



The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XIV

FEBRUARY, 1944

No. 4

SPECIAL ANNOUNCEMENT

You will observe that this issue of the FORUM has been reduced by several pages. This reduction is in conformity with the War Production Board's paper consumption plan. Like many other publishers of magazines, we are obliged to reduce our supply of paper a certain percentage of our tonnage either by lightening the weight of the paper or reducing the number of pages. The former would affect the legibility of the text. Therefore the only alternative was to reduce each issue by several pages. We hope you will bear with us in this conformity to patriotic duty and we assure each member of our FORUM family that, as soon as conditions permit, the magazine will have its usual number of pages.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

The exhortation, "Live dangerously," has been attributed to the German philosopher, Friedrich Wilhelm Nietzsche. To a world engulfed in war, with thousands of humans sacrificing their lives daily, this would seem a needless and ironical plea. To Nietzsche, however, this did not mean merely to encounter physical dangers, nor to flaunt death heroically. It meant a *full experience* of life. All too often, the security and peace which a people desire in their individual lives amounts to an isolation from the vicissitudes of life. The complacency, for example, of small villages and towns is often nothing more than a condition of mental and spiritual stagnation. The individual must distinguish between desired momentary escapes from intense emotional agitation and a permanent condition which never challenges the elements of self.

All knowledge cannot be communicated so that the individual acquires understanding. Experience is still an admirable and necessary teacher. Especially is this so where the virtues, morals, and ethics are concerned. It is most difficult, no matter how elaborate one's discourse upon it, to cause another to realize the principles of justice, unless the latter has personally experienced gross wrongs himself. An improved social order can only be supported intelligently by those who have witnessed anarchy and despotism. Labor or capital abuses cannot be successfully corrected by a people who have never been touched by them. The mere presentation of facts in the newspapers or over the radio concerning the events of our day, no matter how cogent, are often inadequate to move us to action. It is admitted that passion and intense emotion often blind the reason. It is likewise true that that which is plausible may often leave us unconcerned, because it has not fired our enthusiasm. Each voluntary act of a human is motivated by desire. He must want to do what he sets out to do. When the sentiments and the reason combine, through experience, then we find an

individual *enthusiastically* and *intelligently* acting.

The individual who strives to build only a bulwark of security about himself, possibly risks no moral or physical contaminations, but his contribution to human society is nil. In the event of an emergency, he is inclined to go berserk or become a liability to his fellowmen, because of his lack of experience. In the event that there is no demand made upon him, like a hothouse flower, he has one principal value, he is pretty to look upon. He goes about his limited routine way, never disturbed, never distraught, never a bother to anyone, and something of a staple ornament, like the brass knocker on his door.

The whole of life is an *adventure*. There are no prescribed certainties as to what you will gain from each year of existence. There are no assurances as to the length of time you will live. Such is determined by your conduct and the influences of heredity and environment. There is but a trail upon which you have been placed. You cannot turn back and you must go ahead. As you proceed, beyond each bend, each year, in other words, there will be revealed experiences, events which you cannot escape. Some may be pleasurable, others painful. Some you will learn may repeat themselves, and thus you prepare for them and mitigate their effects. But for every circumstance that crosses this trail of your life and thus involves you, there are a hundred more awaiting your exploration and which are all about you. If you figuratively wear blinders as you progress through life, you will avoid being shocked; unpleasantness will possibly be infrequent. But likewise you will never know any intense exaltation, or the thrill of discovery, or the most satisfying sensation that comes from possessing a new-found knowledge.

I may use an analogy to describe the person who lives cautiously and seeks continuous security. He is like the average American tourist who travels in Europe. He plans his trip through travel agencies or bureaus, in such a way that his usual mode of living will be disturbed as little as possible by his ven-

ture from home. He makes certain that the hotels of the cities he is to visit have accommodations as nearly approaching the conveniences of his home as possible. He frequently avoids native districts because of their distracting customs and foreign odors. He patronizes the tennis courts and cocktail lounges, and the luxurious eating establishments that "remind him so much of home." When he returns to his own country, he tells of the art galleries and museums which he has visited and, in fact, the experiences he has had in them. Many of the things he has seen there, he could perhaps also duplicate by consulting encyclopedias and books in his own home town library.

He has never in his travels dined in the working man's district of the foreign cities. He has never strolled along the grimy water fronts of a shipping port nor shopped in the poor man's bazaars. He has never spent an hour conversing with the bootblack or the stevedores of those countries about their hopes and their opinions. He has never visited the courts of those lands, in person, and watched the parade of humanity which represented the various strata of society. He never engaged the small merchant in conversation, to whom the luxury of tourist trade is unknown. In all probability, he never visited the cathedrals at times when the tourists and guides were not admitted and mingled with the simple and the devout as they knelt in their ragged apparel, their lips moving silently as they gazed upward at the lavish display of ecclesiastic fixtures.

Such little adventures in travel often mean contact with filth, squalor, possibly disease. One often comes away depressed, rather than elated, at what his money has afforded him to see. He is stirred up inside, but from these emotional stimuli flow new ideals which broaden the individual and make him a much more valuable member of society and with a far deeper understanding.

Stop being so morally correct and precise, if it must make you ignorant of life. Live a little more dangerously. Occasionally visit the night clubs and theatres having so-called *questionable* entertainment. Find what so attracts other people. See if you can analyze or learn what causes man or woman, young or old, to sit up on a high stool, in a subdued light, in an atmosphere choked with cigar and

cigarette smoke, and imbibe liquor by the hour. Why do they intentionally seek such oblivion?

Is an atheist going to lecture in your city? —hear him. Go with an open mind and determine if he is truly an atheist or a misunderstood man. Are the Communists meeting to damn the capitalists? Don't fear being seen entering as an interested spectator and listener. Adventure into the atmosphere. Listen with reason and faculties alert. You will come away either convinced that your suppositions were right, or ashamed that you had assented to accept opinions which you had never personally investigated. Go to the juvenile delinquency or criminal courts, when time permits, and listen to the sordid tales of the unfortunate victims. Again you will come away depressed, but with a firm resolution to read and concern yourself with all matters which have to do with the correction of such conditions in which humans become enmeshed.

Remember, your morals and your arbitrarily adopted standards of living are no stronger than the tests to which you put them. If you cannot stand the influence of some of these *adventures of life*, you are in a precarious position, insofar as your character is concerned, especially in the event of your being precipitated into like conditions. *Live dangerously but knowingly!* Let no experience by which you can profit and which does not violate your own conscience escape you. No man or woman is righteous who has never been exposed to life. They are but an unknown quantity, like an unopened and untested parachute. Taste a little of life! It won't sour you, but it will whet your appetite to live more fully as a human should.

Faternally,

RALPH M. LEWIS,
Imperator.

Undesirable Habits

Among personal problems which members submit to the officers and staff of this organization, a notable one is a request for advice on how to break what they consider an undesirable habit. It might be of importance to everyone to give consideration to the manner in which habits are formed, and what habit is from a psychological standpoint, in

order to understand better the processes of the mind that have to do with habit formation. This is done adequately in the monographs, and for further information one can refer to any standard textbook on psychology.

Briefly, we might state that a habit is the unconscious repetition of an act, and while we normally consider a habit to be a process of the mind, it is so only in the larger sense of our concept of the mind as existing in all the cells of body. In other words, many habits are a system of muscular activities. For example, experimentation has proven that the habit of smoking is as much a habit to a certain pattern of action as an addiction to a mild drug. The individual who attempts to break himself of the habit of using tobacco in this form frequently finds that when he is occupied in a manner where he uses his hands, he thinks less of smoking than he does when he is unoccupied. If the chain of motions accompanying the habit can be broken a great deal is done toward breaking the habit itself.

The question of undesirable habits of course is related to the question as to what makes a habit undesirable. Probably the only really basic reasons for it being undesirable would be from the standpoint of the maintenance of health and from the standpoint of our social activities and customs. In other words, a habit which we find is detrimental to our physical well-being, or a habit which causes us to act in a manner not wholly acceptable in our social sphere would be considered undesirable. It is quite probable that anyone who concludes that a habit is undesirable will trace it directly or indirectly in some relation to one of the causes. This question in the mind of a person concerning a habit which he wishes to throw off is therefore constantly in his thinking. That is, he is thinking in terms of what is going to happen to him physically if the habit is perpetuated, or what other people are going to say or think, if he continues to do the thing to which he has habitually accustomed himself.

With this point of view, the difficulty of breaking a habit then is made still more difficult due to the importance and attention

which is devoted to the habit itself. In other words, a great deal is accomplished in the process of breaking a habit when we lessen the importance which we place upon that particular habit. In an extreme case, an individual worries about the habit. The worry only builds up in his own mind the existence of the habit so that when this is transmitted to the subjective mind the habit becomes even more firmly entrenched than it had been before because in the mind constant attention is being directed to the existence of the habit. It becomes a suggestion to the subjective mind which is taken as fact due to the deductive power of the subjective mind's reasoning processes, and is so firmly entrenched that the habit becomes almost the same as a voluntary action. Therefore, the first step after determining that a habit is undesirable and should be broken is to stop exaggerating the importance or the seriousness of the situation in one's own thinking. If the individual who desires to break such a habit devotes the time spent in considering the undesirability of the habit with which he is contending, to develop habits which he considers to be desirable, he will find the undesirable habit gradually relaxing its strength and claim upon his attention and actions.

The average person, however, is not satisfied to go about the breaking of a habit in this manner. He wishes to be heroic and by mere force of will which brings him a lot of discomfort and dissatisfaction, he suffers through the process of breaking the habit particularly so he can brag about his will power when the proper occasion arises. The next time you wish to set about changing any habit which you feel is no longer acceptable to your manner of living, try the process of lessening the importance which you place upon the habit and direct your attention to something you wish to do. While it may seem to take longer to break yourself of the undesirable habit, you will find that it is less painful and of more value in the long run. The very lessening of the habit's importance will help you to dismiss it from your mind, and you will not be able to relive it or claim any particular powers of mind in having overcome the habit which you thought was enslaving you.—A

The Mystery of the Holy Grail

A frater in Canada now asks the *Forum* if we can throw any further light on the elusive Holy Grail. He says, "I have read a number of legends about it and have also spent several years of my boyhood only a few miles from Glastonbury and am familiar with the abbey and the Christmas rose which is said to have grown from the staff of Joseph of Arimathea."

The story of the Holy Grail is one of those romances or legends which has grown out of religious supposition and which has captured the imagination of the idealists and has likewise become a truism to the superstitious. The term "Grail" applies to a cup or chalice used by Christ at the Last Supper. It was also said to be the vessel in which Joseph of Arimathea collected the blood which flowed from the wounds of Jesus. In this we see the immediate possibility for a magical belief. According to the psychological law of the association of ideas, the primitive mind would believe that any property or article touched by Jesus, or contiguous to his person, would thereby become imbued with the qualities of His being. Since Christ represents the Divine and was able to effect miraculous cures, it became the simple belief, of which contagious magic consists through the association of ideas, that the Grail from which Jesus drank could likewise effect cures. This would, naturally, make the Grail, if it existed, a tremendous prize, not for its intrinsic or historic value alone, but because of the healing efficacy it could exert.

In the space of fifty years, namely, from 1170-1220, the great body of the Grail legends was developed. However, it was not until as late as 1861 that complete texts of the transcriptions of the legends and romances of the Grail, as they existed in the 13th and 14th centuries, began to appear. The majority of the early manuscripts referring to the Holy Grail are fragmentary and disputable, but sufficient to arouse interest. The principal legends concern the Grail as an object of search by the Knights of the Round Table. In fact, it is one of the many Arthurian romances. The legend was given further publicity by the famous poem by Tennyson and the romance by Sir Thomas Mallory. A general theme relates that the

famous chalice, made of olive wood and edged in rare metal, after being used to catch the blood of Christ, was preserved by Joseph of Arimathea. Eventually, Joseph journeyed to Glastonbury, Britain and placed it in safe hands. From there it eventually passed to Wales. While in Britain, it is related to have effected miraculous cures. In fact, there are records of those who originally visited the Welch home in which the purported Holy Grail was preserved, and touched it or drank from it, consequently, were said to be cured. One such letter, dated February 5, 1859, reads: "Cup lent this day to William Lloyd for the use of his wife. Left a watch. Cup returned March 7, 1859. Cured." This is but another example of the superstitious belief in contagious magic. A touch of the cup and there was transmitted to the toucher the power believed to be resident in it. The amusing thing about the above incident is that a cup, if actually once used by the Christ, would be a *priceless* religious and archaeological treasure, and yet it was loaned to an individual for no more security than his watch.

Theurgical or magical properties were so attributed to this cup and its surroundings that eventually persons imagined themselves cured by merely being on the premises where stood the house in which, it was related, the cup had been preserved.

The greatest value of the legends about the Holy Grail is that the Grail became a Christian *symbol of virtues* to be sought by man. It represents transcendental ideals and rare knowledge, enlightenment if you will, which man should seek and attain. In fact, the Grail, as such a symbol, has been embodied in many mystical or esoteric initiations to teach the candidate a lesson by example. The candidate is depicted as a knight, often so garbed, in search of an actual cup or Grail. He is made to perambulate from station to station in the temple of initiation and at each place he is made to experience allegorically and symbolically many trials and temptations intended to discourage him in his search. It is necessary for him to ask a certain question, but he is made, at first, to ask the wrong question for a number of times so that, symbolically, his search for the Grail seems to be blighted. Ultimately, he is made to learn the right question which he asks. Then, the

Grail, symbol of truth and knowledge, is delivered to him. Consequently, the Grail has become to mystics an emblem of moral purity, triumphant faith and gracious charity for which men always search. To the mystics, "twas not of wood, nor any manner of metal, nor was it anywise of stone, nor of horn, nor of bone." Simply, it was a spiritual object to be spiritually discerned.

The *philosopher's stone* for which the ancient and mediaeval alchemists sought is comparable to the Holy Grail. To the materialistic mind and to the superstitious, the philosopher's stone was a primary hidden material essence of nature by which men, if they discovered it, would have the key to transform all matter at will. To the mystics and philosophers, or the *transcendental alchemists*, the philosopher's stone was the quintessence of man's own nature, the self, the real being, which he must come to know and which resides within him.—X

The Search for Truth

To the attention of this *Forum* is brought a frater's remarks. He says: "I have tried to penetrate the law and order of the universe via analysis, speculation, meditation, miscellaneous research—cause and effect, etc. What is the proper approach to truth?"

It is this procedure or approach which philosophy has sought to posit for centuries. If there were an agreement on the content of truth by all who search for it, the problem would then be simplified. It would require only a comparison of ways by which the accepted conception of truth could be attained. The most efficient way would be the proper approach. The term *truth* is an excellent example of the false or presumed knowledge that so many men have. To most of us it is a term for which we have no clear corresponding idea. We speak of truth freely in our common conversation. If, however, there is put to us the simple interrogation: "What is truth?", we often find ourselves at loss to define it adequately. How can we expect to find or develop a proper approach to something which is so indefinite in our minds?

Perhaps, the reason why men have never been wholly in agreement on the content of truth is because it may have no positive

reality. The qualities of truth may depend upon the notions of the individual's mind. Therefore, truth would be relative to the varying degrees of the minds of man. Let us consider the subject from the opposite point of view. What determines an *untruth*? It is the realization of something which confutes truth, namely, that which destroys a conception which we have had. Whatever proves something untrue is that which, to our minds, has greater reality, a more positive existence than what we believe to be true. For analogy, if I see what appears as an apple in a dish and, upon picking it up to eat it, find it is a wax model, the idea of it being an apple becomes an *untruth* to me immediately. What has happened? The idea of the apple is no longer tenable. It has lost its reality to me. For the idea to be reality, that which I saw to be an apple, experience has taught me, would have to stand the test of being corroborated by my senses other than sight. It would have to smell and taste like an apple, as well. All of these sensations would have to enter into the idea for it to become a *truth*. Since the reality of the idea of an apple diminishes when I pick up a model of it, the truth ceases as well. This would seem to make truth dependent upon our sense experiences. If our senses corroborate an idea, it has reality and, if it is real, it is true.

We are *the first truth* of which we have knowledge. Our own existence is a constant reality to us while we are conscious. No matter how long we may live or what vicissitudes of life we experience or what changes in our thinking occur, we never become less real to ourselves. Consequently, the fact that *we are* is always a truth. If we have such assurance about our own existence, if we are such a positive truth to ourselves, certainly we will not accept anything having less reality as being a truth. Therefore, we are inclined to measure the validity of anything, the truth of its reality, by whether it is as real to us as we are to ourselves. But here a difficulty enters. Our knowledge of ourselves is not entirely dependent upon our sense experiences. We do not have to see or hear ourselves, for example, to know that we are. There can be a surcease of all our objective sense faculties and yet we will know that we are. As Descartes said: "I think, therefore I am." Truth which depends upon ex-

ternal causes, impressions received through our senses, are *relative*. Variations of our sense perceptions change the reality of the thing. Variations of spatial relations also change the reality of a thing. Thus, for example, a distant object appears to us as a man. When we come closer, we find it is a tree. How then, when we realize a thing, are we to know it as a truth? If, by varying our consciousness or position, we change its appearance, which state is the true one?

The more constancy a reality has, the more dependence we place upon it as a truth. This constancy does not mean that in actuality the thing is as it appears to our consciousness, but that it has sufficient permanency to become a factor we can use as knowledge. To return to our analogy, a distant object to our sight seems as man. When closer to the object, we discern that it is a tree, but now we can corroborate our visual impressions by *touching* the object and by *smelling* the leaves. So long as nothing changes these impressions of the object being a tree and since the closer approach has given us more confirmations than the distant one, obviously the idea of the tree has more reality than the idea of man.

There is also a *pragmatic* test of truth, namely, its practical value. Whatever has constancy, and which cannot be altered so far as our impressions of it are concerned, and about which we have no doubt, has a practical value. Such things become the building blocks of our world, the things to believe, to work with and to avoid or accept. If we cannot fit something into our lives, if it confuses us, then it is not *real* to us and, consequently, not a truth.

The mere acceptance of an idea as having external reality does not make it a truth. Otherwise, we would be accepting many illusions as truth. Something having external existence to us as a reality, must be subject to every test of which we are ordinarily capable before being accepted as truth. We must realize it through each of the physical senses by which it can be discerned. Furthermore, we and everyone else must be incapable of changing our experience of it.

All realities do not have existence in the outside world; that is, they cannot be referred to as material substances. There are ideas which we have which are impossible

for us to trace to any particular sense experience, to sensations of sound or sight, for example. Such ideas are the result of our *reflection*, our *meditation*, and they arise out of a train of thought composed of mixed sensations. They are just as clear in our minds, just as real as we are to ourselves and so they, too, are truths. These are *abstract truths*. They are not related to any material substances or necessarily to any actuality anywhere. The idea is its own reality. Consequently, there is nothing which can contradict its existence in the mind unless the mind itself supplants it with another idea. Such abstract truths, for example, are the ideas of God, of a first cause of all being, or that being has neither beginning nor end, etc. Someone else may have opposing abstract truths to ours, but, unlike relative truths, such persons cannot prove them to us by any material means.

Upon relative truths we all can fairly well agree, because our sense organs are not extremely unlike in sensitivity and the external causes of our ideas of worldly things, and we are affected nearly the same. Abstract truths, conversely, can be as numerous as the minds in which they originate. It is with respect to abstract truths that the greatest intolerance exists. The mind is convinced that these ideas it has are realities, as real as that which it experiences through sight, for example. However, it does not have the simple means of confirming such ideas, and it cannot point to them for another to see and feel for himself. Therefore, we *presume* the other person's conception, if different, is wrong and yet we are not in a position to prove our own. Abstract truths must always remain dependent upon the individual's understanding, the extent of his depth of consciousness.

Where relative truths are concerned, realities which seem to have a counterpart in the world, every physical and material device and means should be used to test them. They must have enough constancy so that others, using instruments and their physical senses, can likewise experience them. If they will not withstand the experience of the objective senses, discard these "objective" truths. On the other hand, abstract truths cannot be taught. Just because you may recite or outline them to another does not mean that he can experience them. They have no existence

beyond the mind's ability to realize them as an idea. Metaphysics, for example, concerns abstract truth. You can teach a system of metaphysics, but the ideas you teach must find personal response as abstract truths in the consciousness of the listener or they are not acceptable. You cannot create within him, by your words, the same positive sensations as if you had him touch or feel some material object. When you teach metaphysics, you only hope to stimulate the consciousness of the individual so that, eventually, he may develop an idea that corresponds to the one which you have. Therefore, abstract truths come about from personal *reflection* and *meditation* which expand the understanding. Such truths cannot be confirmed objectively. The one who demands that you prove your abstract truths is, by his very demand, revealing his ignorance of their nature. These abstract truths are often designated as intuitive truths, or Cosmic Illumination.—X

Children's Psychic Experiences

Here is a question that I feel will prove of interest to the Forum Circle this morning. I will read it to you first as it is presented by a Soror from one of the Midwestern states. "My sister's little boy, three years old in June, has an imaginary or invisible playmate that he calls by name. He seems perfectly satisfied to play with her and he always wants to share his food, toys, etc. I would like to know if it is bad for the child's mentality to play like that. If he really plays with a spirit child, I can't see any harm in it myself as long as he plays sometimes with other children also. What do you think about it?"

Now it is not always easy to determine whether or not the playmate is purely a product of the imagination or truly a psychic companion. In either case there is no reason to assume that the child will be injured mentally or otherwise by this association. For that matter, a child can be injured more readily by a companion in the flesh, whose morals and ethics have been permitted too much freedom, than through hours of fun and play with an invisible playmate.

In the early degrees of Rosicrucianism we learn that the great "original sin" was man's refusal to listen to the "still small voice with-

in." We learn that man's tendency to shut out the spiritual divine things in his life, turning toward, and putting his faith entirely in the gross, material world without, has led him away from the path of light and Cosmic understanding.

As little children, perhaps each and every one of us enjoyed close attunement with the inner self and even had certain contact with conditions in the psychic realm. In the majority of cases, however, we were taught to look only to the material, tangible things about us with instructions that nothing is real that we cannot see, hear, feel, taste, or smell. Now with our contact with mysticism and psychic phenomena we have to train ourselves to attune the material side of our being with the already developed spiritual self. We strive to balance ourselves by awareness of the inner self with the same ease with which we may open the eyes and be aware of the material world about us.

We generally find that the age when a child is conscious of psychic conditions and has psychic experiences is between one and four years. After that he begins to submerge the spiritual nature with material things and experiences. Sometimes this is done on purpose because of his environment. For instance, the average child is very sensitive and easily hurt or embarrassed. Hence, if he speaks of his psychic companions to parents who lack proper understanding and they laugh at him or tell him it is his imagination, he will get the impression that there is something wrong with him, that he is different and perhaps mentally unsound. It behooves every parent to be careful when answering the child's questions lest serious injury be done that may lead to lasting complexes. The inferiority complex in children is so easily developed in this way.

Naturally a child should be guided and directed and helped to develop his latent tendencies. He should be advised about his associates in order that he gain the most from these companionships. For instance, if you learned that your child was playing with another whose home environment was detrimental or who showed unethical and immoral tendencies, you would naturally try to take steps to prevent the association. You probably would even try to help the unfortunate youngster, but certainly you would

direct your own child in the right direction to avoid any serious harm befalling him.

Insofar as psychic companions are concerned you should extend the same advice and guidance. However, remember that it has never been shown that such companionship has ever been harmful; on the contrary, it is known to be very beneficial. We know from our studies that much of the material side of life is not what it appears to be. Man far too often receives a distorted view of his surroundings and frequently misinterprets his material experiences. It is man's realization of a condition, experience, or thing that is important, not necessarily what a thing actually is. Thus, an experience in the psychic realm is just as important and real to the child as any experience he may have in the material world about him.

It is well to encourage the child in his psychic experiences as well as his material life. Thus you help him to gain the utmost out of his life. You prevent an early loss of spiritual contact. Remember too the benefit he receives from an active imagination and inner sight. These faculties are very active during childhood. They should be kept alive at almost any cost.

An adult who has lost the faculty of imagination lives a very dull life. One with the ability to clothe himself in a cloak of obscurity and retire for a few minutes into the world of imagination returns to his surroundings refreshed, happy and prepared for further worldly ordeals.

Is Cosmic Consciousness Necessary?

A frater from Virginia arises to ask this *Forum* the question: "What is true Cosmic Consciousness and why does one need it?"

Much has already been said in this *Forum* upon this subject. Possibly we can add something new and review the previous explanations, as well. I have always found that a facile approach to the subject is had by reversing the order of the words. For example, if we precede Cosmic with the word consciousness, forming the phrase *Consciousness of the Cosmic*, we have almost a self-explanatory term. Let us realize that in attaining Cosmic Consciousness, we are not actually adding any external substance to ourselves,

rather we are becoming *conscious* of that which is already inherent in ourselves.

It is our belief that all law, order, and manifestation are the result of a divine cause. Further, we consider this cause as being teleological, namely, as being an Intelligence or *Mind*. This mind or divine cause must consequently be isotropic, that is, having the same quality everywhere. Certainly nothing which exists could be independent of the functioning of the Divine Mind, because, how would it subsist? Further, if something exists independent of this Divine Mind, it would be a rival to it, and the Divine Mind, therefore, would not be the first cause of all things. Consequently, we conclude that the Divine Mind is the *moving* and *acting* factor accounting for everything, be it an atom, man, or galaxy. We Rosicrucians attribute to the functioning of this Divine Mind the name *Cosmic*. The Cosmic then is the order of arrangement and procedure of action of the Divine Mind. It is the compound of all nature and divine law. The Divine Being or Intelligence, we should say, is the cause collectively speaking. The Cosmic, on the other hand, is the manner in which this cause functions. It is its expression. Therefore, the orderly working of the Cosmic law of the Divine is to be found in every manifestation, whether it is soul, or the Hertzian waves which make possible radio communication.

This Divine Mind has *self-awareness*. That is, it knows what it is and what it seeks to accomplish. It has, we might say, realization of the whole scheme of its activity; so the Divine Mind, like the objective brain of man, has a *consciousness*. This consciousness of purpose may be found in all things. When, by experimenting in the physics laboratory, we learn how magnetism may be induced in various substances, we are becoming *conscious* of an aspect of this Divine Consciousness, as it functions through inanimate matter. When, by the use of the microscope in the biology laboratory, we observe the properties of the protozoa, or the simple living cells, we are becoming *conscious* of how the Divine Consciousness functions in living matter. If we lived long enough, perhaps thousands of years, and had patience enough and sufficient intellectual capacity, by such objective observations, we could become sufficiently conscious of enough expressions

of the Divine Mind in matter to begin to realize its whole scope. By such physical, objective means, we *might* become conscious of the whole Cosmic order. Since, however, the period of a mortal's life can never be so extended, a consciousness of the whole Cosmic cannot be had through objective perception. It is entirely the wrong approach. It is equivalent to a man's hoping to obtain the perspective of a beautiful little valley, by walking along its floor and examining each tree, stone, stream, and dale. He does learn to appreciate the elements of which the valley consists, and to realize their particular importance, but the manner in which they are related to each other and how they enter into the general natural beauty of the valley, he cannot realize. The reason is quite apparent. When down in the valley, only a part of it can be seen by him at any one time. If he ascends a nearby mountain, then all of the elements, trees, streams, and fields of the valley are coordinated into one whole, which he can see. Then for the first time he becomes conscious of, not only the particular parts, but of the whole valley.

For Cosmic Consciousness, therefore, man needs the proper perspective. He needs to realize not separate, particular manifestations of Cosmic law, as we find through scientific investigation, but that which represents the whole harmony of which the Cosmic consists. Within man, the consciousness of the Divine functions to accomplish myriads of marvelous things. It has developed the configurations of his body and brain, upon which he can dwell. It has made it possible for man also to experience the external world with all of those forces and energies which go to make up nature. It has made it possible for him to be aware of life impulses, the deep instincts and emotions of his own being. Those experiences of the nature solely within him are termed *self*. A consciousness of self, and of the external world in harmony with it, constitutes a representation of the whole Cosmic. When man has at one time such an extensive consciousness of the Cosmic, the unification of its many manifestations, he experiences great ecstasy, or the exaltation of his spirit. The self, or the aggregate of the consciousness which exists in every part of our being represents far more of the whole Divine Mind than all of the objective experiences we can

have. Therefore, the more we concentrate upon and attune with the self, the more at-one-ness we have with the Divine Mind or Cosmic. We may summarize by saying the more consciousness of self and its unity with the absolute which we have, the more we have attained *Cosmic Consciousness*, because more of the Cosmic do we experience.

Why is such consciousness needed? In reply, we may ask, why does one ascend the mountain to obtain a panoramic view or more complete picture of the valley? First, because such an act helps to answer questions he may have in mind as to the relation of various things to each other, which he saw upon the floor of the valley. The entire and broader perspective removes doubts as to the nature of the valley. It substitutes the knowledge of experience. Further, there is the exhilaration that comes from experiencing the beauty of the whole, and a gratifying sense of admiration for the extent of the entire valley, which one could never have without the perspective from the mountain top. Great works of nature raise the spirit of man; they stimulate his imagination. They encourage him to emulate them. Such experiences establish ideals which challenge and awaken his creative powers. These, then, are also the needs for Cosmic Consciousness. One who has never experienced it cannot realize the Peace Profound it will instil within him, nor how his whole being will be purged of strife, hatred, jealousy, and of worries and fears. One who has never experienced it cannot hope to realize the influx of knowledge, the virtual stream of ideas which will come to him at the time, and by which he will be able to rise above his former environment and to create new ways of living, by which he will become masterful and joyful. It will develop within him, as well, a confidence born from having knowledge of a new source of power of attainment.

Must one have the experience of Cosmic Consciousness? The answer is no. One can live with an impoverished spirit, can be dull, niggardly, inwardly discontent with himself and all else and endure the years as they come. One can, for analogy, remain forever in a wasteless tract, barely subsisting, never venturing to climb the surrounding hills and to look at the distant horizon and see what lies beyond. Attaining Cosmic Consciousness is not compulsory. No indeed! It is a door

which you can push open to an unbelievable new state of awareness, or leave closed, as you prefer. In such an instance where one does not push open the door of Cosmic Consciousness, I would not say that ignorance is bliss. One not concerning himself with Cosmic Consciousness may have certain transient happiness. But with the periodic illumination which Cosmic Consciousness affords, therein lies beatitudes which cannot be realized without the experience.—X

Hearing Voices

To the attention of this *Forum* has been brought a letter representative of many reports, and worthy of our consideration. The letter reads: "On several occasions I have heard a voice; not exactly a human voice, but more as a ringing voice vibrating through space. It will say a distinct sentence and then discontinue completely. This has happened mostly after I have gone to bed, although it occurred a couple of times during the day. These sentences, at the time I am in bed, are of a nature and vocabulary with which I am not completely familiar. Sometimes the subjects are political and eloquent in nature. . . . This does not frighten me in the least, in fact, it rather fascinates me."

Another letter reads, in part: "When on one or more occasions, you hear a voice say your name or a sentence unintelligibly, which is not audible to others, what is the cause? I have had these experiences in my home."

This is a very delicate field of phenomena, in which to venture. It is not because it is impossible to explain, but popular opinions as to the cause are very pronounced. In making an explanation, based upon factual principles, one is apt to offend those who sincerely believe otherwise. In fact, the discernment of voices not audible to others, can be the result of three fundamental causes. Many times it is difficult to determine which of these causes is responsible. It is advisable, therefore, to divide this subject into three parts, to-wit: *physical*, *psychological*, and *psychical*.

PHYSICAL: A disarrangement of the structure of the ear, due to disease or injury, often causes internal sensations which are perceived as strange sounds. Because they originate within the elements of the organ of

the ear itself, they appear to be quite loud and often are believed to be from some external source. Sounds that are caused by internal conditions often seem to have such great intensity that they are imagined to be audible to others. For example, you can grate your teeth slightly, keeping your lips tightly closed, and to your own consciousness the sounds emitted will seem loud enough for others to hear. Actually, others of normal hearing in your presence would not have heard the sound. This is due to the fact that the vibrations caused by grating the teeth are *telegraphed* directly to the organ of hearing through bone induction. In other words, the bones become a transmitting line to the ear for the vibrations, where they are translated into sensations of sound. Stand near one who is having a tooth drilled by a dentist. To you the sound of the drill is not a very loud buzzing. To the patient, the sound is intense because the vibrations of the drill on the teeth, transmitted through the bone to the ear, become more intense sensations of sound than the disturbance of the air which you hear.

In these examples, of course, the individual *knows*, or is conscious of the origin of such sounds. He is aware that they do not exist apart from him and are in fact internal. This is usually because there are sensations of touch which accompany them, such as pain or discomfiture. When, however, internal sounds are intense and are not accompanied by tactile sensations and are not directional, that is, do not seem to come from any one direction, the individual then is very much mystified. He is apt to believe them to be of external origin, but since no one is present or nothing seemed to have caused the sounds, the experiences seem to take on a *supernatural* origin. Consequently, physical disturbances within us, without pain or sensation, and which produce sensations of sound, the hearer is inclined to attribute to weird or external forces. Such sounds may be like a very high-pitched whistle, or, again, like frying or crackling, if they are disturbances within the ear. A combination of such sounds may create the impression of hearing an incoherent voice of an invisible speaker. Also, such physical causes lead persons to imagine that they are hearing *music* or *song*. If the condition is not investigated and corrected,

and if the person is ignorant of these facts, the fear and consequent inhibitions may produce psychoneurosis, namely, hysteria, obsessions, etc.

The question may be asked, if one hears sounds, and there is no external cause discernible, how is he to know whether or not they are from such an ear affliction? If a physical ailment, that is, an ear affliction is the cause, we will also have noticed during the times such experiences become common, a lessening of hearing in one or both organs, or perhaps slight inflammation. The discomfiture and the loss of hearing, as said, may not actually accompany the consciousness of the sounds, but if one has had them, either not long before the hearing of such sounds, or the condition follows subsequently, it is advisable to have an ear specialist examine the ears, and in all probability that will end the hearing of strange sounds.

PSYCHOLOGICAL: The term *cryptesthesia* refers to the often displayed human faculty of determining events and realities, without the means of the physical senses. Cryptesthesia consequently concerns *psychic phenomena* and so-called clairvoyance. The borderline between cryptesthesia and psychology's investigation of extrasensory perception is very finely drawn these days. To elucidate: Until a comparatively recent time, orthodox psychology considered entirely extraneous to its investigations all kinds of reports concerning mental telepathy. In fact, it believed such telepathy and clairvoyance, and even hypnotism, if not exactly a form of charlatanism, at least devoted to the supernatural. Candidly, psychology was seriously interested in probing the functions of mind, the realm of consciousness, reason, habit, will, perception, etc. It believed that telepathy, for example, was not such a natural mental process, and depended upon the claim of the individual to extraordinary powers of possibly a religious nature—and thus psychology felt it was not incumbent upon science to give credence to these tales. In this we have an example of academic bigotry. Fortunately, time has changed this and much which was once left entirely to the category of psychical phenomena, or psychical research is now part of the serious investigation of psychology as well. In fact, psychology now declares that mental telepathy is due to hyper-

esthesia, namely, a supersensitivity of the brain, not yet fully explained by the physical theories of science.

Consequently, psychology and psychiatry, the latter concerned with the treatment of mental disorders, have very definite explanations for the *hearing of voices*. To psychiatry, these experiences, as a rule, constitute the symptoms of mental derangement. One authority on insanity has written regarding the hallucinations of the insane, "Auditory hallucinations are the most common and usually are of the nature of voices. . . Most frequently the voices are derogatory and accusing." Further, such hallucinations are usually associated with that form of insanity known as *dementia praecox*. The important point to be realized is that the hearing of sounds is by no means a sole symptom of insanity. The psychiatrists admit that where such experiences are had as the hallucinations of the insane, there are numerous other indications as well, such as assuming bizarre postures, delusions of grandeur and persecution, etc. No one has ever had the experience of hearing voices and been adjudged insane without other associated symptoms. Further, the voices are usually, in the instance of the insane, "derogatory and accusing." Another point of importance is that the insane person is never confused by such audible experiences. To him, they are a reality. He hears them so frequently and with such clarity, and because of the abnormal condition of his mind, they are an actuality to him. As we learned in our early Rosicrucian Temple Degree monographs, the basis of insanity is the inability of the individual to distinguish between his subjective world, the world of imagination and memory, and the world of objective experiences. Eventually, to the insane person, the figments of the imagination, the internal workings of the mind become more real than the world in which he actually exists.

If a person becomes alarmed, and puzzled, and curious because he occasionally hears voices, words, sentences, or musical notes, for which there seems to be no physical cause beyond himself, he may be certain that he is not insane. If he is quite able to distinguish such phrases from the normal physical, audible ones, again he may be assured that he is displaying no symptoms of insanity.

Can sounds or voices be audible, for which there are no apparent physical causes, and a person be normal? The answer is *yes*. Such experiences in the past, were called *clair-audience*, and the phenomenon falls partly into the science of psychology and the realm of what is classified as psychic phenomena. Let us take the cited example in the foregoing letter which we have quoted, namely, of suddenly hearing our name called, only to discover no one present. I hardly believe that there is a rational individual who at some time or another has not experienced this. I myself have through the years, upon three or four different occasions, while reading or studying, heard my first name called, quite distinctly, loudly in fact. So positive was I that it was of an external origin, I instinctively replied. In fact, it sounded like the voice of a member of my family. In calling out a reply and receiving no answer, I would then go and ask of the person whom I thought had called, what they wished, and to my astonishment, I would find that the other members of the household were absent at the time and could not have physically called to me. This experience is rather common between persons closely attuned in thought, by virtue of long association and common interests, such as, for example, man and wife. It is rather a definite demonstration of *mental telepathy*. Investigations of such circumstances will sometimes reveal that the one in whose voice the call seemed to be, was at the time thinking of the individual; not that he was actually mentally calling him, but that he had the person in mind quite clearly, and, of course, the name would be associated with the identity. From this concentration and because of the close attunement, the receptive party would appear to hear his name called. Then again, upon questioning the one whom it was believed called the name, he may even sincerely deny having been thinking of the other person. In such a case, it was the involuntary functioning of the subjective mind, the thought impressions of the personality which transmitted, unbeknown to the transmitter. As a rule these impressions of hearing one's name called are received while one is in a passive or meditative mood, while reading or relaxing, and frequently while sleeping.

Again, one may be walking along or quietly resting, and to his amazement, suddenly

realize that he has been listening to a constructive argument or polemic discussion within himself. Such an experience is as if you were an eavesdropper to a most interesting and instructive conversation. You will realize that one of the voices was very definitely your own. It will have all of the inflections and characteristics which constitute your speaking voice. The other voice will be strangely familiar and will have been the most *persuasive* and *logical* in its remarks. These voices are really the conclusions of your two minds or selves, the objective and the subjective. The voice that was your own will be memory relating in detail some idea, some plan, or experience you have had, and putting the experience into the form of a question or proposal. The answer which comes will be from the depths of self, drawn from your natural restraints and moral convictions, the result of your development of your soul-personality. Simply put, it will be *conscience*, using reason oftentimes to override the narrow and perfidious arguments of your objective self.

Many times you have voluntarily and consciously, of course, argued with yourself in this very same manner and then other times you have dismissed the unconcluded matter, and put it on the shelf of your subjective mind as *unfinished business*. Then, without your volition, at some later period, quite remote perhaps, and during a passive moment, the subjective mind begins an analysis of that problem. The reasoning of the subjective and the former reasoning of the objective may conflict, consequently there develops a polemic discussion within your consciousness. Finally you become objectively aware that you are listening to the voices within yourself. When you do become aware of them, the voices immediately cease. This is because while intentionally listening you are concentrating your objective faculties and you become more objective than subjective. This is a rather common experience and if not understood the one having it is apt to believe that he is communing with some supernatural voices.

Perhaps it is apparent now to many of our fratres and sorores why we devote considerable time in the early degrees to a study of the mind and how it works. If we did not

do so, many would confuse spiritual causes with psychological and physical ones.

PSYCHICAL: There are voices which we hear which are definitely caused psychically, by the Cosmic Mind, and which are realized in us by the psychological processes of our own mind. Psychology, of course, will not recognize these causes. It has tried, without definite success, to relate the results to auto-suggestion, self-hypnotism, hallucination, and the effects of emotional stress. Many liberal-minded psychologists admit that the usual scientific explanations do not fully account for these mysterious happenings, thus their renewed interest in psychical research.

An individual motivated with a sincere desire to accomplish something of an unselfish nature, but not knowing how to proceed, will sometimes hear a clear, bell-like voice directing him in the necessary procedure. These voices, commanding and eloquent, are always *inspiring*, and never fearful. Furthermore, the listener knows within himself that they have no physical cause, that they are not uttered by a mortal. It is these kinds of voices which the sacred literature has called *revelations*. Abraham Lincoln is said to have admitted such an auditory counseling during the crucial period of the Civil War, on several occasions. George Washington and other historical notables, in times of crises, have also heard such voices, which they attributed to Divine causes, in accordance with their understanding of such matters.

Actually at such times, the Cosmic Mind has not spoken the words the mortals seem to hear. Our sincere desire, the urgent inner plea of the self for understanding has brought it into attunement with the Cosmic Mind. Thus an individual often draws from the great fountain of Cosmic knowledge, the illumination and inspiration needed for the solution of his problem. Such is called a *noetic* experience, meaning one by which knowledge is derived through the higher consciousness. The subjective mind translates the psychic reception of the Cosmic Intelligence into ideas which can be understood. In other words, it puts them into the words of our language. This translation and interpretation is instantaneous, and the sensations therefore are received in our objective consciousness as a spoken word or sentence.

However, let me add that such Cosmic impressions are not always of an auditory nature. Sometimes they are *visual*. They may appear in our objective consciousness as the flash of a printed word or sentence, in great letters of intense whiteness.

Now to summarize:

A. Strange sounds which resemble voices and which are not completely intelligent, if one has difficulty with hearing, or any distress with the ears, are in all probability the result of a physical disorder. The ears should be examined by a physician.

B. Auditory sensations, the hearing of voices, which seem to haunt the consciousness, which distress and are fearsome, may be a form of neurosis caused by ill health. Again, it is advisable to consult a physician. An impression that seems auditory and is occasional, and is logical and related to events of the past or present, or definitely associated with known personalities, may be purely of psychological origin, such as mental telepathy. The individual can investigate these latter auditory impressions, by writing or consulting the person or persons whom the mind has associated with the voices he has heard, and in that way determine whether they were the results of mental telepathy.

C. The occasional communication, as a command or as an inspirational idea, which is of an auditory nature, and which is wholly within and which is beneficial in substance is of a *Cosmic origin*.

For the individual's own welfare, it is very essential that he carefully consider all of the circumstances related to such auditory experiences and not guess as to their cause.—X

Release the Pressure

Fratres and Sorores of the Forum Circle, permit me to deviate from our usual discussion to mention briefly a condition that seems to be general throughout the world today. It is the extreme pressure of personal and business affairs that haunt each and every one of us. This condition is not confined to any group, race, or nation. It is world-wide in scope. The very business of existing and living through each day is the pressure experienced by many millions of people in certain of the so-called occupied countries. The stress and strain resulting from the complica-

tions of life are severe indeed. Everyone experiences it to some degree. We find it difficult to maintain a normal, balanced mental attitude toward life and toward our duties to humanity as a whole.

We must be especially careful during these trying times to avoid a distorted mental viewpoint that may lead to serious complications in the future. It is simple enough to become the victim of complexes in normal times, but now it is even necessary to strive against such possible injury.

Fortunately, we who are Rosicrucians, have been taught through our studies many valuable facts of life which simplify our relations with each other. We have learned the art of living, as it were. Thus we are in a position to maintain a balanced condition of body and mind. Merely to know these things, however, is not enough. They must be applied in our daily activities. Conditions as they are today make it possible for Rosicrucians to demonstrate in a practical manner the knowledge and understanding they have gained through their affiliation with the Order.

To those who are not very far along the path, and who at times mentally question the benefit they are deriving from exercises and experiments, permit us to say that now is the time for you to demonstrate truly to yourself just how much you really have gained. Notice that when conditions seem to be at their worst how you are able to cope with the complexities that confront you. Notice how your non-Rosicrucian neighbor is upset by the little things in life whereas you solve such problems with ease and comfort. You can do this if you will but use the laws your teachings have given you. With a proper balance between the physical and mental forces you can avoid so many of the petty annoyances that your neighbor will find difficult to bear.

There is not an officer, group, or member of the staff at Rosicrucian Park who does not feel the pressure of additional duties, extra work, and long hours of activity in behalf of the Order. It is true that the officers have always worked more or less under pressure. However, with conditions such as they are at present, the strain of trying to maintain our creative work, while at the same time supervising and directing administrative

departments that have been crippled for lack of competent department heads and the loss of many valuable employees, makes it extremely difficult at times. We find, however, that periods of meditation, attunement, and Cathedral contacts lend that added energy and impetus needed to release this pressure built up during a day of work at a pitch high above normal.

Therefore, members of the Forum Circle, do not forget the value of the various periods of attunement that are arranged for the benefit of all who desire them. When you are tired and your nerves are practically threadbare from material worries and pressure, release yourselves through deep breathing, relaxation and attunement with the divine inner being. You will find new energy, new life, a new desire to carry on even in the face of the greatest handicaps. This is just one of the many ways in which Rosicrucianism is valuable and of practical benefit.

Should We Continue Exercises?

A soror of the Atlantic seaboard rises to ask the *Forum* this question: "Is it necessary to keep up with all the old exercises along with the new ones? I have been keeping up with the thyroid gland exercises, concentrating on the ear for different sounds, also on the heart."

Generally, it is stated in the monographs how long an exercise or experiment should be continued, that is, whether it is to be done once, twice or regularly. First, it is best to explain that the exercises can be divided into two general groups. One of these groups is for the purpose of demonstrating a law or principle, for removing some topic from the field of speculation and theory to one of observable, demonstrable fact. In such cases, if a member has once tried the experiment or exercise and has personally learned that the law works and that it is not mere supposition, and has the benefit of the confidence inspired by such an experience, it is no longer necessary to conduct the experiment. For example, in the early Neophyte degrees, the sanctum member is given an exercise of floating a toothpick or burnt match upon the surface of the water in a bowl, and agitating the movement of that toothpick or match by the use of his mind power. He is given a

similar experiment with drops of oil on the surface of water, and he practices to bring about mentally a combination of these drops.

Now, these little experiments, in themselves, can never accomplish anything in the way of improving the health of the individual concerned or advancing him personally in life. In other words, whether he causes the drops of oil to adhere to each other or not is not going to change his social, economic or political position. It is only intended to demonstrate the law that the human mind can, *as a cause*, produce effects beyond itself, that it can exert an influence over material things. The importance of the experiment is to give the individual confidence in that law. Then, by the use of that law, he can bring about marvelous effects in his life.

Theorizing on gravity, and what it accomplishes, to one who may never have experienced it would be difficult, but we can demonstrate it easily by taking a small stone and throwing it in the air and letting it return to the surface of the earth at our feet. This act in itself would accomplish nothing, but, by example, it would bring home to the observer very effectively the great law of gravity upon which so many natural phenomena depend. So, we say to you that, where exercises or experiments are given, no matter how simple or elementary in their performance they may be, to demonstrate a law and give you the benefit of actually experiencing it, do not fail to perform them. Once they work, once they produce the results necessary, it is not obligatory for you to continue with them each week.

The other type of experiments or exercises has to do with immediate benefits derived from them. In other words, they are not intended just to prove a point to us but actually to effect a result which we desire for reasons other than knowledge. A great number of such exercises are contained in the Sixth Degree of the Order. This degree is exclusively devoted to the system of Rosicrucian therapeutics or healing. There are numerous exercises given in it to help us maintain health and to correct discomforts of a physical origin. Now, naturally, if a member does not have a headache, it would not be expected that he continue practicing, each week, an exercise for the alleviation of a headache. He would only use such exercises

when it became necessary to do so. One does not go up and downstairs in his house just because he has a flight of stairs. The stairs are there to serve a purpose and, when the purpose does not exist, we do not use them.

However, in this second class of exercises and experiments, there are those which are necessary to accomplish an end gradually. In other words, one or two performances of the exercise do not produce the result. They must be kept up and practiced over a long period of time. To use an analogy, one, who wishes to develop his forearm and biceps, cannot expect to lift barbells or weights once and have the desired muscular development. He knows that he must try this exercise and keep it up over a period of time, so that the gradual development will come about. How long he wants to keep it up is determined by his satisfaction with the results. If, after four or five months of once-a-day exercise with the weights, he finds that he has the development desired and if he can maintain that physical condition by exercising just once or twice a week, then that is enough. In our Seventh and Eighth Degrees, and, in fact, in numerous other degrees, we are given exercises for awakening certain latent faculties, for stimulating glands, for reaching the inner consciousness, and these things cannot be accomplished over night. Therefore, we should repeat such exercises once or twice a week at least, and more often if possible, until we feel that we are really accomplishing something.

Over a period of one or two years, there might be as many as twenty-five such exercises, the reason being that we start the member off with the simplest exercises first, just as one who is going to practice lifting weights starts with the lightest ones first. When you come to an exercise which, though different in nature, is to accomplish the same result, that is, to awaken the inner consciousness or to stimulate the psychic centers, for example, then, it is suggested that you discard all of the previous exercises which have been related to that particular factor. In other words, it is not advisable to be doing a half dozen exercises for the same thing.

Again, in our monographs we are given certain exercises for developing psychic perception; by this I mean the stimulation of

our psychic hearing, psychic sight, psychic sense of smell, etc. We are usually given these one at a time. If you are working with one for the awakening of the psychic sense of hearing, for example, and then later an exercise is given you to awaken the psychic sense of sight, put aside the one concerned with hearing and devote the time to the one for seeing.

Let us presume that a student has been working on an exercise for some little time and has not had the success or results which he believes he should have, and then, in the monograph, he is given an exercise for an entirely different purpose. What is he to do? Shall he continue with the previous one, with which he has not had much success, in addition to the new one? Or shall he put aside the previous one and devote his attention wholly to the new one? It is suggested that, if you have been conscientiously applying yourself to one exercise and you have not had the success you wish, when the new one entirely different in purpose is given you, devote your time and attention to the new one. At a later time, go back and try those particular experiments that interest you and with which you would like to have more success.

I am going to repeat something which we have mentioned in this *Forum* many times. Members must not expect that all will have the same success with the same experiments. We are not equal intellectually or in psychic development nor are our environment and health the same. Consequently, some of us can accomplish certain things better than others. You know that when you went to school, you were, perhaps, more proficient in spelling than in geography, or more proficient in mathematics than in music. The same criterion applies to the psychic self. There are certain experiments of psychic accomplishment which you can do better than someone else and there are some things which others can do better than you. Therefore, you must not expect to have one hundred per cent results in every exercise given you. Furthermore, I wish to repeat that there are conditions which affect us adversely at times, such as, nervousness, worry, distraction or unusually poor health which may come upon us for a few weeks or months.

These things have a bearing upon the success of an exercise.

For the benefit of those members who do not have it, we suggest the *Index of Experiments*. I believe a copy of this has been sent each member, but you may have mislaid yours. This Index of Experiments lists the principal experiments in the monographs and it helps in reviewing exercises and experiments. Instead of going back through all the monographs to find these different exercises, you can look at this index and select the one you would like to try again. The index indicates, very definitely, in what degree and what monograph the full explanation may be had. The Index of Experiments also indicates whether the exercise should be tried just once or twice or repeated indefinitely. To those who would like a copy, we will be glad to send a duplicate, first-class mail, for the sum of ten cents (10¢). Please do not remit in postage stamps.—X

Is Making Armaments Cosmically Wrong?

A frater now in a branch of the Armed Services of America, addresses our *Forum*. He says: "I have been a member of the Order for quite a number of years, and I am thoroughly sold on the idea of doing my utmost to make this a better world. I am also acquainted with the Rosicrucian views toward war. Perhaps because of these last two facts, I have a serious question on my mind: would it be Cosmically correct for one to devise or perfect devices that would help to destroy the enemy lives or property more effectively? The war might be ended sooner thereby. But, on the other hand, such devices might also at a later date be used against us. As a Rosicrucian who wants to be loyal to *the country of his citizenship*, the answer is probably 'yes.' As a Rosicrucian who wants to make the world a better place—not a more horrible hell, the answer is 'no.' How should a Rosicrucian, who wants to do as the Cosmic desires act in these two opposite cases?"

Wars are man-made calamities. If the issues of a war were always definitely clear, that is, if one side was always morally right and the other entirely wrong, Divine or Cosmic intervention could be expected in behalf

of righteousness. The fact of the matter is, however, that the elements of war arise from the conception which men have, and the institutions which they establish. The brutality and bestiality which a nation or group of nations may exhibit in war is of course a *positive* violation of Cosmic principles. On the other hand, often times the greed and intense nationalistic views of some nations provoke such wanton acts of their enemies. Thus they also become a *negative* cause of the war. The fact remains, therefore, that though millions of persons are now innocent and helpless victims of the juggernaut of war, yet they and their governments, and their indifference to the world situation previously are indirectly the cause of the present conflict. Frankly, many of the nations now experiencing the horrors of war were *contributorily negligent*. Their attitude of extreme isolationism, which prevailed for the last two decades, fanned racial and political hatreds. More of an international attitude would have prevented such circumstances from arising, and would not have made possible the rise to power of dictators.

From the Cosmic conception, therefore, war is humanity's karma. It will, it must, and *we hope* humanity has learned through this intense suffering. Having actively, or through indifference, depending upon which side you are on, brought about the war, it is too late now to consider the *spiritual values* involved. The war must cease, and the only way this can be done now is by applying the greatest *force* possible to effect an early victory. This is going to mean a tremendous loss of life. It is too late, for analogy, to think about the loss of a limb, when through negligence we have permitted gangrene to set in. At such a time, all to be done is to get the best surgeon, with the finest instruments, and *amputate*, thereby hoping to save what may be left of the body.

