemy.

Paracelsus was essentially a reformer and propagandist of the Renaissance. His chief contribution to alchemy was his modification of the sulphur-mercury theory by the introduction of a third principle which he named salt. In his system of the *tria prima*, or three hypostatical principles, sulphur, mercury and salt stood materially for inflammability, metallicity and uninflammability (fixidity) and mystically for the soul, spirit, and body of man. The second half of the 17th century found both the old alchemy and iatro-chemistry on the wane. Despite their excesses, both the alchemists and the iatro-chemists had done a great deal to accumulate chemical knowledge and to prepare the way for the incipient science of chemistry which was to arise in the second half of the 18th century.

—Excerpt from "Alchemy and Alchemists" by John Read, F.R.S.



Joy—The Gift That Can't Be Taken Away

An Interview With Dr. George Buletza

by Michael Bukay

I HAVE witnessed George's declining health during the past decade as a result of MS. Throughout this period, I have also noticed his growing capacity to experience Joy. "How is this possible?" I ask. I am a person who places great value on my health and physical abilities, living from day to day as if my good health will last forever. Whenever my body does get sick or injured, I tend to worry a lot. My fear is that somehow I will become less of a person as a result of my affliction.

George has been an incredible example for me because he has demonstrated that it is possible to accept physical handicaps and use them as a vehicle to reach spiritual goals. I once asked George, "If you were to have your health instantly restored, with the condition that you would have to give up all that you have learned and integrated as a result of your illness, what would you choose?" He quickly replied, "I would choose my illness."

George is fascinated with the topic of Joy, and whenever I interview him, he radiates tremendous enthusiasm and Joy. In this interview George and I explore the highly sought after, yet greatly misunderstood, experience of Joy.

Michael: *George, what exactly is Joy?*

George: Joy is indefinable because it is a quality of our Beingness—what we might call our inner Self. Beingness is not definable because it has no limits, no boundaries. It

doesn't have form. When we try to define what our Being is about, it seems to be too nebulous. We can't get a handle on it. We experience Beingness and we experience Joy. We experience it with its limitless, boundless, formless nature, as an aspect of Being. Because it is an aspect of Being, nothing is required for Joy to be present. Success or money or people or anything in the world is not required for the experience of Joy. All that Joy requires is Self, is Being.

Michael: *Why does it often seem so difficult to experience Joy?*

George: Joy is always present, however, we don't always choose to experience it. The fact is that although it is always present, we turn our attention to other things. We make the outer world more important—what we can touch and the things that have form and have limitations. Joy doesn't have any limitations.

Michael: *You say Joy is a quality. Let's focus on that for a moment. Is it a feeling? Is it an emotion? Is it something other than those? Or is it something more fundamental?*

George: It is a quality. It is an aspect of the essence of Being. When we are aware of its presence, it is experienced as an emotion, a feeling or a thought... any of which give it structure. Boundless and limitless Joy is not objectively acceptable to us. We want something structured. Other qualities of our Beingness are Love, Peace, Oneness, Unity, Wholeness, genuine Courage.

Michael: *Can we experience Joy directly as boundless and limitless?*

George: Yes! And doing that consciously takes willingness and courage. When we experience Joy directly we don't feel control; rather, we experience the boundlessness and limitlessness of our being. So, although Joy is

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Frater George Buletza, Ph.D., F.R.C., I.R.C., was Director of Rosicrucian Research from the mid-1970s until 1989. Dr. Buletza was also the major contributor to the series of "Mindquest" articles published regularly in the Rosicrucian Digest during those years. This interview was conducted by research assistant Michael Bukay, M.S., who worked closely with Dr. Buletza.

a boundless and limitless quality, we usually experience it as we filter it through our emotions and our thoughts. When we do not choose to experience Joy directly, it comes as a feeling, a thought—something with boundaries and structure and form that we think is acceptable. We call it happiness. “I am happy.” All these things that I want are present in my life and I am happy. Call it Joy, if you want. But there is something deeper that is the essence of Joy. It doesn’t have form. Joy is limitless and boundless. And those that come to experience it, experience the spiritual qualities of self—Joy being one of them.

Michael: *Why does Joy seem so fleeting?*

George: In truth, Joy is not fleeting at all. It has no limits, so it is not Joy that is fleeting. It is our perception of Joy that is fleeting. It is our willingness to perceive and be aware of it that determines our perception of Joy. Our willingness is fleeting because to experience the boundless and limitless seems to be frightening to us. We are more contented with a limited amount of Joy which we call happiness than we are with that spiritual quality which is boundless. We are uncomfortable with a boundless Joy.

