



The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

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MIGHTY PEN

O Mighty Pen,
Master of the word,
Go teach, go preach, go herald
To an unknowing world, the germ
That will transform the human pattern
Into a replica of the Divine,
Until the breath and essence will merge . . .
Becoming the ultimate.

—Mildred Kuebler, F. R. C.

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Greetings!



Dear Fratres and Sorores:

Most persons have some understanding of the law of attraction and repulsion as it relates to the phenomenon of magnetism. How this law may be mystically applied to human behavior is often confusing to them. Perhaps the best way to approach this subject is to cite common experiences upon which the explanations may be based.

Have you not met persons who objectively, in their appearance—the way they were attired, their mannerisms, and features—were quite acceptable, and yet you experienced an immediate dislike for them? The absolute objectivist, even the academic scientist, may explain this common experience as arising solely out of subtle suggestion which one may not have realized. He will relate that you eschew the presence of a person because of something in his behavior, the scent of a perfume, some slight gesture or accent of speech, which has aroused within your subjective mind a latent dislike identified with some earlier experience now forgotten. In all probability, some dislikes are the results of such factors of suggestion. In those instances where the dislikes could be subsequently traced to associations of previous experience it was found that the dislike was not so intense upon the first meeting. The experiences to which we have reference are those having to do with dislikes that are realized at their fullest intensity upon the *first* contact and can never be identified with any particulars of the person.

It has been reported to us—and perhaps you have experienced it—that the feeling of repugnance was even had when approaching the back of an individual. There are also cases of such repugnance being experienced by merely entering a room from which an individual has just exited. Acting on the assumption that such might have been caused by some lingering scent, which, as a subtle suggestion, aroused the feeling of repugnance, experiments were conducted with that view in mind. The same perfume, if the subject was a woman, was used by another

subject who then confronted the person without similar sensations being aroused. Also, there were attempts at duplicating the odors of clothing such as the scents of leather dressing and textile dyes—materials which had been worn by the person who had just left the room. But these were without success, for there was no response to them. It was apparent that there was something far more *intangible* which was causing the peculiar sensation of repugnance.

Do thoughts, habits, or subjective inclinations which are of a nature to be offensive to normal persons, actually radiate some quality even when they are not objectively manifested? Does a malicious character generate a subtle force which can be felt, though no overt act or word accompanies it? As much as some may deny it, our thoughts do have an effusion from our persons. The qualities of that particular emanation from the human body, which we call the aura, are quite apparently effected by the real personality of the individual. No matter how one may try to cloak his intentions and his feelings, the emotions and thoughts do affect the spinal nervous system and, what is more important, affect the *sympathetic nervous system*. This latter system is responsive to those higher frequencies which, because of their unlimited nature, we call *infinite*. Like an electromagnetic field, the radiations from the aura heterodyne, that is, disturb the relationship of certain other similar fields with which they may be brought into contact. Or, such fields may be brought into resonance, that is, harmony, with each other.

Like polarities of magnetized substances, as we know, will repel each other; those of an unlike nature will be attracted to each other. The magnetic field as a kind of stress is invisible. It is only known to us by means of its manifestation—its action upon other things or conditions. It is also only under the most unique circumstances that an aura can be said to be “seen.” Then, actually, we are not “seeing” the aura. Certain psychological as well as physical conditions are produced

as the result of the aura, and that is what we see. When we "see" an aura, it is the secondary effects which have become visible.

It may be asked, why do persons' auras which are charged differently, because of entirely opposite personalities, not attract each other? Likewise, why is it that persons whose interests and ideals are similar find pleasure in the company of each other? This, most certainly, is counter to the law of attraction and repulsion, as we know it in the phenomena of magnetism.

We should not really say that auras are attracted or repulsed but rather, that they are *in harmony* or *not in harmony* with each other. Let us use the analogy of two tuning forks which have been struck simultaneously with a small mallet. If they are so constructed that they will vibrate at the same frequency or pitch, then they will be in resonance, or harmony, with each other; in fact, they will vibrate in unison. If one of the forks is struck and not the other, the vibrations of the air, set up by the fork which has been struck, will induce the second fork to vibrate with the one which has been set in motion by the hammer. The second tuning fork has not been "attracted" to the one which was struck. Its nature was of such kind that it was equally affected by the similar conditions. Each aura, likewise, has a certain general consistency. It is built up, to use a phrase, from our emotional and psychic selves, to have a specific vibratory nature. The aura, we can say for further analogy, is like a particular musical note of our being. It represents the integrated attributes of our whole nature—just as a painting of many colors presents an over-all appearance of either lightness or darkness. The aura will thus respond to any condition having a vibratory nature similar to its own. Two auras may not be identical, but they may be similar enough in their over-all nature that they become *sympathetic*. Whatever is conducive to our nature, that which we like, we find pleasure in and we designate it as "good." So, when we respond to the auras of others, it is because we are really reacting to a state or condition nearly approaching our own emotional and psychic nature.