This is the *realistic*, and the philosophical, and Rosicrucian approach to the present situation. This is no time to speak about *human fellowship*, international understanding, the brotherhood of man, etc. All of these idealistic conceptions should have been voiced and put into effect before the present conflict, and if they had, the conflict would not be in existence. Consequently, these ideals must by necessity wait until peace has been restored. When we are in a fire, we

must use adequate means to extinguish it. When the fire has been put out, then arrange for its future prevention and discuss how that can be done. Admittedly, it is horrible to think that more effective devices for destroying human life and properties must be developed, and that we must encourage their development to end the war—but *they must be produced*. We cannot become contrite and righteous in the present situation, which we, each of us, have brought about. Now is the time to fight the war with the instruments and implements of war. We can earn our expiation and our sense of righteousness in the postwar world, by *living, doing, and thinking* that which will make future war an impossibility. Some of those who cry aloud now against participating in the war and against the creating of new instruments of destruction to bring it to an end, were never heard uttering a voice about the previous intolerable international conditions, out of which this conflict sprang.

As Rosicrucians, we are as responsible as anyone else for today's conflict. Literally and figuratively, our hands are bloodstained already. Therefore, we must carry through with the dreaded work, and *then reconstruct*. This is the opinion, not of one, not of two individuals, not of the officers on the staff of AMORC alone, but of thousands of Rosicrucians in America and in the battle-torn and oppressed countries of Europe, who serve in the Armed Forces.—X

Keeping the Body Fit

Fratres and Sorores of the Forum Circle, we have a letter this morning that should be worthy of a few minutes' discussion. It is from one of our student members and Forum subscribers and deals mainly with health and methods of keeping the body fit. Our Frater is apparently an advocate of the "bar bell" system of health and longevity for he intimates his displeasure at not finding, in the Rosicrucian monographs, voluminous discourses on physical exercise and gymnastics for keeping fit.

Perhaps there are other Fratres and even Sorores who have wondered about this point. Suppose we talk about it for a few minutes. In the first place, the Rosicrucian teachings stress the importance of health and strength

that the soul force may have every opportunity to express itself and gain the most from this life span or earthly sojourn. A clean, healthy body is a requisite to a clean, healthy mind, but the opposite is also true. That is to say, a clean, healthy mind is just as important to a healthy body, in fact even more so, than a healthy body is to a clean, active mind.

There are various ways and means of approaching and attaining an ultimate end. The Rosicrucian method starts with the mind. It attempts to adjust the thinking and mental nature of the individual, knowing once that this is accomplished the physical body has a far greater chance for health and strength than it would have otherwise.

To be annoyed with Rosicrucian philosophy because physical exercise is not especially stressed is not fair or reasonable. We do not, nor have we ever urged one to join the Order on the basis that a special course of instruction in bodily strength with a series of physical exercises would be given with the teachings.

The attitude this Frater has taken can be compared with a student who matriculates for a course in philosophy and then is greatly annoyed when his teachers do not lecture on the physical sciences. I see many of you smiling, but strange as it may seem, we had just such an experience here in our own University a few years ago. On this occasion the student was quite annoyed when the professors of Philosophy refused to lecture on light, color, magnetism, and many other laws of the physical world that are generally included in the arcane and mundane science course.

But let us understand that Rosicrucians are practical and sensible in their approach to good living. They know that the health of the body is an important requirement of abundant life. However, there would be no point in giving a course in physical culture or taking up the members' time with something that is as easily available as physical culture exercises. After all, every public and private school is interested in this phase of development. Practically every town or city in the civilized world today has a well planned program of exercise and recreation available for those of its citizens who desire to take advantage of it.

We feel it would be just as much a waste of the members' time and energy to teach physical culture as it would be to teach English, mathematics, or penmanship. These subjects are available through hundreds and hundreds of channels the same as physical culture. But Rosicrucian philosophy and the varied fields into which it leads the student is unique and obtainable only through membership in the Rosicrucian Order. Our discourses and monographs advise us to keep the body fit. They advise a certain amount of physical exercise along with the specific Rosicrucian experiments, but we do not attempt to say how the student should proceed in getting his daily exercise. This is left entirely up to the individual who is the best judge of what kind of exercise he prefers and how he should go about taking it.

Now just one point more before closing these remarks. The absence of any one subject from the Rosicrucian monographs should not be interpreted as an indication that we are against it or feel that it has no place in the scheme of life. Incidentally, through certain mental exercises, as taught in Rosicrucianism, it is possible to bring about the same results as obtained in twenty or thirty minutes of violent exercise in the gymnasium.

Persecution of Rosicrucians

A soror from St. Louis states to this *Forum*: "I have often wondered why the Rosicrucians in years past, and even up to the present, have been persecuted so, when they know so much about protecting themselves and about the laws and forces for meeting adversities. Of course, I know that Christ suffered much while on earth and that He was a power Himself and could have had everything His way, but, in His case, the suffering was intentional. He knew that and did not try to avoid the consequences."

The soror must take into consideration the distinction between *knowledge* and *technique*. Knowing the principles involved in a procedure and being able to apply them masterfully are two entirely different things. One can study and know what he, as a Rosicrucian, should do to accomplish certain things, or to fend off adverse circumstances. However, unless he practices and sincerely applies those principles, he is in no more favorable

circumstances than one who has not affiliated with the Rosicrucian Order. Furthermore, many Rosicrucians have not yet achieved sufficient mastery to be able, *psychically*, to perceive every attempt to persecute them and thereby avoid the circumstances. We do not, for example, expect one just entering the Temple Degrees of the Order to be so proficient.

There is also another factor. Rosicrucians are mortals that reside in a material objective world, as do other humans. They cannot continually remain in a passive or meditative mood. They must concentrate objectively on their personal material affairs certain hours of each day, if they are to subsist. During such times they would not be aware of perfidy instituted against them, even if they could perceive objectively signs of it.

Then, again, we must not overlook the Cosmic aspect of this matter. How are we to know but that some of the consequences of persecution, humiliation, mental and physical suffering, sorrow and sacrifice, which we must occasionally experience as Rosicrucians, are not the result of Karma? They may be imposed upon us, first, to teach the lesson of perseverance against all odds for that which we inwardly conceive to be right. Further, those who are to lead in any venture, and certainly Rosicrucians are pioneers and leaders in advanced thought, must be tempered by a plenitude of experience. One who has not been through fire or experienced it in some manner is not well qualified to combat it. Such persecution as Rosicrucians have experienced and do experience at times is a great crucible in which the mettle of men is tested. The weaknesses of their character are purged. They emerge, in this or another incarnation, stronger than ever. Those who are inherently weak throughout so display themselves in such crises, and are thus dismissed from performing any great Cosmic mission in the future. A plant which is exposed to the rigors of the elements, which grows on stony ground high on the side of a mountain, subject to icy blasts and torrential rains, becomes hardy. Its struggle for existence brings out the very essence of its nature. Such plants and fruits are more fragrant, sweeter and less subject to devastating diseases than those raised in hot-houses or in less rigorous surroundings.

Some of our greatest cultural achievements were born in adversity, that is, in war and poverty. Man should not seek these conditions, but the Cosmic often uses them as a qualifying ground for those whose purposes it wishes to endure. The Huguenots fought for religious freedom, not just for themselves but for all mankind, for they had suffered persecution and they knew what religious intolerance meant. The American Revolutionists fought for freedom, for they knew what oppression meant. The Rosicrucians, as an Order, today stand and fight, if need be, for *tolerance* and for *advancement of knowledge*, for they *know* what suppression of knowledge, intolerance and bigotry mean—they have experienced it in the long years of their existence. One who has not been subject to such malevolent influences is often likely to take the accounts of them lightly and to appease the dark forces, thus conferring upon them strength. Ultimately, such appeasers, because of their ignorance, are engulfed by the dark forces. Suffering for an ideal imbeds its meaning and worth deeply in our consciousness and makes of it an intimate part of our very soul and being. Such common suffering for a noble cause cements people of like thought together in spirit and in experience. Perhaps that is why the Cosmic has so wisely permitted the persecution of Rosicrucians at intervals and in various ways.

Speaking of persecution, I wish to quote from a recent letter received from an eminent frater of A.M.O.R.C. I respect his wishes and desires and, therefore, shall not divulge his name or the country from which he comes until such time in the future as, in his opinion, this is possible. This frater was an officer of the Rosicrucian Order in one of the countries of the world now occupied by the Axis. He was on his way to this country, in an official capacity for his government, when World War II broke out. Since then, by underground means, he has been able to learn how many Rosicrucians there still are in his country, how they live and how they are now deporting themselves in the work of the Order. He writes: "Rosicrucians in — are working underground like the early Christians in the catacombs of Rome. They meet in small groups in isolated places and travel there under many disguises. Their conspiracy is complete and only highly

tested candidates are permitted to join the outer circle, but even then they do not meet all the fratres. Concentration camp, which means a slow death, waits for those who are caught. In spite of all these dangers, our beloved Grand Master of — has not stopped his organization work for a moment. He is maintaining contact with all members scattered all over the country, assisting them in their different movements, inspiring courage and faith for the final delivery from oppression. He is organizing new groups, he is guarding our documents, translating A.M.O.R.C. monographs from English into —, distributing them among the members in a secret way, etc. All this work calls for a tremendous amount of courage, faith and sacrifice for the Order. So this small but devoted group of Rosicrucians in — can be regarded as a pioneering outpost in the darkened and evil world around, spreading ideas of hope and faith.

"Many people in this country cannot understand what amount of suffering is going on in —. After more than four years of physical and mental tortures, many people are losing faith in God who 'forgot them.' They are helpless and need encouragement. From time to time I receive information from my Rosicrucian friends in —. They send it to one of our members who is now in a prison camp in — and is permitted to correspond with his friends once monthly."

Do you not think that such persons derive more benefit from their Rosicrucian teachings, which are seared into their minds, than some in America who claim they "find it difficult" to spend an hour in study weekly in their homes? There are also some few in this country who complain that it takes an hour once a week by bus or streetcar to visit an A.M.O.R.C. lodge or chapter, even though they are traveling in America in perfect safety and comparative comfort. Are such persons, who are not willing to make even minor sacrifices or put up with little inconveniences, qualified to truly serve the higher interest of humanity? I think not. So possibly the Cosmic truly does have a very worthy reason in submitting Rosicrucians to persecution periodically.—X

Essenes and Lemurians

Occasionally we receive a question from intelligent, inquiring members, to the effect: "Are the Essenes or Lemurian movements in this country in any way connected with what their names represent?" To this we must reply—*absolutely not*.

There are at least four so-called Essene movements in this country, whose literature we have on file. Not one of them dates back over fifteen years in time. Furthermore, not one of them has any traditional connection or any legal or documentary relationship to the original peoples whose name they bear. In fact, they were established by one or two individuals. They have "borrowed" the name "Essenes" because of its traditional integrity, because of what it represented in the past, and because it was one of the ancient wisdom schools. But insofar as their present-day teachings are concerned, and insofar as their modern organization and methods of operation are concerned, they are no more alike or related to the ancient Essenes movement, which had its main sanctuary on Mount Carmel, in the Near East, than is the local Y.M.C.A.

Why, then, do they adopt the name of an ancient organization? That is very apparent to anyone who thinks. It gives their Society an impressiveness and it suggests *subtly* that they may have some connection with the ancient Essenes, and that they may be perpetuating and disseminating the same revered teachings of the original Essenes. The average man and woman is very gullible. They are superficial in their interests and take everything at its *prima facie* value. They never question and never doubt that when an organization styles itself the "Essenes," it might in all probability not have any connection with the ancient movement by the same name. And it is only after they have spent some sum of money subscribing to the course of lessons, which one or two individuals have themselves concocted, and which a few hours' research in any large public library would soon prove, that these persons discover that they "have been taken in" and disillusioned. Then they may complain to the Post Office Department. Many organizations which adopt the names of traditional orders, under such circumstances, then present their literature to show that

very subtly they have not claimed to be the original organization; they have merely used the name to "honor it," and that there was nothing to really cause the individual to believe that he was connected with the ancient organizations. In a number of instances, they are successful in establishing their cases. In some instances they are not, because, notwithstanding their evasive literature, the fact that they were representing themselves with the name of a traditional order was sufficient, in the minds of the authorities, to create a false impression.

What should an individual do, then, to determine if an organization styling itself, for example, the "Essenes" or the "Lemurians," has any connection with ancient societies or peoples. First, with respect to the Lemurians, (of which there are also several organizations so styling themselves, the first one having begun in Florida not many years ago) no archaeological or historical evidence is in existence with respect to the actual teachings of the Lemurians. The only factual evidence is *geological*. It points to the existence of such a continent. There are artifacts, that is, remnants of a culture on islands of the Pacific, which suggest a related civilization between the islands, which may have been part of a now submerged continent. There is actually *NO* alphabet, no language, no religion, no philosophy in existence which can be proved to be of such a people. Legends, tales, rumors—yes. So it would be an *absolute impossibility* for any organization styling itself "Lemurian" to expound anything whatsoever that had any authentic connection with the Lemurians. Then, why do they use the name of "Lemurian"? Because again, it is an attractive catchword, and to the unthinking person it appeals to the imagination and he is led to believe that there may be some connection. It gives glamour to what they disseminate as literature, and which in and by itself would otherwise have little merit for its existence.

In other words, the teachings of many such organizations have no distinction, philosophically or scientifically, and if they were not framed in the name of an ancient organization, they would not even be considered. Such organizations should be challenged, thus—you use the name "Essenes," or you use the name "Lemurian," can you establish the fact with documents that that which you

represent, that which you teach is based and founded upon historical connections, with the ancient organization or civilization whose name you use? They cannot establish any such fact, and in their reply the evasion would be very obvious. Then, if the individual wants to continue as a member of something, which obviously is *nothing but name*, that is his own responsibility and choice.

Possibly some of these same groups using the name "Essenes," or "Lemurian," would also use the name of such orders as the Free Masonic Order, Ancient Mystic Order Rosae Crucis, and others, if they could without legal consequences. They know, of course, they often escape legal consequences for using "Essenes" or "Lemurian" because the remnants of the former in Europe would not bring any action legally, and they know the Lemurians cannot. When an organization in modern times uses the name of an ancient, historical movement, check your late edition encyclopedias. Go to your main public libraries and look up the subject. You will find immediately whether or not they have any connection with the *ancient societies*. Don't be deceived by a false front. Go behind the name.

The Rosicrucian Order, AMORC, has always been proud and happy to reveal its connections with the world-wide Rosicrucian Order, which has roots in the ancient movement. It has documentary evidence of its affiliation and connections with these orders in Europe and throughout the world. It has documents of recognition from the ancient esoteric societies, which met periodically as a Federation in Brussels, Belgium, until the present war began. It has official correspondence from the affiliated orders throughout the world in its files. Many of these documents not only carry the seals and insignia of the officers of these respected orders affiliated with the AMORC, but they carry as well the certification of Government officials in their respective countries, vouching for the *authenticity* of those signing the documents. These documents have been on display in the principal cities of the United States, at public meetings which hundreds, and in some cases several thousands, attended, and they are available for examination during each of our annual Conventions

in San Jose, by the hundreds of members who attend.

These are tangible *factual* things to support AMORC's claims to world-wide affiliation and authenticity. *Accept no less* from any other organization, no matter whether it uses the name "Essenes," "Lemurian," or what.—X

Perfection

A frater addresses the *Forum Circle* this morning and asks if anyone can be perfect on this earth plane. Here indeed is a perplexing question. We might ask in return, "What do you mean by being perfect? Do you refer to the man-made laws governing perfection? Just what is being perfect, in the first place?"

In our work we often speak of attaining perfection, that is, attaining a state in our development where earthly experiences are no longer necessary for further development of the soul personality. Such a one is said to be perfect in knowledge, understanding and character. He has fulfilled all of the obligations placed upon him by God and the Cosmic. He is, therefore, no longer required to experience successive rebirth into an earthly state of being. As a personality perfect in wisdom and at one with the Cosmic he is absorbed back into the pure essence from whence he came.

There can be no degrees of perfection as there are degrees of development. One has either reached perfection or he has not, just as a mountain climber has either reached the top of the mountain or he has not. However, until he does reach the top he may be enjoying steady progress, that is to say, developing step by step as he plods steadily onward and upward toward the ultimate goal he has set for himself. Until he reaches this goal we can only say that he is progressing along the path toward the mountain top.

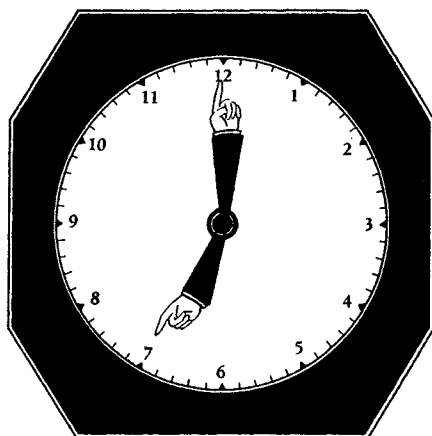
Another analogy is the one of the murky windowpane. This window is so besmirched that little or no light can come through. We go about the process of cleaning it. Each time it is wiped with a cloth we find it a little less dirty, permitting a little more light to enter. Eventually the glass is entirely clean and clear allowing the bright light of day to pour through without interruption. In the

process of cleaning the glass we cannot say that it is in any degree of perfection. We do say, however, that it is gradually progressing toward perfection and eventually will be perfectly clean.

The same is true of the personality of the soul. Through our experiences we grow as has been stated. This growth is of an inner nature. It is of the character and personality of the being. It is expressed through deep love of humanity, compassion, sympathy, or sorrow for the unfortunate of God's beings. Our emotional reactions are often our yardsticks or measuring rods by which we are able to know of the progress we are making in our struggle toward that ultimate attainment, perfection. The manner in which we react to incidents in the lives of others plainly indicates character that has been developed through eons of experience both in the Cosmic and on the earth plane.

It is relatively safe to say that no one is perfect here on the earth. Some are more developed than others, but if any have reached a state of perfection, it would no longer be necessary to continue a direct earthly contact. We, of course, must realize that many are very far advanced and are here for the purpose of assisting those less fortunate. Even so, such ones are subject to the many hardships of an earthly existence where they, too, may grow and develop even further through their contacts and experiences.

When we consider this question from a purely material, earthly side we find it difficult to perceive anyone as a perfect being. Man-made laws and requirements are much too great a burden for one to be perfect. Perfection of this kind would mean even more today than living a so-called angelic life. Think for just a moment of the thousands of laws and ordinances that man has conceived for the purpose of community life. Each and every one of us breaks many of these laws every day innocently and without knowledge. If our perfection was judged on these points, we would fail utterly. Fortunately, the Cosmic conception of perfection is far broader and exceedingly more intelligent than this, so much so that one can be a scoundrel in the eyes of the populace, yet be perfect according to the Cosmic plan. Witness the crucifixion of the Master Jesus.



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A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XIV

APRIL, 1944

No. 5

A DREAM FOR UNIVERSAL BROTHERHOOD

Across the span of years I think I see
A newer world arise to greet the sun:
A world so fine and just, where there shall be
A fairer sky and place for everyone.
The black, the white, the Christian and the Jew
Will bear no cruel wounds of prejudice.
Nor will the world be fashioned for a few
To live in luxury—but rather this:
"That there shall be a brotherhood for all
Where all mankind will dwell in happy peace,
The wise, the rich, the poor, the great, and small,
Where arms around will make all hatred cease.
A mighty caravan in armor white
Will lead the way where nations will unite."

—Mildred Kuebler.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

The peace of the world cannot be legislated. Neither are its real elements formed across conference tables, at which sit the dignitaries who represent the great powers. At this juncture of world affairs, too much stress is placed upon the mechanics of peace, namely, commerce, industry, geopolitics, immigration, and production — and too little upon the human equation.

It is the man in the street—the bootblack, mechanic, and clerk, for example — who fashions wars and peace. It is well enough to prate that war is a result of coalition of nations, or of selfish banking and political interests, but such, after all, are composed of men. In every city there are those who proudly boast that a certain wealthy industrialist, the mayor, or some dominant political figure was once the son of comparatively humble parents. In fact, parents the world over, where conditions permit, hope and dream that their offspring will aspire to and attain a position of affluence and respect in national and possibly international affairs. Therefore, how these sons later, as diplomats, heads of governments, and financiers exert the powers they have acquired reflects the character and development of their simple beginnings—the influences of the man in the street. The true articles of peace are not drawn up in the marble halls of the courts and capitals of the nations of the world, but in the personal aspirations and conduct of the millions of little people. In their leaders, the people see symbolized their own noble or lamentable characters. Consequently, let us, daily and sincerely, each affirm as our *Creed of Peace*:

I am guilty of war when I proudly exercise my intelligence to the disadvantage of my fellowman.

I am guilty of war when I distort others' opinions, which differ from my own.

I am guilty of war when I show disregard for the rights and properties of others.

I am guilty of war when I covet what another has honestly acquired.

I am guilty of war when I seek to maintain my superiority of position, by depriving others of their opportunity of advancement.

I am guilty of war if I imagine my kin and myself to be a privileged people.

I am guilty of war if I believe a heritage entitles me to monopolize resources of nature.

I am guilty of war when I believe other people must think and live as I do.

I am guilty of war when I make success in life solely dependent upon power, fame, and riches.

I am guilty of war when I think the minds of people should be regulated by force, rather than by reason.

I am guilty of war when I believe the God I conceive is the one others must accept.

I am guilty of war when I think that a land of a man's birth must necessarily be the place of his livelihood.

Faternally,

RALPH M. LEWIS,

Imperator.

From Mystic India

In Northeastern India, near Benares, is the little town of Sarnath. It is sacred to the memory of Gatma Buddha. All devout Buddhists, who can afford to do so, journey from the four corners of the earth to this peaceful hamlet. In Sarnath is a branch of the Society of the Yellow Robes of the Buddhist Order. Years ago, a Soror of AMORC traveled to that remote section of the world. There she is known by the simple nom de plume of *Sister Vajira*. It was her fascination for Oriental philosophy, languages of the East, and that first system of practical psychology, *Buddhism*, which caused her to don the Yellow Robes of the Maha Bodhi Society in Sarnath.

Separated from the Western World she knew, except by communication, she has become an astute Buddhist scholar and student of the Pali and Sanskrit languages. The Pali

language is sacred to the Buddhist religion, because it is said to approximate more closely the tongue in which Gatama Buddha is said to have discoursed. Notwithstanding her continual occupation with the studies and researches of the Maha Bodhi Society, she has most consistently maintained her Rosicrucian studies as well. Communications between Sarnath and Rosicrucian Park, under present conditions, takes many months. Her letters are always scholarly, analytical, and inspiring. They are as a breath of pure mountain air to one confined in a great, smoky industrial city.

In a world torn with bloody, sordid, debasing realities, her lofty and cultural topics help one to momentarily transcend the present. Further, they help one to regain a vision of the distant horizon of mankind, the refinement of self, the *true civilization*. In her recent communication, she takes us to task for quoting in the monographs a reference to *Nirvana*, which she feels does not adequately explain that mystical state. In all probability, she is right. In fact, there are some mystical states which are ineffable and inexplicable. There are no words which are capable of defining the realization which the disciple has of them. Further, even the term *realization* which we use here is perhaps erroneous in connection with such exalted states. After all, to realize, implies a condition of objective consciousness, a kind of sensation.

Many mystics will deny that *Cosmic Consciousness*, for example, is happiness, for by so doing one confines such an afflatus to those ideas which are associated with happiness, namely, bliss, peace, imperturbability, et cetera. Cosmic Consciousness is most certainly more than a liberation of the senses from pain or perturbation. Also it is more than titillation we experience from complete satisfaction and contentment. Further, Cosmic Consciousness is more than a confidence that is engendered by knowledge, or the assurance of personal power. All of those things are terms which are related to the values which the human mind has placed upon its moods and notions. Consequently, they are too finite to constitute an adequate description of Cosmic Consciousness. All determinate factors are stripped from our consciousness, it would seem, when we are in a

state of Cosmic Consciousness. There should be just a consciousness of self, but a self that pervades everywhere, a self that is timeless, formless, dimensionless, that is, one and all things. It is a consciousness without desire and without need, consequently, it is self-sufficient. Objectively, we cannot possibly realize such a state. We can only experience it when it comes to pass. The words with which we try to explain it, only defile it.

The *Nirvana* of the Buddhist offers a similar problem of comprehension. It is the *Absolute*. And since the *Absolute* is all things, no thing can represent it. A description only compresses the Absolute into comparatively ugly, limiting ideas.

Now, let me quote from Sister Vajira's recent letter to me on this topic:

"As you may know, from my file in the Record Department, I am a member of the Buddhist Order wearing the Yellow Robes and doing a fair amount of work with the Pali Scriptures as regards translation. One might ask if I am able to reconcile the laws and principles and teachings of the Rosicrucian monographs with what I find in the teaching of the Buddha, or the Dhamma. The scriptures of the Southern School of Buddhism, are vast enough. There are one or two outstanding points which makes the Dhamma, indeed quite distinct from all the other religions in the world. I am now fairly well acquainted with what Gotama taught, the Path which he rediscovered. However, it is not my intention to discuss here anything in the nature of differences. You know, Gotama made great emphasis on the impermanence of matter (and also of the various conditions of the mind), and this is where I have found the monographs dealing with Spirit and dealing with Nous, so useful and interesting. In many ways, the monographs have helped me to understand something of the so-called miracles which Gotama performed and of the exercise of certain states of mind such as the teaching and meaning of projection. Now in the Magus degree, No. 12, para. 3: I read the following instruction about projection: 'Really, in all projection work, we simply attune ourselves with the place, that is, we attune our consciousness with the place and we neither go to it, nor does it stand still, or come to us.'

"I should like to quote here a passage from one of the texts. It is describing a conversa-

tion which took place between two of Gotama's disciples after they had arisen from their Sanctum period.

"Thus have I heard: At this time both the Venerable ones, Sariputta and Maha-Moggallana were staying at Rajagaha in the Bamboo Grove at the Squirrels' Feeding-ground in the same Monastery. Now the Venerable Sariputta arising at eventide from meditation went to the Venerable Maha-Moggallana and exchanged kind and friendly greetings with him. Seated by his side the Venerable Sariputta said thus: 'Very serene, friend Moggallana, are you looking, very pure and clear is your complexion. Has the Venerable Maha-Moggallana spent today in Peace?'

'I spent today, friend, in the exercise of sense, moreover I had pious converse.'

'With whom did the Venerable Maha-Moggallana hold pious converse?'

'With the Exalted one (Buddha), friend.'

'Faraway, friend, the Exalted One now stays at Savatthe at Teta Grove in the Anathapindika Park. What then? Did the Venerable Maha-Moggallana go by will power to the Exalted One, or was it the other way about?'

'I neither went by will power to the Exalted One, friend, nor did the Exalted One come by will power to me. Nevertheless even as with him, so also with me the deva-sight and the deva-hearing are made clear.' (the conversation is then described).*

"The above example is sufficient for my purpose. Like a number of other passages in the Buddhist Scriptures, the monographs have literally shed much light on such aspects of teaching and so have helped me to understand the meaning of deva-sight (divine or psychic) and deva-hearing. The Commentary adds to the above passage with the following note: *'The Thera (Elder) wondering where the Master was just then, developed the *light* and saw him, with deva-sight seated in his 'Fragrant Chamber' and heard him.' As far as I can judge, I do not think I have had any teaching about this *light* in the monograph—it seems to be an additional factor to the development of the pituitary body.

"Now, Monograph 12 of the Magus Degree, and the letter accompanying this particular monograph deals with Nirvana in regard to, or in connection with, the work of

the cloud. Page one, para. 5, gives a quotation as to the meaning of Nirvana: 'Nirvana is not self-annihilation, but the extinction of the mortal, sinful erring self; it is not non-existence, but the suspension of selfishness; it is not dissolution of self into nothing, but the attainment by self of *Truth*; it is not permanent resignation, but temporary bliss and peace.'

"Had the above quotation stopped at the word *Truth*, then the explanation would have been passable. Then comes two sentences where the words 'permanent' and 'temporary' have been used by an author who does not seem to be very sure as to the fundamental nature of Nirvana. There is nothing 'temporary' about Nirvana. Taking the above quotation in its entirety, and with its connection with regard to the cloud, the entire monograph is dealing with the practice and description of a special meditation experience, which the Buddhists term *Jhana*. This is the Pali term; the Sanskrit term for such meditation is *Dhyana*. However, the word *Jhana* has a wider meaning than the latter. In brief, there are four Jhanas, the fourth stage being an important one. Here is an apt description which I quote: 'One residual content of the fourth Jhana consciousness, which is dominated by sublimated and clarified mindfulness, the result of perfect equanimity, gives rise to inward vision or intuition. It is this Jhana that opens the entrance to higher knowledge, including psychic powers, and to self-enlightenment. It is therefore called "Padaka" or basic Jhana in the commentaries.'

"These Jhanas are only a means. The fourth Jhana is not Nirvana. None of the Jhanas is Nirvana. Even in the days when Gotama was touring the northern part of India preaching and teaching, this mistake or misunderstanding about the results of the Jhana, or the Jhanas themselves was often made. Many of Gotama's disciples attained or realized Nirvana, without going through these meditations. In the same way it is possible for one to go through these stages of meditation, experience inner vision and inner hearing and have other psychic experiences, without attaining Nirvana. Now, what is this Nirvana? It is a Buddhist term. It was not used before the time of the Buddha; and should you find Nirvana being used in any of the Hindu Scriptures, the term will have been borrowed, as they have borrowed or

taken other teachings from Gotama and pushed them in somehow or somewhere, with their own. The Buddha's Enlightenment is Nirvana. What he attained to or realized under that tree at Gaya, was Nirvana. His whole life and ministry here on earth, was a visible manifestation of Nirvana, or Nibbana to use the Pali term.

"When we are dealing with Nirvana, we are dealing with something that is beyond the five senses. Here I shall quote a translation which is about the nearest understanding there is in the Pali, with regard to Nirvana. The Buddha makes the following statement:

" 'Verily, Brothers, there is a condition, where there is neither the Solid (Pathani), nor the Fluid (Apo), neither Heat (Tejo), nor Motion (Vayo), neither this world nor any other world, neither Sun nor Moon.

"This, Brothers, I call neither arising nor passing away, neither standing still nor being born nor dying. There is neither substance nor development nor any basis. This is the end of suffering.

"There is, Brother, an unborn, an unoriginated, that has not become, that has not been formed. If, Brother, there were not this unborn, this unoriginated, that has not become, that has not been formed, escape from the world of the born, the originated, the become, the formed, would not be possible.

"But since, Brothers, there is an unborn, an unoriginated, that has not become, that has not been formed therefore is escape possible from the world of the born, the originated, the become, the formed."

"There are other references to Nibbana in the Pali Scripture, indeed there are many references. There is another one which contains an important point for a Buddhist. The Buddha himself is speaking, giving a description with reference to his quest: 'I sought after the consummate peace of Nirvana, which knows neither rebirth nor old age, neither disease nor death, neither sorrow nor impurity;—this I pursued, and this I won; and there arose within me the conviction, the insight, that now my Deliverance was assured, that this was my last birth, nor should I ever be reborn again.'

"The Buddhists have a particular collection of Scriptures known as the *Dhammapada*. To them the *Dhammapada* is just as

important, as the Bhagava Gita is to the followers of the Hindu religion, and incidentally, I may add, there is all the difference between what is taught in these two books. There are two verses in the *Dhammapada*, Nos. 153, 154. These two verses are the utterances of Buddha on his Enlightenment.

"153. 'Vainly have I wandered for many births, searching for the builder (craving) of this house (body); the birth again and again was painful.'

"154. 'O builder of the house! You are seen; you shall build no house again, all your rafters (passions) are broken and the ridge pole (ignorance) is shattered. My mind has attained the unconditioned (Nirvana); it has attained the end of craving.'

"This was the great cry uttered under the Bodhi-tree at Gaya (now known as Buddha Gaya).

"On page two of this same monograph, the explanation of Nirvana is continued: 'To attain a degree of physical blankness where the mind as well as the body was at rest and the inner self stayed for hours or days in the state of Nirvana, was considered to be ideal and spiritual.'

"This statement is a reference to the Jhanas, as mentioned before. There is no doubt about it, to enter into these stages of meditation does afford one a good rest and they are a good tonic for the body. The Buddha himself, as a child, had an experience of entering the first Jhana stage of meditation. The memory of this experience came back to him when he realized he was working on the wrong path, that is, only the physical torture of the body. This memory came back to him when he was seated under this Bodhi-tree, and so it was, through these Jhanas he eventually realized Nirvana. The two chief disciples, Sariputta and Moggallana mentioned in the text, which I quoted previously, attained Nirvana, or became Arahats, as soon as they became the disciples of Buddha. That is Sariputta realized Nirvana a fortnight after he had become a disciple. He was staying with the Buddha at this time and heard the Buddha preach a particular sermon to another disciple who had come to the Master with a difficulty. It proved to be the necessary key, so to speak, for the Sariputta. He became an Arahata (one who attains Nirvana).

"Moggallana attained Arahatsip on the seventh day after he became a disciple. He was seated in meditation when drowsiness overcame him. The Buddha knew this, appeared before him, and exhorted him to be zealous. Moggallana then attained to Nirvana.

"There was another famous disciple known as Ananda. He eventually became the Master's personal attendant in every respect and was with the Buddha during the Pari-Nibbana (or death of the Buddha). But in spite of Ananda's close association with the Buddha, he never attained Nirvana until some time after the Buddha's death."—X

A New World

A frater recently asked for comments considering an advertisement appearing in a magazine which had come into his possession. The advertisement gave a date followed by the term, "A New World." Then under this heading was a statement, "The commencement of divine order." The body of the advertisement proceeds to state in general that upon a date specified, and this date was only the year, not the month or day, a new world would begin. New societies would be formed and if we as citizens of the present world desire to fit into the achievements and order that is to follow, we must begin to prepare now.

These ideals are well taken; but an apparent misconception, supported in this advertisement, is the confining of this new world innovation to a specific year. I believe that this violates a fundamental fact that for every human being any new life or any new outlook begins when that individual awakens to the necessity of realizing the inadequate use he may be making of some of his abilities. A new order of any kind is not going to begin for any of us on any certain date in the future unless we decide to make that date such a beginning. Furthermore, it is unlikely that if we have any awakening to the realization of new possibilities within our own beings, we would postpone to a certain time the beginning of a new life or new outlook upon the world and its inhabitants. The individual who determines to do something for himself, to utilize all his abilities is going to do that very thing and take steps toward that accomplishment

when this idea becomes more than an opinion in his own mind. It must, in fact, become a conviction—his life must be dominated by the urge for improvement or change and when such an established conviction becomes the prime mover of his destiny he will begin a new life which will be a new world for him.

To set a date which implies that at that time a new order of things will come about which will have a profound effect upon us and cause all of humanity either to go one way or another is to deny that the individual has any choice in his own life. If no such choice exists then life is rather futile. The naming of a date for a change is, in fact, merely a form of the old philosophy of fatalism—a belief in which it is conceded that men are at the mercy of all forces moving outside themselves and they have no opportunity or ability to modify these forces, and have no choice but to drift along with the stream wherever it may carry them.

Every individual who has affiliated with this organization has done so because he has found either in its literature or through discussion with friends who are familiar with its aims and purposes an incentive to use to an advantage his abilities. In other words, something that leads members to this organization is dissatisfaction—dissatisfaction with what we are accomplishing or how we are living and the sincere desire to make a more satisfactory adjustment to those who compose the society of which we are a part, and to contribute to our own happiness. If we must wait a specified number of years, months or even days for a time when forces outside of us are conducive to bringing about happiness, we are misconstruing the creative forces of the universe which are the same today as they ever have been, and always will be, containing potential abilities for men who learn to use them. All nature illustrates a process of continuous becoming, as stated by one of the ancient philosophers. This means that no one point of existence is usually the exact incident of a larger change. As this applies to the individual so it applies even more to groups of individuals. When we pick up any standard history textbook we will find that the general history of civilization or of man's progress in understanding the world in which he lives is divided into certain parts and eras. The three main divisions are: ancient times, the medieval era, and modern history.

Dates are assigned to the beginning of each of these eras, and, as indicated, the end of the preceding ones, but no one living in the year when we now suppose that the ancient times changed to the medieval age was conscious that that date would be so called in the future. In fact, it was probably many years before that date was decided upon, and the professional historian would not report that date as indicating a momentary change but rather a year in which numerous forces were culminated and a new and different era was indicated.

With the future as with the past, no one date can possibly be determined for any new age to begin. Tendencies can be pointed out and we can cooperate, but as human beings, we will make a new era and discontinue an old one as we grow in spiritual and intellectual capacity to use our abilities. It is not wise for us to cling to any specific future time. Someone has said that if everyone knew what was going to happen tomorrow, it would not happen. In other words, the knowledge of the future would so modify our thinking of the present that that future could not exist. We are going to continue to grow in our spiritual and intellectual outlook or recede, depending, not upon something that may take place in the world about us at some future time, but mainly depending upon what we do with the present. This is a general conception of many of the philosophies of our teachings. We must live now to the best of our understanding if we are to have a worth-while future.—A

Why Does the Cosmic Require Special Conditions?

A Frater who resides in Ohio now arises to ask our *Forum* a question. He says: "Why is it that the laws which we have been taught can only be used in dire need, or for a serious purpose? The law of gravity operates consistently; when a child tosses a ball into the air, it immediately falls to earth just as the rain falls to nourish crops. All chemical and physical laws operate equally as well for a serious or frivolous purpose."

The question is one worthy of consideration and does appear to place those who desire to invoke Cosmic laws at a disadvantage. Insofar as the physical laws are concerned,

every scientist or anyone familiar with the different phenomena of these laws knows that their function depends upon certain conditions prevailing. To use the Frater's analogy of gravity, according to the laws which Newton discovered, there is a force of attraction between everything, regardless of its substance. The attraction depends upon the mass of the objects, their density, distance apart, etc. Consequently, gravity is the force which planets exert upon each other, that even two apples exert upon each other, but which is so minute that it is not discernible, and it is the force which earth exerts upon a ball thrown into the air by a child. Where gravity is concerned, an object must have sufficient mass to be attracted by the earth's pull, when in the air, or it will float. To demonstrate gravity in the usual sense, one could not use a balloon filled with helium. It would float, or rise in the air, and the demonstration of gravitational pull would be a failure. It is quite obvious, then, that for physical laws to be demonstrated, there are certain necessary contingent conditions. Without these conditions, the most learned scientists could not invoke nature's laws. Conversely, with them, a child can demonstrate the laws known to the scientist.

To use another analogy, we hear by means of the disturbances of the air. Vibrations travel through the air to the diaphragm of the ear, which they oscillate. To demonstrate this, it is necessary to have a jar in which a bell is sealed and suspended. When the bell is rung by means of an electric push button, the sound can be heard emitting from the sealed jar. If a pump is attached to the jar, and the air is evacuated, eventually, even when the bell is rung, it cannot be heard. There is insufficient air to be disturbed by the vibrations of the bell, and there is, therefore, no medium to carry the vibrations to our ears. Anyone can demonstrate this principle, *provided* he has the materials through which the laws can function. Physical laws need a physical environment, and causes and effects by which to work. Such physical conditions are the only requisites of a *physical demonstration*. Purpose, mood, moral, or ethical standards are entirely extraneous to such demonstrations.

When, however, we are concerned with invoking Cosmic laws, the purpose, the moral end is then a determining factor. Why?

Because the purpose, the use to which the operator intends to put the Cosmic laws is an essential requisite of their function. Just as physical conditions are factors in the performance of demonstrations of natural laws, so, too, *intent* is a factor where Cosmic laws are concerned. Some Frater might ask, "And are not the physical laws, the laws which manifest in nature, for example, integrated with the Cosmic laws? Are the laws of the chemist of a world apart from those of a mystic?" We answer by saying it is true, there is *unity* in the universe. The macrocosm and the microcosm are of one order, infused with one intelligence. In the whole scale of Cosmic manifestations, there is neither physical, material, or immaterial, there is but variation of effect. In the lower part of the scale, figuratively speaking, such gross manifestations as occur and which we perceive with our objective faculties, we call the physical world. In the higher octaves of the scale, there are such phenomena as we attribute to intelligence, reason, and cogitation, and finally the so-termed Divine or *Cosmic principles*. These latter we relate to the functions of the soul. We could not expect to experience Cosmic Consciousness, by resorting to the mixing of chemical compounds in a laboratory, neither could we expect to construct a more efficient mechanical apparatus by continuous abstract reasoning, or merely by resorting to mystical attunement. Each octave of the Cosmic scale requires the use of principles which are in harmony with its efficacy. Where Cosmic principles are concerned—those of the higher octaves of the scale—precept, comport, and *intent* determine whether one will be successful. Skepticism, malice, envy, and hatred—these attitudes of mind are hostile to invoking Cosmic principles. They are the wrong admixture to produce the desired effects.

For further analogy, one cannot magnetize a piece of wood with cobalt steel, because he is using the wrong physical principles. Likewise, one cannot utilize the constructive Cosmic principles with a nefarious or selfish attitude of mind. You must remember that your sanctum is your *Cosmic laboratory*. If you do not take into it the right tools, namely, the right attitude of mind, humbleness and sincerity, you can only expect failure.

—X

A National Lottery

From time to time the question has come before the people of this country regarding the establishment of a legal lottery in the country for the purpose of providing revenue and thereby easing other sources of revenue. At the present time interest is somewhat existent again in this possibility and a bill has actually been introduced in Congress providing for a lottery to be conducted by the Treasury Department of the United States.

Under the terms of the bill being considered at this time, the government would withhold a certain part of funds used in the purchase of lottery tickets, the balance being used to provide the prizes of the lottery itself. Proponents of such a measure hold that it would raise a large sum of money, making additional taxes unnecessary, and those most enthusiastic of its support claim it would even lower some existent taxes.

Members of this organization have from time to time expressed opinions on the advisability of a lottery in this country, and some have asked questions regarding our viewpoint toward lotteries in general and whether or not this organization would favor the establishment of a lottery. We are not going to express an opinion from a political standpoint, as in conformance with the policy of this organization the political viewpoints of our members should be determined by the members themselves, but there is more than political implication in regard to the establishment or legalization of a lottery.

There is a definite ethical consideration to be decided upon in the process of either supporting or opposing the adoption of such a plan. The supporters of the measure point out, as stated above, that the primary purpose of lottery would be a painless form of revenue for the government or the municipality, state or country that instituted such a plan, and this is the strongest argument in favor of the plan. Furthermore they point out that most human beings are prone to gamble to a certain extent regardless of whether the process is legalized, and that since such conditions exist the government could benefit by legalizing the process, and thereby derive a legitimate revenue on the basis of activities that nobody will deny exist to some extent. This latter argument is a very poor one. There are a great many things that exist

wherever human beings form organized societies, but the fact that they exist is no reason to establish a procedure by which those things might exist legally.

All forms of crime, dishonesty, and vice exist in almost any organized society, but to look at these things merely as existing conditions about which we can do nothing, and legalize them simply with the excuse that since they do exist we might as well arrange for them to be legal actions, is to deny the fundamental purposes of society which is to provide a good life for every one of its members. In this purpose of society it is generally agreed that that which the majority finds good should become the standards and moral basis for the directing or governing of that society, and those actions or processes which are not in conformance with the good of the majority must be eliminated. The procedure is usually to eliminate the source, while at the same time, to carry on an educational program that eventually will tend to lessen the need of it and make the undesirable thing nonexistent.

It is true that some would say in opposition to that theory that man has been trying through various forms of this process to eliminate murder and dishonesty ever since human beings lived together as an organized society and so far has not been completely successful, but the success of a worthy plan is not always the final measure of its validity. Surely no one would deny that the fact that we have not been successful, as intelligent human beings, in eliminating murder is no argument why no further attempt should be made toward the elimination of such an act upon the part of any human being.

Another argument in favor of a lottery is that it has been proved advantageous in other countries and, in modified forms, in some states of this country. Some years ago one state legalized race track betting, which, after all, is a form of legalized gambling. After a trial of two years the law was repealed. In summarizing various facts concerning lottery, the Scottish Rite News Bulletin recently published some interesting observations on the subject. It referred to the state which withdrew the legal process of race-track betting. It is stated in this article that it was withdrawn for the following reasons:

"Three reasons were assigned for this action; first, that the revenue produced for the

State was so far below expectations as to be inconsequential; second, money spent on the races was money diverted from normal business; third, and most important, the lottery created grave moral dangers which threatened the nation's peace and prosperity."

These reasons, it is to be understood, are not purely theoretical, but were conclusions after trial, and seemed to be borne out in actual practice. There are, however, even more fundamental reasons why a lottery is not the most desirable form of providing revenue for this country, and to outline these I quote further from the above article in the News Bulletin issued by the Scottish Rite of Freemasonry:

"The chief danger in lotteries, as in other forms of gambling whether the stock market or horse racing, is that people get the idea that they can live in luxury without working. The virus of getting inordinate returns from the expenditure of slight effort or funds undermines the virility of one's character. There are those who hold that the whole question of chance or speculation or gambling hinges on moderation, as in drinking, eating, exercise, or playing games. In moderation there are many that see no harm in any of them. Then there are other persons who hold that there is always a first time for everything and that it is easier not to form a habit than to break it once it has been formed, and so, of gambling.

"There is one school of thought on this subject which points back to prohibition days and the amount of money the Government lost by refusing to legalize the manufacture and sale of liquor, a sum that since repeal of the eighteenth Amendment has averaged almost a billion dollars a year. These persons contend that a certain sizeable portion of the citizenry is going to gamble anyway and also is going to drink and that, such being the case, the Government might as well collect a revenue from it in the form of taxes. Anyway, it is impossible to legislate people into being moral.

"Over against this is a group of highly respectable citizens who hold that there must not be any compromise with sin and that gambling is a sin since it ignores the basic concept that, in the paying out of money in a commercial transaction, one must receive a fair equivalent in goods or services."

This, no doubt, is a fair and tolerant viewpoint in regard to this important question. The last paragraph points out a very fundamental lesson why a lottery is not ideal, at least in our social structure. This reason is based upon the fact that money is a medium of exchange and money can only serve two purposes when it is so used; in other words, when it represents goods transferred, or services rendered. When money is received without such transfer of goods or services, it immediately loses value in the mind of the recipient. This can be illustrated by observation. Have you known individuals that never had to work for their livelihood or have everything given to them that they wanted? They have little respect for the services and goods of other people. If their source of unearned revenue is discontinued their adjustment to society is extremely difficult.

In conclusion, there may be some question as to whether an actual moral or ethical issue exists in regard to a lottery. Fundamentally, as Rosicrucians we believe that such moral and ethical issues must be decided eventually in the mind of each individual. We all know that what may be wrong for one person may not be for another, but beyond this conviction and our opinion as an individual, we must think of the welfare of many individuals whose moral and ethical stability may not be such that they could resist the accompaniments of any process which could be considered as degrading. While this organization is not taking an official stand upon the question in these comments, it does believe that each individual member, before expressing himself or taking a definite viewpoint on the subject, should consider the subject theory from the viewpoints expressed here and from other sources that they can obtain. In other words, it is a question not to be answered hurriedly, but one where we must consider the welfare of all human beings and the effect upon those who may be weaker than ourselves.—A

Practical Rosicrucianism

Many pieces of correspondence have come to my attention recently that seem to me to illustrate the practical use of Rosicrucian principles better than anything else. These particular letters to which I am specifically referring are from members in military serv-

ice. I am going to quote some excerpts from these various letters to show different points of view that our members have in following the teachings of this organization while in a far different environment than is usual in civilian life.

These letters come from men and women in all branches of military service and in all ranks. We number in this organization's membership many individuals in military service holding ranks from a private to a general. Consequently, from selected comments that these individuals make we are about to see the viewpoints which they have in maintaining their membership during that rather difficult period of time.

I think that many of us in civilian life can learn a lesson from many of these comments. We sometimes are lax in our systematic studies and offer excuses of time or privacy for properly carrying on the regular study and application of the principles which are brought to us in our weekly monographs, but imagine these men who under circumstances much more difficult than ours can ever be in civilian life gaining definite benefit from the principles which they are receiving. Surely if they are able to do this under rather unfavorable circumstances we should be able to do far more by merely determining to apply ourselves to what we have to do. This all sums up to the often repeated fact that man does not accomplish things because of his environment but rather in spite of his environment.

These men and women are not waiting for peace and for ideal conditions to exist—they are doing something about the existent conditions, knowing that if they properly direct their thinking and lives today and influence other people to do the same, the future will be a far better world in which to live, not because of what they are postponing, but what they are doing right now. We cannot give names and locations of military personnel, but the following excerpts are from a few letters selected at random to express the opinion and show a cross section of the thinking of our members who are now in military service.

"I can never express my appreciation to you in words but I feel that the best way I can do that is to apply to the best of my ability the laws and principles that are brought out in the teachings."

"I decided to join hoping it would, among other things, show me the way to be a good pilot. That was my primary reason but now I have so many reasons why I want to remain with the Order that I'd have to repeat each monograph and echo their eternal truths to tell you why I want to become a master. The teachings of the Order so far have showed me the way to be a good pilot but I have not yet achieved that."

"At no time in the past have I needed and can use what the Order has taught me as much as now, and I am deeply grateful."

"In this hard, sometimes almost cruel and deadly serious Army life, I haven't much time for studies and still less time for writing reports. Nevertheless, I do faithfully study your monographs each Sunday, when off duty, and I do meditate during long marches, ten-minute breaks, in drillings and at evenings just before falling asleep.

"Of course, it is impossible for me to have an altar or even regular study periods, but still, I get from the meditations something very dear—spiritual happiness—peace of mind and faith in the future. Deep in my heart there is something which I cannot describe—a subtle feeling of humbleness toward God and man is deepening, and a desire to work and accomplish for the greater glory of our Creator and fellow men is growing, and I know that this awakening of new and mysterious (to me) consciousness comes from the study of your principles and I fervently hope to attain to higher degrees."

—A

Our Attitude On Surgery

Not a day passes that we do not receive several letters and telegrams, informing us that a member is to undergo a surgical operation. Many of these communications request to know the Rosicrucian attitude upon the subject, whether surgery should be sanctioned or not. The summation of our view on this question may be contained in a short phrase of two words—*common sense*.

The normal human anatomy contains no extraneous parts or organs. The economy of nature has not permitted the incorporation into the normal physical structure of any superfluous parts. Everything that is normally a part of us has a functional purpose, whether men are cognizant of it or not. Fur-

ther, the development of such branches of science as biology, physiology, neurology, anatomy, etc., have not reached such a degree of perfection where a refinement of the human organism is possible by the elimination of heretofore necessary organs. It obviously affords some immediate relief to a patient to have an organ removed that is causing intense pain. Such an amputation process is not always advisable, and is not intelligent and worthy of science when alternate measures are possible. One would not amputate a finger that had a painful abrasion, and which could be healed without serious after effects.

It might be contended that most certainly surgery would not be urged when alternate methods are available. Unfortunately, such has been the case, frequently, in the past. For many years it was quite apparent that the function of the appendix veriformis was not known to medical science. It was described in textbooks generally as "a slender, hollow, prolongation of the bowel, varying in length from three to six inches. It ends in a free closed extremity." (from which it derives the name *veriformis*, or worm-shaped). Then the description would conclude with words to the effect that "it is not generally found in mammals, but is found in man, and among the Primates, as the Orang and the Lemuroidea." The description of its functional process was conspicuous by its absence. Lack of such knowledge is no disgrace to any science, for it is the object of science to inquire into unknown causes and purposes of that which has existence. What amounts to indictment of the earlier practices of medical science in this regard was the wholesale (amounting almost to a fad) recommendation of appendectomy. Some of the cases were minor attacks and had been experienced by the patient but once, and often were not subject to X-Ray examination, and possibly could have been the result of other causes. The most noxious examples were those encouraging a parent to have a child's appendix removed when he was on the table for some other abdominal operation. The argument advanced was that it would remove the possibility of the appendix becoming infected later. In line with the lack of knowledge of the organ's function, it was implied that it was a useless appendage, a more or less mistake of nature, which man could remedy.

In all probability, under such influence thousands of persons had an organ, which is necessary to the digestive tract, removed.

A similar deplorable state concerned the wave of removal of adenoids and tonsils, even when they were not in an aggravated or abnormal state. I know, of my own experience, that twenty-five years ago, in one of the most populous cities of this nation, examining physicians for the Board of Education would recommend to parents of public school children that the latter have their tonsils and adenoids removed to avoid future difficulty with them. This is somewhat like recommending the amputation of your head to avoid future headaches. In fact, however, many of these physicians were sincere. They were of the opinion that such organs were not highly vital. They might just as well be removed.

There is much of the human organism which is still quite a mystery to man—and will be for some time to come. This tendency to remove that which gives some trouble, or which might give trouble, and the function of which is not quite understood still prevails with some surgeons. The patient must resist this illogical and unscientific practice, and consult at least one other reputable physician before submitting to surgery under such conditions.

We began this comment with the words, *common sense*, and that truly is the Rosicrucian attitude. To take the position that under no circumstances is surgery advisable would be absurd and not commensurate with good reasoning. The most practical need for surgery must be obvious to any thinking person. It is the removal from the human organism of extraneous matter, which is injurious to it. If one has a complicated and intricate piece of machinery into which a screw driver has fallen, it is patent that it must be extricated or the entire mechanism will be ruined. Possibly the offending screw driver could be removed by pouring dissolving acids upon it. Such a method, however, would take considerable time, and might work injury upon the other mechanism. The practical thing to do would be to open the machine, carefully move aside its gears and levers, and remove the foreign matter, namely, the screw driver. If you have within you some foreign matter which should not be there, often a mechanical means such as sur-

gery is ideal in making the necessary, immediate and beneficial repair. Further, if you have suffered an injury to an organ, which can be repaired through surgery more quickly and efficiently, it is to your benefit then to submit to a surgical operation. Nature will heal. Methods of encouraging nature's processes should always be used. Where, however, a physical disruption of nature's machinery has occurred, then use a physical method, a mechanical method of correcting the condition, such as surgery, and let nature do the final healing. It is not sensible to try to set a bone fracture, for example, by mental healing, or by the use of drugs. The practical method is a mechanical adjustment. Have the bone set in its original position, and then let nature and the Cosmic carry on from there.