Michael: *Why are we afraid of something so precious?*

George: It is not the Joy we are afraid of particularly. It is the boundless; it is the spiritual that we are afraid of. A boundless Joy evokes fear because it seems to be Dionysian. We may get in trouble. People may not understand us. We may be alone. We may be rejected. We may end up doing things that are not in control.

Michael: *What kinds of things might we do?*

George: The fear doesn’t have a name. The things that we might do are not the problem—when we can give them a name. The fear is that we don’t know what we will do.

Michael: *Fear of the unknown? Fear that we may not live our lives as we have in the past?*

George: That is the fear. You understand fear! You understand that we don’t know. It is that faceless quality we are afraid of.

Michael: *George, are there degrees or levels of Joy?*

George: That is a wonderful question! That supports the idea of a concrete structure, that

which has form. Joy, as we are capable of spiritually experiencing it, has no form. So, there are no degrees of Joy. It is either there, or not in our consciousness.

Michael: *How about our ability to experience it? Does that come in degrees?*

George: Yes, of course.

Michael: *I recently discovered that I have set upper limits to my ability to experience Joy. That I will let only so much Joy come into my life, then I’ll do something to screw it up or bring myself back down to a state where I do not experience Joy.*

George: And there is a payoff... we can think we are safe and accepted in the community. Many people look at a Joyful person as a crazy person.

Michael: *Why do we tend to judge people who express a lot of Joy as being crazy?*

George: A truly Joyful person is willing to let go of the outer forms of civilization that our society says are important. When we are around such a person, we are afraid that they will trap us into doing the same thing. We might get caught. We might experience that Joy which has no control. We may find ourselves doing things that will just plain get us in trouble.

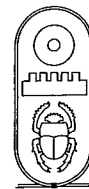
Michael: *That is our fear? Is that fear based in reality? If we do allow ourselves to experience Joy, will people in general avoid us? Or is it possible that people will actually want to be around us?*

George: Let me answer you from my own experience. First, people will want to be around us. Joy is contagious. It is wonderful to be around people who are Joyful. We come to experience the Joy, too. Also, the opposite is true. Some people will avoid us.

Michael: *Are you saying that as we allow ourselves to experience more Joy, we part the waters? Certain people will want to be around us, and certain people will say “That guy is a lunatic” and avoid us. Is that accurate?*

George: My experience is that almost all people will want to be around us. The judgment that the person is a lunatic is superimposed. So, they go from wanting to be around, to “this is crazy” and then absent themselves.

Michael: *So, they can only go so close to a Joyful person before running away? They come back, then run away or keep a certain distance. ▶*



George: They may or may not, depending on their choice. Choice is freedom. We cannot take choice away from others. We cannot be free ourselves if we don't allow others choice. And, without freedom, there is no experience of Joy. If we are too busy taking choice away from others, we won't experience the Joy. We may experience satisfaction, we may experience success, and what we think is happiness. But, within ourselves we know the difference.

Michael: *What is the difference between happiness and Joy?*

George: Happiness tends to be—but it doesn't have to be—an intellectualization. We set the limits, we set the requirements for happiness. If this happens, and that happens, then we can be happy. We deserve to be happy. We better be happy! All the requirements, the expectations that we set out are present. In the experience of Joy, there are no expectations. There are no limitations. There are no reasons for experiencing Joy. Because Joy is a quality, a gift of our Beingness.

Michael: *You said there are no reasons for experiencing Joy. To paraphrase, are you saying that there are no requirements?*

George: That is correct. There are no requirements or reasons for experiencing Joy. If we have to have requirements and reasons, then we will only allow ourselves a limited amount of Joy. If a person is Joyful, you can ask "Why are you Joyful?" If they list reasons, they will be Joyful as long as the reasons are there and no further. And pretty quickly, as they list the reasons, they will find they are not really Joyful.

Michael: *Can a person experience Joy while suffering?*

George: With suffering and pain being present it is still possible to be Joyful. It doesn't take Joy away. We take it away. We choose the view that pain and suffering would negate the experience of Joy. For example, if we believe that having a disease would not allow us to experience Joy, then we are not going to experience Joy. If we come to experience Joy as a boundless and limitless state—and it is—nothing in this world can prevent the experience of Joy. Nothing! Not even suffering and pain.

