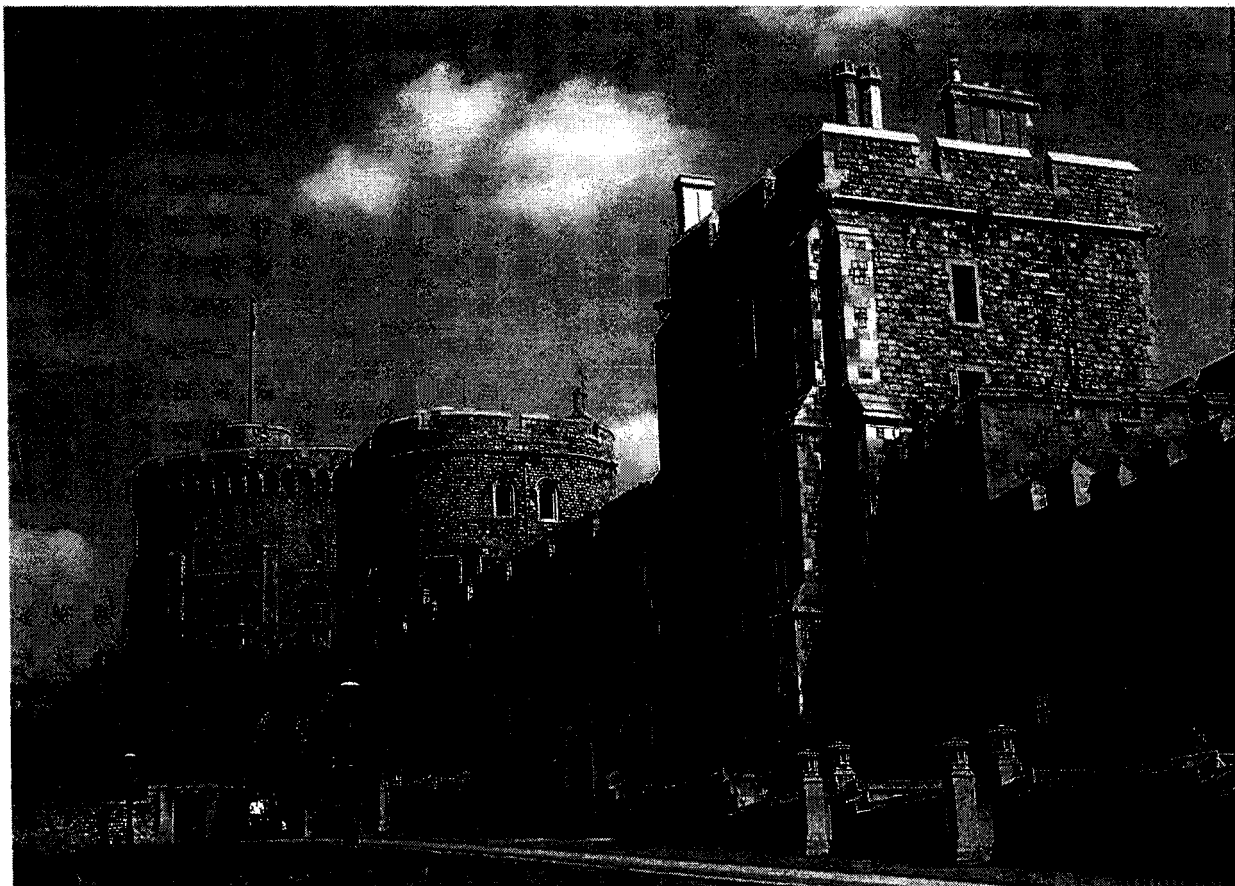


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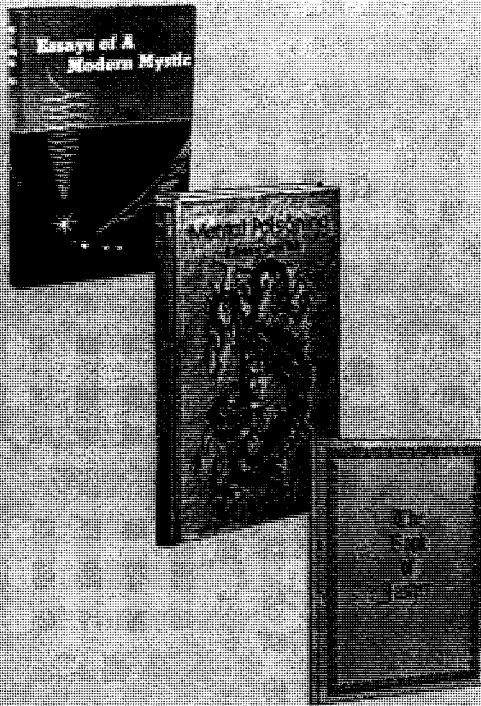
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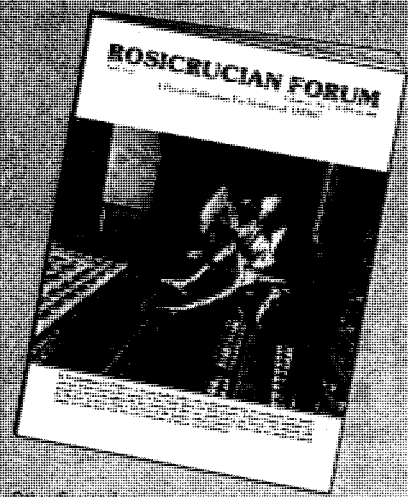
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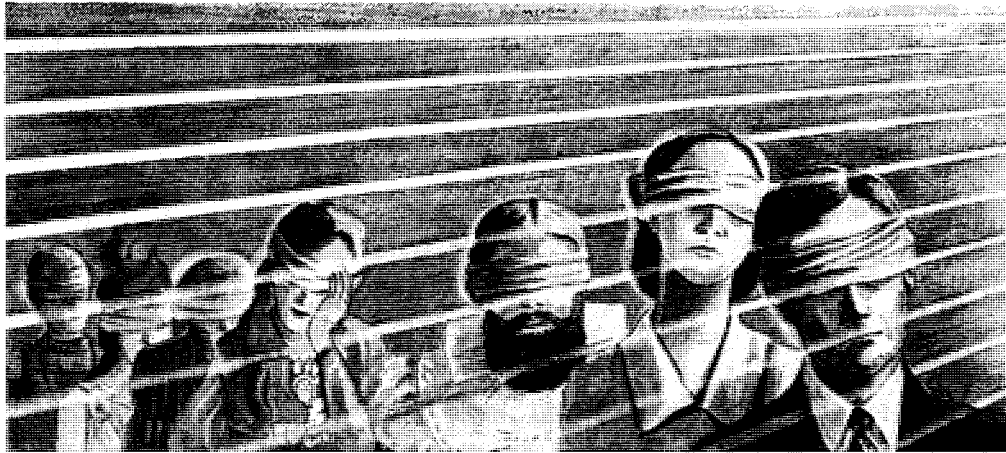
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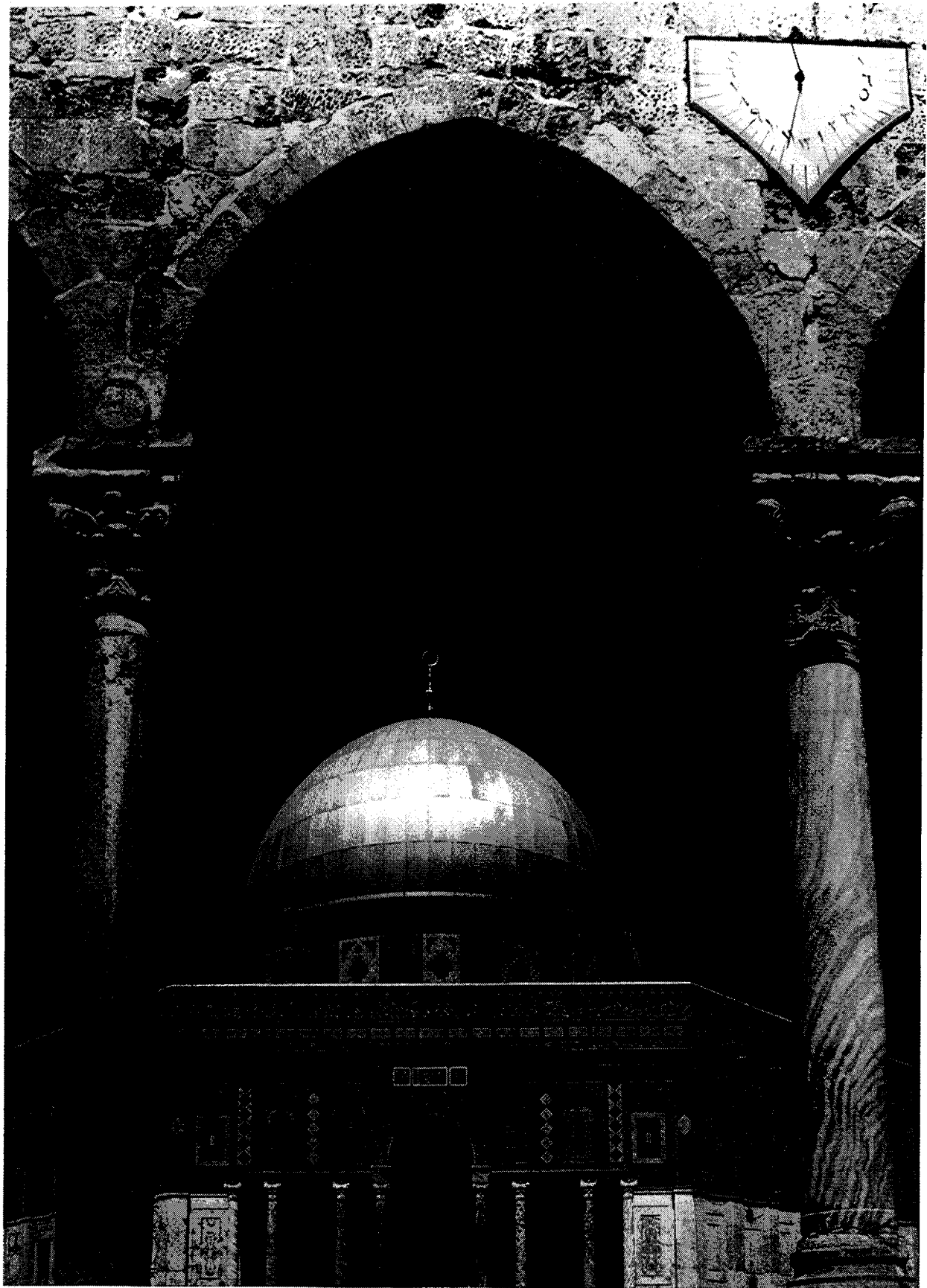
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THE DOME OF THE ROCK » » »

This ancient monument, located on Mount Moria in Jerusalem, has been a sacred shrine for centuries. The Crusaders turned the Dome of the Rock into a Christian shrine. Saladin (1138-93), the sultan of Egypt and Syria, after having conquered Jerusalem in 1187, removed nearly all signs of the Crusaders' occupation. The Dome of the Rock is now sacred to three faiths: Jewish, Christian, and Moslem.

(Photo by AMORC)

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Man, Measure of All Things

ABOUT 2500 years ago a great controversy arose in Greece. It centered about a philosophical doctrine, and engaged some of the best minds of that time, including men whose names are still renowned. This event shows a certain parallel between the youth of ancient Athens and the youth of today.

Athens was prosperous in the 5th century B.C. However, the sons of the prosperous families were quite restless. There were, of course, sports, gymnastics, and other activities to engage their attention. But the youth were dissatisfied with the rigid traditional teachings of the times. In particular, they were unwilling to accept the old theogony, which sought to explain all existence, even all human conduct, as being but a whim of the gods. The youth were asked to believe and never to question or doubt these teachings.

About this time there arose in Greece a class of men who devoted themselves to teaching rhetoric, the art of public speaking and the power of persuasion. These men were known as Sophists. Literally, this means Wise Ones. Their skill was to confound men by their persuasive arguments. They charged fees for their instructions, something previously unheard of in Greece. The older members of the populace accused them of making the worse appear the better, and the better appear the worse.

Nevertheless, the youth flocked to hear the new ideas which the Sophists promulgated. These men declared that morality could be taught just as mathematics or any other subject. Gorgias, a Sophist, said that moral principles were not universal. Rather, virtue, he declared, is an individual thing, with each person having

his own concept of virtue. Therefore, there are many virtues, not just one.

Another Sophist, Protagoras, appeared in Athens in the 5th century. He became a huge success with his skill in rhetoric, and had a tremendous following among the youth. Protagoras denied that there are absolute truths for all men. Truth, he said, varies with men in accordance with the time in which they live and the place where they exist. He further contended that truth is purely a subjective thing, not something separate from man's mind. Truth, therefore, is a relative affair, relative to the individual's concepts. In this connection, Protagoras uttered his famous aphorism, which we quote in part: "Man is the measure of all things."