The aura of a morally corrupt person would bring just as much satisfaction to some persons as would a highly spiritually evolved

one to another person. The evil person would find pleasure in being brought into contact with an aura that *complemented* his own; he would find himself in attunement with its vibrations. Therefore, unlike the phenomena of magnetism and electricity, similar behaviors and habits will cause a grouping of people; dissimilar ones will cause a separation of them.

Where states or conditions of an apparently unlike nature are attracted to each other, it is because each is *insufficient*. The opposite of one is the element that is perhaps needed to bring about the sufficiency of the other. In this sense, then, we have really another example of a *kind* responding to its own nature. The unlike thing or condition is actually a necessary part or element. It is *not truly foreign*. It really belongs to that to which it becomes united. To use another homely analogy, in appearance a wheel is different from an axle, and yet the completed wagon needs the wheel as well as the axle. If the axle could seek the wheel, we would not say that it was being attracted to an unlike nature, but, rather, that it was being brought into harmony with a different element necessary to the fullness of the functioning of the wagon. Positive and negative, therefore, are merely arbitrary terms assigned to that which has different qualities to our perception—but they really belong together. Things may be alike—such as human behavior—and respond to each other sympathetically, yet they are not attracted in the sense of being inexorably drawn to each other.

Faternally,
RALPH M. LEWIS,
Imperator.

The Law of Amra

A soror of Dayton, Ohio, states to our Forum: "The Law of Amra is a very vital law which encompasses a vast part of our lives. Some of us are very cognizant of the workings of the law in one way, yet many of us feel that 'charity begins at home.' May we have a further explanation of the aspects of the law? We feel that it would be of great help to us."

The Law of Amra, as a mystical principle, had its origin in antiquity. For a period of time it was associated with the ancient

practice of *tithing*. The divergence between the two, tithing and the Law of Amra, developed out of the eventual difference in application and in the meaning of the two functions.

To many in the past, who were not aware of the mystical significance of the Law of Amra, the similar practice of tithing was indulged in instead. At first the tithe, which means a "tenth," was a form of tribute. It was levied upon one's property as a taxation or as a compulsory religious offering. Inscriptions which have descended to us today show that tithing was prevalent in Babylon, Persia, Arabia, Egypt, Greece, and even China.

At the conclusion of a victorious war, the victors were obligated to dedicate one tenth of their spoils to the gods or goddesses under whose aegises they were triumphant. Obviously, this had certain expedient advantages such as accruing funds to replace resources which had been expended in the war. However, there was a deeper psychological factor behind it. The victors were conscious of an obligation. They had received victory, they had gained their objective, and these they had sought by invoking the powers of their gods through prayer. Having accomplished these things, they were now conscious of a debt of gratitude. Such gratitude is a normal sentiment. We have affection for those who further our self-interests. We wish, therefore, to reciprocate, to have those who helped us share our joy and pleasure. There are two ways in which this can be done: one is to express appreciation verbally or in writing; the other is to *give* something which we believe will bring some degree of our own personal satisfaction to the recipient.

That there might be some degree of equality in offering the gifts of gratitude, an arbitrary tenth or tithe was agreed upon. Why a tenth? Probably because the early numerical systems were based on the *deca* or unit of ten. In matters of public contribution there was undoubtedly some compulsion and the tithe was the percentage enforced.

The custom of tithing was gradually extended to religious functions, the support of temples and the priesthood. Among the early Hebrews the king would exact a tithe to be paid from the corn crops, vineyards or flocks. As the kings exacted a tithe, so God

or Jehovah was expected to receive a like amount in consideration of His beneficence and divine gifts bestowed upon mankind. In Samuel I. Chapter VIII, verses 15-17, we have: "And he will take the tenth of your seed, and of your vineyards and give to his officers, and to his servants." . . . "He will take the tenth of your sheep." It would appear that man must show his thanks to God for fertile ground, for a plenitude of rain and an abundant crop. Consequently, the "first fruits" of a crop were offered as an oblation in the temple or contributed to the temple granaries and storehouses. This is indicated in Exodus, Chapter XXXIV, verse 26: "The first of the first fruits of thy land thou shalt bring unto the house of thy Lord, thy God."

By the seventh century, the word *tithe* had become the word regularly used for religious dues. By this time, the Law of Amra was functioning as quite a separate practice because of its more profound mystical meaning. We quote from the Cathedral of the Soul: "The Law of Amra is this: If you pray to God or petition the Masters for any special help in sickness, worry, trial, tribulation, or poverty, and your prayer or petition is answered, you are obligated to make compensation not alone by prayer and thankfulness, but by *passing along to others* some portion of the blessing you have received. If you have asked for an improvement in your health, relief from some pain or suffering, the gift of some material thing, or help in your business and social position, then, according to the Law of Amra, you should *tithe* yourself either by setting aside a small amount of money, or of some material element, which can be used to make some other person happy or at peace with the world."