Michael: *Perhaps suffering and pain just distract us from experiencing Joy.*

George: Because we make it more important than the experience of Joy.

Michael: *Why do we make these painful experiences more important than Joy. I think that if you asked anyone in the world if they would like to experience more Joy they would answer, "Yes!"*

George: There is a series of books called *The Course in Miracles* that was channeled about what it takes to be happy. The Course in Miracles poses the question, "Would you rather be right or would you rather be happy?" Being right, we have all the reasons. We have the structure, we have the form. We think we are right. There is a satisfaction that comes from believing that we are right. But it is short lived. To be right, we always need more. Whatever it is... we need more. We were happy up until this point. Now to continue the happiness, we need more. More correct responses, more whatever.

In Joy, there are no limitations, and therefore, no reasons are required. So, the question "Would we rather be right, or would we rather be Joyful?" is very appropriate. Are we choosing the spiritual quality? Or, do we want to be right and look good?

Do we want success? Whatever "being right" looks like. To experience boundless Joy, we let go of any desires, reasons, and wants. And the reward is that we experience the Joy that is always there.

Michael: *Alan Watts compares the human being to an onion. As we grow in awareness we peel away the layers of the onion. When all the layers are peeled away, we've reached the essence.*

George: Yes! The essence is there and, as the essence is there, we experience the essence of our beingness as Joy. As we let go of conditions that we set for ourselves to experience Joy (the layers of the onion), more of the natural Joy bubbles up from inside of us.

Michael: *There are many of us on the path of spiritual development who are using psychological techniques or processes as tools for our growth when we get stuck. For me, allowing myself to feel and express my sadness and anger more freely seems to help me experience more Joy in my life. While speaking with you the other night, you indicated there is a simpler way. That you can simply choose Joy. Will you explain that a little more?*

George: Sure. The techniques you speak of are wonderful. They help clear away all those layers of the onion we were just talking about. And the processes that involve noticing feelings, letting go of beliefs, etc., do help to peel the onion away so we can experience the essence. Joy is there. However, it is not the processing that produced the Joy. It is easy to think and to believe that the techniques produced the Joy that we experienced. That is not the case. The techniques allowed us to let go of the outer layers of the onion—all those beliefs.

Michael: *So, the techniques helped us to shift our focus from these outer layers to the essence?*

George: As a result of our conditioning we have shifted our awareness from the essence to the outer layers. The natural state is awareness of the essence, the awareness of boundless Joy. The unnatural state is our preoccupation with all the outer layers—all the realities, all the expectations and judgments, the unnatural outer state. Techniques work because they assist us to get back to the natural state.

Michael: *How does feeling my sadness, instead of ignoring it, help to get me back to the natural state?*

George: Because no longer do you have to put your energy into resisting your sadness.

Michael: *So, in essence I stop focusing on the sadness after I have allowed myself to fully experience it.*

George: Yes.

Michael: *And when I stop focusing on the sadness, which is one of the layers of the onion, it is easier to shift my focus back to the natural state and just enjoy*

George: And just be aware of Beingness. Absolutely! It is not the technique that produces it. Joy is already a gift. It is already there. It is created in the beginning for us.

I think it was Tielhard de Chardin who said, "Joy is that quality of our experience that when it seems to go, you wait with baited breath for it to return." We can't force it to return. We wait with baited breath. It is a gift. It is part of our created Beingness. And so we wait for the experience of Joy to return. If we are willing to let go of our attachments to outer things and conditions, we will experience the Joy because it will fill the Being.

Michael: *This reminds me of Joel Kramer speaking about love. He said, "All one can do is leave open a window so the breeze of love, the freshness and newness of it, may come in. If a window is open, the breeze may still not blow in; there is no guarantee. There is, however, one guarantee: if the window is not open, the breeze will not blow in."*

Does our experience of Joy have the same analogy? Is it something we cannot control? When we let go of trying to control it, are we opening the window to the experience of Joy?

George: Love and Joy both are qualities of our innermost Being. Yes, if we open the window, we can allow the experience of Joy to come in and go out. Absolutely!

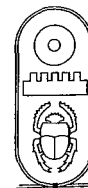
If I experience Joy, it is very likely that you may be willing to experience it as well. However, it takes your willingness to experience it. That is the choice.