Socrates

Here began the great controversy to which we have referred. A strong opponent of the Sophists was *Socrates*. He denied the relativity of truth and knowledge of each individual as proclaimed by the Sophists. Instead, Socrates emphatically stated that there are *universal* standards and truths which all men should search for. As for morality, Socrates declared that self-knowledge, *knowledge of the self*, reveals a universal virtue. Search within yourself and you will realize what is good for man. Further, such a good is thus applicable to all men. Socrates concluded that a universal good is a fundamental and absolute truth.

How are we to judge? Were the Sophists right—is each man the measure of all things unto himself? Or is Socrates right—is there an absolute universal knowledge accessible to all men? Let us start with the rebuttal argument made by



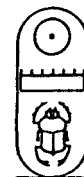
Socrates. It said, in substance: What is good for man is good for all men. Therefore, such a good is an absolute universal knowledge. This is arrived at by a study of ourselves because we find we are dependent upon many things. We know we must have palatable and nourishing food; we know we must have creature comforts, and avoid extremes of the elements. We know, too, that we must avoid that which is irritating and painful. We further know that security is essential for protection against that which threatens our existence. We find also that freedom of our person and of the intellect is necessary to our well-being. Now all these things are gratifying and pleasing to all men and such is the substance of good. In other words, good consists of what is pleasing and gratifying. Therefore, these things are a universal good recognized by all men. If men deny them, they deny the very good of which human nature consists.

These truths seem to confirm the preachments of Socrates. They are *absolute truths*. They are also a good which is not relative to each man's personal thinking but are related to all men. Such absolute good, then, can become a

criterion for society to follow. *But* are these things which all men are said to seek the only kind of good? For example, it is said that *intellectual freedom* is a good, but isn't that term too general to apply to the intellect? Our intellect perceives many things and not all of these are collectively evaluated as being good. Consequently, the good of the intellect consists only in determining what particular things are good. In other words, the intellect of each individual is not alike; what is intellectually satisfying to one man may not be to another.

To Know the Truth

How free would men really be if good had exactly the same value to them all? There would then be no individual expression. Rather, all men would be motivated toward the same fixed ends in life. For example, can we say that what we have to do is good, especially when there is no other course left to us? In other words, would we know something to be an absolute good if there were no opportunity to compare it with something else? Man is not equipped to know the absolute nature of all things in the Cosmos. In fact, man cannot be certain



that there are absolute things or laws in nature as he thinks of them. The whole of human experience is too short-lived in comparison to cosmic time. The truths of human experience are relative to human understanding. Therefore, the truth of human comprehension is transient. Such truths may eventually be altered by the circumstances of time or even by man's changing intellect.

Man is truth unto himself. It isn't what a thing may actually be but what it may be to man himself at the time he realizes it. Think of all the divisions, kinds, types, categories which man has assigned to the phenomena of nature. For example, each science has terms for the apparent divisions of reality, but they actually do not exist as such in nature. Only as changing phenomena do they appear to exist. Their parts and forms are dependent upon the way man's senses perceive them and his intellect interprets them.

Thus, as the ancient Sophists said, man is *the measure of all things*. This is because measure, quality, finiteness exist only in the human mind.

This concept of the Sophists has been often misunderstood and confused with what is technically known as solipsism. This is the erroneous belief that the human consciousness is the whole of reality. It is true man *is*, but there is also more than man; man is the evaluator of all else. This evaluation by man is in terms of the relationship of things to himself. Man's measure of things, however, neither adds to nor detracts from whatever their real nature may be. Man is the measure of his God. He forms from his own feelings and thought an image of a superior, transcendent power that appeals to him, that is intimate, that he can understand. It represents the depth and the breadth of the individual's consciousness. Man is also the measure of his mission in life. He sets up specific ends

or objectives to pursue, or he may just let the events of chance move him.

Is there a way to bridge these apparent differences between the teachings of the Sophists and those of Socrates? The Sophists said that man is the measure of all things. This means that each man is the measure of his own experiences. But if this is so, how can men reach a common understanding? What grounds are there for agreement among them? What prevents men from differing from each other in all of their experiences? Each individual's personal measurement of experience affords no unity of human effort. Such differences provide no means for the establishment of society and collective activity.

However, Socrates has reminded us that certain internal goods within each of us are recognized by all men alike. These are the satisfactions of man's organic being. There are also satisfactions of the emotional and psychic self. No man can go so far astray in his personal measurement of life as to defy these inner satisfactions entirely, because all men know these kinds of desires. The satisfactions they provide are *universal* to all men. Man's individual measure of his experiences, then, is limited to the choice of those particular things that will satisfy these universals. For example, all men love—that is a universal. But the degree and the object of our love is a personal measurement.

Our personal measurement and evaluation of life is therefore held in check by the cosmic universals of our nature. Society and civilization will therefore have cycles of apparent progress and decline. This is determined by the accuracy of man's measurement, that is, how he relates his experiences to the universal good which is innate in him. Thus we believe the maxim of Protagoras the Sophist and the doctrine of Socrates may be reconciled. △

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May
1981**

It is to him who masters our minds by the force of truth, not to those who enslave men by violence; it is to him who understands the universe, not to those who disfigure it, that we owe our reverence.

—Voltaire

Man's Love Affair With Gardens

by Erna Holyer



WHAT A RELIEF, after hours of hustle and bustle on a hot summer day, to escape the outside world with its noise, pollution, and stress. I hurry along a boxwood hedge and find what I came for: a bench in the deep shade of an evergreen tree. Good air, the sound of water splashing into a pool, and the smiling faces of flowers soon refresh me. The fragrance of rose and honeysuckle add to my pleasure. Refreshed, I absorb my surroundings like a curious child, and I feel I'm learning new lessons and a new appreciation for nature. My mental and physical health is at a peak.

Sitting on a garden bench, I remember gardens in my native Bavaria, and in California, where I now reside. Into these gardens I committed seeds and watched them sprout, marvelling at the different germination times, leaf shapes, and rates of growth, learning with a child's eagerness. Some wonderful lessons can be learned from Mother Nature merely by observing the goings-on in a simple garden patch.

The planting of seeds is perhaps man's most optimistic undertaking. When he sows, man seems to satisfy some innate urge basic to survival. Watching green leaves unfold is witnessing one of nature's life-giving miracles.

Of all substances in the world, plants alone can capture energy from sunlight, and combine it with water and carbon

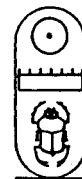
dioxide from the air to form food. Without green plants, no worm, insect, fish, bird, animal, or human being could exist, because they either feed directly upon plants or upon animals which subsist on plants. In planting seeds and surrounding himself with plants, man assures his own survival.

Psychiatrists find that gardening has curative value. Digging in the ground and watching plants grow helps depressed and mentally disturbed people to overcome their emotional problems. Gardening has a healing, renewing, and spirit-lifting power.

Results of psychological tests associate a general feeling of relaxation and inner peace with people involved with gardens and gardening. "Many patients find satisfaction in producing things with their own hands, in realizing that the plants depend upon their care," stated a United States horticultural therapist.

Gardens and gardening benefit man's health in other ways, too. Trees and shrubs remove carbon dioxide from the air and return to it life-giving oxygen. One tree produces enough oxygen each day to sustain a person's life. Plants dilute polluted air as it passes around their leaves, counteracting the build-up of smog.

Plants also reduce sound and lessen city noises which fray man's nerves. Studies at the University of Michigan re-



vealed that sound is reduced by eight decibels per 100 feet of ground covered by shrubs and trees. Investigators at the Connecticut Agricultural Experimental Station report that vegetation is more effective in reducing the higher, more piercing frequencies than the lower and deeper ones. Since leaves and stems scatter sound, gardens offer blessed quietude by screening out annoying noise.

Gardens act as natural temperature controls. A well-planted garden may control the climate by ten to fifteen degrees Fahrenheit. It can make the home it surrounds cooler in summer and warmer in winter, reducing fuel bills and saving energy. Man has long taken advantage of hedges, arbors, and vine-covered trellises to lower the temperature on hot days and to remove the chill during evening hours.

Gardens supply the freshest and tastiest fruits and vegetables available. A sun-ripened fig, apricot, or tomato, plucked directly from the branch, tastes more flavorful than any fruit purchased at the marketplace. All enzymes, vitamins, and minerals are intact and ready to nourish the body and stimulate health.

Gardeners who plant home-grown fruits and vegetables get regular outdoor exercise and keep doctor bills down. Gardening may not require the muscular activity and coordination used in running or jogging, but it does keep one fit.

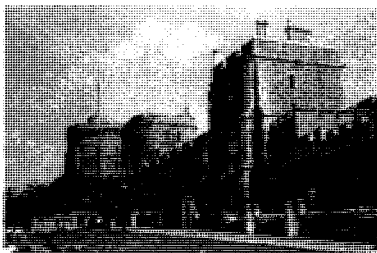
Gardening can be a wonderful family affair. I recall exciting hours spent in an Alpine garden with my father preparing the seedbeds and my mother showing me how to drop in the different seeds.

"Plants are like people," Mother used to say as she thumbed individual depressions along the path for radishes. "Some like a quiet place of their own, while others love company."

I learned about family cooperation and about caring. An impending hailstorm would send us running into the garden to cover tender plants. A summer drought meant carrying heavy water cans to keep the growing plants from wilting. But what a delicious feeling to enjoy that first bowl of ripe berries in a garden setting complete with flowers, trees, and shrubs!

With so many benefits derived from gardens and gardening, is it any wonder that man carries on a love affair with plants?

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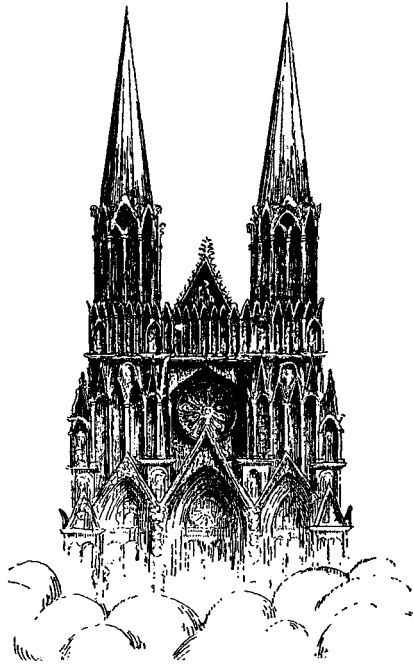


Cover The magnificent royal residence of Windsor Castle, located outside Greater London, is actually a complex of several castles, the whole of which covers 13 acres. Whenever the Queen is in residence, the Royal Standard is hoisted. About 1078 William the Conqueror began constructing a fortress on the site as one of several strongholds to guard the approaches to London. One of the earliest surviving structures is the Round Tower (seen in background), dating from the reign of Henry II (ruled 1154-1189). Seen in the foreground are the lodgings of the Knights of the Order of the Garter.

(Photo by AMORC)

*The
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May
1981*





The Celestial Sanctum

The Future of Humanity

by Robert E. Daniels, F. R. C.

MANY have written pessimistic things about the future of our civilization, its turmoil and strife, and point to a decline in the human race. A contrary point of view is that the Cosmic has a plan for the future of man which cannot fail. Obviously, both viewpoints cannot be right: one, that the human race is on the decline; the other, that mankind has a destiny decreed by the Cosmic which cannot fail.

From the materialist's viewpoint, the human race faces many problems: short-

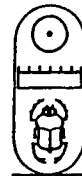
ages of natural resources, a growing population, combined with the domination of several nations armed with the means to annihilate the human race, vying with each other for supremacy over all. But when we permit the influence of the spiritual forces to express themselves for the benefit of mankind, we find that all conditions, however hopeless they may appear, can be changed for the better.

Cosmic forces are always working for the upliftment of men and nations, and once we permit them to operate in our lives, considerable changes can quickly be brought about and any situation can be transformed into a more constructive and beneficial one. The Cosmic strives for individual security, perfect trust, and universal love. Those who are dedicated to the spiritual life are the means whereby the Cosmic can bring about these conditions, because we become the instruments for the Cosmic to manifest these throughout the world, as well as in our own individual lives.

Cosmic Inspiration

We are all familiar with the power of positive thoughts, and when we allow ourselves to become receptive to the inspiration of the Cosmic and radiate constructive thoughts to people and problem situations, we assist the cosmic forces to bring about necessary changes. With our thoughts, we keep in mind the situation that needs to be changed, and viewing the conditions with compassion and understanding, we petition the cosmic powers to bring about a condition of harmony in that area. We must not underestimate our own powers and abilities to appeal to the Cosmic for the improvement of mankind and the upliftment of man. There are no limitations to what we can achieve once we make it our business to work for the benefit of others through the use of our good thoughts. We can become conscious co-operators with the Cosmic and do what we can to bring about a new and better world for all to live in.

We see, therefore, that the decline of the human race can only occur if we, and the thousands of others dedicated to the spiritual life, neglect our responsibilities to work for the upliftment of mankind. By a proper and conscientious use of our



developing spiritual powers and by the use of good thoughts to petition the cosmic powers, we can create the necessary conditions in the world. We can see, therefore, that we carry a great responsibility to do what we can for the world in which we live. It is also a great privilege to be able to share in the great work by cooperating with the Cosmic in bringing about the ideal world for all to enjoy—where individual security, perfect trust, and universal love will be the birth-right of everyone.

