

Rosicrucian Digest

July 1977 • 75c



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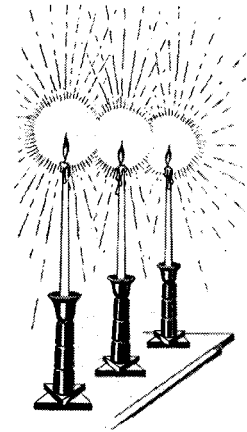
- **Mysticism**
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**The Creative Process—
Moment to Moment**

A Mystical View of Death

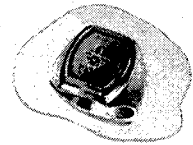
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Dr. H. Spencer Lewis was the first Imperator of the second cycle of the Rosicrucian Order, AMORC, in the Americas. He passed through transition on August 2, 1939. For Memoriam article with further details, see page 15.

(Photo by AMORC)

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KING ARTHUR'S ROUND TABLE » » »

Inside Winchester Castle, England, can be seen a replica of the famous Round Table at which King Arthur, the legendary British ruler, sat with his knights. This oaken table, approximately 5.5 m in diameter, may have been made as early as the thirteenth century for one of the medieval festivities in honor of Arthur and the knights. This table might also have been used as a wheel of fortune by Henry III. For more information on the symbolism of King Arthur's fabulous Round Table, please see the article on page 18.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

AGGRESSION VERSUS PASSIVITY

THERE IS a stigma commonly associated with the word *aggression*. It implies relentless force and drive toward some objective. In contrast, passivity is often proclaimed as a virtuous act or attitude of mind.

Every phenomenon in nature is inherently *active* in its innate function. Accomplishment, attainment, depends upon specific motivation. Such motivation in nature requires what we may conceive of as force or aggression for the fulfillment of its immanent order. If it were not for such aggression most organisms, be they plant or animal, would not survive the obstacles to which they are exposed.

A living thing persists in what it is without evident regard of the effects which such persistence might have upon that which may be an impediment to it. For example, a weed, seemingly useless to man, can in its aggressive striving become a nuisance capable of destroying other plants considered to be useful. If, however, no superior value has been placed upon the other plants, the weed would not be considered aggressive in the destructive sense.

Consequently, aggression is adverse only in relation to what follows from its effects and how such may be evaluated by man. Every so-called successful person in society, has in the course of his attainment exhibited aggression. Such individuals have to push against obstructions: social, economic, and competitive, along with other factors—any of which might defeat the very end which they originally had set for themselves. We have read biographies of celebrated persons who have striven against such odds

as being orphaned at an early age, living in poverty, or having physical disability.

Consciousness is *active*; it needs the stimulus of sensation to be aware of itself. This sensation is acquired only in a confrontation with life and its experiences. In other words, we may say that consciousness depends upon stimulation and excitement. There are certain states of consciousness which are acceptable, even pleasurable to the senses. These states bring harmony to the body and mind. Conversely, there are those states of consciousness which are not acceptable or pleasurable to the senses and therefore are aggressively resisted.

Gratifying Sensations

We commonly say that consciousness is a state of awareness. This awareness principally depends upon perception and sensitivity. Natural aggression is the striving for that awareness which the body and mind can realize as sensations of a gratifying kind. Such natural aggression is, however, devoid of any moral or ethical standards. In natural aggression there is only one primary requirement: that which satisfies the motivation, the inherent impulse. We can say, therefore, that there is an extremely limited self-interest in natural aggression. The interest—the satisfaction of the awareness—is strictly confined to the organism and its immediate needs. All else which can manifest is subject to serving it.

When we apply this concept of the basic biological and psychological function of aggression to society, we find it to be a dichotomy. There is, in other words, one aspect of individual aggression that is constructive and is actually neces-

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sary to society, but there is another which is greatly detrimental to it. A progressive society is a *dynamic* one. It is one that has creative, active minds concerned with society's objectives. Without the positive aggressive drive of these minds, there would be inertia and eventual disintegration of society. There is no success where there has been a lack of ambition or a lack of desire to further attainment or perfection of self.

There can never be a final satisfaction to the extent that "Nothing further need be done; let it be as it is." Those things we now consider worthy in our modern civilization are the result of people's visualizations of a state or a condition of advance or improvement. But more important than their visualization is the *actualization* of the idea, the necessary aggressive pursuit to bring it into realization.

There is, however, the *negative* aspect of aggression. It is the primitive attitude of aggression found in all society. In other words, the forceful drive is a self-interest without regard for its harm to society as a whole or for other persons in particular. In a social order, in civilization, the welfare of the whole must be taken into consideration. This need is not only for idealistic reasons such as morals and ethics, but also for pragmatic purposes as well. Society is dependent upon the coordination of its members. The advantages of a well-organized society accrue to all its members. If each individual pursues an aggressive course of action determined only upon his own personal gain at the cost of others, society disintegrates. Consequently, aggression in a well-ordered society must be channeled. This means the strong, for example, are not permitted to exploit the weak in order to further their own personal ends. Civilization—after all—is not only the conquest of environment but is also the conquest and discipline of man's own primitive nature. It is this ideal which elevates man above all other animals.

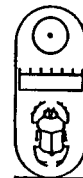
Most wars have been aggressive in the negative sense, that is, an undisciplined application of force to gain limited self-

interests. As we review ancient history, for example, the Babylonians, the Assyrians, the Hittites, the Egyptians, the Greeks, the Romans, we observe the conquest of lands for no other reason than the personal wealth and power of those leading the conquest. In some such instances, however, the conquest resulted in an advanced culture eventually being introduced by the conquerors.

Alexander the Great is an example of such an aggressor. His desire for an empire was principally motivated by personal power. His invasion of Persia was in reprisal for the Persians' destruction of Greek cities, but he then seemed to become inflamed with a passion for world conquest. He displayed a perverted and negative attitude of aggression. There are other numerous examples extant in modern history.

Passivity accomplishes little for either the individual or society if we mean by it constituting a lack of dynamic thought and action. Some persons equate passivity with peace of mind. Their conception means imperturbability; that is, retreat from any or all conditions of life or society which might disturb them as individuals. Such "peace of mind" is actually a surrender to life, a form of fatalism which declares in effect: "Let come what will."

There is rarely if ever any certainty in a plan of life. Even with the highest ideals and careful analysis of circumstances, one may not realize his objective. We cannot be certain that we have interpreted aright all our experiences or that we were aware of the intricacies of every circumstance. Our reason may not be absolute in its conclusions. Consequently, there is always the element of risk in any enterprise man takes no matter how noble it may be—the risk of possible failure, disappointment, and material loss. However, such is the challenge of life that requires the aggressive spirit tempered by moral precept. We should not try to stem aggression but rather to keep its flow within the banks of the collective welfare of mankind as well as for the gain and benefit of the single interests of the individual. △



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 abbreviation) 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 book, *The Mastery of Life*.

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Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

August: Takeo Fukuda, Premier, Japan, is the personality for the month of August.

The previously announced Medifocus personality for August, Mr. Demirel of Turkey, is no longer in office.

The code word is GRANT.

The following advance date is given for the benefit of those members living outside the United States.



FIDEL CASTRO

October:

Fidel Castro, Premier, Cuba, will be the personality for October.

The code word will be MAAT.



TAKEO FUKUDA

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A Meditation on Brotherhood

by William H. Clark, Ph.D., F. R. C.

MAHATMA GANDHI once said: "There are two aspects of things—the outward and the inward. . . . The outward has no meaning except insofar as it helps the inward. All true art is thus the expression of the soul. The outward forms have value only insofar as they are the expression of the inner spirit of man."

The above statement expresses a secret of true brotherhood. In the Rosicrucian Order we speak of fratres and sorores in a special manner of reference to those individuals who participate with us in the study and practice of Rosicrucian principles. Yet, in another sense, it is a fundamental doctrine of our tradition that all men are brothers. This wider concept of brotherhood finds expression through our beloved Order by its recognition and citation of certain men and women who have distinguished themselves through humanitarian acts in the spirit of true brotherhood.

Brotherhood is sometimes easier to practice than to explain. When the mind and heart are properly oriented, the practice of brotherhood becomes a spontaneous exercise. It is much easier and simpler to act as a brother when we are conditioned for it than it is to explain the intricate psychological

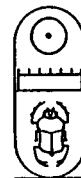
processes and emotional involvement relating to the experience; just as it is easier to fall in love than to describe the psychology of love. Many profound and complex activities—both physical and mental—have been performed long before an explanation of the same was forthcoming. For example, logical reasoning was a practice of some people many centuries before such practice was explained in terms of formal logic or made clear through conceptual analysis.

There is an ancient injunction which says: "Rejoice with them that do rejoice, and weep with them that weep." True brotherhood does not restrict love and concern to the small family group, circle of friends, community, or even to one's country. Love reaches out to embrace the whole world of humanity regardless of race, color, social status, nationality, or political and religious affiliations.

John Donne, English poet of the seventeenth century, summarized the spirit of brotherhood in these words: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee." △

I dream'd in a dream I saw a city invincible to the attacks
of the whole of the rest of the earth,
I dream'd that was the new city of Friends,

—Walt Whitman
Calamus



A Mystical View of Death*

by Don Lynch, F. R. C.

New research is rediscovering some old concepts about life-after-death.

DEATH NATURALLY ENGAGES the attention of those who are aging, but today a surprising number of young people also have a new and different interest in life-after-death. Death is the subject of a best-selling book, the topic of numerous articles in leading magazines, and the theme of television talk shows. Recent scientific research has led to several reports on the after-death state which inquire into the question mankind has asked since the beginning of time: "How does it feel to die?"

Researchers have found that death is not a bad experience at all, and on the contrary, is comfortable, peaceful, almost rewarding, and quite different than most people imagine. This information comes from investigation centered in the scientific community, a source that gives the findings more credibility with the general public than if they came from psychic studies alone.

More than one thousand cases of after-death or near-death experiences have been investigated by a variety of well-qualified observers. Their description of what occurs to human beings at the time of death is surprisingly consistent.

The best example of a typical death experience is a composite description written by Dr. Raymond A. Moody, a

31-year-old resident of psychiatry at the University of Georgia Medical School. Dr. Moody investigated in depth fifty cases out of approximately 150 instances coming to his attention concerning individuals who had died and been revived or who had been extremely near death.

Here is a summary of Dr. Moody's description of a typical death experience:

A dying man hears himself pronounced dead by his doctor. Soon he hears an unpleasant noise and feels himself moving through a dark tunnel. He finds himself outside his own physical body and views his body from a distance, as if he were a spectator.

Presently others come to meet and help him. He recognizes the spirits of relatives and friends who have died. A loving, warm spirit in the form of a being of light appears. This spirit asks him questions, nonverbally, to make him evaluate his life and helps him with the evaluation by an instantaneous playback of the major events of his life.

He is overcome by intense feelings of love, joy, and peace, and he wants to stay in this new existence. Despite this feeling, he encounters a "barrier" and learns he must return to his body.

*Many readers of this magazine know that Rosicrucians do not usually use the term "death," but prefer to speak of "passing through transition." These words reveal the Rosicrucian belief that the soul personality lives on in another existence after life on this earth.

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Later, he tries to tell others what happened, but can find no satisfactory words to describe his experience. When others scoff, he often stops trying to share the experience.

Thus begins the book, *Life After Life*,¹ in which Dr. Moody summarizes his findings from intensive interviews with the fifty persons who had been dead or extremely near death. Dr. Moody's findings correlate with those of the other researchers, but there is a difference of opinion as to whether or not the findings constitute evidence of life-after-death. The young doctor himself refuses to express an opinion. He doubts the accounts he has collected provide scientific proof of life-after-death. He does advocate, on the basis of the findings, that an extensive study be made of life-after-death experiences.