Michael: *During our conversation the other night, you were saying that one can simply choose Joy. How can one do this? In day-to-day living, I find myself getting caught up in outer conditions, and sometimes I'm not happy. From talking with you, it sounds as if it is possible to simply choose Joy—like flipping a switch from suffering to Joy. Apparently, no conditions have to be present, except perhaps that I am choosing.*

George: You know the experience of the outer condition. You have experienced those things and they keep coming up for you. You also know the experience of your inner Being. So, if you are willing to choose that inner awareness and be open to that awareness of Joy, and Love and abundance—that is what you will experience. Not every moment. But, more moments. It will become more and more often.

Michael: *Let's take a microscopic view of switching that switch. Could you give me an example of the last time or a recent time when you chose Joy?*

George: Several years ago I was fired from a job that was very important to me. I had dedicated my life to doing the work I was doing. And suddenly, it was to be no more. I was accused of doing threatening things. It doesn't matter that it wasn't true. In the midst of all this, of all the accusations, of the judgments, I was Joyful. I was willing to go through this entire process, not running away from it. That lasted about two weeks. ▶



Michael: *Were you Joyful during that two week period?*

George: I was Joyful throughout this.

Michael: *Do you have periods of relapsing or backpedaling—finding yourself depressed or blaming or upset.*

George: Yes—and less and less. I was a person that was depressed much of my life and I was very melancholy as a child. I had high standards of perfection and often had my expectations unfulfilled. I spent a great deal of time in depression and sadness as a result. At this point in my life, it is hard to remember the last time I was depressed. Not that I haven't had good reasons—such as MS, a divorce, and my career. These are things that one might judge as important. In letting go of them one at a time I have discovered that I am still me. In being *me* there is Joy that is not dependent on any outer thing, on any outer condition.

Michael: *Are you implying that there are times when the intensity of the turbulence of living becomes very high and can be very confusing, yet life doesn't return to the confused state? It returns to the natural state which is Joy?*

An analogy would be that storms may come from time to time, and cloud the view of the sun; yet in no way do the storms threaten or take away the sun's existence.

George: That is correct! Nothing can take Joy away. We wait with baited breath and awareness for our experience of Joy to return. It has always been there and always will be there.

Michael: *Sometimes, when I am caught up in the storm of life it seems impossible to choose the experience of Joy. What do you recommend for those times?*

George: Well, with all your processing, and the work you have done in these past years, you understand that there are times you may prefer an unhappy condition. You are getting a payoff out of it. You wouldn't prefer it if you didn't get a payoff.

Michael: *Such as...?*

George: You get to be right. You get to look good in the eyes of the world. You get to feel safe. Payoffs like that. Sometimes we think

these payoffs are real important. It doesn't look to us as if we have the freedom to choose—and that is where the choice is.

Do we prefer to be right, look good, be successful, have money, and power and position—all these kinds of things? If it is the experience of Joy we prefer, the other things are fine if they come, but they are not required. We will constantly go for Joy—for the brass ring. The other things will be as they are.

Michael: *In periods of turbulence, what do you recommend? Do you remind yourself that the experience of Joy is right around the corner?*

George: I recommend questions. Is this who I am? Who am I? What are my choices?

Michael: *How about "Why am I choosing this?"*

George: I don't know that I would use "Why". There are no meaningful answers to "why" questions. A "why" leads us right into the intellect, trying to figure things out. Awareness of conditions, awareness of experience don't need a "why". And don't use questions to beat yourself up if you are choosing unhappiness. Choosing unhappiness cannot negate Joy. It has always been there. There is no way you can destroy Joy. And if you can't destroy Joy, no one else can. A quality of your Being is indestructible. It may seem to be passing, ephemeral, and easily hurt. It is not. It is indestructible.

• • •

At this point in the interview, I realized how abundantly I have been asking George "why" questions about Joy. I realized that much of my life has been spent seeking answers that provide a sense of structure to the events of my life. "Once I give it structure", I believed, "I can understand it. Once I understand it, I can control it. Then I can use my knowledge to avoid pain and suffering."

In this interview—which touched only the surface of our discussions about Joy—George and I explored Joy as a gift that cannot be taken away, for if we come to experience Joy as the boundless and limitless state that it is, then nothing in this world can prevent the experience of Joy.

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Friendship

by Rose Scheriff, F.R.C.

POSSIBLY ONE OF our greatest achievements and assets we can ever have is true friendship. The dictionary definition of friendship is: "Showing kindly interest and goodwill; the state of being friends."