Rosicrucians throughout the ages have used their visualized thoughts and helped to bring about changes in society by consciously cooperating with the Cosmic. Through the mysterious working of cosmic forces, conditions in society have been changed for the better. We must hold on to the thought that our concentrated powers of mind working in conjunction with the higher powers of the Cosmic can advance our society. Even though there appears to be an

apparent decline in the material affairs of the human race, it is a necessary prelude to the new birth which will manifest for the human race.

"That which constitutes the supreme worth of life is not wealth, not ease, nor fame—not even happiness, but service. Nothing at last counts but service, and that always counts."

—Alfred M. Martin

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.

Whenever one seeks to know the nature of Reality by whatever means, he at least is rewarded by learning more of himself.

—Validivar

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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 booklet, **The Mastery of Life**.

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May
1981**

A New Understanding of Space and Time

by Alan C. Holt, B.S., M.S., F.R.C.

IN PERCEIVING our environment we are often attracted by patterns of symmetry and asymmetry: the petals of a flower, the lacy networks of cirrus clouds, the reflection of foliage and trees in a very still pond or river, the unique and unusual patterns of snowflakes, the shapes and facets of crystals, and the ripples of a rock thrown into a still pond. The spatial arrangements of objects are the result of our interpretation of the electrochemical signals transferred from our eyes to the center of our consciousness. The vibrations sensed by our eyes are then categorized into three spatial dimensions by the interpretation process. The symmetry and asymmetry relationships between these vibrations are fundamental properties of the energy fields manifesting in space and time, our physically perceivable universe.

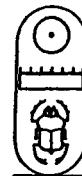
In addition to the relationships between vibrations which are expressed in spatial extent, we sense vibration frequencies or rates which we realize visually as *colors*. The colors of objects often enhance or detract from the symmetry and asymmetry properties of objects. The brilliant color patterns of a flower and the sunrise and sunset reflections from clouds are examples of how color can enhance our realization of the symmetry and asymmetry properties of objects. Thus the oscillations of energy fields, in addition to their relationships, are fundamentally important to our perception of and interaction with our environment.

In our experiences we are accustomed to assigning another property to vibrations or objects—namely, time or a position in the flow of time. Perceptions

which are very strong, clear, and continuous we assign to the present. Indistinct perceptions of short duration we assign to the past and associate with memory, or we assign them to the future and associate them with imagination. Sometimes perceptions caused by extra-sensory vibrations are strong and clear enough to confuse us as to whether the experience is of the past, the future, or the present. Does time have any absolute characteristics and effects outside our consciousness?

Ralph M. Lewis describes the sensation of time as being caused by alternating periods of awareness and non-awareness.¹ Hermann Weyl describes time as the “form of the stream of consciousness.”² Perhaps time can be described as the oscillation of the manifestation of energy in our physically perceivable universe. A very high rate of oscillation would give us the sensation of time and the apparently continuous, absolute refer-

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ence frame upon which we base the physics of phenomena in our universe.

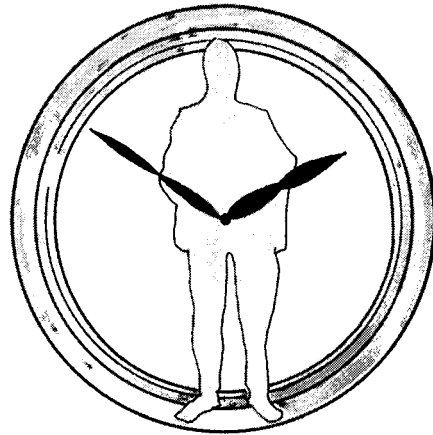
H. Spencer Lewis, Albert Einstein, and many others have pointed out that space and time concepts are necessarily used by man to order his experiences. To what degree our concepts of space and time reflect the true nature of the universe is, of course, one of the primary questions facing theoretical physicists.

Our concepts of space and time can greatly affect our understanding of the relationships between phenomena and consequently our utilization of these relationships for the benefit of mankind. Experiments in physics which are conducted to objectively test various models and theories and to determine the characteristics of phenomena are also subject to biases caused by prevailing concepts of space and time. Thus, as we alter our concepts of space and time, we are provided with new opportunities for taking giant leaps in our understanding of the physics of the universe. Experiments can be devised which look for effects which were previously unexpected or which were previously ignored as unimportant anomalies.

A New Understanding

We are on the threshold of a new understanding of space and time. Nuclear physicists have recently made great progress developing a gauge or phase theory utilizing symmetry properties and field relationships to describe the electromagnetic and weak nuclear forces within one mathematical description. This theory represents a significant step toward the development of a grand unified theory which would encompass all the known forces—gravitational, electromagnetic, strong nuclear, and weak nuclear forces—within a single theoretical description.

In Albert Einstein's final attempt to develop a field theory which would describe electromagnetic and gravitational fields as variations in the structure of space-time, he utilized both the symmetric and non-symmetric properties of a complex field called a generalized tensor field.³ The equations developed in this unified field theory resulted in the conclusion "that according to this theory a stationary field free from singularities can never represent a mass different from



zero." Or in other words, if a field theory is developed which describes all mass (objects) and energy fields in the universe by a continuous field, then in such a theory, mass *must be created and sustained by moving fields or currents*. Assuming for the moment that such a continuous field exists, we would expect all objects, including the human body, to be dependent on energy fields and currents which underlie and are the cause of the fields of energy associated with the primary forces. Since we do not readily detect these fields and currents and cannot identify the energy sources which would support them, we could conclude that they do not exist or that they lie outside our space and time concepts and our physical reality.

A new field theory has recently been proposed which assumes that such energy fields and currents do exist. The energy currents transcend our space-time reality, linking space-time with other "spaces" or phase spaces. Using the language of mathematics and science fiction, these phase spaces can be called *hyperspaces*. The existence of each hyperspace space-time is dependent on the interactions with a series of hyperspaces. The relationship between space-time and the hyperspace which it is dependent upon is similar to the relationship between the colors or spectrum of a rainbow and the white light of the Sun, which is refracted to create the colors. In this analogy, the energy fields and the patterns which they form in the hyperspace are represented by the white light, and the energy fields and patterns in space-time are represented by

the components or colors which manifest as a result of the refraction process. Thus, the energy fields in the hyperspace are capable of manifesting in space-time, but they can do so only if they are "refracted." Since the energy fields are defined by their symmetry, asymmetry, and coherence properties and the oscillation of these properties, the "refraction" or modulation process produces harmonics or components of these properties. The refraction process results in fields which can manifest in new ways, in the form of phenomena which we can perceive.

Prism Effect

We know from our experiences that a glass or crystal prism will refract white light and break it up into its component colors. The same refraction effect is achieved by water droplets in the air which form a rainbow. In the hyperspace or phase space upon which space-time is dependent, the interactions of the energy fields eventually form patterns of energy which have an effect similar to that of a prism. As incoming energy fields or currents interact with these energy patterns, the oscillating energy fields are "refracted" or modulated into their harmonic components. The resultant "harmonic rainbow" opens up a window to a new universe, a new phase space: our space-time reality. With the formation of space-time, the energy fields which were being inhibited in their manifestation in the hyperspace have many new ways of manifesting. The energy fields begin to form nuclear particles (electrons, protons, neutrons, and so on), atoms, molecules, dust particles, stars, planets, galaxies, and all the other phenomena we perceive in space-time.

The importance of this theory is largely centered around the hyperspace "prism" and its properties. This prism determines what types of energy patterns will be formed in space-time and where they will be located. Keep in mind that this hyperspace prism is actually the basic energy patterns in the hyperspace. As a result of shape and internal structure of the prism certain symmetry, asymmetry, and coherence properties are consistently observed in space-time energy patterns. These properties are associated with energy fields which are described as the gravitational, electromagnetic, strong

nuclear, and weak nuclear forces. The primary forces are different manifestations of the energy fields and are related to each other by the "refraction" or modulation process.

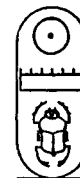
Corresponding to each point in space-time or each location in the universe are unique symmetry, asymmetry, and coherence properties which result in differences in the way in which energy patterns are formed. These unique properties are determined and caused by variations in the hyperspace prism and the energy fields which it refracts. We are accustomed to think of magnetic fields, electric fields, and gravitational fields as being energy fields, although mass as defined in Einstein's $E = mc^2$ can also be described as a very complex field of energy. In addition, the motion of a planet about a star can also be described as an energy field. In fact all motion can be described as part of an energy pattern or as a separate energy pattern. In summary, the refraction process of the hyperspace prism determines the strength and extent of the energy patterns we call the gravitational, electromagnetic, strong nuclear, and weak nuclear forces; it determines the relationships between energy patterns and therefore their location in space; and it determines or is the cause of all motion.

Time

What about the phenomenon of time? Since we have assumed time to be the result of the high-frequency oscillation of the manifestation of energy in space-time, the oscillation must be caused by the hyperspace prism. Is the oscillation uniform throughout space-time? Does it gradually change with respect to the primary oscillation of energy fields in the hyperspace? The answers to these questions will have to be determined experimentally. Certainly the potential exists for some strange causes and effects to occur in the phenomenon known as time.

The primary objective of experiments, which will soon be initiated to test various parts of this new field theory, will be the attempt to duplicate some of the properties of the hyperspace prism by forming highly coherent energy patterns with unique symmetry and asymmetry properties. The term *coherence* refers to

(continued on page 32)





AM I WORTHY ENOUGH? Can I handle this new job I have to do? Will I make my life what I want it to be? No. No, because there are no precise answers to these questions. The reason is that self-esteem isn't a tangible quantity we can measure and predict. It is an attitude—a mental habit. In a way, it is the most important mental habit of all.

Many of us look on self-esteem, a good opinion of oneself, with envy. It would be a nice extra to have. It would be a little something special, a reward, a feather in the cap. . . if we were lucky enough, or deserved it, or somehow or other had earned it. But this weak attitude toward self-esteem and good thoughts about ourselves is a mistake. All of us need self-esteem to survive and function healthily. We need it for energy and propulsion, for the creative input which solves problems and provides equilibrium in our everyday conflicts and feelings of confusion. Self-esteem is like a vital engine which propels a personality forward, endowing it with wisdom, bits of genius, and vital guts in life's daily tug of war.

Psychologists often remind us that, fair or not, it is attractive people who succeed, who do well in every phase of life, be it social, personal, or professional.

People are drawn to them. Conversely, we tend to ignore or draw back from the unattractive.

But what is attractive? People we would otherwise describe as ungainly, large, or just plain clumsy are sometimes attractive. All of us can think of an example: a doctor, businessman, or locally prominent matron; even a few entertainers. It isn't that they are beautifully formed or even extraordinary in abilities. In a way, it is a matter of packaging. They *present* themselves attractively. They are fond of themselves. Whatever their physical limitations, they are well-groomed and perhaps their clothing is tastefully chosen. But most of all it seems that such individuals hold before them a sort of invisible sign that says "Worth looking at" or "Worth paying attention to."

As an adolescent I knew such a person. She was a favorite family friend, an unmarried social worker with graying hair. Irma was certainly overweight. But even following the vigorous diet she steadfastly ignored, she would have been large. As I remember, her hands, feet, and bone structure were simply large. It never mattered. Irma dressed in simple, dark clothing. She was a marvelous cook and natural entertainer. To have an invitation to a brunch, coffee, or dinner at Irma's was always something special. Her apartment fascinated me just as much as the lively talk, delicious recipes, and air of happiness you met there. Her apartment and furnishings were modest, yet insisted on being entertaining and important, just as Irma did. Irma enjoyed herself, enjoyed life, lived fully. That quality transmitted itself like magic. Many years later, when our family moved to another city, it was a yearly treat to drive a hundred miles so we could drop in on Irma.

Attractiveness and self-esteem—that magic which energizes life—go hand in hand. They go together naturally because they are really part of a vital network. Each human being is unique; no two look alike. But each individual has his own qualities and his own beauty. Each of us has special abilities and talents, as well as shortcomings. No creature is born

without such qualities, and the abilities and talents of each are meant to overlap and interlock. The poor talker is sometimes a good listener. The quiet individual offers strong sympathy and help to others, while the life-of-the-party type forgets. It is as if human society is a network of many parts, each with its strength, its own particular shape—all fitting together and complementing each other.

A Positive Statement

The man or woman who determines to have self-esteem affirms this basic truth. Witnessing such self-esteem, we sense and believe this truth. We feel better about that individual, about ourselves, and about life. Such a person has done us a favor by saying something positive. He has reminded us that the world is basically a good and organized place.

Small personal riches follow the person who chooses self-esteem. There is energy. He thinks positively and approaches problems gladly, knowing he can find solutions for his problems. An extra amount of bright ideas arrive to meet trying situations. If this seems far-fetched and doubtful, try an experiment. Take the difficult problems you have and visualize a hero who could solve them—a very important someone endowed with a lot of ability. It isn't difficult to imagine *him* solving them. Why? Because you believe in the outsider—but not in yourself!