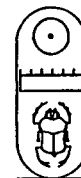
Dr. Elisabeth Kubler-Ross, the most famous student of the dying process and leading counselor of the terminally ill in the United States, has filed hundreds of accounts of the out-of-body experiences of persons revived after apparent death. She is absolutely convinced that her findings prove life-after-death. "It is not a

matter of belief or opinion," she says. "I know beyond a shadow of a doubt that there is life after death."

Dr. Karlis Osis, a psychologist and Director of Research for the American Society for Psychical Research in New York City, has analyzed 877 professional reports of death experiences. His opinion: "It looks as if patterns are emerging consistent with survival after death."

Research into near-death experiences also is taking place at two other locations: At Stanford Research Institute in Palo Alto, California, and at the University of Virginia Medical School. Their findings have not been published.

On the other hand, Dr. Russell Noyes, a professor of psychiatry at the University of Iowa College of Medicine, is extremely skeptical of life-after-death conclusions. He has just published a study of 114 near-death reports from near-drowning victims, fire and airplane accident victims and some nearly successful suicides. He believes the experiences reported are "projections the brain makes to negate death, to pretend we are only witnessing it as a spectator." His conclusion: "We'll just have to wait and see." Dr. Charles Garfield of the Cancer Research Institute



at the University of California, who has observed and reported on near-death experiences, is also skeptical. He thinks too much fuss is being made over the whole matter.

Strangely enough, the greatest skepticism seems to come from the religious community. The opinion of Robert M. Herhold, a Lutheran pastor from San Bruno, California, is representative, "Life-after-death is by definition beyond the range of scientific research. If it could be empirically verified beyond a shadow of a doubt, there would be little need for faith."

Similar Experiences

Nonetheless, there is a burgeoning public interest in the work of Kubler-Ross, Moody, and Osiris. The most convincing aspect of the collective research is the similarity of experiences found by the investigators. Among them:

Happiness and contentment. Perhaps no other experience is as universally reported in all the instances as the sense of contentment so pervasive that virtually none of the victims really wanted to return to life. They did so out of a sense of duty.

Being met. A common experience was that of being met by a relative or dear friend who had died. These departed soul-personalities apparently are present in order to reassure the dying and ease the transition.

The light. The presence of an extremely penetrating and pervading, but very pleasant light—or "being of light"—is an almost universally reported experience of death survivors. It seems to be the one that leaves the most profound impression on the person. Many report that the light appears to have a religious significance. It is often referred to as *communicating, without speaking*. This communication seems to light up the past life of the personality concerned, reviewing with him or her the various aspects of this life which is coming to an end. This review is *uncritical*—more of an appraisal—but it is reassuring and apparently greatly helpful.

Dr. Kubler-Ross believes, "The light is God. God is the light and love these people experience. They are entering

into His presence. That, for me, is beyond a shadow of a doubt." Dr. Moody writes, "Despite the light's unusual manifestations, not one person has expressed any doubt whatsoever that it was a being, a being made of light."

The noise and the tunnel. The hearing of a repetitive noise, frequently unpleasant, and traveling through a dark area such as a tunnel, are experiences commonly described by death survivors. This frequently (although not always) is the first experience reported and the rest follows in a varied pattern. The noise is described as a buzzing, a ringing or a roaring, a whistling or a banging.

Difficulty of describing. Individuals in most cases have encountered difficulty in describing what happened. Experience outside the physical senses defies adequate description. There are no words to fit it. Our language is related to the world of physical things and to subjective ideas based on the five senses. Students of psychic phenomena understand this. The main reason for the extreme difficulty encountered lies in trying to tell others how to recognize or receive psychic impressions.

Out-of-body experience. Most cases report that their consciousness had moved outside their body. The most common experience in this area is that of watching the death scene from some nearby point such as across the room, or overhead along the ceiling. This, along with seeing the "being of light" seems to come as the greatest surprise to most individuals. These appear to be the experiences most strongly remembered—perhaps because they have the reality of physical life experiences but at the same time are so different from anything previously experienced. However, these are parts of the near-death experience most quickly understood by students of the psychic. They are within either their personal experience or their area of study.

The most remarkable thing in all the current research into life-after-death is the close correlation between the typical near-death experiences found in our society and those reported in Bardo Thödol, *The Tibetan Book of the Dead*. Compiled about A.D. 800, the Bardo Thödol represents Tibetan teachings that have been passed down by word of mouth

from prehistoric times. These teachings prepared people for dying.² Dr. Moody writes, "The correspondence between the early stages of death it relates, and those which have been recounted to me by people who have come near to death is nothing short of fantastic."

One possible public reaction to the new knowledge of death particularly concerns the researchers: If people's fear of death is removed, will it invite a wave of suicides?

Dr. Kubler-Ross indicates that there is some additional experience beyond the near-death accounts that so far have been tabulated—some experience that, if known and understood, would deter suicides. A Rosicrucian might feel that this additional thing to be known is some manifestation of the law of Karma. This could imply that man is meant to cope with life's experience in order to further his soul development, and that, if the soul personality is released this lifetime through suicide, the same experience or its equivalent will have to be lived again in another lifetime until the problem is harmoniously resolved.

Members of the Rosicrucian Order are acquainted with many ancient mystical principles which are now being verified by, or contribute to, modern scientific discoveries. The *Rosicrucian Manual* relates: "The mystic not only looks upon death as inevitable, but as a necessary element in the cycle of life. Death and birth are synonymous in this sense, for so-called death is birth into another plane, while birth is likewise a transition. The transition of soul into a body is considered just as strange and fraught with unknown possibilities by the mystic as the transition of soul from a body. Both constitute the Great Experience. Both

are a form of initiation affording an opportunity for greater advancement. Therefore, both are looked forward to by the soul without grief or fear.

"On the other hand there is no 'death,' whether we consider the transition from a material or spiritual viewpoint. Matter is indestructible; that is a fundamental law of matter; it can change its form or nature of manifestation, and matter is in constant change—another fundamental law. The soul is immortal and cannot be destroyed, lessened, increased, or otherwise modified, except in growth of experience. After transition the material part of man, the body, does not cease to live, but is in fact still vibrant with spirit energy, even to the most minute cell. Hence neither body nor the soul ever dies, and there is no death."³

At the present time, despite all the findings of research, there is no empirical proof through widely-acceptable scientific methods, that life either is or is not present after death. The most challenging and frustrating thing about nearly all psychic experience is that it is frequently difficult to recall, even more difficult to explain, and virtually impossible to prove to everyone else's complete satisfaction. However, the new evidence does indicate that whether the soul personality survives death or not, there is a similarity of experience in the human psyche that crosses the barriers of race, culture, and time.

Footnotes:

¹Dr. Moody's book, *Life after Life*, was condensed in the January, 1977, issue of *Reader's Digest*.

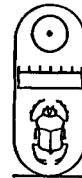
²See Bardo Thödol, "The Tibetan Book of the Dead," *Rosicrucian Digest*, May, 1977, page 6.

³*Rosicrucian Manual*, 24th edition, 1975, AMORC, Page 165.

All goes onward and outward, nothing collapses,

And to die is different from what any one supposed, and luckier.

—Walt Whitman
Song of Myself



A Study of UFO Interiors

by Alan C. Holt, F. R. C.

A NEW UNIDENTIFIED Flying Object (UFO) investigative group has been formed to thoroughly analyze and evaluate the design of UFO interiors. To conduct the study, the Vehicle Internal Systems Investigative Team (VISIT), Inc., will analyze the descriptions of UFO interiors primarily obtained from individuals who have undergone regressive hypnosis following a close encounter with a UFO. There is a growing number of individuals who have seen a UFO at close range, continued on to their destination, and then noted an unexplained time lapse. Under regressive hypnosis these individuals have related experiences of an abduction by alien beings and a subsequent medical examination inside a craft. These emotionally charged experiences and other subjectively recalled close encounters with alien beings have been termed "close encounters of the third kind" by Dr. Allen J. Hynek who heads the Center for UFO Studies (CUFOS).

In a few cases two or more individuals were abducted at the same time and each was able to describe his experiences during regressive hypnosis. The matching descriptions of the individuals add to the credibility of their experience. At this time there is a sufficient number of "abduction" cases under investigation to conclude that some individuals have experienced what *they believe* to be an

abduction by alien beings. Thus VISIT's working assumption is that the experiences described by these individuals are what they seem to be—abductions by beings having a technology and knowledge surpassing that of our present civilization. This assumption does not mean, however, that the VISIT personnel have concluded that extraterrestrial or extradimensional hypotheses explain "abduction" experiences.

A high percentage of the members of the Vehicle Internal Systems Investigative Team are engineers and scientists associated with the space program. They do not, however, officially represent NASA or associated contractor companies in this study. Project VISIT is an independent study and is not connected with other UFO research groups, aerospace contractors, or NASA. However, VISIT is promoting the interchange of data and ideas with other UFO research groups and independent researchers.

The primary objectives of the research team are: (1) To determine whether the design of the controls and displays, crew stations, and habitability areas of the UFO interior are logical and optimized for crew operations. In addition, the

Alan C. Holt is a Crew Operations and Training Specialist at the National Aeronautics and Space Administration (NASA) Johnson Space Center in Houston. He is also a member of the Board of Trustees for VISIT. Frater Holt has made scientific investigations of UFOs, however, not as a NASA project.

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J. DEVRANCE

apparent operation of internal systems will be analyzed. These analyses will be accomplished based on our knowledge of "human factors," the potential sensory and mechanical differences associated with the beings described, the interior of manned aircraft and spacecraft, current technological developments on this planet, and the possible technological developments which could be achieved by a civilization which had the capability to visit us. (2) To determine if there are design features reflected in the descriptions of UFO interiors which could be beneficially utilized in the design of air/space vehicles now or in the future.

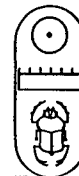
Detailed Questionnaire

The research team has prepared a detailed questionnaire which will be given to those researchers who perform regressive hypnosis in potential UFO abduction cases or others who may find themselves involved with such activity. In addition, those abductees who have already undergone hypnotic regression or in other ways have detailed knowledge of their experiences will be asked to assist VISIT by filling out the questionnaire. The questions will primarily cover a wide range of sensory perceptions, but will also cover some extrasensory phenomena (psychic phenomena), and a certain amount of background data on the individuals in-

involved. The questionnaire will not be generally distributed or publicized.

The investigative team will screen and select cases based on the amount of information available and the potential authenticity of the data. Cases having a high probability of being either a hoax or a hallucinatory experience would be screened out initially. If VISIT determines that the description of a UFO interior contains potentially significant data, then the UFO experience and description will be given more careful study in an attempt to uncover technological insights which could perhaps assist in the understanding of the propulsion technique and energy source of the UFO. The initial evaluation of a case will include a study of the sensory perception capability of the abductee, the background of the individual, and the potential psychic or extrasensory factors involved. For a few cases, cardboard mockups of portions of the UFO interiors will be constructed to aid in the analyses.

The research team will not attempt to use its study results to prove or promote the idea that a particular case is an extra-terrestrial visit, a psychic experience, a hallucinatory experience, or a hoax. The investigative team is primarily interested in what the case can contribute to VISIT's objectives. Naturally, each of the team members is interested in understanding



the source or sources of UFOs and their characteristics in general; however, these interests are secondary to VISIT's technological interests.

At the moment it is not known how many of the abduction cases under investigation by other UFO organizations involve individuals with technical or scientific backgrounds. Of the cases where the background of the individuals has been identified, only one abductee has a strong technical background. If the observations of primarily nontechnical people are involved, then can VISIT be successful in determining the instrumentation and other interior characteristics of the UFO?

