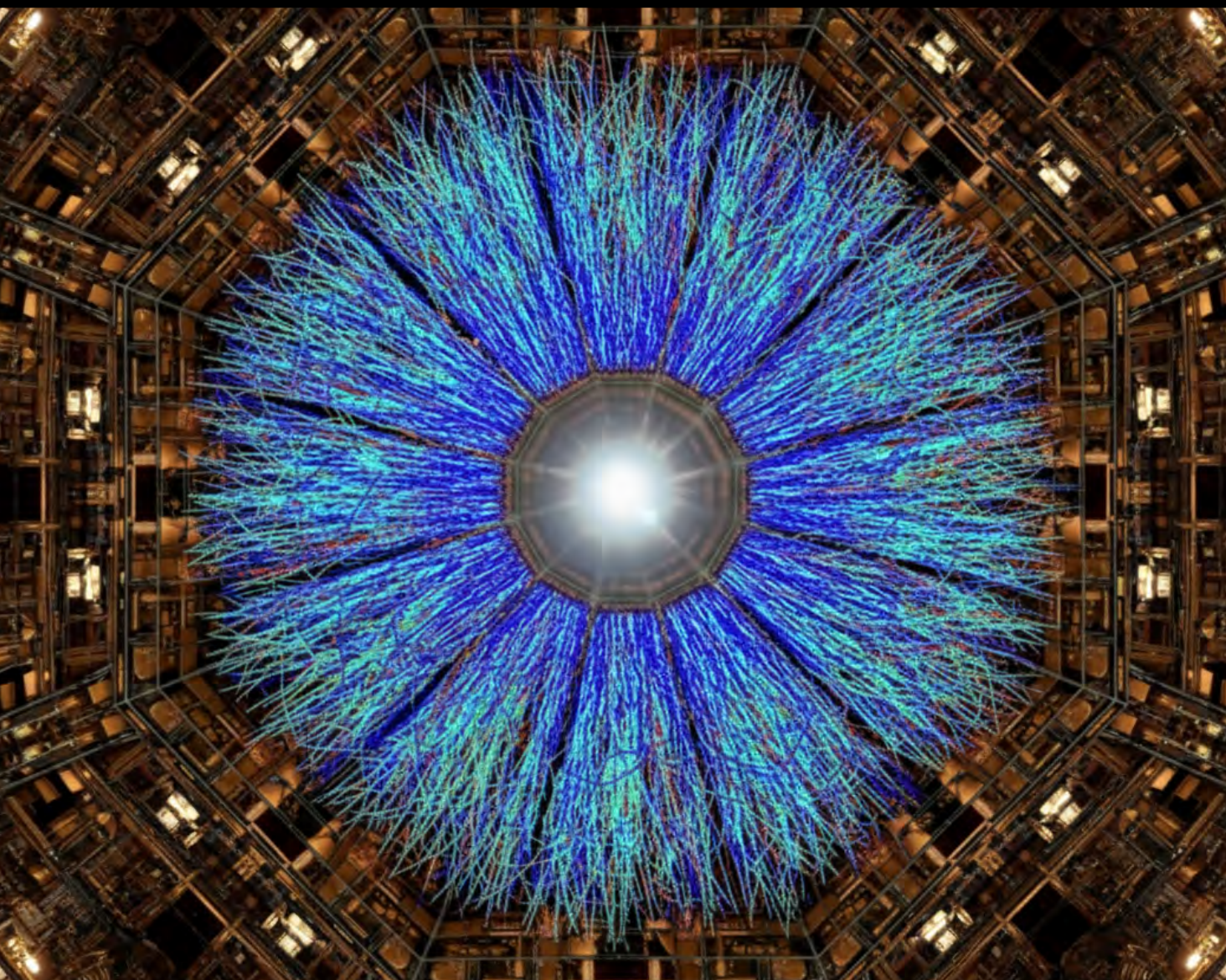


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The front cover of this issue
features a visualization of
the result of a full-energy
collision between gold ions
at Brookhaven National
Laboratory’s Relativistic
Heavy Ion Collider.

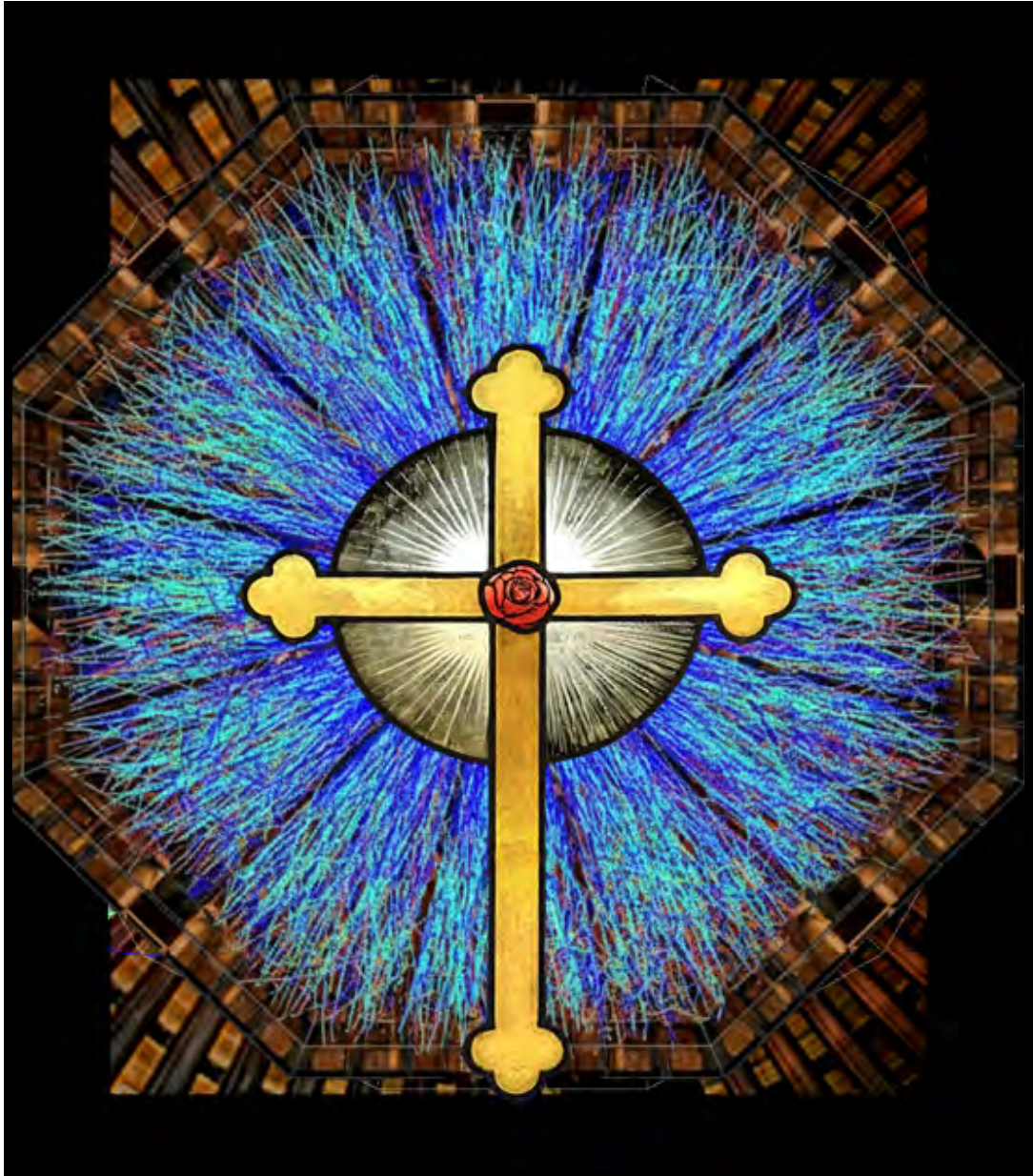
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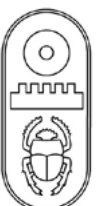
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INTRODUCTION

In this issue of the *Rosicrucian Digest*, we explore the mysteries of consciousness, science, and mysticism from a Rosicrucian perspective.



A rose cross sits atop a visualization of the result of a full-energy collision between gold ions at Brookhaven National Laboratory's Relativistic Heavy Ion Collider, as captured by the Solenoidal Tracker At RHIC (STAR) detector. The experiment recreated the quark-gluon plasma that existed throughout the universe in the first few microseconds after the Big Bang.



THE MIRROR

Grand Master Julie Scott, SRC



The Rosicrucian teachings state: The purpose of all life, including our lives, is to serve as a mirror in which the Divine untiringly contemplates Its own reflection. Through us, and all other life, It observes and experiences Itself.

The Rosicrucian lessons explain that Actuality is the underlying vibratory essence of all things. It exists beyond perception—in the invisible structure of the universe. Its source is pure Beingness. Reality is how we perceive the world through our senses. It is personal, filtered, and shaped by biology and beliefs. This understanding of the Rosicrucian view of Actuality and Reality reveals not only the nature of the universe but also the role of our consciousness within it.

Typically we describe three dimensions of space—height, depth, and width. Past Emperor H. Spencer Lewis described a fourth dimension. He said that in addition

to height, depth, and width, there is the vibrational actuality underlying physical form. Ancient Egyptians spoke of the realm of the Duat, the field of pure potential where all that exists began its journey into form. This is Actuality.

We are beings of energy, swimming in an ocean of energy, or consciousness. Our lives and everything in the universe are like waves in that ocean. The waves rise and fall, creating lifetimes, but they are never separate from the ocean itself. Modern science echoes this mystical insight.

Quantum physicist John Hagelin describes a unified field—a self-aware, intelligent field from which all laws of nature emerge. He says: “This unified field is a self-interacting field of intelligent consciousness . . . the self-sufficient source of all existing things.”

Deepak Chopra describes “thinking non-stuff”—energy and information,

infinite in potential. This aligns with the Rosicrucian view that the Cosmic is an intelligent, creative field and the mind is a receiver, not a generator, of spiritual impressions. Our lessons offer that through attunement, we can transcend illusion and perceive the vibratory truth of the universe.

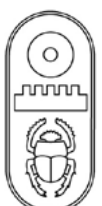
Cognitive scientist Donald Hoffman states that what we see is not what's real. Instead, our perception is like a computer interface, similar to a video game headset—useful, but not the truth. His theory of positive geometries suggests that fundamental reality consists of “complex, high-dimensional mathematical structures” that exist outside of space-time, which then emerge into space-time through the space-time headset of conscious agents—us! We're the conscious agents. His concept of positive geometries aligns with ancient teachings about the vibrational and possibly geometrical or mathematical nature of creation. We'll talk about Pythagoras's view on this later.

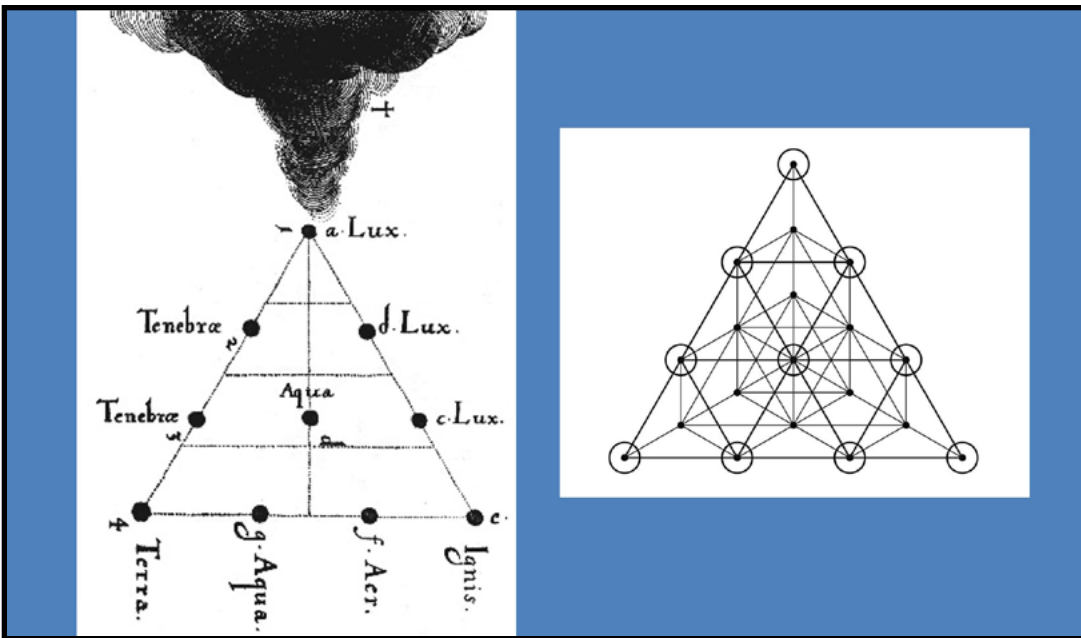
Years ago, while standing in a redwood forest, I placed my forehead on one of the trees. In that moment, I received a flow of symbols that were something like

hieroglyphs and something like Hebrew letters, but they weren't either, revolving like a slot machine before my mind's eye. It was stunning and I felt like something had been downloaded to me, although I still don't know what and it felt like the tree briefly wiped away the fog on the screen of my perception, perhaps allowing me a glimpse of Actuality.