If you believe in *you*, ideas and confidence for solving problems and making your personal life work will move you to action. You will know that you can overcome your problems, and strength will come despite difficulties. Practice pretending that you are very pleased with yourself; do it often. Say that you can accomplish the things you dream of. Do it every day—several times a day—and notice the results. Soon you will find yourself with more energy and with an extra push to solve the perplexing things that might come your way. Also, in your new condition, you may find yourself with a marvelous little extra to give to those around you in the way of help and encouragement. If you are loyal to yourself and keep saying you are great, you will find yourself looking differently at disappointments. You don't see them as failures anymore. They are facts. You know that these things happen to everyone, and you don't blow them out of proportion. If one thing doesn't work, another will. Something has been learned. You can go ahead and do better next time.

You are, as the ancient lyric says, a child of the universe. It costs nothing but the extra effort of faith to believe in yourself, to say yes to those abilities and powers which are your share. And it can add immeasurably to the lives of every other individual you touch. △

HOW DO WE ACHIEVE a state of optimism about the future of the world? How do we reach for that so essential hopefulness? It isn't easy in a world torn by so much dissension, so many uprisings, so much injustice . . . but then, you see, **none of it will last**. None of it can, anymore than the mighty Roman Empire lasted, or the domination of Genghis Khan, or the cruelties of the Inquisition, or the Third Reich. They all passed into the experiences of history as we, too, shall do, with our new technology, our conquest of space, and our consumer society. All that is now new will tomorrow be old, and we must have that visionary perspective which allows us to see beyond the barrier of change, to realize how all will not be as we conceive it now, and yet be confident that it will be **good**. We are told that thoughts are things, having a tangible reality, and many of us have had ample opportunity to understand the truth of this maxim. So disaster is hastened if we refuse to hope, while positive results can only come if we have held fast to positive thoughts and actions.

—Gordon Keirle, F. R. C.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Life Breath: The Vital Principle

BIRTH IS TRANSITION from a state of dependency to one of relative independence. Whether psychic or physical, birth represents an emergence from a realm of inner darkness to one of greater light, and is always accompanied by greater vitality. Rosicrucians contend that the greater vitality accompanying physical birth is a manifestation of the vital force associated with the soul personality, which enters the body with the first breath. From a Rosicrucian point of view, then, the first breath marks the transition from fetus to child. The Breath of Life makes the newborn a living expression of Universal Soul.

Because it seems obvious that without the first filling of the lungs with air the newborn would be a lifeless mass, it is tempting to equate what Rosicrucians call the Breath of Life with the air we breathe. But the Rosicrucian asks: Is there something more to the air we breathe than molecules such as oxygen? Could there be some non-material, magnetic quality to the atmosphere which vitalizes our being? Before we can address this question, we must establish a framework in which we can explore possible answers. Therefore, we shall begin with a brief examination of the modes of expression of the vital force of life (see Figure 1).

The life force is dual in nature. It is both the organizing and the transforming principle of the Cosmic. The organizing aspect of the life force is expressed in the patterns of form populating our physical and psychic worlds. While the organizing aspect of the life force tends toward stability, its transforming aspect manifests in the progression and evolution of all forms of life. The interplay

between stability and progression imparts to manifestation a vitality which Rosicrucians recognize in the term *Vital Life Force* (VLF).

As the manifestation of a cosmic principle, Vital Life Force expresses on all planes of existence. At every level, VLF requires a medium through which to

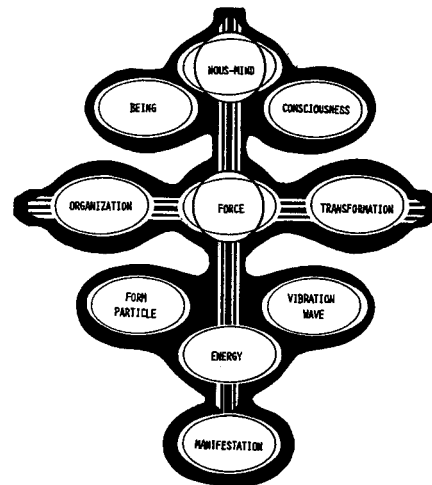


Figure 1: This model shows a relationship of Force to Mind and Energy. Note the dualities of Energy, Force, and Mind. The principles represented on the left are relatively more easily realized than those on the right. Conversely, those principles represented at the top are less easily visualized than those at the bottom. The model is dynamic and relativistic in that each principle, although represented as separate and distinct, is ever-present. The model may be viewed as a circle with eight points on the circumference and a single point at the center. In this symbol, the ancient alchemists recognized the quintessence. As always, the circle symbolizes wholeness.

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manifest. Therefore, at the most fundamental level, VLF organizes Spirit Energy in a manner recognizable as vibration. The modern scientist categorizes such vibrations as electromagnetic radiation. On the plane of inanimate matter, VLF has organized vibrations of Spirit Energy into electrons. Electrons, therefore, manifest both aspects of VLF, namely the dynamism of progression and the stability of organization. The stability of electrons qualifies them as the basis for the next level of organization, that of atoms and molecules. In turn, atoms and molecules serve as building blocks in the organization of animate matter into cells, plants, and animals.

In the psychic realm, VLF organizes and integrates patterns of Spirit Energy into forms which we recognize as our thoughts, feelings, and innermost experiences. Combinations of thought and feeling patterns manifest as the attributes of individual soul personalities. In man, animate matter is the medium through which the life force manifests in the realization of Self. Vital Life Force, therefore, uses each level of organization as the basis on which to manifest the next, higher level. As a consequence, the action of life force is realized on all levels of manifestation.

Harmony of Human Body

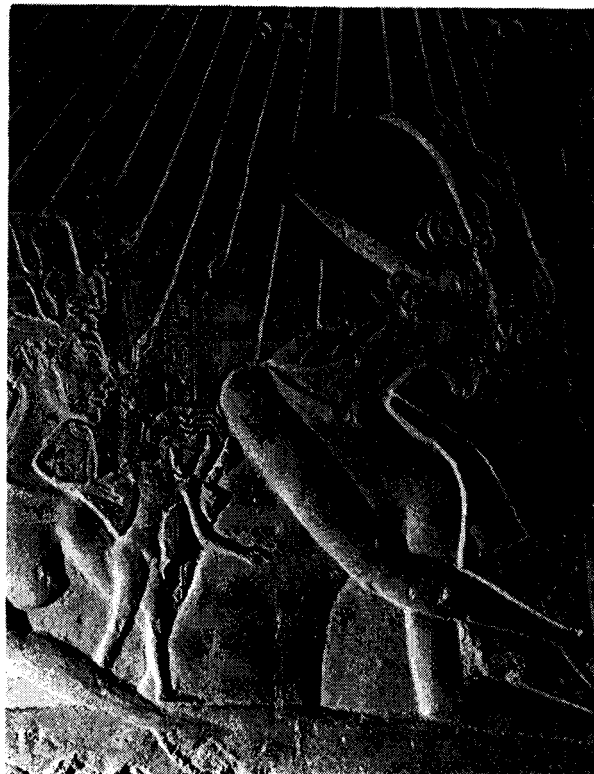
As the highest manifestation of order on the physical plane, the human body incorporates the various levels of organization.¹ Following fertilization of the human egg, the life force organizes and integrates the electromagnetic patterns of energy, inanimate matter, and animate matter (cells) into the tissues and organs of the unfolding human form. As tissues and organs are harmonized by the organizing aspect of VLF, the transforming aspect orchestrates the progression toward that level of organization characteristic of the human body. Therefore, from conception to birth, the fetus develops step-by-step as a consequence of the delicate interplay between the stabilizing and transforming tendencies of VLF.

During its period of development, the fetus receives vitality through the placenta. At birth, as this physical connection between mother and child is severed,

a psychic connection is established with the soul personality. This transition from dependence to relative independence makes the newborn a fuller expression of Universal Soul. Following birth, the characteristic patterns of soul personality and newborn body are progressively integrated by the transforming aspect of VLF. With experience, the personality evolves step-by-step toward a more perfect expression of Soul.

The integration of psyche and body is achieved through the medium of our earthly atmosphere. The onset of this integrative process is marked by the force of motion called *the first breath*. Continued integration manifests in the rhythmic motions of breathing. The

Figure 2: The breath of life is an ancient concept. Egyptians of Akhnaton's time and before knew that vitality (symbolized here by the ankh crosses beneath the nostrils) entered the body by means of the breath of life. This bas-relief of Akhnaton offering salutation to Aton is on permanent display in the Amarna Gallery of the Rosicrucian Egyptian Museum in San Jose.



atmosphere and the air we breathe are therefore linked with the Breath of Life. But of what is the Breath of Life composed? Although it is tempting to equate the air we breathe with the Breath of Life, Rosicrucian tradition suggests that the Breath of Life is dual, being composed of both material and non-material elements. Is there any scientific evidence today which supports this ancient concept?

Preliminary experiments have shown that some life forms do not survive even in oxygen-containing atmospheres which have been depleted of *ions*. Clearly then, ions are also important components of the air. But what are ions? How are

these mysterious "entities" implicated with the vital force of life? Could atmospheric ions contribute some non-material, magnetic quality which vitalizes our beings? In the next Mindquest report we will explore the fascinating ionic connections with the Breath of Life.

Footnotes:

¹Buletza, G., and Schaa, J. (1980) Nine Levels of Psychic Harmony *Rosicrucian Digest* 58(7):22.

²For further information on this fascinating subject, please refer to "The Egyptians and the Breath of Life," printed in the *Rosicrucian Digest*, December 1977. For those persons interested, a reprint is available by sending a small donation to cover the cost of handling, addressed to the Department of Research, AMORC, San Jose, California 95191.

A foolish man runs after happiness;

A wise man stands still and lets it catch him.

—Sylvia Sakowski, F. R. C.

Rosicrucian Wedding Ceremony . . .

Because of the great interest in the beautiful Rosicrucian Wedding Ceremony we want to make the following information available to our members who are contemplating marriage in the future.

1. Both parties ***must*** be members of AMORC in good standing.
2. The Rosicrucian ceremony ***must*** be performed within seven calendar days following the date of the legal ceremony.
3. This ***must*** be the first Rosicrucian wedding ceremony for both parties (unless spouse was separated from you through transition).
4. Arrangements ***must*** be made with the AMORC Lodge or Chapter that is nearest you.
5. Those members desiring to have the Rosicrucian Wedding Ceremony performed in the Supreme Temple of AMORC ***must*** live within a twenty-five mile radius of the Supreme Temple in San Jose.
6. Please make arrangements at least a month in advance.

No exceptions, please.

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To receive a complete list of the courses offered for any of the above programs, and an application and fee schedule, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U. S. A.



Three Pillars of Becoming An Artist

A Journey from Thought to Action

by Samuel Avital, F.R.C.

IT IS NOT INNATE in the human character to dwell deeply in the depths of any subject by inquiring into it, researching, and truly mastering all facets of the subject. Especially now, in our times, society willingly accepts mediocrity and appearances rather than the actuality of excellence. People are not generally encouraged to develop more than one percent of the potential of a subject or an art.

It is therefore advisable for the serious future artist to ask the right questions and to have the model of his goal very clearly in mind, for he or she will receive little reinforcement from the surroundings. He or she must be prepared for dedicated study. It is only in the repetition of the craft that he or she masters the art. Only when the craft becomes second nature can one begin to create from his or her inner being the forms, images, and conceptions to create within that art.

In mime, as in every other art, the student must discover himself. He needs to recognize how the Law of the Triangle applies to his study, as to any art. Just as a seed first roots, grows tall and flowers, and finally bears fruit, so does a student learn, discover, and finally create within his or her art.

The student passes through three stages, three points of the triangle, the "Three Pillars of Becoming an Artist." At the first point of the triangle, he or she is an *apprentice*; the *SKILL* is mastered. At the second point of the triangle, the student is a *craftsman*; he applies what he has learned to the *CRAFT*. These two initial developmental stages culminate in the third point, the *artist*, or master, where the student creates the *ART*.

The vision of these three pillars, *SKILL*, *CRAFT*, and *ART*, could encourage the student to become an artist; a conscious, functional being who transforms the world he perceives via his art, sharing

his expertise and his inspiration in presenting an inner vision that transcends the finite.