Although normally the abductees may have difficulty interpreting or describing the UFO interior, during regressive hypnosis their sensory perceptions should be recalled with extraordinary clarity. If our questionnaire can be used or sufficient data otherwise obtained, then a *three-level analysis* can be performed. For example, if the abductee describes a transparent domed ceiling with rapidly changing scenes, a first level or "literal" analysis might conclude that the dome or top of the UFO could be made transparent or is permanently transparent. However, because it is normal for an individual to try to explain a new experience within the framework of his own previous experiences—sometimes to the point of forcing the new experience into this particular framework—VISIT will

consider the background of each individual and its effect on his description. A level-2 analysis might conclude that what the abductee saw was a *holographic projection* on the ceiling of the UFO, and that the abductee was not sufficiently familiar with *holographic projections* to recognize this phenomenon. Or a level-3 analysis might conclude that the abductee was experiencing a great deal of difficulty trying to describe the perceptions, indicating that the experience departed greatly from any previous experience and may represent some unknown manipulation of space-time or a psychic experience of some sort. If data from regressive hypnosis is not available, then in most cases the descriptions of the UFO interiors might not be as comprehensive. However, these descriptions could still be analyzed in the above manner.

The UFO phenomenon is not dependent on the direct experiences and perceptions of man's consciousness only. UFOs are detected or sensed by photographic film, radar equipment, other electromechanical devices, and animals. The Vehicle Internal Systems Investigative Team hopes that its investigation of abduction cases will result in a contribution to the understanding and technological use of the fundamental principles or laws inherent in the structure of the universe, for the betterment of mankind.

For further information, offers of support, and case information; please write Project VISIT, P.O. Box 877, Friendswood, TX 77546.

When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191

Be sure to let us know as far in advance as possible when your address will change.

This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

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In Memoriam

In paying tribute to the life of a person, it is not only what this individual has accomplished during the span of his existence that must be considered. Of more importance is whether his acts, his achievements, endure with time. Some things have merit in the era in which they were brought forth but diminish with the years and add no further honors to their creator.

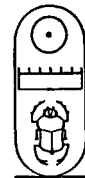
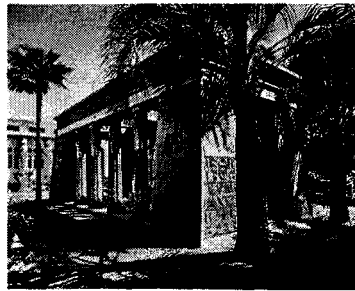
Dr. H. Spencer Lewis, first Emperor of the second cycle of the Rosicrucian Order, AMORC, was a man whose works have added to the greatness of his creativity with the passing of time. Many of the teachings, principles, and concepts which he expounded decades ago receive even greater acclaim now than they did when they were first proclaimed by him. It is axiomatic of his exceptional vision that many of these ideas are now being substantiated by science.

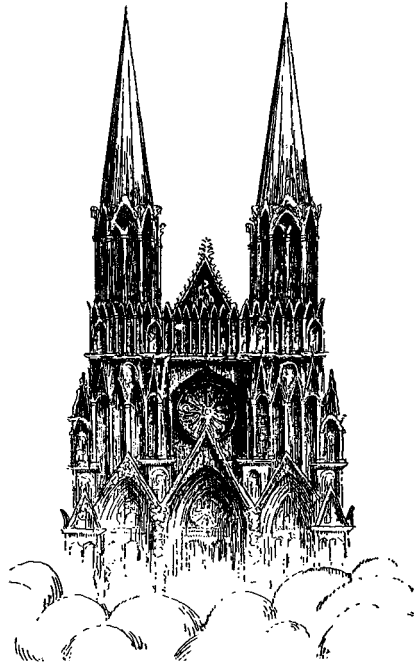
In one realm alone, that of parapsychology and psychic phenomena, Dr. Lewis long ago expounded principles which are now popularized and which are thought by many non-Rosicrucians to be "new discoveries of our age."

Because of its advanced thought, there is still much in the writings of Dr. H. Spencer Lewis which presently may be held in skeptical regard. But those who know how much of Dr. Lewis' early research and writings have been since substantiated have confidence that once again time will allay skepticism.

Dr. H. Spencer Lewis passed through transition at 3:15 p.m. (P.S.T.), on August 2, 1939. In accordance with his wish, his cremated remains were interred in the Akhnaton Shrine in Rosicrucian Park. Each year, on that date, a simple ceremony is held in the Shrine to commemorate his Greater Initiation. The annual ceremony will be held in Akhnaton Shrine in San Jose, *on Tuesday, August 2*. The hour will be *4:15 p.m., Pacific Daylight Time*.

All Rosicrucians who find it possible to attend are cordially invited to be present on the occasion. For those members who cannot be present, we ask that if possible during the day they enter a moment of silence dedicated to the memory of Dr. H. Spencer Lewis.





The Celestial Sanctum

INQUIRY INTO INSPIRATION

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

THE CONCERT VIOLINIST gave an inspired performance! A friend had an inspiration to try something new. The inventor may use the trial and error method but he also depends on inspiration. Amateur writers such as I have struggled with the lack of inspiration. It is reported that the great Russian composer Tchaikowsky suffered frantically with despair *before* he began his crowning achievement, Symphony No. 6 (*Le Pathétique*). He had become convinced that his well of inspiration had run dry.

On the other hand, that which is produced or accomplished without in-

spiration is difficult to appraise as being better than mediocre. A good French chef can make the simplest food appear tantalizing because he is always inspired in his art. A great symphony orchestra conductor is inspired by the genius of the composer and in turn inspires his musicians to perform the work at its maximum potential greatness. A successful salesman puts himself in attunement with his customer and thus persuades with inspiration. Without inspiration, the finest food may be unappealing, the music of even a great orchestra will be dull, and the customer will be turned away from the salesman, regardless of the quality of product.

There is a subtle, intangible something about inspiration that changes our relationship toward material, tangible things. Fortunately there is more to life than that which is tangible. Inspiration is not material; it cannot be purchased at the local market, taken twice daily, or applied liberally before retiring. The word inspiration derives from the original Latin meaning to breathe in. This seems to indicate that inspiration comes from without. But we interpret this to mean without the physical, material body, and not necessarily outside of the body. In other words, it is a psychic or spiritual influx, perhaps from the environment or from the psyche of the person.

Victor Hugo was convinced that inspiration and genius were one and the same thing. The word *genius* comes from the Latin root word for a tutelary spirit. In this frame of reference it is implied that aid is solicited from outside ourselves and elsewhere. Only a foolish person would try to tell himself that inspiration was generated by thought and brain within. If it is a purely mechanical thought process, why do we experience periods of uninspired activity? Cicero was convinced that "No man was ever great without a touch of divine afflatus." Breath again enters into the explanation of inspiration, for this quotation indicates that greatness is the result of receiving the divine breath.

Many ancient people conceived of Soul as being related to the breath. The Soul entered the body with the first breath and departed with the last breath. Mystics consider the individual soul segment, or soul personality, to be but

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an unseparated part of the Universal Soul which is perfection. Therefore, man has perpetual access to that perfection of soul which is of the highest integrity, idealism, and beauty. His principal task is to learn to attune to his soul within and realize his potential. When this is accomplished, he may be said to be inspired.

Ideas may be related to the subject of inspiration, especially if we consider the philosophical definition of an idea. That is, the Platonic concept of an archetype or fundamental example, of which an existing thing is but an imperfect representation. Interesting to note is the origin of the word idea from the Greek *idein*, meaning to see. To see what? Could an idea be the result of perceiving the archetype?

The brain is a magnificent computer. It is unlimited in its ability to shuffle and reassemble data that has been entered into its memory bank. The inventor uses his brain to reassemble known and proven components into new and useful arrangements of products or processes. But a pure idea may be something entirely unknown previously. If a native person of the tropics, who is isolated from other parts of the world, ever envisions that which most people call snow, he has an idea. He "sees" something which does not exist in his world. Many people perceive unidentified flying objects; perhaps these objects are ideas. Are they "seeing" an archetype? It would be unfair to insist that they are imagining what they see; there are too many making similar claims in widely scattered areas.

Another member of the group related to inspiration is the word *intuition*. Is it so strange that this word derives from the Latin word *intueri* which means "to look upon"? To look upon what? It would appear that our early forebears fully accepted the Platonic concept of the archetype or perfect invisible world aside from our better known imperfect visible world. The archetype is the potential or plan for perfection. The mystic knows, and all of mankind will eventually know, that God, the creator, or Cosmic Mind, intangible, is the totality of all. God IS perfection. By refining himself in all ways, man can become worthy to glimpse or perceive that perfection.

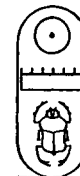
Our life here on Earth is to provide us with opportunities to learn how to refine our beings. Through our daily experiences we should increasingly realize the rewards of virtue and the reverses of error. We learn that we are rewarded for courage, imagination, and righteousness. We are shown that when we are weak, uncreative, and unrighteous, we become enslaved by the body, and we must make compensation. Life should teach us that there is much more to living than the physical self. During World War II, our military men coined the phrase, "There are no atheists in foxholes." In other words, when man comes face-to-face with the end of physical life, he turns toward a power greater than himself. Why wait?

Worshippers practice with regularity their technique of attunement with their source. Success depends upon the technique. Worshippers *do* receive inspiration; beggars and pleaders may or may not receive. The creators—poets, composers, writers, and artists—are the inspired. Percy Bysshe Shelley wrote: "Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present."

But inspiration is available to all equally! It makes possible the *art* of living. It must be our decision to make our life either beautiful, productive, and creative, or humdrum, instinctive, and animalistic. The difference is inspiration. How? "Look upon" intuition, "see" ideas, and make a personal inquiry into inspiration.

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191 stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.



The Round Table of King Arthur

by Heino Diehl

"Thys is the rownde table of Kyng Arthur with xxiii of hys namyde Knygtes," is the phrase that can be read around the Tudor Rose placed in the center of the Round Table. This famous Table is a replica of the legendary Round Table of King Arthur. (Please see photo, page 3.) Many persons interested in mythology, anthropology, or psychology, as well as lovers of fantasy, have come to the Winchester Castle, England, just to see this remarkable Table. Around the edge of this Table can be read the names of the twenty-four knights of King Arthur. Among these knights are Sirs: Bors, Lancelot, Gawain, Perceval, Tristram, Kay, Bedevere, and Galahad. The Arthurian knights are traditionally said to be related to the signs of the zodiac.

The Tudor Rose in the center of the Table and the twenty-four alternating spokes, colored green and white, the traditional Tudor colors, demonstrates the Tudor claim of descent from Arthur, so we are told. The Tudor family ruled England from 1485 to 1603. The first Tudor king was Henry VII, who defeated Richard III, thus ending the War of the Roses.

For many years man has overlooked the fact that myths and old legends could be more than a mere product of the imagination. To traditional man, such tales were very sacred, and were tools used in guiding their spiritual lives. It was a part of their soul. Only when the sacred legends begin to die—lose meaning—as happened with many North American Indians, does the spiritual light go out of men's consciousness.

Today, the Arthurian myth is still being studied for clues to its origin and the symbology behind it. The Tudor Rose itself could also have symbolic value, since a single rose means complete achievement and perfection, associated with the mystic center or the heart. But probably the greatest adventure of the Arthurian cycle is the search for the **Holy Grail**.

Legend recalls that at a feast the knights see a vision of the Grail which appears in the center of the Round Table but soon disappears. The knights then decide to take up the task of finding the missing Grail which they are told can only be recovered by the most morally perfect knight, who would then be able to sit in an honored seat called the **Siege Perilous**. Later, Sir Galahad, the pure-hearted, claimed this seat at the legendary Round Table.

There have been different versions of the Grail story, some of which connect it with the Christian mysteries. According to one Grail legend, a mysterious illness strikes the Fisher King, a legendary monarch who was the keeper of the Grail and its **secret**. Because of the King's malady, his lands are laid waste. In this legend, the Grail is the cup or chalice which is believed to have been used by Jesus the Christ during the Last Supper.