The fundamental principle of this practice is *reciprocity*. In other words, it is to compensate in like manner whenever possible for the benefits which you have received. The mystical conception is that compensation is best expressed by equality. You must try to provide for another or others the same kind of relief and joy and happiness as you experienced either through the kindness of some generous mortal or through Cosmic blessing.

If you have, for example, been in serious difficulty with regard to some business trans-

action where you might have lost considerable money or property and another gratuitously counseled you so that you avoided losing, then you must, according to the Law of Amra, reciprocate in kind. You must seek out another in similar distress and endeavor to likewise aid him. You know what great mental relief that particular kind of aid was to you. It is, therefore, according to the Law of Amra, incumbent upon you to bestow upon another a similar kind of experience.

Since it is not always possible to find parallels to our own circumstances by which we can reciprocate for kindnesses received, the law provides that we may contribute, as a *tithe*, a sum of money to a source that can and will do for humanity the things we want done as compensation for benefits which we have enjoyed. Thus, money can be contributed for such a purpose to C.A.R.E., an organization which provides food for the hungry in Europe, to the International Red Cross, or to the Salvation Army which helps the distressed everywhere, or to the Society for the Prevention of Cruelty to Animals, a most humane society.

A.M.O.R.C. members, who have been helped through the *Council of Solace*, in accordance with the Law of Amra send tithes or donations to the A.M.O.R.C. Such contributions not only maintain the Council of Solace, which endeavors to assist Cosmically all cases brought to its attention, but, as well, such tithes allow the A.M.O.R.C. to continue its cultural and charitable projects, and to bring relief to many persons, in many ways, throughout the world. When a member gives such a tithe in response to any aid he has received, no matter what its nature, there is produced an intense *inner* satisfaction. Instinctively, we feel, in doing this, that at least partial compensation has been made. The inner self finds joy in the objective self's recognition of its obligation.

There are members, abiding by the Law of Amra, who have established a commendable practice of giving as a tithe a proportion of every exceptional sum of money that comes into their possession. Thus, if they close an extra business deal, make an unusual sale, dispose of a piece of property at a substantial profit, or receive a bequest, they give a tithe (ten per cent) of it as a

contribution to the humanitarian work of the A.M.O.R.C. Let us be frank. If it were not for such generosity on the part of its members, the Order could not function as extensively as it does. The monthly dues, though nominally increased a year ago—the first increase in twenty years—are inadequate for all the ramifications of the organization. The maintenance of laboratories, of research, of the library, the planetarium, and the museum, free books and magazines to public libraries and to prisons throughout the world, aid to distressed foreign lodges and members—these are contributions and activities of the Order over and beyond what the receipt of dues makes possible. Thus, those responding to the Law of Amra are conforming to a traditional mystical law which really aids their own personal evolution and A.M.O.R.C. simultaneously.

As to whether charity should begin at home, the motive behind real charity is the human desire to aid distressed mortals or animals. Compassion, the love of humanity, the spirit of generosity, these know no race, creed or nationality. Wherever you have knowledge of the need for such help as you can give there, give it. Do not be influenced by the biases and prejudices of nationalism. This is one world *in fact*, if not politically. We are all united as living beings sharing the vicissitudes of life. If you know of a needy worthy case that you can help in your own community, help him. Help him not because he resides in your town, but rather because of his misfortune. If you know that your money could best help others in India, Greece, Germany, or through A.M.O.R.C., then send your money there.

It is true that, in giving aid, we must not always begin by looking far afield. We must not think of relief always in terms of "overseas." Neither should we think just of our own community. Wherever the fire rages, there is where water must be brought to extinguish it.

Great drives by the Community Chest, an American charitable association, emphasizes the need to help many nonprofit local institutions, as the Y.M.C.A., the Y.W.C.A., Roman Catholic societies, and the like. Obviously, such institutions can use contributions, but likewise they do have means of

receiving income from their own members and followers. I should like to see such drives include relief for the *American Indian*. The Navajos, for example, though living on a United States Indian reservation, are undernourished and suffering from many consequent illnesses. The Indians may not be of our community, that is, our town or city; they are, however, of a larger community, *our nation*. They are wards of our national government who have been shamefully left to find their way out of a network of bureau red tape.—X.

The Rosicrucian Convention

Even now, preparations are being made for the 1948 Annual Rosicrucian Convention, which will be held in Rosicrucian Park, San Jose, California, the week of July 11 to 17. If you have never attended one of these Conventions, or even if you have, make plans, if at all possible, to come this year.