A third type of surgical operation which is advisable, is in the event of an emergency, where time is a vital factor. Let us return to the example of the appendix, which has been aggravated by some cause and is giving distress. The causes of appendicitis are admittedly still quite obscure. The starting point may be the impaction of a pin, toothbrush bristle, or a fishbone in the appendix. Treatment could be given by a physician, which might remedy the condition. The sufferer, because of prejudice or obstinacy, refuses to consult a physician and the neglect of the affected organ increases the severity of the condition. Finally an infection develops, which causes the patient intense pain. The only solution is surgery. Time taken for other treatment would be too great a gamble, and perhaps, prove fatal to the patient. Under all such circumstances, the logical thing to do is to submit to surgery. The removal of an organ under such conditions is necessary to save a life. It is as logical as pruning dead limbs from a tree, which if they remain, prevent its bearing fruit.

Contrary to the principle and spirit of their oaths, some physicians who are specialists, and this applies to the drugless profession as well, *ride their professional specialty* at the expense of the patient. In other words, they are going to cure him their way or not at all. A surgeon who is a true physician will advise against an operation, except where, in his experience, he sincerely deems it necessary. There are thousands of surgeons of this latter type. We comment upon this subject, free of bias, because we have as splendid

Rosicrucian members, hundreds of reputable practicing surgeons and medical physicians, as well as those of other schools of therapeutics.—X

Extra-Sensory Perception

The term "extra-sensory perception" has become better known in the past few years than ever in the past. In fact, since the introduction of the term into the field of experimental psychology and the popularization of experiments having to do with the extra-sensory faculties on radio and in magazines, many have been led to conclude that what is being discussed under the general heading of extra-sensory perception is actually a new discovery — something which hitherto was unknown in the field of human thought and particularly in the field of science. It is actually true that there is nothing new about the study of extra-sensory perception, but the additional emphasis and consideration it has been given in the field of academic experimentation has brought it new popularity.

Extra-sensory perception might be defined as including all which we perceive other than through the usual channels of our five objective senses. In this rather vague definition it is important that we be sure that we understand what is meant by perception itself. It is not difficult to understand that the very simple parts of our consciousness are made up because of sensations which register upon that state of consciousness having come through our sense faculties. In other words, we see, for example, because light affects certain nerve endings in the retina of the eye causing the sensation of sight. A being without any sense organs to enable it to receive these simple sensations from the outside would never know anything of the world that existed about him. It is questionable whether a state of consciousness of any kind, if we understand the general meaning of this term, could exist without sensations. While sensation is a consciousness of the quantities of objects, perception, on the other hand, is a consciousness of the objects as a whole. We do not ordinarily state that we have a sensation of an object, such as a tree, but rather we would say that we perceive the object, which, in this case, is a tree as the result of various

sensations which bring about the entire perception in our consciousness of a tree. Sensation, then, is strictly limited to a stimulation of the sense faculties or a response to that stimulation while perception is the supplement and interpretation of stimulations from the outside in terms of past experience through the use of memory and reason. We are not aware of pure sensations but rather of combinations of sensations which, together with our past experiences and reason form our perception of a thing or a group of things which causes stimulation to reach our consciousness through the medium of the nervous system. We might conclude, then, that a perception is the awareness in consciousness of anything that comes into that state of consciousness usually by means of the five senses and interpreted by reason.

Regardless of what may be the source of the sensation or the impetus to becoming aware of the thing, the final awareness in consciousness of an idea or a concrete object is what we refer to as a perceptive process. Now ordinarily, at least in the interpretation with which we develop our intellectual qualities, we are dependent upon the sensations through our five objective senses to give us our perception, but almost everyone knows from actual experience that we gain some part of our perception from sources other than the five senses. All experiences which generally can be classified under the broad heading of hunches, intuition, or premonition is part of the process contributing to the perception of something. In the case of a premonition we usually gain the impression of an impending event—we are simply adding to our experience as already exists by a certain knowledge that seems to come from within, or which at least does not come from without in the usual accepted manner by use of the channels of the five senses. Such a classification of perception, that is, everything that comes other than through the five senses has been grouped into the field known as extra-sensory perception.

Most of the experimentation which has been done in this field has been done in telepathy. That is the determining whether an idea or conception can be transferred from the mind of one person to another without physical means or any direct response on the part of the physical senses of the recipient. The experimentation in the field of thought

transference has been held under different conditions and has been scientifically tested. Various reports of these experiments can be found in sources too numerous to mention here, but the general opinion of those directing the experiments has been that the cases of correct transference of certain knowledge, such as numbers appearing on a card, frequently has been sufficiently accurate to be more than chance. However, most of these experiments have been carried on with a number of cards having no more than a total of four to six characters so that the element of chance would enter into the experiment and, of course, it would be logical that a certain number of responses would be correct.

In a recent lecture at the Rose-Croix University an uncontrolled experiment was tried in which the lecturer had a deck of ordinary playing cards, thereby making the chances of the person guessing the cards almost impossible since there would be no two cards in the whole deck that were alike. The experiment was somewhat unsuccessful insofar as correctly interpreting a card by telepathy was concerned. However, this experiment does not prove or disprove telepathy. In fact, it proves something far more important and a fact which has been overlooked by the vast number of people who have attempted experiments in telepathy or related subjects. This fact is that perception, as already somewhat indicated in the preceding comments, is not at any time a single process of any single phase of our mind or body. There are certain organs in the body that are highly specialized to carry out a certain process in the whole digestive process. Each organ has a specific function and usually adds to the food a certain digestive fluid so that when the food is passing through that particular state of the process of digestion it goes in a new form to the next state.

This idea of specialization causes us to imagine that we can equally specialize the functions of the mind. Actually, the process of perception is not a process of one unit of learning or thinking comparable to the process of the function of one organ in the digestive tract in the animal or human body. We do not perceive by having our sensations travel to one organ and come out in a new form in a manner that food passes through the stomach and is prepared for the next process of digestion. We perceive with our entire be-

ing. Whether we are aware of it or not, everything that we perceive is not merely in the process of seeing something. For example, only by reflecting upon a sensation in your mind will you complete the perceptive process. Everything that we are brought to bear upon the perception of every sensation that is brought to the awareness of our consciousness. This psychological fact that is now a basic premise of one school of psychology shows the psychological correctness of the statement, "As a man thinks, so he is." The same principle is illustrated by a quotation from Emerson who said, "I am a part of everything I have met."

Everything we do is according to a pattern which has been built up within us. This pattern is a phase of our individuality. It has been stated by what I understand are reliable authorities that if a right-handed person should lose his right hand or the use of it, he could sign a check with his left hand and regardless of how crude the writing might be it would be recognized by a handwriting expert as that individual's signature and honored by a bank. This same authority goes so far as to state that we could even sign a check by holding a pen with our toes and the signature would still carry a resemblance which would be our particular type of writing. In other words, even an act as simple and apparently as lacking in demand for attention as the process of writing reflects our whole being.

These general observations show the potentialities of training ourselves in better perceptive powers. In other words, in the general outlook which has developed on the part of most individuals and in many fields of psychology that each particular process of understanding and perceiving is the special function of a particular phase of our mind or body has limited our ability to perceive and understand, whereas if we bring our whole being to bear upon the process we will be able to expand our consciousness and understanding of life as a whole. In this sense the term "extra-sensory perception" has been given a meaning that is untrue. Before we ever heard of that term or even before the term "telepathy" was ever used, it was considered that human beings perceived through their five senses and only through those five senses. This fact is definitely contradicted by the new concept of perception as a process

of perceiving on the part of the entire being. In other words, when we think we are perceiving only through the physical senses we are actually using other forces and abilities of which we are not aware.

Telepathy, then, is not an isolated process which can be used to see if you can remind someone who has already left to bring home something from the store, but it is a process of our perception at all times. While we think we see or hear something that brings about the perception in our minds about the object which causes the original sensation, the fact is that we see or hear only about half of what brings about perception in our minds. The most simple illustration of this fact is the motion picture. When you enjoy a motion picture you see continuity in motion, but really what you see is a series of still photographs one after another projected on the screen. The question is, does your eye put this together and form a continuous motion? Is it done in the mind or is there a third factor—the factor of telepathy or extra-sensory perception which causes a certain coordination of what actually are no more than sensations to the eyes and recorded in consciousness as a continual process?

The field known as extra-sensory perception, if we adopt this broad viewpoint, is unlimited. In fact, it is the field of perception itself and raises the question whether or not there is such a thing as extra-sensory perception and rather tends to convince us that all perception, that is, all that we are able to learn, is the process by which man continually becomes aware of his environment. The awareness of environment makes possible the process of man's adjustment to environment and the greater ability he has to draw upon the entire process of perception and the intelligent use of reason in coordinating his precepts makes possible a more and more satisfactory adjustment to the conditions in which he lives. Therefore, the process of perceiving the world is far greater than the limitations of any one sensory organ. It is rather a combined process of the working of man's whole being to coordinate his sensory experiences and knowledge gained with all that which is inherent in his soul.—A

Courage of Your Convictions

A Frater states to this *Forum*: "I love my Rosicrucian studies. I have derived much benefit from my membership. Members of my family are continually abusive of my interest and are demanding that I cease my membership, so this I must do. What other alternative is there for me?"

There is a certain legal obligation which we owe to members of our immediate family, such as husband, wife, and children. The moral obligation must be kept alive by the love and respect which is engendered within us by our family. When, by their conduct, members of our family extirpate the bond of love which should exist, we are then free of the obligation to respect them. No member of any family after attaining adulthood, is or should be expected to submerge his soul-personality and its development, as to cause him to be divested of his cultural interests, in order to maintain his domestic relations. The family unit is intended to strengthen the interests of the individual, by exchange and mutual support. Any family which seeks to deprive any one of its number of that to which he as an individual is entitled, is morally and ethically wrong, and should be shown no further consideration. It is amazing how many persons will let a false sense of obligation to relatives, even the immediate family members, adumbrate their inherent human rights. A person who seeks to prevent another from pursuing his cultural interests and attaining further knowledge, for no other reason than his bigotry and prejudice, is like one who extinguishes a light in the room so that others may not see.

Asserting yourself, where there is opposition, is often admittedly not pleasant. There are apt to be some harsh words, animosity, and at least a temporarily hostile environment. Anything worth-while requires some *sacrifice* in life. For example, we must sacrifice comfort and recreation to earn a livelihood. At times, we must brave the elements to reach a certain destination. We often must oppose great foreign military and political pressure, as a citizen, to maintain our national way of life. Therefore, if your Rosicrucian studies mean anything to you, you must also be a *crusader*. Since your membership, as a whole, is beneficial to you, and further, since through it you can help others

and the members of your family, you must resist opposition, no matter how close the relationship with those who express their prejudice. Your own peace of mind under such circumstances must not be taken into consideration. In fact, can you really have peace of mind, if you know you are suppressing that which you rightly desire, and which is beneficial, just because others resent it, through ignorance.

There is only one exception. If members of your family are prejudiced and openly oppose your membership, and your persistence would work a hardship upon innocent persons, namely, children in the household, then an alternative must be resorted to. Under such circumstances, the following suggestions are offered. To insure privacy of your mail, have it sent to a Post Office box, where only you may obtain it when you wish. If you have no place at home where such mail can be kept confidential, then arrange with a sympathetic friend to keep your membership mail at his or her home. For study purposes, if it is not possible at a local AMORC Chapter or Minor Lodge, then use the *Public Library*. In the library, once a week, day or evening, you will find the quiet and privacy to carefully read your monographs and to make necessary notes in a small notebook, which can be carried in an inner pocket or handbag. In this way, you can keep abreast of the teachings. You will have the knowledge which they contain for your daily use. As for the exercises and experiments, many of them can be conducted this Spring and Summer, in a public park, beneath a tree, alongside of a lake, or on a bench overlooking a meadow. Of course, you would not have a formal sanctum, but on such occasions nature would be your shrine. To any occasional passerby, you would appear to be either dozing or resting, like any other person in the park. In fact, however, you might be meditating, or in communion with the Cathedral of the Soul.

Certainly, unjustifiable transgression of your desire for knowledge and the Rosicrucian teachings should be a challenge to your *initiative* and *sincerity*. One who submits to the first pressure brought to bear on him, who does not seek a way out of his dilemma, has a very passive membership interest. Remember this, that where the individual mem-

ber may have antagonism displayed toward his membership affiliation by one of his family, which may prove unpleasant, Rosicrucian officers have had, and continue to have, considerably greater opposition brought to bear upon them. In many countries in Europe today, when a Rosicrucian officer becomes known as such, he faces torture, if he does not disclose the identity of all members of the Order. At best, his treatment is slow death in a concentration camp. Even in this country, during recent years, officers of AMORC who were responsible for the organization's progress, have been subjected to attacks of criminal conspiracy, resulting in vilification of their character, intrigue, and the most abominable persecution of themselves and their families. To discontinue all of that these officers needed only to surrender their principles and to abandon the Order to its enemies. After all, these officers are only human, and they like to have their happiness and peace of mind, but they would not sacrifice all Rosicrucianism meant to them for their personal security. If they had not made such sacrifices for the Order in the past, it would not be in existence today. Is it too much, then, to ask the individual member to have the courage of his convictions and to make far less sacrifice to maintain his individual membership?

Never before in the world's history have men and women who have the courage of their convictions been so greatly needed everywhere. Under one subterfuge or another, for example, speakers before public audiences are often acrimonious in their condemnation of mystical societies and philosophical orders. Sometimes these speakers are in the hire of religious or other groups who are using them as instruments to attempt to suppress advanced thought, by seeking to put it in a ridiculous light. Today, also, many persons, pressed into minor official capacity by the needs of government, are using the powers delegated to them arbitrarily to assert their personal prejudices. The audience often knows little of the facts, and accepts the remarks of the speaker as authority. This demands that one who *does* know the facts of the Rosicrucian Order, for example, and who knows what it is endeavoring to do, what its motives and practices are, have the courage to rise to his feet and challenge the speaker. The speaker must be required to

substantiate as *fact* what he has said or else retract his remarks, in justice to the organization which he has attacked, and in justice to truth, which he has violated. No organization is any stronger than the courage of its members to defend it against an attack which has no rectitude.—X

No Time to Study?

Fratres and Sorores of the *Forum Circle*, permit me a few minutes to bring before you a very serious situation or problem that threatens to jeopardize the progress of a great many of our members and students.

More than ever in the history of our present active cycle do we receive reports such as this. "Enclosed you will find my dues, but will you please stop my monographs. They are piling up on me for I have no time to study. You see, I work in a defense plant and hence am very busy these days."

These members are sincere in their desire to belong to the Order and support the many activities that are maintained for the benefit of the general membership. However, it seems difficult for them to set aside even one hour a week for serious study of the weekly instructions.

When for any reason a member does not study his monographs the officers and members of the staff are immediately concerned for we know that the member who does not study is not receiving the benefits of membership that he anticipated or that were promised him when his application was accepted. We of the staff are duty bound to do everything possible to encourage Rosicrucian members to study their monographs and practice their experiments. After all, we are trying to develop through the teachings of the Order, real Rosicrucians.

In practically all cases we are succeeding. However, there will always be a few who, for personal reasons, let their weekly discourses stack up unopened and unstudied. In a way this is unfair to the Supreme and Grand Lodge officers and members of the staff who exert their every effort to see that the monographs are mailed each week to all active members. It is felt that if each member could be present for a sufficient length of time to note the tremendous effort necessary to the fulfillment of our obligations to

our students, none would be inclined to neglect their obligation to study the material that has been prepared for them.

For instance, when the average member opens his monograph and examines its contents he gives little thought to the effort that has gone into its preparation. He reads perhaps with interest and pleasure the inside cover page yet gives no thought to the hours and mental thought expended in research that this concurrence would have meaning and definite bearing upon the instructions for the week.

We, of course, realize that this is a normal human weakness; everyone is guilty of it. The printer will examine a book not so much with interest for its contents but rather with an eye for the work that has gone into the production of the volume. In other words, how much effort was expended to produce the book and perhaps even its cost of production. The architect examines a new building with an eye for beauty and symmetry of design, the building contractor with an eye for the tons of concrete and steel, the miles of electrical pipe and wire, the great quantity of water pipes and the thousands of other things, including the man power that went into the building construction. However, these things will be of no concern to the tenants of the building.

This same thought occurs in the preparation of the study material prepared for our members. Many, without doubt, do appreciate the tremendous task being met by AMORC's staff. We have hundreds of letters in our files expressing appreciation for the discourses and magazines and the manner in which they are prepared. Our members who have so expressed themselves are invariably good students. They are so deeply interested and desirous of development that they let nothing but emergencies of a serious nature interfere with their sanctum night.

We do not bring these things before you with the thought of aggrandizement or a desire to impress you with what the officers do in behalf of the Order, but rather with the thought that some idea of the great effort that goes into the monographs may tend to stimulate interest in them and inspire those who do not study as much as they should to look with new light upon the real value to be gained through a deep understanding of Rosicrucianism.

We have said before and we say again that the extent to which we gain in life is determined by the extent to which we exert effort in living. If we will but study and apply Rosicrucianism in our daily living, we will derive untold benefit from it. If we do not use it and live it, we will soon lose interest. When we lose interest we will let our monographs pile up and will fail to hold our sanctum periods each week.

The defense worker today is handicapped for often his environment is not conducive to study. However, we point out that his situation is far better than that of the member serving in the armed forces. There are letters in our files from soldiers and sailors at home and over seas who have naught but praise for what they are gaining from their Rosicrucian contact and the opportunities they snatch during lull periods to study their Rosicrucian lessons. Surely if these men can keep up their studies, we at home, even though helping the war effort by work in a war plant, can set aside at least one hour a week to study our weekly monographs.

Insofar as other material such as the *Rosicrucian Digest* and the *Rosicrucian Forum* is concerned, the student has a full month to read one and two months for the other. Surely everyone, regardless of how rushed or busy he is, will find this much time to spare in personal advancement through reading.

It is hoped that these remarks will be accepted with the same spirit in which they have been expressed here this morning, that is, merely a desire to help and encourage each and every one to further development through a concentrated effort to maintain their Rosicrucian habits and indulgences.

Pineal and Pituitary Glands

In a recent conversation with a member of our *Forum Circle* the discussion turned to the important glands of the body. In commenting upon the various functions of certain glands and how they may be stimulated through mystical exercises we were surprised to learn that many students of Rosicrucianism are confused at times, as to the distinction between the pineal and pituitary glands.

These are the very important glands located in the head. It is very important to have a definite understanding of their locations. Many experiments intended to stimu-

late these glands are given in the Rosicrucian monographs. Certain ones of the vowel sounds are specifically intended to set these glands into action. Since there is a definite relationship between a particular gland and a particular vowel sound it is important to know where the gland is located, how and why it functions, and just what effect the sound will have upon the gland. The monographs make these points quite clear. However, there is such a fine distinction between the pineal and pituitary that it is easy to appreciate confusion occurring in the mind of the student.

Referring to our monographs and other study material we often find these glands grouped together because their functions both physiologically and psychically are essentially the same. For instance, physiologically each has to do with the growth and development of the physical body. They act as regulators of various body functions such as circulation of the blood, growth of bones and tissues, and the development of sex and emotional functions. Occasionally a child will be born into this world who will grow and develop so rapidly that when he is fourteen or fifteen years old he will be seven or eight feet tall. This condition is attributed to abnormal functioning of the pituitary and pineal glands. Often there is the opposite condition, that is to say, instead of a giant we will have one with a dwarfed body. This too is the result of improper functioning of the pineal and pituitary glands.

Spiritually these glands function for the same purpose. As our monographs explain, they act as transformers between the psychic and the physical qualities of man. In other words, they transform mental impressions from the inner mind or psychic body to the outer mind or physical body. We call them transformers because their function in this regard is very similar to the electrical instrument known as a transformer that is used to transfer energy from one circuit to another without direct connection. This is done by what is known as induction. The same occurs with thought impulse which is energy. An impulse from the inner mind will be induced upon the outer mind by transformer action through the pineal and pituitary glands.

We often speak of man's "great sin" and by this is meant his failure to maintain the

high sensitivity of these important glands. We state that they have atrophied through nonusage. If, for a period of generations, we fail to use the arms and hands, were this possible, we would eventually have offspring without hands and arms other than perhaps a growth from the shoulders that would be of no earthly use to us. Through lack of use we would lose these all-important parts of our body. Physically we have not lost the use or benefit of the pineal and pituitary glands. They still function to regulate growth and development of the physical body. Psychically, we have a different situation. Man has for generations placed his entire dependence upon the physical and as a result he has lost much of his rightful heritage. Now it is necessary for him to try to recover this through exercise, experiments, and actual use of these psychic glands located in his head. Remember what our monographs tell us about the development of the pineal and pituitary bodies. They cannot be awakened immediately but only through a gradual normal process. With some persons it may take many months, perhaps even years. However, some will experience a comparatively rapid growth in possibly a month or two. In any case, regular practice of exercises pertaining directly to these glands is essential for their development.

As suggested in our opening remarks, some students are confused as to location of the pineal and pituitary glands. The former is a small object similar in size and shape to the soft palate in the throat. It is located in the very center of the head. We must think of the head as a perfect sphere with the pineal gland in its center. Our symbol of the circle with the dot in the center will give you the idea. Or perhaps you will better understand a golf ball with a small round ball in the center which is the core and then yards of thin rubber bands wound around the core ending eventually with the hard outer case. The inner core would represent the pineal gland in the center of the head.

The pituitary gland likewise is a very small organ and is shaped similar to a green bean. It too is located in the center of the head but whereas the pineal is slightly above the top of the ears the pituitary is about level with the center of the ears and is just underneath the brain. You will notice that these

two glands are closely located just as their functions are closely related.

We have mentioned that the function of these glands controls the growth of the physical body. This is especially true of the pituitary. When it is overactive we have rapid growth of bone and tissue. This gland is most important to curative processes, hence when treating through mystical methods we give particular attention to this gland. Its function will help to produce regeneration of worn-out tissue. It will help to eliminate and destroy disease germs and foreign matter from the blood stream. When this gland fails in the case of a growing child a dwarf-like body will result.

When the pineal gland is developed above normal in a child we have what is termed a precocious child, but one who easily remembers many of the impressions he gained in a previous incarnation and hence brings them into his present objective consciousness. Because of this function of the pineal gland and because in centuries past it was so highly developed in mystics, it has often been referred to as the "eye of the soul," or another term, "the all-seeing eye." Also in our own work we make mention of "the third eye."

We sincerely hope that our comments here this morning will help any who are confused regarding the location and function of the pineal and pituitary glands. Remember the most important points are specific location of each, general function of both, and the special or particular function of the individual psychic gland.

Recalling Past Experiences

Fratres and Sorores of the *Forum Circle*, I wonder how many of you have noticed in your visits with your fellow students, the extreme difference to be found in individuals and personalities. This difference is occasionally brought out forcefully when discussing the Rosicrucian teachings and what the student is seeking through his membership in the Order.

In one sense we are all alike. That is to say, fundamentally we seek the same things. Peace of mind and happiness through an understanding of ourselves and our relationship to the Cosmic scheme, probably sums up the essence of what we seek. But as we progress through the degrees we find a

special interest for "this or that or the other thing." All too frequently we lose sight entirely of the fundamental purpose of our study and investigation.

To explain what we have reference to let us refer to a letter from a member in the East who comments upon the benefit of his investigations into previous incarnations. First this Frater speaks of his talks with other members of the Order. He relates, sketchily, remarks and comments that have been made to Chapter meetings and elsewhere by students who are apparently sidetracked from the true purpose of their studies.

For instance, he speaks of one such member who in the early degrees experienced contact with the past that caused him to presume that in a former incarnation he was a very impressive personality, who had a great deal to do with the making of the history of a certain European power. Now there is nothing wrong with an experience of this kind in and by itself. But all too often whether the student is right or wrong, in his knowledge and belief, such an experience will tend to lead him into channels of thought where he constantly lives in the past, forgetting all about the importance of the present.

Think a moment of how easy it is to fall into a complete state of retrospection. These experiences with a past life are truly interesting and different from anything that we experience during our present earthly existence. Reverting into the past is like reading a page from ancient history, but the difference is that we bring ourselves back into the present with greater ease after reading a page from history than we do from the psychic experience, because this latter is entirely personal and means far more to us than simply reading of the exploits and experiences of others.

With this thought you can see the danger of too much "living in the past." Now we do not mean to discourage these experiments in reincarnation by our remarks this morning, far from it. In the first place, experience is the best teacher, hence we learn from experience. Even in our present life we profit by our experiences. Therefore if last year or the year before we entered into an enterprise that brought us to grief, we remember it well and we will not make the same mistake this year. Constantly we draw upon our previous experiences for our present actions.

The more experiences we have and can remember the better equipped we are to cope with our present problems. Now if through memory or, in other words, recalling to memory of our past experiences, pleasant or otherwise, we constantly live in the past, we let life in the present pass us by.

Therefore, our Frater of whom we speak this morning points out the fallacy of constantly thinking of our experiences in a previous incarnation. Those who are most guilty of this are the ones who believe themselves to be the reincarnation of some famous personality. We have all met such people and in most cases we find their entire conversation, in fact their whole lives, overshadowed by the one dominating thought. "I was Cleopatra in a past incarnation" or "in the past I was a great Egyptian king." These are not just gross exaggerations, Frateres and Sorores; many of you have met students who are in such states of mind.

Now the point our Frater wishes to bring out is that the past, whether it be in this life or a previous one, is extremely valuable to us if we refer to it when in need of knowledge for a present-day action or decision. With reference to the past we know how to act now. Further, we have an opportunity to measure our growth, our spiritual development. We do the same thing even without knowledge of a past incarnation. We can recall ourselves as we were ten, fifteen, or twenty years ago and make a comparison as we see ourselves today. We find, for instance, that we have either progressed mentally and spiritually or perhaps in some cases we have retrogressed. Still in other cases we may be at a standstill without an appreciable degree of change.

The whole essence of what our Frater desires to bring forth is that we use our experiments into reincarnation for the purpose of continued development in our present earthly existence. Compare ourselves as we are now with what we find in a former life on earth. Extend our memories of past experiences back through the ages, not just the years, and profit in this present life by the former experiences. Our Frater is, indeed, giving careful thought to his Rosicrucian studies. He is analyzing them well and we are sure that he will derive a great deal of knowledge from his experiments with reincarnation.

Experiments Again

It seems that this is an ever popular subject to our Forum members and other students, for week after week, month after month we receive questions and requests for further instructions or more suggestions for improving results. Here is a typical statement from a student member and *Forum* reader. "I don't know if I am different from everybody else, but again you seem to expect immediate results with an experiment."

This frater is referring to one of the fundamental exercises given in the lower degrees of study. It is, concentrating upon the parts of the body and at the same time holding the breath. We are not going to take your time this morning repeating the value of this experiment or even admonishing you to keep at it day after day. We have mentioned it so often in our *Forum* talks of the past that to many it is probably proving a bore.

Using it as an example of all typical exercises, however, we wish to point out to our Frater and all others who think likewise that the officers and staff members do not expect immediate results with any of the exercises. If the monographs seem to imply as much we are sorry, for it is not so intended. In fact, the instructions attempt to impress the student with the importance of constant practice to insure not only perfection but some definite indication of progress in this work.

We have stated time and time again that the experiments are only a means to an end. However, they have a dual purpose. First they develop the glands and nervous system of the body to such a high degree that the student is objectively sensitive to all subtle vibrations of the inner self. Such a close relationship between the inner and outer qualities of man is extremely vital to a high degree of success in the practical application of mystical science.

The vibratory nature of the inner being is so extremely high in frequency that the average person is never aware of it through the physical or outer sensations. Rosicrucian students do, however, sensitize the outer being through exercises to such an extent that he has an awareness of what is going on within. This contact with the inner sensations is often referred to as an extension of

the perceptions because we begin to perceive conditions out and beyond our immediate surroundings or objective world. For example, clairaudience and clairvoyance are terms given to the ability to hear and see psychically, as it were. In other words, certain vibrations from the inner being that are transferred to the objective consciousness register as sensations of sound. Others affect the sense of sight and we say we hear or see psychically.

The most common physical sensation to spiritual vibrations is that of touch. Many are conscious of "feeling vibrations" while others experience through the sense of smell and taste. You will recall many experiments in which we test our growth and development by consciously extending the perceptions that we may have certain definite sensations through the five physical senses.

The other important functions of the experiments is a demonstration of laws, principles, and theories expounded in our monographs. In other words, the experiments given in the instruction are of a nature as to prove these teachings to the skeptical student. Now this purpose is no different than any experiment that may accompany a law or principle.

In subjects of science, for example, a theory or hypothesis is given and an experiment follows to prove it. In any mundane subject expounded in our schools to our children the rules and principles are given, followed by examples and experiments to test and prove the rules. We deem the exercises very important for this if for no other reason. We do not wish anyone to accept a theory without having the opportunity to demonstrate and prove it for himself. This would not be fair to the Rosicrucian student or fair to our teachings.

If ever any Rosicrucian is challenged by an outsider as to the authenticity of any Rosicrucian principle of which he may have come into contact, we want the Rosicrucian to be in a position to defend, by personal first-hand knowledge, obtained through experiment and experience, that theory or law under question.

We must always remember that we grow through practice. The language student who learns a foreign language will soon loose it if he has no opportunity to speak it at least for a few minutes every day. We have known

persons in foreign lands who could read and write English but who would not dare attempt to converse because of lack of practice. So like in all things practice leads to perfection in the Rosicrucian work. We cannot expect immediate results with the experiments any more than we can expect one seeing a piano for the first time to sit down and play a concerto; it just cannot be done.

We urge everyone once again to have courage and faith in the final outcome of their efforts and to remember that the more proficient you become, the more you will seek proficiency. It will, therefore, be difficult for you to measure your development without retrospection, that is, going back mentally to the days when results with early exercises seemed to elude you.

The Human Side

There is an old aphorism, "Gold is where you find it." Such may not be true fact, where the precious metal is concerned, but it is so where *interest* and *knowledge* is concerned. Our interests, to a great extent, are closely allied with our talents. What constitutes our talents is rather a debatable question. We may presume that a talent is a certain coordinating of our emotions and our reason, with an innate sensitivity of a faculty. The brain, we know, has its association areas, and these areas consist of a matrix of neurons or brain cells. These regions are related to certain faculties, such as visual and auditory perception, imagination, memory, mathematics, esthetic tastes, that is, art, music, et cetera. A special development of one of these areas, perhaps the result of heredity, or just of birth, makes us particularly responsive to all experiences which are related to it. Perhaps because of its development we can more easily coordinate our muscular and other powers to further its functioning.

This special sensitivity produces pleasure whenever we experience anything which gratifies it. Consequently we find enjoyment in the exercise of our talents. If we are so fortunate as to be endowed with talents, it will always be found that our dominant interests are principally related to them. The sensitivity does not always result in proficiency. A great lover of music may not be a great musician. A lover of art may not be an artist. He may, however, long to create

in that realm. In such a case, coordination between the execution and the sensitivity is lacking. When this sensitivity does exist, the individual is very fortunate because he is assured of a never-ending interest. He never finds enough time to gratify all of its phases.

However, there are millions of other people who do not necessarily have a deficiency in these association areas, but rather no one of them is dominant as a talent. Consequently their interests are balanced, and may even mitigate each other, to the extent that one may often find himself bored, or undecided as to what interest to pursue. Such a person is very apt to become an extrovert because there is no impelling, inherent urge in one direction. He must be moved by something without, which will command his attention. Such a person is apt to let himself get into that frame of mind where he virtually waits for something to strike him forcefully, to shake him loose from his lethargy. You know of such persons in your own family or circle of friends. When the day's labors are done, they come home, relieved only that the work for the day is completed. The home hours hold no other pleasant prospect for them. They switch on the radio, as they slump by the hour in a chair, listening to one program after another. Then, finally, in disgust they switch it off. Next they glance at the evening paper and throw that down. Then they pace the floor or walk around the block. Their lack of mental gratification and occupation of the consciousness with diversified interests irritates them, and they become irascible. They are also supercritical of what others do and think. Psychologically, they are caused to envy the comparative peace of mind and enjoyment which others have in interests of talents, or those they have cultivated. These unfortunate persons must be taught that, like gold, interests are where you find them. They must cultivate interests, and this is accomplished by conscientious observation and analysis of the things of their environment. Perhaps much at which they look with this in view, at first, will not intrigue them. Eventually, however, some act, some object, or some function of nature will particularly appeal to their mental characteristics.

Allow me to cite such an example. A man was an assistant statistician, employed by a large corporation. He had no particular in-

terests, not even mathematics, which was an essential of his work. His work was a mere means of a livelihood. He had a ten-year-old son. The father, at night after dinner, was distracted by the natural jubilation of his son, and was ever hushing the lad. His wife, a cultured woman, had many interests which occupied her time. This the husband envied, and chided her for neglecting him, which she did not. She would have been happy to have him enter into her interests, or to join him in his, if he had any. One Spring evening, in desperation at his own ennui, he decided to walk about the block. Approaching an empty lot, he heard several youthful voices. Walking over, he found several boys playing soldier. Some had toy guns, which had been purchased, and others had guns crudely fashioned out of wood. As is common among children, the privileged ones were chiding the others for their crude toys. One of the children not favored with a manufactured toy was his own son. The father asked to examine one of the manufactured toy sub-machine guns. He made a rough sketch of it, and returned home to his back porch. In a few hours he had produced a model Tommy gun from scraps of wood and tin, which brought forth great admiration and happiness to his son. The boy then brought about other lads to see his father's discovered handicraft, and these boys pleaded with the man to make toys of a similar nature for them. Each of their requests was a challenge to his newly-developed skill. Time flew by. He had found happiness in an interest which had come from *observation*.

Other men have fought off boredom and found happiness and knowledge in a study of wild life. Such interests are often stimulants of latent talents. They arouse emotions that make us gentle, considerate, and understanding. Men who once had no thought about the unnecessary butchery of animals which masquerades under the title of "sport," have become, because of little experiences in their lives, not only benefactors to animals, but authorities on their ways and habits, and have found a great outlet for their energies, as well as fascinating interest. Others, because of equally simple incidents, and a developed love for animals, have cultivated the art of writing, by sheer effort to have others experience the same feelings toward animals. In connection with this, I wish to quote a

letter from a Frater who is a Corporal in the Royal Canadian Air Force, stationed in Canada. It is about a deer that now has the run of their air station. In this example, an interest in an animal has brought forth a simple and beautiful flow of words, describing the life of this pet. The Frater says:

"It will make me very happy to acquaint you with our *Deer Lady*, known as Kuwana, who was found by a cook, and was carried to our station mess.

"It is taken for granted that some of our men who are equipped with rifles are responsible for her being left an orphan. Nevertheless, our noble cook took on the responsibility of being Kuwana's foster parent, and by fitting a nipple over a beer bottle, he managed to keep her little body and soul together with canned milk, till she flourished into a fullgrown specimen. It was decided by some of the officers that she should return to her natural wild life and was taken on two or three occasions to some distant point on the Island. But Kuwana knew nothing of her wild life and always returned a little the worse for the experience. Finally, with the coming of another Commanding Officer, Kuwana was put on strength with full privileges of an Airman.

"It would do your heart good to see her wandering through the various buildings on the station, with all the dignity of a queen. She is naturally more interested in the canteen and the mess halls, and in some instances waves her dignity aside by indulging in a bottle of beer that is placed in the side of her cheek and manages it with the ease of an experienced imbibitor.

"We also have the company of two spaniels, one red and one black, and a sheep dog we call Rags, who is a mass of dirty gray wool, and has by far a most developed personality. The three of them sometimes take after Kuwana and anyone not familiar with their playful antics would fear for Kuwana fleeing in terror, as she climbs some steep cliff that seems impossible even for her lithesome self to ascend, only to come down charging, striking at her pursuers with her forefoot with the accuracy of a boxer. After the rumpus, the little canines come to lick her nose, as much as to say, 'We sure had a lot of fun, didn't we?'"



She Learned the Secrets of the Great Physician

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ROSICRUCIAN PRESS, LTD., SAN JOSE, CALIF.

The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XIV

JUNE, 1944

No. 6

PASSER-BY

You wore rags
And I wore velvet,
Passer-by.

Something in your stride
(Mingled humility and pride)
Made me turn to search your face.
I found the sum of yearning
And a quiet grace.

And in a space short as breath
I knew you to be at home
With flowers, with birds,
With children and with God.

You smiled;
I saw suns that never set,
Somehow felt strangely blest.

Now I go my way confused.
Who wore the velvet,
You or I,
Passer-by?

—Anon.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

Today the term *soul mates* has an opprobrium attached to it, because frequently in the past it has been associated with immoral and licentious practices. Individuals and cults have often tried to justify certain sexual promiscuity by explaining that they were inspired to such conduct by their soul mates.

The general theory of the soul mate is, first, that there are souls which have a natural affinity for each other. This implies that in the Cosmic scheme of things, there are some souls which are insufficient, and that the absent qualities are inherent in some other one. Thus, for example, if the attributes of a soul are A and B, one soul might be half complete by just having A, the necessary B element being resident in some other incomplete soul. Consequently, A would be constantly seeking B, and, conversely, B seeking A. This presumes that souls A and B could not expect to find happiness except through their unity, for neither would be complete without the other.

The soul mate, then, is not conceived just as one who is merely compatible, or another whose interests are mutual. Consequently, the influence of a soul mate, it is thought, can be exerted, even though one does not actually know the personality concerned. Therefore, in the second place, such a believer thinks that somewhere in existence is the other half of his personality or entity, awaiting him. In other words, sympathetically, there is a nexus between them, whereby one is inclined to acts which are often beyond his control. If one does something which is not in accord with good comport, he might excuse himself by saying it is the influence of his soul mate—the random part of himself. The theory holds further that the two personalities or soul mates—those seeking each other—do not necessarily know the other's whereabouts. Also they are often thought to be unable even to visualize the appearance of each other.

The idea develops in this manner. One has a strange desire which cannot be defined, nor satisfied by association with others, and which continually arises within him. He seeks

everywhere for its gratification. He then conceives that he might eventually come across a person, who, though objectively might not be especially appealing, yet would have a personality which would provide the deficiency in his own; in other words, the missing element, the soul mate. It is quite apparent that the subliminal urges which all humans have and which are a part of every normal personality are often attributed by unthinking persons to the stimulus or provocation of a soul mate.

Such a person may idealize his impulses. He visualizes them as a human form of the opposite sex, and begins seeking for such an imaginary personage. The result is often a series of offenses against public morals. Finding some person who conforms to his ideal, he derives a sensual pleasure for a time by being in their presence. The object of his strange affection may often have no such affinity for him and may become embarrassed and annoyed by the unwanted attention. This, in itself, should be sufficient proof that the object of attention is not a soul mate, in the sense conceived. Quite frequently the seeker for a soul mate is one who is already married, thus his misconception complicates the lives of several persons, and may bring mortification or hurt to the wife, or husband, as the case may be.

What is basically wrong, from a mystical point of view, with the theory of soul mates? Souls are not a substance, in the sense that they are composed of a variety of elements like a chemical property. The soul of man is the Divine Consciousness, the Universal Mind, which permeates all men alike; in other words, exists everywhere. In essence, thus, the soul is the same in all people. The soul can therefore never be incomplete or insufficient in anyone. The soul either is in the fullness of its nature, or it is not at all. *There is no difference in the souls of men.* There is only a difference in the personalities of men. The personality is the consciousness of the Divine which we have—the personal realization of the soul force within us. To the

extent that we are conscious of the Divine Essence within us, we manifest the ego, the real self. The more one abides by the Divine inclinations of the soul, the more the personality evolves, the more spiritual it becomes; in other words, the more in accord with the soul. The inner consciousness is like a mirror. In it is reflected the Divine Essence of our being—soul. The more we unfold this consciousness, the more we awaken it, the more we resort to it, the less obscure it becomes. The clearer the mirror, the more definite the reflection of the personality of the soul. The more, therefore, we see the soul within us, the more we know our true nature. The more of an ideal it becomes, the more we are inspired to conform to it. Therefore, the development of the *soul-personality* is purely a personal achievement and an inner function. We are not required to assimilate from without any other elements—or soul mates—to complete our spiritual nature.

It may be asked, does not polarity enter into this matter? Are not men basically *positive*, in contrast to women, who are basically *negative*? Therefore, does not a man need to seek the opposite polarity? Is he not incomplete without it? This duality of polarity is limited to the *biological* constituency of man. It is not related to the soul. Perhaps in its early beginnings, mankind may have been androgynous (bisexual). Thus, biologically, reproduction was possible within the same organism, as it is even today in certain simple living things. The subsequent division has accounted for the polarity of sex and sex attraction. The soul, however, always has the same polarity. It is positive for both men and women. Thus, there is no such condition as a *positive* soul seeking a *negative* one, or vice versa. The soul in both men and women is positive, in contrast to the material aspect of the human, the body, which is negative. So we can see that any postulation of the polarity attraction of souls is not consistent with mystical principles and laws, and cannot be used to support the conception of soul mates.

Some believers are psychologically abnormal, due to physical causes, such as glandular deficiencies or excesses. They experience urges, sensations, and stimuli, which exceed those of the normal person, or at least are quite different. Normal living interests and associations leave such persons unsatisfied or

frustrated. They do not realize that the cause rests entirely within themselves. Everyone with whom they associate becomes depressing to them, and inadequate, insofar as what they consider necessary to their well being. Consequently they are eventually inclined, many of them, to the belief that what they seek in a personality or human association is resident in just one person—in a soul which is their particular mate, a being which possibly can provide that which they cannot obtain elsewhere. They seek continually for this illusion. Since it cannot be found, they are further convinced that the qualities exist in just one particular soul, accounting for the difficulty in locating it.

The fact that a man and woman may have much in common, and enjoy each other's associations more than that of any others whom they know, is no proof of the *soul mate theory*. Every human has likes. The condition, the thing, or person that satisfies them is preferred. Happiness will be an outgrowth of such mutual likes. This does not mean that the souls of each were incomplete and were united by the attraction of their missing elements. Such persons could find their same enjoyment in the companionship of others whose interests and dispositions were the same. The development of the soul personalities of individuals may reach similar stages simultaneously. Consequently, the ideals and comprehensions of such persons become sympathetic and alike, when they meet they are drawn together through these common factors, not because of any attraction between themselves. Only when they have known each other, have been in the presence of each other, or have communicated ideas to each other, does this mutual attraction exist. Further, this does not mean that it was Cosmically ordained that they should have similar ideas or that they would be drawn to each other.

If it would be presumed that each person has a soul mate, all humanity, then, would be seeking just the other part of itself. Consequently, each person's interests would be bound up entirely in one other personality. People, then, would not have any collective interests. Affinity would be limited to just one person for each of us. Human enterprise, collective achievement and sacrifice, would end. It must also be remembered that each year of our existence, our spiritual urges and

inclinations change, due to environment, associations, education, training, etc. If there were a specific soul mate for each of us, necessary to complete us, to round out our being, then the factors of environment and education would not affect us, because we would remain unchanged and incomplete, until we united with a soul mate. But *we know differently*. Even those who cling to the theory of a soul mate will have to admit that their conception of a soul mate today, is entirely different than it was in their youth, showing that training and the influence of environment have affected their urges, their interests, and ideals. Any existing soul mate that came into being with them, or even a few years later, would certainly not have anything in common with them now. The soul-mate idea may make a romantic theory, but it is not sound logically. It is not realistic. It doesn't conform to mystical principles, and, in many respects, those who cling to it are not altogether normal.

Fraternally,

RALPH M. LEWIS,

Imperator.

The Reincarnation Cycle

A frater refers to one of the neophyte monographs in which is mentioned the 144 year cycle which is the average, theoretically, believed to exist between reincarnations and the general fact that has grown from experience and observation that each incarnation is readily divisible into cycles of approximately seven years each. The Frater asks a question that since 144 is not divisible by seven, how does the seven year cycle of development fit into the 144 year life cycle? In other words, why should not the intended reincarnation cycle be either 140 or 147 years and thereby divisible into exact units of the seven year cycle?

One answer to this question is that certain facts exist whether or not they are in conformity with the consistency of our thinking. In other words, to the best of our knowledge and belief, these cycles which we must always consider as average and approximate are as they are and not as we would want them to be or imagine that they should be theoretically. Whether or not they fit in our

reasoning is not going to change them any more than we can lengthen the day or night by what we might particularly wish. In other words, accept the theory of the length of these cycles as truth that exists, and if they cannot be reconciled to our human reasoning their validity is none the less questionable.

The second part of the answer to the question involved the fact that our measurement of time is purely man-made and it is very crude. Man has been unable to divide the period that it takes the earth to move around the sun into properly equal and divisible periods of time. We have divided it into a period of $365\frac{1}{4}$ days, and to make up for the quarter of a day we have to add an entire day to a year every four years to have it come out right, or else in the course of a hundred years or more we would have the seasons reversed insofar as our present calendar is concerned, which, incidentally, would not change the seasons but would change only the names of the months which we have assigned to certain parts of the year in relationship to the season that occurred at that time. In other words, what this all means is that the year or any other period of time upon which man has decided is a man-made affair and just how long any cycle established as a part of the creative forces in the universe established by God actually is no one knows. If we adapt our understanding of life and incarnation cycles to the calendar that man has adopted to use as a measurement of what he is conscious of as time, we find that the average is the 144 years for the incarnation cycle and seven-year units of the life cycle itself. In other words, these cycles are attempts to reconcile our man-made measurements as near as possible to the facts that exist. If the cycles vary in terms of our years that does not in any way make invalid the principles which lie behind the cycles themselves. In everything we do we must always bear in mind that we are measuring various distances and time in terms of our understanding. The calendar of measurement used by primitive man seems very crude to us, but if man continues to develop a knowledge and understanding our existing measurements will seem equally crude to a highly developed race that will exist in the future. Knowledge of the fundamental laws and less egoism on the part of man to hold what he has established

or decided upon as correct will increase the rapidity with which we become more aware of the true meaning of the fundamental laws themselves.—A

Are Psychic Experiences Real?

Fratres and Sorores, there is a tendency on the part of some of the students, whom we occasionally contact, to belittle and under-rate all that pertains to the psychic. Of course, many of us, in our enthusiasm, are at times guilty of violating a very important admonishment, that is, to keep sacred our experiences into the psychic realm. This is very important as I am going to try to point out or emphasize. For this purpose let us construct a hypothetical case.

Frater Brown from an eastern city comes to an annual Convention at Rosicrucian Park. During the course of the Convention Week he makes the acquaintance of Frater Smith from Seattle. Now both of these good Fratres are enthusiastic students of Rosicrucianism, but Frater Brown has been especially successful in his exercises and experiments. Both gentlemen are in the upper degrees of study. However, Brown is more advanced in certain aspects of the work.

Frater Smith, on the other hand, is of a materialistic nature. He has gone through college, taking a science course and is rather expert in his knowledge of scientific facts as they are taught in the textbook. He has a tendency to accept nothing that cannot be demonstrated physically in public and explained by tangible, material things effective upon the five physical senses of man's material being.

Frater Brown has had the pleasure of glimpses into the psychic realm. He has felt definite vibrating conditions at times during his sanctum work. He has enjoyed some progress in psychic projection and sensing through the psychic sense of sight the presence of others in his sanctum. Frater Smith has not had such a marked degree of success in psychic matters. He derives his enjoyment from Rosicrucianism from the scholarly discourses and logical explanations of scientific laws and principles that were not wholly explained to him when he was in college. He occasionally hears stories about psychic experiences, but pays little attention to them.

Now as I have stated, these fratres meet for the first time while attending a Rosicrucian Convention. For a reason neither can quite understand they become very friendly and in the course of events and conversation they find themselves referring to their Rosicrucian studies frequently in their casual chats on the Park lawns. On one such occasion Frater Brown becomes rather intimate and launches into a very enthusiastic story of a psychic experience of which he is the recipient. In other words, he relates in detail events occurring during the reception of a psychic projection while experimenting in his sanctum. Because of his feeling of friendliness for Brown, Frater Smith listens with courteous attention, but when the story is over Smith proceeds to tell Brown that he has never had such experiences and that frankly he does not believe in them. He is very positive in his admonishment and warning that "such stuff will send you to the sanitarium or psychopathic ward." He assures Brown that through certain forms of self-hypnosis Brown could bring about conditions of a mental nature that would cause him to think that certain things occurred but that actually they never happen to one such as himself who is a good loyal student but one with his "feet firmly on the ground."

Well, we can certainly appreciate how Frater Brown feels by now. Never before has he had any doubt about his experiences, but then he realizes that Smith is a pretty smart man and has learned a lot from his study of science and work in various interesting fields where a science background is a necessity. Frater Brown turns these thoughts over and over in his mind seeking the answer which just does not seem to come to him. In his desperation he seeks an interview with an officer of the Order. It is only after this interview that Frater Brown realizes that he is actually the one on the right track after all. This Frater vows once again never to reveal to another those personal intimate experiences that have become so much a part of his life. He finally realizes how right the monographs are in warning the member to keep his experiences strictly to himself, guarding them as closely as he would his most sacred possession.

What of Frater Smith? Is he ever straightened out in his reasoning? Sometimes he is but often not. He continues to go about

telling others that psychic experiences are all figments of the imagination; just the result of a condition brought on by lack of understanding of the monographs; just poppycock and without sound foundation.

Permit us to say now that Frater Smith or anyone else with such an idea is wrong, sadly wrong. Psychic experiences are just as real, just as important and full of meaning as anything that has ever occurred to one in a fully conscious wide-awake state of being. The student member who has these experiences need not be concerned. We hope the new members with such happiness in store for him will not be sidetracked and thus be deprived of the rightful fruit of his Rosicrucian studies by the Frater Smith that he may perchance contact during the course of his journey along the path of mystical philosophy.

Are We Dual?

A Soror in the Middle West brought up a problem which I think will prove to be of interest to this *Forum*. This Soror is associated with a large university. Consequently, she moves in academic circles. In such circles one will find *intelligence*, on the one hand, and *education*, on the other, and rather frequently we find the happy combination of both intelligence and education. Also in such circles, one will often experience sophistry. The pernicious disputation of such Sophists is often confusing, as well as disquieting. The Soror mentions that certain persons with such sophistic trends of mind have challenged the doctrine of *duality*, in connection with the Rosicrucian teachings. They take the position that the duality of man's being is the central doctrine of Rosicrucianism. They contend further that if it can be shown that man is not a dual being, if, for instance, he is not material and spiritual, then all of the superstructure of the teachings based upon such a doctrine must necessarily fall of its own weight.

They argue that the concept of duality is purely a psychological product. It is the result of man's perceiving different extremes in nature and imagining them to be separate realities. For example, it is admittedly quite difficult for the average man to think of darkness as being merely the gradual lessening of

light. To him, darkness has all of the positive qualities of light. Darkness is the opposite of light, yes, but the average man thinks it just as actual a state. In fact, try to convince him otherwise. Likewise, these Sophists contend that the past and the future are not actual states, but rather functions of the consciousness, and that the *present*, the immediate, is all that exists. However, they further contend, it is most difficult to get those not philosophically-minded to admit that past and future are *not* actualities. It is easier for the mind, they say, to conceive things out of the variation of the ideas which it has, even if those things do not exist in fact, than to account for, or to explain the mind's notions. Then they continue by saying that most men will agree that it is simpler and less confusing to believe that *rest*, or *inertia* is as real a condition as *motion*. It is difficult to understand that a car parked at the curb is *relatively* in motion the same as the one speeding down the highway, only that its motion is imperceptibly less. So they erroneously accept rest as an absolute state.

Now, the Sophists continue, man experiences a variety of states of his own integrated being. He sees his limbs and those organs which are externally visible. He has certain other auditory and tactile sensations which he can trace to his body and the world in which it moves. The physical or *material* is very definitely a part of his consciousness. It is not just a reality to him, but he seems to perceive it as an actuality. Most men never doubt that the cause of what they experience might be quite different. Then, further, in their reflective and meditative moods, they also experience certain immanent phenomena, the voice of conscience, for example. They are capable of idealism and aspiration, contriteness, compassion, and reverence. These are intangible qualities. They are not like the pain that can be traced to a burn, or a pleasurable taste that can be associated with some food being eaten. They are quite mysterious. All they have realized is that they emerge from the depths of one's being. They are intimately a part of man; in fact, even more intimate than the body itself. Obviously, then, these sensations of self become as another entity, the ego, if you will. For the interim of life it appears that this ego is united with the body. Consequently, the

duality of humans is accepted by most men, because of these conditions, which most of them do not analyze. In their conduct and living, men react to each of these separately. The inner being is given many names—soul, astral body, psychic self, ego, etc. To constantly make a separation between the *material*, on the one hand, and the *spiritual* or psychic self, on the other, is thus a concession erroneously made to an illusion, the Sophists conclude.

Such sound argument, much of which is true, does not entirely dispose of the subject. Whether the duality of man is fact, is immaterial, insofar as our daily living is concerned. We live in accordance with our ability to adjust and adapt ourselves to our experiences. If, on the one hand, I experience a material aspect of my being, which I call the somatic self or *body*, and which I cannot remove, then I must cope with it. Perhaps my body doesn't exist as I realize it. In all probability it does not. It is only the discernment by my physical senses of the vibrations of the atoms, which gives me the mental picture I have of the form of my body. However, I have to carry this mental picture around in my consciousness daily. I cannot rid myself of it. It is the constant effect of some causes. If I were to deny it, I would suffer great distress, so whether the body is such as I conceive it or not, at least *I must recognize it*. The same applies to the psychic functions of my being, call them *soul* or the innate processes of the body, or whatever you will. They are a series of sensations which constitute a very definite part of my conscious state. These sensations of self are so unlike those which I attribute to my body that I am obliged to react to their functioning.