In symbology, the shape of the Table, and that of the Grail is equated with the Chinese disk of Jade, called **Pi**, which is shaped like a circle with a hole in the center, representing sky or heaven. The Grail itself remains a mystery because it symbolizes more than one thing, but above all it implies the search for the **mystic center**.

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Magnetic Pyramid

Prepared by
Sharon Brady
Visiting Research Assistant
and
George Buletza, Ph.D., F. R. C.
Project Director—Research

THERE IS much interest today in phenomena associated with pyramid "energy." Double-blind studies have demonstrated that in some instances small pyramids constructed and aligned according to the design of the Great Pyramid can be associated with unusual phenomena such as increased activity and growth of living systems.¹ Direct measurement of such energy has proven difficult. Thus, there is much speculation as to the cause of biological effects, but there is little data to substantiate any of the numerous theories. Claims, wild theories, and speculations abound, but very few facts are available concerning this subject. Are we dealing with magic, or is there a rational basis for pyramid effects?

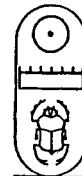
Theories which have been advanced to explain pyramid phenomena include the following: 1) Ether vortex theories and theories involving gravity, 2) microwave resonance, 3) radiant energy of

atoms making up the pyramid form and associated cosmic lens or cosmic crystal theories, 4) Orgone, odic, and vital life force theories, and theories of unknown and as yet undiscovered energies, 5) theories involving electromagnetic fields and static electricity, 6) multi-energy theories incorporating any number of the above, and 7) the powers of imagination.

To date, direct measurement of a pyramid "energy" has proved futile and pyramid effects on nonliving systems have proved equally difficult to verify or substantiate. One exception to this is measurement of pyramid effects on water. Light scattering studies with highly purified water have shown similar changes from controls with such experimental treatments as pyramids, magnets, magnetic pyramids, and with psychic charging treatments (see *Table 1*). Simply carry-

Table 1 Preliminary Study of Changes in light scattering 90° measured in fluid turbidity units

Purified Water	25°C	.020 FTU
Purified Water	95°C	.150 FTU
Pyramid Water	25°C	.043 FTU
Magnetic-Pyramid Charged Water	25°C	.080 FTU
Psychically Charged Water	25°C	.076 FTU



ing water samples in the aura of a subject for seven days gave effects similar to psychic charging and magnetism.

“Charged” Water

With infrared spectroscopy, Dr. Edward Brame has independently found that lengthy group prayer over ordinary water breaks down the molecular bonds that hold a group of H₂O molecules together and produces a similar kind of water composed of single molecules rather than complexes of molecules. The effect is similar to established methods of breaking water bonds with magnetism. Brame believes this simpler kind of water is healthier to drink. It is also interesting to note that Rosicrucians have psychically “charged” water for centuries for the purpose of health and healing.

Do pyramids operate in a manner similar to magnetism and psychic charging? There is one report that weak magnetic fields are measurable around even nonmetallic pyramids,² and numerous reports of increased biological effects with magnetic pyramids. Such reports are difficult to evaluate in light of the fact that weak magnetic fields in and of themselves produce many effects on biological systems similar to those reported for pyramids alone. Pilot studies in our laboratories show increased brainwave amplitude while subjects read under either a pyramid or a weak magnetic field. There is also a balancing effect on a person’s own electromagnetic field or aura.

To determine the comparative effect of magnetism and pyramid energy the simple biosensor system previously described (*Mindquest*, March, 1976) was chosen.¹ Each of these biosensor samples was self-contained and consisted of one hundred alfalfa seeds, four milliliters of water, and a filter paper substrate sealed in a plastic container. Biosensor seed weight was 225 mg ± 10 mg. As shown in *Figure 1B*, six biosensor units were placed above and below sixteen experimental treatments (total of 96 biosensor units). Experimental treatments consisted of four 10 x 12.5 cm plastic pyramid grids each having twenty 2.5 cm base pyramids, four pyramid grids with magnetic fields,³ four magnetic fields placed in boxes of equal dimensions to

the pyramid grids, and four control boxes without magnetic or pyramid fields. The magnetic fields consisted of a single 10 cm bar magnet. The poles of the magnets were extended by means of 12.5 cm steel rods so as to form a figure “H” in the base of either the pyramid grid or box. Pyramid grids, magnets, and boxes were all aligned to the magnetic north. Alfalfa sprout weight was measured on days 3-8 and 1 ml of water was placed in each biosensor following the weighing.

Results indicate that with daily administration of water, sprout growth under the influence of pyramids, magnets, and magnetic pyramids were *all* significantly greater than with control treatments. Greatest increase was observed on days 3-5 with the magnetic pyramid amounting to a 17-21% increase over controls (see *Table 2* and *Figure 1A*). The magnetic pyramid gave greater growth than the ordinary pyramid on days 3-5 (9-14% Δ,*), while the pyramid grid gave greater growth than the magnetic field on day 8 (7% Δ,*); but otherwise, there were no significant differences among the three experimental treatments. Distance (1-12 cm) of the biosensor from the magnetic or pyramid field was not a significant factor in growth rate of biosensors.

Increased Growth Rate

Biosensor growth rate increases with this experimental treatment were less than those measured in many previous pyramid studies. This may have been due to the water. Previous studies utilized pyramid charged water with pyramid treatments in order to maximize effects. The current study used untreated water throughout, perhaps reducing the total treatment effect each time the uncharged water was added to the biosensor. Further study of this problem is indicated. In this experiment seven biosensors were destroyed by mold. Mold was not a problem in previous experiments and its presence may have contributed to reduced growth, and greater variability.

This study shows that weak magnetic fields produce effects on biological systems similar to those observed in pyramids. Magnetic pyramids may have greater effect on early sprout growth than ordinary pyramids, but in general, little

Figure 1A

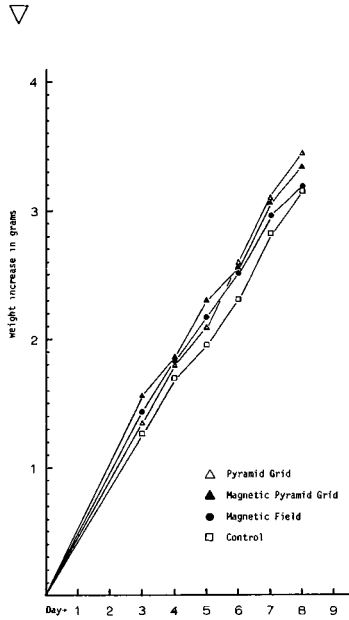


Figure 1B

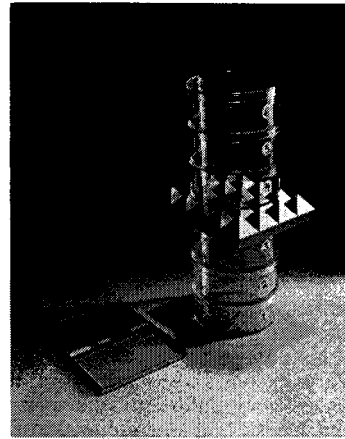


Figure 1A. Growth rate curves for biosensors consisting of 100 alfalfa sprouts maintained at 25°C. Each plotted point represents the mean of 24 replications. 1B. Biosensor distances of 1-12 cm from pyramid and/or magnetic fields were used in measuring energy effects on alfalfa growth rates. Poles of a 10 cm bar magnet were extended by means of 12.5 cm steel rods so as to form a figure "H". The magnetic field thus extended across the entire base of either a pyramid grid or box.

Table 2. Mean percent differences in alfalfa growth between pyramid and magnetic treatments and their controls.

Day	Pyramid Grid	Magnetic Pyramid Grid	Magnetic Field
3.	5.9% Δ ns	20.9% Δ ***	12.9% Δ **
4.	6.5 **	8.5 **	7.7 **
5.	6.6 ns	16.6 ***	11.0 **
6.	12.2 ***	10.7 **	8.9 *
7.	9.4 **	7.9 *	4.7 ns
8.	8.9 **	5.7 ns	1.0 ns

Confidence level: *** 99.9% (P<0.001); ** 99% P(<0.01); * 95% (P<0.005); ns not significant.

difference between pyramids, magnets, and magnetic pyramids was shown. Little can be said, therefore, about possible magnetic effects of the pyramid itself, other than that the effect is similar and that orientation to magnetic north is necessary. Great differentiation of pyramid and magnetic treatments may be achieved under maximum conditions with

use of charged water. However, more might be learned by scaling studies where the magnetic and pyramid effect are compared to greater biosensor-field distances than were used in this experiment, strength of magnetic field, and size of pyramid.

There is much experimentation yet to be done in the fields of pyramid, mag-



netic, and psychic energies. The field is so new that it is wide open to new ideas and new kinds of tests. Every week the Rose-Croix Research Laboratories receive many suggestions and new ideas for experiments that we haven't had the time to follow-up. But just by working at home, you yourself might discover something that everyone else has overlooked. Due to this enthusiasm and desire for participation, a new *Rosicrucian Laboratorium Kit* is now available for the purpose of investigating pyramids and the mind's psychic energies (see page 40). Hopefully, in the months and years ahead we will constantly learn more about the source and nature of the energy fields and forces that operate within ourselves and the universe.

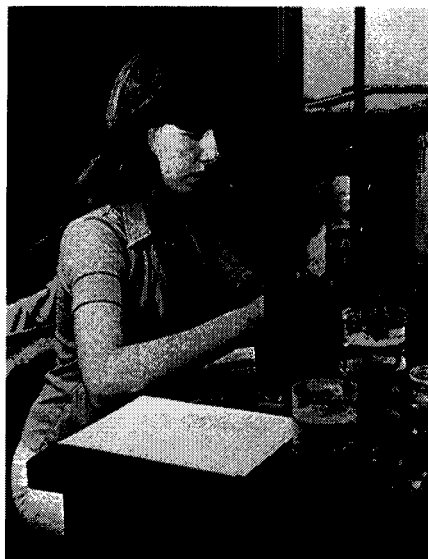


Figure 2. Sharon Brady, a colombe at Oakland Lodge, AMORC, won first prize at a local science fair with a preliminary study on magnetic pyramids. Her research into magnetic pyramids is continuing at RCU.

Footnotes:

¹Buletza, G. F., (1976) "Mindquest: Is There a Pyramid Energy?", *Rosicrucian Digest*, LIV (3):18.

²Kerrell, B., & Goggin, K., (1975) *The Guide to Pyramid Energy*, Pyramid Power V., Inc., Santa Monica, CA, pp. 86-88.

³Magnetic Pyramid Grids were obtained from Pyramid Products, Glendale, California.

ROSICRUCIAN CONCLAVES

NIGERIA, PORT HARCOURT—Nigerian National Conclave—September 9-11, Thales Lodge, 27 Potts Johnson St., Port Harcourt. Grand Lodge to be represented by Grand Secretary Leonard Ziebel. For more information, please contact Thales Lodge, AMORC, P.O. Box 276, Port Harcourt, Rivers State, Nigeria.

NEW ZEALAND, AUCKLAND—New Zealand National Conclave—October 22-23 (Labour Weekend), Professional Club Chambers, 12 Kitchener Street, Auckland. Grand Lodge to be represented by Grand Master Elect Robert Daniels. For more information, please contact Mrs. M. Dunkley, 154 Boundary Rd., Block House Bay, Auckland 7, New Zealand.

AUSTRALIA, SYDNEY—New South Wales Regional Conclave—November 5-6, Sydney Lodge, 21-25 Botany Street, Redfern. Grand Lodge will be represented by Grand Master Elect Robert Daniels. For more information, please contact Mr. Bill Hennen, Lodge Secretary, Sydney Lodge, AMORC, P.O. Box 115, Redfern, N.S.W., Australia 2016.

AUSTRALIA, MELBOURNE—Victoria Regional Conclave—November 11-12, Harmony Lodge, 486 North Road, Ormond. Grand Lodge to be represented by Grand Master Elect Robert Daniels. For more information, please contact Chairwoman Margot Umback, P.O. Box 77, Ormond, Victoria 3204.