Skill

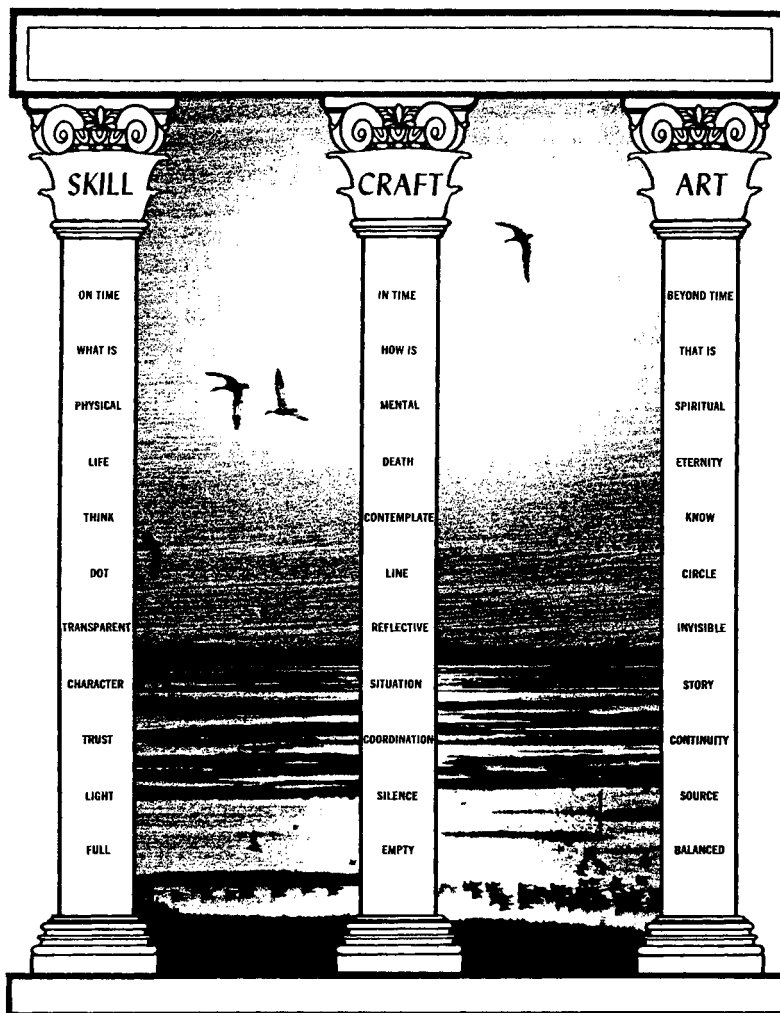
To become an apprentice, one must already want to learn and be willing to pursue his or her chosen art by undertaking the necessary tasks to master it. Few people are willing to dedicate themselves to the long and arduous path to the mastery of an art. Few are willing to place themselves in the apprenticeship of a teacher.

A human being is like a seed. Every human is endowed with gifts from the mother and father; these gifts are the being's talents. These talents are his or her sustenance and nutrition, just as the food for the potential plant is already contained in the seed. The wise farmer who nurtures the seed is like the teacher.

When a person decides to become an apprentice to an art, he takes root. When a seed roots, it pushes away from the warming sun into the resisting earth, searching blindly, pushing all obstacles away. The apprentice does the same. The farmer provides the necessary nutrients and a steady flow of water. The teacher does the same. The root must receive the nutrients and must learn to differentiate between what is good and bad for it. It must struggle within the confines of the earth.

Many tasks are appointed the apprentice by the teacher. The student must

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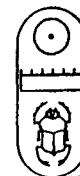
master the techniques of the art. The apprentice must become a physical technician, learning to “play the instrument.” For the mime student, the instrument is the physical body—balance, gesture, and clarity of expression must be mastered. The student learns specific skills through trial and error. He learns one thing at a time. He sharpens his tools, deals with the ego, and takes direction from others in the correct manner of doing.

The apprentice must trust and depend upon the eyes of the teacher. The teacher provides circumstances that reveal the

student’s random tendencies and incomplete efforts. He also provides circumstances for the student to experience artistic inspiration.

Artistic inspiration is like the Sun. It warms the apprentice/root and urges it onward. It inspires the apprentice to aim his sights high, usually beyond his capacity to realize.

Thus apprenticeship is a dark and difficult period. The student does not see where he is going. Being still “underground,” the student makes many mistakes which often result in shame, fear,



self-blame, and hostility to the work. In the desire for advancement in skills, urgency and impatience tend to make the student seek short cuts which limit the full development of the skills.

This resistance is very important for the continuation of life. It saves the student from harm, but it also holds him back from accomplishing what he can. Students can be resistant to different things, including the task, the teacher, other students, trying, succeeding, failing, testing, exertion. If the student does not do the tasks set for him, he will not learn the lesson. Teachers need a great deal of patience, for it often takes students a long time to overcome their resistance.

The apprentice struggles with self-discipline, with learning what nutrients to absorb, and with his habits. As with the root, this is done in darkness, without knowledge of the end and without reward. The tasks provided by the teacher are suited to individual growth. For example, in mime, the student must continue to do physical exercises daily. He must learn the involuntary processes of the body. He must train the body and the imagination with a variety of repetitive and new tasks.

One root is not enough. One skill is not sufficient for the apprentice. The more struggle, the more roots, the stronger the plant.

When the student is able to perform the tasks without resistance or negativity, then he or she is ready to be tested. Only if the apprentice has mastered the skills demanded by the art so they have become second nature is he ready for the next stage in the development of the artist.

Craft

When a person makes the transition from apprentice to craftsman, it is like the seedling finally breaking through the earth into sun and air. The root has penetrated the earth deeply, conducting water and nutrients back to the seed in order finally to split it open.

The food within the seed is consumed, destroying it. But this very act begins the upward growth of the sprout. This vertical growth is the last effort of the apprentice. When the tiny plant breaks

the earth, a great transition takes place. Before this event the plant knew only vertical growth, down and up. It knew only itself.

When it breaks into the air, the seedling/apprentice suddenly sees the world all around it. This view is staggering. The apprentice realizes there is a horizontal as well as a vertical, and that he is an insignificant being in a large and indifferent world. The real effort is just beginning. The transition to craftsman begins when the student realizes this relationship he has to the world. His apprenticeship, which had been a source of resistance, is now seen as a solid base to build on.

Thus when a student becomes adept enough with his art, opportunities present themselves which require him to make use of the skills. This can happen in many ways. The teacher might see that the student is ready and start to use him in ways demanding a synthesis of skills. The student might get a job requiring a similar synthesis. There exists a law of supply and demand in the universe—when a need appears, simultaneously one appears to fill that need.

When a thing transmutes, as in the change from apprentice to craftsman, it changes its arena. The fledgling craftsman takes the skills and puts them into some context. In the case of the mime craftsman, he or she begins to apply the physical and imaginative skills that have become second nature by creating productions. These are performed, tested by fire, before audiences. If the ideas work, the craftsman continues. If not, he or she reroutes the work.

The work of the craftsman is very visible. He is very much in the world. He is a master of technique and he learns to apply it to perfection. He works to perfect his art. The craftsman is an organizer; he is adept, but not necessarily inspired. He seeks his own horizon. He examines his own personal cycles and then learns the rules or cycles of the universe.

If the conditions are favorable, the plant grows very tall and strong, putting out foliage and beautiful flowers. The downward growth of the roots continues. The roots continue to feed the adult plant. Many natural disasters may befall

the plant as it continues to reach towards the sun.

The craftsman continues to be a student. He may begin to teach other students the basic skills. He can see from where he has come and to where he is going. He must withstand many tests; high wind, scorching heat, bitter cold, lack of nutrition, lack of water. But the question for the plant always remains—will it bear fruit?

The craftsman labors day and night. He fashions his sustenance by day and receives the medium of expression by night. Only if he is conscious of this can he proceed toward becoming transformed. If this consciousness is not fully developed, he will become ordered, efficient and versatile, but not inspired. He will remain a perfect closed system, but will not allow the creative impulse to enter from the unknown.

Art

The artist is the one who steps into the unknown and acts as though it were just another day.

In order for the plant to perpetuate itself, it must bear fruit. The seeds must be scattered to the winds, falling invisibly in many places, then growing silently to foster new plants, to bear new fruit. The development of the fruit is imperative to the continuation of the cycle.

The great challenge to the aspirant artist is the balancing of the physical and the inspirational. When the student/craftsman develops into the artist, he becomes the fruit of the plant of himself. As craftsman he lacked intuitive inspiration. As artist he must become receptive to the unknown, the unseen. He must search for his source, the essence of his original seed. But the world, sophisticated and fast-moving, never encourages such an inner search.

A plant does not bear fruit unless all the conditions and the growth are balanced. If the growth of foliage parallels the advance of root growth, there is promise. If the plant blooms too early, the subsequent loss of energy brings premature death. Threats to the organism can cause stasis; in the case of the craftsman-becoming-artist, rigidity and caution. If the leaves grow too luxuriantly, the plant grows abundantly beautiful, but it does not produce fruit. Such stalks

have the appearance of fertility, but the lack of purpose in their efforts shows them to be merely vigorous.

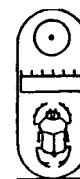
The artist must provide a continuity for the invisible. He or she is a pure vessel and is always alone. Inspiration comes from being cognizant of the natural order of the world. The artist seeks what is behind the veil, and in doing so, gets in touch with the creative light—the Sun.

The artist is like anyone else, but in his deepest being he is a creator who knows all the steps a student must take. The artist has experienced time as well, and has learned how to condense actions and thoughts very speedily. In doing so, the artist works beyond time. He is ever-changing, yet precise. He can create and transform beyond all techniques. The techniques he has mastered are only aids to the self-expression he reaches for deep within. He creates the forms, images, and conceptions that form the art from his inner being and reaches the highest in people. He acts unexpectedly, transcending skills, creating surprises, fusing life and art.

The student/artist knows *how* to learn, never forgetting that one ceases to be an artist when one stops learning. He must discover for himself the additional learning tasks he faces. Being an artist requires great self-discipline and sincere dedication.

The artist is challenged to invent new ways to symbolize and communicate ancient truths. He must stay in touch with his source through attunement to spiritual reality in order to discover the ultimate creativity in himself. He is a transformer. He has merged the personal and the impersonal into a transcendent level, a measure of both, in harmony and unison. In doing so the artist works on many levels at once, touching everyone. He transforms raw material to gold.

The mime artist shapes the invisible space. He or she achieves unity between himself and all present in the audience by tuning the vibrations with his actions. To do this the artist must discover not only his own rhythmic inner music, but that of the whole audience as well. He is able to do this because mime, or any art, originates from the depths of silence, from the self-search for cosmic expression of the essence of life, which is in all. Thus the artist opens new spaces in our



consciousness by being a mirror of the epoch. The members of the audience see themselves and are transformed. Through the union of the mime artist-audience, mind-body, is an individual-group consciousness achieved.

Conclusion

We have seen how the Law of the Triangle applies to the Three Pillars of Becoming an Artist. The third point, the *artist*, is built on and is a synthesis of the other two; the *apprentice* and the *craftsman*.

All students have tasks facing them. The apprentice is given tasks by his teacher or situation, which he faces with

an amount of resistance. He sees only himself and learns the skills he will need.

The tasks of the craftsman appear before him in the application of the skills he has learned as an apprentice. He discovers and sets new tasks for himself as they become necessary in his application of his craft in the world.

The artist must go beyond this by taking himself to the task constantly and consciously. He draws inspiration from his spiritual source. He works quite invisibly, planting new seeds in the world, presenting an inner vision that transcends the finite.

© Samuel Avital.

Rosicrucian
World Convention
23-26 July 1981
London, England



FINAL NOTICE

For last-minute registrations, there are still convention spaces available at the Convention Hall. Housing is becoming most difficult, and should you not respond to this announcement **immediately**, chances are that no accommodations will be available. If you do not have your original forms, write to: Convention Secretary, Rosicrucian World Convention '81, 181A Lavender Hill, London, SW11 5TE, England; or telephone: Mr. Peter Allen, London 01-948-4209.

Important! Members planning to attend the Convention are advised that the Grand Opening will be on Convention evening, **July 22**, at 5:00 p.m.

*The
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Digest
May
1981*

The Truth About the Illuminati

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

A QUESTION was recently brought to our attention: "We are told that men like Goethe and Herder (critic and poet of the eighteenth century) were attached to the Order of the Illuminati, which was and still is mostly composed of *Rosicrucians*. In Volume XII, on page 99, of the *Encyclopaedia Britannica* (1964), this is confirmed. It is stated, however, that Adam Weishaupt founded this organization on January 5, 1776. Could you please enlarge on this?"

Reference to the Illuminati often involves uncomplimentary remarks. This is due to the individual having an incomplete understanding of the history of the word, and the corruption of its original significance by groups and individuals. Rosicrucians are often dismayed by being told that the Illuminati is not the mystically or spiritually idealistic organization that they had believed. And, in fact, there is an opprobrium associated with the word.

The word *Illuminati*, from the Latin, means "the enlightened ones." The word also derives its meaning from illumination, that is, *light*, which is to be taken both in the intellectual sense and as a physical phenomenon.

The word and its equivalent in other languages dates back to antiquity and was used by esoteric, mystical, and secret orders, particularly by the *Rosicrucians*, as meaning a most enlightened state of mind. Simply, those who in their philosophical and mystical studies acquired a mastery of related teachings and doctrines which were being disseminated to them had conferred upon them the dignity and honor of being of the *Illuminati*, "the enlightened ones."