The Rosicrucian teachings state that all matter is vibration—a combination of positive and negative forces emanating from the Ether. What we see, hear, and touch is just a projection of deeper forces. Plato described this as the world of Ideas.

Plato wrote: “The entire Universe and everything in it is but the finite projection of an Idea set forth by the Divine Itself.” In his allegory of the cave in *Republic*, Plato described reality as shadows on a wall that are distorted versions of higher truths. What lies in the light of the Sun is Actuality. Plato described what he called “forms” – eternal, perfect, and unchanging ideals or archetypes that represent the true essence of things. They include abstract ideals such as beauty and justice as true, unchanging Forms that exist in a separate realm.





Pythagoras saw numbers as something similar, as non-physical and eternal realities that provide the fundamental essence of the world. Pythagoras believed numbers were the ultimate Actuality, that literally constructed the universe. His Sacred Tetraktys was the formula for creation— $1+2+3+4=10$. One is the point. Two creates a line. Three creates a plane and four creates a cube which makes the space for the elements – earth, air, water, and fire. Could Actuality be unfolding mathematical formulas or patterns? Could that be what those revolving symbols the redwood tree shared with me were?

So, how do we move beyond illusion toward Actuality?

The Rosicrucian lessons provide many techniques. We can meditate to still the mind to receive impressions from the soul. We can use visualization to form spiritual counterparts for mental creation and we can cultivate intuition—the inner voice of wisdom.

The Rosicrucian lessons encourage us not to deny the material world – we work to transcend it by aligning with higher vibrations. The Rosicrucian teachings tell

us that when we attune with Actuality, we become more aware, more compassionate, and more aligned with our purpose.

Why does this matter?

In a world focused on appearances, we risk losing sight of our deeper nature.

If our senses are illusions . . . we must learn to see inwardly.

If matter is not the source of life . . . we must turn to consciousness.

If we are more than bodies . . . then our lives are sacred journeys of unfoldment.

Understanding Actuality can free us from the fear of loss or death; connects us to others through unity; and grounds us in the eternal.

In the Rosicrucian Egyptian Museum, there is a hand mirror with the ancient Egyptian goddess Hathor on the handle. She is the goddess of love, beauty, dance, joy, and music. Many ancient Egyptian mirrors, are shaped like an *ankh*, a cross with a loop at the top, the Egyptian symbol of eternal life. Hathor's face is just below the reflective part. The word *ankh* also means mirror in the ancient Egyptian language. Some scholars suggest this was

a pun or a play on words—an ankh ankh, but I believe it was something more sacred. The ancient Egyptians didn't typically joke about eternal life.

To me, this ankh ankh expresses that we are not mere observers. We are the medium through which the Divine contemplates and experiences Itself. Hathor, the Divinity, is looking at us, looking at her, looking at us, and so on. We are waves of Actuality, expressing different aspects of the original vibration.

Let's practice a meditation.

Please sit comfortably and close your eyes. Take three deep breaths becoming more relaxed with each exhalation. Now, breathe normally and focus on your breath. If your mind wanders, gently say to yourself "thinking" and return to your breath.

Attune with that aspect of yourself, that level of your vibratory energy, that can connect with higher planes of awareness. With your thoughts, activate that part of you that has this ability.

Now, bring your awareness to the space between your thoughts . . . the pause between each breath. This space is the Field of Actuality. Attune with that. Use

the part of you that is able to attune with this field and do that.

Visualize a shimmering field all around and within you. It permeates you and you are swimming in it. It is immeasurably large, beyond time and space, and intimately close. You are not separate from it—you are of it and in it.

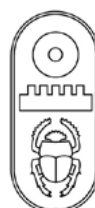
Now, quietly affirm: "I align with Actuality. I am enfolded in Actuality. I am Actuality."

Now, go further: "I am!"

After a few minutes, when you are ready, open your eyes.

We live in a world of appearances, yet beneath it all is the Field of Actuality, where the Divine Source extends Itself to experience Itself. That is our mission in life. We are expressions of the Divine and mirrors through which the Divine experiences Itself.

And in the stillness of meditation and in the clarity of intuition, we remember who and what we are. We are not just waves; we are the ocean experiencing different patterns of Itself.



PARALLEL WORLDS

Michael Shaluly, FRC



A NASA artist's modelling of what Earth-like planets could look like.

A couple of generations ago, the thought of parallel worlds was little more than science fiction. Even in mystical circles, the subject was perhaps too far-fetched for many students to explore. Today, not only do we continue to contemplate the concept of parallel worlds in our mystical studies, but certain segments of the scientific community are stating that parallel worlds must exist.

We live in parallel worlds now, though we don't recognize it as such. There is the world we accept objectively because it seems real, and there is also the world that we live in but are unaware of. Our lives are both visible and invisible, aware and unaware. We know without question that there is a reality we perceive that differs from actuality. Just as there is a sympathetic nervous system that autonomously guides our bodily functions, so too is there a spiritual sympathetic system that guides

us to those people, places, and situations that we need and that need us. Everyone animated with life is spiritually guided, even those who reject such a notion. Since we know that by far the invisible world is the greater part of us, then it is natural for us to seek it out and attempt to understand it. This quest is the mystic's journey—to travel beyond the powerful illusions that grip us as humans and open our minds to the greater nature of our Creator.

Relinquishing commonly held notions is difficult for us. We like and feel comfortable with what we can see, feel, and touch. The thought of infinity goes beyond our limited human brain capacity. The thought of Cosmic Consciousness, of knowing everything all at once, is also beyond the function of our current state of consciousness. In this category of the inexplicable falls the concept of parallel worlds, a theory that we may be

simultaneously living different lives and experiences and with differing outcomes. The mystic, as a walking question mark, should at least entertain this possibility within the infinite framework of the Cosmic, just as physicists are now doing in their attempts to uncover a unifying theory of everything.

Parallel theory found a place in science with the advent of quantum physics, where particles and elements act in inexplicable ways. Particles in the quantum world can seemingly be in more than one place at once, change their properties when observed, and sometimes even appear to move faster than light. In 1954, a theory out of Princeton University introduced the idea of parallel universes, each like our universe, all branching off from one another. Within these universes, all outcomes may exist; wars have had different outcomes, species extinct in our universe have evolved and adapted in others, and so on.

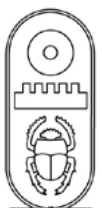
The theory attempted to answer the erratic behavior of quantum matter, where observations revealed photons acting as particles and waves, sometimes simultaneously, sometimes in ways not yet fully understood. Further, they can appear to change form just from the observation

of them. The physicist Werner Heisenberg suggested that just by observing quantum matter, we affect the behavior of that matter. Thus, we can never be fully certain of all of the properties of a quantum object. This led some physicists to theorize that all quantum particles don't exist in one state or the other, but in all possible states at once. The sum total of possible states of a quantum object is called its wave function. The state of an object existing in all of its possible states at once is called its superposition. When we observe a quantum object, we break its superposition and essentially force the object to choose one state from its wave function. This theory accounts for why physicists have received opposite measurements from the same quantum object: The object appeared to be in different states during different measurements.

A scientist of that era, Hugh Everett, proposed an alternative to the traditional view that measuring a quantum object causes its wave function to collapse into a single definite state. Instead, he suggested that all possible outcomes of a measurement taken of a quantum object occur at once, each in a different, non-interacting branch of the universe. The universe is in this theory duplicated, splitting into one universe for each



At left is NGC 2020 and at right is NGC 2014, two nebulae that make up the Cosmic Reef.



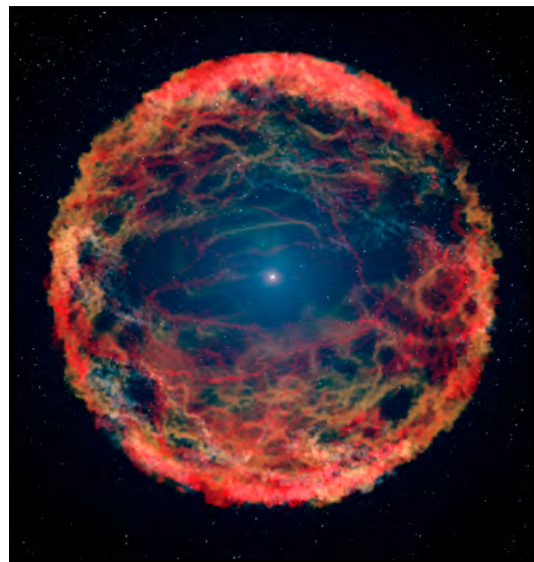
possible outcome from the measurement. For example, say an object's wave function is observed to be a particle in one instance, and a wave in another. When a physicist measures the particle, the universe splits into two distinct universes to accommodate each of the possible outcomes. A scientist in one universe finds that the object has been measured in wave form. The same scientist in the other universe measures the object as a particle. This also explains how one particle can be measured in more than one state.

There have been other theories shown to be possible that suggest there are universes parallel to our own. Physicists have engaged in reverse engineering—they have studied what they could observe and worked backward toward smaller and smaller levels of the physical world in the hope to reach the final and most basic level that will serve as the foundation for understanding everything else. This led to a theoretical subquantum level called string theory that has also concluded that there are parallel universes. String theory was popularized by the Japanese American physicist Michio Kaku. His theory says that the essential building blocks of matter and physical forces in the universe exist on a subquantum level. These building blocks resemble tiny rubber bands or strings that make up quarks (quantum particles), and in turn electrons, and atoms, and cells and so on. Exactly what kind of matter is created by the strings and how that matter behaves depends on the vibration of these strings. It is in this manner that our entire universe is composed. And according to string theory, this composition takes place across 10 separate dimensions.

Like the Many-Worlds theory, string theory proposes that parallel universes could exist. According to the theory, our own universe is like a bubble that exists alongside similar universes. Unlike

the Many-Worlds theory, string theory supposes that these universes can come in contact with one another. String theory says that gravity can flow between these parallel universes. When these universes interact, a Big Bang like the one that created our universe can occur.

While physicists have managed to create machines that can detect quantum matter, the strings proposed by string theory are yet to be observed, which makes the foundation of string theory entirely theoretical. However, many studies have been performed using better and better instruments that reveal the elegance and oddities of the quantum world. One such study was undertaken in recent years at Berkeley Lab, studying photosynthesis. Researchers detected “quantum beating” signals— coherent electronic oscillations in both donor and acceptor molecules— generated in the photosynthesis process of a leaf. They observed wavelike motions of energy that seemed to explore all potential energy pathways simultaneously and reversibly. In other words, without taking any time, the light seemed to look at all possible pathways simultaneously and chose the best path to take for efficiency.



A NASA artist's impression of a supernova.



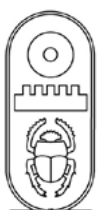
Three young stars shine amidst the Taurus Molecular Cloud.

Light works in us in this manner as well. We are also a part of this material world, and the photons and quarks work in us just as they work throughout the universe. Science has proven that photons can travel all pathways of a leaf simultaneously without a time penalty, and at the same time travel only the most efficient pathways for photosynthesis to occur. This can be interpreted as a form of consciousness, a form of thought, of divine direction that carries this out. It is the very same Divinity and divine guidance that resides in us. We therefore can relate to the age-old saying that time and space are an illusion of our objective consciousness. As infinite, invisible beings, not only can our thoughts move and manifest immediately, but also our thoughts can transcend the illusion of time and space. Indeed, then, parallel worlds can exist, for we can change a thought, correct a thought, and even an action now, in the future, and in our past. We are finding the causes and effects of quantum physics all around us, and we will find more as the years go by, and our instruments improve. Much of what we are finding clarifies and verifies our mystical teachings that have been in existence for thousands of years. We know everything is infinite in nature, though it may not seem so at first. Our first degree tells us that matter itself is made up of Spirit

energy. This energy is of an immaterial nature, and thus, even matter is of spiritual origin. Perhaps that is why AMORC chose to name this energy “Spirit.” If we look at the concept of string theory, we are ultimately made of vibratory patterns that are linked throughout nature and resonate with each other. Our incarnation into this material world so strongly seems like a beginning, and our transition from it so strongly seems like an end. Yet, we know that we are more than our name and our physical body; we are eternal, vibratory energy connected to all things, and taking part in being’s ceaseless effort to be.