All active members of AMORC are invited to attend these Conclaves.

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The Creative Process— Moment to Moment

by Elizabeth A. Beniades, F. R. C.

THE CREATIVE PROCESS in man goes on from moment to moment—a process whereby he lifts the veil to the Garden of Eden, the fruitful garden existing beyond his finite self-concept. This process prepares the way for a blending of our consciousness with the subtler vibrations from above. To be creative, it is necessary to commit the mind, heart, and being to this process. In doing this it is possible to expand reality from the finite to the infinite.

The first step in the creative process is *light*, focusing consciousness; the second step is *life*, initiating action; and the third step, *love*, a harmonizing experience.

Light

This first finite step, the step of consciousness or light, uses consciousness and deliberately focuses our attention. We receptively focus our attention on information given. All our awareness is gathered together, as if it were crowded into a thimble. We are intent, and most important of all, we almost forget or lose sight of the physical being. By choice we release awareness of our physical senses and our material selves to be open and receptive to cosmic vibrations.

By being subjectively open and receptive we are letting our objective selves go and preparing for a journey in a swiftly moving stream of consciousness, flowing from mountain to valley and eventually to the ocean which surrounds us. The stream of human consciousness is flowing from the Cosmic to the indi-

vidual, the individual to the Cosmic, perpetually uplifting and renewing.

This step of light infuses us with greater knowledge and freedom. This is the light that brings us out of the shadows of the finite mind, the light that creates a glow in our individual aura and a lightness in our step, the light that vibrates through every fiber of our being to raise and uplift consciousness into the realms of the Cosmic—more specifically, into the realms of *life*, or the second step.

Life

In this, the step of action, or life, the indefinite second step, we put into action that which we received in the first step. This step is a gratifying, emotional experience based on our receptivity in the first step. We are not always aware just how gratifying this action will be and sometimes are easily distracted, discouraged, and afraid. At this point it is very important that we become courageous and steadfast in our original goal, keeping in mind the ultimate aim in order to overcome our particular obstacles.

We have received willingly and therefore need to willingly put into use in our lives what we have accepted. By this very action of receiving we expand consciousness beyond ourselves, becoming free and flexible.

By acting willingly, we receive life, we receive the rewards of our efforts, and we become blessed. We become laborers in the vineyard of the Cosmos, willing to aid our fellow man, attuned with the finer and more subtle forces of nature.

Though not always apparent, action and change are always occurring in



nature. Even in an apparently dormant scene, changes are taking place from moment to moment. As a seed needs to shed its outer covering, becoming more exposed to the elements surrounding it to bring about new life, so we shed our outer covering, becoming more receptive to our surrounding elements which bring us new life. We have peeled back the skin of our objective reasoning. A flow of energy surrounds and engulfs us, then new life springs forth. Manifesting our basic nature and essence, we allow the beauty of life and its energy to bathe and refresh us with vitality and love. This flow of energy is waiting to burst forth as part of the evolution and upliftment of all mankind.

The foundation of our house has been based on consciousness and action, and now is ready to receive the infusion of love from the Cosmic. The foundation must be built on firm ground in order to weather exposure to the light of God. We have transcended the finite, and the indefinite, and we are ready to become transmuted in God's infinite light. Almost before we realize it, we pass into the third step, allowing the power and vitality of cosmic love to manifest through us.

Love

In the step of love or the harmonizing experience, we are prepared to receive love, impersonal cosmic love—a love that cleanses and refreshes us in its wisdom, strength, and beauty. This is the cosmic love which supports and adorns our temple. We have been receptive and

active, and thus we are prepared for the step of experience. Through awareness of the true essence, our true natures are reestablished on firm ground. By using the tools of consciousness, action, and experience, we are able to manifest *light, life, and love*, relearning that which we have forgotten in the physical world.

The distinctive identity we cling to, that individual "I," has expanded to become a glow of warmth which evaporates shadows and radiates light into our being—a glow as if from a star, an impersonal glow of love.

Our purpose is to be a tool of the Cosmic, a link in the cosmic scheme. Releasing what we are and letting go of stagnant concepts, we grow, giving and receiving love in its purest form. Cosmic love leads to a newer, fuller reality, a more completely vibrant life. We become one with the Cosmic, and reality manifests more clearly as we allow cosmic love to manifest through us. It is truly man's expression of his love for God, God's love for man.

We create from moment to moment by allowing the Cosmic to work through us. We do this first by being receptive, second by initiating action, and third by experience. We have always had *free will* and will always be able to *freely make the choice* of serving the Cosmic and humanity, therefore becoming one of the illimitable number of the King's knights.

Infinite wisdom, beauty, and strength will be in abundance in life if we choose to create, moment to moment. The first step is up to us. △

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.

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Cover Located high in the remote Peruvian Andes is a zoomorphic circle of large stones devoted, by people of an ancient culture, to the worship of animals. A local Indian is shown pointing to the sacred altar stone where sacrifices were most probably made.



(Photo by AMORC)

On the Nature of Beauty

by Ralph M. Lewis, F. R. C.

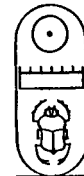
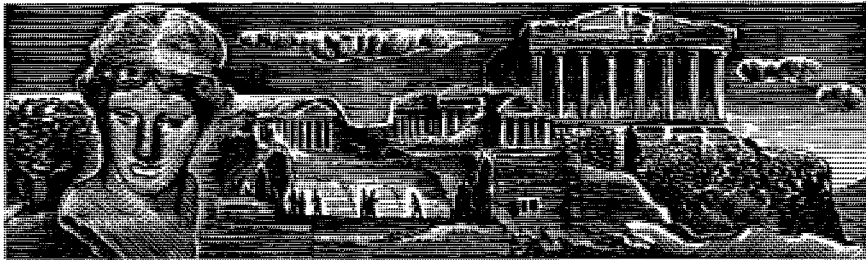
THE FIRST to conduct any psychological experiments in the field of aesthetics was Galton Fechner, as early as 1860. Among psychologists, he is known as the Father of Psychophysics. He ventured at that time his opinion that there was a very distinctive relationship between physical things and man's psychic feelings, his emotions, and his sentiments. The one played upon the other, he declared. His opinion was somewhat revolutionary and he was subject to much criticism. In many respects Fechner was a mystic, but extremely rational and scientifically minded as well.

Fechner approached the subject of beauty from the bottom upwards; that is, he applied the inductive method, beginning with the particular thing. He was not concerned, as were the philosophers of old, with an abstract conception as to the nature of beauty, trying later to relate to it the beautiful things of the world. He began by examining the particular works of art which were pleasing to people, trying to discover from their reactions some governing principle which would lead him to understand the nature of beauty. Fechner's experiments were

concerned with symmetrical proportions, and, in these, he used various sizes of rectangles. In physics it is asked: Which object is the heaviest? In aesthetics, we must ask: Which object, which form, is the most pleasing?

In his experiments, Fechner requested subjects to select the rectangle which was most pleasing to them. He would keep a record of the selections made, and attempt to arrive at some meaning. Of course, this required his working with hundreds of persons. One such device used for the purpose was a ground glass with a light behind it. Over the face of the ground glass were adjusted movable sheets of black paper. In this way the aperture of light assumes rectangles of different proportions. The experimenter would move the paper about and ask each subject to select from the resulting rectangles of light the one which was most pleasing.

Generally, today, the experiments follow two procedures. The first is known as the methods of *paired comparisons*, and consists in the presenting of two materials, or objects, simultaneously to the subject. The subject must indicate a preference for one or the other. Of course, a record of these preferences is kept. The next procedure is known as the *order-of-merit*. This obliges the subject to arrange objects into a preferable



pattern. Spontaneity must be a fundamental factor in connection with such experiments. In using the method of paired comparisons, the individual is not permitted to see the two objects for any great length of time before making his selection, so that analysis does not enter into the decision.

In connection with the choice of the most pleasing rectangle, we are faced with the problem of *why* one rectangle is inherently more pleasing to most people than another. What is there about its form, or shape, that compels its acceptance? The theory was advanced by the ancients that the simple ratios of width to length were always the most appealing—such ratios as 1:2, 2:3, and 3:4. It is said that this theory was first promulgated by Pythagoras. He also referred to the harmony of 7:9. Rectangles of these pleasing proportions were extensively used by the Greeks in their public buildings and other architecture. This rectangle was called by the ancients, “the golden section” or, sometimes, “the golden oblong.” Most of the ancient temples conform to the proportions of this “golden section.” In fact, in Egyptian hieroglyphics the oblong was the symbol denoting “temple.” It was, in other words, used as a word sign for “temple.”

The *golden oblong* may be easily produced mechanically, and this method is used in the art and advertising world to arrive at its just proportions. First, a square of any dimension is drawn. The two upper corners of the square are labeled A and B; the two lower corners, C and D. We then bisect the square, indicating an X at the bisection. Placing one compass point on X and the other on D, we draw an arc so that the arc is completely directly beneath point C. Then, we extend the line AC through to the end of the arc, and thence over again to a line extended down from BD. The result will be the “Golden Section.” (See Illustration 1). If we wish to increase that rectangle proportionately, after having arrived at it, we draw an oblique line through it, as shown in Illustration 2. Next, we extend a dotted line to whatever width we wish. Extending the dotted line downward until it touches the oblique line, we now have a new oblong, but of the same pleasing proportions.

In the opinion of one psychologist, the great liking for this rectangle is found in the principle of “Unity in Diversity,” which phrase, incidentally, is a precept

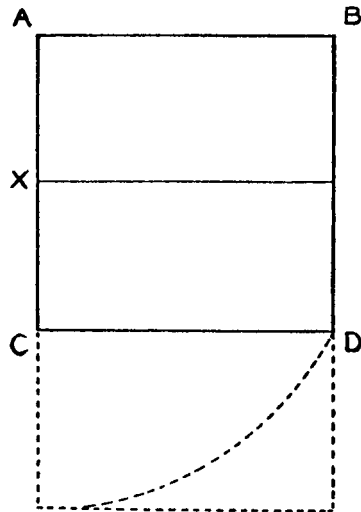


Illustration 1

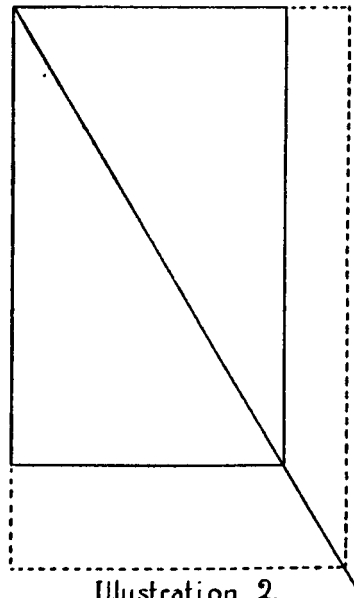


Illustration 2

of the esoteric teachings of the Martinist Order. The psychological explanation of this principle is that the mind accepts the square as a superb symbol of *unity*. A square or a cube has a certain stability about it—a strength or fixity. However, because of its stability, the square lacks sufficient diversity; it does not suggest any change or action. Consequently, it becomes monotonous, and we are so constituted as humans that we avoid monotony. A maximum rectangle—a long slender one—on the other hand, suggests extreme diversity. A maximum rectangle suggests that the unity is falling away. The Golden Rectangle, however, deviates from the square, suggests change—which is pleasing to us—and yet, it still has unity. It combines these factors in one element.