Such an individual had to exhibit more than an intellectual mastery of the teachings of the mystical or metaphysical Order of which he was a member. His moral character also had to be of the highest quality. These qualifications are

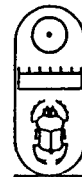
the original distinction associated with the word *Illuminati* and the Degree in the Rosicrucian Order, AMORC, by that name.

In the sixteenth century, the true Illuminati were suppressed in Spain by the Roman Catholic Inquisition. The enlightened members of the Illuminati were "free thinkers." They sought individualism in expressing their thoughts, which brought them into conflict with the restricted doctrines of the Church. The action taken by the Inquisition and the publicity given it made the otherwise uninformed public think of the Illuminati as some nefarious movement.

In 1776, a secret Masonic society with political overtones was formed by *Adam Weishaupt*, a professor of canon law, that is, of legal procedure within the Church. Although Weishaupt had been educated by the Jesuits, his act of forming a secret Masonic society made him an apostate insofar as the Church was concerned. As a result, Weishaupt and his Masonic body were accused of being anti-Jesuit and were suppressed in 1785.

Freedom of Thought

Weishaupt personally was also classified at the time as a "free thinker." The term was almost considered heretical by the Church because of the non-acceptance by such persons of the dogmatic doctrines of the prevailing religion. Weishaupt and his Masonic order, which was of *his own creation*, were also accused of political interference. He advocated freedom of thought in the schools and the right of the people to read any books they chose, even ones contrary to theological authority. This campaign for liberation on his part and opposition to the political influence of the Church caused Weishaupt to be accused of many acts of which he was not guilty, such as plotting a revolution. The literature of the day publicized Weishaupt's alleged villainy,



and the Illuminati were wrongly associated with him.

Actually, the true Illuminati had been in existence *centuries* before the time of Weishaupt. They had no connection with his society and did not participate in a crusade against religion or secular affairs of the time. Nevertheless, for a long period reference works continued to associate the word *Illuminati* with Weishaupt and his eristic activities. The name *Illuminati* was stigmatized by individuals who misused it for their personal ventures.

Today we find many other instances where a name or symbol becomes infamous because of misuse; one such example is the *swastika*. The swastika, a type of cross of ancient East Indian design, symbolized mystical purity and purpose. Generally, it was a sign of benediction and cosmic motion. The symbol has also been found in use by the aborigines of the New World. After altering the position of the arms of the swastika, the Nazi fascists of Germany used it as their party symbol and as a sign of anti-Semitism. The diabolical atrocities committed by the Nazis were thus associated with the swastika. Most persons today only know of the swastika through its corruption by the Nazis, and are unaware of its original mystical symbolism.

In the eighteenth century, the words *Illumination* and *Illuminati* again came to the attention of the people in another manner. This was the period of the beginning of *enlightenment*, and the words were used in connection with the interest being aroused in philosophy and scientific reason—that is, the appeal to reason instead of the blind acceptance upon faith. The Illuminati of this period were not, of course, associated with the earliest and continued use of it by the ancient, secret orders. Rather, it was identified with men and women of the eighteenth century who were given to the use of individual

thought as “opposed to reliance upon external authority.” This period was marked by the growth of metaphysical systems arising from the works of the philosophers Descartes and Leibnitz.

Today, we find the same type of defamation of worthy institutions and the ruination of people’s character by “yellow” journalism. Such newspapers give tremendous publicity to a charge made by individuals or groups against some person or institution. The charges made, of course, are done in accordance with the due process of law. In other words, a *legal suit* is filed, containing all of the nefarious charges. Since it is contained in a legal process, the information therein is public property, and the press has the right to publish it. Because of the sensational character of the charges, they are given prominence by the press, and brought to the attention of thousands or perhaps millions of readers.

When, however, the charges are eventually disproven in a court of law, or otherwise authoritatively refuted, the press most often ignores the innocence of the party and publishes nothing with regard to the dismissal of the charges. As a result, the readers remember and labor under the false impression of the serious, maligning charges. If any publicity is given at all to the dismissal, it is played down to such a degree as to be buried in some inner page of the newspaper.

The reason for this all-too-common practice is that the conclusion of the trial and the victory of the defendant, as a news item, has less publicity value than the original indictment. Consequently, the innocent defendant or organization, we repeat, is known to many persons only by the original defamatory charges made and published by the press.

—From the *Rosicrucian Forum*

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CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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JEWELS IN OUR HEADS

by Virginia Merrill

*Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head . . .*

WE ALL wear jewels in our heads. The most obvious of these, of course, are our friends. Like streetlamps glowing in a foggy night to help us find direction, they are of incalculable worth. Overlooking our faults, they magnify our virtues. Their continuing faith in us sustains our greatest need—faith in ourselves—and we build our identities on the foundations of their love.

Another kind of jewel comes from experiences which serve as guideposts. One which stands out most clearly in my memory occurred when I was four years old. Walking home from school, I saw a black woman standing in the doorway of her small white cottage beckoning me in. Obediently, I went to the front porch and followed her inside where, in the sparsely furnished front room, I saw a child my own age. "This is Debbie, my daughter," the woman said.

I recognized the mother and child because I had seen them standing nearby the day before at the May Day festival at school. Feeling like a happy buttercup in my new yellow organdy dress, I was watching the Maypole dance while holding the hand of my nurse, Nana, when the round-faced, dark-skinned child with soft brown eyes smiled at me. I smiled back. The child tugged her mother's hand and they moved closer so we could stand together.

As we began to talk, Nana's hand closed more firmly around mine and I was drawn several feet away. Again, the

child and mother moved next to me, and again I was led away, this time to the other side of the school grounds. To my questions, Nana replied, "White children don't stand next to Negro children," and when I asked why, she did not answer. With childhood vision, I knew that if I wanted to stand beside another little girl who wanted to stand beside me, we were right and Nana was wrong. The afternoon went by. I forgot that a while ago I had been a happy buttercup, and the day that had begun so joyfully wasn't fun anymore.

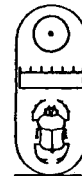
Now I was in their house, and I smiled at the other child, who gave me a wistful smile in return. The mother brought dishes of ice cream, and we sat silently at the table while the mother talked.

"Debbie wanted to be friends yesterday," she said, "but the lady you were with took you away because we are not white like you. That hurt my little girl, and she is as important to me as you are to your mother. She feels like you, she thinks like you, she can be hurt like you. All human beings have the same feelings. Remember that all of your life." Then she gave me a colored balloon on a long stick, which I carried home like a banner. And I remembered what she said all of my life. The jewel she gave me has become more precious with the years I have worn it in my head.

Some of our jewels are too personal and too poignant to be shown, yet they are there when we need them: a few capsuled words of love, a generous act, a shared moment. Silently, we take them out to contemplate their warmth, and silently put them away.

Most beautiful and lasting of all our jewels are the creations of our own minds which illuminate and give meaning to our lives. One such jewel was in the mind of a ten year old boy while he was building a wagon.

It was made of discarded lumber, rope, and junkyard wheels, and took months of thought and labor to complete. The boy made the wagon for himself, because his mother could not afford to buy him one. During all the weeks of work, he dreamed about its perfection and beauty when completed. By the time the wagon was finished, it had become his most precious possession. *(continued overleaf)*



But the most lustrous jewel in the boy's mind was the thought that made him give it away; to show his love, he gave it to his best friend.

This last kind of jewel seems the greatest treasure of all. Like poems, we create them in our thoughts, then shyly offer them as gifts.

"Look!" we are saying, "Look! I have something beautiful to show you! I made it myself!"

Too often the jewels we hold out are unrecognized and unappreciated. Yet we go on collecting them. How can we stop, since by their worth we measure the value of our lives?

*And this our life, exempt from public
haunt,*

*Finds tongues in trees, books in the
running brooks,*

Sermons in stones, and good in every thing

—Shakespeare

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

The Coming Revolution

In this article, which first appeared in the Rosicrucian Digest in 1933, Dr. H. Spencer Lewis described an alternative economic and social system. We feel the ideas expressed here are timeless.

IT IS STRANGE how we always think of a revolution as something that starts suddenly, revolves quickly, and causes more destruction than construction. Perhaps this is because most of the popular revolutions in the past have been of that nature. We do not think of evolution as being rapid and destructive and certainly a revolution should not be any different than a phase of evolution. The wheel on an automobile revolves and it may revolve slowly or rapidly and yet its revolving does not necessarily bring destruction or injury to anything. The earth is revolving and we certainly can speak of the revolutions of the earth as something good and peaceful. Science has passed through revolutions as well as evolutions and so has art and music and many phases of civilization.

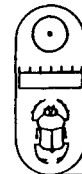
But there is another revolution coming that is different from all of the ones we have had in the past and will be constructive as well as partially destructive inasmuch as it will eliminate many of the various things in life, as well as create many new and beautiful things.

Much is being said these days about Technocracy and the revolution that I am speaking about will be related to many of the principles and ideas now being associated with Technocracy.*



Undoubtedly, many of the fundamental claims put forward under Technocracy are correct and Rosicrucians throughout the world will agree with these fundamental principles. But many of the ideas built upon those principles are not correct. Rosicrucians have understood for many centuries that one of the evils of the present form of civilization is the arbitrary establishment of money in the form of paper and coin to be used as a means of reward for labor, services, and mental efficiency. In this very magazine and in our other publications, other writers than I have spoken of this evil of money and within the past three or four years I have said a number of times that one of the big problems that faces the future is the doing away with the present monetary system. So there is nothing new in that part of Technocracy. Likewise, we can all agree that the rapid development of machinery has enabled certain individuals to easily control many features of the present economic and monetary systems. We cannot say that machinery itself is responsible for these conditions,

*Technocracy was a theory and movement prominent about 1932, advocating control of industrial resources, reform of financial institutions, and reorganization of the social system, based on the findings of technologists and engineers.





but the existence of machinery has enabled the wicked men of the world to do things that they could not have done otherwise. Certainly we would be wrong in calling natural gas or artificial gas a dangerous thing and condemn it and forbid anyone to make it or use it just because some persons have used it to commit suicide and others have used it for criminal purposes. Gas can be used constructively as well as destructively. Therefore, it is neither an evil nor a good thing except in accordance with the manner in which it is used. The machine is in the same position.

Machinery could be used today to solve many of our economic problems instead of increasing them. Machinery has aided civilization in the past and has helped every man and woman to live more happily and more properly and it can be made to help in the same way again in the future. The great problem that faces the future is that of finding some way of rewarding man for his services. The use of money permits of too much crime and too much elasticity in the artificial valuation of things. Money in and of itself should have no power but today it has a power and when this power is in the hands of the wrong person it becomes dangerous. It is not in accordance with karmic law that man should be paid for his services and labor and devotion by giving him something that is wholly artificial and which he can use to injure others or to injure the very source from which the reward issues.

Think of those who have not labored at all, but who are living on the artificial reward accumulated by their parents or forbears and now with this unearned and undeserving power in their hands they may use it to live a life of idleness while others who are working and laboring do without the proper rewards, or they can use it to destroy friend and enemy. The Rosicrucians have long advocated that some other means of reward must be found.

Units of Service

If I may venture to make a suggestion that has been in the mind of the Rosicrucians for many centuries, it is this: A certificate based upon units of service should be substituted in the place of money. As a basis for the system of measuring service, the service of the farmer might be taken as the standard. One day's service of the farmer or agriculturist could properly be called a basic service since the farmer's service represents the very strength and power of man's life on earth. Taking the farmer's average day and making it the standard unit, some form of script could be used whereby the services of every human being could be properly rewarded. The professional man, such as the doctor, who renders unusual service and benefit to the community might receive in one day script equal to three units of service or equal to three times the value of the service of the farmer. The clerk in the store might receive for each day's labor a unit and a half of this script. Younger

people, or those in less important services, might receive for their daily pay script equalling half of the unit or equal to half the service rendered by the farmer in one day.

All of these scripts representing various units of fundamental service could be cashed at stores or exchanged for food and necessities and even small fractions of a single unit might be used for exchange purposes. This script could neither be given away, nor banked, nor stored up, preserved, or saved for the future for it could only be exchanged for necessities and for service and would have to be used by the person to whom it was issued. In this way all of us would receive the necessities of life and even the luxuries in exchange for the service we rendered during the day or night. Those of us who wanted to labor in a productive capacity could go to work knowing that there would be sufficient script to pay us adequately and that no bank failures, no wars, and no fluctuations of stock markets or gold standards could affect the script we had received.

The Technocrats suggest an energy unit for the basis of our script but this would

never prove to be satisfactory. A service unit is the only standard that could be made universal. Even the housewife would receive such script as was indicated by the services she rendered in her home. Such a plan would bring about universal employment and universal prosperity and many other improvements such as the elimination of bank failures, the impossibility of false investments and artificial inflation of values and securities and similar things.

Such a revolution in our economic system is sure to come about. This is the revolution I referred to and anyone can plainly see that it is not going to happen suddenly and it will not upset our conditions overnight.

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.