These dual aspects either exist entirely in my mind, or as an effect of some other causes. Whether these aspects are integrated and of just one source, in other words, whether they are the result of the nervous systems, brain and glands is not of immediate import. What is, is that I must recognize these aspects of myself. Why should I argue whether the duality of my being, body and self are separate actualities or just aspects of one integrated system, such as different functions of the same consciousness. In effect, they appear as separate, and in living I am obliged to treat each aspect differently, so in practice

they are separate to me. Certainly, for analogy, in living I must take into consideration the visual realization of darkness. In actuality, as previously said, darkness is only the absence of light, and has no existence of its own. However, I could not deny the effect of darkness, even if it is an illusion. I have to carry a lantern at night. I have to light my home. Whether darkness is or is not, I must admit it has an effect upon my life, and govern myself accordingly.

Likewise, then, our answer to the Sophists must be, whether or not man is distinctly dual in the sense that his body and its functions are separate actualities from the soul, is not the most vital concern of Rosicrucians. What is, is serving each of these aspects of our being properly, in the light of our experience of them. We live by what we realize, not by what things may be.—X

Is Radio A Cultural Influence?

This question is raised by a Soror who recently commented in some correspondence regarding what she believed to be certain detrimental effects of the average radio program. I believe that the Soror was possibly a little too severe in her criticism, but when she pointed out that in her family there are children in their formative years spending many of their idle hours, particularly in the early evening, listening to horror mysteries and certain types of suggestive programs which have to do with sex questions that would not have been permitted a number of years ago, she felt the influence was detrimental rather than good, and wondered if a time would not come when radio programs would be censored to a greater extent than they are at the present time.

Many people upon reading this criticism will know from experience that similar criticism has been directed against almost everything that has ever been brought into existence. Most of us can remember very well that motion pictures produced, particularly in the 1920's, were, according to many critics, going to ruin the rest of mankind and there would be no hope for the younger generation. The most amusing part of this is that the younger generation of the 1920's are now the fathers and mothers of the 1940's who are criticizing the very thing in some types

of entertainment today that their parents and elders criticized twenty or more years ago. We can find similar illustrations through man's history where each generation has felt very much the necessity of saving the existing younger generation from the serious consequences that were taking place at that time.

This, however, is not a complete answer. In the early 30's a very important step was taken in the proper censorship and regulation of many motion pictures. The motion picture industry took a part in directing the policies that would produce entertainment of instructive and educational value and a better type of motion picture resulted as a general rule. The same steps, if they are to be to everyone's advantage, will have to be taken by the radio industry regardless of whether or not there are moral, ethical, or such implications resulting from the type of many radio programs now being aired. If the radio industry itself does not make necessary changes, these changes will be forced upon them by the listening public.

All changes will not be necessary from a moral or ethical point of view. The changes that would improve the radio would be to eliminate considerable nuisance value. How many of us enjoy the so-called "shorts" that are now so prevalent on the radio? On every station between programs or in the midst of programs comes a thirty-second or one-minute transcription, many of which have become so ridiculous as to insult the intelligence of the listener. Yet, from the advertising point of view, these must be appealing to a lot of people or they would not be maintained because the advertiser is not spending money unless he is getting certain results.

Whether or not the radio is a cultural influence, however, is not to be decided upon these two or three items. Certainly the radio has the potentialities of being the greatest cultural interest in the form of communication that man has ever devised. Some time ago while being somewhat indisposed, and for want of something else to do, I had the opportunity to listen to the radio constantly throughout the day. I will agree with those who criticize certain programs as not being conducive to healthy living, particularly in consideration of younger people who are very easily influenced by the antics of criminals, or super beings that can withstand any-

thing that happens to exist in their environment. I was annoyed and yet at the same time amused by the various short commercials that were interspersed between programs at fifteen minute or half-hour intervals. During the course of that day my experience was that better than half of the total time was given to subject matter which was constructive, and not only was the subject matter itself constructive but it was presented by individuals who are authorities in their fields. This does not mean that I was interested in every program. Nevertheless, the material presented upon certain subjects was authoritative and worthy of the listener's attention. Many of the programs during the day were devoted to matters which many housewives would find valuable. Many commentaries upon news were given in a sincere, conscientious interpretation of the day's events by professional reporters and correspondents in a manner easily understandable by the average person.

A great deal of this time also was devoted to music, both popular and classical, well presented and meeting every taste and interest so that no one who listened could have claimed it lacked value. I think we are safe in saying that radio as it exists today is a definite cultural influence. Like many other things which are comparatively new, it is being exploited where the results are questionable. There are also phases which are not the most highly desirable, particularly to children and young people, but all in all I believe that most of us would not want to see radio seriously curtailed and so limited that we would not have the contributions now made by large commercial firms who spend enormous sums of money in presenting programs to advertise their products. We who feel that this cultural advantage exists and that there is room for improvement should take upon ourselves the responsibility of supporting advertisers who present a worth-while program on the radio. As stated above, no advertiser is going to present a program to which he thinks no one listens. He, in fact, spends considerable sums of money in determining the size of his listening audience. Therefore, if a program appeals to you, if it is instructive, wholesome, entertaining, and a good influence in your home, you have the right and the opportunity to write your ap-

proval of such a program by a short note, not an elaborate letter. If the concern or individual who makes this program possible provides a product which you can use, you can give your support through the use of that product.

If every intelligent thinking person in this country would follow such a line of action then only the better class programs would be supported, and they alone would be the only ones economically possible from the standpoint of the advertiser.—A

Did Slaves Build the Great Pyramid?

A Soror of the Middle West addresses this *Forum*. She says: "Recently I heard a man, who was addressing a large gathering, say that the Pyramid was built by slave labor. I would like to ask the *Forum* if there is any authority for the current belief that slave labor was used on the Great Pyramid. Would the designers of the Great Seal of the United States have used, as a symbol of our nation, a thing built by slave labor, that is, labor used to satisfy self-aggrandizement or selfishness? I can understand that it could have been conscripted labor, as they are now using conscripted labor."

Slavery did exist in Egypt, just as its many variations exist in our enlightened (?) times. The genius that planned the Great Pyramid and had it embody the knowledge which men then possessed of astronomy, mathematics, architecture, physics, et cetera, perhaps had no other labor available. In all probability, some of the artisans and craftsmen who worked upon its most intricate construction, under the direction of its mystery school designers, were slaves. In Egypt, at the time, there were numerous classes of slaves, some of whom were only technically such. It was the custom in the ancient world (and even today) for warring nations to enslave their captive warriors and much of the populace of the defeated nation. These persons were imported into the land of the victor. They were either put to work on great projects for the Pharaoh, or sold to nobles. There is no doubt about it that during the *hate* and *passion* of such wars, just as now, captive prisoners were much abused. Perhaps it was retaliation for the indignities they had previously imposed upon their victors.

Many were mutilated or killed outright. I have seen inscribed on the walls of a pharaoh's palace, rows of bas-relief figures of Asiatics chained together. Some bore metal collars about their necks, through which chains were looped, so that the entire number were chained together. Others had their arms tied behind their backs at the elbows. Still others had their arms crossed and tied to their thighs. All slaves did not fare so badly. Those who had skill, who were artisans, were given a chance to practice their trade on the estate of the noble to whom they were sold, and many of them prospered. They often reared families and won prominence in the community. Slaves in the personal service of Rameses III, for example, were largely natives of Syria, Asia Minor, and Libya. Earman, noted Egyptologist, tells us: "They proved very useful and gained high office in state and at the court." They became personal attendants, and, in fact, the name for this class of slaves, when translated, is equivalent to our word *butler*. They could take part in much of the social life of the period, though they very seldom gained freedom in the sense that they could be independent in their choice of livelihood or domain.

There were in Egypt numerous serfs who were little better than slaves, and many of them were economically worse off. They were bound to large estates of the nobles, unless they could purchase their release by means of the pittance they received for their labors. Their principal compensation was a small share in what they raised in grain, fruit, and vegetables. All of this was usually required for their very sustenance. It does not mean that they were altogether unhappy, for they were cared for and many had certain enjoyments. Then, again, if they had been absolutely free, they would have perhaps fared little better. With no resources at their disposal to purchase any lands of their own, they would have had to bid in the open market against serfs and slaves, for the hire of their labor.

In some respects these slaves and serfs of ancient Egypt were comparatively in no worse condition than the *free* man in our own country fifty years ago. He was free, yes, free to move about wherever he wanted, and to *starve* unless he had land or a special

trade for which there was a demand. The masses of such *free* men worked long hours in dirty, ill-lighted mills or factories, breathing foul air. Their pay was so little, as to contribute to malnutrition and its consequent maladies. Actually, they were slaves to the economic system of the day, with no hope of freeing themselves from it. They had the personal satisfaction, which must not have been very gratifying, of calling themselves *free men*. It is conditions which make slavery, not mere titles or political creeds. There are various kinds of bondage. Many men are slaves, even in a democracy, but do not realize it.

In the time of the building of the Great Pyramid, most all common or unskilled labor was composed of slaves and serfs. To some extent it also consisted of free men, whose status, like many in Europe before and since the present World War, was not any better than slaves. Herodotus, ancient Greek historian, informs us that it required 100,000 men twenty years to build the Great Pyramid during Khufu's reign. The great designers and builders had to use what was available. There was no other labor. The men may have been compelled to do the work, could not escape from it perhaps, just as men are conscripted to do many things today, much of which is perhaps not of their will or liking. There is no indication that such men were more abused or mistreated than were workers elsewhere in Egypt. In normal times, the slaves and serfs were well cared for. During great periods of drought and famine, they suffered first and most. On the other hand, do not our less privileged classes suffer first, most, and *longest* during our economical depressions?

The foregoing is by no means intended as a panegyric for slavery. It does mean to emphasize, however, that the use of slave and serf labor to build the Great Pyramid in the time in which it was constructed is no reflection upon the morals or the high principles of its designers. Remember, that in the world's history, the abolition of slavery is rather a new custom, and one that most certainly, in our so-called advanced times, is still not universally prevalent.—X

Can the Number of Souls Increase?

A soror from Missouri arises to address our *Forum*. She says: "The age-old subject again—reincarnation. The birth rate has been increasing the last few years, and I have also noticed that some days the boys are in the majority; other days there are about the same number of girls as boys. Now, what I have been wondering is — many men are going through transition daily on the battlefields of war, and no doubt these men have not fulfilled their mission in life. They have been called away while they were still physically able to keep body and soul together. Because of this sudden and unnecessary change in their vibrations, could not the Cosmic make an exception to the rule of 144 years from birth to birth, and because of certain influences which cause the women of today to conceive more readily, permit those souls to reincarnate after only a short time in the Cosmic realm? If this is not a fact, then why all over the world are so many souls reincarnating at this time, while some years back the birth rate was diminishing, or have there always been times when the souls ready to take up their abode in the material body were many and other times there were few?"

The point which the soror is expounding is : If a soul must reside on the Cosmic plane the difference between the age at death and 144 years—the Cosmic cycle—how can there suddenly be an influx of souls? This confusion often arises. It is engendered by the belief that a limited number of soul-personalities are possible. Consequently, it would then seem that there could be no more births than there are souls to enter bodies. On the other hand, when now, and as occurred many times in the past, there is a sudden increase in the birth rate, does it mean the 144-year Cosmic cycle of rebirth has been suspended, or altered in some way. In other words, does it mean that a number of soul-personalities are not obliged to remain on the Cosmic plane their full allotted period? Naturally if such a condition as the arbitrary suspension of Cosmic laws could exist, it would cause chaos, because all Cosmic principles are interrelated and constitute a whole. Disengaging one would affect all, like removing a cog from a delicately balanced and adjusted clock. Furthermore, man would have no real norm by

which to guide himself. If, on the one hand, we are to learn Cosmic principles, by the knowledge of which we are supposed to stabilize our lives and become masterful, and, on the other hand, such Cosmic laws are revoked at times or temporarily suspended, we would indeed be helpless. The situation would become so insuperable that man would be in constant fear of life.

Let us be assured, however, that the 144-year cycle is not suspended. The misconception exists in the belief that there is a limited number of soul-personalities possible. The soul essence which permeates all is and must be infinite, since it is of the Divine Mind. It can have no qualitative or quantitative limitations. It is, for analogy, like a bottomless pool of water which will fill any number of vessels which are provided. Some portion of the water may be filled in vessels over and over again. Such is comparable to the soul-personalities which incarnate. Other portions may be confined in vessels for the first time. If, in the Cosmic order, many lives at a certain time must have certain similar experiences and then be withdrawn from the world, the Cosmic may compensate for this by allowing for the physiological and psychological factors which increase the birth rate. These bodies contain additional soul-personalities. They, however, must not be called *new souls*, because the soul essence within them is not new. Such essence is continuous and ageless. *What is new* is the expression of the soul, the personality which it manifests in the body. To resort again to the analogy of a limitless pool of water, when a new clay vessel (a body) is made to hold water from the pool, the water it contains for the first time is not new, only the receptacle and the appearance of the water is new. For reasons not comprehensible to mankind, it may be necessary often, in the passing of what we call time, for there to be more or fewer soul-personalities on earth. When *more* are needed, additional bodies are created for the soul force to flow through, and to manifest as personalities. When *fewer* are needed, no more bodies are created than there are reincarnating soul-personalities. Consequently, when these soul-personalities eventually attain perfection, they are drawn permanently into the Cosmic Soul and never reincarnate. Thus there are fewer soul-personalities on

earth. This process can and often does diminish the world population.

The soror says that the thousands of men whose lives on earth have been suddenly truncated have not fulfilled their missions in life. Perhaps not the missions which they conceived as their end, but in the Cosmic sense, they may have fulfilled their missions, even though their transition occurred when they were quite young. It may be that they were intended to experience this horrible suffering and reincarnate en masse approximately at the same time, according to the 144-year period, to influence the world history of tomorrow. The personality we have evolved, the state of perfection we have attained is a determining factor in the selection of the body in which our soul-personality will reside in the next incarnation. A body, in surroundings and of parents best suited to further our enlightenment, is the one our soul-personality will enter in its next incarnation. The Cosmic plan, however, provides that there shall be many additional soul-personalities at different times in the world's history, to serve a purpose. It may be that in the Wisdom of the Cosmic there should be many soul-personalities beginning their evolution in life simultaneously, so as to effect a certain condition.

Will these additional soul-personalities now being born be crude, elementary, and primitive, since it will be their first incarnation? They would be, except for the fact that they are born in a time where environmental conditions are advanced enough to evolve them in one incarnation equal to several incarnations in another less favorable period in the world's history. For example, a soul expressing its personality for the first time in ancient Babylon would at the time of its transition still be quite crude and lacking in any degree of enlightenment. The soul expressing its personality for the first time today, in most lands, due to the cultural advantages of our time, can become much more evolved in one incarnation. There is a reason for this. Many of the superstitions, fears and practices which terrorized the minds of the past, and which prevented mystical introversion and contemplation of self, have been abolished. Therefore, the acceleration of the development of the soul-personality, under ordinary conditions today, is much more rapid

than in the past. These souls expressing their personalities for the first time, the result of the great increase in birth rate, will not necessarily be primitive.—X

God and Destiny

Now a frater of the Midwestern States addresses our *Forum*. He says: "Religion, our Order, and other schools of philosophy teach us that God ordained our destiny. Without the will of God, not a hair on our head can bend and nothing can happen, if it is not His will, or not according to His laws. Then these teachings further say that man is a free agent and man has his own will to make his own destiny. There seems to be an inconsistency in these teachings, which I have tried to have clergymen explain, and they could not. Now, in our teachings I find this same shortcoming. There can just be one truth. Either God makes our destiny and we cannot escape from it, or God created something less perfect than himself and He does not care now what happens to this creation. I have thought deeply and often about this, and I think it is of sufficient interest to all of our fratres and sorores, to warrant a discussion in the *Forum*."

It is agreed that to most religions the yardstick of rationalism cannot be applied. The facts of experience and of scientific analysis would prove most religious dogmas and their hagiography false. Centuries ago, the early Christian Church was confronted with this circumstance. Gnosticism was attacking its dogma and placing the church in a compromising position. Reason was consistent with common experience. It could cite examples, which most men had to accept as being self-evident. The church had sought to meet this encroachment part way, by accepting the philosophy and doctrines of Aristotle. That philosopher's explanations of phenomena were still considered the acme of rationalism, even though he had lived nearly 2000 years before. This change on the part of the church encouraged individual thought, inquiry, and analysis, insofar as Aristotelianism was concerned. Rationalism was stimulated after the long period of intellectual starvation to which it had been subjected by the church.

Instead of the individual thinking and staying within the mental courtyard the church had provided, namely, the doctrines of Aris-

totle, he became encouraged to go afieled. The very analytical methods and logic of Aristotelianism were applied against the church itself. The church then could no longer stifle intellectual freedom, and if it had permitted it to continue, unrestrained, Christian theology would have been torn to shreds by the barbs of reason. It was the Church Father, Thomas Aquinas, who shrewdly saved the church. He proclaimed that reason should be accepted and the facts of experience relied upon, insofar as they are concerned with temporal matters and nature. Where God and the Divine were concerned, the finite reasoning of man was considered too variable and not capable of perceiving the truth. Theology was thereby made to transcend reason. The Divine truths could only be known through *revelation*. The biblical revelations were the authority for Divine truth, and *faith* in such authority must be established. This principle has prevailed even to the present. One is expected to have just *faith* in theology. Reason is supposed to be directed only toward the phenomena of nature and the affairs of men, insofar as the church is concerned. Therefore, the inconsistencies in religion, which the frater has discovered and which he has mentioned, continue, and are most apparent to every thinker.

However, these inconsistencies do not apply to the Rosicrucian teachings. I greatly disagree with the frater that the Rosicrucian teachings proclaim that "God ordained our destiny." We have never asked Rosicrucian members merely to have faith in our doctrines. In fact, one of our precepts is, "we never know a thing until we experience it." Further, through our teachings, we have introduced innumerable exercises and experiments whereby the student member may demonstrate the statements made, realize them as facts of experience. One of the ideals, the objectives of Rosicrucianism is, "the mastery of life." Even the introductory book which we send to inquirers is so named. Obviously one cannot be a *master* if he is compelled by an external force, over which he has no control, or to which he cannot appeal, or from which there can be no deviation in any sense. Why learn the laws of health, the rules of mental creating, how to evolve consciousness, remove habits, strengthen will, etc., as Rosicrucians do, if we are told or we must believe that in every respect, even in our tem-

poral affairs, the course of our lives is pre-ordained for us. Why would men be given reason, the ability to judge their perceptions and to make decisions on courses of action to be followed, if their life was a fixed fate? Why, in fact, would men have an innate moral sense, a personal notion of right and wrong, if, regardless, they were to be precipitated in a single direction?

No, Frater, the whole structure of the Rosicrucian teachings opposes the doctrine of *fatalism* and the submerging of will. We say, as Rosicrucians, that a Divine Mind or God has established a system of development, a body of laws, if you choose to call them such, and which we call the Cosmic. Man is no exception to them, in that he cannot escape these laws. To be independent of the Cosmic, free in the absolute sense, something would have to be self-created and apart from all other beings, which is impossible.

However, these laws of the Cosmic have permitted man a *self-consciousness*, a means by which the Divine becomes aware of itself. When man, as a manifestation of the Cosmic, can perceive its operation, realize the functioning of the Divine, then the Divine is aware of itself. In fact, one of the philosophers has said, "In man, God has self-consciousness." When we are aware of the Cosmic and its manifestations, morally, mentally, and materially, we learn of its progression. We can, through *will*, of which we are capable, direct that our actions coordinate with these laws of nature, or conflict with them. This conflict is a negative aspect of the Cosmic progression, which brings about *devolution*, a change of form. We well know that if we oppose the laws of health, we bring about the *dissolution* of our physical existence, though not the destruction of the matter of which we are composed.

Why have we been given will, by which we may even seek to conflict with the Cosmic order? If we were without will, we could only experience the progression of the Cosmic, its *positive* aspect. Consequently, its harmony, its magnitude would not be appreciated by us, for no contrast would be known to us. For analogy, a person who is always in the light, and a light of certain intensity, would have little regard for its import. Only when that light diminishes in intensity would he realize how much it had been contributing to his welfare. Therefore, by having will, the

power of *volition*, we can choose to deviate from the positive order of the Cosmic. When we do so, we eventually, through perturbation and misfortune, realize our mistake. This creates within us a *reverence* and *devotion* for Cosmic principles. Thus we are made to love the Divine.

Only as man loves the Divine does the Divine realize itself and its own goodness. The Divine cycle is complete when the positive goodness of creation, that which comes out of the mind of God, returns to it, is reflected to it in the spiritual urges and in the reverence which man has for it. It is like an arrow shot out into space, which returns again to the bow. If all that is is not just a mere mechanical system, but is of a mind, a *consciousness*, then that mind or consciousness must experience a gratification, a *love*. The love of God is manifest in man's love of Him. This love of man for the Divine can only exist because of human will. It is choice which makes preference possible, and preference is desire, and the love of the good is an exalted desire in man, which he could not have without will. On the other hand, this free will of man is not absolute. It has its limitations. We are so constituted that we cannot escape Cosmic law. We cannot be divorced from the whole order of nature, no matter how much we choose. Our free agency, then, consists only in being able either to conform to the Cosmic as we perceive it, or refuse to do so, and therefore, sacrifices our well-being. Thus, I repeat, our freedom is only relative, at the most.—X

Have You Unused Books?

In June, 1939, the Rosicrucian Research Library was dedicated. The beautiful and useful building includes several classrooms, a biology laboratory, and the library proper. The library was begun with a well-chosen collection of authoritative books in the various arts, sciences, metaphysics, philosophy, and Rosicrucianism. The library is used by visiting members, students of the Rose-Croix University, the faculty of the University, and the staff of AMORC. It is also used to provide *distant members*, wherever they reside, with specific answers to their questions.

The library has grown to many thousands of volumes. Books for it have been garnered from every corner of the world. Many are

rare and out of print. In some subjects, the library is the most complete in the state. In its operation, it conforms to the latest library methods of filing and indexing. In appearance and in its facilities, it is most modern. We are proud to say that different college and university classes in the vicinity, whose students are embryo librarians, visit the Rosicrucian Research Library, to examine it as a modern, specialized library.

With the growth of the Rosicrucian Order and the Rose-Croix University, the usefulness of a research and reference library becomes more and more apparent. As much as funds permit, we add to the library by purchases. However, many books we need are not obtainable from the usual sources. Further, our supply of books from abroad is necessarily limited because of the war.

There is, however, the possibility that you have in your garret, basement, or on a shelf or in some trunk, almost forgotten books which the Rosicrucian Research Library could use. If you will contribute such books, you will not merely be putting them upon the shelves of the library, you will be putting *useful* and *needed* information into the possession of many minds throughout the years. Remember, that thousands of members who may never, because of circumstances, be able to actually enter our Research Library, will nevertheless benefit from it. According to a plan which we adopted in 1939, these members, perhaps yourself, can ask questions about unusual matters of interest and benefit to them, which our library staff will answer from the material at its disposal.

At this particular time, we are in need of rare books by certain authors. Here are the ones desired in particular: Any books by *Gerald Massey*; *W. Y. Evans-Wentz*, *Thomas Taylor*; *Edwards Carpenter*; *E. A. Wallis Budge*; *Rufus M. Jones*, *A. E. Powell*; and *Thomas Jefferson*. The book *Balthasar* by *A. Van der Naillen*. Further, if you have any other books on Rosicrucianism (not those which we publish), metaphysics, philosophy, occultism, history, art, literature, music, or science, which are readable and for which you have no further use, we invite you to *kindly contribute them*. If you frequently refer to such books, of course, do not sacrifice them. If, however, you are not using them,

we would indeed appreciate them for the cultural and humanitarian reasons cited above.

Even constructive, inspiring, occult, or mystical fiction works (not general fiction) which you may have tucked away and which might now be collecting dust, could be very helpful on the shelves of the Rosicrucian Research Library. The bindings may be worn, but we can repair the work, unless it is in very bad order, so that it can continue to serve throughout the years. However, books which have many words throughout underscored in ink or pencil, we would prefer not having because these marks may distract the reader. Such underscoring constitutes the emphasis of one reader and they indicate what he thinks is the important point of the subject. Each reader, of course, prefers to place his own interpretation on the importance of the writer's words. Consequently, such markings by a previous reader are annoying to the present one. A few such markings are not objectionable. Remember, however, how often you have been irritated by finding in a book you have obtained from the public library, page after page with sentences underscored and with some previous reader's annotations penciled in the margins.

If you have books you wish to contribute, and if you live in the United States, send them by U. S. Mail, at the *book postage rate*. This is a very *low postage rate* allowed for the mailing of books. Your local post office officials will tell you the cost. It amounts to only four cents for the first pound and three cents for each additional pound. Take advantage of this rate when mailing books. Address your package clearly to the Librarian, Rosicrucian Research Library, Rosicrucian Park, San Jose, California.

If you live in a foreign country, such as Canada, Mexico, Australia, etc., the postal laws of your country undoubtedly provide a special low postage rate for books as well. Inquire about it. *Do not include any letter* or communication, or other matter with the books, for such would require higher postage for the entire package. Be certain that your name and address are also written clearly or printed in the upper left hand corner of the front of your package.

You will look over your unused books, will you not? Thank you.—X

Moon Influences

Within the general theory of Astrology are certain sound principles. These principles are the logical interrelations which Astrology suggests exist between all natural phenomena. There are far less grounds to oppose this theory of astrology than the one which purports to predict the particular affairs of the individual. The contention of the astrologer, then, is that the planetary motions and conjunctions intensify and modify the emanations which proceed from the planets themselves. These vibratory emanations are said to impinge upon humans and thus to affect their *mental*, *spiritual*, and *physical* selves. Consequently, one born during a certain planetary emanation, it is alleged, will be more sensitive during life to that particular influence. These influences, affecting the many body processes and the organs, it is theorized, produce a specific type or *personality*.

The basis of probability is sound, as said. However, the nature of the emanations of these planets, whether electromagnetic, or the enigmatic properties of gravity, astrology has never tried to establish scientifically. Up to now, the astrologer has apparently been more concerned with the verification of effects than with a determination of the qualities of the causes. An early examination into the property of the causes might have given astrology a place of eminence in the public mind, equal to astronomy. Needless to say, the theory that the planets can affect the destiny of the human individual through some unexplained emanations has always engendered the ridicule of conservative science. The tendency has been to hold that the planets have little or no relationship to the physical properties of man, his organisms, or even his mental processes; therefore, from this point of reasoning, man's destiny could have no possible relationship to the great spheres in space.

If each phenomenon is a system of laws unto itself, then, of course, there could be no relationship between gravity, for example, and light, sound, magnetism, life, etc. But science, itself, has been compelled by its own splendid findings, to integrate many of the various phenomena and the causes of same. It has since discovered that though, for convenience, we departmentalize knowledge into

such subjects as astronomy, physics, chemistry, and biology, actually there is a *scale of relationship* between their basic laws. Up until the time of Kepler, the motions of the planets were thought to be independent of each other, the motion of each entirely inherent. We may liken this belief to the example of a number of tops spinning *separately* on a floor. In between each is space and a condition of inertia.

Strange to say, the *Astrologer*, Kepler, was the one who was responsible for the revolutionary idea which gave *unity* to the universe. Johann Kepler's (1571-1630) first duties were of an astrological nature. He sought to master the astrological rules of Ptolemy. As a keen mathematician, he sought in the events of his life some verification of the purported planetary influences. He became the Court Astrologer of Emperor Rudolph II of Germany, and made the Emperor's personal horoscope. Fortunately for science and mankind, Kepler was invited by the prominent Astronomer, Tycho Brahe, to assist the latter in his astronomical observatory in Prague. He profited much through his associations and collaborated closely with his superior. Upon Tycho Brahe's death, Kepler was precipitated into the important position of Chief Astronomer.

He began to formulate theories of his own and to question in particular one of the theories of the ancients, namely, that the heavens are perfect, and that the circle is the only perfect curve, and, therefore, the orbits of the heavenly bodies are circles. He was inclined to the belief that the planets followed an *elliptical path* in their celestial travels. After many extremely conscientious observations and stupendous mathematical calculations, a theory which he had postulated, he proved. It resulted in his famous three laws of planetary motion. The third and prominent law is: "Squares of the periods of revolution of any two planets are in the same ratio as the cubes of their mean distance from the sun." In effect, this means (and it was proven), that the revolution of planets, their motion, is proportional to their distances. Kepler had shown by this discovery that planets affect each other, that is, there are *laws of motion* that permeate the entire solar system. He had, in fact, given proof of unity in our universe. Things were not just separate entities in space. Our earth has a definite

fellowship with the other orbs, its companions in our universe. There is a definite bond which unites these worlds in our immediate universe.

Here, then, was not just abstraction or theory, but that which could be experienced. What a triumph for the mind of man. Naturally Kepler, himself, was highly elated at his own achievement. This is evidenced in a letter which he wrote to a friend, and which reads, in part: "The book is written; the die is cast. Let it be read now, or by posterity, I care not which. It may well wait a century for a reader, as God has waited six thousand years for an observer."

Sir Isaac Newton was inspired in his inquiries by Kepler. In his work, "Principia," published in 1686, he proclaimed as a demonstrable law of gravity that the attraction between objects is proportional to their masses, and inversely proportional to the square of the distances between them. Here again was being proclaimed that a bond existed between matter in the universe. All things have this gravitational attraction between them, whether millions of miles from earth, or minute objects on the table before us. How much more of an influence between the Cosmic bodies there still exists, which is not known, only time and persistent inquiry can reveal. Most certainly man, a complex organism, consisting, as we know, of nerve currents, rhythmic impulses, and cells with electric and magnetic properties, is not outside of the pale of these influences of the planets. These electric and magnetic currents of our being, and of which life force must consist, cannot escape being incorporated in the Cosmic scale of forces, the existence of which Kepler, Newton, and such men of our time as the physicists, Millikan and Compton have proved.

In our own Rosicrucian monographs it is stated that every seven minutes our whole body is slightly different in its astral and chemical composition. The blood makes a nearly complete tour or circuit through the body every seven minutes. In seven minutes thousands of cells in the body have been destroyed and worn out. They have come to the end of their service to us, and they die, to be replaced by more vitalized ones. The outer skin, the cuticle, gives off certain particles which are dead and useless every seven minutes. The hair grows, the nails change continuously. The bladder, kidneys, gall sac,

and other organs change in function every seven minutes, and keep doing so throughout the night and day. In other words, you are not the same person you were seven minutes ago. In fact, you will be quite different in many ways seven minutes from now, we are told in our monographs. This shows periodicity, a cycle of change that is related to the activity of other phenomena. It links man not just with the earth but with the universe. Changes, modifications of these cycles would consequently affect the organic functioning of man, slightly perhaps, but just enough to alter his personality and his habits. If the causes produce a uniform effect, then the results have a constancy, and this more than implies certain basic theories of astrology as correct. The proof, in a form acceptable to all science, may materialize in the future.

In our Rosicrucian teachings, we further say that the effect of the moon upon the emotions and psychic centers is very definite and intense, minute by minute. Each seven minutes, there is a new degree or different degree of attunement created in the psychic centers and glands of our bodies. You will come to find, from your own observations of the moon cycle, that certain days of the month, even certain hours of the day are better for you in regard to your meditations and exercises. The periodicity of certain forms of insanity, likewise, conform to the moon's phases. This shows again the influences the emanations of the moon, whatever they may be, have upon certain abnormal or subnormal functioning of the glands in the human body.

The Rosicrucians, like many of the ancient schools of esoteric philosophy, have held that the moon's vibratory emanation is of a *negative* polarity, and has an effect upon vegetable growth, trees, shrubs, grass, flowers, etc. This postulation was always scorned as an "old wives' tale," by the conservative schools of science. Rosicrucian investigation, in a definite scientific manner, in its own laboratories and under the direction of our late Imperator, proved that the Rosicrucian conceptions were not just founded upon speculation. Orthodox science, while on the one hand having proven certain relationships between the planets and the earth, by means of the discoveries of Kepler, Newton, and others, would not, on the other hand, entertain any inquiry into the field of moon influence on plant life. It would seem that the

different discoveries of such venerables as Kepler and Newton would have inspired investigation into this more or less parallel field.

Now, however, one of our very good frateres, an eminent physicist, doing research for a large, internationally-known scientific laboratory in America, sends us a brief comment on the findings of a Yale University professor. The "Yale Journal of Biology and Medicine," it so develops, reports "their discovery" of the relation between moon phases and the activity of maple trees. Let me quote from the news account of this purported *new* discovery. "That the phases of the moon have a profound effect on living organisms may not be entirely fantastic, after all," according to Dr. Harold S. Burr, Yale Professor of Anatomy, in the *Yale Journal of Biology and Medicine*. He describes preliminary experiments, which apparently show a strong correlation between the activity of maple trees and the phases of the moon: 'Temperature, barometric pressure, relative humidity, the weather, and the phases of the moon were noted. Daily *rhythmic changes* in the potential difference were recorded . . . A study of the continuous recordings for several months disclosed the astonishing fact of a tremendous and very sharp rise in the average potential difference approximately every thirty days.' While admitting that the correlations are not exact, he declares that on the basis of the evidence so far collected, one could predict by electrical measurements, the changing lunar phases, within forty-eight hours'."

If, then, the moon can pull upon the tides, and modify as well the rhythmic development of growth in plant life, it can probably affect the emotions through its influence upon the rhythmic life force and the glands, which are valves of that life force. Further, what affects the emotions can alter the personality, the moods, the temperament, and the mental outlook. If the mental outlook is altered, the destiny of the individual may be affected, unless, or course, he interposes will to discipline his emotions and sentiments.—X

Developing Your Imagination

"Is not imagination more of a detriment than an asset to the average man or woman in the workaday world? Why not see the

world for what it is, than for what it is not? Why permit ourselves the momentary and questionable pleasure of knowing living illusions? Further, whatever good imagination contributes to mankind follows only after it has been tied to realities by the practical-minded person. Am I wrong in this view?", so asks a frater of this *Forum*.

We begin our answer by the use of the hackneyed phrase, "It takes all kinds of people to make the world." No one type of mind, the introvert, extrovert, the visionary, or the pragmatic can be pointed to as the ideal type. Our ideals are fashioned by our interests and our accumulated experiences. Further, since society consists of all of these different types, we cannot say what it would be like if just one prevailed.

The human without imagination would be but a receptive organ—a mere recording machine. Some sound recording devices are able to *play back*, that is, by the throwing of a switch, the apparatus makes audible the matter which had been recorded by it. The man without imagination would be quite like such an apparatus. He would perceive a variety of impressions through his senses and record them in memory. Upon impulse, by association of ideas, he would play them back, namely, speak or write just the original impressions which he had. The future state to such an individual would remain a void, neither fearful nor inspiring. Like others, of course, he would have consciousness of a future moment; however, to him it would have no character, no quality, no kind of reality. The future would be just a state in which something could occur.

In the mind of this type of individual, where there is a paucity of imagination, *probability* is absent. Each thing experienced remains just as it was perceived, and can become nothing more, unless it changes in itself. The idea which is formed, immediately upon visually or audibly perceiving something, becomes a fixed reality. If such a person, for example, sees a tree, it must remain a tree in his consciousness until in some manner an actual change occurs in the tree. He cannot see in the tree a probability of its being converted into so many board feet. He cannot visualize that tree being a part of the flooring in a bungalow. The world of such an individual is very definitely limited by the

range of his objective faculties. Beyond what he can immediately see, hear, feel, taste, etc., nothing can exist to him. The past has a specific nature. It is composed of the individual's experiences; and the present is composed of those which he immediately realizes. The future, to him, must always be dark. In the realm of time, the minds of such persons can embrace really nothing more than the past and present. They are incapable of extending an idea of their sense experiences, beyond the original sensation of it. Unfortunately, therefore, they are extremely *objective*.

Further, such persons are always wont to ridicule fantasy and the products of imagination. A book, a motion picture, or a play which does not incorporate that which is in the realm of their actual experience is severely criticised by them. They cannot embrace it. They are incapable of emotional response to anything which does not exist as a reality to their senses. These kinds of people must be continually moved by the world, by the receipt of external impressions. They cannot generate sensations within their own minds, which will cause them to act upon the world. To use an analogy, they are like a person waiting to be cooled by a breeze that may arise, while another cools himself by causing a breeze with a fan. Mentally, the unimaginative individual is continuously *passive*, waiting to be acted upon by the world outside of himself. The person with imagination creates a world with his consciousness, into which he can move and experience sensations which are impossible for the unimaginative person.

It is admitted that imagination is a natural function of mind. It is related to the mental processes, and in some persons the association area of the brain, in which this faculty seems to be centered, is perhaps more developed than in others. Imagination is the logical extension or development of an idea. It is *mental creating*. Imagination in its final result may produce a new and complex experience. In its beginning, however, it is composed of elements that are already known. We can have no ideas which are not composed of experiences which we have already had. We could not recognize them otherwise. The imagination thus takes a known fact, that which originally has been externally experienced, and combines it by associa-

tion, progressively, with other elements also experienced. The result is a complex conception which, as a whole, will be new, and most probably never previously experienced externally. This complex whole has become *an ideal*, something which has probability, and which can possibly be made a reality in the future.

The man without imagination is unable to progress and integrate his experiences. They all are separate. A is A, and B is B. He is never able to merge them in his mind. Consequently his perspective must be limited until someone or something has brought A and B together, made them a different reality, which he can objectively perceive. Until then, the combination can have no existence for him. Further, he is unable to bring it about himself.

Without imagination, human advancement would have been very negligible. The better way of everything, would have had to be accidentally discovered. It would never have been sought for because it could not have been realized.

There is quite a definite distinction, as we explain in our Rosicrucian monographs, between *imaging* and *imagining*. One can form various images in his mind, which images are composed of certain elements of his actual experiences. However, these images may be *fantastic*, that is, as mental pictures, they may not be a logical extension or rational assembly of the conceptions of the individual's experience. For example, in the animated motion pictures of Donald Duck and his escapades, the incidents are psychologically a process of *imaging*. They consist of producing a series of mental images without regard for reasoning, that is, without a logical extension from what exists as reality. Such imaging, we repeat, is fantasy, and it is stimulating to the mind and entertaining, but it is not nearly as useful as imagination.

Imagination consists in visualizing an ideal which eventually can be experienced as a reality. Thus, if I look upon a desert area and visualize it covered with verdure, and divided into an acreage of orchards and vineyards, by seeing in the mind's eye, the water of a distant mountain lake brought down to it by a series of irrigation canals, I am then *imagining*. *Imaging*, conversely, is not concerned with the possibility of the visualization ever becoming objective. *Imagination*,

however, takes the reality of the present and intelligently develops it so that the idea can become a form, and an objective.

It might be said, if we are born with varying degrees of the faculty of imagination, then some of us can never hope to have an imagination equal to others. That is quite true, but each of us can greatly develop our imagination. We can even exceed the faculty of someone who ordinarily would have greater imagination than we, but who has more or less allowed his imagination to become dormant. For analogy, some of us have not the same powerful physiques as others. However, there is no reason why we should allow the muscular structure, which we do have, to atrophy. We can make the most of what we have.

There are simple little exercises which you can use to stimulate *visualization* and *imagination*. Compel yourself to see mentally in many things the probability of their being other than what they appear to be. Suppose someone gave you a quantity of fine lumber of various-size pieces, all planed and ready for use, and a number of woodworking tools as well. Suppose, further, that you had a fair skill in working with such tools. What would be your reaction? Would you look upon the piles of lumber and say, "Here are just so many boards of this and that length." And would you also say, "Here are saws, hammers, chisels, planes—nothing more." Would you be limited by just what you could perceive before you? Could you not also see, mentally, these boards fashioned into, possibly, a kitchen cabinet, a bookcase, or a work bench? Further, could you not see the manner, the step-by-step process by which the reality—the lumber—could assume the form of your idea, the kitchen cabinet, for example?

If you can do that, you are imagining. It might be further said, "Well, I have already seen such a bookcase and a kitchen cabinet in the past, so that is not imagining." We reply, "Yes, it is. When you can conceive what exists as one reality being evolved into another, you are imagining." Look about you. What changes can come from the things which now have a limited existence to you? Could your garage doors be locked differently? Could the furniture in your room have any other possible arrangement? Don't go out and look at someone else's garage lock, or

someone else's arrangement of furniture. In your mind's eye, taking what you perceive, begin to change its form.

Here is another exercise. Take a piece of paper and draw upon it a number of simple geometric forms, such as a square, circle, oval, triangle, etc. Make these forms suggest images to you. Evolve them in your mind. Combine circles and straight lines to form mentally, for example, a wagon with wheels, a clock with hands, a chair, or a baby carriage. Then, again, as you look at people, try to see in them some facial resemblance to characters you have read about in history or fiction. See, if in your mind's eye, they seem to represent a certain type of personality.

All of this stimulates the subjective processes of your mind, relating them to the faculty of your memory. The world will no longer be just what your objective senses portray it to be. It will become as infinite as your awakened power of visualization and imagination. How free is the man with imagination, because his mind can never be fettered by an impoverished environment!—X

Euthanasia—Mercy Deaths

A soror of New York says, in addressing this *Forum*: "The Bible says: 'Thou shalt not kill'; but I wonder if we, as Rosicrucians, may direct our thoughts toward destroying matter as it is always becoming again, as long as we do it in a spirit of love and compassion. The quality of mercy certainly is a godly institution."

Here, again, is an example of where *principle* and *expediency*, or necessity conflict. If we are to be guided solely by what is proscribed conduct in the Bible and in certain other sacred literature, we would never kill under any circumstances. Though one of the Ten Commandments prohibits killing of human life, on the other hand, the same Bible advocates it under certain conditions. For one of numerous examples, we find in Jeremiah XX:4, "For thus sayeth the Lord . . . And I will give all Judah unto the hand of the King of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword."

The person who strenuously objects to taking human life will often not have the slightest hesitancy in the destruction of animal life. His conscience is clear, on the as-

sumption that there is a moral wrong which exists in destroying human life, but which does not extend to other forms of life. This moral conception is based upon the presumption that human life alone is a depository for the soul. Animal life, it is presumed, has no such Divine associations and can be destroyed without incurring Divine displeasure.

These conclusions about animals were perhaps first born out of necessity, and, second, out of primitive reasoning. As far back as anthropologists are able to trace the existence of man, he was as much a carnivorous being as he was herbiferous; consequently, the eating of meat was an essential part of his diet. If he did not destroy animal life, his own physical welfare was affected. Necessity governed that he not taboo the killing of animals for sustenance, and in defense of self. Because of his intellectual supremacy, his ability to outwit beasts, which were his superior physically, it became logical to assume that either they were devoid of the Divine entirely, or possessed it in a lesser quality. Thus killing animals carried with it very little compunction, if governed by necessity.

On the other hand, man, the normal individual, has no moral compunction against killing other humans, in defense of self or those over whom he assumes protection. The question, therefore, must center upon whether there are ever any extenuating circumstances today which justify the taking of human life. The general principle expressed in the majority of sacred literature, and which in the main is greatly inconsistent, as the Bible itself, seems to be that to take human life under the heat of passion is wrong; namely, to kill for anger, hatred, avarice, jealousy, etc. It would seem that *the motive* is the determining factor as to whether it is "evil" or a "sin" to take human life. I do not think that the most orthodox Christian, or Hebrew, for example, would have any qualms of conscience in killing a maniac who was about to do bodily harm to his small son or daughter.

Life is one of the most exalted manifestations of the entire Cosmic phenomena, which it is man's privilege to experience. To interrupt the functioning of life, to destroy the form in which it exists, consequently, is a seeming desecration. On the other hand, we must not overlook the fact that the Cosmic has instilled within us certain impulses which

it is considered unnatural to suppress, such as, for example, the appetite to consume meat as food, and killing in self-defense. Therefore, until we learn of some way of not having to kill for a healthful and normal sustenance or for defense, such cannot be considered a moral wrong. If one kills men or animals when there are equally alternate methods of meeting with an issue, and where such is definitely just a loss of self control, then obviously it is wrong. It is a violation of the better part of ourselves. In the Divine Mind, the purpose or motive of the killing most assuredly must be considered.

If, as the Soror says, the individual is truly motivated by *compassion* and the desire to eliminate the suffering of another, and no possible alternative exists, such killing would not be a violation of a Cosmic law. To use an analogy: Suppose one's dear friend were suffering excruciating pain and had been badly mangled in an accident. Further, suppose he and the friend were hundreds of miles from any possible assistance and there were no means of communication or transportation, must he let the friend suffer untold agony before the peaceful oblivion of death? Could he not bring his friend's suffering to an end now, in love for him? Perhaps, you say, the one who is suffering must experience his karma and that you are interfering by taking his life. We say, such excruciating pain, even for a few minutes, would be a lesson which would make a very definite impression upon the consciousness of the sufferer. To permit him to suffer agony, because of a moral or ethical code one may have, or because one might be disinclined to take what he thinks would be a risk, would hardly be a spiritual motive in refraining from taking a life. It would be one of selfish circumspection.

In organized society, where men are close to all of the resources of modern civilization, there is ordinarily no moral righteousness in one taking another individual's life. Self-defense, of course, provides the only extenuating circumstance, because behind self-defense is instinct, and instinct is of life, and man cannot expect to conflict with life, intentionally.

For further example, where one has a hopelessly insane child, perhaps an idiot, there is still no justification for euthanasia, or a painless, mercy killing. One has no right to kill merely because he presumes a life to

be worth nothing. The child is not suffering, if it is an idiot, for it has no realization of its future. Such an experience, further, may be one that the Cosmic intended you personally to endure. The killing may create further karma for you. On the other hand, I cannot conscientiously come out and say that the taking of human life, regardless of any circumstances, is a moral wrong. Such acts, like all acts of a moral nature, must be related to the causes which prompt them.

Let us remember that the soul of the one whose life has been taken by another, cannot be detrimentally affected. The soul essence is perfect. The evolution of the soul-personality of the one who takes the life may, if the motive is not in accord with the highest Cosmic impulse of his being, be affected. In other words, his evolution may be arrested. Since there is a variation in the moral sense or conscience of individuals, it is advisable that society must arbitrarily dictate under what conditions it becomes a necessity to take human life, for what seems to be the benefit and welfare of society. With an evolving, social moral sense, capital punishment is becoming distasteful to the peoples of many countries. Let us hope that the preservation of nationalism, or what it represents to the individual, may not in the future make it necessary to take human life, as in war.—X

Breathing and the Emotions

A Frater asks, "Can feeling and emotions be influenced through the conscious control of breathing?", and also, "Can not our breathing assist the bringing about of a state suitable for meditation?"

All questions having to do with breathing or breathing exercises must find their answers, to some extent, in the fact that the breathing exercises do exert a definite effect upon the physical body and the mind. Consequently, if they have purpose in bringing about certain desired conditions they naturally affect the entire physical organism and the process of the mind. The emotions are deep-seated. They are not completely under the control of the objective mind. That is why we literally refer to emotions as being out of control. In other words, our feelings will frequently be in evidence regardless of how hard we may try to cause our actions and behavior to be different. Almost everyone has

had the experience of wishing to keep his emotions under control. Anger, sorrow, or even laughter have been our physical manifestations or at least the behavior in connection with these states or outward signs of the existing mental state. Who has not had the experience of having his emotions come into manifestation at a time when he desired most not to evidence emotional tension. A frequent example is when a serious event strikes us humorously and in spite of ourselves we may smile or laugh to our own embarrassment due to the fact that the occasion or the event may not have been one which was a laughing matter. This is due to the fact that the objective mind won complete control over our emotions. Emotions are somewhat under the control of the subjective in that they are not completely able to be reconciled to reason. We are not always able to control reason against an emotional outbreak.

We are never sure just what we should do under the stress of emotions. We may observe the actions of another person in the case of fear or some other emotional condition and coldly reason how we would have reacted if we had been that person, but in our attempt to analyze what our reactions would be we lose sight of the fact that there are two different mental states existing. One is based upon reason, and we would, no doubt, do what we reason we would do provided that our actions and feeling were under the control of reason, but in the case of fear or some other condition that brings forth an emotional response, reason does not have the ascendancy and emotions are not predictable.

If we wish to maintain the control of the objective mind and reason over our behavior, we sometimes have to exert more than pure will power to do it. It is in this connection that proper breathing is an aid, though it is not a perfect cure for the impending condition. If an individual approaching the manifestation of an emotional state will relax as much as possible under the conditions and breathe deeply and rhythmically for a short period of time, it will usually be a stabilizing influence. It infuses the body with the Vital Life Force and tends to re-establish any lack of harmony that may exist between the reason and the emotions and acts as a tonic to the entire system, thereby permitting us better control over ourselves, our thoughts, and actions.—A

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The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XV

AUGUST, 1944

No. 1

VISION

I lay me on the ground, a perfect calm
Pervades the pallid beams of day's recess,
The moon's full splendor soothing with its balm
The soul to dim and deep forgetfulness,
Has cast me from myself. By fancy freed
Into the stillness of a perfect void
With soul untrammelled and serene, I read
The fates of worlds existing and destroyed;
The purpose of the poet closeting
His breath in inked lines; the sweet intent
Of beauty prevalent in the flush of spring;
The mystery of the soul's embodiment;
The mind omniscient, eternal flowing,
Whence this thought comes and whither it is going.

—T. S. MacBride.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

Should you go ahead? Is the progress you desire advisable? It is not an exaggeration to say that much of the dissatisfaction which some persons experience in life is due to the *progress* which they have sought and made. Progress is advancement, the moving toward an objective. However, one can advance toward darkness as well as light. Likewise, one can advance in a descent, as well as in an ascent. We are, for example, all progressing toward old age, yet old age is hardly an end to be desired. Emphasis, therefore, should not be put upon progress as a method, but rather upon the *end* toward which progress is directed. If your ends or ideals in life are inconsistent with the functions of nature or the actual welfare of society, then when you progress toward them, you are perhaps retrogressing from health, success, and happiness.

In ordinary experience, what we desire becomes to us an objective. The approach to it is progress. If we want a house, and we acquire a lot and the funds to build, we say we are making progress. Often, though, the progress in one direction may constitute retrogression in another. We may be obliged to make such sacrifices from an ethical, moral, or physical point of view, that as a whole we may have lost rather than gained ground.

It is possible to evaluate human progress, that is, progress in human affairs, by comparison with progress in nature. We speak of the evolutionary trends in nature. We think of such an evolutionary process as being progress. What is nature moving from or to? As applied to nature, evolution seems to be a *development*. Things have an irreducible minimum of reality to us. Below that minimum, the object no longer has existence to us. Consequently beginning with that minimum, the only change which is possible, so far as we are aware, is the development of the object. This development may occur as an accretion. In other words, the object may assimilate from its environ-

ment elements which cause it to take on larger proportions, or to become more complex, without losing its identity. This development, then, can mean a greater function, or extension of the attributes, or the size of an object. For example, the ferns of the steaming tropical jungles are a development over the same species grown in an environment less favorable to them. Evolution can also mean that development which is a concatenation of changes. Starting at its apparent irreducible minimum something becomes a number of other things, eventually returning to its original form. The most complex of the changes is held to be the highest point of that development. Such cycles of development or evolution are common in nature. The acorn becomes the oak, which in turn brings forth other acorns. The cell develops a complex, living form—a human being—which in turn produces other cells to form the embryo, et cetera.

Environment and heredity produce mutations, alterations in the structural and functional nature of living things. We are also inclined to call such changes *evolutionary refinements*. Thus an animal's legs become more slender and its paws or hooves smaller, as the dog's, for example, by which it is able to attain greater speed and agility. The idea that this process is a refinement, however, exists entirely in our consciousness. To nature, one necessity has no greater value than another. The fish that becomes a reptile, and the reptile that becomes a mammal, with the change of climatic or geographical conditions, from nature's point of view, were not progressions, they were actually just adaptations. The refinements, so called, of their functions, the discarding of some attributes and acquiring of others was only a way of making each equal to the demands of its existence. Only by man's conception of the standards of living things is the mammal an advancement from the fish. We hold a diamond to be of greater value than carbon, from which it is created, only because it has greater value to us. The diamond is not an evolvment from carbon,

in the sense of having a greater value in the scheme of nature.

The only development or real evolution in nature is that series of successive changes, by which a thing becomes more *complex*, not just different. This complexity is a retaining by a thing its original principle attributes, and the elaborating upon them or the acquiring of others related to them. A complete metamorphosis, by which a thing becomes something else, with less or just different characteristics cannot be considered a true evolutionary process. Only that which has a cyclical change in nature, which began with a simple state and attained a complex one, and then recurs in simple form is evolution in the sense of actual development.

In our human affairs, then, we have a norm by which to judge our progress. Progress does not just consist, in our affairs, of a change from what we have or are to what we want to have or wish to be. It must be an extension of what we have or are. You have not become more complex, you have not extended yourself, if you have acquired greater learning at the sacrifice of your health. You have not, by the same reasoning, progressed if you have gained great wealth and economic security at the expense of your self-respect and peace of mind. Progress is not a shuffling of our virtues and inherent assets, a discarding of some for others. It must mean an elaboration of the same evaluation which we put upon self today. This does not mean that a substitution of a right concept for a wrong one is not progress. The recognition of a virtue is most certainly the equivalent of its elaboration. It is presumed that you recognize that a healthy body and mind are basic requirements of the human, in the physical and mental sense. It is presumed that you recognize that observation and thought, or study and reflection are necessary for the intelligent direction of self and your surroundings. It is presumed that you recognize the need of social unity, of working with your fellows collectively, and yet preserving for them and for yourself certain inherent rights and freedom of expression. If you recognize these factors as necessary to human existence and welfare, then anything which expands them, gives them more complexity, is *real progress*. Anything which may tend to suppress them or cause them to retrograde, no matter how

appealing to the imagination it may be is not an advancement from simplicity to complexity, but just change.