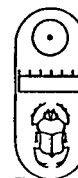
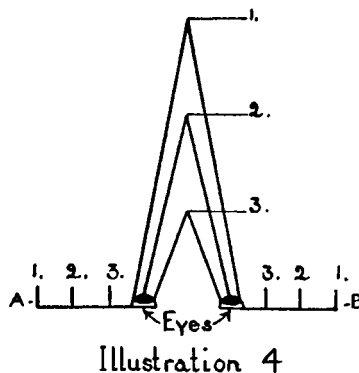
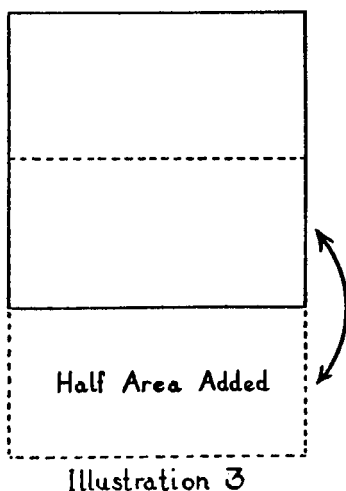
In my own experiments I have found that the most pleasing rectangle, which conforms to the Golden Oblong, is one where we add to any given square one half of its area. I refer you to Illustration 3. You will note that half of the square, added to itself, approximates the rectangle. Mathematically speaking, this is the ratio of a width of two thirds to the length; otherwise stated, the width is two thirds of the length.

It is one thing to know how something is accomplished—this is the function of science; it is another, to know *why* it is

necessary. Why does this 2/3:1 ratio, or the Golden Oblong, please us? From experiments which I have conducted with this problem and which were anything but exhaustive, it is my belief, at the present time, that the Golden Oblong is pleasing to us because of the structure of our eye. It is caused by a physiological factor. I would say that it is the result of the visual cues of sight perception—the way in which we see. It is a relationship of apparent linear perception or distance, to the angles of our vision. Simply put, we can see much further straight ahead than we can out of the side of our eyes. The farther in distance the lines of sight converge, the relatively greater is the angle of our vision. Consequently, in my opinion, normal vision conforms—insofar as the dimensional image is concerned—to a rectangle. It is natural for us to find pleasing whatever is inherent within ourselves. That which is of ourselves is the most gratifying to us.

To illustrate this theory, I use a diagram (see Illustration 4). The actual dimensions are merely relative. The vertical column of figures 1, 2, and 3 corresponds to the different linear distances where the lines of sight converge. The numerals on the horizontal line AB correspond to the proportionally changing angles of vision.

(continued on page 34)



Quasars

The Remotest Objects Known?

by Patrick Moore

MAN IS PROBING toward the depths of the universe. It has long been known that the 93 million mile gap between the Earth and the Sun is trifling; our Solar System is an insignificant part of the universe as a whole. Even the Galaxy, with its 100,000 million stars, is no more than a tiny unit. Nor is the Galaxy exceptionally large; the stars in the Andromeda Spiral—so far away that its light takes over two million years to reach us—are one and a half times more numerous.

We have learned so much during recent years that it is surprising to remember that as recently as the early 1920s some of the world's most famous astronomers were still maintaining that the Galaxy in which we live must be the only one. The main controversy centered round the so-called "resolvable nebulae"—patches of light in the sky which appeared to be made up of stars, and many of which were known to be spiral in form. Were they integral parts of our Galaxy, or were they independent systems at immense distances? The answer was found by the American astronomer Edwin Hubble. Certain stars known as Cepheid variables betray their real luminosities by the manner in which they behave, and so give a vital clue to their distances. Hubble found stars of this kind in some of the resolvable nebulae, and was able to show that they were much too remote to be contained in our own particular Galaxy. The systems were

in fact separate galaxies, each made up of vast numbers of suns.

This was a major step forward. It was also found that apart from the very closest galaxies, including the Andromeda Spiral, all the galaxies were racing away from us and from each other, so that the entire universe was in a state of expansion. Moreover, the rate of recession depended upon distance; the rule was "the farther, the faster." If this law was followed up to a distance at which a galaxy would be receding from us at the velocity of light, then there would be a limit to the extent of the observable universe.

Everything depended on the Doppler effect, named in honour of its discoverer, the 19th-century Austrian physicist Christian Doppler. When a source of light is moving away, the wavelength is effectively lengthened, so that the light appears slightly "too red"; if the source is approaching, the wavelength appears to be shortened, and the light is slightly "too blue." The effect applies also to sound, and is observed when a car passes by with the driver's hand clamped firmly on the horn. When the car is approaching a stationary observer the note of the horn seems high-pitched; when the car begins to recede, the note appears to drop. Light, like sound, may be regarded as a wave-motion, and the effect is basically similar.

In general the colour-change is too small to be noticed, but it shows up in the spectrum of the light-source. A star's spectrum is normally made up of a rainbow background crossed by dark lines, each of which is characteristic of some

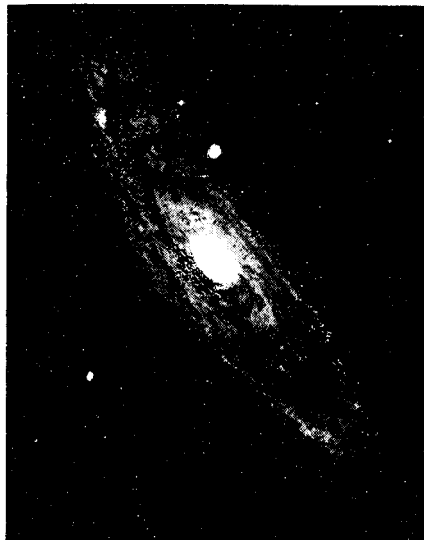
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particular element or group of elements. If these lines are farther toward the red end of the spectrum than would be expected, then the source is receding; and the amount of the red shift is a clue to the velocity of recession. Away from the local group of galaxies, all the external systems showed red shifts in their spectra. The spectra of galaxies, made up of the combined spectra of millions of stars, are far from clear-cut, but the effects were unmistakable.

With improved techniques, galaxies were found whose red shifts indicated that they were several thousands of millions of light-years away. (A light-year is the distance travelled by a ray of light in one year; it is equal to approximately 5,880,000 million or rather less than six million million miles.) But then, in 1963, there came the discovery of the objects now known as quasars.

The main evidence was provided by radio astronomy. Objects in the sky emit radiations at all wavelengths, including those in the very long range known as radio waves and collected and analysed by instruments known, perhaps rather misleadingly, as radio telescopes. By 1963 it was already known that some galaxies are remarkably powerful in the radio range, but there were also some radio sources which did not seem to be associated with visible objects. At Palomar Observatory, in the United States, Maarten Schmidt attacked the problem of a source known as 3C-273 (the 273rd object in the third Cambridge catalogue of radio sources). There was no galaxy in the position of the radio source, but there was something which looked like a faint, blueish star. When Schmidt examined the spectrum of this object, he found that it was not a star at all, but something far more dramatic. The lines in its spectrum were strongly red-shifted, so that the object was evidently very remote; yet it looked small and not in the least like a normal galaxy. This was the first identification of a "quasi-stellar radio source," a name shortened to "quasar."

Before long more quasars were found. All were extremely remote, and if their red shifts were pure Doppler effects they were moving away from us at tremendous speeds—appreciable fractions of the velocity of light itself. It was also assumed



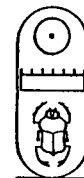
LICK OBSERVATORY PHOTOGRAPH

The Andromeda Galaxy

that they were super-luminous, so that a quasar might be more than 100 times as powerful as a conventional galaxy. When you bear in mind that a galaxy may contain more than 100,000 million suns, the energy of the quasar is staggering.

Next came the problem of explaining the nature of quasars. It was suggested that they were shining by some mechanism as yet unexplained: gravitational power, perhaps. Chains of exploding stars or supernovae were also suggested, though without much real conviction. Gradually, astronomers began to think that quasars and radio galaxies might be different stages of evolution of the same class of object, and there were theories linking quasars with the so-called Seyfert galaxies, which have small, bright nuclei and only faint spiral arms. The situation was further complicated by the discovery of what are called BL Lacertae objects, after the first-detected member of the class. These do not seem to be normal quasars, but neither are they normal galaxies; they have been regarded as immature quasars, but they remain a problem. One of them, W Comae, has been re-classified as a true quasar.

(continued overleaf)



Not all astronomers believed that the quasars were nearly so remote or so luminous as their red shifts indicated, and it was suggested that they might be objects expelled violently from energetic galaxies—in which case their red shifts would be misleading. One investigator who supported this idea was Halton Arp, in the United States. Arp pointed out that in some cases galaxies and quasars appeared to be lined up, and yet had different red shifts. If the galaxies and the quasars were genuinely associated, they must be at the same distance from us, despite the red shift differences.

Arp's theories were (and are) taken very seriously indeed, and certainly there were some strange phenomena to be explained. In 1973, for instance, it was found that with two quasars lying close together in the sky there was a marked difference in red-shifting. Yet on balance it seems probable that the red shifts are genuinely "cosmological," and indicate that the quasars really are immensely remote and incredibly luminous.

Work carried out recently in Australia with the new Anglo-Australian telescope has supported this view. There is, moreover, a new holder of the "distance record," a quasar which appears to be receding at 98 per cent of the velocity of light itself. We may be nearing the boundary of the observable universe, since it is obvious that any object receding at the full velocity of light will be undetectable. It is difficult to say just how remote this quasar is, even assuming that we are correct in our interpretation of its red shift; one estimate is 26,000 million light-years, though this may prove to be considerably too great.

Quasars have been known now for more than 13 years, but their nature is still very much of a problem. Astronomers are tending to regard them as being associated with radio galaxies, but we are still in the early stages of research. All we can say is that whatever they may be, they are of fundamental importance—and that in all probability they are the most remote objects known to man.

—Reprinted from *The Illustrated London News*

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Gaseous Nebula in Serpens—M16

[30]



LICK OBSERVATORY PHOTOGRAPH

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

God and the Cosmic



EVERY FEW years it seems advisable for us to make some more or less public explanation of the Rosicrucian attitude toward certain religious matters and especially our understanding and interpretation of various religious terms. Our members who advance through the various Degrees are never left in doubt as to our attitude in these matters, but a great many of our readers and friends do not have a correct understanding of our attitude by being deprived of the fuller explanations that are gradually revealed through the graded instructions.

Some years ago the term *cosmic* was more or less unknown to the mass of people and was restricted almost exclusively to the terminology of mystics and metaphysicians. To these persons it had a very definite meaning and was confusing to only a few. Today the term *cosmic* is not a surprisingly new word to those who are just entering the paths of mystical instruction.

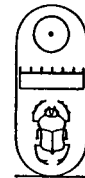
The popularity of the word *cosmic* is based upon its applications and uses in the various fields of philosophical and scientific thought. We have to thank the eminent scientist, Harlan T. Stetson, research associate in geophysics at Harvard University, for the introduction into popular scientific lore of the term *cosmology*, which he defines as a term that would include the studies of the earth in its relationship to the cosmic scheme in which our planet is placed.

But the popular use of the word *cosmic* in connection with various rays of energy or power from the heavens and in connection with other astronomical and cosmological laws and principles has tended to confuse the popular mind in regard to the precise meaning which the mystic may attribute to the word *cosmic*.

Many of our friends who are diligent readers of this magazine and other of our public writings, books, and pamphlets are often confused, also, by our use of the term *cosmic*, inasmuch as it may be applied in many ways without creating a concrete definition in the minds of the readers. Very often the term *cosmic* is associated with God or Divine Providence as an equation of the consciousness or mind of God or the will of God. This, of course, becomes confusing to those who are devout in their religions and who have accepted or who have become confirmed in their understanding of the nature and consciousness of God.

In attempting to explain these mooted terms, may we say as a preamble that all Rosicrucians agree upon this one fundamental, which is a basic law or concept for the understanding of any or all of the Rosicrucian teachings: that there is but one ever-living God, the Creator of all created things, the Father of all human beings, loving, merciful, and just, omnipotent, and omnipresent.