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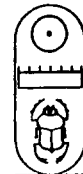
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A New Understanding of Space and Time

(from page 13)

the requirement for very high precision in the formation of the energy patterns—laser light is highly coherent because the oscillations of the electromagnetic fields are in phase (match each other). By assembling lasers into a certain geometrical pattern, it should be possible to generate an energy pattern which results in the movement of the pattern and associated or contiguous support structures. The movement would be effectively caused by the alteration of the properties of the hyperspace prism at that locality.

If experimentally confirmed, this motion effect could be used to develop an advanced “propulsion” system, a Field Resonance System,⁴ which would have performance characteristics far exceeding that of any current aircraft or spacecraft: very high accelerations (20,000 mph/second), right angle (inertia-free) turns, etc.

The field theory also predicts that certain energy patterns which are generated with a very high degree of coherence could cause a large distortion of the hyperspace prism properties associated with the space-time locality of the energy pattern. This distortion could cause a spacecraft (generating such a pattern) to be relocated to another location in the universe (another star system or galaxy, for example) nearly instantaneously. The spacecraft would be relocated to a distant space-time point where the symmetry, asymmetry, and coherence properties of the spacecraft energy pattern are similar to those energy patterns which could naturally occur at that point (according to the local hyperspace prism properties). In effect, the spacecraft disappears from one space-time point and travels through the hyperspace to the distant space-time point.

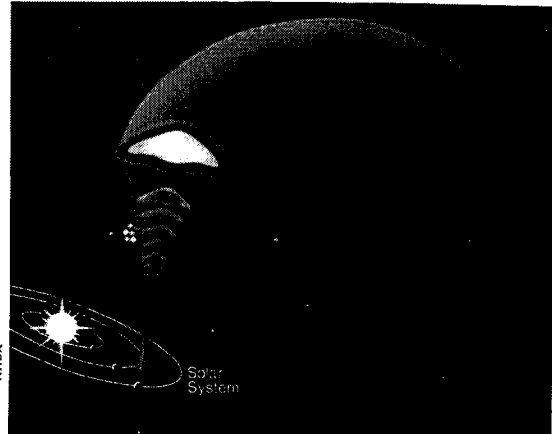
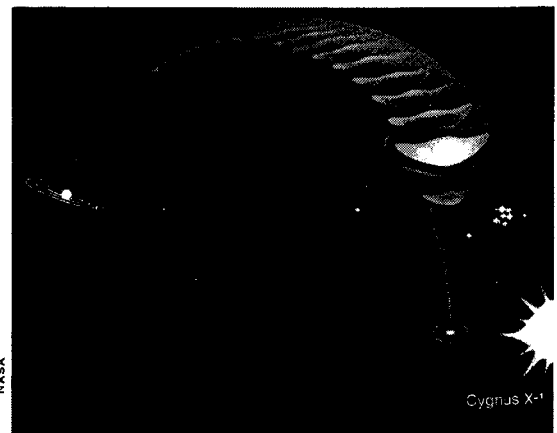


Figure 1

Figures 1 and 2 show an artist's conception of a Field Resonance Spacecraft accelerating away from the Solar System and then initiating the precise energy pattern required to enter hyperspace (above the horizontal line). The spacecraft then reenters space-time near Cygnus X-1, a powerful x-ray source which appears to be associated with a black hole or collapsed star.

The spacecraft and its energy pattern generation system can be considered to be analogous to a radio and its tuning device. Once the desired frequency (energy pattern) is selected (generated), the radio (spacecraft) picks up the signal

Figure 2



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(is transferred to) of a distant station (distant space-time point). The time experienced by the astronauts versus that experienced by flight controllers on Earth may differ greatly. For example, the astronauts may spend a week exploring a new star system and return to find that they have only been gone from Earth for fifteen minutes. In general, the astronaut travel times would be quite short, seconds to days.

If the basic elements of this new theory are confirmed, then we can expect vast new frontiers to open up for mankind, including contact with other intelligent civilizations. Applications of the theory could also help alleviate problems associated with energy supplies and the under-

standing of, and constructive modulation of, geodynamic and environmental processes. The exploration of new phase or hyperspaces—perhaps already occurring through the extensions of man's consciousness—will provide new opportunities to accelerate the evolution of the consciousness of mankind.

Footnotes:

¹Lewis, R. (1957), *The Conscious Interlude*, Rosicrucian Order (AMORC), San Jose, California, p. 215.

²Weyl, H. (1952), *Space-Time-Matter*, Dover Publications, New York, p. 5.

³Einstein, A. (1956), *The Meaning of Relativity*, Princeton, New Jersey, Appendix 2.

⁴Holt, A. (1980), "Prospects for a Breakthrough in Field-Dependent Propulsion," AIAA-80-1233, AIAA/SAE/ASME 16th Joint Propulsion Conference.

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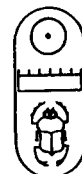
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Enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available in these affiliated bodies. You will also have the opportunity to become actively associated with the other Rosicrucians in the particular affiliated body you select.



Rosicrucian Activities

MS. GENEVIEVE SINCLAIR of Lompoc, California, has been awarded the Rosicrucian Humanitarian Award for devotion and service to the people of her community. For many years Ms. Sinclair was a teacher and principal in elementary schools in Los Angeles. Upon retirement in 1973 she moved to Lompoc and became quite active in community work, serving on the board of the Lompoc Community Concerts Association and as a member of the Santa Barbara County Women's Commission. Ms. Sinclair also volunteered as a co-driver for *Meals on Wheels*, delivering meals to senior citizens and shut-ins in the area. Recently she has served as the chariman of *Book Talk*, jointly sponsored by the American Association of University Women and Lompoc Public Library, and she is the Editor of *Mindpower*, a local publication. For some time Ms. Sinclair has



been interested in the mind and the process of meditation, and she teaches a community class on developing intuition and creativity. In the photograph Frater Dr. Stephan Peltekof presents the Humanitarian Award to the deserving Ms. Sinclair.

A DYNAMIC public meeting called the *Symposium of Light* took place on Sunday, February 22, 1981, at the thriving Clement LeBrun Chapter in Sacramento, California. The Grand Lodge was represented by Edward Lee, Director of AMORC's Department of Instruction, and his wife Lilo. Chapter Master Dorothy Shumate and moderator Lowell Jaks, among other speakers, gave excellent insights into the Rosicrucian view regarding the always fascinating subjects of reincarnation, meditation, the aura,

and healing energy. The day ended with a lively open Forum and discussion period. During the weekend, Mr. Lee was the guest of two of Sacramento's largest daytime radio talk shows. The bright and sunny weekend was rounded out with an inspiring Convocation and a festive pot-luck dinner. We extend congratulations to members of Clement LeBrun Chapter for their spirit of cooperation and harmony which makes such worthwhile projects so successful.

NATURE had a major hand in planning the 1980 Northwest Regional Conclave. Originally scheduled to be hosted by Portland's Enneadic Star Chapter, these plans were interrupted by unusual environmental conditions brought on by the nearby Mt. Saint Helens volcano. However, with the excellent help of Grand Councilor Jean-Paul DuBreuil and Frater Max Lilly, Master of Vancouver Lodge, members from the Vancouver area and Michael Maier Lodge, Seattle, rallied together to organize, at

the last minute, a highly successful conclave, which attracted nearly 300 Rosicrucians. Grand Lodge was represented by Supreme Treasurer Burnam Schaa and Soror Schaa, who were delighted to renew old acquaintances and add their light to that of so many others. The conclave program proved to be highly inspirational and substantial, and everyone is to be congratulated for the enthusiasm and love displayed as Northwest Rosicrucians gathered together.

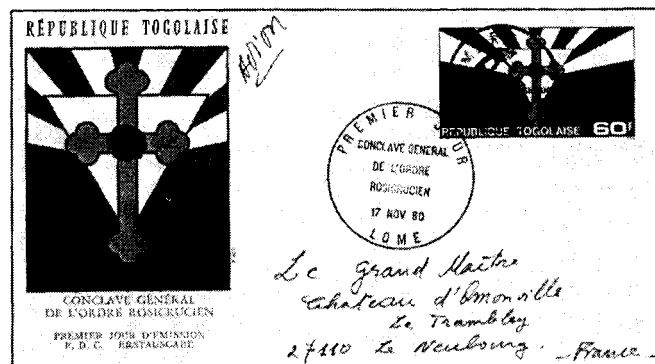
AN ART GALLERY was recently opened in the headquarters of the AMORC German Grand Lodge in Baden-Baden. Grand Master Wilhelm Raab worked diligently to bring about the opening of this gallery. Occupying several rooms, the gallery features painting and sculpture. The exhibits have received good press coverage.



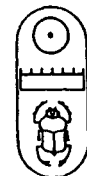
International artists gather at the opening of an exhibit in the AMORC Art Gallery in Baden-Baden. Shown are (left to right) Mr. Klimas, Pres. of European Cultural Circle, Baden-Baden; Mrs. Verch-Penner, German painter; Mr. Agoval, Spanish painter; Mrs. Kuprianof, German painter; Mr. Shigenobu, Japanese painter; and Frater Raab, German Grand Master.



In the words of Frater Raab: "The exhibitions will be changed every month. Up to now we do not have a permanent collection—this will take time. We are working together with the *Europäischer Kulturkreis* in Baden-Baden for exhibitions of living artists of this time. We do not emphasize a particular style of art because as Rosicrucians we have to be open to all kinds of good art." Our compliments to the German Grand Lodge on this latest achievement.



World's First Rosicrucian Stamp: The Republic of Togo (West Africa) has issued this special collector's item on the occasion of the 1980 AMORC French Grand Lodge General Conclave held in Lome, Togo. This beautiful and colorful stamp features the Rosicrucian Flag—a golden rosy cross standing out upon a red and purple field. The first day of issue envelope and the stamp are shown above.





Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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TREASURED NATURE



Point Lobos, approximately 100 miles south of San Francisco, is an unspoiled area of rock-bound coast fringed with wind-swept pines and washed by the blue water of the Pacific. Although protected as a California State Park, its shore could be endangered by oil spills from great tankers that traverse the coastal waters.

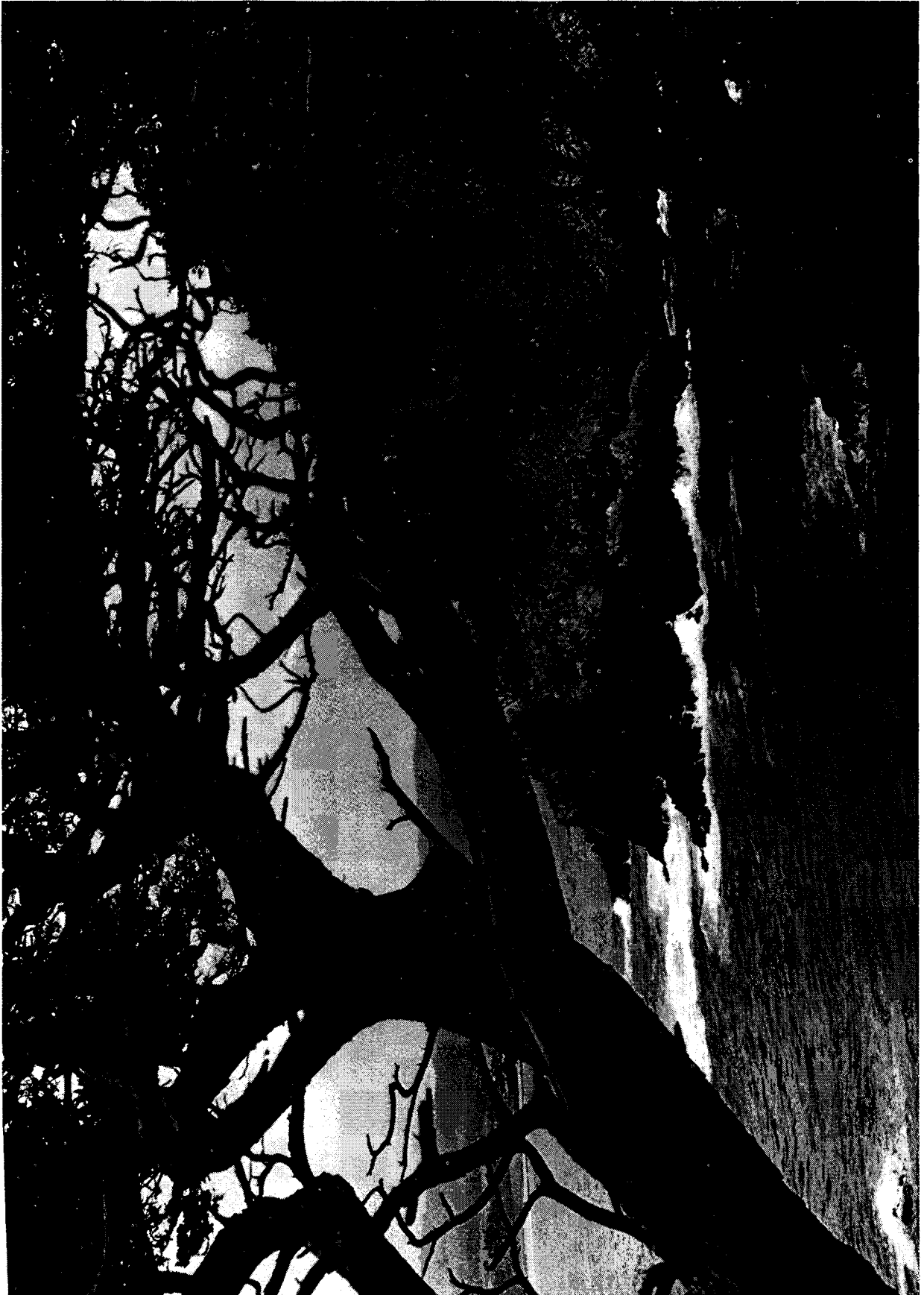
(Photo by AMORC)