We are all today talking about the *progress* we want, or which we expect to materialize in the more or less immediate tomorrow. Is all that we so anticipate a true progress, or may it not just be a deviation from the present? Advancing toward some ideals we have may actually be a retrogression from the above necessary values which we should put upon our existence.

Fraternally,

RALPH M. LEWIS,

Imperator.

Electronic Treatment

A frater asks this FORUM: "Are there dependable electronic devices for the diagnosis and treatment of disease?"

There are a number of manufacturers making and selling devices operating according to theories of electronics, a number of which are purported to diagnose and treat. I have seen a number of these instruments, which, in physical appearance, are indeed very handsome, and to the ordinary layman quite mysterious. I personally had experience with one of the first of these devices, brought forth by Dr. Albert Abrams, a medical doctor, then in San Francisco. Dr. Abrams was quite familiar with the principles of health and disease expounded by the Rosicrucian Order, and he had many personal discussions and considerable correspondence with our late Imperator, Dr. H. Spencer Lewis.

A broad interpretation of the Rosicrucian conception of disease is an inharmony in the vibratory nature of the body, an inharmony within the cells by which certain organs and functions of the body are thrown out of attunement with those Cosmic forces, by which man is animated, and is caused to be a conscious being. There is within man a specific relationship between spirit, that is, the vibratory electronic nature of the material substance of his body, and the Vital Life Force and the Divine consciousness of which his triune being is composed. Disease is, therefore, primarily an inharmony. Upon a similar line of reasoning, the theory of the original Abrams electronic apparatus was promulgated. It was contended that certain

virus procured in their process of development and in their disintegration of normal cells a particular electrical discharge. The disease caused the cells in certain regions to predominantly radiate an electrical current of a specific frequency. Thus every disease would have its vibratory frequency—its specific measurable rate of inharmony.

The patient was seated with his feet grounded, that is, placed upon two metal plates which were wired to the ground so as to lead to the ground any electrical impulses which the body might receive. It was conceived that the frequency of such electrical impulses of the disease would be extremely high. In other words, in the ultra radio frequency range. Consequently the device, insofar as its electrical circuit was concerned, was arranged to use such transformers as are used for radio frequency amplification. The circuit produced an oscillating radio frequency current of variable frequency. The specific frequency being known by the fixed and variable resistance used, the number of windings of coils, capacity of the transformers, etc., which were thrown mechanically into the circuit by switches or push buttons. Electrodes were connected with the output terminals of the apparatus. Such an electrode would be gently rubbed, for example, on the chest of the patient, the device having been set at a frequency corresponding to that conceived to be emitted by the virus or diseased cells. When and if the electrode passed freely over the surface of the chest, it was presumed there was no reaction in that region to that specific frequency—no disease of that kind then was presumed to exist.

On the other hand, as I was informed by the particular operator whom I was assisting in designing the amplification system, if the electrode seems to meet resistance, that is, adhere to the flesh, it indicated a state of repulsion had been met. The frequency of the current in the electrode and that of the emanation of the diseased cells were said to be the same and the repulsion of the two similar polarities for each other caused the electrode to adhere to the flesh and not be easily removed until the circuit was switched off. Presuming that the particular frequency at which the electrode developed its adhesive action, corresponded to the vibratory rate of a virus, one had then *diag-*

nosed the disease. The next process, of course, was to begin the remedial treatment. This, according to the further explanation given me, consisted of transmitting by means of the same electrode to this region, high frequency currents which would attack the virus and restore normalcy in the cells.

Dr. Abrams, of course, never claimed perfection for his device. It admittedly was very much in the experimental stage. He was a pioneer. Unfortunately, he was conducting his research at a time when the public and the medical profession as a whole knew little or nothing of electronics. At that time, the average medical physician accepted perhaps little else than the Roentgen ray (X ray) and the fluoroscope as devices in his practice. Treatment by ultraviolet ray, short wave frequency, infrared, etc., were mostly considered absolute quackery. Now every progressive, modern physician knows the value of these latter devices in artificially producing what the sun gives off in its emanations. They know, for example, that there is a chemical substance in food and in the skin itself, known as ergosterol, which is excited by the ultraviolet rays, and which produces the very much needed vitamin D.

Obviously the problem of Dr. Abrams' was to try and determine a means of classifying all virus according to the frequency of its electrical radiations in the cell. Before one could hope to successfully diagnose, one would need to have an absolute scale of vibrations corresponding to the diseases. Then next what would be needed would be a knowledge of that electrical frequency to counteract them, or for treatment purposes. Since the wonders of electronics known to us today did not exist, this theory was conceived as highly fantastic and imaginary to the average physician. Nevertheless, instead of quietly assisting Dr. Abrams in his investigations, many physicians of different schools of therapeutics installed the apparatus and advertised absolutely scientific electronic diagnoses and treatment, the new, the modern, the sure way, etc., etc. These startling announcements resulted in many desperate patients resorting to this means of "diagnosis" and "treatment." In fact, the majority of them were not helped and were being made victims of a fraud. This, then, really gave the opponents of electronic therapeutics something tangible to fight its

progress and its really scientific investigation.

Today there are a number of such devices on the market, under various trade names, with similar theories. The manufacturers of them are cautious about making positive statements with regard to their absolute curative or diagnostic properties, but numerous drugless physicians use them in their offices. I know a number of them who make exaggerated claims for them. In fact, the manufacturers of many of these devices contribute to capitalizing upon the gullibility of the patients, and often the practitioner's ignorance of the science of electronics. The devices, as you see them in the operator's offices have innumerable red and yellow pilot lights that flash on and off, and sometimes a spark gap at which at intervals a discharge of static electricity will jump from one terminal to another. Others have a loud ticking or vibrating noise which accompanies the operation of the apparatus. The practitioner or physician most always is certain to use these sound and light effects. It has an immeasurable suggestive influence upon the patient, but actually means nothing from a therapeutic point of view. In fact, the practitioner demands of the manufacturer these light and sound effects in his instrument. It helps to aweinspire the patient. Before me is a pamphlet for an electrical device, which is used for therapeutic treatment, and apparently has some value. It, however, is not free of this need to provide these salesmanship effects in its apparatus, so as to satisfy the physicians or operators who purchase them. In its instructions, it advises, in part, under the heading of "Hum Adjusting Screw": "This screw has nothing to do with treatments, but because some doctors prefer a loud hum and others a soft hum, we have added this screw to the instrument so that the doctor can regulate the hum or physical vibration of the instrument to his own satisfaction."

Is there a real field in what may be called *electronic medicine*? Absolutely yes. It is truly a new and great channel for the further alleviation of human suffering. It is necessary, however, that it be allowed an unmolested development before being exploited. Exploitation before something is perfected destroys public confidence and embarrasses and hinders scientific investiga-

tion. As we are taught in our Rosicrucian studies, and as it is now a fairly well-known scientific fact, the living cell has an electromagnetic field. It is bipolar, that is, having two poles. The nucleus of the cell has a positive electrical charge. The cytoplasm is negative in its electrical charge. The cytoplasm surrounds the positive nucleus or center. In between is a membranous insulation substance. The cell is like a man-made battery. There is an oxidation and acidity which takes place in the chemical substance of the cell, the result of the food assimilated, and our breathing, and this chemical reaction produces the electrical charges. Disturbances in these chemical reactions causes a change in the electrical charge and in the production of heat of the cell. What is the normal electrical charge of cells and the normal relationship of the acids or chemical substances which produce the electrical charges? That is the problem still under investigation. The electrical charges of the cells can and have been measured. Further, it is known that disease, exertion, and excitement affect these electrical potentials. We have, therefore, come a long way in our electronic therapeutics. We have not, however, reached a point seen in newspaper advertisements and as advertised by many physicians. There is no electronic device which is as yet capable of infallible diagnosis and corresponding treatment.—X.

Mystical Preparation

A very intelligent and sincere Soror now propounds some interesting questions to our FORUM. She says: "Should one not give himself over wholly to mystical study, to the exclusion of all else—to such discipline as would be given in a mystical school or monastery? Of course, I do not discount a reasonable amount of physical exercise to keep the physical part of us fit, as I realize that a poorly kept body is not a fit temple for Cosmic use.

"But to prepare oneself for world service under the Master, should not all of our energies and talents be given wholly to the most concentrated effort for full enlightenment, even to the subordination of all other qualities? To reach the top in any art, means complete and concentrated effort along that

particular line. Does this not also apply to soul-personality development?

"In the present world condition, manual skill has such a wide field and the call for it is so urgent. In spite of this, however, don't you think it better for one to prepare for a larger work in the coming years? For, while war is an emergency, is not peace a greater responsibility? Reconstruction seems to me of greater importance than the present destruction; therefore, I believe the pursuit of soul unfoldment is the greater call—above that of the exercise of talent even. Granting this to be true, yet where will the cultural life fit in the breath-catching period following the shock of war? What is its place in the work of a material world? I should greatly appreciate an answer to these questions."

The essence of the Soror's exposition and question is: "When one's ideal of mystical enlightenment is opposed by the expediency of a workaday world, and a world under the impetus of war, shall one turn his back upon the world, or shall he, for the time being, suppress his ideal?"

The answer to this question is best approached, not by a logomachy, but by a frank determination of the purpose of the ideal. The term *mystical enlightenment* is in itself not fully explanatory. It might first be asked—enlightenment about what? Since the enlightenment is prefaced by the word "mystical," it is presumed that it concerns the way by which man may attain a consciousness of his intimate relationship with God. By experiencing the Infinite Mind, man will become exalted in spirit and inspired to pursue a conduct free of the errors of ignorance. Full enlightenment will and can mean a *mastery* for the individual, such mastery to consist in relegating disease, fear, grief, et cetera, to their subordinate places in human nature. It also can mean the full liberation of the higher and creative faculties of the individual, by which he may achieve all such desires as are consistent with mystical enlightenment. Obviously a life of mystical enlightenment must and does mean for the individual amplified *personal happiness*, amounting almost to an ecstasy.

This is a great munificence which the individual will enjoy, but does it carry with it no obligations? Are Cosmic truths like a

great gold mine? Is each to be rewarded for his selfish labors and to keep for himself entirely the nuggets which he has mined? He may say it was by his ingenuity that he discovered the gold vein, and by the sweat of his brow that he brought the ore to its surface. Still the miner has a *moral obligation*, not necessarily to give his gold to every passerby, but at least to pay a debt to a society, a government, a people who will permit him to take and to retain what he finds. So, too, no matter how much initiative and ambition the mystical aspirant has, he is obliged to do more than utilize what he has learned for his own personal, that is, his immediate welfare. He may, without compunction, disregard the one who knows that mystical enlightenment is possible, but rejects the way because it is laborious. However, it is incumbent upon him to help the spiritually starved to find a fertile soil in which they may grow that which is needed to appease their hunger. Therefore, no matter how you proceed to acquire such enlightenment, it ultimately must be expanded into the world of men.

In fact, the application of much mystical enlightenment for one's own happiness depends upon his relations with the world of reality. One who has an afflatus of the soul and perceives momentarily the absolute, at a hurried glance, through a partially opened gate, forever seeks to symbolize that experience in some object by which his physical as well as spiritual being may be enraptured. A composer turns from the lilting melody of the bird on the bough of a tree, to his composition, that he may capture some aspect of the experience for future enjoyment. The true mystic realizes, therefore, that the beauties of mystical enlightenment are to be had in depicting them in the world of mortal consciousness. The flight of the soul must and can only be temporary. The world claims its flesh, and the one who has had a mystical experience can make of his world a garden in which there grows the flowers of virtue, which only the mystic can cultivate. Once he has cultivated them, others can and will enjoy them, and this is his obligation.

It is difficult to develop that isolation of consciousness, that silence by which one becomes contiguous to the Cosmic, especially in a world of strife and emotionalism which

grips the being like a vise. It takes will to force distractions from one's consciousness, and to immure oneself against disturbances in a sea of temporal influences. It is easier to escape, to seek a natural barrier, an actual mountain, a lost valley, or remote island, in which to exclude oneself. If one seeks this easier way, a monastery, for example, only because he hopes to return to the world with an enlightenment as a kind of anodyne for suffering humanity, he may be excused. If, however, he seeks asceticism, and exclusion from the world, only because it is the path of least resistance, he is not actuated by noble motive. One having so little courage and so indisposed to hardship would never make the effort to return, when he finds he can lull himself into a virtual insensibility in a world of isolation. Those who remain in monasteries and retreats, and who never dare the world, who never seek to return with the treasures of spirit which might be theirs, are parasites. They soon are as weak in unfoldment as in purpose, and their powers atrophy. They die behind stone walls, whose silence and security make prisoners of them, and mock their once noble purpose. Of what Cosmic service are those who remain in some mountain fastness and keep locked within their breasts, as their persons are confined to cells, the truths they may have once gleaned? It is not for man to possess Cosmic wisdom. It is for him only to give of it as he receives. Man is like but a glass, to allow light free passage, not to confine it.

Yes, Soror, find in some physical environment, the means of intensifying your concentration upon spiritual ends, if you wish. But resolve that it must be only until you can once again refract the light you may receive in a darkened world, by your actual physical presence—by your participation in the world of events. One can help another's burden to become easier by crossing to his side, but he can never do so by standing on the edge of the road and looking in his direction, sighing in sympathy with the other's labors.—X

Should We Attend Church?

A Soror has asked permission to address our *Forum*, of which she is a member. She says: "I have a problem which bobs up con-

tinually, as it does with other Rosicrucian members whom I know. The point is, how to get along harmoniously with the church and its worshipers. I always have seen the shortcomings of many of their ways and theories, and the more I am learning of the truth, the more openly I see their fallacies. When you are a misfit in a group, isn't it better to separate yourself from it, than to be aggravated by it? I recall that in one of the monographs, we were advised to join a church. I realize the value of just one personality's influence, but when people have been taught to worship Christianity and the *clergy*, instead of Christianity in the first place, it is difficult not to be disturbed by such beliefs."

Religion is an admixture of *dogmatism*, *sacerdotalism*, and *devotion*. The average religionist—and we are all religionists to some extent—is motivated by the inchoate elements of his emotional and psychic persons. This first takes the form of devotionalism. We sense a growing love or desire for that which transcends our ordinary existence and our own powers. The majesty of the Cosmic dawns upon us and there is engendered within us a reverential feeling. One may have this sensation when standing upon the brink of the Grand Canyon, for example, or upon some high plateau, looking upon the majestic sweep of a vast mountain chain. We gradually become conscious of the microcosmic and finite nature of our being. This causes a full appreciation of nature, or whatever we conceive as being the primary cause of all. This inclines one to put into ideas or thoughts the sensations he has.

The next step, therefore, becomes dogmatism. This consists of a series of positive statements which purport to explain the causes, the effects of which we feel. Dogmatism is the attempt to define in ideas or words the spiritual impulses which men have, and the object of them. The average person, therefore, who has experienced this spiritual awakening or devotionalism gravitates toward that dogmatism or organized religion whose sacred arcanum consists of explanations that are acceptable to his mind. If what a religion expounds does not produce an idea within us that corresponds to the spiritual impulses which we have, it is rejected by us as inferior or untrue. In other

words, the dogma must have self-evident truth to our minds, and be compatible with our emotional selves. For analogy, in many of the great fruit packing companies, they have a mechanical grader. This apparatus consists of moving belts, upon which the fruit is placed. The fruit is caused to slip through various sized apertures which accommodate it. Thus one will jog past a number of openings until it comes to that one which is just its size. So most of us act with respect to religion. We drift from one dogma, one series of religious concepts to another, until some rational explanation is commensurate with our inner emotions—that is, one which we feel to be true. Actually it means that what that religion offers is equal to our highest conceptions, to the highest of which our understanding is capable. Dogma is, therefore, relative to human understanding. The sincere religionist of each sect has perhaps an equal devotion to those of every other one, an equal spiritual response, but intellectually he is unable to define his feelings in exactly the same manner as another.

Which dogma is right and which is wrong? None is entirely either. Simply, God is not entirely explicable or scrutable by man. There is one standard which is logical for determining the value of dogmas, and which is founded upon other aspects of human experience. It is, that any religion which execrates all others is false, for no man is irreligious who seeks to know more of God and nature, no matter through what channel he searches.

Sacerdotalism and ritualism also play a prominent part in every religion. An organized religion cannot exist without them. Sacerdotalism consists of the priesthood or clergy, and the paraphernalia which they need for the expounding of their dogma, and the performing of their religious rites. Dogma is a code of professed precepts, rites, liturgies, and so on. To know it well and to be able to converse in it thoroughly, requires one well versed in it. Such men are *specialists*, just as are physicians, attorneys, and engineers. If these specialists did not exist, the religious views would become more confused than they now are.

Ritualism, when understood, is very essential to any religion or to any system of mystical development. Ritual is an experience

for the psychic and emotional side of one's self, just as a *sermon* is an experience for the reasoning and intellectual part of man. Religion cannot consist exclusively of an exposition of exegetical facts, for example. It would then be but history, metaphysics, or philosophy. Neither could religion consist entirely of a series of rites and ceremonies which just motivate our latent psychic or emotional selves, for men are more than sentient beings, they are thinking ones as well.

The person who scorns religion for its liturgies and rituals, and advocates that such should be discarded by churches is not a true religionist. He is asking that the church be transformed into an auditorium where he may instead hear public lectures. He thinks the approach to religion is entirely an intellectual one. Such an individual must be taught to distinguish between philosophy and religion. We cannot, for example, criticize a zebra for having stripes and think it should be plain like a horse—it is entirely a different animal. In fact, the individual who desires entirely the rational approach to the “mysteries” is not even a mystic. If he studies mysticism, he is merely a student of the philosophy of mysticism. The true mystic needs, in addition, certain rituals by which to stimulate those attributes of his being, which in no way can be reached by dialectics and persuasive arguments.

One should encourage religion as a whole, as an institution of society. Its moral instruction and influence are badly needed. If religion in all of its aspects were to depart, society would decay. It can be argued that one can develop his moral sense in numerous ways, without church attendance—that is true perhaps for you. On the other hand, for every one who is thus capable, there are several thousand who need the psychological influence of mass suggestion and collective action to accomplish the same results. What we suggest our Rosicrucian members do is, with an open mind, to circulate among the churches of their communities. Such is in itself a liberal education. Try and find out the method of worship which may be commensurate with your awakened spiritual consciousness. Then try and attend that church with fair regularity. If, however, there is none whose sermons and rites provide free intercourse for your thoughts and

spiritual inclinations, by all means cease your attendance. In such an instance, make your sanctum your temple and your place of worship. There worship God and the Cosmic as you sense them, as you conceive them in self and mind.

However, continue to speak well of all organized religions, even those which you know are primitive as yet in their concepts and methods. Remember, most men's minds are primitive to a great extent in their thinking, even though the men live in modern countries and are attired as of the Twentieth Century. Thousands of such persons are as primitive in their thinking as was the general populace of 3000 years B. C. They may be possessed of modern facts, but their reasoning processes are still very elementary. Your condemnation of any existing primitive religions, or what you consider primitive, is only to deny to these primitive minds the very first step by which they start their climb upward. Being, personally, particularly interested in primitive thinking, magic, religion, and sacerdotalism, I have made it a practice in my travels to foreign lands, in each country that I have visited, to attend some church, temple, or mosque. I respectfully watch, or even *participate* in their services and rites, if I am permitted to do so, to try and realize what they experience. I have found the same golden thread running through the consciousness of all religionists, but in each religion it was woven into a little different pattern.—X

What Is Life?

The question of life and its nature is closely related to so many studies that it becomes an important question for consideration throughout the Rosicrucian philosophy. We are dealing with life in almost every phase of our study. Consequently, its very nature becomes important if we are to be able to accomplish purposes and ends which are related to our teachings.

Philosophy, biology, and religion have, throughout their existence, attempted to give answers to the problems of the nature of life, and there have been so many interpretations of this peculiar condition that we can find almost any explanation that would fit all particular opinions.

The manifestation of life is, to the best of our knowledge, unique on this planet, although there is no actual, existing proof that life may not exist in other parts of the universe. Our tendency always is to think of life in nature as being that with which we are familiar, so when we consider the possibility of life on other worlds our first basis of consideration is usually in terms of life as we know it here, whereas if the truth were known life on this world may be a peculiar, or rather, an isolated manifestation of a force of which life itself is only a part. This force may exist in different forms in different places.

The Rosicrucian concept of life is particularly outlined in the Fourth Degree. We know from these studies that the source of all things manifests on this earth in two polarities. We can compare this force as coming to the earth with the delivery of electrical current to our homes. This force of electricity comes into our homes from the powerhouse or from another source by two wires, each carrying a polarity of the force itself. So may the universal force come to earth and to us as individuals in two polarities, and through these two polarities all things known to exist become manifest. We designate, in Rosicrucian terminology, that these two forces are Spirit and Vital Life Force. The polarity of Spirit causes to come into existence and to be maintained those things which we classify as matter or physical things. The Vital Life Force is the source of life itself, and when we find these two forces combining we have the manifestation of life in matter such as in the body of a plant, animal, or man.

Man is composed, then, of Spirit and Vital Life Force. Without the Vital Life Force he would be nothing but a collection of physical matter. With the infusion, however, of Vital Life Force there enters that particular combination of matter known as the body, and with the continued influx of this force through breathing, as the Vital Life Force is contained in the air we breathe, we maintain a balance between these two polarities, the manifestation of which is life.

While this explanation on the basis of Rosicrucian principles is comparatively simple, the actual manifestation of life is much more complicated, since we have to consider also the attributes and accompani-

ments of this condition, namely, mind and soul. However, let us confine our thoughts here to the state known as life. From the above explanation, then, we would conclude that a perfect manifestation of life on the physical plane of the earth is a true balance, coordination, and harmony of Spirit and Vital Life Force manifesting at this particular level. If we find these two forces become out of harmony with each other, then we find life is also altered in that conditions of disease or distress take place, and if the harmony or balance is thrown too far out of proportion, life in physical form ceases to exist. Religion and other philosophies have put different interpretations upon life, but in this Rosicrucian interpretation we find a workable and logical explanation that causes us to have the foundation upon which to build other parts of our philosophy.

The attitude of science in attempting to study life has been to do so objectively as it does in many other fields. It is not the scope of science to question the purpose of the things that it investigates. In other words, it is usually considered the scope of philosophy and religion to ask the question "Why?", while science confines itself to the answer of the question "How?". Science is not concerned as to why life exists or as to its ultimate purposes, but rather as to its nature as an existing thing. Science starts with life as an existent; philosophy goes deeper to attempt to answer the question as to why there is life and what is its source? It is only by answering these questions that we as Rosicrucians can attempt to look beyond the mere appearance of things as they exist about us and to grasp an understanding of the purpose of the existence of ourselves as individuals. We want to see ourselves as being related to the past and the future. We want to know how this life fits into the whole scheme of the Creator and what we are in the scope and extent of universal purpose.

In studying these important and difficult problems we are attempting not only to adapt ourselves successfully and efficiently to the physical environment of this earth, but to bring ourselves in accord and into logical place in the scheme of all things; to become citizens of the Cosmic as well as citizens of the world. Nevertheless, the questions continually arise in our minds as to this life manifestation. We see a tree and a

stone and we wonder what the difference may be. We consider one as animate, that is, alive, and the other as inanimate, or as manifesting the lack of life. While Spirit is one of the forces necessary for the manifestation of life, it is only a part of the force. It is not life itself, and so the manifestation of Spirit in the stone is isolated while in the tree there enters another factor which causes it to manifest in such a way that indicates the presence of an immaterial force that is life itself.

In a recent investigation of virtues which are considered to be the cause of many diseases, including the common cold and infantile paralysis, one of our leading universities brings out the opinion that a virus is a nonliving thing. While many diseases are considered to have their source, or at least to be aggravated by the presence of bacteria and other minute life forms, virus, which science also considers to play a part in disease, is now considered to be lifeless. The conclusion is based upon the fact that in the chemical analysis of this virus their complete composition is only that of various protein chemicals and that there is no trace in them anywhere of the B vitamins. Some amounts of B vitamins have been found in all forms of living matter that have been investigated, and so this researcher points out that the presence or absence of B vitamins may be used eventually as a criterion as to whether any matter or thing under consideration may or may not be alive.

From a scientific standpoint this is a most interesting theory. The word "vitamin" is derived from the Latin word "vita," meaning life or vital. The word "vitamin" was given to the discoveries of these substances which were found essential for the maintenance of life. Therefore, it is quite logical to conclude that if these vitamins are not present in a certain object, that the thing is not alive or does not have life in the sense that we know it. To connect this with our Rosicrucian principles it raises the most interesting theory as to whether or not what science has come to know as vitamins in their many forms are not, after all, anything more or less than a manifestation of a combination of Spirit and Vital Life Force. In other words, it is not difficult to conceive that Spirit can maintain matter and that Vital Life Force is the very source of life itself, but we realize from our

explanation that when these two forces combine a peculiar condition takes place which is the manifestation of life on earth. Many believe that one of the results of this combination may be the creation of vitamins themselves and that what we know about vitamins is merely our finite understanding of a process that takes place with a combination of a Vital Life Force and Spirit on the material plane. Should this theory be true, and bear in mind that it is only a theory, then we can appreciate how essential it is that vitamins be given consideration in our diets. Furthermore, we can realize that nature has acted to adequately supply living things with the vitamins they need.

This concept may give us a different outlook upon the question of vitamins and make us realize that they are as science has discovered, an important factor in maintaining harmony and balance in a healthy living body. In conclusion, however, it is well to make one point of warning. If this theory is true, then the Creative Mind of the universe has seen to it that these vitamins or different manifestations of Vital Life Force and Spirit is present in all living things and accessible to all living things. Twenty-five or more years ago, the word "vitamin" was not known; I do not have the exact date at which the term was used. Prior to that time probably almost as many people were living healthy lives as there are today. In other words, they did not know that vitamins existed, but a lot of people, nevertheless, were happy and healthy. They obtained their vitamins without knowing it, just as the average person obtains oxygen. Vitamins are naturally contained in the foods we eat. The discovery of vitamins was brought about by discovery of deficiencies of growth and physical condition of people who were by necessity forced upon a deficient diet. In other words, if we could eat in their natural form, foods that we were intended to eat, we would have an abundance of vitamins in our diets.

Nature is liberal; in fact, it goes to extremes. There are more than enough vitamins in the food that we eat, provided it is the right kind of food to meet our daily minimum requirements. What has happened, then to give the popularity to vitamin pills and preparations? We listen to radio advertisements and think, from the picture

the advertiser paints, if we don't rush out and buy a certain brand of vitamin pills we won't last the day because of the lack of vitamins in our diet. The fact of the matter is that man has removed himself from the eating of foods in the way that they were intended to be eaten. We find very few cases of wild animals suffering from vitamin deficiency, unless it is due to conditions over which they have no control, and the shutting off of food supplies. They seem to secure their vitamins in the natural foods they eat, but man's taste has become civilized with his civilization. We like many things which are probably in excess of what nature intended. We season, sweeten, and refine our foods to appease our tastes rather than our bodily needs, and there are few people who are not guilty. The high refinement of foods in manufacturing processes takes away the vitality that was originally intended, and consequently, if our diet is largely from foods that have been devitalized we are going to lack vitamins, and in extreme cases may be forced to have them taken into our systems artificially.

I am not trying to advocate diet fads, as we can pick up various publications and find many differences of opinion on what one should and should not eat to insure a proper diet with adequate vitamins. Good common sense alone will tell us that hastily-eaten foods which are composed of highly refined materials, over-cooked, and devitalized from the way nature intended, are not going to furnish us with an adequate diet.

It will be interesting to watch the research and study in connection with life and diet, and there are times in which man will have to have the assistance of artificial feeding of various necessities for life; but to base one's decision as to what one should or should not have upon the diagnosis made in the various forms of advertising may lead to difficulties. If vitamin deficiencies exist then the individual so suffering should take vitamins under the administration of a competent physician of his own choosing. When it is necessary to replace anything in our bodies that we have for some reason or other failed to include, it is necessary to have advice of those capable of passing honest and competent judgment.—A

Illusions of the Psychic

Truth does not always bring an immediate satisfaction. The realization of it is often quite disconcerting. It may cause a considerable distracting adjustment in our affairs. Consequently to seek, or at least to embrace a truth often requires *courage* and *sacrifice*. Though many persons affirm a desire for truth, their statements are from the lips rather than from the heart. When confronted with the truth that requires an abandonment of their customary ways of believing and living, they will often actually oppose truth; they will prefer an hypocrisy or a self-deception because it is familiar, or because it requires less effort.

Truth that is suddenly thrust upon us is often not as appealing to the emotional self as some fantasy. Many persons cling to superstitions only because they intrigue the imagination and are surrounded with an air of romanticism, which the reality of the truth which exposes them does not possess. To summarize, there are persons who prefer a world, an existence of their own explanation, even if it be contrary to the facts. Many such persons are students of mysticism and of psychic phenomena. Really they should not be called students, for they are but dilettantes of the subjects. They like to have their curiosity sustained. They enjoy residing on the outer circle of mystery, with the excitement and suspense which it provides. For example, they attend seances of a spiritualistic nature, and listen to the purported communications from those who have gone beyond. They visibly are awed and thrilled by an apparent ectoplasmic manifestation of a "soul," in a darkened room. They love to interpret every impression of a visual or audible nature they may have, as a Cosmic Master directly imparting wisdom to them. Every light they see, and which has no corresponding objective reality must be, so they insist, of psychic origin. They extol every book or public speaker who confirms their opinion. They thoroughly enjoy assumptions, *and they are assumptions*, for such persons have not one iota of fact to support the majority of their conclusions.

Many have not actually formulated a rational system of premises by which to explain that such experiences as they had are exclusively of the psychic. Most regrettable

is their antagonism to any analysis of what they experience. They openly refuse to participate in any experiments or discussions which might easily prove that their psychic experiences are actually not of psychic origin, but are optical illusions or physiological or psychological reactions to environment, which anyone might have under similar conditions.

I have actually seen persons indignantly walk out of a public gathering, because an intelligent lecturer tried to show that every vision seen in a crystal ball, for example, was not a divination or necessarily a mystical experience. To others, they would afterwards relate that the speaker was a "materialist," who was not prepared for the "higher truths." By *higher truths*, they meant the many false conceptions which they personally wished to cherish. A higher truth, if one means a Divine principle, will stand the most analytical, materialistic, or scientific scrutiny. It is stronger in its effect upon our minds, subsequently, because of such examination. The person who refuses to have what he conceives as mystical or spiritual laws tested or tried, or at least examined in an open manner, is fastening his mind on just what he wants to believe and rejecting what actually may be so.

The statement by a lecturer that something is not psychic phenomena, of course, should not be accepted in itself any more than your idea that it is. If, however, he can show you that the same results can be attained in a physical and psychological manner, and if you are really a "seeker of truth," you will readily admit your former deception. You will not want to confer upon strictly physical phenomena the designation "psychic" or "mystical," if it is not. Suppose, for analogy, someone gave you a brick, and said it was made of gold. You examine it carefully and with your limited experience concerning metals, it seems to be gold. Further, suppose a reputable chemist and assayer could, by a spectroscopic analysis, show you that the brick was in fact *not* gold, but just an alloy plated, would you be indignant at his revelation? Would you become adamant and insist that it was gold just so that you would not have to relinquish your own erroneous opinion—and thereby continue to deceive yourself? I believe you would not. You would perhaps be disap-

pointed, but grateful in knowing the truth and of learning the way to determine real gold. Then, likewise, if what you believe are psychic experiences cannot stand the test of just and liberal examinations, discard as psychic those experiences which you have had. Expend your efforts in the search and study of the genuine. Place your affection upon and give your devotion to the truth, not to chimeras.

Again we say that if those who are interested in mysticism, metaphysics, and occultism would devote some study to basic science, physics and psychology preferably, in addition to their esoteric studies, they would derive so much more from their exploration of the realm of the former. Not having any such knowledge, even elementary of the above-mentioned sciences, they are not prepared to recognize true occult or mystical principles and manifestations. They often waste years of their lives in a self-deception, in believing certain reactions that they have to be of Cosmic origin, when they are indubitably purely psychological or physical.

It is for this reason that the Rosicrucian teachings include and stress a study of nature's principles and laws, as they are manifest in the various physical sciences. As we also study our physical being and the physical world, we know to what parts of the scale of Cosmic manifestations to attribute what we experience.

Let me cite a *hypothetical case* of how persons, intelligent enough, sincere in wanting to master mystical and metaphysical principles, deceive themselves through lack of knowledge of elementary, basic laws of the physical sciences. A woman will write and say: "I have set aside a small room in my home for my devotions. I notice almost immediately that after prayer in this room, my body becomes exceptionally charged with a Cosmic or Divine energy of some sort. It jumps from my body when I approach the door to exit from the room. This does not occur in any other room of the house. Further, I notice that if I go through a little ritual which I perform, the energy becomes more intense. This ritual consists of walking about the room three times, and each time facing one of the cardinal points of the compass for a few seconds, where I make a symbolic sign. Once I was in a

hurry because of the pressure of personal matters and omitted this ritual. My conscience was bothering me because I neglected it. As I departed from the room, the energy which usually shot from my fingers to the door, at a distance of about an inch, was lacking. Then, again, I was prevailed upon to take down the draperies in this devotional room, and send them and the rug to the cleaners. Inwardly I felt this rather a sacrilege, that is, the temporary disturbance of this place which was sacred to me. I am convinced that I experienced immediately thereafter an act of retribution. During this time or interval, until the return of the draperies and rug, I did not experience the discharge of the energy from my fingers, no matter how long my devotionals."

Here was a difficult situation. To frankly state that what the woman experienced was a self-deception, that there was no relationship between the discharged energy and any desecration of the room or neglect of the ritual would have been offensive to her. It would have disturbed her confidence in us. Further, we did not have enough factual information as yet to prove our theory of the physical causes of her experience, so we wrote and asked for a description of the rug and the door, as well as a few questions unrelated to these things, so as not to cause the woman suspicion that we were making entirely a scientific analysis of her experience. She cooperated. She explained that the rug was Oriental, beautiful in coloring, and with a high nap. It had been made in India and presented to her as a gift by her brother, who was an engineer in that land. The devotional room being small, the rug entirely covered the floor. The room had once been used by her brother as a laboratory and the side of the door facing into the room was lined with sheet metal, finished to appear as wood.

Without appearing to digress from the subject, we asked her to conduct a little experiment for us. We asked if she had another room about the same size, and with a door having a metal knob or handle. She did. It was a service room off the rear entrance of her apartment. We asked her to place the rug in it and then to perform her ritual. Next, to leave the room, and as she left, note what she would experience. We then requested her to remove the rug from the room

and repeat the same ritual and depart, and also relate what she experienced. After an interval, she made her report to us. At first, after performing the circumambulatory ritual, that is, walking about the room on the rug, the discharge of energy was noticed as she departed from the room. The next evening she removed the rug, and personally attired just as she was the night before, she observed that no energy was discharged, even though the ritual was repeated twice. The woman was obviously now quite confused. The experiment had convinced her that in some way the rug was the cause of the energy from her fingers. She was intelligent; she didn't believe the rug was imbued with any supernatural force. She, therefore, with an open mind, begged for an explanation. It was then simple for us to explain to her the natural physical phenomena of *frictional* or *static* electricity which she had produced within herself.

As long back as 600 B. C., Thales, Greek philosopher, found that amber when rubbed with woollen material would attract bits of straw and other light objects. Now, we know that many other objects of different natures, when rubbed together will produce this same effect. Objects which acquire this property of attracting different other objects when rubbed together are said to be *electrified*, that is, they possess an electrical charge. Some substances which have an electrical charge produced in them retain it, that is, it cannot escape from them, and they are called *insulators*. Substances which lead off electrical charges are called *conductors*. Metal substances are all conductors. The woman, by walking about the room, was rubbing the soles of her leather shoes on the high nap of the rug. This friction produced an electrical charge in her body. This electricity was *at rest*, or static, because it could not escape her body, which was as an insulator. When, however, she reached out her hand to grasp the metal door knob, the metal being a conductor of electricity, led the current from her fingers. It jumped the gap of space, and at that moment she experienced a prickly feeling at her finger tips, and saw the electrical discharges as a small bluish light.

When she did not perform the ritual, that is walk about, *insufficient* friction between the soles of her shoes and the nap of the rug

occurred to generate the electrical current within her body. Likewise, when the rug was removed entirely, no noticeable frictional electricity was generated. For a considerable time, this woman (and many with actual experiences similar to hers) deceived herself into believing that she was experiencing psychic phenomena when it was a demonstration of common physical forces. The weeks or years such persons have been content to recognize such effects as having Divine significance could have been devoted to a study of that which actually concerns the more profound and infinite principles of the Cosmic. Do not fasten an explanation upon an effect you experience, unless you have first exhausted all channels of investigation and information.—X

What Is Love?

A soror, I believe a newcomer to our *Forum*, now arises and speaks: "Two years ago, shortly after uniting with AMORC, I was visiting in the West, where for several Sundays I attended a Sunday school class. The members of this group were young married couples, their ages being from the late twenties up into the late thirties. This particular Sunday, discussion of the lesson was most interesting. It was about 'love.' The question was asked: 'Is love an emotion of the body or of the soul?' To my surprise, in a group of about fifteen persons, everyone but I said they thought it was an emotion of the body.

"May I state my reasons for saying that love is of the soul: (a) If it were a mere physical emotion, why is it no one has ever known what part of one's physical self loves? (b) From personal knowledge, when one loves deeply, there is no physical way in which we can possibly show all of the love we feel. There is no complete physical expression. Of course, one can say words of love, show love in deeds, and kindness for the loved one, and yet all that isn't enough. It is such a deep emotion, it must be something higher than of the body."

First, the soror must be complimented for her analytical approach to the subject. She is really in search of knowledge. She does not resort to recitation of a series of time-worn platitudes and affirmations on what love is, or a mere quotation of poetic ex-

planations which are not the actual result of her own personal conclusions. Hers is the truly philosophical approach to a subject of inquiry. Whether love is of the soul or an emotion possibly organically caused is, of course, a question of origin. In other words, does love spring from soul, the Divine essence of man, or is it a by-product of his physical organism. Perhaps if we attempt an explanation of what love is, its origin might have greater conspicuity to us. Quite often the nature of a thing points to that from which it is derived. We love the Divine, we love our children, we love music, we love a delicious dinner. There is an apparent distinction between these ends or the things we love. In fact, we might arrange them into a hierarchal order, with perhaps the Divine at the top and the delicious dinner at the bottom. We might even say that all of these were not loves, but that the one of food was an appetite. On the other hand, there are many persons who *love* food when they are not actually hungry, so it is not purely a physical urge, but a mental one also. We can say that it is a *desire*. What, then, is a desire. It is the urge to acquire something which will provide a pleasure. No one desires that which is irritating or painful to him. We always desire that which furthers the harmony of our being, that which provides gratifying sensations.

Can you distinguish between love and its general effect upon us, and desire? You love that which brings you physical, mental, or spiritual satisfaction. You love only that which complements some aspect of your composite being, that is, in harmony with it. The origins of some loves or desires are quite apparent. They are obviously somatic. The impelling desires for food and drink, which, when gratified, are pleasurable, are some of the lowest in the scale of desires. Though necessary, they are appeased by very prosaic substances or conditions. The love a mother has for her child is idealized by us because of the sacrifices which she will make for it, yet that love is basically *biological*. It is an extension of her self-interest, of the instinct of self-preservation, if you will, which includes the child. A normal person can no more avoid giving everything to satisfy the love for her child than she can struggle to preserve herself. The child becomes a dominant part of her self-interest,

more so than her own physical well-being. This love, then, for the child, is an inherent emotional part of her whole being. The same may be said of the love of a woman for a man, or a man for a woman. Even the love of a man for his God is desire.

It is a poetic and romantic absurdity to term one such impulse *love* and the other *desire*. They are all loves, but as Plato said, some are greater and others lesser. The lesser ones we can seem to localize, relate to specific parts or organs of our being, because they are so limited in their function. The lesser loves are negative in their effect. Their ends are not sought in themselves, but only to relieve a distressing situation. As one philosopher has said, these lesser loves or desires of the appetites are like scratching an itch. One must first have an itch before he has a desire to scratch it. The satisfaction diminishes in proportion to the lessening of the itch. The higher loves are *positive*. They are for things which are sought in themselves. They are not just remedial, not, in other words, just to remove an itch.

Intellectual love is an example of the more noble loves. One wants learning, wants to know for the sheer happiness which it provides, not because it removes an irritation. One possessed with an intellectual love finds the desire increasing in proportion to his attempt to satisfy it. Thus, the more one studies and learns, if he desires knowledge, the more intense the desire is. There is never a plenary satisfaction. No love is selfless. All loves include self. Where one forfeits his body, his possessions, even his life, for an object of love, it is because the self has become more expansive and that which is loved is included within the self. It is, however, held in a higher regard than one's own personal existence. The more refined, the more developed the self, the more expansive it becomes. The developed self includes, as essential to its existence, the beauties of nature, human kindness and a proximity to the Infinite Mind.

Consequently where the crude and primitive self is limited to the love of its somatic, bodily welfare alone, the advanced self includes all of that which is in harmony with the human consciousness. The higher loves are thus possible only with the aspirations and expansion of the self. The more all-

inclusive of the Divine, the more we realize the Divine, the higher and more infinite become our loves. The one who loves more than anything else the filling of his gullet, and the one who loves all of that which lives because it brings him closer to God, are both motivated by desires of the Divine. The Divine Consciousness in man directs the organic urges that a body may live and perpetuate itself. This same Divine Consciousness in man produces a reflection of its own nature, the ego or self. One cannot develop his appetites beyond a certain point because the functions they serve are intentionally limited, so such loves are limited in the pleasure they engender. One, however, can greatly accelerate the consciousness of self and the loves of self are unlimited and the beatitudes they provide are infinite.

Every cell of our being is impregnated with this love of self, this desire to preserve the ego in every respect. This love of self is the Divine urge definitely expressing itself throughout the body. *Development of self* produces an idealism the content of which extends beyond the body and finds its satisfaction in the Cosmic. Therefore, if love is desire, and if desire is of Divine origin, the loves of which man is capable are on a graduated scale. The first ideals are found in *bodily wants*, the next in *intellectual aspirations*, and the highest in a *merging of self* with the Cosmic. As Socrates said, only the philosopher may know what is the greatest pleasure, for he has experienced both the pleasures of the body and those of the *mind* (soul). The same can be applied to love.

The soror, we conclude, is right in that love is of the Divine Essence of man, but it manifests throughout the integrated nature of man, his mind, brain, and body. No natural desire is therefore not of Divine origin, but some are far more expansive in what they include.—X

Willing Your Body

A soror of New York City asks a question which we believe of interest to this *Forum*. Her question is: "Is there anything inconsistent with the philosophy of life embraced by the Rosicrucians, in the willing of one's eyes 'after death,' for the benefit of blind

soldiers? No doubt you are familiar with the great work being done by the transplanting of the cornea of a good eye of the deceased, within a few hours after the cessation of life, to the eye of a blind person."

Many religious sects object to the dissection of the body at death for any reason, no matter how altruistic the motive. Such religious opposition is principally founded upon an illiberal interpretation of sacred dogma. Those Christians who conceive a resurrection of the body, upon the occasion of the final judgment day, are the most strenuous opponents to the bequesting of the body, or a part of it, for humanitarian purposes. They contend that such "mutilation" would prevent the complete resurrection of the body to serve God when "His Kingdom" is established upon earth.

The inconsistencies of such arguments will, of course, be apparent to any thinking person. The average follower of such sects usually does not resort to the most expensive methods of embalming which are possible. Therefore, in a matter of years his body, at the best, is but a skeletal remains anyway. Even the Egyptian mummy, representing the highest type of Egyptian embalming, is far from being a completely preserved human. The most efficient Egyptian embalming required the removing of the viscera, brain, and numerous organs. Even bodies placed in hermetically sealed tombs or vaults eventually become so dehydrated that they disintegrate into impalpable elements. The strangeness of the reasoning of such Christians is heightened by the fact that they *know* that the body is dissoluble, no matter what precautions are taken. They offer the explanation that when the final resurrection of man on earth occurs, by Divine will the parts and the elements of the dust, of which it may then consist, will be reassembled, namely, the dissolved body will be restored to its former state, prior to transition. If the Divine Will can miraculously shape dust particles into flesh and blood again, perhaps hundreds of thousands of years hence, if it will restore bones, where no semblance of same may any longer exist, then, most certainly, it could also replace a missing eye or brain that had been bequested for the benefit of humanity. We have heard these religionists relate that men lost at sea and whose bodies became prey for the marine

life of the deep and were devoured, would at the resurrection then be restored intact. If all of this can be accomplished, then, we repeat, so can a missing organ be regained by the same miraculous power on such occasion of resurrection.

From the Rosicrucian point of view, however, when transition occurs, the body is no more than a material shell, a substance without its original purpose. It should be disintegrated as rapidly as possible, so that the chemical elements of which it is composed can, according to the atomic forces of nature, form some other material reality. Once the vital life force, the Divine Consciousness is departed, the body is no more than a stone statue or a wax dummy. In fact, it is less than these, because it has served its purpose and therefore must dissolve. By accelerating the process of dissolution, we further the Cosmic law; that is why Rosicrucians, for mystical, logical, and sanitary reasons, advocate *cremation* of the human remains. It is only a mawkish sentiment, or unsound religious precept which seeks to preserve the body. If, then, the body is only the material elements of nature, and not the soul or self, then when the latter has departed, why not use such physical elements in a way to aid others, if you are so inclined?

By taking this view, we are not urging that every person bequest his body or parts of it for therapeutic or scientific purposes. However, if you feel so inclined, you may be sure there are no moral or Cosmic principles which are being violated. Certainly the soror's plan of bequesting the corneas of her eyes, to restore the sight of a blinded war veteran, would be a more spiritual motive than desiring that the cornea disintegrate in an embalmed body in a coffin. Through the corneas of her eyes, which she bequests to one who is blinded, the other's consciousness may for years come to experience the manifold works of the Divine, and also perhaps be able to contribute, by the restored sight, to the happiness of humanity. The atoms of our disintegrated bodies will, whether we want them to or not, form into some other assembly, in the process of their vibrating gyrations. Would they, however, become more useful as chemical elements in some material substance, than as restored living tissue in an existing human being? I think not. We do not hesitate these days to give

our blood as plasma, that others may live. Why not, then, if you are so inclined, bequest the corneas of your eyes that another may perceive the light of day—and experience the light of knowledge? The attempt to preserve the physical body is an obsolete custom, which had its beginning thousands of years ago in the most rudimentary concepts of immortality.—X

What Value Life?

A soror of Oklahoma, addressing our *Forum*, says: "The book, 'Unto Thee I Grant,' never fails to interest me and cause me some worry. Sometimes it also causes me some concern, because it speaks lightly of life. On page 49, it states 'Strive to live, therefore, as long as thou oughtest, not as long as thou canst.' Then, on Page 50, man is chided for being wasteful of life, throwing it away, as if he had more than enough. This is very true and easily comprehensible, but a little further down you read, 'What then is life, that man should desire it? What breathing, that he should covet it?' Answering itself, the book says: 'Is it not a scene of delusion, a series of misadventures, a pursuit of evil, linked on all sides together? In the beginning, it is ignorance, pain in its middle, and its end is sorrow.' Then a little further, we read, 'Fools dread as mortals, and desire as if immortal.' It sounds like a reflection on the belief in immortality, but I know it is not. I would appreciate a *Forum* discussion of these points which appear to conflict with each other."

Let us take the first sentence which is quoted, namely, "Strive to live, therefore, as long as thou oughtest, not as long as thou canst." How long ought a man to live? The answer to this exists entirely in the point of view which we have of life. From the biological conception, a living thing fulfills its functional purpose when it has ceased reproducing its kind, or it is no longer capable of doing so. The biological cycle of life does not end with death, but when it fulfills the greatest function of the life force itself, namely, reproduction. The fact that a living organism may also bring forth wool to be sheared, produce milk, or bring pleasure by its song or plumage are unimportant to nature. They are values that man, not nature, has placed upon living things. Conse-

quently anything, from the point of view of biological necessity, which lives beyond the period of its fecundity, is living longer than it should.

From one aspect of sociological requirement, a man is living as long as he ought, when he is by his conduct contributing to the welfare of society. When one, in his occupation or trade, is aiding the common good by accomplishment, such as producing a need or rendering a service, he is fulfilling his social function. When he ceases to do so, in the economic scheme of society, he has become a liability. His economic life cycle has ended, even though as an entity he continues to exist. From the political point of view, when a man by his conduct becomes an anti-social, when he interferes with the pursuit of happiness of others in society or seeks to undermine society, his political life or function has ended. A criminal, from the political point of view of society, has lived as long as he ought to as an anti-social. This does not necessarily mean that his physical life should be destroyed, but it is held that unless he can be converted to useful citizenship, the balance of his conscious living state is wasted. Even most religions place a limit on the life period of man. They hold that each hour that an atheist lives, for example, he is damning God, and his very life is a desecration of the Divine Powers which gave him existence. Consequently, from the orthodox conception of Christianity, a man has lived as long as he ought to when he has by his conduct fallen from the Grace of God.

To merely love life is not actually possible. We cannot separate life from certain functions and experiences which it includes. So far as we, as individuals, are concerned, life to us is a *state of consciousness*, of being aware of something, aware of self, of events, of objects. Would you want to live, for example, confined in a room six feet by six feet, forever, even though you experienced no physical discomfiture? Why not? Because life is interpreted by you as a state of realization and of functioning in some way. Without such functions, you would not want to merely exist. Consequently, you do not love life, but those opportunities which it provides *to do* and *to realize*. Do you not, therefore, in fact, believe that your life has truly ended when you will no longer

be able to accomplish or experience those things for which life has value to you? Frankly, then you want to live only "as long as thou oughtest, not as long as thou canst."

Why desire life, its breathing, its physiological functions, its necessary pains, the delusions, and ultimate sorrow at the end, for that is all that life from the physical point of view can mean? You must superimpose upon the biological existence, or just living, certain idealism, certain ends which will bring you happiness and which will outweigh pure sensual gratification, for such is evanescent. If one makes his ideal just the satisfaction of his appetites, then when he is no longer able to gratify them, he has outlived his life, even though he continues to exist, possibly for another twenty years. If you make life mean to you mental pleasures, the satisfaction which comes from learning, the moral pleasures which come from doing good, social pleasures which come from contributing to the welfare of society and mankind generally, then life will mean something to you as long as consciousness remains in your body. Do not value life unless you have a means of intelligently using it. Life without intelligent application of its possibilities is an organic automatonism. One who lives in that way is not any more than the little earthworm that he crushes beneath his feet.

The Cosmic has a purpose in the creation of life. Not knowing fully that purpose, to love life itself is a folly. There is no pleasure in living; there is only pleasure in *doing with life*. Why do men commit suicide? Because the purpose to which life can be applied seems to have vanished to them. They do not want to live because no one actually desires a purposeless existence, insofar as his personal realization is concerned. Take away my reason for living, and you may as well take my life, for the latter is worthless without the former.—X

Wisdom of the Soul

A soror of a Midwestern state of America now addresses this *Forum*. She says: "In a recent monograph, it relates: 'But the worldly consciousness in man that is a part of the brain, begins its cycle at birth absolutely ignorant. This worldly consciousness and

brain have to deal with man-made laws and man-made knowledge, such as reading, writing, arithmetic, engineering, art, music, speaking of various languages, the history of countries and peoples, and the principles of daily affairs. All of this knowledge is not Divine wisdom, but worldly wisdom, and the brain and worldly consciousness of man have to start at birth and acquire this knowledge gradually.'

"If this be true, how does man advance, if he starts over each time as an absolutely ignorant mind? Where, then, do the minds that manifest as great singers, musicians, engineers, mathematicians, and so on, acquire their knowledge? There are in the world today many girls fourteen or fifteen years of age whose voices are mature, with no sound of a child's voice. Perhaps I have misunderstood the monograph. I ask for further enlightenment."

In this soror's remarks and query, we are again confronted with the polemic subject of the distinction between *mind* and *brain*. Mind must have consciousness. On the other hand, all consciousness cannot be defined as mind. Simple consciousness, for example, is, in effect, a perceptive and a responsive quantity of an organism. In other words, it is the means by which an organ has a sensation of something external to it, and by which it comes to react to it. Take your finger and prod the delicate tendrils of some plants, and you will observe their immediate recoil. This indicates that your touch on the plant produced within it a sensation, which in turn caused the plant to *instinctively* react to that which irritated it. Obviously mind is more than just that kind of function, and yet it must have a consciousness by which it can be responsive to conditions. Mind is an *intelligence* as well, that is, it is a state of cognition or *knowing*. The principle distinction between mind and simple consciousness is that the sensations which mind receives become isolated. They are so set apart and given identity that they become a thing, or an idea. The plant, to return to the above analogy, is not able to retain and analyze the sensation it has received from your touch of it. It, therefore, responds to the sensation but does not *know it*.

When we speak of mind and intelligence, we are connoting an *action*. One cannot

display mind without displaying action. This action is a purposeful control over certain functions. The mind in man is therefore a purposeful cause. It has a consciousness of specific ends, which it must attain. This mind as a consciousness permeates *every cell* of our being. It is associated with the very vital life force which animates us. It is therefore of the universal, Divine Mind which impregnates all living things. It has its ends or objectives implanted in it, which immediately begin to manifest at birth. Each cell has its order, its instruction as to what it must do. Some cells create blood, others tissue, others muscles, nerves, hair, etc. Their consciousness makes them aware of food and other elements which are essential to furthering their end, the specific orders which have been given them. Thus the mind in the cells is responsive to its environment and intelligent in being purposefully causative. That is, causing something to occur for a specific reason, like causing the development and growth of the bones.