The Rosicrucians have no other god but this God who is the God of the



Christians, the God of the Jews, and the God of any other religious group of people. Also, all Rosicrucians are agreed that the soul in man and in each and every segment of human life on earth is a part of the consciousness of God and that in this fact lies the manifestation or the essence of the Fatherhood of God and the brotherhood of man.

The two foregoing basic principles most certainly preclude the conception on the part of Rosicrucians of a secondary god of any nature, any quality, kind or place, or of any intelligent power, any conscious energy, or any group intellect or providence coequal with God or having any of the prerogatives attributed to God. For this reason, whatever we may think of the Cosmic or say about it and how we may look to it for inspiration and guidance or revelation, or how we may appeal through it as an intermediary in expressing the prayers on our lips or the thoughts in our hearts, the Cosmic does not for one moment supplant in our minds the omnipotence and the exclusive prerogatives and powers of God.

The Living Soul

Each living being on earth, as the Rosicrucian teachings state in the fundamentals of their ontology, is a living soul, not a mere human being. The fact that the soul is incarnated in a body of flesh or is resident within a human form has little more bearing upon the fact that man is a living soul than has the outer clothing which he wears over his physical body. Certainly we would not describe God's children here on earth as "dressed bodies." It is inconceivable to the mystic that God is concerned in any way with the human, physical part of our earthly existence. A part of God's soul and consciousness was not breathed into the clay body of man in the beginning of time or now in the present time for the purpose of aggrandizing a lifeless physical form and making it a majestic image.

If we accept the idea that God created man in the image of Himself, it can only mean that we are spiritual images of our spiritual Father. Any other interpretation of this idea would be not only incongruous but also wholly unsatisfactory to our spiritual natures. The purpose of the soul consciousness of God in its incarnations

on earth is to give these segments of divinity certain experiences and the benefits of certain lessons, which experiences and lessons it will gain through the trials and tribulations of the physical body, the physical man, the earthly composition of ourselves along with our purely mundane natures and sensations.

Since the divine purpose of the existence of "souls" on earth is to permit them to carry out and function in the manner decreed by God and to bring His earthly spiritual image into contact with such experiences as will aid in evolving the soul personality of each individual, it must be apparent that the purely physical part of man—his body—is of little concern in this great scheme.

This fact must become even more apparent when we consider that the physical body is constantly in the making. It is forever going through a process of change. There is nothing immortal or permanent about man's physical body. Not only is it true that the man or woman of adulthood no longer has the same physical cells and elements of the body possessed when a child, but it is also true that every few weeks the various cells and parts of the body are renewed. We could not expect God to have any personal or sublime interest in this changing, inconstant part of ourselves known as the physical body. After transition this physical body will break down into the primary elements and lose its form, its nature, its worldly character; it will have no heritage to carry on into the future.

The soul within, however, will remain the same; it has been the same for aeons of time. It is immortal and unchangeable except that it evolves in personality and individual expression or character. After transition it will still function as a personality, an individuality, despite the fact that it has thrown off a temporary robe in which it had little or no interest. We can understand, therefore, that God's interest in us is an interest in the evolving self within and not in the human part or human constitution.

As for the trials and experiences of life and any divine intervention, it must be reasonable for all students of mysticism to understand that God could unquestionably intervene in our human affairs if two principles were true: first, that God had an interest in us as human

beings and in our human affairs, experiences, and sensations; and second, if the purpose of the soul within us and our spiritual existence here on earth were not for the purpose of benefiting by the experiences, lessons, trials, and tribulations of life.

If God's intervention and interest in us were constant and in any way related to the human side of our existence, we would all lead ideal lives not only in a spiritual sense but in a mental and physical sense as well. We would never commit any errors of any kind and, therefore, never suffer any sorrows or pains, spiritually, mentally, or physically. We would never become diseased and we would never strive to overcome temptations in life for there would be no temptations that could successfully tempt us. We would never seek to attain anything higher for there could be nothing higher than such an ideal life under God's intervention and direction, and we would find that the divine intervention was defeating the purpose for which the soul was incarnated on earth.

Prayer

This brings us at once to the question of prayer. . . . Those who have read our little book entitled *Mystics at Prayer* will understand the Rosicrucian attitude regarding prayer, but we may briefly state here that the true mystic never prays to God with a petition that He intervene in human affairs in accordance with a conclusion reached by the petitioner. The mystic, in other words, never attempts to analyze human situations or to pass judgment upon them and, on the basis of that judgment, to petition God to intervene in a manner that will adjust conditions in accordance with the human conception. The mystic knows that to attempt to do this is the attempt to assume the infinite understanding of our human problems and to put one's human self and human conception and understanding on a par with Divine Understanding.

The mystic knows that it is necessary to go further than merely say, "If it is Thy will, so and so should be done." Even this is a presumption. What the truly humble and understanding petitioner should express in his prayers are the

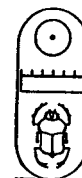
most rational and reasonable desires of his heart, based upon his comprehension of universal law, order, and universal justice.

The mystic would not ask for that which he might need and yet realize that it is something that if granted to him would deprive someone else of it, nor would he ask for that which he should earn or create himself or obtain by the sweat of the brow. He would not ask for that which if given to him would constitute a unique or extraordinary expression of divine mercy and love unless he has earned it through some extraordinary gifts to human kind given in the name of God, nor would he ask that certain things be done that are of purely local value and interest to a few and of no concern to the majority or perhaps of opposite value to a majority.

Take, for instance, the conditions that existed during the great World War [I] when many Christian countries were lined up on either side of the battlefield as enemies. Throughout all of the Christian countries involved in the war there were constant prayers offered not only in the homes of individuals but also in the churches on Sundays and other days by representatives of religion. These prayers were often long petitions to the God of the universe to make the individual country in which the church was located victorious in the war.

This meant that during the war there were thousands of ministers in six or eight countries asking that God bring sorrow, grief, pain, and suffering, loss of life, and vanquished positions to thousands on the battlefield while in other countries ministers, devoted to the same Christian religion or other forms of religion, were praying to their God that their people be saved from pain and so-called *death* but that the soldiers on the opposite side be visited with His wrath and judgment.

Can any mystic or any rational person believe that God took any interest in our human affairs at that time, to such an extent that He would have listened to these petitions and granted victory to one side and disgrace to the other? And can we believe that if God had any personal interest in us merely as human beings He would have allowed the World War



to have been started or to continue for even a day, let alone several years?

It is only when we believe and understand that God was interested in the souls of these persons and realized the lessons that they would learn through such conflict—through such resort to primitive instincts, to such violation of divine and man-made laws, and to such repudiation of the higher instincts of human brotherhood—that He permitted the war to take place or that He permits other wars or other things here on earth to affect our existence.

The mystic cannot believe that God is concerned in human experiences to such an extent that He is watching what we eat and is ready to intervene in our partaking of wrong food because it may cause us ill-health; or that, having an interest in our human welfare and, therefore, knowing of our wrongful acts, He remains wholly indifferent, refuses to

intervene, and deliberately allows us to suffer while He is conscious of our human situation.

For these various reasons, the mystic claims that God is not interested in us as human beings and that He will not grant us the petitions we utter as human beings and will not intervene in our purely human experiences. He does believe that God is mindful constantly of the spiritual evolution taking place within us and that *He* guides and directs our affairs so that this evolution may be maintained and increased in its value and ultimate contribution to our spiritual unfoldment and progress.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

On the Nature of Beauty

(continued from page 27)

During some tests conducted by Fechner and others, subjects were asked to draw a *beautiful* line upon the blackboard. They tried to make smooth, symmetrical and curving, rhythmic lines. The subjects were later asked to make *ugly* lines; the majority drew unorganized masses, without continuity and with mixed angles and bad intersections. *Sadness*, *laziness*, and *gentleness* were depicted by the subjects in long, sweeping curves, with no straight lines and with no hard, sharp angles. For *merriment*, *anger*, and *excitement*, the subjects drew sharp, zigzagging lines on the board. All of these different lines which the subjects drew to express certain ideas were really conforming to their own bodily activity; the lines depicted cor-

responding movements of the body under conditions similar to the ideas—similar to laziness, gentleness, grace, and the like. We know that, for example, confusion and instability may cause one in his perambulation to follow a zigzag course. Again, bodily rhythm, as in a dance, is graceful; consequently, it suggests ideas of curving lines or forms which conform to our feelings. In all of these examples, the beauty in form—in other words, the lines drawn—mirrored only emotions and feelings which the individual had experienced. The individual selects forms or images, that idealize his aesthetic consciousness, and aims to give them substance. Our aesthetic consciousness is a feeling that results from objects which it suggests. In other words, the aesthetic consciousness has certain ideas, and the mind tries to impose that relationship upon material objects; then it experiences again in feeling, the very order it gave to the objects.

The Rhythm of Nature

Man is a rhythmic being. He exists in a sea of rhythm. The rhythm is part of his own physiological processes. Almost

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everyone knows these common rhythmic processes—respiration, heartbeat, digestion, and others. The ability of some individuals to conceive the lapse of time is often due to their consciousness of certain rhythmic, organic changes occurring within a definite interval. In other words, there are organic, rhythmic processes which extend through intervals. Some persons become conscious of these intervals; therefore, a number of intervals constitute for them a unit of time. The sensations arising from these rhythmic processes are subconsciously realized, but objectively manifest themselves as an interval of time. We know that when we are hungry—the result of an organic process—that approximately so many hours have elapsed, because it takes that length of time before we are conscious of this change. But there are more subtle rhythmic processes of which we are unconsciously aware, and which contribute to our realization of time. This rhythm of our being constitutes a series of cues transferred to external agencies. When these external conditions become acceptable—that is, pleasurable to us—it is because we are in harmony with them.

In the Rosicrucian teachings members are told, without specific facts and details being divulged, that *harmony* is the concord of vibrations; it is a unity or agreement of vibrations. But agreement, in itself, may make for monotony, which consciousness seeks to evade because it arrests consciousness. To use an analogy, parallel lines are in accord, but the concentration of parallel lines will result in the arresting of consciousness. Therefore, mere accord must change in order to avoid monotony. Rhythm and period are those factors which accomplish this necessary change. Rhythm, as you have been told, is motion measured in time. Slowness and fastness can be alternated, which would be rhythm. However, such alternating would not be sufficient to eventually avoid monotony; therefore, period is also necessary. Period is that interval in which a complete change in motion takes place. The changes in the world of matter, light, sound, and extension, conform to the rhythm and period of the organic processes in our own immediate being. When that conformity takes place and we are in harmony with external agencies, the experience is

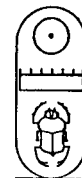
pleasurable to us, and the elements of the experience are consequently called beautiful, or the equivalent of that word.

There are finer vibrations than those which we experience in our bodily processes. The bodily rhythm constitutes only a few octaves of the greater scale of rhythm, just as ocular light constitutes but a portion of the entire energy of light—ocular light being that aspect of light which is visibly discernible. Beyond that portion—above it or below it—exist infrared and ultraviolet.

The greater scale of rhythm is the Cosmic. For its further perception, it is necessary to utilize the *psychic consciousness*. The more we introvert our consciousness, the more introspection we do with regard to the inner self, the divine essence of our being, the more we are brought into harmony with the cosmic scale, and the more sensitive to it we become. We then appreciate the absolute beauty, the beauty of the whole. Consequently, our idealism, our concept of beauty, becomes greater; likewise, the forms of beauty become more evolved. We are able to see beauty where we never saw it before because we begin to find things that participate in and approach, if you will, the greater beauty which we have experienced. The more we become conscious of this great cosmic scale of rhythm, the more our aesthetic tastes become delicately cultivated.

The great musicians, poets, and mystics who have contributed to man's enjoyment of the beautiful are those who *first* experienced the greatness of cosmic beauty. They did not at first see the beauty they had given the world in things of the world, but, rather, the things of the world *symbolized to them* and reflected the *inner beauty* which they had experienced.