To all those fortunate enough to have true friendship, this description seems so inappropriate. Be they husband and wife, or people brought together through school, employment, or clubs, friends are those loving souls to whom you can tell all. They come to your aid without a question or hesitation, always ready to lend an ear, and in whose presence all masks are discarded.

The life styles of friends need not be harmonious because there is something there that transcends the physical. As an example, let us examine the laws of magnetism for a moment, to better explain this "something."

Place together a magnet and a piece of iron, and the magnet will pull the iron toward itself. It is, in a way, doing all the work. But, with two magnets of equally harmonizing strength and opposite polarity, there is attraction—they pull together. Polarity attraction manifests in the law of the triangle, because as two come together, a third or new condition is created. These natural laws manifest beautifully in true friendship.

When one person having harmonious vibrations is introduced to another with

equally harmonizing vibrations (such as in the case of complementing auras), this union could manifest in a great friendship. Before they were made known to each other, their vibrations did each other no great service. This could be better exemplified by the age-old riddle: "What is the sound of one hand clapping?"

This friendship, once established, will grow as the years go by, with each party contributing his or her love, ideas, and harmony. This bond then further strengthens the chain of mankind. Just think of what a friendship such as this could do!

Could we not make friendship a positive constructive force for universal goodwill by projecting thoughts of peace, harmony, and goodwill into the world? Looking at this type of relationship we can share with another, can we honestly say we are our own friend? This truly can be considered as being of great value. We should strive to know ourselves and love ourselves. We are part of the Universal Mind and, as such, we owe it to ourselves to seek out and "know" that facet of our being.

Try to be your own best friend. Just think how harmony could develop into a positive force if both mind and body became great friends to each other and not simply acquaintances.

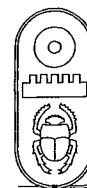
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Imagination is like the sun. The sun has a light which is not tangible; but which, nevertheless, may set a house on fire; but the imagination is like a sun in man acting in that place to which its light is directed.

Man is what he thinks. If he thinks fire, he is fire; if he thinks war, then he will cause war; it all depends merely on that the whole of his imagination becomes an entire sun; i.e., that he wholly imagines that which he wills.

The spirit is the master, imagination the tool, and the body the plastic material.

—Paracelsus, 1493 - 1541



International Activities

This new DIGEST feature will highlight news and events from AMORC Grand Lodges throughout the world. We hope it encourages communications among Rosicrucians engaged in the Great Work of our Order.

Exciting Puerto Rico is the location for the **Sixth International Hispanic Convention** to be held July 22-24, 1993, with a Martinist Conventicle on July 25. Imperator Christian Bernard will be the Honored Guest and will deliver the inspirational opening speech and the Martinist Conventicle message. Grand Master Charles Parucker will also be a special guest, along with Grand Masters Emeriti Mario Salas and Rubén Dalby. Pre-Convention activities include an RCUI course taught by Professor Pedro Morales and a public lecture delivered by Professor Bernardo Salmón. The Convention itself, held in San Juan's posh Hotel Caribe Hilton, will feature many outstanding Rosicrucian activities. In the words of Convention President Carmen Lucca, "Puerto Rico is a sunny, tropical island, full of light and color, harmony and serenity." All Spanish-speaking Rosicrucians are invited to attend this truly international event. For more information, please contact Convention President Carmen Lucca, at Box 190100, Hato Rey, Puerto Rico 00919-0100, U.S.A., or phone Soror Amintha Petersen in San Jose, California, at (408) 947-3584.



Consecrated to Truth and dedicated to every Rosicrucian, the Rosicrucian **Domain of Silence** in Quebec, Canada, makes it possible for every active member to participate in special activities within the framework of a mystical retreat in a quiet and meditative atmosphere. The retreat, modeled after the Rosicrucian Castle of Silence in France, is located in the forested Laurentide Hills about one hour north of busy Montreal. For Rosicrucians, the Domain of Silence is a peaceful and inspiring site in a beautiful natural environment—a perfect place for meditation and reflection on the Order's teachings.

The Manor House, surrounded by acres of beautiful forests and lakes, contains 31 rooms, each with a private sanctum. Healthful, natural meals are prepared and served right on the premises. Luxuriant lawns lead from the Manor House to the shores of nearby Lake Rose-Croix, where a friendly beaver family have made their lodge. Raccoon and deer share the grounds, and the surrounding lawns and woodlands offer peace and serenity. Here, the visiting member will feel an intimate relationship with all nature.