When we say that we are a part of creation, we tend to think about the beginning of what we call creation. Creation, however, is not something that started and then stopped. It is continuing and always becoming. We witness creation every moment we are alive; we create things ourselves, we watch as our environment changes with natural events, human and animal interactions, and so forth. There is a constant evolution of movement and change and we are integrated with this movement. With string theory and parallel theory, we can recognize the possibility of a world without time, of universes without beginning or end, and where all things interact simultaneously. Consciousness itself is interwoven with us and within this realm. We are an instrument through which the infinite expresses itself.

The thought, contemplation, and study of parallel worlds can assist us in expanding our consciousness towards a greater understanding of our place in the universe. All around us is a beautiful and infinite creation, and within this creation, we are the Divine’s expression! Let us strive to raise our consciousness beyond the dimensions of our material world and allow Divine will to work through us.



ALL IS VIBRATION: THE QUANTUM NATURE OF REALITY

Julian Johnson, FRC



Introduction: A Meeting Point Between Science and Mysticism

For centuries, ancient wisdom traditions like Rosicrucianism have taught that reality is fundamentally vibrational. According to these teachings, an all-encompassing spiritual energy permeates everything and manifests in various frequencies to create the material world. Today, quantum physics has arrived at strikingly similar conclusions, revealing that the universe is composed not of static matter but of vibratory energy fields. The convergence of these two perspectives—scientific and mystical—opens up a more holistic understanding of reality and challenges our limited perception of the world around us.

The Vibrational Foundation of Reality

Modern quantum physics reveals that the so-called “solid” universe is anything but. It tells us that what we experience as

matter is actually localized excitation—vibrations—in fundamental energy fields. These fields permeate all space, rendering the idea of emptiness obsolete. Even in what we perceive as a vacuum, there’s a seething ocean of quantum activity, often referred to as the “living vacuum.”

From this vantage point, all matter is essentially motion. There is no true solidity—just patterns of energy interacting with our senses. Ancient Rosicrucian teachings long anticipated this view, asserting that spirit energy lies at the root of all existence, vibrating at different frequencies to form the multiplicity of things we experience.

The Spectrum of Vibration and Our Limited Perception

Our sensory systems are designed to detect only narrow slices of the vast vibrational spectrum. For example:

- Sound: Human ears detect frequencies from 20 Hz to 20,000 Hz.
- Light: Eyes see only a tiny range of electromagnetic radiation, known as visible light.
- Touch, Taste, and Smell: These senses rely on physical and chemical interactions within narrow perceptual limits.

Yet, outside this narrow window lies a vast, invisible universe. In fact, 99.9999% of the electromagnetic spectrum is completely undetectable by our senses. We do not see gamma rays, X-rays, radio waves, or cosmic rays—but they exist all around and within us. Our senses, then, act more like filters than gateways, allowing us to perceive only a sliver of the vibrational reality in which we are immersed.

Constructing Reality: A Biological Interface

Our perception of reality is not passive but constructed. Sensory organs receive vibratory input—whether light waves, sound waves, or chemical signals—which are then converted into electrical

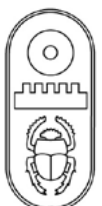
signals. These signals are processed by the nervous system and interpreted by the brain, forming what we call “reality” in our consciousness.

This means that the picture of the world we experience is not the world itself, but a neural rendering—a user interface—designed for biological survival rather than objective accuracy. In essence, we live in a model of the world that our brains construct, based on filtered data from a vibratory universe.

Individual Worlds: Eight Billion Realities

Every person lives in a slightly different version of reality. No two individuals perceive the world in exactly the same way because of:

- Sensory Variations: Eye shape, hearing range, taste sensitivity, and other physical differences create unique inputs.
- Neural Differences: Brains process data differently based on genetics, neural wiring, and cognitive tendencies.





- Life Experience: Past memories and emotional conditioning influence how new information is interpreted.

Conditions like synesthesia demonstrate the pliability of perception. For example, some individuals consistently perceive colors when they hear certain sounds, or experience taste when reading words—a powerful reminder that the brain does not passively reflect reality, but creatively assembles it.

Enhanced Perception in Nature and Technology

Humans are not the only species navigating vibratory reality—many animals possess enhanced sensory capabilities:

- Bats and dolphins use echolocation to “see” using sound waves beyond our hearing range.
- Snakes perceive infrared radiation, effectively “seeing” heat.
- Sharks use electroreception to detect electrical fields generated by prey.

- Birds employ magnetoreception to navigate using Earth’s magnetic field.

Moreover, human-made technologies have vastly expanded our perceptual reach. Radio telescopes detect waves from distant galaxies. Electron microscopes reveal the atomic world. Infrared cameras capture heat signatures invisible to the eye. These tools extend our perception into realms we could not otherwise access, confirming the richness of vibrational reality.

Rosicrucian Insights: Beyond the Five Senses

Rosicrucian teachings hold that humans are capable of perceiving far more than the five senses currently allow. These latent faculties—sometimes called extrasensory perception (ESP)—include the ability to sense subtle energy fields, telepathically communicate, and even influence matter through intention.

Examples of these abilities include:

- Aura Perception: The ability to visualize the energetic field

surrounding living beings, revealing emotional and health states.

- Telepathy: Transmitting thoughts through vibratory frequencies and receiving them without verbal communication.
- Remote Viewing: Accessing information about distant or hidden locations using focused consciousness.
- Psychokinesis: Influencing objects or outcomes with the mind, an idea explored in some scientific studies.

These capabilities, according to mystic traditions, can be awakened through deliberate spiritual practice, including meditation, emotional refinement, disciplined study, and group resonance.

Consciousness as the Key

The Rosicrucian path emphasizes the development of higher consciousness as the true key to expanded perception. Practices such as deep meditation help quiet the noise of the physical senses, allowing subtle impressions from the higher vibrational realms to emerge. By aligning ourselves with more refined

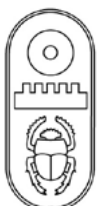
frequencies—those associated with love, charity, and purpose—we become attuned to the deeper harmonics of existence.

This attunement is not just a mystical ideal but a practical path toward transformation. As we refine our perception, we begin to experience life not merely as a sequence of physical events but as a symphony of energetic patterns. This expanded awareness helps us better understand ourselves, others, and the cosmos.

Conclusion: Living in a Vibrational Universe

In uniting ancient wisdom with modern science, we arrive at a profound truth: all is vibration. From the smallest particle to the farthest star, from the notes of a song to the colors of the sunrise, reality is a dance of frequencies. What we perceive as solid, static, or separate is, in fact, part of a vast, interconnected field of dynamic energy.

Our task, then, is to awaken—to lift the veil of limited perception and engage with the full spectrum of existence. As we cultivate greater awareness, we can begin to tap into our latent abilities, expand our consciousness, and live more harmoniously within the grand orchestration of the universe.



TRANSCENDENTAL AMNESIA: REMEMBERING OUR DREAMS

Gurinder Singh, FRC



KingaBritschgi on DeviantArt, But a Dream Within a Dream, 2014.

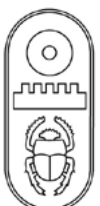
“Mister Sandman,” the 1954 hit song by Pat Ballard, is known to millions around the world for its dreamy harmonies and a chorus that asks “Mister Sandman, bring me a dream.” What if I told you that you don’t need the Sandman to dream? What if I said that every night you’re already visiting realms of profound wisdom, divine guidance, and untapped potential?

Former Emperor Ralph Lewis once wrote:

Dreams are perhaps one of the oldest mysteries of humankind. Perhaps they were likewise the first experience that man [people] had of the duality of their own being. In fact, some authors on the subject of primitive religion and the psychology of religion believe that the idea of soul and of the inner self came

to humankind from their dream experiences.

Like stars that vanish with the first light of dawn, our dreams dissolve at the threshold of morning. We stand at the shoreline between two worlds—one of ordinary perception and one of extraordinary revelation—and as the tide of consciousness shifts, the delicate shells of night wisdom are washed away. Even though science confirms that every single person dreamed last night, studies show that most people forget 95 percent of their dreams within five minutes of waking. This isn’t just ordinary forgetting—it’s transcendental amnesia, the forgetting of our connection to the cosmic consciousness that speaks to us through our dreams.



Most of us experience what I call “transcendental amnesia”—the phenomenon of forgetting these profound mystical experiences as soon as we return to waking consciousness. This article will not be covering where dreams come from, and the various possibilities of interpretation that each dream has. There’s a plethora of good resources like “Dream Psychohistory” by Lee Irwin, a *Rosicrucian Digest* article from the 2022 No. 2 issue; *The Inner World of Dreams*, a book by Phyllis L. Pipitone; and various other *Rosicrucian Digest* articles and videos on the [RosicrucianTV](#) channel on YouTube that cover these topics. Today, we’re going to explore transcendental amnesia specifically—this fascinating phenomenon of forgetting our most profound dream experiences.

This article will help us discover why our dreams matter, how to remember them, and most importantly, how they can transform our spiritual practice. But first, I’d like to invite you to participate in a quick exercise.

If you have something to write with, please take a moment to jot down the first

fragment you remember from any recent dream—just a sentence or two. Don’t worry if it seems random or insignificant. This small act of recording a dream fragment is actually your first step in overcoming transcendental amnesia.

Take a moment to look at what you’ve written. Does it contain a symbol? An emotion? A message? Even the smallest dream fragment can contain profound wisdom when we give it our attention. Throughout your day, I invite you to reflect on this dream piece and notice if new meanings or connections emerge as we explore the mystic landscape of our dreams together.

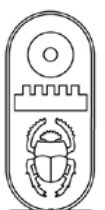
The Rosicrucian Perspective on Dreams

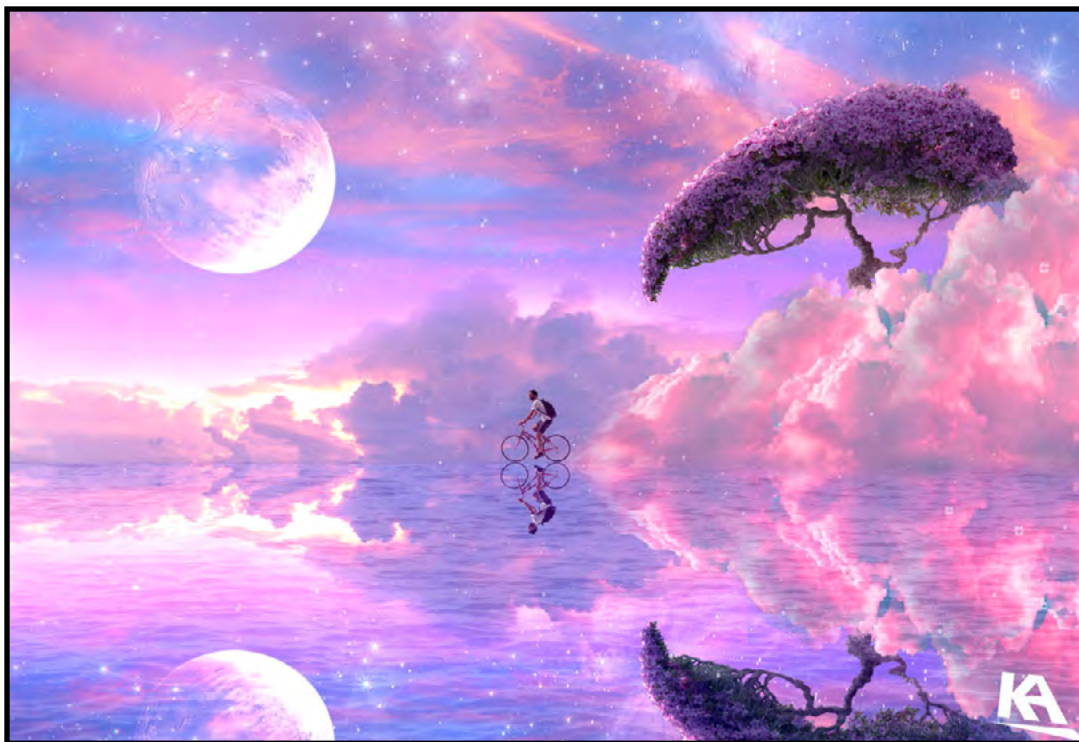
Throughout history, from the dream temples of ancient Egypt to the mystical traditions that influenced our Order, dreams have been recognized as gateways to higher consciousness. As Rosicrucians, we understand that dreams are not random neural firings but meaningful experiences that bridge our inner and outer worlds.

The psychohistory of dreams reveals a fascinating journey across civilizations.



Thomas Cole, Dream of Arcadia, 1890.





kh1martson on DeviantArt, Dream World, 2021.

In ancient Egypt, dream incubation was practiced in temples dedicated to Serapis and Isis, where seekers would sleep in sacred spaces hoping to receive divine guidance. The Greeks established dream temples called Asclepieion, where the sick would sleep to receive healing dreams from the deity Asclepius. The Chaldeans of ancient Mesopotamia developed elaborate systems for dream interpretation that influenced Jewish, Christian, and Islamic dream practices.