It is often asked: How will attending the Rosicrucian Convention benefit me after I have returned home to my community, which is, perhaps, several thousand miles distant from Rosicrucian Park? The advantages of attending the Convention are many. It is apparent, of course, that there is a great deal of enjoyment in mingling with hundreds of people of like mind and from each walk of life, and actually from various parts of the world. It is also obvious that there is much satisfaction in being able to have a personal interview with officers of the Order, who, before your attendance, might have been just mere names or signatures to you. There is a thrill, as well, in going through the various buildings, in knowing that the Rosicrucian Order is a real institution, an organization just as it has represented itself. It is fascinating to see what the organization has accomplished. Then, of course, there are the *initiations* which might not otherwise be available, in which you can have mystical experiences because of the environment which helps induce them. Included in the program are lectures, class sessions, demonstrations, and a variety of activities that appeal to every person. However, there also are advantages to the member which he only realizes upon his return home.

In the first place, when you open your monographs thereafter in your sanctum to study, you feel a sense of pride; you can almost see through the printed page and visualize Rosicrucian Park. You can visualize its dozens of workers spending hours each day in preparing the numerous elements that go into your membership. You can recall the people you met from South Africa, or from England, perhaps. You can recall the group of Central or South Americans who were present. All of this shows the world-wide ramifications of the Order. In studying your monographs and in conducting the exercises, you now realize that you are truly brought into contact with thousands of like minds everywhere, and you experience that subtle strengthening of convictions. Thereafter, you are able to speak confidently about the organization and to know the joy and pleasure of introducing others to the Rosicrucian Order. Sometimes members are hesitant to speak as freely of the organization as they would like to because they are not sure of themselves, and the Order seems distant from them. *Attending the Rosicrucian Convention* corrects such conditions. It really does give you a distinction; it has an impact upon self which you can feel. It has a tendency to change your personality. I am reminded of my travels in the Near East. All Mohammedans, for example, in Iraq, Egypt, Syria, and Palestine, who have made a pilgrimage to Mecca, are permitted, upon their return, to wear upon their tarboosh (fez), which is a symbol of Mohammedan belief, a ribbon of a color that designates that they have been to Mecca. Each time they have made such a pilgrimage, they can add still another ribbon. They have become men of distinction in their community. It is not only that other Mohammedans pay them respect because they made the arduous journey to the sacred see of the Mohammedans, but it is because they are men who have done something to express their faith. It has given them a conviction, a self-confidence by which they are able actually to distinguish themselves by their conduct. I think you will find that most Rosicrucians who have attended our conventions, with an open mind, are better Rosicrucians, as the result of this experience.

It is true that it may be necessary to make a sacrifice to come to the Rosicrucian Con-

vention, but in this present incarnation, you owe it to yourself to attend at least one Convention. You will be given food for thought and numerous beautiful and happy memories to digest and to draw upon for many years thereafter. MAKE YOUR PLANS NOW.—X

Maintenance of Health

Anyone who has been ill has asked himself the question—what is health and what is illness? Objectively and subjectively we are aware of each, but probably we are more aware of illness than of health. We accept health as a normal, ordinary state of affairs. Illness interrupts this condition, and in that sense it is negative. As with most occurrences which are different from what is accepted as normal and commonplace, we place a greater accent on such conditions than we normally should, and this negative phase, momentarily at least, takes a dominant place in our minds and thinking.

It would be interesting but extremely difficult to trace historically man's conception of illness and health. We have no record of the earliest awareness of illness, by the human being, but we do find methods or procedures, among some of the most primitive lore, that were devised in the belief that such would maintain health or bring about a cure for illness and thereby restore health. Primitive man very early began to think about the existence of well-being and illness. It was as natural as thinking of a means of securing food and shelter. It was man's natural reaction to any condition which temporarily interrupted his state of health, and thereby caused him inconvenience, pain, or interference in his usual activities.

From the time that primitive men first began to think in terms of curing or doing away with illness, up to the present time and throughout man's history, serious attempts have been made to understand man's physical well-being. Science in all stages of history has worked to cure the sick and to heal the injured. In the modern world today literally millions of dollars are spent on fees for the professional services of various kinds of doctors, on hospital treatment, surgery, research, and all related activities having to do with lack of health.

We have stated that health is a natural condition. We base this conclusion upon the

premise that the human being, the animal, or the plant—that is, anything in the living world—seems to be at its best when in a state of health. In other words, our interpretation of living is that health is synonymous with a perfect manifestation of life itself. Any form of life that is diseased, or in any degree removed from a state of perfect health, is found to be wanting in certain characteristics. The tree that is not in good health does not bloom properly or bear normal fruit. The animal is useless and man is miserable to himself and to those about him, in most cases. He is not able to accomplish what he thinks should have his attention and is prevented from carrying out his normal physical functions.