Rosicrucians will find that a mystical retreat in such a sublime setting affords opportunities for deep meditation, spiritual introspection, and true initiatory experience. In addition to the renewed energy and peace essential in today's tumultuous world, each visitor will rediscover the possibility of communing more often with the Inner Self and the Cosmic. The Domain of Silence is also an ideal setting for studying or reviewing the monographs. The goals of the Domain are silence, peace, and harmony.

The first complete week of each month, beginning with Sunday, is reserved for English-speaking Rosicrucians. Retreats at the Domain may range from 3 days to a maximum of 15 days. For further information, write or call:

Rosicrucian Domain of Silence
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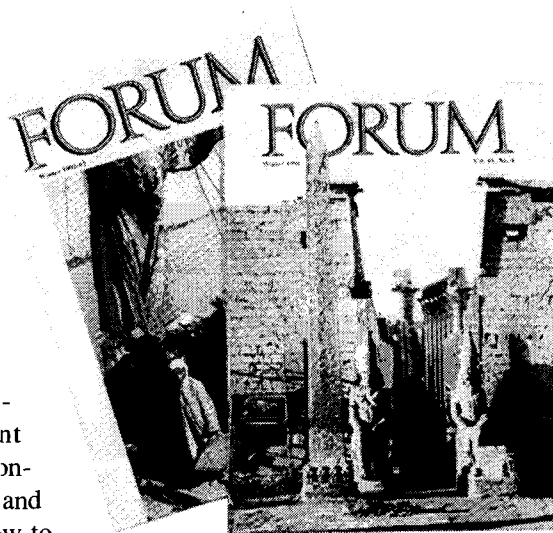
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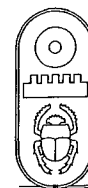
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A sampling of some of the topics covered in recent issues of the **FORUM** include: Power of Metaphysical Healing; Do All Intelligent Beings Have Soul?; How Many Incarnations Are Enough?; Facing Change in Life; Can We Escape the Laws of Karma?; The Real Purpose of Spiritual Development; Putting Rosicrucian Principles To Work in Your Life Today. Each quarterly issue of this fascinating magazine covers topics guaranteed to intrigue your mind and command your attention!

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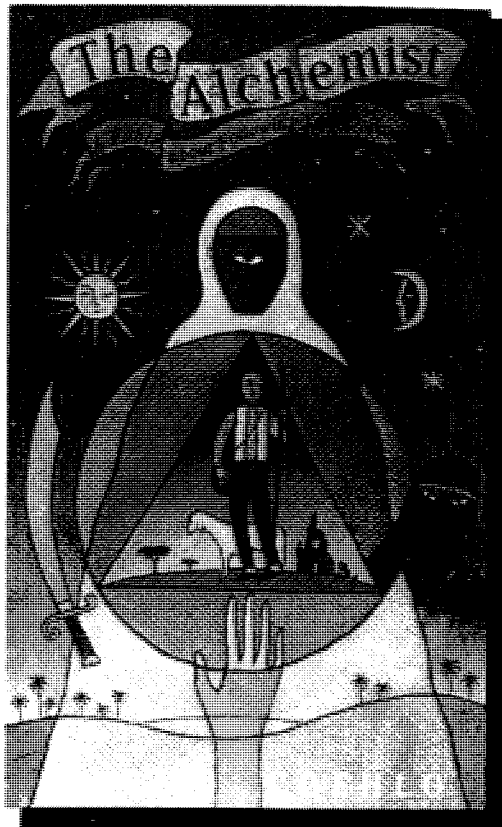
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ABOUT THE AUTHOR

Paulo Coelho was born in Rio de Janeiro, Brazil, and has traveled extensively throughout Mexico, Peru, Bolivia, and Chile, as well as Europe and North Africa. Between 1981 and 1986, he studied with an ancient esoteric society in Spain that was founded in 1492. As part of his initiation, Coelho was required to walk the 830 kilometer "Road to Santiago," the ancient Spanish road of the pilgrims. He published *The Alchemist* in 1988, and it became one of the best-selling books of all time in South America. In January, 1993, four of his books were best-sellers in Brazil, and in April, *The Alchemist* became a record-breaker, remaining on the list for a consecutive 190 weeks.



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