This rich historical tradition continues in the Rosicrucian approach to dreams. In her book *The Inner World of Dreams*, Rosicrucian author Phyllis L. Pipitone wrote that dreams are “a voyage into a mysterious world, teaching us about ourselves and the world around us.” This perspective aligns perfectly with our Rosicrucian teachings.

Our founder, H. Spencer Lewis, had much to say about dreams. In his work *Self-Mastery and Fate with the Cycles of Life*, he explained that, when we fall asleep, a

fascinating process occurs. The physical body rests, but our consciousness doesn’t simply shut down. Instead, it shifts.

In modern society, some have described sleep as a “teleportation mechanism to breakfast”—we close our eyes at night and suddenly it’s morning. But that perspective misses the profound journey that happens between.

Rosicrucians have long taught that not all dreams are mystically significant, but we should use common sense in interpreting them.

Have you ever awakened at 3 or 4 a.m. from a particularly vivid dream? That time—between 3 and 4 a.m.—is especially significant in many mystical traditions. In Rosicrucian understanding, it can be a time when the veil between different states of consciousness is thinnest. When you wake at that hour, it’s often because something important is trying to reach you, like a letter slipped under your door from a world that exists alongside our own but at a different frequency of being.

Lee Irwin mentioned in his article that there's a special category of dreams called "initiatric dreams." These are unsolicited, vivid, and deeply symbolic experiences that constitute about 2-3 percent of all dreams. They can be mythic encounters with archetypal figures, psychic experiences like telepathy or precognition, or mystical moments of direct sacred experience. These dreams don't just happen—they initiate us into deeper understanding.

What makes initiatric dreams particularly powerful is not just their content—their symbols and scenarios—but the states of consciousness they induce. As Rosicrucian scholar Lee Irwin explained, "Initiatric dreams tend to be rather weak in content but much stronger in states." These altered states of consciousness are the true vehicles for esoteric knowledge and transformation.

The Science and Practice of Dreaming

Modern science confirms what mystics have known for centuries—dreaming isn't

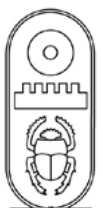
optional. We all dream, every night, during REM sleep. Studies show that dreams help process emotions, consolidate memories, and solve problems. When people are prevented from dreaming, they quickly begin to experience psychological distress. We need to dream.

From an evolutionary perspective, dreams serve crucial functions that have helped humanity survive and evolve. Scientific research suggests that dreaming has been conserved across mammalian evolution precisely because it offers significant adaptive advantages. Dreams allow us to simulate potential threats and rehearse responses in a consequence-free environment. They help integrate new information with existing knowledge, promoting cognitive flexibility and creative problem-solving—abilities that have given humans evolutionary advantages throughout our development as a species.

But to see dreams as merely biological mechanisms is to miss their transcendent beauty and mystery. Dreams can transport us beyond the ordinary boundaries of



Henry Fuselli, The Shepherd's Dream, 1793.



perception into a realm where all humans become brothers and sisters, where the artificial separations between us dissolve. In dreams, we experience the unbroken wholeness of existence as an undivided flowing movement without borders. Dreams reveal that beneath the seemingly fragmented nature of our waking consciousness lies an undivided wholeness—a flowing, dynamic reality where past, present, and future exist in harmonious relationship.

Do you remember when you last felt truly seen? Not the superficial seeing of everyday encounters, but the soul-deep recognition that comes when another being truly perceives your essence? Dreams see us this way—completely, without judgment, beyond our carefully constructed masks and personas. In the words of a beloved poet, “Attention is the beginning of devotion.” Dreams pay attention to parts of ourselves we’ve forgotten or neglected. They attend to wounds we’ve bandaged but not healed.

They notice splinters of potential embedded under the skin of our consciousness, waiting to be drawn out and realized.

Beyond mere biological necessity, dreams appear to be vital for our psychological and spiritual evolution as well. Carl Jung, the pioneering psychologist whose work bridges modern psychology and ancient mysticism, recognized dreams as messages from what he called the “collective unconscious”—a reservoir of shared human wisdom and archetypes that transcend individual experience. Jung saw dreams as a natural healing system of

the psyche, helping us integrate disparate aspects of ourselves and guiding our individual evolution toward wholeness, or what he termed “individuation.”

Jung’s approach to dreams echoes ancient wisdom traditions in fascinating ways. His concept of the collective unconscious parallels the Akashic Records in Rosicrucian thought—a cosmic memory

bank containing all events, thoughts, words, emotions, and intent ever to have occurred. When we dream, we may be accessing this collective wisdom, just as ancient priestesses at the Oracle of Delphi or shamans in indigenous cultures accessed non-ordinary states of consciousness to retrieve information inaccessible to ordinary awareness.

But here’s something fascinating that bridges science and mysticism: dreams operate outside our conscious control. Just as meditation creates the conditions for mystical

experiences but doesn’t force them, our dream state opens us to guidance that comes on its own terms. And like meditation, dreams can be a form of telepathy—not just with others, but with parts of ourselves we normally can’t access.

Rosicrucian scholar Lee Irwin discussed the “psychohistory of dreaming”—a developmental journey that evolves through consistent self-analysis. As he explained: “Dreams and dreaming are not static or simply recurrent or only mapped to a limited ‘immediate’ surface causality.” Instead, they’re dynamic, situational, and developmental. When we take an “existential-phenomenological



John Collier, Priestess of Delphi, 1891.

approach” to our dreams, recording not just their content but their phenomenological characteristics, we allow each dream to manifest its unique value and significance over time.

Think of your consciousness as a vast kingdom with many chambers, or a labyrinth with countless paths. In waking life, you only access a small portion. But in dreams, doors open. Barriers dissolve. Messages come through. The key is not analyzing too hard—it’s simply paying attention.

The psychohistory of dreams teaches us that dreaming is not merely subjective but intersubjective, forming responsive relationships with others and the world around us. As Irwin noted: “Dreams are not simply ‘inner’ or ‘subjective’ but much more intersubjective, forming responsive relationships and reactions with or to others in on-going life events.” Our dreams are like quantum entanglements across the fabric of consciousness where the boundaries between self and other become permeable, revealing the deeper implicate order beneath our seemingly separate existences.

Have you ever felt that your dreams were communicating in a language older than words? Your dreamscape is embedded with symbolic materials that respond to invisible currents of meaning. These dream images aren’t random; they’re precisely calibrated instruments, aligning your personal consciousness with universal rhythms that have guided humanity since we first gazed at the stars.

This brings us to a critical practice: recording your dreams. Keep a journal by

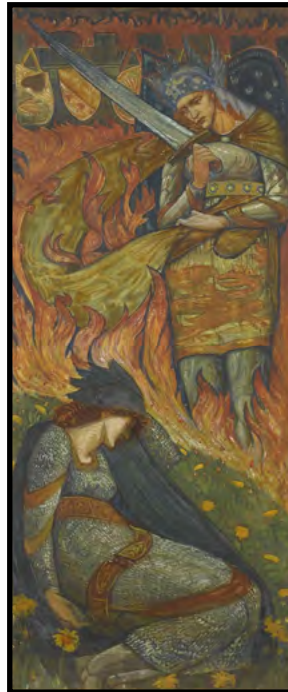
your bed. When you wake—especially from those 3 a.m. experiences—jot down what you remember immediately. Don’t worry about capturing every detail perfectly. You don’t need to recall 100 percent of the dream at 4 p.m. that day. What matters is creating the habit of acknowledgment.

In my own practice, I’ve noticed something peculiar about nightmares. They often come when I oversleep. It’s as if something is trying to wake me, to guide me, saying “Enough rest—it’s time to move into the day.” These aren’t random terrors but messages conveyed in sometimes strange ways.

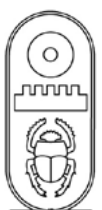
There is a sense of urgency in these dream messengers, reminiscent of nature’s own rhythms and cycles. Have you ever witnessed how the world transforms at dawn? There is something infinitely healing in these repeated refrains—the assurance that dawn comes after night, and spring after winter. Dreams, too, have their seasons and cycles—periods of darkness followed by illumination, confusion followed by clarity. They are the cosmos whispering

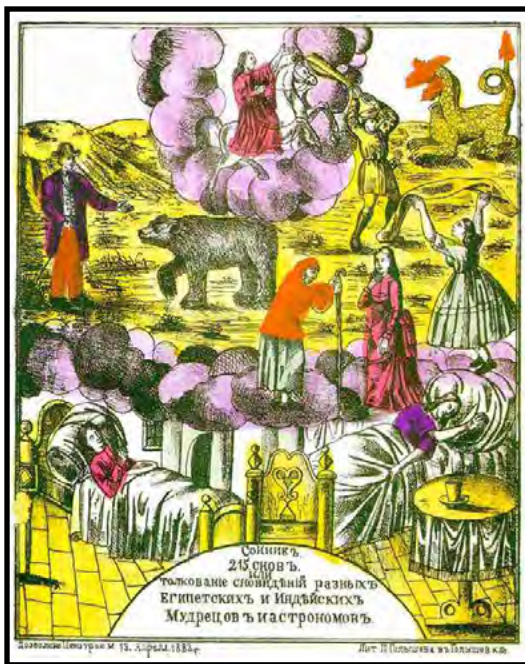
to us in the language of symbols and emotions, creating a momentary harmony between our conscious and unconscious selves.

Like a rare leopard that appears at the edge of our vision, only to vanish when we turn our head, our most profound dreams often elude our grasp. Yet their footprints remain in the sand of memory, their presence felt long after they’ve disappeared into the forest of forgotten things. What elusive messengers visited you last night, leaving only the faintest trace of their passing?



*Bernard Sleigh,
Brunhilda's Dream.*





Lubok-style cover of a Russian dream book, 1883.

Think of yourself as a messenger—a rainbow bridge between different states of consciousness. In dreams, you’re not just receiving guidance; you’re actively participating in cosmic communication.

H. Spencer Lewis’s Water Bowl Technique

One of the most powerful yet simple techniques passed down through Rosicrucian tradition comes from H. Spencer Lewis. He recommended placing a bowl of clear, fresh water near your bed before sleep.

This isn’t merely symbolic. Lewis understood something profound about water’s molecular structure—it acts as a psychic receiver and amplifier. The water molecules are extraordinarily receptive to subtle cosmic energies and thought vibrations. As you sleep, the water collects and magnifies these energies, potentially enhancing your dream experiences.

Lewis taught that water serves as a threshold or gateway between dimensions of consciousness. Just as we physically cross water to move between lands, the

bowl by your bed creates a symbolic crossing point for your consciousness during dream states.

The practice is simple yet powerful. Before sleep, place a small bowl of fresh water on your nightstand. As you prepare for bed, gaze quietly into the water for a moment while holding your intention to remember your dreams. Lewis recommended a specific breathing technique—breathe rhythmically while visualizing cosmic energy being drawn into your psychic centers with each inhalation and directing this energy toward the water with each exhalation.

You might even whisper your intention to the water. In the morning, observe if the water has changed in any way—ripples, bubbles, or even a subjective sense of the water having a different “energy.” Many Rosicrucians report that this simple practice dramatically enhances dream recall and increases prophetic or initiatic dream experiences.

What makes this approach particularly fascinating is that Lewis didn’t view it as merely mystical. He attempted to explain it through scientific understanding, discussing electromagnetic fields, vibrations, and resonance—bridging esoteric knowledge with emerging scientific concepts of his time.

The Physical Foundation for Mystical Dreams

While Rosicrucian practices like the water bowl technique prepare us psychically for significant dreams, we must also prepare physically. The body and spirit work in harmony, not opposition. H. Spencer Lewis himself emphasized that psychic experiences require both spiritual and physical preparation.

A personal experience beautifully illustrates this principle. When my German Shepherd was a puppy, I

discovered something fascinating about the relationship between physical energy and rest quality. If I didn't take him for at least a mile run every single day, he would transform into a whirlwind of restless energy—barking incessantly, pacing anxiously around the house, and developing a particular fondness for destroying my socks!

But on days when he received proper exercise, the transformation was remarkable. Instead of that frenetic energy, he would settle into deep, peaceful sleep. You could almost see the dreams flickering behind his eyelids as his paws would occasionally twitch in response to whatever adventures his dream-self was having.

Our bodies aren't so different. When we deny ourselves proper physical expression during the day, that unexpressed energy doesn't simply disappear—it manifests as restlessness during what should be our most receptive state. Just as my puppy couldn't access deep, restful sleep without physical release, we can't access the deeper realms of dream consciousness when our physical energy is creating static in the system.

Consider your evening meal. Heavy foods, especially those rich in fats and proteins, require significant energy to digest. When your body diverts energy to digestion, it has less available for dream consciousness. Rosicrucian tradition suggests a light meal at least three hours before sleep, preferably consisting of easily digestible foods like fresh fruits, vegetables, and whole grains.