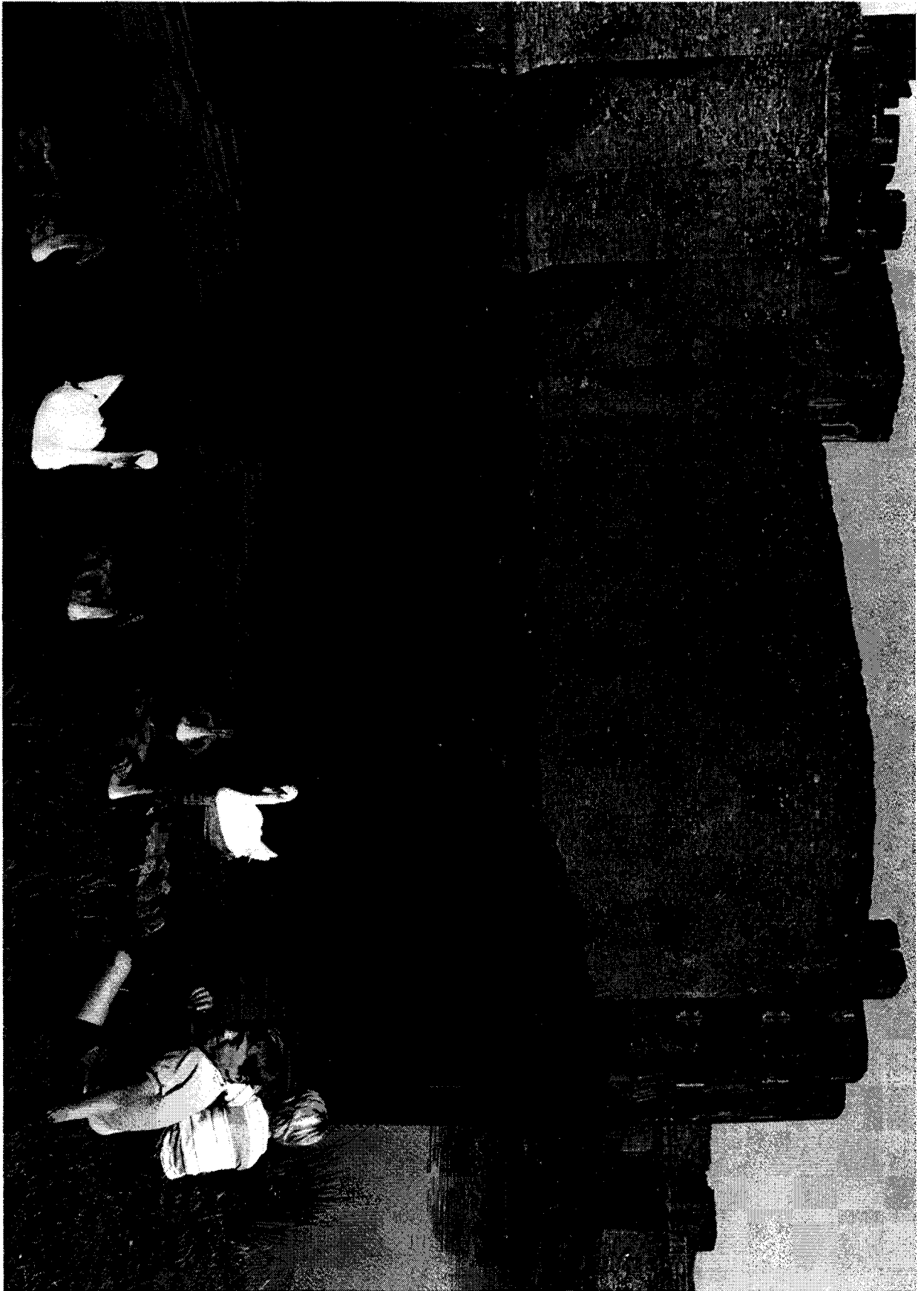
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May
1981**

CAERPHILLY CASTLE (overleaf)

This castle is rightfully prized as the greatest castle in the British Isles. The erection of this masterpiece of fortification was the result of the wisdom of the great English king, Edward I (reigned 1272-1307). With the advent of cannon, the formerly impregnable stone walls were easily breached. Many castles were left in ruins after such an attack.

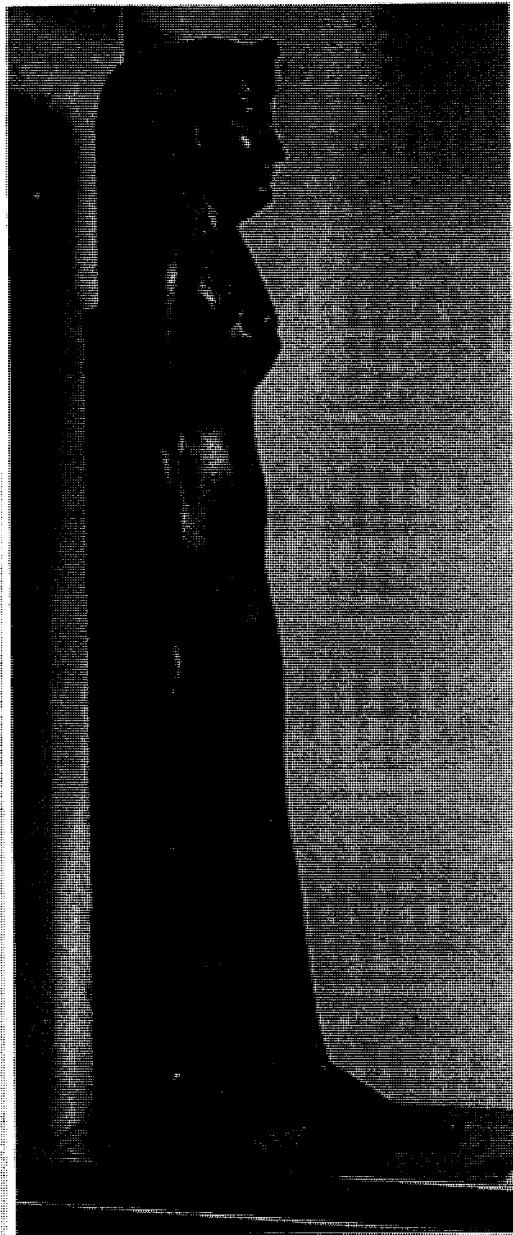
(Photo by AMORC)





TREASURES

FROM OUR MUSEUM



Cleopatra VII "The Great" (69-30 B.C.)

This rare and genuine statue of Cleopatra VII in black granite is from the Ptolemaic Period (332-30 B.C.). Known otherwise as the "Queen of Kings," she was the seventh Macedonian princess of that name.

As the daughter of Ptolemy XI, Cleopatra hardly led the romantic life that literary tradition has given her. At the age of 17 she became queen of Egypt, ruling jointly with her brother Ptolemy Dionysus. A few years later, she was deprived of her royal authority and was forced to withdraw into Syria.

Cleopatra was certainly more fond of Egypt than her foreign predecessors on Egypt's throne. By speaking the language and sharing the religious beliefs of the ancient Egyptians, her attitude assured her popularity.

With the invasion of Egypt by Julius Caesar, the life of this beautiful queen changed dramatically. Her ambition to rule Egypt alone rather than in conjunction with her brother was backed by Caesar, who was fascinated by her charms. This induced him to undertake a war on her behalf, in which her brother lost his life. She was then placed on the throne with a younger brother who was later mysteriously poisoned.

In Rome, she lived openly with Caesar as his mistress until his assassination.

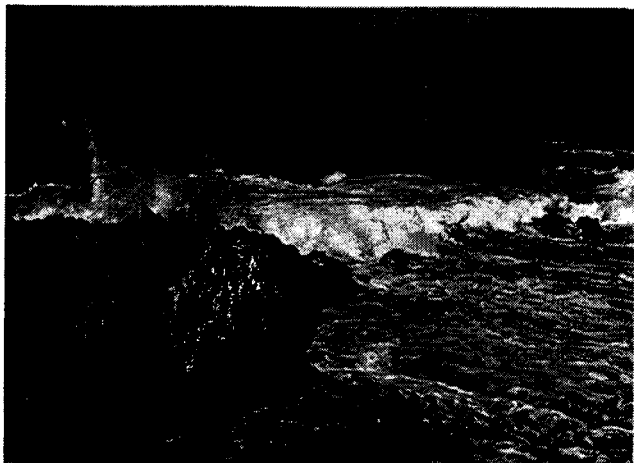
Due to her unpopularity in Rome, she returned to Egypt and joined forces with Mark Antony, one of the Roman triumvirate. In the hope of regaining her throne she married Mark Antony, with whom she wanted to divide the Kingdom of the East (supposedly promised her in prophecy). Another triumvir of Rome, Gaius Octavius (Octavian) declared war upon Antony and Cleopatra and defeated them at Actium in 31 B.C. Cleopatra then escaped to Alexandria, where Antony joined her.

Having no prospect of ultimate success, she accepted Octavian's proposal that she should assassinate Antony. She enticed him to join her in a mausoleum which she had built in order that "they might die together." Antony committed suicide in the mistaken belief that she had already died.

Realizing that Octavian was more interested in her possessions than her personal charms, she ended her own life by letting herself be bitten by an asp—and by suicide escaped the humiliation of the Roman triumph. The death of Cleopatra marked the end of the Great domination, and the beginning of nearly 500 years of Roman control of Egypt.

—J. Penz & D. Fraser

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 900,000 persons visit the museum annually. Admission is free.



ODYSSEY

Pythagoras Part I

OF THE PHILOSOPHERS of ancient Greece, Pythagoras was among the most renowned. He was so revered by the usually skeptical Greeks that many thought him to be the god Apollo in mortal form. Like the god, he was the bearer of light—his gift was a wisdom that blended the mysticism of the Egyptians and Babylonians with the rationality of the Greeks, thus resulting in the birth of Western philosophy.

Not much is known about this great philosopher. Facts about his life were not only deliberately concealed by members of his school, but later antagonistic religions, notably the Christian church, destroyed most of the writings of his followers. Pythagoras was born about 569 B.C. on Samos, an island in the eastern Aegean Sea. His father, Mnesarchus, was probably a Phoenician, and thus Pythagoras was receptive to the ideas of the "barbarians," as the Greeks termed nearly all foreigners. Pythagoras was precocious. In his youth he traveled to nearby Ionia, home of the famed sages Thales, Anaximander, and Pherekyedes. From them he learned much about the nature and structure of the universe and he became intrigued by the concept of *anamnesis*, wherein the immortal psyche (soul) incarnates countless times in a succession of men's bodies when not in the cosmic realm.

Thales advised Pythagoras to travel to Egypt so as to gain further knowledge from the priests. Being young and ambitious, Pythagoras readily assented and set off on the arduous journey. Although he carried a letter of introduction from Pharaoh Amasis, Pythagoras was not given admission to the two major schools in Heliopolis or Memphis because the priests were loath to reveal their secrets to foreigners. Fortunately, after passing various tests to judge his worthiness, the youth was accepted into the school in Diospolis where he remained for at least ten years. From the priests he learned of the importance of purification so as to gain favor with the gods. To be purified, one must partake of sacred ritual and initiation. Pythagoras also refrained from eating certain foods, including meat, because the Egyptians held that the body was defiled by such foods.

Pythagoras' long stay in Diospolis was broken when the Persians invaded Egypt. He was taken as a prisoner to Babylon, but was soon recognized as a remarkable man and was allowed to study under the Magian priests. Pythagoras learned their rites of purification which involved use of various herbs to induce meditative states. He also learned their mathematics, which was the most advanced in the ancient world. Their calculations were used to study the movements of the heavenly bodies, which were said to actually be gods who influenced the living things on earth. The planets have numerical values and their ratios and interactions create the music of the spheres. By purification one could learn how to journey to these superior realms and become one with the gods.

Nearly ten years were to pass before Pythagoras was allowed to return to his homeland. He settled in Samos, and was a celebrity. Yet he left after a few years because he felt that taking on the responsibilities of a prominent citizen detracted from his true goal, the teaching of men and women in a new way of thinking and living. Again, in 518 B.C., he set off on a journey that eventually took him to southern Italy—to the small city of Croton. Here Pythagoras found a place receptive to innovation and he established a school that taught many of the concepts he had learned when abroad.

Pythagoras' school and philosophy will be further discussed next month.—RWM