This mind and its function has been popularly called subjective, and its activities are involuntary. By involuntary we mean that we do not (speaking of ourselves as a unit) have to will to make it comply with its duties. We do not compel the cells to form tissue or nerve systems, for example. The mind of the cells acts entirely independent of our volition. You may say that this knowing and consciousness of the Divine Mind within us, or the subjective, is entirely concerned with the internal working and unity of our being. This knowing and consciousness is not concerned with the world in which man as a being or organism exists.

However, it must be obvious that a self-propelled machine, such as the physical organism of man may be likened to, must be guided in its directions, in its actions, or it may destroy itself. For analogy, the marine engineers of a great ocean-going liner may maintain most efficiently the boilers, turbines, propellers, shafts, gears, etc., by which the great ship swiftly and efficiently drives through the sea. However, there must be a captain on the bridge of that ship to perceive the sea, the condition of the weather, and to guide the ship from shoals, or else no matter how efficiently the

ship is internally operated and propelled, it may destroy itself upon the rocks. The captain, with his instruments for the observation of the sea, and determining the weather, and for charting the course, and sounding the depths, is the *brain* of the ship.

The human brain is also a receptor organ. The cells of the brain, like the cells of every other organ of the body, are impregnated with *mind* and the consciousness of mind. Mind has the duty of creating the cerebral cells and neurons by which the brain comes to have a consciousness of its own. This brain consciousness consists in converting into sensations the impulses that are received through the eyes, ears, and other senses, from things in the world outside. Therefore, in fact, the mind produces an apparatus which has another kind of consciousness, and this other kind of consciousness is made to respond to impulses from without the body. Further, this apparatus or brain is made to isolate these sensations, hold them, so they become mental forms or ideas, that is, points of knowledge, things we know of the world outside of us. Thus the brain can function as a *minor mind* of its own, because it can arrange its ideas into purposes, into ends which we objectively try to attain as the things we want to accomplish in our daily life. So we have two minds, the Divine Mind and the lesser, or objective mind, which the former produces in the organ of brain.

At times, the lesser mind, the objective mind, conflicts with the Divine Mind, the mind of our cells. When that happens, we are apt to destroy ourselves. For analogy, if the captain on the bridge of the ship, whom we may compare to the objective mind, demands that the marine engineers deep within the great ship, who keep all of its parts running smoothly, force it to go faster than what their experience and wisdom tells them is proper, the whole vessel may vibrate apart, because of the excessive speed and strain. So, too, the man who wills himself to defy nature, as it expresses itself in the harmony of the mind within each of his cells, is only destroying himself.

The knowledge which the subjective mind possesses, that is, the Divine Consciousness in our being, is quite complete at birth. It directs the circulation of the blood, the functioning of the kidneys and the heart, and

the respiratory action, for example, in a thorough-going manner. It cannot be instructed by the objective side of ourselves. It does not need to be taught by us. On the other hand, it can pass on much to the brain which we can come to realize as intuitive impressions. It can teach the objective self, but the latter cannot teach it. The brain, at birth, conversely, is a *tabula rasa* (a blank slate. The mind within gradually builds up this organ of brain, develops it, and matures it. That is part of the obligation of the Divine Mind. It is one of its purposes. It constructs an organ or device to receive impressions, classify them, and retain them, and this process goes on all during our normal existence. With the passing of years, the human, therefore, acquires a wealth of empirical knowledge, that is, knowledge gained through the receptor or objective sense faculties. Each brain, therefore, is *ignorant* at birth of worldly knowledge. We are not born with a mastery of languages, history, customs of peoples, and the multitudinous facts of every-day experiences.

The personality of the soul incarnates and it retains the memory of its past experiences. The soul is in every cell of our being. The soul is synonymous with the Divine Mind, of which we have spoken. Associated with it is the incarnate personality and the memory of its expression in a former body. All objective thinking and training which we have in life, and which corresponds to the conduct and experiences of our past lives, stimulates and awakens the memory of the soul-personality. We find that in certain subjects we make greater strides than in others, and we say that they seem so familiar, therefore, so easy to comprehend and master. Many of our geniuses, who in childhood possess a fantastically exceptional understanding of mathematics, for example, are the result of this sympathetic response to a past experience and training. Psychology and physiology explain this phenomena of the genius as an exceptional development of the particular association areas of the cerebrum that have to do with a certain kind of talent or ability. In fact, it can be shown that such persons do have abnormally-developed association areas corresponding to their exceptional talent. However, such facts only further confirm the inherited experiences, and the influences of

a past incarnation. It is because of the special training and experience of the soul-personality in the past that when it is in the present body, the mind of the soul produces a greater development of that area of the brain which makes possible the furtherance of the same talent. Notwithstanding this natural inclination toward a study or art, the result of a past incarnation, we are born objectively ignorant of such knowledge. We must, therefore, educate ourselves and discover the response of our innate powers. No matter how great the experience of one in mathematics in a past incarnation, if he never studies mathematics in this incarnation, he will never become known as a mathematical genius. The objective experience is necessary, because, by association, it calls forth the latent wisdom of the soul.

The soror also asked, "Then if the objective mind, the mind of the brain is blank or born ignorant at birth, is it necessary for us to relearn all worldly knowledge again, when we incarnate?" The answer is, yes, but all worldly knowledge is recorded, most all of it, and in a matter of a few years we can acquire all of the knowledge in a specific field that may be known to man, and which men have devoted their lives to acquiring in the past. Then for the balance of our life we are free to advance that knowledge. If we are particularly responsive to a knowledge because of the experiences of the past, we will easily call over some of the knowledge we have gained in past lives and we will, by doing so, particularly make a part of our organism of brain more responsive, more receptive to quick learning. We will then advance much more rapidly in that particular field, in contributing to the world's knowledge and developing our soul-personality further. Also we will become just that much more responsive again to that kind of knowledge if we pursue it objectively in still another incarnation.—X

The Meaning of Prophecies

It is not unusual for us to receive communications from individuals, most of these from non-members of the organization, asking for our interpretation of prophecies which have been made by various individuals or have been included in parts of sacred literature. Our viewpoint regarding

prophecies has been stated many times in this magazine, in other pieces of literature, and in articles in the "Rosicrucian Digest," as well as in the monographs themselves. It is interesting to note that the questions regarding prophecies and a desire for information upon this subject always increases as circumstances in the world or in our individual lives increase to make us personally concerned about what is to happen. When those close to us are involved in war or any circumstances beyond their control, it is a perfectly normal condition for us to be concerned about the general outcome, and many people find a certain amount of solace or satisfaction in the contemplation of prophecies, and usually believe those which will nearest coincide with their own beliefs.

Just at the beginning, and prior to the present war, prophecies were plentiful as to the possibility of war and the course of the war if one did develop. The examination of some of these today points out how ridiculous and shortsighted were many of the prophecy makers or interpreters. Various periodicals devoted to prophecies, or subjects related to them, have been much less explicit as the war continued and many surprises developed. But still they persist. In fact, religious groups are flourishing upon the basis of interpretations of Biblical prophecies. We have written before in these pages that the failure of many prophecies that are carried on sincerely and with an earnest desire to interpret the trends as they relate to the future is not always in the prophecy but in the failure to understand and properly interpret all the causes. We believe in the existence of a cause and effect relationship, but it is humanly impossible to know all the causes, and without prior experience, even if we know them, we cannot always interpret just how these causes will act and react with coming events.

Biblical prophecies are quite indefinite. Many prophecies of the future are based upon Biblical statements that have no bearing on the future. Many Biblical prophecies that were used to indicate the outcome of the first world war are now being interpreted in terms of present conditions. This is not an error in the analyzation of causes and effects but the failure of the interpreter to appreciate fully the circumstances involved in the actual meaning of the state-

ments themselves. It must be remembered that many statements in the Bible had a specific meaning for the time when they were uttered and any further meaning we attach to them is of secondary importance and mainly a matter of our own interpretation. To the mystical-minded individual, careful study will further indicate that many of the so-called prophecies refer to mental rather than to physical states. For example, the statement in the apocalypse, "And time shall be no more" has been frequently interpreted as the ending of the world, and it can be equally as well interpreted and more practically, in fact, if we realize this means that time has to do with our objective concepts and time will be no more for the individual who so evolves that he will not be limited and bound by time or any other objective phenomena. In other words, the attainment of a place or point in our advancement where time will be no more is not waiting for the world to end as a physical entity, but raising our own consciousness to the point where we will not be exclusively dependent upon the objective concept of time. There are many other prophecies of a similar nature. There are prophecies of the coming of the Holy Spirit which would indicate a certain future status of humanity but which rather indicates the fact that a broadened and Cosmic consciousness will come to the individual at the time when he has evolved to the point where it can be conceived. Walt Whitman's poem, "Darest Thou Oh My Soul" has frequently been interpreted as the facing of death, whereas if it is carefully reread with the idea that it concerns the development of Cosmic consciousness, a much more complete understanding of his words will be seen in that poem.

All in all, prophecies, insofar as picking out isolated segments of sacred writing, or as far as that is concerned, the writings of any individual, finally are brought down to the personal interpretation of the individual who sets himself up as a prophet. While prophecies are most interesting and are, when not dwelt upon to the exclusion of the personal affairs and personal development, a most interesting hobby, we should not be too concerned with the future, but rather to so live our present lives that regardless of what the future holds we will

be as well prepared as possible to fit into that future scheme.—A

The Significance of the Mirror

A Soror recently reported that she has read in various places in our teachings certain information concerning the meaning and significance of incense, the candles and other parts of the sanctum, but does not remember having read or having brought to her attention the significance of the mirror as used in the sanctum.

The mirror has been used in allegory and various acts of its meaning appear in the writings of the alchemists and magicians of the past, and so traditionally, the mirror has been connected with ritualism and allegory in many ways. To the Rosicrucian the mirror and sanctum become a part of his equipment. We all know that one can study, meditate, and concentrate without any preparation of the surroundings. Many of the great mystics have never had a sanctum, or at least a sanctum in the physical sense in which we consider the preparation of one. Usually this was not from choice but from the force of necessity. Some received their greatest inspiration when in prison or otherwise confined. Some had no place to turn but to nature. Buddha meditated under a tree; Jesus went to the wilderness for forty days, and many other illustrations could be found to illustrate the fact that the preparation of elaborate surroundings is not an essential step in the attainment of any mystical experience or outlook.

On the other hand, proper surroundings bring about ideal conditions which are conducive to the development and the atmosphere which the student wishes to create. Surely no one can enter a great cathedral without a noticeable effect of the environment of the interior of that cathedral upon his consciousness. It is not all due to beauty, to grandeur, but due to the purpose for which the building was planned and the sincerity with which thousands of people have entered that particular building. It is a matter of vibrations; that is, the thoughts and purposes which were caused to exist in this area are of a constructive, positive nature, and so the effect upon the person entering such an area is that immediately, without

effort or even being conscious of the fact, he enters to a certain degree into attunement with the general surroundings.

As already stated, these identical conditions can be produced within the mind without the physical changes. As far as that is concerned, we can see with our naked eye, but if we want to see distinctly at a distance we can improve our vision by the use of proper lenses in the form of a telescope or binoculars. These things aid us in bringing about an atmosphere in an environment which is conducive to that which we desire to attain. Each individual sanctum is therefore a miniature cathedral. It is a cathedral in the sense of a place where one may enter for knowledge and inspiration. The effect that that sanctum will have upon the individual depends upon the sincerity of purpose in its preparation, and the ideals which have been formulated in that place.

To aid in making that sanctum serve this distinct purpose, we resort to various symbols. The incense and the candles, as has already been stated, have been explained elsewhere. The cross, the symbol of the Order, contains in itself the meaning of the Order and the extent of its purposes. The mirror serves both to add to this whole atmosphere of the sanctum as well as having practical purposes. In the initiation of the First Degree of the Order the mirror takes on certain significance. It symbolizes a condition which exists above us. In other words, it is the microcosm. In the universe there is one source of knowledge and energy just as in the solar system there is one light—the sun. The moon is not a source of light; its light is sunlight reflected by the moon which gives us the effect of moonlight. In the universe the knowledge and force of the Creator is reflected in each point of creation. We are a part of God as individuals, but we are only potentially a part in that our true part in the Cosmic or universal scheme becomes apparent as we use ourselves as a channel or media to reflect the glory which is God. We, as creatures on the ladder of experience gradually learning the ultimate meaning of life through this process of experience, are capable of reflecting in its full glory the light which is from the Creator of the universe. We reflect it only in part until we reach a state of perfection, and then are absorbed into that light. So the mirror

in the sanctum symbolizes for us the whole relationship of man to God. We see ourselves reflected, symbolic of the part of us that can reflect the greater light.—A

Cold Water

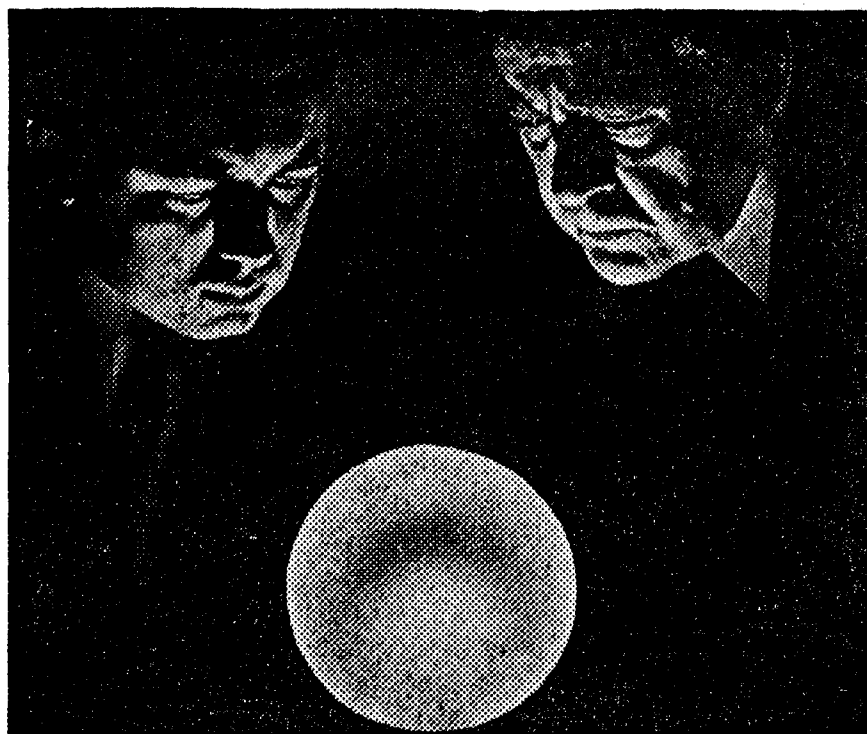
In reporting upon the experiments of the Third Neophyte Degree, a Soror asks if there is any special significance in the use of cold water in the various exercises in which water is used.

In referring to the experiments in which water is used, you will remember that each time water is mentioned the reference is made definitely to *cold water*. This does not necessarily infer the relation of temperature of the water to the success of the experiment, but is rather based upon the general concept that cold water is fresh, pure water.

Possibly the purest water we can imagine is that which comes, cold and clear, from a mountain stream. Unless contamination caused by human intervention has in some way touched this water before or immediately after it comes from the earth, we are usually led to believe that this is the purest form of water available. Such water carries all the contents that water is expected to have. It comes from the earth into the air and is as highly vitalized as water can possibly be. Water can be made pure, or free from germ-carrying bacteria by distilling or boiling, but such water, while it will satisfy many of the demands of the body, is not as vital and does not contain all the contents which the human body needs.

Our reference to cold water in the experiments, then, means the use of water which has not been distilled or boiled, and which is as pure as it is possible to obtain. Probably spring water would be ideal, but as it is usually not accessible, water from a city water system is the next best thing, just as it comes from the faucet. Someone will say that possibly water from a well should be equal to that from a spring. This would probably depend upon the location of the well and whether or not there had been any contamination near the well.

The success or failure of the experiments which require water will not depend upon the use of the purest water possible, but pure cold water not distilled or previously boiled will be the most successful for use in these experiments.—A



What Will The Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

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ROSICRUCIAN PRESS, LTD., SAN JOSE, CALIF.



PRINTED IN U. S. A.

The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XV

OCTOBER, 1944

No. 2

THANKS GIVING

All through the full round year I am thankful ::

For Life, Love and Labor ::

For this our wonderful world, and for a faith that bids me walk
joyously in it, undismayed by its follies—undiscouraged by its
failures—unharmd by its achievements—and unafraid to leave it ::

That my ears have not been dulled to the songs of birds, the drone
of bees, the melody of flowing streams, the dripping of rain from
the eaves, the wind in the pine-tops, and all the myriad sounds that
swell the ensemble of Nature's chorus ::

That my eyes have not been blinded to the majesty of the stars,
the glory of the western sky at twilight, the glint of the humming-
bird's ruby throat flashing in the sunlight, the colorful pageant of
the flowers—and the unnumbered glories in God's great garden ::
That my soul can sometimes thrill responsive to the Music of the
Spheres ::

For courage to love and not to fear the truth and TO SO LIVE
THAT I CAN BE AT PEACE WITH MYSELF :: For Freedom to
greet and worship the Great Spirit—in the only way I know—with
an abiding trust that He who holds the stars in place will guide me
safely through Eternity :: For these—today and every day through-
out the year and years—I am thankful.

J. W. WRIGHT
(By special permission.)

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

Youth delinquency is a reality. It is not just the pessimistic view of some persons whose memories of their own early escapades have diminished. It is a fact that the major portion of our felonies are today committed by boys and girls under twenty-one years of age. Such statistics are available from any law-enforcement agency. Each minority group of society is endeavoring to explain the cause, by relation to its own particular standards. Religionists contribute the conduct of the delinquents to the fact that they have departed from the "old time religion." There are educators who hold the present educational system as obsolete, and therefore being responsible for the prevailing deportment of juveniles. Then, again, there are chauvinistic societies which complain that the conduct is due to not instilling a strong enough spirit of nationalism and the love of their country in the minds of the growing youth. The explanation of the actual and assumed *child psychologists* are myriad. A common theory of this latter group is that delinquency is due to a tendency today to pay exceptional homage to exploits of daring. They contend that youths are inclined to defy convention for the reason of *exhibitionism*. If they distinguish themselves in any way, even immorally, they attract attention, and this in turn satisfies the ego.

There are, of course, factors of importance in all of these arguments. However, thousands of parents who do not particularly identify themselves with any of the above groups, and have no opinion to express, either pro or con, are in fact the basic cause of the growing delinquency. This delinquency has been on the upclimb long before the war. The war with its emotionalism and its precipitation of youth into circumstances which ordinarily they would not experience before maturity has increased the percentage of this delinquency.

The sense of *responsibility* is a fundamental requisite of good character. Responsibility can be defined, but you cannot teach one to be responsible. One may learn your

definition, but he will not appreciate it until he has actually experienced the content of responsibility. Responsibility centers about the validity of something, and the validity, in turn, must be associated with the *self-interest*. For greater perspicuity, let us put it this way—I cannot feel responsible for the care of something which seems to have no value to me. If something is very prosaic and plentiful, I am not particularly concerned whether it is lost or damaged. To myself, I rationalize that if it is lost or damaged, its replacement requires no effort on my part or that of another. Can you imagine that I would be greatly impressed by a lengthy oration on the responsibility which I should have for something, if to me it would have little validity? Such entreaty would of necessity fall upon deaf ears, because it would produce no sympathetic response within me. If I violated this responsibility which might have been thrust upon me, and was summarily punished, I would feel great resentment. My resentment would not be for any penalty or discomfiture which might ensue, but for what to my comprehension would seem to be an unjustifiable exercise of authority.

If, then, responsibility has a dependency upon the validity of things, how do we acquire this sense of value? Strictly, by relation of things to self and our self-interest. Many strained domestic relations, as between husbands and wives, for example, are often solely due to the utter disregard by one of the value that the other attaches to something. This disregard is not necessarily malicious. More often it is due to the ignorance of what that particular thing is contributing to the physical or intellectual welfare of the other. A woman who has no mechanical sense and who abhors tools or instruments, but who has an inordinate love of orderliness, will often insist upon putting out of sight these things which her husband uses in his hobby. What may look to her like unsightly wires and gadgets to put away, may to him indicate an experimental electrical circuit upon which time has been spent and from which much pleasure has

been derived. She is deeply hurt by his reaction to her tidying up his workbench, or the corner in the basement which he is using. Self-interest, therefore, determines value.

Something from which we derive benefit or pleasure, and that serves our complex self, or seems necessary to our mental, emotional, or psychic self, is quite important to us. The narrowest and most rudimentary self-interests are those which are related to the physical self—sustenance, food, drink, clothes, and comforts. No one questions their value to himself. It is almost instinctive to assume responsibility for such things. We will be good custodians of our lunch, because we want to eat at noon when we are hungry. We will be very careful where we put our shoes, if we know we are going to have to tread over rough ground which is going to be painful to our bare feet. On the other hand, if we would lose our shoes, with the knowledge that though we needed them, their replacement would be immediately forthcoming, we would have no responsibility for any particular pair of shoes.

There are, therefore, to us direct and indirect values of things. The direct value is that which we can perceive as intimately contiguous to our self-interest. Indirect values are those which are equally as important, but which are not so easily perceived and thus are lost sight of—especially by the inexperienced juvenile or adolescent. The boy may realize the value of having some pair of shoes for his comfort. A girl may realize the value of clothes to satisfy the vanity of her appearance. These are *direct values*. The need for the preservation of the particular objects is an indirect value, because the purchase of them has not, in most instances, touched the immediate self of these youngsters. Spending for clothes does not deprive them of any free time or cause them any fatigue, as they are entirely supported by parents.

Lecturing the boy and the girl on the various prices of commodities, how expensive they are, etc., brings about no corresponding feeling of responsibility. Money earned and how it is earned may to the boy and girl be solely a problem of their fathers and mothers. If they have only spent money, its value lies in what it can buy for them. It has a pleasurable content only. They may

not have experienced the effort put forth to obtain it. In such an example as above, there are two practical solutions. Oblige the boy or girl to perform definite chores for his or her allowance. If the chores are not performed, the allowance is not forthcoming. This relates the earning of money to a personal expenditure of effort. It gives it a sense of value, from which there springs the necessary sense of *responsibility*.

The next way is to extend the boy's or girl's self-interest; for example, to have it include the family welfare. If this is accomplished, his or her responsibility is then not alone for their immediate person, but also includes the whole family. It could be explained that the family lives on a budget, and the budget includes an amount for a summer vacation, the place of vacation being one that would be particularly enjoyed by the boy or girl. Further delineate that if expenditures for the other items in the budget, such as clothes, exceed the amount allotted, then the vacation is not possible for any member of the family. The average boy or girl then begins to assume a responsibility for the whole family expenditure, which though perhaps not necessary, has the desired effect. There are those who object to a boy or girl in their early teens being burdened, as they call it, with such matters. They proclaim: "Let them have the freedom of their youth. They will be burdened with responsibilities soon enough in life." Such an attitude of mind is potent with danger. A child or youth whose self-interests are not extended in those early years to include indirect values will have a very constricted sense of responsibility when he or she is an adult.

It is a mistaken conception that persons will assume responsibility just because it has been thrust upon them later in life. Those who can and who have experienced values early in life, will assume responsibilities for them later. Those who have not, when they are adults, will seek to escape such responsibilities. In fact, they will not even accept them as such.

A family that is very self-centered, that is, whose interests are concerned just with its own welfare, usually rears children with little or no social responsibility. Such youths are apt to utterly disregard the property rights and values of others. They will run

across lawns, litter the sidewalks with candy and other papers; they will deface public buildings, run over flower gardens with bicycles and indulge in many other activities as are generally classified as vandalism. Their homes, the members of their families, and the people of their religious faith seem particularly akin to them, and these alone have values to them, and for which they assume responsibility. All else becomes so indirect, so entirely impersonal as to have no value to the youth and the sense of his responsibility to it is absent. This can only be corrected by the development of the sense of *social responsibility*. To do this, it is necessary to relate more and more what ordinarily appears as extraneous, directly to the interests of the adolescent. For analogy, there are two beautiful homes on the same street where there is also a home with a family of teen-age boys. It should often be mentioned in the course of family conversation and in the presence of the boys, that those beautiful homes, with their fine lawns, shrubs, and flowers add to the general appearance of the street on which the boys have their home. It should be emphasized that the appearance of those homes on the street contributes to the prestige of their own community, of their own home, in fact. It should be brought out that such edifices on their street create a favorable impression upon the friends that the boys invite to their own home. This is invoking pride. Pride is just another word for *self-esteem*. We, each of us, want to think the best of what we have or what is ours, because it is ours. If the youth feels that his self-interest is actually extended to include his street, his school, his community, then these things have value to him, and consequently he assumes responsibility toward them.

Religious and political prejudices, for example, freely voiced by parents in the presence of children, cause the objects of their prejudices to have no value to the youths, and they assume no responsibility toward such things. I have known adolescent youths to go out of their way to do damage to buildings of an institution because of the unfounded prejudice held by their parents or their *church* toward such institutions. In fact, vocative prejudices have just the opposite psychological effect upon the ego of youth, as something which he experiences

as a good. The object of the prejudice seems to offend his self-interest, so he strikes against it and is apt to become an anti-social, namely, a *delinquent*.

Today, for further example, where in many families *validity* is centered in material things exclusively, such as money and that which it will buy, all cultural interests suffer accordingly. They are obviously cast aside in the greed for wealth. Responsibility, then, concerns only acquiring and holding big-paying jobs for the money which they will produce, and the things it will buy to satisfy the limited self. How can children in such families be expected to attach any importance to anything else? How can morals, character, education, and the arts arouse any sense of responsibility for them in the children of such families? Extend the child's appreciation of the value of things in life, and he will have the proper attitude of responsibility toward them.

Faternally,

RALPH M. LEWIS,

Imperator.

The Aim of Our Studies

Especially for the Neophyte, the following comments by a member now in the higher degrees of the organization's teachings is most important.

"Certainly one sees upon arriving into the higher degrees the wisdom of all the early training and how much it accomplished, that no matter how many mistakes you made, how erroneous you may have been in your judgment or how feeble your vision in the realm of objective living you still sensed the strength and power and calmness that lay back of all those things and continued the struggle to find your way to them."

One thing which needs to be learned by anyone undertaking a course of study is the fact that the ultimate aim or end of that instruction cannot come prior to following a certain system or procedure. Whatever we set about to do we must do in a manner which is conducive toward the desired end. If an individual had the desire to become a radio technician, it would be necessary to begin at the beginning of the instruction which leads to that end. In the elementary instruction certain laws and principles regarding electricity and many other phe-

nomena would be necessarily a part of the subject matter to be studied. It would not be wasting time upon material which was elementary or not directly a part of the subject matter, but the necessity of coordination of the knowledge necessary to serve the background for the eventual attainment desired.

This is no less true in the field of the study of our teachings. A student may not always understand every subject that is presented in the early degrees, or at least he may not completely understand the purpose for the inclusion of those subjects, but in order to gain a step towards mastership we must realize that there are large and small steps, and many of the small steps make it possible for us to understand and eventually master the larger steps.

Our teachings aim toward coordinating knowledge with practical use of that knowledge. It has been repeated before that almost any intelligent person could grasp the basic principles of our philosophy through reading our monographs, but that is not enough. Rosicrucians should be doers as well as knowers. They should be able to understand the relationship of the knowledge available to the circumstances of their existence. We have provided many ways to gain this end—the exercises, experiments, and initiations all lead toward perfecting the student's technique. These are only guides, only as effective as the student makes them effective, and it is through the endeavor of the student himself to utilize these that the end is accomplished.

Many students lose sight of their original purpose in beginning any activity. In all applications for membership in this organization, we set aside a space in which the prospective student is requested to state his motive for wishing to affiliate with the organization. This motive is very carefully examined by those who analyze the applications when they are received. The motive must be, first of all, consistent with the purposes of the organization. That is, the motive must be indicative of a desire or purpose which can be fulfilled by membership in the organization. We must, however, even consider beyond this point because while many motives can be fulfilled through the student's application of the principles of the organization, membership in itself does not fulfill these motives or purposes. In other words,

we must see if underneath the expression of the motive there is a sincerity upon the part of the student to use Rosicrucianism as a means and a way to direct himself toward the accomplishment of the purpose which he has in mind. If this motive is found to be sincere and in accordance with the principles of the organization and not contrary to any moral, ethical, or legal principles which govern society today, then the student's motive is considered acceptable and membership privileges are extended to this individual.

This is as far as we can go in considering the motive. From there on, whether or not the motive is accomplished becomes largely the responsibility of the student. I think it would be of great importance if each student would re-examine from time to time, let us say at the end of each degree, the motive or purpose which he set forth in becoming affiliated with this organization. A careful analysis on the part of the individual member will reveal one or two things. First, that the individual has either succeeded or failed in accomplishing this purpose. However, this success or failure will always be one of degrees, that is, that the student has gone part way. An honest analysis will show most students that they have succeeded, at least in the beginning, in accomplishing this purpose. The other, a reflection that will come from the reconsideration of the motive, may show that the student has changed his purpose and that the original motive for affiliation with the organization is no longer the primary, but may be the secondary motive, or may have very little interest.

This is an excellent sign—a sign of growth. We all have certain aspirations in childhood. We had different ones in our teens and early adult years, but the fact that they have changed does not mean that our life is not consistent or without purpose. It means that as we have grown in knowledge and experience our concepts have also grown and our ideals and ultimate purposes in life have changed. Sincere application and study of the Rosicrucian principles will cause our motives and purposes to change as we progress in these studies, and these changes, if they are established upon sincere devotion to our convictions and principles, will be changes for the better. To the new

student and to the student now well on the Path, we say, do not be discouraged by the material necessary to be covered to reach our highest degrees. Neither be discouraged if you find that your aims and purposes change somewhat. Set your aim high and cause your thoughts and outlooks on life to evolve with physical, mental, and spiritual growth.—A

Writing for Self-Expression and Publication

Do you wish to experience the control and sublimation of creative energy? Then, try to create through words.

Writing is an opportunity for mental exercise and for greater expansion of the inner consciousness. One may write only for expression and give voice to the self, without thought of publication; or one may write for publication if the theme is sufficiently original to attract and sustain reader interest.

To write for self-expression is merely to put on paper whatever comes, unmindful of spelling, punctuation, or word variation and power. Form the thought current into words and empty the mind by transferring the words on paper. A good medium for this type of writing is the diary in which one talks to himself; or letters, which need never be sent. It is recorded that Abraham Lincoln often wrote letters for his self-expression—that is, for releasing strong emotions—without any intention of mailing them.

If publication is the purpose for writing, the first step may be just as stated; however, after that, must come revision—the going back and organizing into expressive words and vital paragraphs; the eliminating of trite phrases, and ideas that have been hashed and rehashed by dozens of other writers. As one reconstructs the article, these are some of the questions to be asked:

1. Is the theme or subject matter original enough to prove interesting to the reader?
2. Has the article or poem a sufficiently attractive beginning to arrest the mind?
3. Has it a sufficiently strong conclusion to be a *clincher*?
4. Does the *middle*, or body, stay by the theme and develop the subject matter by means of definition, description, narration, illustration, reasoning or analogy?

5. Are there intruding ideas; that is, ideas irrelevant to the topic?

6. Is what has been written, merely theory?

7. Were quotations used without showing what was quoted and from whose work?

8. If more than a few lines have been quoted, and the copyright is not expired (expiration time is twenty-eight years), or the author is living, has permission to quote been obtained? Publishing companies usually hold the copyright. If you are a professional writer, or the quotation is lengthy, remuneration may be asked for at the time permission to reprint is given.

9. Could the theme be strengthened by telling it in less but more vital words?

10. If the theme is old, such as love of neighbor, honesty, faith, the Christmas spirit, etc., has it been handled from an entirely fresh viewpoint or new angle? To accomplish this is a challenge to even a professional writer's mind.

11. Has the theme been used in the *Rosicrucian Digest* before, or at least recently?

12. Is the subject matter, or the treatment of it, suited to our type of publication?

The above are some of the questions the editorial staff must consider in judging the manuscripts which are submitted. In addition to this there is the problem of space, especially now when the paper supply is curtailed. Eight or nine typewritten pages constitute full length for one *Digest* article. If the article is longer, it may need to be condensed, or divided to fit into two issues. Unless the article is such that it can be divided into two definite parts—that is, the *Part II* must not be too dependent upon *Part I*, in order to sustain reader interest—it is not advisable to write in two parts, but rather to take the most attractive phase of the article and write it for only one issue.

Since margins, as well as size of type, differ, the professional way is to estimate length by words. Get the word average for a line, then multiply by the number of lines in the manuscript, and place at the top of the page in the upper right-hand corner; for example, Words: 3000. For long articles intended for the *Rosicrucian Digest*, 2500 to 3000 words is a good length.

Shorter material than that mentioned is often convenient, and fillers from 100 to 500 words each are used. These, of course, must

also be complete in thought, and have strong opening and concluding sentences.

In the upper left-hand corner, place your name and address, including your grade of study and key number. Under the title, place your pen name if you wish to use one.

Acknowledgements of manuscripts will be made as promptly as possible. If self-addressed envelope with return postage is enclosed, we hope to return the material within four weeks, if not acceptable. Because of lack of time, editorial comment with rejections is seldom given.

To judge one's own manuscript is much more difficult than to judge the work of another, since unconsciously the mind breaches the gaps, and overlooks other errors, as it travels over too familiar ground. Putting the manuscript aside for a few days and returning to it, helps; using some of the editorial standards herein enumerated, as a check, should also be an aid.

The Editorial Staff welcomes your best literary efforts, and, as stated before, it is to be remembered that the author has been compensated even for the unpublished manuscripts, in the way of conscious articulation and mental expansion. He has demonstrated guidance of the creative energy.

—The Editorial Department.

Success and Failure

If the question were to be put by almost any individual as to whether or not he wished to succeed in life, the obvious answer would be: "Yes." The reply would be so obvious that it would be doubted that few people who so answered the question could directly define exactly what they meant by "success."

Usually, success is related to one of two things in an individual's life: it is either directly tied up to the acquisition of certain material things; or to the attainment and manifestation of certain ideals. These two divisions are often arbitrary, as one's ideals may be purely in a material world, and the attainment of certain material wealth or possessions would be the achievement of such ideals. If we are to deal with the question of success, we then must deal with the aspirations of the human race; and there are as many different types of purposes on the part

of individuals as there are individuals in the Universe.

While there are general social aims considered to exist in the minds of civilized human beings, there are also individual aims which usually, in the final analysis, take precedent over anything else. The otherwise upright citizen may engage in questionable business dealings to accomplish his own personal end without the thought, intentionally at least, of being dishonest. In other words, many people have the attitude that if the end justifies the means, any process that will bring about that end is completely satisfactory even if it thwarts the purposes, aims, and ideas of another. Such a person might explain his action by saying that everyone must be on guard to direct his own interests; and that to have them occasionally interfered with by someone else is good experience and will teach him a lesson. This general attitude is more prevalent than we might think. It exists not only on the part of individuals but also on the part of nations that otherwise uphold ideals, peace, and justice.

Consequently, we see that what is success to one may be failure to another, and the acquisition of what we might deem a state of success might be the very process which would bring failure to another. The only way in which this could be different would be for all men to be concerned only with success as a group hope, and not merely as an individual achievement. With this concept, men would work together for the good of all, having an aim which would make the success of one essentially dependent upon the success of another. We might say that one of the major faults of our present social structure now lies in the direct opposite of this condition: that the so-called success of one individual is frequently based upon the failure of others.

Since success is such a relative condition in the world today, it is well that we sometimes give consideration as to what state or states we might consider as successful. If an individual has obtained all the material possessions which he has sought, he may think he is successful, but if in the attainment of these things he has not gained a measure of happiness, certainly we have a point upon which to question the so-called success that he believes is his.

It is not given to man to know all the Cosmic purposes but wisdom has maintained that a satisfactory adjustment to the environment in which he finds himself is, at least, one step in the process of gaining an understanding of the purposes of life. Satisfactory adjustment means happiness. When a relationship between any two activities or forces is harmonious, the adjustment is considered good; and, therefore, in the case of the human being and his surroundings, happiness would be an indication of such harmonious relationship.

We might say then that, in our understanding, happiness is a purpose of life. In this, we must carefully distinguish between happiness and contentment. Complete contentment is not necessarily a good state of existence. Contentment, in its full meaning, would infer that there was nothing else to do. A person might be contented and have no desire to better himself or the world about him. He simply exists because his wants are either few or completely satisfied. Discontentment can go with happiness—strange as it may be—because we are far, in mental comprehension of, or application, from using, all the forces of the Universe that play about us. The scientist may be most happy while involved in labor and research; and most of us will instantly admit that in any work which we like to do we find happiness. At the same time we may be discontented with the final results of our work and thereby gain certain happiness in the desire to improve that which we realize we do imperfectly. Therefore, it is worth-while to consider the attainment of a degree of happiness as a measure of success.

On this basis, the pessimist might observe that there are few successful people. There seem to be many people who are unhappy. Usually, their unhappiness is based upon the exaggerated position in life which they place upon one event or activity of their own. They exaggerate a misfortune or a loss. They cause such an attitude to be the predominant part of their thinking. Therefore, by dwelling upon this one phase of their entire existence, they so accent it that it becomes the prevailing part of their lives. Such an individual does not want to succeed. He carries a semiconscious desire to be a failure. He dwells upon the "breaks" that he has had in life and by so doing, he is able to attract

from those who are apparently successful, the attention that will satisfy his ego. He thus obtains attention from his fellow beings, not because of what he has done but what he has not done; and the sympathy—sometimes there is too much of it—that is directed toward him takes the place in his life of the attention which he would receive if he were radiating success, optimism and happiness.

Such a state is almost a perverted desire to be successful. By this, I mean that in the failure of attaining success, the desire is reversed; but nevertheless it is the same desire directed in the wrong channel. The individual seems to gain a certain kind of happiness even if the only success he obtains is success in the process of failure.

It is not easy for us to put aside our problems, our sorrows, and our misfortunes, but it can be done; and we who may feel that our problems are less than another's, can help others to gain that which as yet they have not been able to achieve. Sometimes misfortune itself, is a direct path to happiness or to a degree of it.

One of the most satisfactorily adjusted individuals I know is a musician who became blind during his last year at a conservatory of music. What would most of us have done under such circumstances? We would probably have bewailed our lot in life and become a burden upon society and our friends. He did not. He spent a year learning braille. He went back and finished his education; is now a prominent musician in the state in which he lives; and owns a beautiful home containing one of the finest pipe organs available, which is his specialty in music.

Most of us can think of similar examples, but we do not have to face calamities if we would be intelligent enough to allow these lessons to direct our lives. Possibly misfortune may tend to serve, in our existence, as a development of character and even of happiness—a happiness that will be contagious and will promote a degree of it, as well as a state of success, for others who may believe they are lost in failure.

Suffering and Karma

The concept of Karma is so great that the questions concerning its theory and applications, and even effects upon human life,

never cease in the minds of those who study our teachings. Karma is a law which, if we accept, we must conceive as the manifestation of a Universal and Cosmic Law, a law so great and of such expanse, that we are dealing with causes and effects which do not have their origin within our immediate environment, but into which we merely enter, or touch; just as a light from the sun does not originate in our use of it, but from entering into its environment by the small amount which, through the vast solar system, passes our earth.

If, in our imagination, we can compare the Law of Karma with the radiations of heat and light from the sun, and also compare our relationship to Karma with our relationship to these radiations of light and heat, we are in a small way entering into an open understanding of the existence of this law, or force, and realization that the effect upon us, or the usefulness of the force to us, must be in the acceptance and utilization, to the best of our understanding and knowledge, of the somewhat casual touch which we have with the whole scheme or idea. In short, Karma is in no sense a man-made law. It is nothing which we can accept or reject. It just *is*. Its function, in so far as theory is concerned, justifies for those who accept the theory, the fact that the Universe and its laws are established upon justice and upon the ability of man to be confident that his life will function on the basis of cause and effect.

We use a phrase that "we build our Karma." In a way, this idea can be accepted literally. The doing of good—and we conceive good to be those thoughts and actions which are harmonious with the total of the Cosmic scheme, as we understand it—produces what we commonly call Good Karma. Good Karma is conceived by us as the building of opportunity—not necessarily the simplification of living. To have Good Karma does not mean not to have problems or adjustment to our environment. It is not a short cut to easier living because the so-called Good Karma puts us in an environment essential for, or in relation to, a series of circumstances challenging our best abilities and potentialities. It makes us more obligated to live to the full extent of our possibilities. We are called upon for greater service—for greater breadth of intelligence in dealing

with the forces of life. We are on our way forward to the return to the God state from which we are supposed to have originated.

In contrast to Good Karma, we also rather freely, in so far as vocabulary is concerned—use the term, Bad Karma. I hope that everyone, in reading these comments, will realize that the terms *good* and *bad* are purely relative and are used more in a popular rather than a technical sense. Ordinarily, what we realize in the category of Bad Karma are the circumstances which are to be a part of our lives, but which are in compensation for those acts, mental or physical, which cause us to have to pay for what we have done in error, for whatever we do, or rather have to tolerate as compensation for error or wrong doing, can be generally classified as suffering. Whatever is negative to us, either mental or physical, is a form of suffering. To suffer is to be thwarted—to be out of harmony. When that suffering is physical, it consists of a manifestation of physical pain, or hindrance to free, physical movement. When mental, the pain is no less real but entirely different, a pain which is difficult to describe, but which nevertheless weighs upon us and hinders our full movement and activity, almost equal to, and in some cases more so, than physical pain.

The biological organism, from the very lowest form of life to man, himself, is so built as to avoid suffering. The least stimulation, in the form of acid or any other chemical substance, administered to a one-celled animal, will cause it to move away from the point which is causing suffering. So, man has placed accent upon the avoidance of suffering, and takes many steps and devotes a great deal of energy in the total time of his life span to avoid suffering. Such a concept has put man on the defensive. Men have been known to give up ideals, to change their mode of living, to adopt creeds, to give up luxuries, to change their opinions and convictions, if they have been convinced that by so doing suffering could be lessened or avoided. Upon this attitude on the part of mankind, religion has dictated its hold over man by saying to him that in the acceptance of certain religious doctrines or dogmas, future suffering can be avoided; or in the fear of punishment which would include suffering, man may find religion only as a means of tolerating such suffering, and never ap-

proach a mystical concept of an intimate understanding of God.

From our point of view, we, as finite beings, can think of the effect of Karma on the sufferer, and at the same time think of the results of suffering upon Karma. Our general concept is that suffering is like paying a bill. We are lessening our Bad Karma or our "Karmic" Department in the process of suffering, as strange as this theory might seem to those who might examine it superficially. The point of view affects the amount of suffering. The man who honestly admits, and compensates for his obligations, of whatsoever nature they may be, will in the long run have a better mental outlook and more eventual peace of mind than he who makes every effort to resist the ultimate reckoning which must come from the created obligation. Therefore, suffering is part payment of an obligation and, when so recognized, is to a certain extent eased by the recognition of the operation of this law. Some will ask whether or not suffering should be allowed to exist in a world established and maintained by a just God. Surely, we can realize that even in man-made affairs there must be rules and regulations; and that any thinking person will acknowledge that the functioning of such rules and regulations, without favor to any man, is a just policy. And so, with God and his relationship to humanity, the functioning of his established laws, even if we suffer by our error, is the assurance that we will have an opportunity to gain by that which we do that is good. The fundamental way in which man can derive the most from the operation of this law is, therefore, by obtaining an understanding of the Cosmic scheme—an understanding to the extent that his understanding becomes a part of the extent to which he will suffer for error.

We know that, in relationship to the social system under which we live, there are certain things which are probably without dispute to be considered right or wrong; and if for that reason we go about our lives with the desire to gain what we can, and with the intent to cause suffering on the part of other beings for our own selfish purpose, we cannot avoid paying the debt which we, ourselves, are creating. In other words, when we intentionally cause anyone else to suffer, we are literally borrowing from the Uni-

versal bank, the store of all things. In our determination to share in those things which we want at the moment, we are taking the course of our lives into our own hands exclusively. It is as if we drew checks upon an account in a commercial bank in which we had insufficient funds. The day is coming when a reckoning must be made, when we shall either have to reimburse those to whom useless checks were given or settle our obligations with the bank. We have, so to speak, levied upon future goods, and when to acquire or enjoy anything that we feel is needed at the moment causes suffering on the part of another individual, we are doing the identical thing as over-drawing the bank account, but on a larger scale. Suffering that is an eventual result is then something which we must realize is rightfully ours—which we have brought about, and which we must accept.

The question naturally arises: what is the effect of unintentional acts upon our individual Karma? What is the effect, even if our intent is to do good, and we commit wrong? We always judge our enemies as doing wrong, but it is conceivable that with their background of training and understanding, they may be conscientiously doing that which is right. It is a most difficult matter to analyze such technical points of the operation of the Law of Karma when we really know so little about the law as a whole, but it would seem from that information to which we have access that unintentional acts will not produce as severe Karma as those which are intentional. This seems to be a human theory regarding retribution; nevertheless, a child who knows no better, and in all ignorance, puts his finger into a flame of fire will not be less burned than you or I, who would do it purposely. In other words, we cannot find a great deal of solace in unintentional acts which are done in error. It is because some suffering will result, that we learn gradually how to avoid error and gain a concept of good and truth.

Another question which repeatedly comes to the mind of those considering the Law of Karma is: can Karma be forgiven? The Christian doctrine of forgiveness of sins as is taught by many Christian groups today, and as based upon the instructions and words of the founder of Christianity, is that the penitent, who is truly so, can have complete

forgiveness of sins. We are told in a New Testament chronicle that even the criminal upon the cross with Jesus Himself was forgiven and would pass with Him into a higher realm. This doctrine truly is of great satisfaction to the really penitent, to those who have a sincere and conscientious desire to rectify their errors and thinking.

However, some will ask, if such a law as the Law of Karma exists, and can be set aside by the mental attitude of any human being, is, after all, the justice of God enduring, or is God one to be pacified through acts or adoration so that any man can set aside the debts of a lifetime by one act of thinking? Due to our limited knowledge of all the laws involved, none can answer this question completely or satisfactorily because many will find solace and hope in one or the other interpretation, but still another factor enters which many do not consider: one that concerns the ability to be completely penitent. How many times in our lives have we objectively agreed to forgive but yet held within our own consciousness a definite reserve? How many people may have outwardly come penitently to their priest or minister and, in so far as every objective act could be witnessed, wiped the slate clean of sin and wrong doing, and to all appearances were ready to throw themselves upon the mercy of God? They and God only know the true position of their status in relation to the Cosmic Law. By their future will be determined the eventual outcome of such act.

I confidently believe that, in terms of our understanding of the "Karmic" Law, not all Karma is erased by even a completely penitent soul, but that it is offset by the Good Karma that is created from then on if the penitent person is truly sincere and sets about actually to live in practice and theory a good life and the life built upon the ideals established in his penitent mood.

We have touched only upon a few of the questions having to do with human suffering and happiness and its relationship to the Universal laws. We can learn more only by sincere contemplation of these laws, and by the application thereof to the best of our understanding. They are not recorded in any book by the hand of man. They are recorded in the universe and can only be read as we experience their operation.—A

Masters and Myths

I wish to bring a word of warning to our members about a deception that is occasionally introduced in their midst. First we will begin by a review of some of the profound esoteric principles which are a part of the arcana of the Rosicrucian teachings. It has been long taught that eventually there comes a time when the soul-personality is no longer required to be embodied in a physical form. It is the personality of man which evolves to spiritual perfection, and not the soul. The soul is the unlimited, absolute Divine essence in man. The soul, as we have often pointed out, is not a segment, it is not a part of a substance which has been deposited in man separate from all other souls. In fact, it is an emanation from the one great universal soul, just as the rays of the sun are all of the sun. Consequently, the soul of each of us is at all times directly connected with every other mortal and always has direct connection with its source, the Cosmic or Universal Soul. The soul essence in man does not become affected or corrupted in any way by its passage through the physical form. It is comprehensible that the Absolute and Divine Being, supreme and omnipotent, could not be diminished or altered by anything else. If the human soul, as a radiation of the great Universal or Cosmic Soul could be affected by any substance—body or anything else—then we would be admitting that the Divine is not immutable. If the Divine were not infallible, it would be useless for us to appeal to it.

So, the soul in the savage and in the mystic, in essence, is identical. It is like a perfect diamond which may be set in either a diadem or in a clot of clay. Regardless of its setting, it is still a perfect diamond. The extent of one's spirituality consists in one's conformity to the impulses, the urges, and the dictates of the soul essence within. Self, we may say, is our consciousness of our own being, of our composite nature and our abidance by it. This self-consciousness exists in the aborigine as well as in the mystic, but in the aborigine the self-consciousness is mostly fashioned by the insatiable desires of the body. Self in such a primitive person is continually framed in bodily interest and temporal pursuits, for these more easily influence the consciousness of self. With time

and the refinement of mind, and greater leisure, men become more introspective; they become more conscious of the sensations deep within themselves. They respond to the finer impulses of the soul's interests; that is, they are not just limited to the urges of the body and the impressions of empirical things. They come to put more and more dependence upon what we term *intuition* and *psychic impulses*, or, as it is often said, the voice of conscience.

As this occurs, their personality evolves, in other words, the outer expression of self changes because they have come more and more under the guidance of the soul essence. They begin to reflect those finer attributes of the better part of their nature, which we call the virtues. As the light of the soul reaches the personality, it purifies it, and like a mirror the personality corresponds more and more to the soul within. It is like polishing a mirror and the means of polishing it are education and meditation, and as we polish it, the personality has a greater reflecting surface and it radiates more and more the Divine Light, the Light of the Soul. A faultless mirror is one that technically has an optical plane surface. This means that it has a high degree of reflection. Such a mirror, at a little distance, makes it almost impossible to distinguish between the object and the very clear and distinct image reflected in it. You each know this from various optical illusions, in which is used such a mirror in theatrical performances for entertainment. So it is with the evolved personality, it becomes so perfect in its reflection of the soul essence that the personality itself is as perfect as the soul light which it reflects. When the personality has so evolved, then its mission here on earth is complete.

Such a soul then may be termed a *Master*. There are a number of such Masters who have been so accepted since antiquity. The actual number, however, is very, very small. Such personalities or Intelligences no longer reincarnate, but reside on the Cosmic plane for a period of time. They, of course, exist on that plane without any physical form, any encompassing form of any kind. It is the equivalent of a state of consciousness without embodiment, a situation very difficult to explain, and almost inscrutable.

Ultimately these Intelligences, these Cosmic Masters, complete their duties on the

Cosmic Plane, then they are absorbed into the great Universal Soul, into the Cosmic Mind itself. Think of a concentric wave spreading out upon the surface of a pond, after a pebble has been dropped into it, agitating the surface of the water. For a long time, the wave is distinguished from the surface of the body of water. In other words, you can see it spreading out further and further, but its crest, that is, the amplitude or height of the wave diminishes. Eventually it becomes less and less definite and finally merges so completely with the entire body of water of the pond, that it is no longer visible. So it is with the personalities of these Masters or Cosmic Intelligences. In the interim, however, before being completely absorbed into the Absolute of the Cosmic, they serve mortals here on earth. How they serve mortals, namely you and me, is the crux of this discussion, even though it has been fully elaborated upon in the official monographs of AMORC.

These Cosmic Masters, before being absorbed in the Absolute, and while residing on the Cosmic plane, are intermediaries between the Divine Mind, that is, the Cosmic Intelligence and ourselves. They are not absolute intermediaries. We do not have to approach the Cosmic through them, but they can guide us when we go astray and help us to make a more direct contact, *through our own consciousness*, with the Cosmic. Let me emphasize that phrase. They help us, *through our own consciousness*, to make contact with the Cosmic. The Masters are not genii. They are not some intangible Cosmic servant, whom we can beckon, through ourselves or anyone else, to serve us in the ordinary needs of the day. In other words, we cannot figuratively or literally rub a magic lamp and have the Masters do our bidding. We have no Master or Masters, who hover over us like a mother hen hovers over baby chicks, to prevent us from making hourly mistakes. If Masters were personal guides in this sense, as so many persons make the mistake of believing, in reality, they would be directing the acts of our lives. We would, therefore have no need for individual reason, or no need for our innate faculties. Further, there would be no need of the law of karma, for none of us would ever make a mistake, nor would we need to experience compensation as an effect of our mistakes. Further,

each of us would be so perfect in our conduct because of this guidance, we would all be Masters on earth, which, in fact, we all know too well we are not. If Masters were directing each of our acts, we would be nothing more than puppets, constantly tugged and pulled in one direction or another.

What, then, is this guidance of the Masters? Their service to humanity is the providing of information, principally the revealing of the technique whereby we may directly and personally, through our own efforts, contact the Masters and not through anyone else.

Let us use an analogy to see just how the Masters' guidance is performed. A public library contains an almost unlimited source of empirical knowledge. Such knowledge, however, is of no benefit to us, if, first, we do not desire it, and, second, if we do not know exactly how to locate it. Presume we desire knowledge, which the library has, then we learn through our effort, by making inquiries, where the library is located. Next we enter the library. Perhaps we are confused by the great number of books which are available. But we start, nevertheless, to pull one down after another from the shelves, in search for the particular knowledge which we need, and possibly without avail. Then suddenly we see a large cabinet. It is the index file. We look in it and lo and behold, as we thumb through the cards, we are directed by them to the proper section of shelves and to the exact books which contain the knowledge and information we want.