Practical Techniques for Dream Recall

The following are some practical techniques to overcome transcendental amnesia and remember more of your dreams.

Lee Irwin recommended dream recall with “the three R's of dream work”: Record, Reflect, and Research. First, record your dreams immediately upon waking—whether through writing, audio recording, or digital means. Second, reflect on the symbols and emotions without rushing to interpretation—some dream meanings may reveal themselves over months or even years. Third, research the symbols and themes that appear in your dreams, recognizing that while they have personal significance, they also connect to collective wisdom.

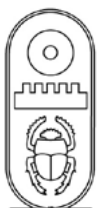
When setting your intention before sleep, affirm silently: “I will remember my dreams tonight. I will recall them clearly in the morning.” This simple practice dramatically increases dream recall.

Second, remain still upon awakening. When you first wake up, don't jump out of bed. Don't check your phone. Instead, lie quietly and ask yourself, “What was I just dreaming?” Often, fragments will surface if you give them space to emerge.

Third, keep that dream journal within reach. Write down anything you remember, even if it's just a color, a feeling, or a single



Redrawdigital on DeviantArt, Child's Dream - In the Clouds, 2023.





Kyla-Nichole on DeviantArt, A Midsummer Night's Dream, 2012.

image. Over time, these fragments form patterns.

You may notice that some dreams feel qualitatively different from others—more vivid, more symbolic, more meaningful. Rosicrucian scholar Lee Irwin calls these “psychonoetic dreams”—literally “soul knowledge” dreams that impact you deeply on a soul level and transform your awareness. Pay special attention to these dreams, as they often contain the most profound guidance.

Fourth, practice “the three R’s”: Record your dreams in detail, Reflect on the symbols and emotions, and Research their meanings through Rosicrucian texts and your own intuition.

Fifth, consider the timing of your dreams. Those that come just before waking often contain the most accessible guidance. If you consistently wake at certain times—especially that 3-4 a.m. window—pay special attention to the dreams that precede those awakenings.

Thomas Edison, one of history’s greatest inventors with over 1,000 patents, deliberately utilized the hypnagogic state—that boundary between wakefulness and sleep—to solve problems and generate

creative insights. His method was brilliantly simple yet effective.

Edison would sit in a chair holding steel balls in his hand, positioned over metal pans on the floor. As he began to drift off to sleep, his muscles would relax, releasing the balls, which would crash into the pans and wake him. At this precise moment of transition between consciousness states, he would often have breakthrough insights about whatever problem he had been contemplating.

This “in-between sleep” method allowed Edison to access what he called “a spiritualistic source” of knowledge. He once remarked: “Ideas come from space. This may seem absurd, and I cannot explain what I mean. . . . the ideas that come to me are not thought out in my mind at all, but seem to strike me from without... they are revealed to me.”

Edison understood what Rosicrucians have long taught—that deep insight often comes not from the straining of the conscious mind but from allowing yourself to receive wisdom from beyond ordinary thinking. He created a practical method to capture the inspirations that typically fade

away as we cross the threshold into deeper sleep.

Conclusion: Transcending the Amnesia

Time works differently in dreams. What feels like hours can be minutes. What seems like a moment can contain eternity. In much the same way, our amnesia about dreams isn't permanent—it's fluid, changeable.

As Oscar Wilde so beautifully put it: "A dreamer is one who can only find their way by moonlight, and their punishment is that they see the dawn before the rest of the world." Dreams show us what's coming before others can see it. What looks like punishment—being awake when others sleep, seeing what others miss—is actually a profound gift.

But Wilde also reminded us: "They've promised that dreams can come true, but forgot to mention that nightmares are dreams, too." This balanced perspective acknowledges that not all dream guidance comes as gentle whispers. Sometimes we need thunder to wake us up.

Think of dreams as letters from your higher self. Sometimes these letters are

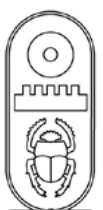
written in code—symbols personal to you. Other times, they're written in the universal language of archetypes that Carl Jung explored so deeply. But always, they contain wisdom if we're willing to receive it.

And remember, as a Rosicrucian lesson taught us: "It is quite impossible for another to interpret your dreams." Dream interpretation must be personal. If a dream holds real significance, you must interpret it yourself, for only you understand the unique symbolic language of your psyche. As our tradition advises: "If your dream means anything at all, it must be interpreted by you; and if it seems unusually significant, the thing to do is to analyze it as best you can and make a note of the date and day, recording your brief analysis of it."

The practice of remembering dreams isn't just about collecting interesting stories to tell at breakfast. It's about healing the split between our waking and dreaming selves. It's about reintegrating wisdom that belongs to us but that we've forgotten through transcendental amnesia. To be human is to live suspended between



Sebastiano Ricci, Dream of Aesculapius, ca. 1710.



the scale of snails and the scale of stars. In our dreams, we traverse these scales effortlessly, being at once infinitesimally small and cosmically vast. We experience standing on the threshold of two eternities, in the past and future—a sacred liminality where the membrane between worlds thins and the cosmos can speak directly to our sleeping souls.

Have you noticed how differently time flows when you're dreaming? How a lifetime can unfold in minutes, or a moment can stretch into eternity? Dreams inhabit what neuroscientists might call the "space between stimulus and response"—that infinitesimal gap where time dilates and our truest freedom resides. In that space, dreams reveal the body's ancient wisdom, bypassing the cerebral pathways of stress and anxiety to speak directly to what one might call our molecular autobiography—the story written not in words but in the very chemistry of being. The body remembers what the mind forgets, and dreams are its most eloquent language.

When we work with our dreams consistently, something remarkable happens: the line between dreaming and waking begins to blur in the most beautiful way. We start to bring dream wisdom into daylight hours. We recognize symbols and synchronicities in our waking world. We become more fluid in our consciousness, more receptive to guidance regardless of our state.

I want to conclude with a lighter perspective from Dr. Seuss: "You know you're in love when you can't fall asleep because reality is finally better than your dreams." There's profound wisdom here. When we integrate our dream guidance into waking life, reality itself becomes more magical, more meaningful. We fall in love with existence in a new way.

Tonight, as you prepare for sleep, I invite you to try these Rosicrucian



William Blake,
The Song of Los, copy D, object 5, 1795.

practices. Place a bowl of water by your bed with intention. Ensure you've had some physical movement during the day. Keep your journal ready. And remember that you're not just resting—you're embarking on a journey to the inner kingdom of your consciousness. You're entering the labyrinth of your highest wisdom. You're accessing guidance that can transform your path.

Set the intention to remember. Keep your journal ready. And perhaps most importantly, approach your dreams with reverence but also playfulness. Dream work is serious mystic business, but it's also a cosmic dance of symbols and stories.

Mr. Sandman isn't bringing your dreams—you're creating them together with the Cosmic Consciousness. You are both the dreamer and the dream. And when you overcome transcendental amnesia, you'll discover that the wisdom you seek has been with you all along—night after night, dream after dream—like stars that have always been there, shining in the darkness, whether or not we lift our eyes to see them.

INTUITION

Hugo Casas, FRC

Grand Master of the Spanish Grand Lodge for Europe, Africa, and Australasia



Plato (center left) and Aristotle (center right) are seen in a detail of Raphael's The School of Athens, 1509. Both philosophers discussed the golden mean in their work.

Many people have likely heard of the golden mean. It is that virtue which makes us stand or progress at an equal distance from the two extremes, that is to say, which keeps us away from excesses and places us in the middle ground.

As I was thinking about this, I realized that I could fall into the error of the extreme by finding deep definitions of intuition, such as that of the famous philosopher Dane Rudhyar, which reads: "Intuition is the holistic perception, the awareness of being: the ability to be aware of the identity of the whole."

Based on this concern, I then thought that this piece should be more informal, fraternal, and I looked for a more friendly definition, something that is simple to understand but at the same time has some depth. The following definition came to mind: "Intuition is that thing that you know, that you don't know how you know it, but that you know that you know."

After repeating this several times, I realized that, with this definition, I lacked some information, which is why it was not a good way to start, and why I had

to apply the middle way, the one that the Rosicrucian teachings offer.

From the very beginning, our teachings explain that all human beings are endowed with an objective consciousness, which is based on our five physical senses and on the set of subjective functions or faculties i.e., mental processes such as imagination, memory, reasoning, etc. We are also endowed with a subconscious mind which acts under the control of the Cosmic Consciousness present in our whole being. This does not mean that we are animated by four different types of consciousness: objective consciousness, subjective consciousness, subconscious consciousness, and Cosmic Consciousness. In reality, in the human being, there is only one consciousness at work, Cosmic Consciousness, which, as we observe in the case of the human being, is multiple in its manifestations and corresponds to the Cosmic, that is, to the set of natural and universal laws through which the Divine Intelligence manifests Itself in the whole of Creation.

Therefore, if all human beings shelter the universal flow of Cosmic Consciousness, which is perfect in the image of its source, this means that we are permanently linked to this Intelligence and possess It in the depths of our being, so that It is also in the depths of our being that the knowledge of the past, present, and future is to be found. In other words, given the presence of Cosmic Consciousness in our being, we all potentially possess the key to all the mysteries of the universe.

But then why don't we have access to this source of knowledge at all times or whenever we need it? Because our objective consciousness, that of our five physical senses and subjective functions or faculties, is limited to the perception and interpretation of the material, visible, and tangible world. Therefore, in order to gain access to this knowledge, we have to use other faculties that transcend the limited powers of our mind, faculties that Sri Aurobindo called "supramental," intuition being one of the main ones, since it enables us to transcend the limits of our mental faculties.

It is curious, even paradoxical, that we are used to sharpening our senses when we want to see or hear something, and yet, for intuition to manifest and be effective in us, we must silence objective reasoning and listen to the greatest of masters, our Inner Master.

We can consider intuition as the faculty of perceiving immediately, without any kind of intermediary, and of understanding without the intervention of reasoning, a situation, a behavior, a principle, a law, or any knowledge; however, as it is not a mental faculty, it does not depend on our brain either, although it needs the brain to manifest itself in our objective consciousness. From the Rosicrucian point of view, intuition is a spiritual faculty, to be more precise: its roots are in

our most divine dimension, that is, in the soul, and for this reason, when it occurs in us, it has that marked realism that we have all experienced at some time, although, being so influenced by rationalism, we find it very difficult to give credence to that which deviates from logic or shows some sort of empirical basis, which is why we find it difficult to approach intuition or intuitive thinking.

But let us continue to be walking question marks: if intuition is a spiritual faculty, how does it manifest in us? The answer lies in the Sixth Law of the Rosicrucian Ontology, which states that, "A person is a double being in their nature, but triple in their manifestation." That means a person is composed of a dense physical body and a soul of a spiritual nature. When the soul is incarnated in the physical body of a human being at birth, it generates an intermediate body called the "psychic body" which allows the soul to be in contact with the physical body and



An image from The Mirror of the Wisdom of the Rosicrucians, published in 1618 by the pseudonymous "Theophilus Schweighardt Constantiens."



Claude Lorrain, detail from Odysseus returns Chryseis to Her Father, ca. 1644.

to manifest itself on the terrestrial plane. Intuition is one of the means by which our inner self can manifest in the physical body, for it is the repository of the Knowledge that we must acquire from life to life and without which it is impossible for us to become aware of the perfection of our own nature, the ultimate goal of our evolution.

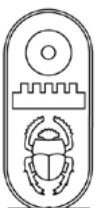
Intuition can manifest itself in different ways in us: through thought, through feeling or emotion, through the reception of an inner voice. In all cases, in this way, it is possible to obtain answers to the specific questions we ask ourselves, as long as these questions are legitimate and acceptable from the cosmic point of view.

The following question often arises: how can we develop intuition in ourselves? First of all, we must have the inner certainty that it is a latent and existing faculty within us, and that it can therefore be developed, stimulated, maintained, and exercised in all facets of life, if we allow it to manifest itself without obstructing it with mental processes. Doubt and skepticism will not benefit our intuitive thinking, and it will therefore be necessary to give it similar importance as the importance given to our intellect or to our objective perceptions. This may be why some people are more intuitive than others.

Another important point in developing our intuition is that it cannot be developed in all the fields of our lives. In other words, we will only be able to perceive what we are able to understand, and so we will have little or no chance of receiving insights into matters that are not close to our temperament or background.

The development of intuitive thinking takes place in us to the extent that we remain in harmony with the Cosmic, for it is in the Cosmic that intuition has its source. It must pass through us as if we were a channel, and in this sense meditation, especially in its passive phase, plays an essential role, for it is a time when we are in harmony with the Cosmic, which will facilitate the reception of intuition.