Health, of course, is a matter of degree. We cannot draw a line dividing health and disease or health and illness. There are few human beings who are in perfect health. In fact, it would be hard to define what constitutes perfect health. Therefore, it is not very often that the average individual experiences perfect health, but he experiences good health to a degree, and the nearer it approaches perfection the better he feels physically and the better he functions mentally. Health, then, would seem to be a heritage of the living being. From a theological standpoint, it might be interpreted that God bestowed health upon all living things and ordained that that state should be a part of normal existence. If we accept this interpretation—which is a logical one whether we believe in God as a personal Being and Creator or as a force—one manifestation being *health in living things*, then a most difficult question arises as to whether or not illness and lack of health are man-made things. If God bestowed health upon all living creatures as a desirable and proper course of living, can we conceive of such a Being as bestowing disease and illness upon the same creatures?

To discuss this question fully would involve a long dissertation upon the subject of good and evil, because we would consider health as being good and illness and disease as being evil. If evil was established by God as a punishment for man, and illness is one form of evil, then we would say that illness was caused fundamentally by man's failure to abide by God's laws. If, on the other hand, illness is man-made, then it is man-made in

the sense that man, through his own will, refused, or, in ignorance, failed to conform to God's laws, and therefore brought upon himself an interruption of a continuous condition of health.

Both of these interpretations place well the responsibility upon man himself. In other words, illness exists because man is punished for not obeying God's laws or because he simply brings an inharmonious condition upon himself by ignoring those laws. Both of these interpretations can be analyzed to mean that if the natural laws of the universe properly function through man, and man does not interfere with them, health will prevail. If man interferes in any way, suffering will result. The latter interpretation is an application of the doctrine of Karma and is probably more acceptable than the belief that we are so important in the sight of God that He would pick us out and cause us to have a cold, a toothache, or some other physical inconvenience. It is more in accordance with our observation of natural laws to believe that we can use constructive forces if we know how, or that we can ignore them and suffer the consequences. The choice is our own.

This reduces the question of health and illness to that as is made clear in our early degree teachings: If harmony prevails throughout our being, physically and psychically, health will also prevail. While this explanation is simple and no doubt true, it is not complete in providing satisfaction to the individual who is actually ill. Many adults have violated so many natural laws that in middle life or later years they build up conditions that must manifest in a surrender of some degree of health. Whether these laws were violated in ignorance, or purposely, is not a matter that has anything to do with the results any more than that the infant who might place his finger in the flame of a fire would suffer less because he was ignorant of the fact that fire will burn.

In the maintenance of health, then, the greatest problem in helping in the elimination of disease and illness is that of man learning how to live so as to avoid these evils. It is in this respect that modern therapeutics has failed almost as much as have practices of witchcraft, of medicine men, and the peculiar combinations of medicines in the past.

When we ask the question "What has been done to prevent illness and disease?" the answer is far short of what we might suppose should have been done in comparison with other advances of our modern civilization. When we think in terms of what man has done in the field of transportation, communication, and other mechanical achievements and compare them with what man has achieved in taking care of his own body, we find that the matter of health is considerably behind various other accomplishments. It is not the purpose of these comments to belittle those advances that have been made in preventive medicine or in the prevention of disease and illness by any society or system of therapeutics. Modern hygiene and vaccination have eliminated many diseases as dangerous to human life. Study and application of immunization have made it possible to immunize people against diseases that were almost certain death only a comparatively few years ago. The development of specifics in medicine has reduced many diseases to a minimum. A notable and well-known example is that of quinine for malaria. Education in general practices of living has also helped, as well as research that has been gained by many publicly supported organizations for the education to combat tuberculosis, cancer, and other diseases. These things still exist, but all this work has helped and we cannot overlook these advances.

However, giving full credit to these achievements on the part of man and being truly thankful that many forms of therapeutical treatment are available for what were once considered incurable diseases, there are still few fundamental laws or principles laid down for the maintenance of health. Almost every individual periodically has what is known as a common cold, and there is nothing that can be prescribed that will make it possible to avoid another common cold at some time in one's life, and probably in the relatively near future. You can read hundreds of ideas: some will say proper diet, enough sleep, rest, and exercise will help one to avoid a cold. Most of us know individuals who are not eating proper foods, who do not sleep enough, who never exercise and are generally somewhat sluggish, and yet who never have colds, or at least not frequently; while, on the other

hand, a healthy, robust individual who follows all these so-called health rules suffers from colds periodically.

In this illustration of the common cold, it is evident that something is lacking, in that specific information to maintain health by elimination of the nuisance and inconvenience of colds is not available. The fact that this question is very prominent in the minds of many people is illustrated by the frequent discussions of the subject. There are innumerable health magazines published. Other magazines often carry articles on the subject of health, and one can find almost any conceivable system of living as being the way to health. In looking over a number of issues of four or five different so-called health magazines recently, I found that to maintain health and avoid the common infections of winter, the following instructions should be carried out: Consume a large quantity of liquid; eat only dried food—take no liquids unless absolutely necessary; take liquids with meals; take liquids only between meals; liquids taken should be antacid; liquids should be alkaline. Try and follow all of these instructions and see where they lead. The confusion illustrates the lack of any definite, or sure, system.