Now, the Cosmic Masters function just as that index file does. We first study and prepare ourselves and make an effort to personally acquire Illumination. If we have not had much success, then the Cosmic Masters inspire us, through our own consciousness, to find the source of the information we want. Now, to return to the card index file in the library. It doesn't actually lift the book off the shelf for us; neither does it open the book for us, it merely tells us where it can be found, and then we must go to the shelf and get the book or books ourselves. So, too, the Cosmic Masters do not guide us hour by hour in the affairs or problems of our lives. We must learn to do these things for ourselves. I repeat, the Cosmic Masters do not lead us along the way, but point it out.

The next point is, can or does any individual invoke the Cosmic Masters for another? Can I, for example, at will invoke the efficacy of the Cosmic Masters, so that they will do your bidding? The answer is—*absolutely not*. No one has any especial entree to the Cosmic Intelligences for others. You can only invoke the Masters through your own personal qualifications and because you seek their help and because you are worthy of it. Jesus said: "I am the Way." He meant, live, strive, do as I do. Jesus did not go about invoking Cosmic Masters to become the handmaidens of mortals here on earth. The person who expects a Cosmic Master to intercede for him, when he, either through his own selfishness, ignorance, or neglect, has brought upon himself dire consequences, is going to be sadly disappointed. Persons who expect this are either ignorant of Cosmic or mystical principles, or they are downright indolent and hoping for some external power to do what they should be doing themselves.

However, these either misinformed, indolent, and often *credulous* people may become easy victims of charlatans and imposters. These imposters *pretend* that they possess some strange efficacy or some magical process whereby they can invoke the Cosmic Masters for you—when you are not able to do so yourself. In other words, these imposters pretend to be *Cosmic lobbyists*. Simply put, they represent themselves to lobby at the threshold of the Cosmic Masters for you—and at a fee. Oh, of course, they are not as frank as that. Their technique is first to disdain any monetary consideration for their lobby, namely, their purported services. Then they intimate they might accept donations. In all probability, they claim that what they are doing is a highly *ordained mission* in life. They profess that the Cosmic Masters have particularly selected them to intercede for suffering humanity. They go on to state that they are scouring the world to find just those mortals who are in need of the services of the Cosmic Masters which they represent. And knowing the foibles of human nature, they appeal to the vanity of the credulous individual as well.

The approach is something like this. They tell this credulous person that during some purported initiation, which they had, the Cosmic Masters imparted to them that cer-

tain human beings must be selected to do the Master's bidding. Then this self-proclaimed emissary states that he is to find such persons. He goes on to say that he has looked into this credulous person's past incarnations, and he finds that this person was a disciple of some great Master thousands of years ago. Perhaps he says that he knows that they had taken pledges in a past incarnation, which they do not recollect, and that the Cosmic Masters told him to assist them in renewing such pledges. Naturally this appeals very much to the vanity of the credulous person. He likes to believe that even though he cannot recognize it himself, possibly he was really somebody important thousands of years ago, and that this imposter, who claims to be representing the Masters, recognizes this importance and is going to help him regain it in this life.

If you are credulous, you will ask this charlatan how the great Masters want you to serve them again. First, this Cosmic lobbyist, this charlatan will suggest that you attend private classes where he is going to give you very confidential information which comes direct to him—almost, it would seem, by a leased wire. He implies that at these private classes he will tell you what the Cosmic Masters want you to do. Now, of course, even the most credulous person would possibly suspect someone who claimed to be the representative of the Cosmic Masters, if he were engaged in the work of an ordinary livelihood, such as a gas station attendant, a baker, or barber. Such duties would have no romantic atmosphere about them. They would have no glamour, to borrow a term from Hollywood. They would be too prosaic an occupation. So the imposter surrounds himself with an air of intriguing mystery, which appeals to the imagination. He relates many fantastic tales of what he has done and what he has experienced. He has come from Egypt or he has just returned from a monastery in India, where all of the great mystics assembled and conferred upon him a special initiation, and at which the Masters outlined his mission, etc., etc. Perhaps he actually is an Oriental. Perhaps he is a Hindu, like millions of others in India. Still that does not give him any special power, and it does not make him a Cosmic lobbyist, as he purports.

Such a type comes to America and becomes deeply impressed with the gullibility of many Americans, particularly their fascination for those who come from a distant Eastern land or remote Pacific Islands. He is easily tempted to assume a role as a great teacher. The next step is to appear as a representative of the great Masters, offering to act as intermediary for you, for me and for others. Such persons are frankly frauds, because they do not and cannot represent the Cosmic Masters for others, and they have not been ordained to select certain individuals to serve the Cosmic Masters. The Cosmic Masters do their own selecting.

What is their object? Is it not most apparent? Court and police records are replete with the results of their campaign. Such records include embezzlement, theft, fraud, and misrepresentation. They contrive by various artifices and subtleties to get their victims to assign to them deeds to properties and to share in their wills and to elicit from their victims gifts of jewels and money. Of course, they state that these things are not intended for themselves. They inform the gullible ones that such material things are to be used for erecting some shrine or similar activity. They state that the victim, after giving the money to them as purported representatives of the Masters, will then be blessed by the Cosmic Masters.

In addition to appealing to the vanity of the credulous person, these charlatans also use *fear psychology*. They tell the victim that he must do this or that, by command of the Masters. The charlatan tells them that he knows of these commands because he is in direct contact with the Masters. Then he goes on to state that if the victim will not do these things he will suffer, if not in this incarnation, most assuredly in the next. They further add to their own stature, by suggesting or emphatically declaring that they are some kind of "roaming royalty." In other words, they usually proclaim themselves some Oriental potentate. Frequently they declare themselves to be a prince of some foreign country or island. I have many letters in my files from these alleged "princes." We have investigated the sources of their declared royal lineage through the world-wide channels of AMORC, and through the government agencies in those countries,

and we have always found them to be bogus titles.

Beware those persons who purport to represent Cosmic Masters. Beware of those who have "missions" in which you are supposed to play a part. If the Cosmic Masters want you to play a part, you will know it direct. It will be outlined from within, not through the words of another person. Keep sane and safe. There is no short cut to Cosmic enlightenment through some exotic personality. You must compensate for enlightenment, that is, you must prove yourself through study and through sacrifices of time and effort.—X

The Meaning of Words

From time to time questions from our members involve various words which are used in the Rosicrucian teachings. Before writing to us for further information about any word or the meaning thereof, we advise our members to consult a standard dictionary, or if possible, an encyclopedia and the glossary in the *Rosicrucian Manual*, which although not containing all the words in the Rosicrucian teachings, contains an explanation of their meaning as applied to Rosicrucianism. We realize that even though a member takes these steps there are times when comparative meanings are sometimes not clear, particularly when repeated reference is made in a monograph or series of monographs to closely related words, or words which in common use may have a similar meaning.

One of the words which is so common in our teachings and in studies of a similar nature that one might not stop to think of its full meaning, and upon which we receive many requests for a more specific explanation, is the word "occult." In the strictest sense of meaning, this word is derived from a Latin source referring to that which is hidden from sight, and therefore, not obvious to perceive. In this sense occult refers to those things or principles which are not immediately observed. Therefore, while certain laws or principles can exist around us, if they are not understood or if only their effect is noted, and even then not completely, they would be said to be occult laws. Furthermore, occult refers to that which is obscure or has to do with certain arts and practices

involving other than physical laws. The very principles of occultism, as generally understood, concern themselves with the use of these laws which are not ordinarily immediately clear to the physical senses, and usually, insofar as our perception of them is concerned, not even functioning as physical laws.

Occult, then, implies activities of secret, hidden, or mysterious agencies, if we accept the usual and obvious definitions. The words, secret, hidden, and mysterious, however, are misleading because they refer only to a relative state, and the agencies, forces, or actions which might be so described exist only in that category insofar as man's knowledge is limited, and he is therefore not able to grasp the full meaning of the laws or agencies which must be so described. The very principle of what we would call occultism, then, is the process on the part of man to bring into the open the laws of the Cosmic and Nature which are ordinarily considered secret; to reveal those which are hidden, and to make known those which are mysterious.

In resorting to the dictionary meaning of occult, one will find the word "recondite" given in some dictionaries as a synonym. This word is not an absolute synonym of the word "occult," at least in consideration of the meaning of the occult in the foregoing part of this article. *Recondite* emphasizes the idea of depth or profundity in regard to ideas or principles. Its reference is usually to knowledge beyond ordinary comprehension. In this latter sense we could also say that *occult* referred to knowledge beyond ordinary comprehension, but it is possible for a thing to be recondite and not be occult. In addition to having *occult* as its synonym, *recondite* also has such words as "veiled" and "dark" meaning a subject matter about which we are not familiar and cannot understand due to our lack of training. Certain subject matter may be recondite but not necessarily occult, so usually recondite can be referred to as knowledge which is obtainable but not comprehended without special effort or training.

Another word closely related to these two is "abstruse." This word, somewhat different from the two preceding, suggests remoteness, or being concealed from ordinary modes of thought rather than from something that would require special attention in order to

fathom and understand. It usually refers to things which, to the individual, may present something of great difficulty or complexity.

While not in any sense a synonym of the above words, another closely related to the meanings is "esoteric." This word used in contradistinction from the word "exoteric," pertains to a special knowledge. In the full sense of its meaning, it is the knowledge of the Divine, of the Cosmic, usually in contrast to the knowledge of the world or the physical universe. It is also used in the sense of pertaining to an inner circle of adepts, those who have through experience and study gained an insight into the occult laws and the so-called mysteries of the universe which have brought to them a type of knowledge surpassing any physical limitations. Esoteric knowledge, then, is understood by the initiated only. It is a knowledge which is the result of our seeking for the explanation of life and the meaning and purpose of the Cosmic scheme.—A

Which Self Is Real?

A Frater in the Air Services of America now addresses our *Forum*. He says: "The more I read of your ideas on life, the harder it becomes to reconcile the real with the ideal. It is a far cry from sweetness and light, to the characters I meet every day, who disillusion me by their conduct. I am trying to cultivate an idealistic and workable philosophy of life, but can you give me a defense of idealism when confronted with the realism of life? Is the psychological man the real one, or is the ethical man the *real* man?"

"Should I try to counter evil with evil, and good with good, and thereby hold my grip on the realities and not become a *welcome mat* for every abusive action? It is hard to live in an ivory tower when such things as these happen. Please enlighten me. I am of the opinion that the ideal is much more satisfying than the real, but by living in this manner, am I cultivating a wishful-thinking attitude and a withdrawal from reality?"

The Frater has condensed in a few words the problem of living; that is, should we live either according to principle or expediency or both? Another phrase for expressing the same problem would be to live either by

means of the least resistance or to live to further a self-conceived purpose. All that we experience in life has reality to us. By heredity, environment, training, and habit, we have naturally formed certain standards of preference. Aside from those things which are not actually physically painful to us, we are accustomed to think of certain things as repulsive and offensive to our good taste. If one, for example, has been reared in an atmosphere of refinement, where profanity has been proscribed, those about you who use it are considered vulgar. If it has been a habit for you to be punctilious in the care of your person, then one who infrequently bathes becomes offensive to you.

Realities, then, or the things of our experience have to us one of two qualities—proper or improper. The proper is what seems adequate and sufficient. As we look upon what we consider a proper reality, it seems to have no lack. We are, in other words, not conscious that it needs, or falls short of, anything. The improper reality is one which to our mind is quite insufficient. It is one which obviously lacks some attributes or qualities which we think necessary.

How do we arrive at determining the lack of some reality which we perceive? Either by having experienced one which in our opinion was superior, or by conceiving an *ideal* state for the reality which we now perceive. Suppose I pick up an agate from the beach, which has been partially ground and polished by the action of the waves and sand. It has certain geometrical markings which I consider to be beautiful. However, this agate stone to me is imperfect, because it has a sprinkling of white specks through it. Having seen one like this without the white specks, which appealed to me more, that became my standard of the perfectly marked agate. Again, suppose the geometrical markings of this agate, in part, consisted of what appeared to be a series of crosses. A cross having meaning to me, I would conceive the perfectly and uniquely marked agate as one covered with crosses, and without any other intelligible markings. Now, perhaps I had never seen an agate solely and completely covered with crosses, so such a conception becomes an *ideal*. It is a mental creation.

Here, then, is the crucial point of our problem. Which is the real? Which should I accept, or reject? Should I accept the

agates as I find them on the beach as the only real? Then, again, should I instead hold that my ideal is real, and that sometime I should find an actual agate which will correspond to it? To an extent, *both are real*. Both are realized by my consciousness. One reality is formed by our sense impressions, from the impulses that come to us through our sense of sight and touch, for example. The other reality is the result of *reflection*. It is caused by being conscious of the rearrangement of our ideas, by reasoning, and by ultimately producing a mental picture. We could stop right at this point. We could hold that no agate has value, as we find it on the beach, because they fall short of the ideal. Then, again, we could say that the material reality, the agate on the beach, does have a value, but we prefer the *ideal* reality. In this latter instance, we would not be altogether opposing the material reality; we would be accepting that which we had, for the lack of anything better, but at the same time continually searching for something to conform to the ideal. To abandon the ideal would mean we would never be happy. Once realized, it has reality to us. On the other hand, to ignore the material realities and dwell entirely upon the ideal would prevent us from converting the ideal into actuality. To revert again to our analogy, one who has just idealized a perfect agate, but never walked the beach looking for it, will never find it.

In life, therefore, consider your ideals as your standards of perfection. Consider them just as real as that which you experience about you, and which falls short of them. There are, therefore, realities of different substances. To convert one substance into another, as, for example, transmuting the ideal into something which cannot obviously be experienced requires personal sacrifice. We must expect disillusionment and disappointment. In the first place, remember your ideal is not commonplace. It is something which you conceive as a perfection of what you ordinarily objectively experience. Therefore, it is a reality. In an ideal, we are transcending the ordinary. An ideal would not be an ideal if it were something which was commonly perceived. If you are not ready for, or willing to achieve these higher realities, these ideals, then dismiss them from your mind. The most common part of your

world of reality is that which forces itself upon you. The most difficult part of your world of reality is that which you are trying to create in it.

Be sensible about your ideals. Do not try to fly before you can jump. Transcend the present by easy stages and thereby gain strength as you conquer. There is nothing so disheartening as reaching for the moon while you are still in the valley. First try ascending the higher peaks in this world, figuratively speaking, before stretching your arms out to a distant globe. If you have minor faults of character which you recognize, do not suddenly aspire to sainthood. The transition is too great to make at once. Attempts to do so will only break your spirit and cause you to be embittered with life. Make your ideals, the realities of your conception, those which can be easily converted into realities of your experience. Having gained one step, then take another. If you have an ideal which far transcends the reality of your daily experiences, hold it only as a *final objective*. Next, visualize a series of lesser attainments by which the ultimate can be reached. The lesser attainments will enthruse you and provide the means to the final objective. At least realize that your ideals are *real*. But to give them substance, you must convert them into that which can also be realized by your peripheral or objective sense faculties. The man without the faculty of idealization would only be half real. Part of him would be as nonexistent as if he had a missing arm.—X

Collective Karma

A Soror from New England, I believe a newcomer to our *Forum*, writes: "And now a question for the *Forum*: Is there such a thing as *universal karma*? Perhaps I should say, Karma that involves the greater part of the human race at present at war. Does personal karma account for the part that each and every soldier, sailor, and pilot must take in this war? In other words, is this war something that had to be to wipe out the indebtedness each one owes the entire race? This is deep water, but one wonders if it is fair to hold one person, or one nation, or one group of persons or nations responsible for such a holocaust?"

We, each of us, are too inclined to think in terms of the individual's immediate act and its results. If we stumble into some one, hurting him, we very readily perceive that we are the cause of his hurt. What, however, if something we have created as an entity brings injury to another? We are inclined to consider that connection remote and feel ourselves not liable for the consequences. In fact, however, we are responsible for those agencies we create or permit to be created, and which inflict injuries or commit wrongs. There are active and passive causes of effects. If we are the passive cause, we may be as responsible as if we are the direct moving cause of some result.

In the law of the land, there is in that division known as torts, what is called *contributory negligence*. For analogy, the landlord has refused to repair a stairway in a public building, which has several loose steps. You are a tenant and you know of these conditions, and yet you do nothing to warn your visitor to be cautious. He falls and is severely injured. You are equally guilty with the landlord, because yours is a contributory negligence in not informing your visitor. Yours was a negative guilt, a failure to act, a failure to right an impending wrong, or to mitigate a danger.

We cannot just live in society, especially when we are constantly prating about our freedom and rights, taking from it at all times, and yet not be responsible for what it does. We create a state. The state is the creation of the individual, originally intended to serve the collective interests of individuals. What that state does is something for which the individual is responsible, whether he has taken part in it or not. You cannot allow a fire to be started in your backyard and disavow any responsibility for what it burns. The officials of a government are the servants of the people. You are responsible for their acts. You delegated the authority, in fact, or by ratification. If you are indifferent to world affairs, not interested in foreign trade and export, not concerned with internationalism, you are contributorily negligent for what may be done that wreaks havoc upon others.

The average person's interest in the affairs of the world extends no further than his job, his family, his immediate interests, and his

home. If, by such indifference, he allows corruption to enter his government, by which it defrauds other peoples and nations of their livelihood and causes economic oppression, the individual is responsible for the aftermath of dire consequences. When, later, bombs fall on his home or his son is shipped to a distant land to engage in warfare, he cannot cry out: "I am innocent. I am one of the peace-loving peoples. Why should I suffer?" Things that represent us are part of us. What they do on our behalf is the equivalent of our doing it ourselves. We have karmically engendered causes, collectively with others, whether we are conscious of them or not. Thus, karmically we must collectively experience the effects of such causes, whether they be good, bad, or indifferent.

It is not unreasonable, from this point of view, that innocent children suffer under such conditions. Such children as ours, and we have exposed them to the dangers and they will be hurt. An infant is not immune to burn because he is innocent of the nature of fire, if his parents place him close to a large open fireplace. Let us remember that the laws of the Cosmic are immutable and exacting.

War is a collective blunder. It is the result, on the one hand, of cunning, avaricious people, who exploit other people to a point where they later strike out in blind rage in their pain. On the other hand, it is also the result of those persons who eschew any concern about monopolies and the economic needs of neighboring countries, so long as they, as individuals, are secure in their own livelihood. By their diffidence, these individuals encourage the malevolent acts of those who actually produce war. Yes, we must suffer collectively for our *universal karma*, because, collectively, we are the cause of many events which are now occurring. Perhaps we alone are not responsible. Perhaps our fathers or grandfathers began the circumstances or methods which have finally provoked war. However, if we have tolerated these methods so long as they did not personally seem to affect our lives, we were compounding the causes. If you wish to enjoy human society, you must be responsible for its acts, for society is you, and you, and you.—X

Psychic Mind and Amputation

Another Frater in the Armed Services of the United States asks an excellent question of this *Forum*. He says: "I have a somewhat hazy understanding of the psychic mind, as the result of certain facts given me in my studies. In fact, I am somewhat confused. In one of the monographs it says, in part: 'The consciousness of all of the cells unites into one combined consciousness . . . it is united consciousness that constitutes the psychic mind.' How, if at all, would the psychic mind be affected, if this united cell group (or the body) lost certain of its parts? I have seen an individual who had no limbs, and many who lacked at least one limb. When amputation takes place, there ceases to be a need for a directive intelligence in the part. Then, would not this subtract from the collective consciousness or psychic mind?"

A brief answer to the Frater's question would be to say that the psychic mind is *qualitative* rather than quantitative. Our psychic mind does not consist of a given number of cells, which, if reduced in number, would lessen the content of the psychic mind. The psychic mind cannot be added to or subtracted from by cells in the body. Let us put it this way. One has been touched by something, or he has not been touched at all. It is not a question of where or how much he has been touched, but whether he has been. The consciousness in each cell is of the Cosmic Mind. It has a preconceived duty to perform, which it intelligently does. This duty consists in having that cell, in which it resides, add to some part of the body or to perform some function in the human organism. It need not be aware of or concerned about the other cells. If each cell performs its duty, the whole collectively will serve a common purpose, *the harmony of the body*. Though the Cosmic Mind, when extended into living cells, has a specific duty in each, nevertheless the cell becomes a direct channel at all times to its source. You may, for analogy, use a certain leased telephone line to receive news just from one distant city, yet that line in its electrical functioning conforms to the basic principles of physics, the same as any other telephone line. Thus, while you are using that line, you are using natural principles that are universal, regardless of the limited purpose

for which you are using the line. Therefore, a single cell is, I repeat, as much a channel of the Cosmic Mind as are all of the cells together in the human body.

The loss of several billion cells in your body, by the amputation of a leg or arm, does not diminish the Cosmic Mind which flows into your being. The amputation of your arm ceases the direction of the Cosmic Mind over those cells which were in that limb. However, you still have equal access to the great Cosmic Mind, through the other cells in your being. Not until every cell in your being is removed would you be devoid of Cosmic Mind. Also, if you had but one (if that were possible) cell left in your organism, you would have the full consciousness of the Cosmic Mind, by means of that cell.

When a hand has been amputated, for example, frequently the unfortunate person will seem to have sensations where once the fingers or hand existed. The collective cells, with their mind, form a *psychic body*, a mind body, if you will. This psychic body corresponds to the physical body, just as a shadow generally corresponds to the object which casts it. The cells, though having their own duties to perform, also have a harmonious relationship with each other. Some cells are obliged to unite with others to produce a complex organ or substance. When a hand has been removed, the remaining cells adjacent to that region have part of their function blocked. They extend or project their consciousness, in other words, in search of the cells that are no longer there. This projection of the consciousness of the cells causes one to have a peculiar sensation which seems to originate in the region of where once was the amputated part. This condition continues for some time after the amputation.

When it was stated to science by individuals who had such experiences, it was demeaned as purely illusionary or the psychological reaction to the shock of amputation. This constituted merely an assigning to the category of the unknown that for which at the moment there was no explanation.

Now physiology has a more emphatic explanation for this phenomenon, and at least it partly confirms the long-expounded Rosicrucian explanation. It is this: we have *motor* and *sensory* nerves. The latter, as the

name implies, convey impulses that cause sensation. There is a complex translation of these sensations in the brain, which cause us to approximately realize the exact spot or origin of the impulses. If this were not so, according to this explanation, we would just feel pain and not know where it occurred. In other words, we have a dual realization in the brain, first a pain, and, second, the orientation or place of origin. The functioning is something like this, to use an analogy—the brain is like a great telephone switchboard panel. First there is a sound or signal, a buzzing, and this we can liken unto pain. The buzzing, however, does not inform us from whence the signal comes, but at the same time we see on the panel of the board a little red light flash. Above this light is the designation as to the point of origin of the buzzing. Now, the sensory nerves have plexuses in the brain, and each is connected with certain regions of the body. We are thus conscious of the pain and of the region as well. The sensations of pain occur entirely in the brain, *not* where the hurt occurs. The sensation is translated in the brain to become associated with the point of origin. When we burn our finger, the sensation of the burn actually does not occur in the finger tip, but way up in the brain. Since, however, we are also conscious of the origin of the burn, simultaneously we have the illusion of the pain occurring in the finger tip. This procedure is technically known as the translation of sensation.

Now, further, the physiologists say, there is not a sharp demarcation between one region and another, insofar as sensation is concerned. We have a pain and several organs or nearby regions sympathetically respond. Therefore, in the switchboard of the brain, sensations which have their point of impulse adjacent to a part that has been amputated, will cause us to be conscious of a sensation seeming to come from where the amputated part once was.—X

Crosses In the Sky

A Soror of Illinois now addresses our *Forum*. She says: "Recently a woman wrote a letter to the 'Views on Many Topics' department of a Chicago newspaper, in which she described having seen two crosses—one at sundown of a certain evening, and one

radiating from the moon. She asked if anyone else had seen them. Three letters were later printed in the column, in answer to hers. Two of these letters read as follows: 'In reply to Olive R. Burnes having seen a cross in the sky, radiating from the moon, at 10:30 P. M., my mother and I, too, witnessed this sight, and must write and say that it was most beautiful to witness. At first we could not believe our eyes and called neighbors to confirm our seeing this cross. If I remember correctly, this cross was seen on August 1st, at 10:30 P. M., and again this cross appeared on the 2nd, and very faintly on the 3rd.'

"The second letter reads: 'Regarding the crosses in the sky, I wish to say that I saw a white cross at night and wondered if it were only my eyes, but I looked at it from different angles and still saw it. Could it be that the rose cross was for our brave men who are giving their lives for those in power, for those who have so much greed, and the white one for those who are still at war? I hope these crosses are some kind of omen so that our dear ones can come back and live a natural and happy life with their families and friends. I have never seen anything like it before.'

The Soror continues: "I, myself, did not see these crosses, but I have no reason to believe that they were not visible, as all of these people saw them. There were a few later letters printed about them also. Not more than a few months ago I read about a similar happening somewhere else, and I thought it might be an interesting matter for the *Forum*. Is there any significance to such happenings, and what could be their cause?"

In the realm of psychology and parapsychology, such somewhat similar experiences are often termed monitions. A monition is a notice which someone has of the occurrence of something. Thus, for example, I may be suddenly conscious of a friend entering a hospital; that is, I have this experience within my own consciousness. Inquiry later confirms that the friend, in fact, was injured and taken to a hospital at the exact time of the monition. This, however, is no indication of a supernatural influence. It is an excellent demonstration of either projection and/or *mental telepathy*. Some such monitions are accompanied by awareness on the part of the recipient of some sign or device,

which to him is a symbol of the experience. Always, however, the symbol is accompanied by a definite meaning. There is never any speculation by the recipient as to what it means. Further, the symbol is rarely seen by anyone else who is not as intimately associated with the cause of the happening.

In my opinion, the case referred to in the newspaper is not a true monition. Neither does it have any Cosmic significance. I believe it to be simply a natural phenomenon, a physical one. Such physical phenomena have been the basis of many superstitions, by people who refuse to reason and who prefer to attach a supernatural significance to a natural cause, of which they are not aware. Superstitions are engendered by the habit of many persons to "invent" a reason for that for which the physical cause can either not be received, or not readily understood. Such not understood natural events have actually at times come to play a tremendous part in the religious worship of people. For example, no one knows just when, possibly in prehistoric times, at least we know long before Christ, a huge fiery stone fell from the heavens on the Arabian desert. The simple Arabian tribesmen were obviously awed by the phenomenon. The huge black stone was considered an omen from the heavens. Even though the tribes in the vicinity had their respective tribal gods and they were often in conflict with each other, they were united in considering the phenomenon a monition divinely sent. They called the black stone the Kaaba, meaning cube. Collectively, they built a house to shield it. It is located in what is now known as the City of Mecca, sacred to millions of Mohammedans, a place visited as a shrine by every devout Mohammedan who can afford the pilgrimage. In fact, this black stone is nothing more than a *meteorite*. Thousands of meteorites annually fall upon the earth from the heavens. This particular one was observed; and, more important, it was actually located by these superstitious people, who built a tradition about it. Had they known the physical cause, they would not have imagined one and substituted their religious concept.

Formations of clouds in the sky, as in the region of the moon, have been common in history. Many times in the past, such strange formations were proclaimed as auguring the end of the world, or the second

coming of Christ. Thousands of persons have been known to divest themselves, during the Dark Ages, of their worldly possessions, and prepare for the great Judgment day because of such phenomena. They went to the mountain tops and to the hills, awaiting the great event. The mind, perhaps to the credit of humanity, strives to give meaning to everything it perceives. In the absence of an observable meaning, it transfers the cause direct to the Divine. Then, by deductive reasoning, such persons try to relate such a Divine cause as they conceive it to some particular event in their lives. Whatever circumstance, temporal or religious, has the greatest influence upon them at the time is the one with which they associate it.

In this particular event, a cross of course suggests to the average person in America something of a Christian origin. Seeing it appear in the heavens, with no apparent physical cause, implied that it was an omen from Christ. Next, what did the omen mean? The logical deduction of such credulous persons would be a relationship to the war, the war obviously being the greatest influence upon their lives at this time. The war also being diametrically opposed, in effect, to Christian religious precepts, made the sign appear proper to the unthinking mind. The illogical aspect of such reasoning must be apparent to any thinking person. Why a Divine omen concerning the war in the region of Chicago? Why not an omen which would be seen throughout the entire world? Next, why a cross? Certainly God isn't exclusively Christian. How about the thousands of Mohammedans, Jews, Parsees, and the Buddhists, Confucianists, and Taoists who may be found among our Allies, who are giving their lives as well? The cross, certainly, has no particular significance to them.

Actually atmospheric changes and cloud formations often refract the bright light of the moon and even distort the light of the stars and cause them to assume striking forms. Such forms actually exist to the sight, but they are certainly not Divine omens. From the Cosmic point of view, if men are to be given a sign of significance as a mystical symbol, the meaning will be clear in their consciousness. They will not need to surmise or guess as to its significance.—X

Home Initiations

The value of your sanctum initiations is not in their reading, but in their performance. Initiation is not an intellectual attainment, but rather an emotional stimulus and a *psychic experience*. A statement appearing on the front cover of each Initiation manuscript reads: "Initiation brings into the realm of reason the purpose, and into the realm of emotion the spirit of one's introduction into the mysteries."

This is a truism. If the mysteries are construed to be the esoteric truths, then a reading of the Initiation provides a summation of what we *hope* to accomplish by performing it. However, until you actually emotionally and psychically experience the reactions described, you will never have the true spirit or inner feeling of the mysteries.

Let us use an analogy. You buy a new large phonograph record of a symphonic orchestration or rendition of an opera which you have never heard. With the purchase of the record is included a pamphlet which recounts the historical background of the music and tells the tale for which the music has been composed. You read the pamphlet and when you have finished you have no appreciation of the music. The music cannot be realized by reading about it. Music appeals to the emotions through other than the intellect. The value of the recording would be entirely lost to you, no matter how many times you read the pamphlet or how many critics' reviews of the orchestra's rendition you might have read. Certainly if you were sincere when you originally purchased the record, you would not render its value useless to you by never playing it, and by merely reading the accompanying description.

Why, then, do some of our fratres and sorores act in the same manner with their sanctum Initiations? No amount of reading of the text in the manuscript can determine for them what psychic experience, what ecstatic sensations they will have when they actually place themselves in the spirit of the initiation, as required. As you start to perform the initiations, as our late Imperator often related, you then awaken past memories of the soul-personality. The inner self rejoices in the renewal of its experiences. The perambulation in your sanctum, the

atmosphere of solemnity, with your candles lighted on the altar and your incense ignited, and the speaking to self within have a desired effect upon your dual nature. You can no more read the ritual and try to imagine such results than you can read the pamphlet which explains the record and imagine the effects of its tones upon your emotions.

Have you ever been inspired, had an intuitive revelation, a complete idea of great importance make itself crystal clear in your consciousness? Of course you have. Did you notice, upon such occasions, what a stimulus the experience was to your whole mental processes? Immediately thereafter you could easily recall events and facts that furthered the inspiration, which enlarged upon it. It was as if the inspirational idea was a key which unlocked myriad associated and useful ideas. You will perhaps recall, upon such occasions, how facile it was to reason about matters which were concerned with the inspirational idea. We might say that such an idea seemed to *energize*, for a brief time at least, the whole processes of mind.

Let me assure you, fratres and sorores, that if you can conscientiously perform your sanctum initiations and are inducted into the spirit of them, the *psychic stimulation* which you will receive will make your comprehension of the monographs more facile. Many Rosicrucians, having had a satisfactory performance of initiation, have found themselves able to integrate in their minds principles of the teachings which previously had been vague to them. Your failure to perform the initiations or your neglect to do so, rather, constitutes a self-denial of half of the value of Rosicrucian membership.

I wish to mention here a method a soror has used to assist herself to enter into "the spirit of the mysteries." She says: "Another thing I made was a miniature Rosicrucian temple. Now, don't smile at my feeble efforts, for it proves a great help in visioning the initiation ceremony. First I availed myself of a large box, about two feet long and eighteen inches wide, by four inches deep. With colored paper of different hues, I cut out triangles and squares and strips, placing them in their respective order, according to the diagram in the Rosicrucian Manual. On the inside of the cover, I made a diagram like the one in our initiation monograph.

Thus, while performing the ritual, *I follow* the positions in the diagrams, and if and when I go to the temple to attend one of the initiations, I shall have more confidence in myself as to what direction to follow."

The soror had made a model into which she could project her consciousness. She moved her consciousness from place to place in that area, as if it were in fact a large Temple in which she could actually perambulate. You have on the walls of your homes photographs or paintings of landscapes. Perhaps they are woodland or marine scenes. Why do you have them? It is not just alone for the technique of the artist who painted them, or because of the photographer who took them. It is not just to show his skill of performance. Is it not also that you may lose yourself in the vista they portray? As you project your consciousness into them and lose your awareness of the surroundings in your room, you can recapture some of the enjoyable experiences you once had when actually walking along such a forest trail, or climbing over rocks, against which the waves crashed, splashing you with stinging beads of salt water. You have these paintings or photographs because of the emotional response they cause when you look upon them. Then, why not be as realistic, for the same reasons, in the performance of your sanctum initiations?—X

Spirit and Matter

In referring to fundamental principles of the early degree teachings of the Order, a soror asks the question, "Is matter an accumulation of spirit?" We, of course, are using the word spirit as defined in our Rosicrucian terminology; that is, the force or vibratory essence that causes the manifestation of matter. While many meanings have been assigned to spirit, it is important to bear in mind this definition. It is, in fact, the negative manifestation of the creative force of God functioning through the universe which brings into being the material aspects of our environment—in fact, our own physical body.

This manifestation of the creative force is most essential for the providing of the proper vehicle through which the soul can operate

and have experience. Spirit, then, is the vibratory essence which goes to bring about the manifestation of that which we know as physical and material things. This does not mean that it in itself is material. It would be incorrect to answer the above question in the affirmative—that matter is simply the accumulation of spirit to the point where it becomes evidenced to the human senses as we might think of minute bacteria being accumulated in such quantities that there would be enough to be perceived. Spirit enters into the manifestation of matter like the two gases, hydrogen and oxygen, enter into the manifestation of water. When these two gases are properly combined under proper circumstances, the resulting product of their combination has no similarity to the two gases themselves. In other words, the product is entirely different from the two things which compose it. Water has none of the apparent characteristics of hydrogen and oxygen which compose it. So it is in the evolvment of the manifestation of matter. The radiations of spirit are a vibratory energy which builds up the many manifestations of matter but which are not in themselves a material thing. This might be illustrated by comparing spirit with electricity. In this sense, spirit is to matter what electricity is to light produced by an electric light globe. Electricity is an invisible vibratory essence. We understand certain of its causes and effects, but we understand little of its own nature. This invisible essence known as electricity, can cause, under certain circumstances, light to be manifest, or when it is used to run an electric motor, will cause power or force to be manifest.

It is clear that the light or the force is not electricity, but electricity causes the power or light to be evident. So it is that spirit is the God-made vibratory force which causes matter to be manifest when it is directed in a certain way. In other words, it lies deeper than matter itself; it is the cause of fundamental being from a physical standpoint, at least on this earth plane. Spirit may manifest elsewhere in the universe in a different form, but here on this earth, to fit the development of the personalities of the souls which are incarnated here, it manifests in a form which we interpret as matter.—A



The Mystery of Miracles

IS EPIPHANY POSSIBLE . . . can a bodily manifestation of the Divine be brought about? Did the simple and sincere desires of the ancients—voiced in prayer—cause Cosmic intervention in times of need? Has man lost his heritage to invoke the Divine Powers, or is the mystery of the miracles a secret cherished by a few? Here is a frank discussion both from the mystical and scientific points of view. What constitutes miracles? They are revealed as an orderly working of natural laws—laws that can be commanded by those who have the knowledge.

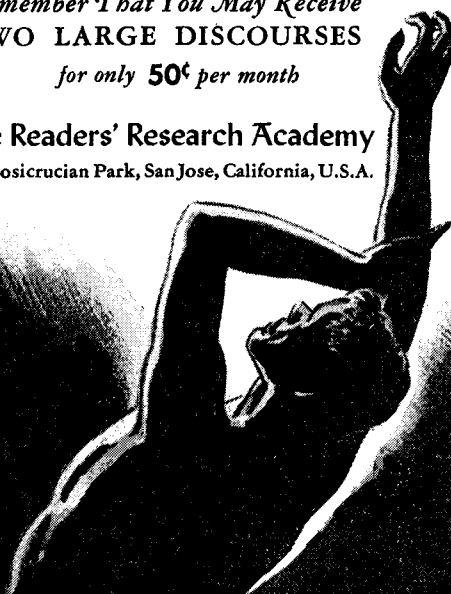
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The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Vol. XV

DECEMBER, 1944

No. 3

ON PRAYER

I cannot teach you how to pray in words.

God listens not to your words save when He
Himself utters them through your lips.

And I cannot teach you the prayer of the
seas and the forests and the mountains.

But you who are born of the mountains and
the forests and the seas can find their
prayer in your heart.

And if you but listen in the stillness of the
night you shall hear them saying in silence,

"Our God, who art our winged self, it is thy
will in us that willeth,

It is thy desire in us that desireth,
It is thy urge in us that would turn our nights,
which are thine, into days which are thine also."

—By Kahlil Gibran in THE PROPHET.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

In our doctrinal work, namely, the teachings and rituals of the Order, we are principally governed by *tradition* and by *experience*. We cherish all traditions which have come down to us as a heritage. This is so especially if they conform to the ideals and purposes of AMORC, and if the larger perspective and the advancement of time have not made them obsolete. We are also influenced, of course, by irrefutable experiences. What we discover and learn through researches in our own laboratories and library, or what has been communicated to us from other reliable sources, and which can stand the test of truth have a definite effect upon our teachings. Consequently, though fundamentally our precepts are unchanged today, which is a tribute to the contributions made by our Rosicrucian precursors, yet we have enlarged upon what they left us, as the result of our own findings. Many of the monographs today, in content, are materially different than they were a decade ago. These, in turn, will be considerably different ten years hence. It is in this manner that the Rosicrucian teachings advance, and, in turn, advance the individual member of the Order.

Many of the principles of the teachings, however, depend for their effectiveness upon the construction placed upon them, that is, the interpretation made by the member. If he interprets them rightly, in accord with their proper relationship to nature and the Cosmic, they prove useful and beneficial to him. If he wrongly interprets them, they either become ineffectual or at least so complex as to be difficult of understanding. As the principles are expounded in the monographs, they represent a point of view which has developed after much test and application. This test usually consists of trial by a number of members and officers of the Order, and an eventual agreement as to definition. These agreements on definition are *policy*, which the Supreme and Grand Lodge officers put into effect from time to time. These policies remain rigid, *unless* further

experience and the developments of time disclose the need for altering or modifying them.

I think you will be very much interested in a recent policy of AMORC which sets forth certain specific definitions on subjects of the teachings. This policy was issued by the Emperor to officers of the staff. It appears below, just as it was given to each of these officers. Perhaps you will also find it useful in distinguishing between *mystical* and *psychic* experiences, and those experiences which are often *confused* with both.

The following definitions shall be considered official Rosicrucian interpretations of certain phenomena. It shall be the duty of all staff members to apply these constructions to their answers on questions concerning these phases of our teachings:

MYSTICAL:

- A. Any phenomenon which is the consequence of man's consciousness being made contiguous with the Cosmic or Divine Mind through the self. Likewise, any principle by which it is accomplished.
- B. In the strictest sense, a *mystical* experience involves a unity of the mortal consciousness with that of the Divine or Cosmic Mind for a varying period of time. The following are the results which in part or as a whole always follow:

NOETIC: Illumination, that is, an influx of knowledge which transcends that ordinarily had by the individual. Such knowledge always furthers the highest moral ideals of which the individual has been capable.

PHYSICAL: The individual experiences great exaltation or ecstasy. He feels as though he has been in the presence of his conception of the Divine.

PSYCHOLOGICAL: The recipient of the experience is either permanently or for sometime after the experience freed of all habitual fears. His moral resolves and self-confidence are given tremendous impetus.

- C. Obviously to the mind the *illumination* must take the form of either visual or auditory impressions. Such impressions are self-sufficient. They need no further elucidation, or else they would not be illuminating. Where the individual struggles for interpretation or where he experiences fear or conflict with his moral values, his is not a mystical experience.

PSYCHIC:

- A. Any phenomenon which cannot be attributed to the physical or objective faculties of man, and which reasonably may be held to be the consequences of the Cosmic or man's spiritual self; likewise, any principles by which it is accomplished.
- B. It is patent that before any phenomenon should be attributed to the *psychic*, a thorough search for all possible physical causes of it must be made or else the individual is apt to delude himself. A psychic experience parallels objective experiences, in that its sensations may correspond to all of those which are physically realized. Psychic experiences may be divided into two general kinds:

FIRST: Those where you are conscious at all times that you are the recipient of impressions coming to you. In such instances you are as a spectator watching an orderly sequence of happenings, namely, that one thing properly follows another as a cause and effect.

SECOND: Those experiences where you are conscious at all times that you are the motivator or prime mover, as, for example, when you are momentarily conscious of *self* being distant from where you actually are physically. In such an instance, you are aware that the *self* is the cause of what occurs.

- C. True psychic phenomena have the following effects upon the one experiencing them:

MENTAL: That which is experienced is quite understandable, insofar as it is perceivable. As said previously, things which occur have an intelligible order and frequently give rise

to subsequent inspirational ideas. The reason for the experience or the means by which it is realized is not always immediately apparent, however, and may require subsequent personal experiences, or study. Consequently, no other's interpretation of it can be held valid. When, of course, the individual is the intentional or prime mover—in other words, precipitates the phenomena—he knows his reason for so doing.

PSYCHOLOGICAL: When fear is had of a psychic experience, it is not because the elements of the experience threaten the well being of the individual, but only because the individual is afraid of the unfamiliar experience. Consequently, any experience which by its incidents induces fear for one's person or chastity, is not of psychic origin in the Cosmic or spiritual sense.

PHYSICAL: The individual may immediately thereafter experience a highly emotional state for a few minutes, like one having witnessed an exciting event. The emotional reaction will not be unpleasant and will often stimulate the intellectual faculties. Conversely, more often a equanimity and complete relaxation are experienced.

- D. Frightening experiences which have no apparent objective origin, and which are fearful in their elements and seem to threaten the *mental*, *moral*, and *physical* well being of the individual, or which repeatedly harass and perturb him are due either to dreams, physical disorders, or mental aberrations. By no means should these be considered true psychic experiences in the occult sense. Further, such persons are probably ill and need a physician's care.

Included with the experiences which are in fact dreams or mental aberrations, are those kaleidoscopic impressions which have no semblance of order and which in themselves are not intelligible.

Fraternally,

RALPH M. LEWIS,
Imperator.

Attracting A Highly Evolved Soul

Recently we received a telegram from a frater informing us that his wife was in labor and expecting a child momentarily. In his telegram, as hundreds do annually, he solicited the assistance of the Council of Solace to render what aid they could Cosmically for the prospective mother. In the course of his telegram, the frater further said: "Also assist in attracting a highly evolved soul to the body."

In this request there is a wealth of mystical principles involved, which need some further clarification, or at least some further amplification.

In the first place, as we have often said and as said elsewhere in this *Forum*, a soul does not evolve. The term, evolving of soul, is a vicarious expression. It is a loose terminology which by habit we fall into. If the soul would be a part which has been broken off from the great Universal Soul, and is retained in mortal form for a life span, then man might have the power to influence it detrimentally. It would be certainly something over which he would have absolute control. Since, however, the soul essence is like an electric current flowing from a generator and passing through numerous electric bulbs, which it illuminates in its passage, no single bulb then can influence the current. Consequently, the current flowing through the bulbs is always of the same nature as when it left its generator. If the soul essence in man has an unbroken contact with the Universal Soul, it must therefore always be of the same quality of its origin.

To extend this rationalization, if the source of the soul essence is *Divine*, and the souls in men are but an emanation of it, then logically all men's souls are perfect and *Divine*. Certainly it would be absurd to think that man has it in his power to degrade the *Divine*. This would elevate man in importance above the *Divine*. Further, that which is *Divine* and perfect already, most certainly cannot be evolved or have any further degree of perfection. Consequently, it is the personality which incarnates with the soul, which evolves from incarnation to incarnation. This personality is the ego which the soul forms by expressing itself through the body. Time and experience refine this self or personality. This refinement

consists in the self's being more and more in accord or harmonious with the soul, of which it—the personality—is the reflection. Therefore, if one is to attract that which is highly evolved at birth, it must be a highly evolved self or personality, and this accompanies the soul into the newborn body.

The question is, does the body of the newborn babe entirely have the power of attraction, or does the soul-personality perhaps choose its temporal residence, namely, the human form in which it is to reside? At transition, each soul-personality is either puerile, strong, advanced, or not. As you look about you, you see expressed the personalities of your neighbors or friends whom you know well. As you experience their personality, you are experiencing the stages of their inner development. You know that some of those persons whom you contact daily are cruel, deceptive, avaricious, bigoted, or kind, charitable, humane, and noble.

There are lessons to be learned by each before an advancement can be made by the soul-personality. Let us realize that in the Cosmic there is no such thing as seniority. Time is an inconsequential factor. Whether it takes one life or 100 lives for a given lesson concerning Cosmic principles to be inwardly comprehensible by a soul-personality is immaterial to the Cosmic Mind, so actually no soul-personality retrogrades. It either remains relatively inert in an incarnation, or it actually advances. It advances if it has the experience which it needs and if it derives from that experience the needed lesson. If one is exposed to experience, and yet refuses the obvious lesson, he is then required to re-experience the same consequences, next time perhaps with stronger emphasis, either in this life or another. If, for example, one must learn to be humble and not arrogant, he may be placed in such circumstances or environment where he can learn the meaning of humility. If he refuses to accept the obvious, then his advancement is retarded, but not retrograded. In his next incarnation, he is drawn to those parents who by heredity, learning, and circumstances are best suited to provide a life where the things he needs to know are indigenous to the place in which he will earn his livelihood.

The foregoing does not mean to imply that the parents have no means of attracting the kind of soul-personality which they

desire for their children. The manner in which they have lived and in which they think fashions the personal advancement which their own soul-personality will assume. It also naturally determines the kind of soul-personality that will be entrusted to them in the little bodies of their newborn children. A highly evolved soul-personality is not going to be drawn into a child of parents who are bigoted or malevolent, even if the parents wish it. You will attract that degree of soul-personality into the body of a newborn child which is commensurate with your own preparedness to further its experiences and your own. Remember that in the rearing of a child, there is an influence being brought to bear upon the soul-personalities of the parents as well as upon the child. It is a test and an opportunity for the soul-personalities of parents and of the children.

The mere desire for one's child to be possessed of a highly-evolved self is quite insufficient in itself. One must prepare himself or herself. He must substantiate the desire with conduct which shows sincerity and a willingness to sacrifice for spiritual ends. Still further, no individual, group, institution, order, or church can draw to the body of a newborn child a highly evolved soul-personality. Such, as said, is entirely contingent upon the worthiness of the parents. The most that an organization, such as AMORC, can do is to help prospective parents through the Rosicrucian teachings to evolve as much as possible in this incarnation, as an assurance of having a more highly evolved soul-personality than would otherwise be realized in their children. Let me make plain and emphatic, however, that mere membership in the Rosicrucian Order, of course, provides no such guarantee.—X

The Great Seal of the United States

A Soror of Montana now addresses our *Forum*. She says: "The new one dollar bill, with the Great Seal of the United States, with its obverse side on the right and the reverse side to the left, came under discussion, and I was asked to explain why the Great Pyramid was selected as an element for the Great Seal of our country. Of course, I had to admit that I did not know, but did express myself something like this: the eagle

with the dove of peace and arms symbolizes the idea that this nation has peace as its main objective, and will maintain it by force if necessary. The Great Pyramid, on the other hand, is a constant reminder that this nation has its roots more firmly fixed in an even greater civilization than ours, and that the Great Pyramid is a connecting link between Atlantis and her greatest hour of evolution and the ideals and aspirations harbored in the hearts of the founders of these United States of America."

The Soror's interpretation does not deviate greatly from the profane historical significance of the Seal, and, as well, its mystical import. First, let us consider the profane historical facts of the origin of the Great Seal of the United States, as are provided by the Department of State of the United States. A few hours after the adoption of the Declaration of Independence, a need for a Seal to impress upon official papers was realized. Late on the very afternoon of July 4, 1776, the Continental Congress appointed a committee "to bring in a device for a Seal for the United States of America." The results of this committee proved not satisfactory to the Secretary of the Congress. Therefore, still two other committees were, in succession, formed between the years of 1776 and 1782, for the purpose of designing the Seal and submitting it to Congress for adoption.

The third committee, on May 9, 1782, submitted a design by William Barton, a private citizen. Mr. Barton had been selected to prepare a design because he had studied heraldry. The report was referred to the Secretary of Congress, Charles Thomas, who, with the committee members, after some consideration, suggested that changes be made in Mr. Barton's design. Mr. Barton, under the *influence* of the committee and certain other persons with high government connections made the desired changes. The new design was finally submitted on June 20, 1782. This was accepted and became the present Great Seal of the United States.

Now, lay before you a new One Dollar bill and study the Seal, as we give you the State Department's official interpretation of its symbolism. On the obverse side (front) of the Seal, which is on the right end of the bill as you look at it, you will see a spread eagle, with an escutcheon against its breast. The stripes of this escutcheon represent "the

several states all joined in one solid, compact, entire." The solid white band across the upper part of the escutcheon, which, in fact, unites the stripes, it is said: "Unites the whole and represents Congress." The motto "E Pluribus Unum" (one of the many) which is seen in the banner flying on either side of the eagle's head, alludes to this union. It will be noted that in one claw of the eagle, there is held an olive branch, and in the other arrows. These, we are told, designate "the powers of peace and of war." Immediately above the eagle's head may be seen a constellation. This denotes "a new state taking its place and rank among other sovereign powers." The stars of the constellation represent the collection of great world powers, and thus it signifies that the United States has entered such a congregation.

On the reverse side of the Seal, the left end of the bill as you look at it, is seen the pyramid. It is, however, not necessarily the Great Pyramid, because there were many similar pyramids in Egypt. It is stated that this pyramid "signifies strength and duration." The eye above the pyramid and the motto "Annuit Coeptis" mean, "He (God) hath prospered our undertaking." This, it is said, alludes to the many interpretations that Providence or the Divine had favored the American cause. The date on the pyramid, at its base, namely, 1776, and the words "Novus Ordo Seclorum" (a new order of the ages), it is held "signify the beginning of the American era, which commenced from that date." All of the above, then, is the official interpretation of the Great Seal, as given by the State Department of the United States.

There is more to be said. The All-Seeing Eye and the pyramid are very old symbols which have long been used by esoteric orders and orders using esoteric symbolism, as, for example, the *Rosicrucians* and the *Freemasons*. It is known that a majority of the signers of the Declaration of Independence were Rosicrucians and Freemasons. Freemasonry is very proud of the fact and has often mentioned it in its journals. The Rosicrucian Order is no less proud of the part its members played in the early formation of this country, and we, too, have had occasion to make mention of these facts in our publications.

It is known that Benjamin Franklin greatly influenced the final design of the Great Seal submitted by the third committee. Benjamin Franklin was a Rosicrucian. When he went to Europe on a diplomatic mission for the United States, he availed himself of the opportunity of meeting with the Rosicrucians in Europe. Later, in some of his correspondence, he mentioned the early Rosicrucian colony of Pennsylvania. He praised their assistance in contributing the translation of the Declaration of Independence into many foreign languages for dissemination by the government of this country to the governments of other powers throughout the world. This translation was exclusively performed at the Rosicrucian colony in Pennsylvania, and is a historical fact noted in records of the United States and in the archives of the State of Pennsylvania. It is also recorded in the classical history of the establishment of the early Rosicrucian colony in Pennsylvania, by the noted Rosicrucian and Masonic historian, Julius Friedrich Sachse.

Being a Rosicrucian, is it any wonder that Franklin influenced the acceptance of such symbols as the All-Seeing Eye and the Pyramid in the Great Seal. In esoteric symbolism, since the time of ancient Egypt, the eye has been used in this manner to mean the all-pervading consciousness and mind of God, which is ever present and which looks with understanding upon all things. In our Rosicrucian Egyptian Museum, we have original antiquities bearing this symbol, which date back into the early dynasties thousands of years ago. The pyramid has long been used as a geometric as well as an esoteric symbol. It will be noted that the pyramid in the Great Seal has thirteen courses of stone. Further, it will be observed that the eye is set in a *triangle* above the pyramid. This signifies that that which would be a truly great achievement, no matter what it be that is built must have approval in the Mind of God, in other words, His acceptance.

In passing, let us note how the United States had at its very inception used the phrase "New Order of the Ages." Many persons today speak contemptuously of the phrase "New Order," only because it has been a slogan of a radical political ideology, but those who speak disparagingly of it are possibly not aware that the phrase, "New

Order" is part of the motto of their own country. A New Order did begin with the United States. Let us hope that the precepts of our country will always remain of the same high order, and as new and as advanced as they were in 1776, when religious dogma and avariciousness had so little effect upon the high motives of the founders of our Government.—X

Reading the Akashic Records

A Frater addressing our *Forum* says: "I have a question to ask this *Forum*. It is—Have any of our members developed the ability to read the great Akashic Records? I have read that the Akashic Records are a record, down to the minutest detail, of all that has occurred in the solar system since it was in a nebulous state. So, with that in mind and with so many of the historical records destroyed by the most destructive of all animals—man—or distorted by man, it would be a good thing if some of us would get at some historical record that is reliable."

The word, *Akashic*, etymologically has its origin in the Sanskrit word *Akasa*. In the Sankhya philosophy of the Hindus, originally written in the Sanskrit language, the word *Akasa* means an indeterminate substance, as ether or as space is generally conceived. Therefore, mystically, the Akashic Records are the complete knowledge of all that is, was, and shall be, which exists in the indeterminate, intangible, all-pervading *Cosmic Mind*. There is no past, present, or future in the Cosmic Mind. In fact, time is nonexistent in the Cosmic. All that will be in that future which man conceives already is in the Cosmic. All that man thinks as past is still current in the Cosmic.