Since I mentioned earlier that within us lies the knowledge of the past, present, and future, it is important to distinguish between intuition and premonition, because, even if it is very subtle, it does exist. We could say that intuition corresponds to an event that has already taken place, even if we have no objective knowledge of it, while premonition, which means “prior warning,” is closer to an inner perception of an event that has not yet taken place, although it should be understood that premonitions do not necessarily have to happen, especially if they directly concern the free will of the



people involved. It is therefore preferable to consider premonitions as probabilities or warnings.

As we have just seen, there are a number of factors to be observed in order to release this and other dormant faculties which we all treasure and which we must seek to awaken through our mystical experiences and our work in our sanctums, but this does not mean that the development of the faculty of intuition requires exclusive conditions which are difficult for the majority of people to meet. Even science now indicates that it seems enough for the human being, especially up to the end of the infantile stage, to have a healthy development, in contact with the greatest possible diversity of stimuli provided by the natural and human environment, on which the intuition feeds, for this development to take place. Educational theorists, parents, and educators should take this seriously.

And since I have referred to science, it is also remarkable to notice that this field, through the statements of many scientists, agrees that no scientific discovery or creative production has ever been the sole result of objective mental activity. Perhaps this is why Einstein said that intuition is

the only thing that really counts, or why Thomas Alva Edison tried to induce short dreams when working on his inventions. When he felt blocked and unable to continue his research, Edison would simply try to sleep, and he claimed that this practice always gave him additional insight into the questions that blocked him, thanks to the intuitive symbols he received during these short sleep phases.

In fact, contrary to popular belief, the scientific method combines both intuition and empirical observation to reach new horizons and new knowledge. New ideas are born of intuition, without which the information acquired through random observation would be an accumulation of meaningless circumstances. Intuition and reason place these same observations in a meaningful relationship and in an ordered system that allows the new ideas formulated as hypotheses by intuition to be verified and validated.

Sir Francis Bacon, in the seventeenth century, and Immanuel Kant, in the eighteenth century, recognized the role of intuition in research activities and defined it as the thought process that aims to arrive, without diversions, to the object or phenomenon under study. The



Utagawa Kuniyoshi, Palace of the Dragon King, Tawara Tōda Hidesato is Awarded Three Gifts, 1858.

Mexican scientist Arturo Rosenblueth stated that, in the scientific method, intuition is manifested as the problem or phenomenon to be studied, and that the formulation of the working hypothesis, the selection of the experimental method, and the final construction of the theory are also essentially intuitive. He added that in research, experience is important, but the decisive factor is intuition.

Einstein is also said to have shared the following idea: 'The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift.'

Carl Gustav Jung, MD defined intuition as an unconscious process resulting from the emergence to consciousness of an unconscious content, a sudden idea, or a presentiment. It is similar to a process of perception, but unlike conscious sense activity and introspection, this perception is unconscious. Jung also differentiated between instinct and intuition, which are not identical, since instinct, from a biological point of view, is an innate behavior present in many species, which appears as an already determined adaptive response without the need for learning and, therefore, oriented towards evolutionary success, whereas intuition seems to be exclusive to human beings and is the result of learning and experience.

If I refer to the fact that intuition seems to be a human characteristic, it is because it is difficult to deny the extraordinary abilities of some animals such as dogs and cats, of which we all know extraordinary stories in which, for example, after being separated from the place where they lived with their masters, they managed to find their former home after journeys of several hundred miles.

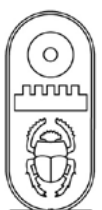
Finally, we must also consider as excellent the survival techniques and ways



Hilma af Klint, Group X, No. 1 Altarpiece, 1915.

of life of our primitive ancestors, who had no other guide than the learning that their time offered and, in the end, it is their intuition that has allowed us to be here today.

Therefore, we must learn to trust our intuition. There is no doubt about its reliability; the problem is to know how to interpret it correctly and to develop the capacity to become aware of the intuitive faculties we possess. We also have to take into account the fact that we are trying to use a faculty that we have not developed with age, as is the case with the abilities related to the senses. We are also confronted with the fact that we have not been brought up in the world of intuitive development, quite the contrary, because as children we were told not to pay attention to these impressions, that all these matters were a product of our imagination and that we were dreaming. So we have to ask ourselves what it means to reactivate a potential faculty that we have not cultivated and used for many years, and about which our consciousness has



been implanted with the idea that there is no point in using it.

The result of all this is that we often come to the erroneous conclusion that our personal intuition is not correct and does not work, even though we are more or less aware that intuition, despite not belonging to us, has its roots in the Cosmic, in the Universal Spirit which is in all the atoms of our being, and which, therefore, not only does not make mistakes, but is capable of perceiving the solutions to our problems and bringing them to our objective consciousness, even though we are not able to interpret them.

Intuition looks for patterns to give quick answers and these patterns emerge through proper training. Let us be aware that we have spent our whole lives communicating with other people and trying to decode what the media tells us, and that this communicative intuition provides us with many clues to which we look away because we continue to believe in the primacy of the rational path and that it alone is worth listening to.

I now propose a mystical experiment related to our theme: we have understood the importance of being able to listen, on our mystical path, to our Inner Self, our Inner Master, in order to get in touch

with our most divine dimension, with our soul. That is why I would like to draw your attention now to the following poem entitled “Yo no soy yo” (I am not I), written by the Spanish Nobel Prize winner Juan Ramón Jiménez:

I am not I.

I am this one
walking beside me whom I do
not see,
whom at times I manage to visit,
and whom at other times I
forget; who remains calm and
silent while

I talk,
and forgives, gently, when I hate,
who walks where I am not,
who will remain standing when I
die.

Now, intone the vowel sound AUM three times. This vowel sound produces a harmonization between the physical, psychic, and spiritual aspects of our being, which is effective when we wish to harmonize with our Inner Self. Each of the three letters of this vowel sound represents a point in our sacred triangle as it manifests on the visible and invisible planes.

The vowel sound AUM is normally intoned on D below middle C. Since this



Winslow Homer, Dressing for the Carnival, 1877.



Vassily Kandinsky, Composition IX, 1936.

note is very low, we will intone it on D above middle C.

As mentioned earlier, the human being is double in nature and triple in manifestation. So I now recommend that you concentrate for a few moments on a triangle, formed by the three lit candles. The first one represents our physical body; the second one our spiritual body i.e., our soul; and the third one our psychic body.

Now, while holding the image of this trinity of lights, close your eyes and take a series of deep positive breaths, that is, inhale deeply through the nose, holding the air in your lungs for a few seconds, but without discomfort, and then exhale through the nose.

Become aware of your breathing and focus your attention on the movement it produces.

Since the purpose of this mystical exercise is to commune with your Inner Master, mentally affirm this desire with the following request: "I wish to commune with my Inner Master." Repeat this request as often as necessary, until you feel it in your mind and heart.

In this state, surrender to Cosmic Communion.

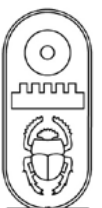
When you are ready, slowly return to the objective plane, take a deep breath and become aware of your surroundings; take another deep breath and move your feet and hands; take a third deep breath and, when you are ready, open your eyes.

In humility and supplication, bow your head slightly forward, and recite mentally the following closing:

God of my Heart, God of my Realization, I thank You for the privilege of approaching You, and for all the gifts I have in my life. In all humility, I beg You to inspire me on the path of goodness and to raise me in the understanding of Your laws, so that I may be a living expression of Your perfection. My deepest desire is for people to know happiness and Deep Peace, so I ask You to help all humanity and guide them on the path of evolution. So Mote It Be!

With this experience completed, I wish that through the tools that the Grand Architect of the Universe has made available to us, and through our efforts as Rosicrucian students, our soul, the rose, will blossom, and that its live petals will be our guide on the mystical path that leads us to Peace Profound.

So Mote It Be!



ENTANGLEMENT, CAUSALITY, AND THE COHESION OF SPACE-TIME

Michael A. Amaral, MD, FACS, FRC

Entanglement is an extraordinary quantum mechanical property where two particles remain connected to one another, no matter how far apart they may be in the universe. Far from simply being a curiosity, entanglement may exist across time and provide not only cohesion to space-time, but also a primordial scaffold for causal links. This suggests the existence of symmetrical relations between events separated in time and raises the possibility that the future may influence the past.

I have previously argued for a worldview where time periods coexist and where the past is as indefinite as the future.¹ This implies that the laws of physics are not only invariant across space but also across time. Causality is the underlying principle that links causes and effects, the influence of one event upon another across time and space. Those considerations raise the question as to whether or not there may be some kind of elementary scaffold that would bring cohesion to space and time and allow such a thing as causality to occur. Entanglement is a quantum mechanical property, where two particles created together remain connected no matter how far apart they may be. This phenomenon of entanglement appears to create relations across space and time that could be the scaffold we have been searching for. The asymmetry between cause and effect would then be secondary to the perception of the

arrow of time. The implications are that events occurring far apart in time may be related independently of causal chains and that the future may influence the past.

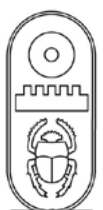
A Brief Review of Time

It is difficult to conceive of more than the three spatial dimensions that we routinely experience, and especially difficult to visualize how the world would look like if our senses could perceive across time. We call "Time" the background dimension

against which we plot past, present, and future. But we also call "Time" the ever-ongoing flow of the present from the past into the future. "Time" therefore appears to be made of two distinct components, one being the background dimension and the other the constant movement of the present. For

clarity, the word *Time* will be used for the background dimension and the words *Time flow* for the movement of the present.

We have seen that, if we pursue the implications of the modern theories of special relativity as well as quantum mechanics, we must come to the conclusion that time periods coexist and that the past is as variable and as indefinite as the future. This obviously raises the problem of time paradoxes and of why would our observations of the historical, archeological, and geological records suggest a frozen and stable past. It was argued that any change in the past cannot



“instantly” affect the present, but must move towards our current epoch along the causal chains at the same rate as the time flow, therefore never catching up with the present.²

The Time Invariance of the Laws of Physics

The laws of physics follow certain basic symmetries. The first, for example, is charge conjugation, where every particle is replaced by its antiparticle. A second is parity, which represents spatial reflection of a particle (in a mirror). A third is time reversal where an interaction is time invariant if it is unaltered when viewed moving forward or backward in time.³ Another type of symmetry is that the laws of physics do not vary with their location, no matter where one is in the universe (translational and rotational symmetries).⁴ Similarly, those laws should remain invariant with regard to time (except perhaps for the very special situation of the Big Bang, the initial explosion that is believed by scientists to have created our world). If those laws were different for the past, the present, and the future, it would not be feasible to make any prediction as to what the future might be or as to what

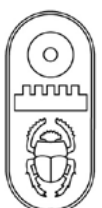
the past might have been. We would then also have to explain what is so different about the present that the laws of physics suddenly change at this precise instant. Even if there are differences in some physical quantities across time (size of the universe, entropy, etc.), the workings of the laws themselves (i.e. their mathematical formulations) remain the same.

The Arrow of Time

One of the problems of modern elementary particle physics is that the mathematical expressions of its laws do not make a distinction between past and future, in contradistinction to our common experience. A particle can (mathematically) as easily move toward the past or the future (time reversal symmetry). The reason for a direction (an arrow) to time has proven to be elusive.⁵

Several distinct processes have been described to contribute to the arrow of time:

1. Thermodynamics: The entropy (a measure of order, or lack thereof) of the universe has been constantly increasing (increased disorder).





2. Radiation of energy: An accelerated particle radiates energy while the reverse doesn't happen.
3. Cosmological: The universe is expanding.
4. State vector reduction: In quantum mechanics, particles occur in distinct alternative superimposed states (for example having opposite spins at the same time). A measurement (by an observer) or an interaction (with another particle) reduces all those states to only one, which is the reality we observe.⁶

From the above considerations, one can't help but have the feeling that there must be some kind of thread across the time dimension, some kind of cohesive fabric or scaffold that keeps it woven together and allows events to move smoothly from one moment to the next. John Wheeler, who was a prominent physicist, said that "time is nature's way of keeping everything from happening all at once."⁷ The "one-way" direction of the

arrow of time is an essential component of causal links.

Causality

The concept of causality has been debated for centuries.⁸ Some philosophers believe that causality only represents our interpretation of a stable or constant connection between events. Others have argued that events occurring together or following one another are not necessarily always related in a causal way. They feel that there must be an influence from one event unto the other for a causal link to exist. This is the position of Mario Bunge⁹ who defines the causal principle as follows (in formal logic formulation): "If C happens, then (and only then) E is always produced by it" (where C stands for Cause and E for Effect). For Bunge, there must therefore be a time correlation between events (they must both occur within a certain time frame), but there must also be an action (a production as he calls it) from one unto the other. Beyond the debate, Bunge's definition is the one that approaches most our common experience of causality, as we use it in our daily life.

The question is: Is there an underlying principle in the modern laws of physics that would allow for such a thing as causality (as defined by Bunge) to occur? What is it that would allow for one event to influence another smoothly across time and/or space?