One system of health states to eat three meals a day; another, to eat only one; another prescribes no eating of meat, and still another, to eat no vegetables. The same discrepancies and opinions will be found insofar as exercise and sleep are concerned. Man has not yet discovered a system of diet and exercise, or, as far as that is concerned, a system of living in general that is perfect and applicable to every individual. I do not state that the individuals who gave the somewhat confusing instructions listed above were not sincere and that their rules did not work for them; however, a liquid diet will not keep every person from having a cold, and various kinds of diet seem to have little or no effect on some individuals. The research in therapeutics of the future will be based not so much upon preventive therapeutics, but upon positive therapeutics for the maintenance of health in general.

The Rosicrucian concept that "the harmony of body and mind or of body and soul is the key to health" is a sound principle. It is one of the first and few systems of thought that brings into serious considera-

tion the fact that while the physical manifests the pain, suffering, and inconvenience of illness and disease, the cause is not altogether within the physical body. Even modern schools of healing are becoming more and more aware that a psychic or mental condition may manifest as a physical illness or disease just as well as any germ, virus, or foreign particle that may enter our physical structure.

The maintenance of a proper emotional balance and mental outlook are probable keys to health that are more important than all the diet plans that have ever been devised. This does not mean that the individual who is perfectly balanced emotionally, has a happy mental outlook, and is living a satisfactory, adjusted life will be completely free from all physical injury or disease, but it does mean that by keeping both body and mind in a satisfactory, positive, harmonious state, the chances or frequency of disease are minimized.

The frontier of research in the field of health and disease must turn toward the mental and psychic life of man. Health will never be fully understood or completely maintained until research on man's psychic being is brought, at least, up-to-date with research on his physical structure and function. When we know as much about man's emotional life as we do about his digestion from a physical standpoint, we will have taken a step forward to the maintenance of well-being and health in mankind. It is for that reason that we, as Rosicrucians, try to learn that a balanced life, taking into full consideration man's dual nature of body and soul, is necessary for a healthy and satisfactory adjustment to all life's circumstances. We must not lose sight, however, of the fact that the body of man is physical, of material structure, and since nothing material is infinite, it will gradually wear out and deteriorate. In other words, the elimination of physical deterioration is impossible because physically the body is only a vehicle for the expression of a soul, which in time must return to the source from whence it came. However, while it does function in this physical body, balance between it and that body will probably and ultimately be proved to be the key link in the maintenance of the highest functioning abilities of both.—A

Self-Initiation

A sanctum member who has had a number of degree initiations, as are provided for use in the student's home sanctum, comments: "These initiations seem to be a process by which one initiates himself. In other words, it is self-initiation. Exactly how can the self initiate self?" This inquiry involves not only the implications of its own content, but the question of what is meant by self-initiation. I do not believe that this actual term is used in our initiations, but it is a logical conclusion that the individual participating in a home sanctum initiation should apply the term *self-initiation* to the process.

It might be well to consider initiation by itself. A formal definition of initiation is rather limited. The dictionary, for example, defines initiation, "To introduce by an act—to originate or begin." Such a definition would apply to a broad and general meaning of the term. It refers to the fact that anything begun, particularly if it has had its beginning by any certain act, constitutes an initiation. On that basis almost everything we do, habitually or otherwise, is an initiatory act. We initiate the day by certain actions, after we awake in the morning, and it may be considered that throughout our lives every new thing is initiated, and usually by some type of physical act.

The act itself, insofar as initiation is concerned, is called *ritual*. *Ritual* can also have a very broad meaning. We say that we initiate the day by certain acts; these may consist of arising, dressing, having breakfast, and of other incidents of the early morning. In the strict sense of the word, all those processes constitute a ritual as they are a series of acts, one followed by the other in a generally more or less fixed manner. The variations that a particular day may demand are slight innovations of the ritual. There are individuals who make the claim that they do not like ritual. Such persons are limiting the meaning of the word *ritual* to a very formal act. Many meetings, particularly of fraternal and religious organizations, carry out ritual in various degrees, from simple forms, as conducted by some groups, to very elaborate forms that take staging, costuming, and require various implements.

When an individual states that he is opposed to rituals or that he does not like them, he usually refers to these elaborate methods. It is not always the elaborateness of the ritual that is in direct proportion to its meaning. Some organizations have initiatory rituals that are given purely in fun; they are presented for the enjoyment and amusement of the particular moment. These range from simple to elaborate, but carry no meaning beyond the enjoyment of the onlookers or the participants. Usually these rituals are primarily for the enjoyment of the onlookers, and the participants are frequently placed in an embarrassing position.