In contrast to the Cosmic, with its immutable laws, by which things and events occur, man's mind is relatively stationary. Consequently, events and things seem to approach our consciousness and to depart from it. Thus we are inclined to think that things are not yet or have been. It is difficult for us to understand this. It is admittedly abstruse, because we reason by means of experience, and experience is contingent upon our consciousness. Let us, however, look at the matter in this light. In fact, let us use a homely analogy to illustrate our point. We shall think of the Cosmic as one of those

merry-go-rounds, which are used for the amusement of children, and upon which they ride at carnivals. On this merry-go-round are a number of objects, such as imitation horses, camels, etc. These objects never diminish in size or have any less existence, no matter how often the merry-go-round revolves. A man standing on the ground, to one side of the merry-go-round, we will liken unto the human consciousness. He is only aware of those objects on the merry-go-round which actually pass in his field of vision, immediately in front of him. What he sees there is the *present* to him. What goes on and revolves out of his sight is the *past*. What has not yet turned to enter his view, he considers as the *future*. In fact, what the man sees, has seen, or will see are all actually part of the merry-go-round at all times. Insofar as the merry-go-round is concerned, they are always with it and thus to the merry-go-round they are always the present.

So, too, it is with the Cosmic Mind, all things happen by virtue of the Cosmic laws, and thus all things continuously exist in their essence in the Cosmic Consciousness. Nothing can be lost to the Cosmic Mind, for all is of the Cosmic Mind, in the sense that everything is of its Cosmic law. This eternal record of all in the Cosmic is the indelible *Akashic Records*. A man can read the Akashic Records by attaining momentary states of Cosmic Consciousness. By this means, he will receive such illumination as will restore knowledge of what has transpired and is lost, or knowledge which may be found through search and by diligence.

Often, through the individual's state of Cosmic Consciousness, the Akashic Records divulge the means for realizing something as a development in the future. The spontaneous, intuitive ideas, which are often referred to, and which have inspired persons to create things which do not now exist, come from this source, the Akashic Records. It must be apparent, of course, that the indelible record of the Cosmic laws and the memory of that which is in the Cosmic are not actually a physical record. The *Akashic Records* is an allegorical term. It does not allude to any actual historical, physical inscription to be found at any price. The reading of the Akashic Records does not consist of reading any communication that has been

written in any language, which is suddenly revealed to the eyes of man. The term "reading the Akashic Records," is also allegorical. It means the translation of our Cosmic impressions into objective, commonplace terms and into workable ideas for everyday use. Whenever you meditate in your home sanctum and are rewarded by enlightenment, by an understanding, by helpful ideas by which you can bring into existence things or conditions, you then have been reading the Akashic Records.

Today we are rediscovering things which once existed thousands of years ago. At the time they are discovered, we sometimes think that they are quite original, for we have not yet learned that they once existed in the past. Later, to our amazement, we may find that it is a duplication of something which had been done and lost to the memory of man. The electrolysis process, by which we are able to electronically plate metals, by which we use a cathode and an anode in a chemical solution, through which an electrical current passes and causes an emanation of electrons from a metal to deposit itself about some other metal is considered a very modern process. However, just recently there has been discovered in Egypt an ancient device which definitely had electrodes in a container, which was obviously intended to contain a solution to accomplish something exactly similar to the electrical plating which we do today. Thus, through the illumination which the inventor has today, he is permitted to read the Akashic Records. He often, therefore, brings into existence that which, by the passing of time and the destructiveness of man, has become lost to the objective memory of humanity.—X

Appealing to the Cosmic

A Soror in the East, addressing this *Forum*, asks: "Why is it that when a person makes an appeal to the Cosmic for a home, health, and better living conditions that they are not granted?"

It is obvious that some fratres and sorores are exceedingly disappointed when they have conscientiously followed instructions and the desires they sought to have gratified do not materialize.

Has the law in such instances failed? Was the statement made in the monographs pure-

ly speculative, or has the individual himself failed in applying the law? A natural or Cosmic law is immutable. It is known as a law because of its persistence, its unfailing uniform performance when properly invoked. If certain forces or powers of nature would manifest for some persons and not for others, or might work under some certain conditions today but not tomorrow, they would not have that order and dependability which we attribute to Cosmic law. Consequently, failure in exercising the law must be due to the individual. The individual often is quite unaware of his wrong direction of the law, and, therefore, we shall cite some of such examples so that you may avoid mistakes that result in disappointments.

A man works in the office of a large commercial organization. He is perhaps in his early thirties. So far as age is concerned, a great future potentially lies ahead of him. His particular duties are routine; they do not require considerable specialized training nor do they oblige him to assume great responsibility. His salary is commensurate with his work, but necessarily low because of the kind of duties he has. In the same office is another young man, no better appearing, with no better personality, nor does he have any more native intelligence. However, this latter young man obtains promotions. He seems always quite ready for each position offered to him. He assumes the new duties with understanding and executes them well. The first young man is envious of the latter's promotions and considerable increase in salary.

Let us assume that this first young man has some knowledge of mystical principles, of mental creating. He desires a promotion to another position in his office and he clearly visualizes the details of such a position. In fact, he mentally sees himself seated at the desk and doing what might be required of him. Further, he sees the larger pay check being given him at the end of each week's labors. Then he concludes his meditations by directing a date, the exact day, in other words, when the manifestation of his desire for promotion shall occur.

The day arrives, but his desire is unsatisfied. He reviews the procedure which he has followed. Was he selfish? Honestly to himself he says he was not. If he had received the position, he would have given some of

his monetary increase to help worthy causes. The fact is that, Cosmically, the young man was not entitled to the fulfillment of his wishes. He was unprepared and he was doing nothing to prepare himself. He was asking for promotion, for greater responsibility, and more money, but he was not prepared to earn it. Thus, in effect, he was selfish, because he was not exchanging abilities for the advantages he wanted. Each night when he went home, he forgot his office, with the exception of the desire for promotion. Never once did he seek to study any texts or go to a night school to acquire the knowledge that would be demanded of him in his new position. He spent his leisure hours entirely in recreation and in self-indulgence, whereas the other young man was studying higher accountancy three nights a week. This latter young man was acquiring a fount of knowledge which he could offer his employer in exchange for the promotion and the rewards the advanced position would bring. He was not expecting an unearned compensation. He was giving time and effort so that he might receive. Obviously, then, the desire of the first young man was not Cosmically fulfilled, because such fulfillment would have been harmful to another. If he had received the promotion, he would not be entitled to it, untrained as he would be, and, therefore, he would be doing unsatisfactory work.

Analyze your desires before directing their manifestation. Have you a right to express them or to expect them to be fulfilled? Still another example is the one who desires good health and who applies mental principles in that direction, without result. How is the individual conforming to what he really wants? He is desiring good health, on the one hand, and, on the other, is refusing to change his mode of living which contributes to his ill health. If one knowingly eats wrongly, dissipates, and overworks, he cannot expect Cosmic law to perform in his behalf, while he wilfully violates other Cosmic principles. There is an old legal adage about one coming into a court of justice with unclean hands. This means that the one seeking relief from an injustice is himself a wrongdoer. The same may be applied to directing the manifestations of our desires. Do not ask or expect munificence from the Cosmic, if you are violating Cosmic principles.—X

Where Is the Cosmic Plane?

A frater of England now arises to address this FORUM. He says: "Where is the Cosmic Plane? Is it just an extension of those lower vibrations which our objective senses and mind interpret as the earth plane, so that there is a slow merging of the lower vibrations of the earth plane into the higher octave vibrations of the Cosmic plane, like we find in a piano? Then, again, does the Cosmic perhaps have a separate existence with a considerable gap between the vibrations of the two planes?"

If we think of the Cosmic plane as a *state* of consciousness rather than a *place*, we will have a better understanding of its true mystical nature. In the first place, in the Cosmos or the universe as a whole, things do not have *place*. "Everything is in everything else." Place or position is an illusion of the human mind. It is because of our sense perceptions, our objective faculties and their physical limitations, that things seem to have a relationship to us in place and in time.

In the Cosmic everything is integrated. Each thing is of the essence of every other thing, or it is dependent upon the same things for its existence. There is no actual independence, whereby a thing is off by itself. To better present this idea, let us take the analogy of the human hand. You raise your hand above your head, or you extend your arm so that the hand is at your extreme right. Then again you may draw in your hand so that it may lie against your bosom. When you do this, you are accustomed to saying your hand is *close* or is *distant*, depending upon its position to your body. Actually, however, your hand is never away from *you*. It is always a part of you, whether extended above your head or lying in your lap. Why is this so? Because *you* is your whole body collectively—your legs, laps, chest, and so on, so wherever your hand is it is attached to a part of your body, to your arm, in fact. Therefore, though your hand may have a relationship in position to your feet or your head, for example, be near or away from some part of your body, it is nevertheless always a part of you and therefore never distant from you. *You* is not a part but all of you. What touches

one part of you is in touch with all of you. If something touches your foot, you would not say something has touched my foot, but it has not touched me. So, too, this reasoning may be applied to the universe. The sun may be millions of miles distant from the earth, yet actually both are together because the sun, the earth, and that which seems to be between them and which is only a difference in appearance are actually all joined together. So, too, the human body is one unit.

Consequently, the Cosmic plane is not an actual or physical place, existing somewhere in the universe, neither is the Cosmic plane an isolated series of manifestations or vibrations, separate and apart from that phenomena which, for example, we experience with our peripheral senses of sight and hearing. Let us think of the universe as a whole, as a *scale of motion*, this motion being intelligence or mind. In the lower octaves, this mind or intelligence functions as that order or those laws which underlie the various physical forces which we know as electricity, light, magnetism, and so on. In the higher octaves, the same intelligence, the same universal or Cosmic motion manifests as *consciousness* and *self-consciousness*, *soul*, and so on.

The Cosmic plane, then, really consists of those octaves of motion or intelligence which exceed that which the physical senses of man may discern. To use an analogy, we know that light as a phenomenon exists beyond the ocular range, that is, below and above the infrared and ultraviolet blue of the spectrum, which the eye is able to detect. So, too, there are various other phenomena which occur and which the objective human consciousness cannot perceive in a physical sense. We are, however, equipped with a hypersensitivity; that is, with faculties and perceptions which transcend our objective powers, and by which *we can realize* these certain other phenomena.

These other occurrences, when so perceived by these inner faculties of ours, we call the *Cosmic*. They are, however, constantly about us. It is just a matter of perceiving them. They are never distant or apart from our being. Neither is the Cosmic plane *up* or *above*. Insofar as our relationship with the universe is concerned, we as

beings are neither up nor down. Such positions are mere notions of the human mind. It would be far more appropriate to refer to the Cosmic plane and its vibrations as finer and more rapid than those of matter.

Again, we might say, to be very exacting, that all planes of consciousness, all that we perceive—the material and immaterial—are alike of the Cosmic. In fact, all that is of that motion, of which the Divine Mind or Intelligence consists and which manifests as law and order, is Cosmic, is it not? It would be more appropriate, therefore, to declare matter and physical existence a *negative* Cosmic plane, because it is limited; and spiritual realization and manifestation, as we call them, a *positive* Cosmic plane. In fact, in the earlier monographs of our Rosicrucian teachings, we do say that matter is a development of the primarily *negative* polarity of Nous, and, conversely, that Vital Life Force and consciousness are primarily the results of a *positive* polarity of Nous, and both polarities are of the Cosmic. The Cosmic plane, then, to be even more specific, is that plane of consciousness which is more extensive and *positive* than that plane upon which material things are realized by us.

If you were to acquire an additional physical organ of sense perception, some *new* faculty that would make the manifestations of the so-called Cosmic plane as facile to perceive as are the ordinary impulses of light and sound, you would no longer think of those manifestations as being so lofty. They would become commonplace, and you would assign the appellation *Cosmic Plane* to something a little less perceivable and comprehensive. Do not forget that actually much which you accept today as the developments of material science once appeared as happenings of the Cosmic plane to persons of several centuries ago. They did not know how to commonly bring them into the realm of objective perception. The reduction of phenomena to a point or to a level where it can be easily perceived and directed by our material senses and objective consciousness does not make it less Cosmic, that is, less of Divine origin. All that is and was, and all that will be is of the same Divine Intelligence and creation, no matter by what means we come to realize

it. The Cosmic plane, therefore, is merely a plane of consciousness which, by comparison to the realization of our objective senses, seems to be more rare and more extensive.

—X

Origin, Meanings of Baptism

A Soror, addressing our FORUM, says: "Will you please discuss in the FORUM the subject of baptism in relation to the Rosicrucian teachings. If one, through the teachings, reaches a point and feels the desirability of baptism and that this cleansing would benefit the person spiritually, should one join a church, or is this necessary? Can one perform a similar ritual in the home sanctum?"

Another Soror arises to speak on the same subject. She says: "What is the true meaning of baptism and how important should it be in one's life? Is it really necessary to be baptized in a church? If I never am baptized, would it really matter?"

Like many rites, ceremonies, and rituals now an integral part of Christian liturgies, baptism has been "borrowed" from Christianity's predecessors. In fact, baptism is rooted in the rites and ceremonies of many primitive peoples and in practices, which Christians prefer to call *pagan*. Among most all primitive peoples there is a rite to be found, which has a strong resemblance to baptism. It is usually a ceremony of *purification* by means of ablutions or washing. To the most simple mind, it is obvious that water washes away foreign matter and that which is considered dirty. It usually removes quite easily that which obscures things in a physical sense. Washing makes apparent, therefore, the original nature and color of things; it restores their virtues, insofar as their appearances are concerned. During various phases of life, or following certain periodic physical conditions, primitives considered an individual taboo, namely, *unclean* and *impure*. Such an individual was isolated by the tribe until he could be cleansed and the taboo removed. Being unclean was not just construed in a physical sense, but often in a moral one as well. Thus the taboo could mean that the individual was surrounded by an essence of evil, the result of certain conditions. This evil

was held tangible enough to be thought that it could be scraped or washed off. This was a requirement, in fact, before the individual could be restored again to society. Among the ancient Jews, and even before, namely, among the Hebrews, washing was one way of ridding self of a taboo, and of moral uncleanliness. This washing was not a symbolical rite at this time, nor was it among most primitive people, but a material means of removing imagined material stigmas.

For example, among the Kafirs of South Africa, the guilt of murder, or causing the death of another, must be washed away under a prescribed ceremony and in a most solemn manner. Then, again, the Basuto warrior bathes after battle to wash off the ghosts of his victims. It is related that they washed with a *lustral* water, namely, a water that is most efficacious for purification, because it has been blessed. This blessing is thought to impregnate or infuse the water with Divine qualities.

Water was at one time thought to be the primordial element from which all else sprang. This is the principal doctrine, in fact, of the philosopher Thales, who lived about the Sixth Century B.C. In most primitive reasoning, water is animistic, that is, it is conceived to be *alive*. There is much to suggest this to the elementary reasoning of the primitive mind. Water has motion, it changes in its patterns, it seems to have moods, therefore, it appears living and alive. The ancient Hebrews referred to it as "living water." Still further apparent support of this conception, are the facts that water gratifies by quenching thirst, aids in growth, and assists in making food more palatable. Consequently, water as a whole, to the most simple minds, has always seemed to contain great powers. Nomads and early peoples who were particularly close to nature in their living soon discovered that certain springs had or seemed to have *healing properties*. So water was further thought to provide for the preservation of man's life, if not also his immortality, and to thereby sooth the spirit of man.

It was seemingly logical for man to believe that bathing in water not only produced physical advantages—the removing of foreign matter—but spiritual benefits as well. The Hindus are an excellent example

of this belief. To them, many rivers are sacred, and particularly the Ganges. The Hindu devotees plunge into the Ganges and expect their bodies to be cleansed of a lifetime of sins. From the foregoing, we may see that ethnic or racial baptisms were originally baths of *purification of the spirit*, not by symbolism, but by means of an actual phenomenon.

Among primitive peoples, a child at a certain age is *initiated* into the *mysteries*. These initiations constitute an introduction to the reasons of certain physiological changes taking place in his or her nature. Such initiations often occurred at the age of puberty. It was likewise common at such initiations to confer a name upon the child. The initiation, at which the name was conferred, was often in the form of baptism, just as today a name is conferred in connection with the Christian rites of baptism. We are told that the Polynesian tribes entirely immersed the child in a pool or in the sea, or they dipped a green twig in water, accompanying the act with prayers and chanting. Finally the priest asperged or sprinkled the head of the child with the dripping twig. The startling similarity to modern forms of baptism is apparent.

Candidates for initiation in the Egyptian rites of Isis and Osiris were baptized by the Kheri Hebs, namely, the High Priests who officiated. At times, the *hierophant*, the one directly in charge of the entire initiation, would perform the baptismal rite. Of all of the principal rites of the ancients, we are told, those used in connection with the *Eleusinian Mysteries* are perhaps better known to the general student. At the time, however, when the Eleusinian Mysteries were in effect, to divulge them was to be ostracised by society and condemned as a criminal. Only the priests, initiates, and candidates were permitted to witness them. Purification by *water* was part of the ancient rite. The candidate was bathed and then emerged from the bath with a new name (ritualistic), which was conferred upon him. The rite symbolized a new birth, a birth of greater understanding, a washing away of misconceptions, a regeneration, and the new name signified that the candidate was now a *new individual*. The Greek Catholic fathers considered this rite, according to

ecclesiastical history, as being parallel with the later Christian Baptism.

In the Old Testament, the word *baptism* appears only four times, although the word *immersed*, used in a corresponding way, appears frequently. For centuries, the early Essenes, the Brethren in White, as they were commonly known, used the rite of lustration by water as a form of baptism. To them, it was a rite of mystical purification. It had a far more profound meaning than the mere washing away of any tangible substance. We may say that John was the one who popularized baptism, and contributed to having it made, eventually in later centuries, a principal rite to be included in the Christian doctrines, by the church fathers. John, of course, preached his "Baptism of Repentance." This repentance, like the ancient rites before it, was symbolized by cleansing with water. It depicted the purification of the soul and the lustration of the spirit, so that man might be reborn, find his salvation, and so forth. As an example of this conception, we find in Jeremiah 4:14: "Oh Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" This cleansing was a purification, it was contended, for an approach to the "Kingdom of God." Further research reveals that in later Christian rites, baptism was known as "the life-giving bath," "the second Nativity," the washing away, symbolically, of the sins of man. It was the rite by which man became the Son of God, through experiencing a rebirth; "a bathing in the sanctification of God."

In modern mystical and esoteric ceremonies, various forms of baptism are practiced, for their symbolical import. In most instances they do not consist of immersing, but of asperging or sprinkling. In the esoteric or mystical sense, it is not held that there is any actual efficacy or power latent in the water, by which a transition of man's spiritual nature is made to occur. In fact, mystically, the water depicts that man by elevating his thoughts, by his resort to the very rite itself, has so changed his attitude of thinking and ways of living that he is experiencing a lustration, a purification of mind. In other words, though it is not held that water itself produces this change, yet

the water is symbolical of that change which is thought to have come over man because of his voluntary participation in the rite. The entire ceremony represents a *re-generation*, a transcending of the old and admittedly erroneous way of living and the removing of false beliefs. Likewise, it represents a raising of the consciousness to the Cosmic Mind. It may be said that by this rite one signifies his willingness to embrace the consciousness of God and to be reborn into a life here on this earth, conforming as closely as is humanly possible to the Divinely inspired revelations which will come to him. By being reborn into a life does not mean that one will immediately occupy another body, but it does mean he will have another state of consciousness, will have a different outlook, change those conceptions which have formerly constituted his moral and spiritual life.

In mysticism, this rite of lustration or purification does not always exclusively include the symbolical use of water, but also the element fire. In a material sense, fire as a force of nature is a great purger of all that is impure in metals, and as we know from experience, a reducer of elements to their original pure state. Therefore, it is appropriate to use it as a symbol in ceremonies wherein one seeks to purge himself of the baser elements of his own nature.

In mysticism, as it is expounded in the Rosicrucian doctrines, each of us, sometime during our life, must pass through this rite of lustration, though not always to the same extent of purification. Each of us must eventually come to realize certain of our misconceptions and aspire to abide more fully than heretofore by the spiritual inclinations of our nature. We can perform such a rite of purification while upon our knees in some church or cathedral, under the guidance or direction of a rabbi, minister, or priest, or we can simply accomplish this same end in *our own Sanctum* or any place that we have sanctified by our thoughts and by the use of prayer and solemn resolve.

From the Rosicrucian point of view, the fact that one may never have submitted to the formal rite of baptism by any religious sect, Christian or otherwise, does not mean that his soul has been lost. The Rosicru-

cians do state that an approach to God, through self, alone in one's home may be equally as effective. Rosicrucian doctrines make plain that it is the attitude of mind of the individual and the state of his consciousness which determines whether he will experience *spiritual rebirth*, and whether his consciousness will truly be elevated, which is, after all, the purpose of baptism. A ceremony is a secondary factor, and merely an instrument, not the objective to be attained.

—X

Metaphysics and Consciousness

A question concerning conscious and the subconscious which a member recently submitted to our Department of Instruction clearly indicates that in some cases a complete understanding of the relationship between philosophy and metaphysics on one hand, and consciousness and human behavior on the other, does not exist upon the part of some students. Many students, or possibly I should say those who have studied many subjects related to metaphysical principles and popular psychology, have developed theories based upon their reading but have failed to gain an understanding of the connection between their theories and everyday living. Rosicrucianism attempts to relate the theoretical and the practical, and if we are to effectively bring about this relationship we must know certain things about the subject matter in which we deal. The word *metaphysics* was originated not by a philosopher, but by an individual who catalogued the writings of Aristotle. After he finished the books that Aristotle had written on physics and biological phenomena, he used the Greek words which mean "that which is after physics," or "the books after the physics."

Down through time, metaphysics has been changed from the original meaning to using the prefix "meta" to mean after, beyond or above, so that metaphysics today carries almost as many meanings as there are persons to use it. Metaphysics, in the formal philosophic sense, refers to the study or the arriving at the understanding of a true reality. Metaphysics, in a popular sense, can mean anything from affirmations to spiritualism, and in any sense of the word,

it has very little relation to either. I think there should be a science called metapsychology, the meaning of which would be similar to what the prefix "meta" commonly means; that is, above or beyond psychology, the study of human consciousness.

From the standpoint of pure metaphysics, there are even schools of thought that maintain mind is the only reality. Such a metaphysical system is called extreme idealism to the point of conceiving that nothing real exists except mind or consciousness. The truth of the matter is whether you believe or even profess to believe in the reality of mind and consciousness, you are more aware of consciousness than of any other thing. In fact, you are aware of nothing except as it is strained through what you know is consciousness. Consciousness is like a sieve; everything that comes into your being by perception becomes a part of your thoughts and concepts and emerges in your mind as a part of your consciousness. So real is consciousness to our mind that it has been the foundation for the belief or hope in immortality, because man cannot conceive how this thing which is almost identical to man himself can possibly be a mere coincidence.

From the metaphysical standpoint, the materialist would answer: "When a finger plucks a string of a harp, what happens?" There is a sound that is a note, and so the metaphysical principles of materialism would indicate that the note produced by the touch of the finger upon the string of the harp is exactly parallel to that state which we call consciousness, which is touched off by a chemical reaction that causes life. That is a concept contrary to the belief of the idealist. Is consciousness, after all, nothing more than an emergence? If you are familiar with various physical theories you will know that an emergent is a condition which results from two combining conditions. For example, hydrogen and oxygen are two gases that are in this room—they are in the atmosphere in certain quantities, but combine them in proper relationship and the result is water. Water is an emergent, it is not an element in the strictest sense chemically speaking. It emerges as the result of chemical combination and has none of the characteristics of the

two gases which compose it. So far as the materialist is concerned, consciousness is an emergent just as the tone is an emergent, a combination of the touch of the hand on the string of the harp.

Such a philosophy, of course, degrades the value of consciousness and the idealist cannot accept it. Our own awareness at any moment contradicts a materialistic conception of consciousness. How can you be aware of who, what, and where you are? How can you be aware of experiences an hour, a day, one year, or ten years ago, unless the state of awareness is more than the mere physical emergence?

The Rosicrucian philosophy maintains that consciousness is not merely a product of chemistry. It is considered that consciousness is a means of understanding the reality for which the metaphysician, in a formal sense, seeks. Compare consciousness to your field of vision. As you look out over a landscape, or even over a room, you bring into focus on the retina of your eye a field of vision. All phases of it are different. Some parts of it are illuminated; some parts are shadows. There are different colors. In other words, you see all the phenomena which your eyes are able to perceive. If the illumination were not good, the shadows would be more pronounced. You can compare consciousness with that field of vision. Consciousness is a picture of our entire mental content, but it is not all equally illuminated. Only the central part of it seems to be, and around that central part it gradually begins to fade out, just as if you were looking at a scene illuminated by a spotlight. Such a scene would be highly illuminated at its central point, and as one's eyes move from the central point toward the edge of the area of illumination the light would become less and less intense. Gradually after the faded edges there would be a dark area, no longer affected by the light. We may compare consciousness to this illuminated area. What we are most aware of at any time is equivalent to the central illuminated portion upon which a spotlight is focused. In other words, that to which our attention is directed is the part of our consciousness that is clear cut and most definite. It includes the thoughts that are immediately before us at the particular

moment. We are less aware of other portions of consciousness which are comparable to the edge of the area illuminated by a spotlight. In other words, figuratively speaking, our consciousness is most intense at the central point which has our immediate attention, and fades off into vagueness and shadows as it departs from that central point.

In this area, away from the central point, are recollections which we can bring into the area of conscious attention at any moment. You may not be aware of your name as you read this, yet you can bring it into the foreground of consciousness in a second. Beyond that in a darker area or edge of consciousness, are things in the storehouse of memory. There memories reside which are not always easy to bring up merely by the forcing of our attention toward them.

Since so many terms have been given to conscious phenomena there can be no doubt that confusion exists in the mind of anyone who has heard a number of the terms. The psychologist Freud is credited with popularizing the terms "subconscious" and "unconscious." His followers and various schools that sprang from his teachings have interpreted the terms even differently than he, until now so many terms and degrees of meaning are used for so-called subconscious states by each particular school or teacher that clarification is necessary for the teachings of any one psychologist.

The subconscious mind of the psychoanalytical school has frequently been considered as almost the equivalent of the term "subjective consciousness" of our teachings. I would like to make it clear here that such a conception is entirely erroneous. To the best of my understanding, in comparing Rosicrucian philosophy with these terms, the conscious mind, in the popular sense, is no more or less than those parts of consciousness which I have compared to the outside area or the fringes, such as the shadows that exist in the extreme area of illumination from a spotlight. In this somewhat shaded part of our consciousness, if we may use the term, there are recollections and some memories which are not near the central point of consciousness and cannot always be immediately brought into objective consciousness. Nevertheless, the subconscious

remains nothing more than the fringes of objective consciousness, and the failure to bring our attention to bear upon any point within it, is not due to its being a part of a separate consciousness considered as an entity in itself.

The subjective consciousness of the Rosicrucian teachings is the consciousness of the subjective mind, and the subjective mind is merely our terminology for a manifestation of a portion of the Cosmic or universal mind. At that point where our complete mind overlaps or merges into the universal mind or the Cosmic itself, we are dealing with the true subjective mind. It is through the channels of intuition that we are able to bring impressions from the subjective into consciousness, and thereby draw upon the universal mind.

To summarize these ideas we can illustrate them by drawing a small circle about two inches in diameter and calling it the objective mind. If we draw another circle around this one with a diameter of about two and a half inches, the area between the two circles will represent the fringes of consciousness which are not always apparent to us, and it is the area ordinarily referred to as the subconscious. Now if we draw or imagine another circle surrounding these two which has a diameter equivalent to that of our solar system, we will call that the Cosmic or universal mind of which our entire consciousness is a small segment. It is true that phenomena does exist on the fringes of our minds in what I have just described as the subconscious. Metaphysical schools and even certain phases of mystical experience have been criticized because psychologists and philosophers state that experience or information from that mind is not a lifting up of ourselves but a return to savage instincts and the elementary mind of the past. These individuals would explain automatic writing and certain other phenomena as being purely a manifestation of the subconscious and would try to make a parallel example of the mystic as reaching into these fringes of consciousness for inspiration.

This is definitely not true in the interpretation of the Rosicrucian philosophy. We do not draw inspiration and knowledge merely from the so-called subconscious. The

subjective mind, which is our means of relating ourselves to the Cosmic mind, is the source from which we draw knowledge and inspiration and attempt to bring it into the central spotlight of our objective consciousness. The subjective consciousness, then, is the channel through which we bring impressions from the Cosmic mind, just as the five physical senses are the channels through which we bring impressions from the physical world. From either source they are brought into the scrutiny of our objective consciousness, and thereby are translated into knowledge and experience.

Consciousness of which we are most aware is the focal point of our everyday living. It is the state of awareness, the one thing which we as individuals exclusively possess and which cannot be invaded by anyone else. Within it reside our hopes, aims, desires and most secret ideas. It is almost the equivalent of our ego and through there we perpetuate ourselves as a continuous living being from the mental standpoint. It is no wonder that the hope of immortality is to perpetuate this consciousness which seems almost identical with self.—A

Has God Changed His Mind?

A frater of Saint Louis has brought to the attention of this FORUM an interesting news article concerning the recent attitude of the Church of England on the subject of "cremation." The article reads: "London, October 12, 1944 (A.P.): . . . The Church of England reaffirmed yesterday the stand that the doctrine of resurrection of the body did not preclude cremation, and that such a practice was lawful and without theological significance. Speaking at the convocation of Canterbury, Canon Guy Rogers said: 'This clear statement of the Bishop will bring relief to the minds of many people, particularly at a time like the present when people are so concerned about what is happening to the bodies of their loved ones, possibly after being blown to pieces by shells and bombs'."

This is another example of intransigent dogma. Ecclesiastical dogma is the official opinion of the church. It is really more than the opinion; it is also the sacrosanct law of the church. This dogma is based upon presumed *authority*. This authority in

turn is derived from the science of hermetics, in other words, from an interpretation of the Scriptures. Such interpretation professes to be the ecclesiasts,' or church dignitaries' understanding of the "Word of God." Consequently, in an exaggerated sense, church dogma is held to be founded upon the Word of God, though expressed in the *words of men*.

For centuries, the Church of England has inveighed against *cremation*, as still do most of the orthodox Christian sects. They contended that cremation was in conflict with the doctrine of the resurrection of the body, one of the fundamental doctrines of Christianity. According to this doctrine, eventually men's bodies will be resurrected to again, on that final judgment day, be occupied by the soul. In accord with such reasoning, any destruction of the body or reduction of it to impalpable parts, would make it impossible to be restored to house the soul. Therefore, cremation was a sacrilege, because it interfered with Divine purpose, as the theologians interpreted it. All persons and movements or organizations which advocated cremation were guilty of heterodoxy, namely, being at variance with established religion.

To the simple church laymen of the past, as well as to millions of them today, these decrees against cremation were not arbitrary interpretations of their religious leaders, but they were caused to believe that God had written or emphatically spoken, in effect, the words: "*No cremation.*" To them, to be even more explicit, it seemed that God himself had ordered that cremation should be held a sacrilege. As many of our Rosicrucian members have experienced, as well as thousands of other intelligent, liberal-minded persons, to advocate cremation was to be execrated by one's orthodox christian association and neighbors as being *irreligious*. When Rosicrucians, for example, tried to point out that Biblical and sacred literature did not specifically inveigh against cremation, they were frowned upon as heretics, as those who *disputed* the very "Words of God."

Now today, we have this recantation by the Church, this reversal of dogma. If all along it was God who had disapproved of cremation, as the theologians were all too

willing to allow their devoted and credulous laymen to believe, then such laymen are today faced with a peculiar situation. It is this—that *God must have changed his mind*. The idea of the Divine Mind's reversing itself in such a fundamental principle is obviously ludicrous. It is a glowing example that the major portion of church dogma is of human conception. Such human conception should be divorced from any attempt to make it appear the "Word of God." If this is not done, then the layman is ultimately confronted with either God's reversing Himself or God seeming to insist upon circumstances which are so inconsistent with human experience and intelligence as to strike at the very heart of faith in Christianity. The fact remains that there are many dogmas still expounded, which have become equally as obsolete as the one formerly decrying cremation.

From the logical point of view, it is amazing that the attack on cremation by religious sects has lasted as long as it has. The premise of the attack was always most unsound. If it were a sin to cremate the body because it must be left unimpaired so that it could fulfill the need of the doctrine of resurrection, what then of its natural disintegration? The ordinarily embalmed and buried body, after two centuries, does not even consist of a skeletal structure. The coffin in which it was contained and the soil in which that reposed are all intermingled. Time, the elements, and insects eventually reduce the body to the same degree as fire, but in a less pleasing manner to the imagination. If, according to the doctrine of resurrection, God were going to call together the disintegrated elements of the interred body, so that it would again be a form capable of holding the soul, then, too, God could equally as well restore the body that had been cremated.

Actually the incongruity went even further than this and caused the most orthodox layman some uncomfortable moments—even though he might not admit it. What of the body of a loved one lost at sea and devoured by fish and assimilated into their digestive systems? What of the bodies that were cremated by accident; that is, by being burned completely and reduced to ash in a fire in their homes? What of those

bodies blown to infinitesimal bits by high explosives? Were such unfortunate persons to be victims of something beyond their power? Were they to be denied the *Doctrine of Resurrection* granted those whose bodies had been buried intact? What was a just God going to do about them? If God could restore their bodies on the so-called day of resurrection to again house their liberated souls, then why would he not do it for those who had been cremated?

One can only imagine how many times recently, during this war when thousands are meeting unnatural deaths which reduce their bodies to atoms, such questions must have been put to the church bishops. Obviously the churchmen must have been quite embarrassed. To insist that those who died as warriors, whose bodies were blown to pieces, were to be denied Divine privileges, would be the equivalent of attributing an injustice to God—so the bishops did the right and noble thing. They admitted that cremation was a practice that was "lawful and without theological significance."

How much longer must such religious cant continue on the part of churchianity? Why not admit that the interpretations of sacred Scriptures are, at their best, but an arbitrary thing, dependent upon human intelligence and errors of human thought and reason? Why declare that a conscientious inconformity with such interpretations is a sacrilege or a defiance of God's law? Why not rather have one accept an interpretation, if he can, or reject it if he cannot? If he cannot conscientiously accept dogma, allow him to eventually gravitate to an understanding that does bring him peace of mind without the intimidation that if he deviates he is guilty of *heresy* and *sin*.—X

The Arts and Mysticism

A Soror who resides in the Midwestern section of the United States now asks a question of this FORUM. She says, "So much has been said about music and art. Does one have to have an understanding of them before he can have the understanding of the Cosmic laws?"

A knowledge of the esthetic arts, such as painting, sculpture, and music, is not essential to mystical development or insight. The

cultivating of one's esthetic talents, however, often does quicken *mystical consciousness*. Further, by excellent example, it often makes more comprehensible certain basic Cosmic principles. The esthetic arts of painting, sculpturing, and music, for example, are concerned with *beauty*. From the esthetic and psychological point of view, we might hold that beauty concerns all of that which we sense as harmonious to our objective faculties and our emotions. In other words, it is that which is pleasurable to the sight and to the ear. There is no established beauty of sound or line that is acceptable in every degree to all persons alike. Our interpretations of the beautiful depend upon our degree of sensitivity to the harmonies of nature. The more material, the more objective and physical—animalistic, in other words—an individual, the more coarse and general are his conceptions of beauty. You will find that such person's sense of the beautiful is almost always directly related to those sensations which affect his appetites. If one allows his consciousness to be continually dominated by the coarse impulses that produce sensations of physical pleasure, he will miss entirely those finer harmonies which the poet, the musician, and artist enjoy.

A good analogy of this, I believe, and one I have used before, is an orchestra composed of drums, bass, and string instruments. If the louder and intense sounds of the drums and brass instruments are given emphasis and domination, the notes of the string instruments will be completely submerged and not heard by the ear. That which appeals to the esthetic sense, as the symmetry of line, the penumbra of color, and the harmony of sound is by contrast much more delicate and sensitive than those other physical appeals and impulses of which we are ordinarily conscious. Such finer sensations naturally approach that plane of sensitivity of which the spiritual consciousness must consist. A real artist, a lover of nature's harmony, as expressed in color and line, and a great musician can be and often are in closer proximity to their spiritual natures than are most men. The higher self has become sensitized, *hypersensitive*, if you will, because of their esthetic interests. It is no criteria, however, that every artist and musician or composer is a mystic. It does mean

that they may be closer to the threshold of that consciousness of self, which would lead them to Cosmic Consciousness, if they would advance just a little further. If one remains content, however, just with his music and his art, he may never have those mystical and theophanic experiences which lie just beyond.

Further, one who pursues the path of mysticism, seeks God through self, and who has thus sensitized his consciousness to be receptive to the finer sensations and the higher vibrations of the Cosmic, develops a keener esthetic taste. He may not become an artist or a musician, but he does come to enjoy the esoteric or mystical feeling, if you will, of many of the great paintings and musical compositions. Where before such paintings may have been attractive in their coloring, exhibiting to him exceptional draftsmanship, now he derives in addition a unique realization of their meaning. He experiences a subtle feeling which the whole composition seems to emanate, as an emotional effect, and which he cannot describe in words. Again, where before he might have been awed by the profusion of iridescent colors of a sunset, now it causes as well an afflatus of his soul. His whole being is stimulated by what he feels and not merely by what he sees when he is in the presence of such a phenomenon. The individual's mystical studies, I repeat, may never make him an artist, but they do quicken his interest in, and profound appreciation of, the great works of art and of music.

From the intellectual point of view, the study of art and of music teach very emphatically and graphically the harmony of color and sound. They show the scales and rhythms and the mathematical relationship of nature's manifestations. Simply put, they cause one to respect the so-called *law* and *order* of the Cosmic. Seeing and hearing these manifestations of nature inclines one to inquire into the higher aspects of these same harmonies as they manifest on a more lofty plane, or in those octaves which are termed the *spiritual*. I reiterate, however, a serious study of art and music is not essential for attaining the mystical state, but one does complement the other. Beauty is harmony, as we have said, and harmony of self with the Cosmic Mind is the objective of mystical attainment.—X

The Theory of Visualization

From various members come questions regarding the experiments and exercises in our degrees which have to do with the theory and process of visualization. One Frater recently asked the question, "Just what shall I visualize?" I presume from that Frater's question that he was somewhat confused between theory and practice. Until one can clearly understand the division between these two factors, it is true that success in visualization will be incomplete. Insofar as the method or technique of visualization is concerned, the monographs are conclusive. The first details in regard to this process of technique are contained in the concluding lectures of the Third Neophyte Degree, and are further amplified in higher Temple degrees. The student needs no further instruction regarding procedure of technique than can be found here, and it is entirely up to him or her to develop the necessary techniques through use and practice. The purpose of these comments is not to add anything to the monographs insofar as method and technique are concerned, but to consider a number of factors that have to do with a theory and underlying purpose of visualization which will add to the member's understanding of the process and thereby contribute to making his technique more efficient.

If we are to understand visualization as a process, we must understand the foundation upon which the process stands. Our teachings are constantly influenced by the mystical, metaphysical, and occult approach. From the standpoint of the metaphysical foundation, we must realize that the formal definition of metaphysics means the arriving at a knowledge or understanding of the ultimate or final reality. Before we can visualize properly, before we can have a true estimate of anything which we perceive, we have to have knowledge of what the material is with which we are dealing. We must have some philosophy of our own which will explain and make understandable to us that which is real. The implications of metaphysics, then, are that something has to be fundamental to all other things. The metaphysical theory of the idealist is that the one final and fundamental reality is

mind or consciousness. An exact opposite of this concept is the metaphysical theory of the materialist who states that the ultimate reality is matter, or matter in motion. These two viewpoints will bring to our consciousness the importance of arriving at our own conclusion as to the *real*, for visualization must be in terms of what we think is real. The objective idealist comes to the conclusion that while mind is the final reality, there also exists matter which we can perceive and come to understand. There is also the extreme idealist that claims that matter does not exist, that it is only an illusion.

The fundamental problem of metaphysics has always been to establish an interpretation of the definition between appearance and reality. Most of us are not sufficiently concerned with these theories; in fact, in actual practice most of us are naive realists in philosophy, which means that we merely accept things as they appear to be and adjust our lives without going to the trouble of analyzing whether what actually constitutes appearance is or is not identical with that which is real and permanent. Such a philosophy in practice is not too bad, but when we approach a more complete interpretation of life, we are falling short of being able to definitely fix our aims and purposes, unless we have arrived at a more specific understanding of what holds the most value to us.

Naturally it will be asked, "How is all this applied to the subject of visualization?" It is applied because the occult purpose of visualization is a means or a key to the use of the powers of mental creation. We can make forms with our hands, but if we are to use our full potentialities we must be able to fall back upon the mind power within us and mentally create the things and conditions which are most needed and useful to us. Before such creation takes place through the process of visualization, we must answer the question as to whether or not that which we create is going to be substantial or transitory. If we are materialists, our desires and hopes are concerned with the material. If we are idealists, our desires, hopes, and aims are for the preservation and use of those things which are permanent, irrespective of the changes which take place in a material world.

The problem, therefore, is whether or not you wish to create something that has endurance — endurance beyond the physical world in which we live. If we are to assign higher values to the world outside the material plane, then our mental creating or visualization which will advance us, will be primarily concerned with those fields. Our aims will be toward mastership rather than toward material process. This does not mean that we cannot rightfully attempt to visualize and thereby create a proper physical and material environment provided that such a creation is for the purpose of serving as the means to an end and not merely to bring about an end by the possession of material property.

I am convinced that many of us, particularly when we were new enthusiasts in the studies of this organization, did not stop to analyze that which we attempted to visualize and thereby hoped to bring into our environment. As I examine the experiences of many people who have dealt with these laws, the most amazing thing is not the failures of these novices but the unusual success they had in creating that which they attempted to do. In other words, when we first learn of the process of visualization and the fact that such a process may bring into existence or into our environment something that is not already there, our immediate response is to make a test or trial upon the material basis.

Most of our everyday values are represented to be material values, and some people who have thought they failed in using the process of visualization have in reality succeeded, and their belief that they failed was due not to the visualization process but to the fact that that which they obtained was something they did not want after all. In other words, the success or failure, depending upon how we look at it, was not in the process but in not analyzing values before attempting the process itself.

We have to return to the question of what is it we really want? What is ultimate reality? What is true value? This takes us again to the problems of metaphysics, and the subject of which it reminds us is the explanation of the Rosicrucian conception of reality and actuality. Rosicrucianism is to a certain extent a form of objective idealism. It believes that mind and

consciousness partake of the matter of ultimate real. It believes that nevertheless a physical world exists and that man, while in this world, is a part of the material phase of creation. We, therefore, are dual; we are matter and we are soul. In our terminology we assign the term "actuality" to that external material world that is outside of us. Everything which is external to mind, including our bodies, is, in the Rosicrucian vocabulary, *actuality*. On the other hand, that which we perceive, the sum total of all our sensations, the concepts which exist as a result of these sensations in our minds, are to us *reality*. Therefore, it is obvious from this explanation that while actuality remains constant, it is one manifestation of the universal creative force. Reality is not the same for any two individuals. Reality is our private property, and we can not prove that our concept of the *real* definitely conforms to actuality. We perceive external objects which we call actuality, but all that we know about them is our realization, which is the interpretation within our consciousness of the sense impressions that enter consciousness.

It is apparent from this explanation of our terminology that reality, then, is the sum total of our conscious states. Reality is closely related to our most innate hopes and desires. We build our reality depending upon our point of view, upon our philosophy of life. If we are to apply the process of visualization constructively, it will be toward the purpose of helping us to more completely realize what we have considered to be true values and truly *real*.

I stated earlier that the process of the technique of visualization is so well and completely stated in the monographs that there is little that we can add concerning the process. Only practice and use will make the process of technique perfect. There are certain exercises given in the monographs which explain how we can begin with simple things and gradually develop the ability to visualize them after shutting our eyes. We see, therefore, that visualization is the ability to reproduce perception in our consciousness without the physical sensation entering through our sense organizations. To develop the technique, we must necessarily repeat over and over again the simple exercises which will

bring about perfection of its use. It is a problem with which we are faced from childhood when we start to learn the multiplication tables, to adulthood when we are learning various occult laws.

It is interesting to observe how necessary it is for each of us as humans to constantly have to be motivated in order to do things. Few of us do anything without viewing in the future some type of reward or compensation. Most of our everyday activities are motivated by economic and social pressure. Very little would be done if we were not forced to do it in order to have something to eat and a place to live. In this respect we are psychologically still immature, and just as a child must be motivated and encouraged with prizes or with some other compensation to learn his multiplication tables, we must, to a certain extent, be motivated in order to learn higher laws. As adults, however, we should provide self motivation. We should see that ahead of us lies a fuller life, and that the steps toward the attainment of that life should be motivation sufficient within itself.

The question naturally arising is "How effective is the law of mental creating?" The student often asks can he visualize anything he wishes and have it come true. The answer is "yes," but as in many other things there is an "if," or, to use the popular term, a "catch." You can visualize, and by visualizing bring anything into your environment you wish, provided, and this is the catch, that you are consciously or unconsciously perfectly willing to assume all the obligations seen and unforeseen, and the responsibilities that may come with the successful accomplishment of your creative process.

Some people have visualized a farm but deep down in themselves they did not want to do the hard physical work that the ownership of a farm would entail. Some have visualized a financial fortune but they did not wish to take upon themselves the responsibility and obligation of investment, protection, and even social responsibilities that a large amount of money would entail. Some people have visualized the perfect state of health but they did not wish to discontinue harmful health habits such as smoking, drinking, overeating, or the eating of foods that were not nourishing.

We cannot have riches and health or anything else in this universe, unless we are completely willing to assume all the obligations individually and socially that are entailed by their existence. This is the occult principle of visualization. Visualization will succeed when we truly visualize and attempt to bring into our environment that which we truly want, that which is in accord with our concept of true value and reality and which, therefore, will be something that completely becomes a part of our whole philosophy of life and will lead us on toward our goal, whatever it may be.

True motives are a part of our whole conscious viewpoint. You cannot visualize with reservations because you are what you are. The Cosmic forces through which our powers of mental creating must function will not be deceived by any mental reservations which you have. Therefore, if you wish to visualize anything with the idea of mentally creating and bringing it into existence, study carefully its possibilities and the obligations it will increase. When you are completely satisfied that you know what the results will be, and if you are without any reservation whatsoever in a position to assume the responsibility of such a manifestation, and if your technique in the visualization process is good, you need have no hesitation or doubt as to its successful accomplishment.—A

Physical Assets

Recently in some of the correspondence received by the organization a comment was made by a nonmember to the effect that it appeared as if AMORC made a great deal out of the fact that the administrative headquarters of the organization at Rosicrucian Park was well kept, beautifully landscaped, the buildings well established and attractively designed. The comment stated that it might be inferred that AMORC was more interested in convincing that it had a physical organization than it was in perpetuating its true teachings and philosophy. Further comments seemed to indicate that the inquirer had in mind that an organization could carry on just as effectively in a humanitarian purpose and in the benefit of mankind without a physical institution.

There is no doubt but that this question is true. Many of the great teachers, both religious and philosophical, had no physical

assets. We cannot judge another human being insofar as the basic traits of his character are concerned, purely upon his physical possessions. A man may or may not have a high degree of character regardless of what may be his financial status. Nevertheless, there is one important matter that is not considered in these arguments; that is, that with AMORC's physical institution there is a definite indication of stability. To anyone who has ever visited Rosicrucian Park and seen the beautiful designs of the buildings and grounds, there can be no doubt that AMORC is an established organization—one that is here to stay, not a movement hiding merely behind an idea with nothing to back it up. There are many individuals and groups of individuals who are constantly claiming to be bringing about a new philosophy or a new religion which upon investigation have nothing of a physical nature to indicate a type of stability which would give confidence to the seeker. I do not mean by this that anyone will affiliate with AMORC merely because it does have an established physical institution behind the organization, but it does contribute to confidence. Anyone will realize that AMORC intends not only to perpetuate its teachings today, but to continue to do so tomorrow, a year from tomorrow, or fifty years from tomorrow. A person affiliating with an organization that has such facilities behind it can be assured that it is not a movement that will cease to exist as soon as it attracts all the followers it can through an emotional appeal at the moment.

There are individuals who make it a business to establish organizations in their hats. In other words, they start a movement with a lot of promises and appeals purely for the purpose of attracting as much of a following as possible which will be to their financial benefit. At the same time, they invest nothing to insure stability or to indicate the continuance of the organization in the future because they have in mind only to obtain as much as they can while the appeal is popular and then discontinuing the movement or going elsewhere and opening another in the same pattern.

That is why it does not pay to have confidence in a movement which has no address but a post office box or merely the name of an individual. I do not mean this

to be interpreted that there are not some sincere individuals who are attempting to interpret human values and trying to consciously make a contribution to human welfare, but such individuals will not make claims that cannot be judged by reason. They will not ask for large sums of money, if they have no intention of establishing a physical organization.

We are pleased when we hear favorable comments concerning Rosicrucian Park because it is our purpose not merely to make an attractive place physically, but to make the attractiveness representative insofar as it is physically possible, of the ideals and permanency which the organization represents. Physical beauty is a relative thing, but it is sometimes as near as we human beings can approach to the representation on a physical plane of the ideals and hopes which we hold most valuable.—A

Dangers of Yogism

A soror of Australia, for the first time, addresses this FORUM. She says: "I would be interested to know why 'to adopt the Yoga system of living and its principles means taking a step backward in civilization for Occidental persons.' I can't quite understand why you say this."

The soror refers to an admonishment to our students, which appears in one of our monographs, to be most cautious before indulging various Oriental practices and philosophies, because some may prove to be detrimental to the health, and others are not in accord with the progressive idealism of the Western civilization. First, let me make plain that such a statement *precludes* any thought of limiting the studies of our Rosicrucian members. The motive behind it, born out of unpleasant experiences, is to prevent, if we can, our fratres and sorores from doing injury to themselves through misunderstanding.

Let us approach the subject by saying that much which is expounded in dissertations or orally in private classes in America, for example, by self-styled exponents of Yogism deviates from the original system. The adherent, in good faith, practices much which is offered as this aspect of Hindu philosophy, only to learn later perhaps that it is a perverted presentation. There have been many who have presented themselves

on public platforms, in this country as Hindu teachers of Yogism, who were neither Hindus nor had they ever been to India, nor had they ever studied the purest form of Yogism. I recall an incident that was brought to my attention. It was related that a speaker occupied a large auditorium in New York City and was purportedly lecturing on Yogism and other aspects of Hindu philosophy. He was very careful to carry out the necessary staging and dramatic effects for the impressing of his audience. He had, for example, large pots of incense burning in conspicuous places in the auditorium. He also had, as his assistants, attractive young girls, wearing diaphanous robes of lavish Oriental design. He himself wore a meticulously wound turban and colorful silken robe, *but* he was thoughtless enough to wear shoes of *leather*. To real scholars and students of Hindu philosophy, this branded him at once as a fraud. The sincere Hindu, if as orthodox as this speaker represented himself to be, would not have worn that which is of the hide of an animal. The destruction of animal life for any purpose whatsoever would have been repugnant to the devoted and orthodox Hindu.

The Yoga system in Hindu philosophy is but a *branch* of the very scholarly and profound Sankhya philosophy. The Yoga system was removed from this complete philosophy, of which it was a part, and then expounded separately. The Sankhya, or parent philosophy does not recognize a personal God. Some who have misunderstood its doctrines have even declared it to be atheistic. Yoga in its later developments (no one of course knows when it occurred) had loosely injected the concept of a personal God. We say *loosely injected*, because since it was never constituted to expound a personal God, the concept always appears therein as not entirely relevant. This injection of a personal God is "indissolubly connected with the subtlest form of matter." In other words, God is a personal being in the Yoga system, and yet He exists as a subtle element or force, by which matter is given its expression. Though God is personal, yet, according to the Yoga system, He is subtly present, in the pantheistic sense, in all things. Philosophically, it therefore becomes difficult to recognize this *theism*, on the one

hand, and this *pantheism*, on the other. It amounts to saying that God is definitely and exclusively there, yet He is right here also.

A union or absorption into this God was the original object of Yoga. This aspect of Yoga, we might say, conforms to the objectives of mysticism. In practice, this union is said to be effected by a diversion of the senses from the external world, to a concentration of thought within. Each of the senses should be dominated by the sensations of self within and its union with God. In other words, not to do away with the faculty of seeing and hearing, for example, but rather to direct their perception inward, by which to attain a vision and a hearing of that inner union of the self and God, to have a complete *self-realization*, if you will. When one was able to see, hear, and to feel this union equally as well as he can ordinarily the external world, then he has culminated his application of the Yoga system satisfactorily.

The practices include extreme measures of hypnotism and *self-mortification*. The dangers of it lie in the self-mortification or self-abnegation. These amount to extreme practices of diet, rigid postures, and very rigid concentration, and breathing exercises. Persons with cardiac and respiratory ailments *might* lose their lives in indulging such extreme practices. Others, by the exceptionally rigid concentration exercises, might bring about nervous breakdowns, if not lose their sanity. The form of asceticism which strict Yogism advocates, amounts to nihilism, namely avoiding and doing away with the obligations to society and that necessary externalism which is an essential part of our Western civilization and culture. If one wishes to hie away to a mountain retreat and to live as an anchorite, spending hours in blissful oblivion and concentration in the Cosmic state, and not concern himself with his fellows and their problems of living, he may become a successful Yogi. True *Western mysticism* teaches that such a practice would be a defeat of man's Cosmic obligation to his fellowmen and inveighs against it. Any system of Yogism which deletes any of these factors above, is, after all, not Yogism except in name.—X



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