Entanglement

Entanglement is an extraordinary quantum mechanical property where two particles created together remain connected, no matter how far apart they may be in the universe. If a measurement is made on one of them (such as measuring its spin), the other instantly takes the opposite value.

Quantum mechanics has been one of the most successful theories of

modern physics. One of its quintessential components is the uncertainty principle of Heisenberg.¹⁰ This principle states that not all values of a particle (such as spin, velocity, or position) can be known at any given time. The principle also implies that all quantities concerning particles constantly vary.

Einstein and two colleagues, Podolsky and Rosen, attempted to refute the principle of quantum uncertainty in an article now known as the EPR paper.¹¹ Einstein and his co-authors didn't like the idea that science, physics, and the world was suffused with indeterminacy and wanted to demonstrate that quantum mechanics was an incomplete description of reality. Using the example of two particles created simultaneously by the same process (such as two photons created by a two-levels drop in the energy of an atom's electron), the authors argued that those particles always had to have a definite velocity and position. This was due to features not allowed by the uncertainty principle and now called "hidden variables" as they came to be known.

More recently, John Bell showed that those concepts could be tested using the property of spin rather than position and velocity.¹² The experiment was conducted by Alain Aspect, in Paris, France, using photon polarizations.¹³ This actually disproved the EPR hypothesis. It showed that, in this specific situation, there was no hidden variable (although they might exist under other circumstances), and also showed that an instantaneous connection existed between the two particles. It is this instantaneous connection across space

that is called "entanglement." For the interested reader, I refer to the excellent discussion of this topic in Brian Greene's *The Fabric of the Cosmos*, in the chapter "Entangling Space."¹⁴

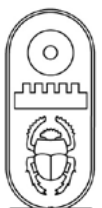
Amir Aczel, in his book *Entanglement*, states: "Entangled entities (particles or photons) are linked together because they remain intertwined forever. Once one is changed, its twin—wherever it may be in the universe—will change instantaneously."¹⁵ Multiple experiments have now confirmed the initial findings of Alain Aspect.

Entanglement is an established fact of science and is currently routinely being used to encrypt messages.

We therefore have a situation where particles may remain connected no matter how far apart they are in the universe. So far, the applications have been for cryptography, as mentioned, and for the strange phenomenon of quantum teleportation, whereas a particle (or

rather, its properties) can be teleported from one location to another (there are major challenges in teleporting larger objects and it is unclear if large object teleportation will ever be feasible).¹⁶ Such an incredible property as entanglement must play some more fundamental role in our world than simply being a curiosity. How can this fit in our view of the world?

The question comes to as whether or not entanglement is only an experimental curiosity? There are many situations in nature where particles are created together and could therefore be entangled. Some types of particle interactions (such as collisions) could also cause the effect to occur. Entanglement might be much





more prevalent in nature than thought. For example, the strange properties of a salt (lithium holmium fluoride) can only be attributed to its constituents being entangled.¹⁷

Entanglement Across Space

Imagine a long rectangular piece of paper with vertical lines through it at regular intervals, for example lines A, B, C, etc. If entangled particles are produced at B, with each member of the pair going in opposite directions such as one goes toward A and the other toward C, they might interact with other particles at those locations. The properties of entangled particles are always opposite (for example, they will have opposite spins).

Therefore, if a particle interacts at A, its twin will immediately take the opposite value at C, where it might be also interacting with another particle. The results of those interactions will therefore be different (possibly opposite) but related through entanglement. If one considers that multiple particles might be created and interacting, one gets a relation between what is happening at A and what is happening at C. With entangled particles being created at each line, going in different directions and interacting with other particles, it can be appreciated how

related effects can occur along the paper sheet.

Similarly, entangled particles naturally created in three-dimensional space would interact with other distant particles and therefore create relationships between events in the different regions of space. Those relationships would actually create some sort of cohesion between those regions. It would be expected that most of the interactions would be in the immediate surroundings and taper off with distance.

This also suggests a relation with what we understand of causality: Going back to our paper sheet, an event at A compels the twin particle to take an opposite value at C, with a resulting separate event, which, nevertheless, is connected to A. We could therefore state: “If A happens, then, and only then, C happens,” fulfilling the criteria set forth by Bunge. Note that in this example, there is an “action” or “production,” as the event at A compels the type of event occurring at C. However, note that there is also a symmetry, which is not supposed to exist in causal links: We could be talking as well of the events at C compelling the events at A.

It would be easy to draw a time axis along the length of the paper. The above-mentioned events would then occur along

the time dimension and their relation to the principle of causality would be even stronger. Can there be entanglement across time?

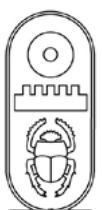
Entanglement Across Time

Entanglement has only been studied across space. Indeed, the definition is of an instantaneous effect at a distance. When doing his experiment, Alain Aspect placed his detectors about 10 feet (3 meters) from the source on either side. If one imagines that Aspect's laboratory is actually in a spaceship and that the spaceship is moving relative to a stationary observer, then the detectors will trigger simultaneously for Aspect, in the spaceship, but the events will not appear simultaneous to the stationary observer according to the rules of special relativity.¹⁸

Daily life occurrences also have relativistic effects: For example, an observer simply walking toward or away from an apparatus located only 0 feet away, will cause simultaneous events to stand across the present by about 10^{-31} seconds (that is 1 divided by a 10 followed by 31 zeros, an

incredibly small number). This could not be detected by our best clocks (a cesium atomic clock can only measure down to about 10^{-18} seconds)¹⁹ but it is still orders of magnitudes above what is considered the smallest meaningful amount of time, called Planck time and equal to 10^{-43} seconds.²⁰ Even trivial motion relative to simultaneous events would make them lose their simultaneity.

Besides relativistic motion, there are other ways by which particles might be able to travel in time: A particle could fall in certain types of rotating black holes or follow certain trajectories around very heavy objects such as primordial cosmic strings, which exist, according to some theories. Most entangled particles would probably hover near the present, with a decreasing density as we progress further toward the past or the future. Some authors, such as Brian Greene suggest that entanglement across time might happen.²¹ Roger Penrose quotes the term “quanglement” for entangled quantum information (about the status of spin and





other parameters of the particle) and states “. . . quanglement links have the novel feature that they can zig-zag backwards and forwards in time.”²²

Entangled particles on either side of the present would relate past and future events in the manner previously described in the sheet of paper example. If event C (past) happens, then (and only then) E (future) is always produced by it. The symmetry encountered on the paper example would not be perceivable because of the arrow of time and of the time flow.

As with the example across space, entanglement across time appears to provide cohesion between events by relating them to one another. Therefore, the phenomenon of entanglement appears to provide a cohesion factor, a fabric, from region to region and from time period to time period. It also appears to provide a scaffold for causal links, at least at the level of elementary particles.

Can the Future Influence the Past?

This question would have seemed ridiculous not too long ago. However, if we consider a universe where time periods coexist and if entangled particles can find themselves on either side of the present, it is certainly possible to imagine a mechanism by which events in the future

may influence events in the past: If the twin of an entangled pair, located in the future, is subject to a measurement or an interaction, this would force its partner located in the past to take an opposite configuration, and therefore influence events there.

There may be other ways for the future to influence the past. Let's look at the two-slits light experiment: Photons from a light source pass through two parallel slits causing an interference pattern to occur on a screen beyond the slits. This experiment illustrates the wave properties of light and was carried out by Thomas Young 200 years ago. However, if you shoot photons one at a time and an observer finds out through which slit each individual photon goes through, the interference pattern is lost. The loss of the interference pattern appears to only relate to the knowledge of the whereabouts of the photons and nothing else. This was shown in an experiment called “the delayed choice quantum eraser” initially suggested by Marlan Scully and Kai Drühl.²³

One version of the experiment uses a device that makes the initial traveling photon create another particle on its way to the screen.²⁴ This new particle is detected separately through a different

detector. Again, if an observer checks whether or not the second particle has been detected (therefore gaining knowledge of the whereabouts of the photon) the interference pattern is lost. The interesting (still hypothetical) question comes when the detection of the second particle is delayed—let's say for a few years—by using some storage device. What happens then? Does the fact that one does or doesn't detect the second particle in the future influence the current results in the present? The answer would be yes. The decision, in the future, whether or not to verify if the second particle is detectable does influence the result of the experiment in the present.²⁵

Conclusion

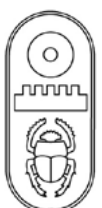
If it was possible for the senses to see across time and if the whole history of the world was laid before a privileged observer, they might see causality in a different light. When considering two entangled particles, it is impossible to state with certainty which one influences the other as they set their properties outside of time and space.

Such an observer would therefore have a difficult time determining

whether it is the particle in the past that influences the one in the future or if the opposite is taking place. Our perceived asymmetry stems from the arrow of time. Connections between events along the time dimension therefore appear to gain their causal properties because of our concomitant perception of the arrow of time and of the time flow that orders them in a certain way. With the time dimension unfolded, what seems to be really happening is a system of reciprocal influences. Entanglement appears to provide the necessary elementary cohesive scaffold for space-time and for causal links. It may relate events across time that may not otherwise be connected by traditional causal chains. One implication is that the future may, at least in some circumstances, influence the past.

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EXPLORING THE EFFICACY OF VOWEL INTONATIONS

Melanie Braun, SRC

An important Rosicrucian teaching advocates working with “vowel intonations” to aid the student in meditation and to create physical and spiritual harmony. Modern science, especially in the realm of quantum physics, has begun to confirm some of the ancient mystery school teachings about the power of vibration and sound. This article attempts to connect recent thoughts, demonstrated through experiments with sound, with Rosicrucian teaching in its exploration of how sound affects the cell.

Rosicrucian teachings hold that intonations formed from vowels, consonants, and specific musical tones are truly beneficial to the persons intoning and hearing them—in fact, they are even capable of stimulating and affecting cells and centers in the body, and in the space in which they are intoned.

Ancient Mysteries

Ancient mysteries teach that in the beginning, the Creative Force “spoke,” and this sound, this vibration, this Word, became the unit of all existence: “The six days were created [through the Word], being lights emanating from the Word and illuminating the world.”¹ As created beings, we embody this primeval sound in our physical, mental, and spiritual selves. Our very bones, blood vessels, and nerves are singing the song of the universe: “From the deepest interior of the atom there are shrill tones dozens of octaves

above the highest tones of a violin. This is the music of the atomic nucleus . . . this is the symphony of life, this unimaginably complex tapestry of music that is sounding within us every moment of our life.”²

In ancient times, “when the world was ruled by the wise,”³ the intuitive knowledge of the vibrations of that creative energy was manifested in life and ritual. Traces of vocal expression are first found in our animal forebears; studies of animal behavior show that “vocalizations reflect changes in the signaler’s affective state, emotions, and motivation . . . based on research with

rhesus monkeys and other species, it appears that . . . components of our own musical capacity have been in place for a long time.”⁴ The natural practice of mothers chanting or singing to their children and the use of other soothing or expressive sounds suggests that “ancestral adults could well have followed a similar course in ritualizing natural vocalizations at times of strong emotions and when solidarity was displayed or required.”⁵ As the use

of sound became more sophisticated, human beings realized that its application could raise vibrational levels in the consciousness. In fact, chanting or another form of music is in all accounts connected with ritual, primitive religion, and the first stages of religious expression.⁶

In ancient Egypt, the laws of music were even engraved on the temple walls. The Egyptians took the seven vowels



from Asian languages and used them as musical characters.⁷ Invocations to the seven planets were composed of vowels and designated musical modes. It was believed that a word or vibration is capable of actually disintegrating matter, due to the relationship of the vibrations of that word with the vibratory state of the matter involved. This was central to the soul of Egyptian “magic.”⁸ In the Hermetic writings, we read that Egyptian words contain in themselves the energy of the objects being spoken about, that is, each symbol contained in itself a vibrational complexity. A word was “the sound of spirit striking the air and declaring a person’s whole wish . . . a sound full of action.”⁹ In like manner, the ancient Egyptian ritual for preserving the pharaoh’s influence after transition consisted of a musical enchantment: “The Hierophant made the seven notes [which corresponded to the astral waves of the seven planets] resonate magically . . . then the atmosphere of the tomb was animated by lines of subtle energies . . . [forming] a wondrous fluidic spiral.”¹⁰ At this point, the seven notes would resonate into the higher octaves of unheard sound, deriving their power from these higher energies. Other uses of the original vowel sounds included healing and creating well-being.

In Kabbalistic study, it is taught that Hebrew letters and words are elements of power. In the Kabbalah, sound, “when properly manipulated,” can bring one to ecstasy.¹¹ Thought and word (sound) were taught as the same essence. Most spiritual systems have chants, sometimes called “mantras,” to assist with centering and meditation; some also teach the relationship between these chants and certain energy centers in the body. The Rosicrucian vowel system speaks of the use of combinations of sounds and pitches to



stimulate “psychic centers” in the human being with the purpose of maintaining health and raising the consciousness of the cells as the spiritual self evolves. After study of the esoteric claims of sound and psyche, one could raise the question: is there evidence on the scientific and intellectual levels to support these propositions?