If we therefore examine the meaning of initiation and ritual from the point of view of applying the terms to such a wide range of occurrences, including the simple acts of our daily lives to the dignity of elaborate fraternal and religious rituals, and even including the pure nonsense and recreation, we find that we are dealing with very much used terms which carry such a scope of meaning that it would be almost in error for anyone to say that he was altogether opposed to the idea of initiation and ritual.

Initiation in the Rosicrucian Order has a different meaning. If we take the view of formal initiation, we trace its history back into the period of early instruction when the initiatory process was a system not only of ritual but of testing and training at the same time. This type of initiation is very completely and graphically described in the Ninth Degree. Here the initiate is dramatizing or evidencing a transition step; that is, he has determined, in some manner or other, to change his way of living, his outlook upon life, and to start in a new field of endeavor and investigation. The ritual of such initiation constitutes a test to see if the individual has the sincerity, the integrity, and, in some cases, the physical ability to meet the requirements of the step he is about to take.

In the strictly initiatory schools, such as the predecessors of the Rosicrucians, as well as the Rosicrucian Order and the related organizations of the F.U.D.O.S.I., the initiation is a vital step not to be confined to any one particular ritualistic ceremony, but to be considered as a whole from the first initiation presented at the threshold of its neophyte degrees to the point where the individual

learns that the final step of initiation is the dawning of Cosmic consciousness or of a mystic philosophy of life. The initiate is thereby not only tested but guided into those states of temperament and viewpoint that will make it possible for him to gain the mental and psychic outlook that will, in turn, permit his taking his place as a divine soul in the order of the Cosmic.

We see the initiation under this definition and explanation as a very complex affair. It is a system of growth. It actually constitutes steps in the process of the evolvment of the soul. These initiations in this process are of vital importance. Factual knowledge alone will not fit any human being into his proper place in life. The experience by which man comes to know God in any degree is the experience in man himself, and ever since the dawn of history man has involuntarily tended toward the gaining of this knowledge and position. The most simple of religious rites is an expression of man's innate desire, psychically and emotionally, to experience contact with God. Whether these steps be in the simplest form of religion or in the most complex ritual of a great cathedral, the purpose and intent are the same.

Initiation from the Rosicrucian standpoint is also for the purpose of making man able to fill this need in his life. Testing is only incidental. Those not willing to go on drop out. Those whose determination is fixed will strive to gain the necessary factual knowledge and apply that to psychic growth through the various initiations, each of which is a key to the eventual self-initiation. If initiation is being considered from the Rosicrucian standpoint, then self-initiation is very much a reality. This does not mean that each of the individual rituals performed by the home sanctum member is in itself a self-initiation, but each is a step constituting the necessary background and steps of growth to the point where self-initiation will take place.

There is only one way by which the full meaning or import of these statements can become known, and that is by experience. The individual who believes that study of factual material, such as is contained in our monographs, is sufficient for growth is making a serious mistake. To say that that information alone will bring about growth and the expansion of consciousness desired is the

equivalent of saying that home life could be happy and successful on a completely objective basis. Without meaning to be sentimental, we should all be able to acknowledge that love is the fundamental binding force that goes to make a home or family expression. To say that such a relationship can be completely satisfactory, if established upon a rational basis, is absolute nonsense. It is the emotional reaction of the individual that brings about the satisfaction of physical adjustment and gives him a degree of ability, insofar as the difficulties of adjustment are concerned.

In a larger sense, the experience of initiation is filling the emotional needs of the psychic being. The relationship of such an experience is to life, as a whole, just as is the relationship of love to the physical adjustments of men and women. The complete import of these meanings is difficult to describe and to rationalize for the simple reason that they are not based entirely upon rational principles. Initiation, as near as we can understand it, has to do with psychic emotions in the same manner as is necessary to certain physical emotions. To say that ritual is of no use in accomplishing these purposes is to disregard the knowledge that has been accumulated and handed down to us by those who have taken these steps before. The rituals which we follow to begin the process of self-initiation are man-made, it is true, but they are made by those who have been inspired and have taken steps in advance of ours. They are the elementary facts and tools with which we, the uninitiated, have to work.—A

Repression and Expression

If thoughts are things, how much effect does thinking have upon our general well-being? This question is not new. In fact, it is actually a restatement of something that has probably been asked ever since man began rational and abstract thinking. We need not enter into any long discussion or consideration of how thought affects the individual, because there are many obvious ways in which we see the mind's expression—in behavior and in other forms of manifestation.

It has long been an accepted fact that, "As a man thinks so he is." This statement, taken literally, means that man is no more

or no less the content of his thinking. Even in facial expression we see an indication of man's thought. A person whose thoughts are gloomy and pessimistic and whose whole habit structure is built about such thinking is going to express such point of view in his attitude and behavior. The opposite condition is equally true. The individual whose thoughts are optimistic and usually happy is going to express these moods outwardly. This type of person is frequently referred to as "happy-go-lucky." In other words, he seems to take things at face value, without too much serious consideration of consequences that might be discouraging or pessimistic. Such an individual can also be serious, and sometimes we find that these outer expressions of man are not the direct copy of his thinking, but, in actuality, are in direct opposition to his thinking. In such case, the constantly optimistic and happy expression may be a cover-up to conceal the more pessimistic attitude. Nevertheless, the very thought process that causes an individual to arrive at that system of thinking is another proof of the fact that man, after all, as a whole, is what he has decided to think.