The creator of objective beauty, which we admire, is merely giving form to the inner sensations which he has already had of the ecstasy of cosmic attunement. The artist, the painter or sculptor, tries to create an image, to capture his feelings so that the image will manifest or reflect back to him the experience he has had. If the eye is structurally capable of creating such a pleasingly proportioned image as the Golden Oblong, think of how much more beauty can be suggested to us by *cosmic consciousness!* Think



of how it can contribute to the creation of a beautiful life through the idealism which it engenders within us. Then there is *moral beauty*, that which we admire in the postulations of the spiritual leaders and philosophers; there is aspiration and also *literary beauty*. All of these are the

result of the individual's perception, in varying degrees, of the great cosmic harmony.

To find more beauty in the world, or to make the world more beautiful, first experience within yourself more of the cosmic rhythm. △



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ANCIENT CITADEL OF THE INCAS » » »

High in the Andes of Peru are these ruins of Machu Picchu, famed citadel of the Incas. The terraces, 1.2 m in width, protected against torrential rains by strong retaining walls, once flourished with fruit and vegetables and knew the tramp of thousands of feet. The stone edifices cloistered about the mountain top on the left, shield an altar fashioned from living rock—dedicated to the glory of the Sun god Ynti (Intu).

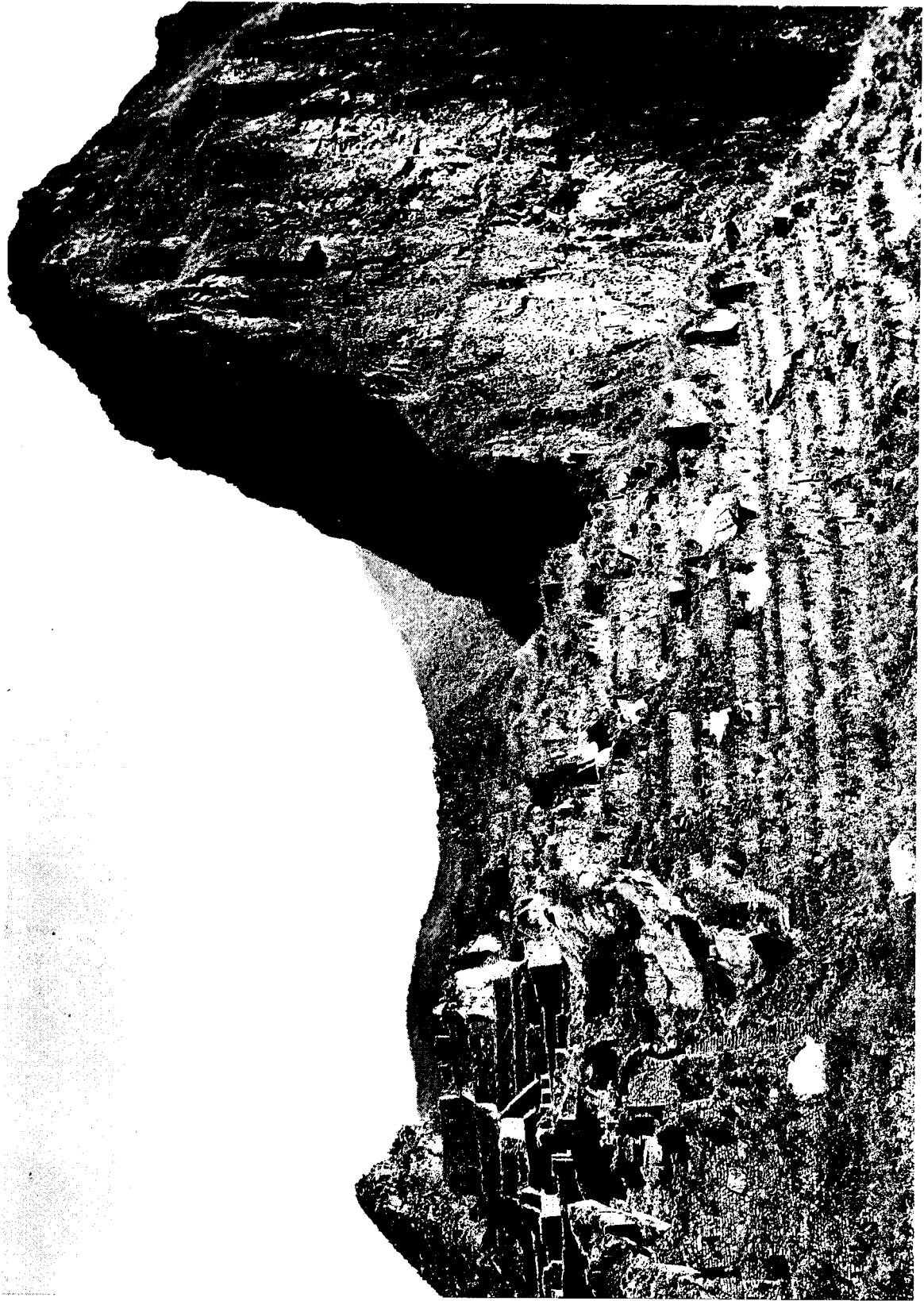
(Photo by AMORC)

INCAN STONE ALTAR (overleaf)

Atop misty Machu Picchu, sacred mountain of the Incas, in the heart of the Andes, Peru, is this great altar of living rock, surrounded by the ruins of a vast citadel once occupied by thousands of devout persons. Legend relates that the Incas sought to tie the Sun deity to the shaft as he traversed the heavens so that he might be compelled to hear their prayers. It is also speculated that the shaft was used for astronomical and time-determining purposes.

(Photo by AMORC)

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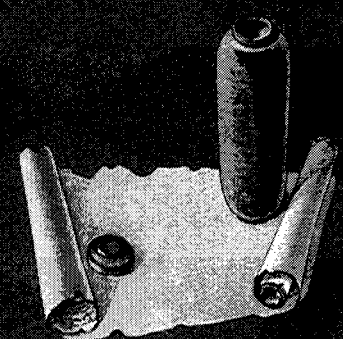
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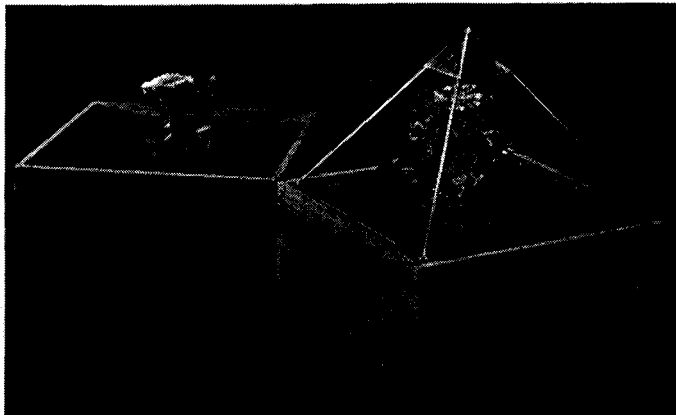
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BRAVE NEW ERA

MANY years ago, during what some *aficionados* call the "Golden Age" of science-fiction, author Arthur C. Clarke, later of 2001 fame, wrote a short story entitled "Sunjammer," about a race across several points of the Solar System aboard Sun-powered space yachts. These ships were not Sun-powered in the sense we have come to think of, but had immense reflective sails measuring hundreds of square meters, made of gossamer-thin plastic.

The pressure of the light from the Sun would then push these craft along, much in the same way the wind would propel the sailing ships, or "wind-jammers," of years past.

The first proposal for the utilization of light pressure to propel spacecraft along was made in the early 1920s by Konstantin Tsiolkovsky, the "Father of Russian Astronautics."

The first technical discussion of solar sailing was made by Richard L. Garwin, an American, in an article published in the American Rocket Society's *Jet Propulsion Journal* of March 1958. Several years later, in 1972-73, NASA—convinced by Garwin—sponsored a feasibility study which concluded the idea was workable, and proposed it be used for a rendezvous with Halley's Comet, when it returns to our area of space in March, 1986.

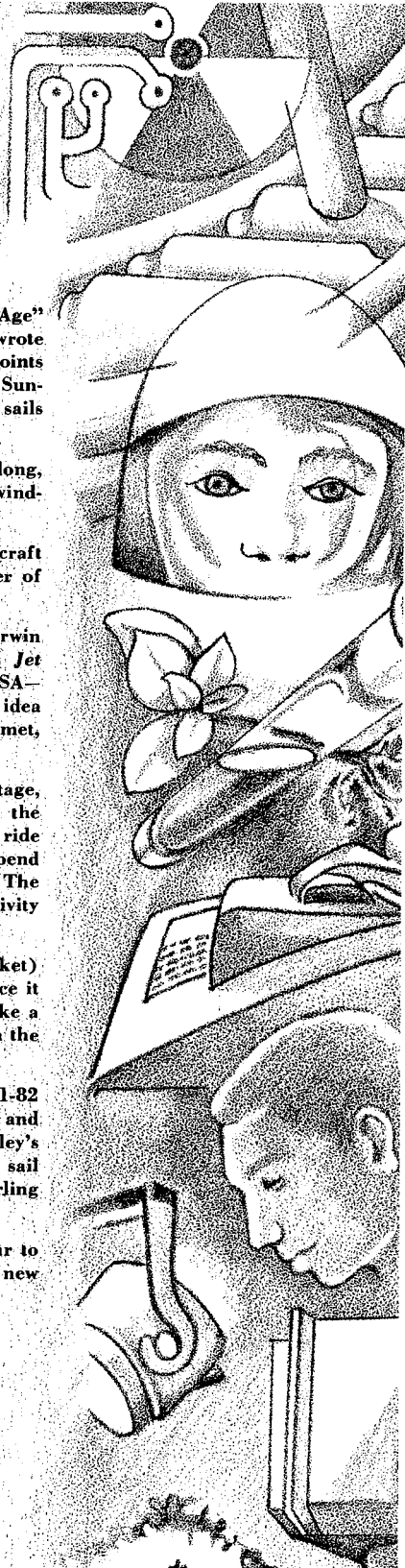
The Solar Sailer Development Program has already entered the design stage, and studies carried out over the last fifty years by those intrigued by the utilization of the Sun's light to propel a large reflective sail on a free ride through space have determined that the Solar Sailer's speed would depend on its distance from the Sun and the size, weight, and angle of the sail. The greater the sail's surface and proximity to the Sun, the greater the reflectivity and the thrust.

The sail concept has the potential of vast improvement over ballistic (rocket) trajectories, and would be cheaper than conventional spacecraft systems since it would carry no fuel. By tacking with (or against) the Sun's light, much like a sailboat does with the wind, the Solar Sailer could fly outward, away from the Sun, or toward it. Only unmanned missions are contemplated at this time.

If the plan succeeds, NASA will demonstrate the Solar Sail with a 1981-82 launch from the new, reusable Space Shuttle, launching it toward the Sun and then having it carry out a trajectory-reversal outward, to intercept Halley's Comet when it returns in 1986. For the definitive first flight, the folded sail would be taken into orbit by the Shuttle and boosted into Solar orbit, unfurling automatically.

So it seems that the poet's words, "And all I ask is a tall ship and a star to steer her by," still hold true, even during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint.)



MIND, ORDER, ENERGY.

Which Governs the Universe and You?

What lies behind all existence? Is everything a product of supernatural design? Are humans shifted about by an arbitrary will like pieces on a chess-board? Or does a stupendous energy, without reference to purpose, bring about a ceaseless transformation from atoms to stars and to life itself?

Mind—Order—Energy—may these not be summed up in one word: Consciousness? Behind all a Universal Consciousness, impersonal, eternal. It composes the order of matter, the sensitivity of life, and that personal awareness that is Self.

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cism. Truth is found in unifying all experience and knowledge that man has acquired—no longer must man be dealt with separately with prejudice or preference.

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