Rosicrucian Theories And Science

To examine this question, we must first refer to a principal Rosicrucian teaching which holds that everything is vibratory in nature, from the lowest cell to the densest matter to the most transparent space. Indeed, this is a law of physics. Sound is the articulation of a vibration, heard by human beings at certain auditory levels. Each sound also has its counterparts in harmonics or overtones, vibrating sympathetically into the highest octaves. The teaching states that this is how intonations connect us with higher energies and enhance a state of meditation.¹² It goes on to say that the vowel intonations, when intoned on a given pitch, actually cause centers in the body to resonate in

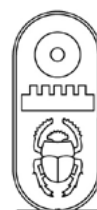
harmony, enabling energy to flow freely, meditation to be enhanced, and health to be maintained.

Science has for some time been examining many aspects of esoteric principles which were kept hidden in ages past.¹³ With the advent of modern particle physics and quantum mechanics, many principles of vibration which were once the realm of mystery schools have become scientific theory. In quantum physics, the fundamental forces of nature are vibratory; the “music” created by the combination of waves is matter. The principle of modern physics that is most relevant to our study is that of resonance. Of course, the word means “re-sounding” and refers to the sympathetic response of one vibrating object to another vibrating object. In their brilliant study *The Living Energy Universe*, authors Gary Schwartz and Linda Russek constantly go one step beyond the status quo. When discussing the principle of resonance with an example of two tuning forks, they posit that resonance is a two-way street: not only does tuning fork B pick up vibrations from A, which is sounding, it also returns vibrations to A over and over

again, resulting in a cumulative state of vibration within the tuning forks.¹⁴

A conclusion could be postulated when this study is related to vowel sounds and their resonance within the body: the “centers” affected by the intonations gradually build up memory and response so that regular practice, especially when done in a group setting, has a cumulative, healing effect. The various combinations of vibratory frequencies in the body respond more immediately with each intonation session, made more powerful when coupled with visualization techniques and directive thoughts.

Science has for some time realized the power of sound. Ultrasound is used in various capacities; plant therapy has demonstrated that sound can affect growth. The work of Alfred Tomatis shows the effect of sound on the nervous system, especially in his focus on overtones and the music of Mozart.¹⁵ “Vowel sounds,” intonations, and soundings are capturing the attention of mainline scientists and medical professionals as well. One such practitioner, Dr. Mitchell Gaynor, an oncologist in New York City, uses sound



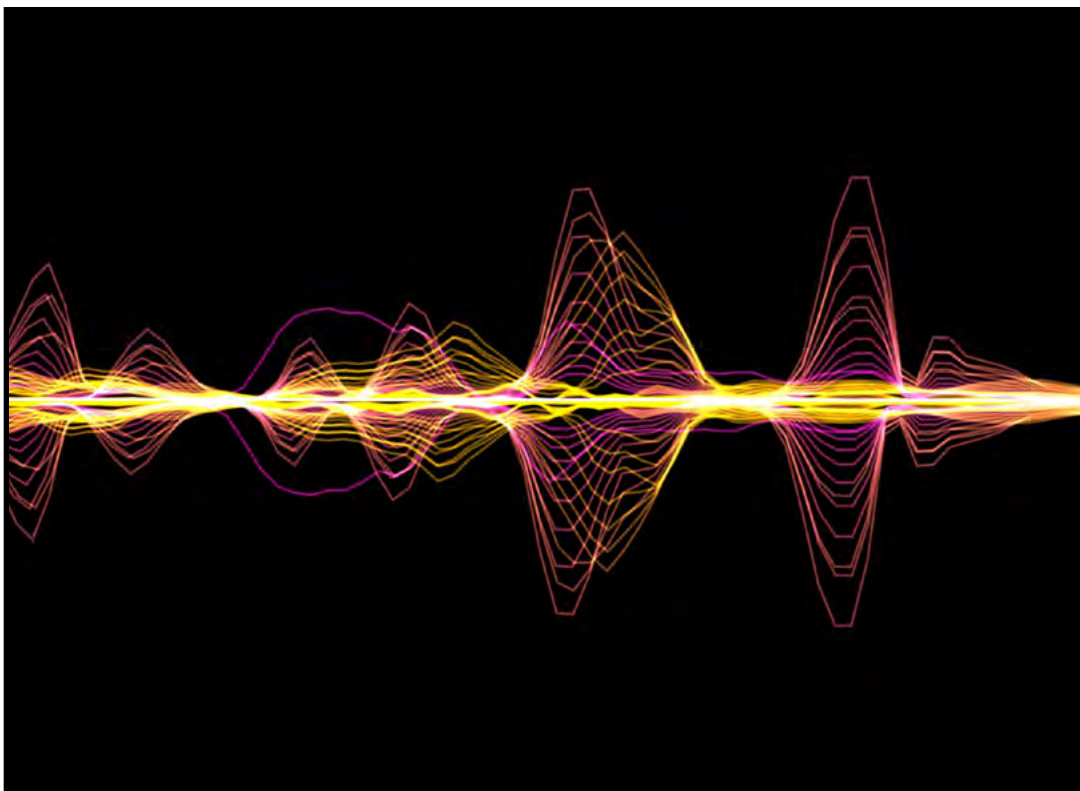


in the forms of intonation and Tibetan bowl resonances with his cancer patients to speed healing. He refers to the work of scientists and psychologists such as David Simon, M.D., in San Diego and Mark Rider, Ph.D., in Dallas, who have conducted studies that determine empirically that music, especially chant, is actually metabolized in the body and acts as a healer and positive influence on the immune system.¹⁶ He goes on to describe the effect of “intoning” as related to the phenomenon of entrainment, which seems to be a slightly more complex form of resonance, involving motion and rhythm as well as sound frequencies:

The seventeenth-century Dutch scientist Christian Huygens noticed that the pendulums of two clocks, hung side by side, would begin of their own accord to swing to the same identical rhythm. The reason that entrainment occurs is that the more powerful rhythmic vibrations of one object, when projected upon a second object with a similar frequency, will

cause that object to begin to vibrate in resonance with the first object.¹⁷

The phenomenon has also been described as “the synchronization of two or more autonomous rhythmic processes [which] have been identified in many natural systems. When one physically oscillating system entrains another, it means that the timing of repetitive motions by one system influences motions by another oscillator such that they fall into a simple temporal relationship with each other.”¹⁸ This dynamic can be observed in the animal kingdom when birds fly together or fish swim in schools. Essentially they are “feeling” the motion in unison. Another example is the harmony felt between a mother and her baby, or between two “soulmates.” The human body in general also exhibits this attraction towards harmony, which is its natural state. It has been observed in the laboratory that two individual living cells from the heart, seen under the microscope, each pulsing separately, suddenly move closer, shift rhythms, and begin to pulse perfectly together.¹⁹



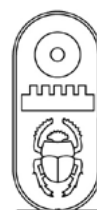
Entrainment Applied to Rosicrucian Intonations

This phenomenon of entrainment could be said to lie behind the effect of vowel intonations. If a certain sound, intoned at a certain pitch level (wavelength), affects a nerve center in the human being, it is perhaps because that center begins to vibrate sympathetically and synchronously with the intoned vowel, causing motion in the form of cell activation and even repair. According to Rosicrucian teachings about the vowel sounds, the process is described thus: the intonations “start certain rates of vibrations in the room which harmonize with other vibrations of the universe and affect a certain condition connected with the aura.”²⁰ The “rates of vibration” are of course the sound waves, configurations which enliven the air in a room and cause all bodies which are in harmony with them to resonate.²¹

The requirement that the vowel sounds be intoned at the “proper” pitches

presents another question. We could ask, is there any evidence that one pitch is more effective than another? We know that the cell is the basic unit in the body, and that vibration is the simplest unit of music. Each pitch has its own sound wave. The cell vibrates; therefore a tone, a sound focused at one pitch level, and vowels, which are compounds of musical tones, have an affinity with the cell. In fact, science has developed a study called “cymatics,” after the Greek word for “wave,” which is looking into the theory that each molecule in the body has its own frequency and that our bodies are therefore “harmonies” composed of frequencies of component cells.²²

In a paper dated 1986 from the Beckman Research Institute in California,²³ geneticist Susumu Ohno reported that, in order to detect the flowing patterns of genetic equations, he decided to convert them into music. He devised a simple rule for the conversion:



each of the four basic nucleic acids in the genes was assigned two consecutive notes from the musical octave; the notes were then strung together in the exact genetic sequence. When living mouse RNA was converted by this process, it was found that a portion of the genetic material, when translated into notation and played on the piano, had the same melody as parts of Frederic Chopin's Nocturne, Op.55, No.1!

When the process was reversed, and the Funeral March of Chopin was converted to chemical equations, entire passages appeared to be identical to a human cancer gene. Ohno explained this amazing finding as a natural law which both nature and music follow.²⁴ Since cells are composed of atoms, and each atom projects a tone, when we take into account the phenomenon of overtone partials, cells should respond to sympathetic sounds, because every tone actually includes all the tones in the universe.

In Mindquest experiments performed in the laboratory at Rosicrucian Park in the 1970s, scientists reported human reactions using galvanic skin response instruments when certain vowel combinations on particular pitches were intoned.²⁵ In related Mindquest experiments a decade later, Fourier transform analysis was used to measure vowel intonation waves; it was found that many factors affect the efficacy of the intoned sound. Harmonics, vocal chord resonance, even throat and sinus cavities affect the sound produced. From these results, it could be surmised that each person has a particular pitch or pitches which resonate more consonantly in the body; the effects of the given pitch of an intonation could be experienced differently by various persons intoning it. However, there are certain traditional pitches which may or may not resonate more strongly. The conclusions of the researchers state, for the record, that "the value of such an analysis comes if we



accept the hypothesis that vowel sounds are more effective when properly done.”²⁶

The Effect of Pitch on the Body

Gaynor also reports on an experiment in which two French scientists, Fabien Maman, a composer and bioenergeticist, and Helene Grimal, a biologist, using a camera mounted on a microscope, were able to observe the inner structure of human cells. They used both healthy and cancerous cells, observing them while various acoustical instruments were played and vocal pitches were intoned. As an ascending musical scale was sung into the cells, Maman reported:

The structure disorganized extremely quickly. The human voice carries something in its vibration that makes it more powerful than any musical instrument: consciousness . . . It appeared that the cancer cells were not able to support a progressive accumulation of vibratory frequencies. As soon as I introduced the third frequency in the sequence, the cells began to destabilize.²⁷

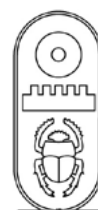
The same scientist reported his discovery that “every human molecule has a particular corresponding musical frequency. The masses of particles behave . . . among themselves as if they were musical notes.”²⁸ Of course, this concept was first introduced by Pythagoras, the “intellectual and spiritual godfather of sound medicine,”²⁹ who based much of his school of philosophy on ancient Egyptian principles, namely that there is music, unheard by us, existing in each human organism, which causes, depending on circumstance and mathematical proportion, consonance or dissonance between the soul and the body.³⁰ Again, quantum physics reiterates the ancient teaching that even the smallest particles of matter may now be realistically considered “nodes of resonance.”³¹



In continuing the discussion of how intonation may affect the body, we discover that sound frequencies have been shown to create geometric forms and shapes in matter; the scientists Ernst Chladni and Hans Jenny performed now classic experiments which allow us to “see” sound waves when matter affected by vibration changes shape. Chladni (1756-1827) in particular experimented with circular and square plates on which he scattered sand. A violin bow was drawn up and down on the side of the plate, and the sand formed itself into distinct patterns. In other words, he showed that sound frequency can “rearrange” physical properties.³² So, it can be observed that intonations have the possibility not only of eliciting cell responses through resonance, but also of actually causing structural movement and rearrangement of bodily energies to speed healing through the harmonic principle.

Conclusions

The experiments and their effects discussed as part of this exploration indeed seem strongly to suggest a confirmation of the Rosicrucian teaching about vowel



intonations—that their effect is not merely emotional but arises from powerful energies which can enliven a space and affect the human organism. When vowel intonations are used as part of a disciplined study and meditation regime, with knowledge of the principle of overtones and octaves known as the “cosmic keyboard,” they can effectively access the physical and psychic bodies as a healing and stimulating force. As we seek to reflect the higher energies, we realize that “. . . it is only through harmony and resonance that energy is transmitted from one state to another, [so] when we resonate in harmony with the Cosmic, we become divinely conscious.”³³ Focusing the power of sound through vowel intonations is one way to achieve this.

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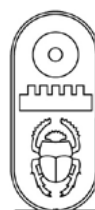
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