Every one of us has a vast accumulation of private thoughts. There are certain ideas and opinions in the total make-up of our thinking that are completely private. We may believe that we know all about a person who is near to us, but we also know within our own minds that there are things about ourselves that no one else knows, not even our associates. These private thoughts, we might say, constitute our secret self. They may include certain aspirations or hopes which we do not choose to share with others, for one reason or another.

Secret ambitions and secret desires play a part in the mind of every individual. Sometimes these have to do with possible future courses of action. We may secretly envy another person's activities, whether or not those activities are morally or ethically acceptable. A certain amount of satisfaction is found by some people in daydreaming that they are occupied with activities or exploits similar to those of someone else of whom they may have read. While we may never objectively make known these most private thoughts, we cannot get away from the fact that they are still a part of us. The effect they may have upon our consciousness is due

to the importance that we give them, and since man, after all, is in his total expression a reflection of his thinking, we may be giving away some of our secret thoughts more than we believe. Actually, as has been told many times, under strain or emotional conflict, men react very directly on the basis of their thinking. This is particularly true of the individual who may be trying to put on a false front. This false front can stand up only under a direct act of the will. The actor constantly has to practice the holding up of this particular front before those whom he wishes to impress. Let there be a relaxation of the effort of the will, and as a result, he may suddenly indicate in his behavior a type of thinking which is not ordinarily associated with him by those who know him best.

Our private thoughts are closely related to what we ordinarily call *daydreaming*. There are very few people who do not follow a certain pattern in relaxed thinking. Probably all of us in our secluded thinking have some basic desire, hope or need. If we are perfectly normal individuals, we, while relaxing, will drift into thinking about the possibility of fulfillment of these particular hopes. We imagine certain circumstances possible of developing, in which we visualize ourselves fulfilling our private desires. Such innocent daydreaming is harmless, and, in fact, is actually beneficial if it goes no further. As a form of relaxing, it is pleasant to unify our hopes and ambitions and dwell a little upon the possibility of their manifestation. Therefore, in the normal personality there need be no concern about any possible problem developing from such recreation. We are privileged to have private thoughts. We are privileged to give them our private attention at times, and we find at least personal enjoyment if no further benefit in doing so. Out of our mental make-up there may develop forms of mental activities that will have far-reaching effects upon us.

These two forms of activity are repression and expression. Let us say that an individual entertained as his most secret thought and hope the desire of accumulating a vast fortune. Now, one might say that there are few people who have not secretly, at one time or another, had this thought, because objectively it seems that a great many problems would be solved by such a possession. Therefore,

probably all of us have had our daydream of what life would be if we never had to give any consideration to working or striving for the material things which we believe we would like to possess. Up to this point, we can see that such a mental reaction is entirely normal. Probably we all have had it and no one has suffered—neither we nor those about us—by such mental exercise.

Let us say, however, that one individual does not only occasionally daydream on such an idea, but begins to dwell upon it at all times when he is not actually earning a living or sleeping. In other words, in this individual such idea or daydream becomes the all-consuming thought of his mind. At any time he is free to do so he dwells upon this hope of accomplishment. Such mental activity might soon make the individual begin to neglect his obligations and work. Everything in life might begin to appear dull and uninteresting in comparison to the magnificence of the idea that had been built up. If this process went on, the individual would become more interested in living in his dreams than he would in the actuality of his daily existence. More and more, also, would he repress these thoughts into his inner thinking, and if emotional or even physical conditions would bring about an upset, physically and mentally, there would be only a very narrow line between a state of sanity and insanity, because, after all, insanity in many cases is more or less a misjudging of the world of actuality. If this individual so repressed these thoughts to the point where he began to believe that the world of his thoughts was the actual world, then he would lose his hold upon sane judgment and living.

We might say, then, in summarizing these points, that daydreaming and imaginations of fulfillment practiced occasionally is a mental recreation to which every normal individual at times may turn. If these ideas become predominant in the mind, however, the mind represses them more and more into itself until they become the dominant factor and the individual is incapable of reacting to the actuality of his environment, and complications and danger result. The normal person, instead of repressing his secret hopes and ambitions, tries to find expression for them in what he has to do. This type of individual might secretly wish to be a millionaire as much as the other, but instead of

permitting such daydreams to become the exclusive content of his thought, he finds satisfaction through expression. He finds a certain degree of wealth of experience in the world about him. He tries to do his work the best he can, making it productive, within its own limitations, of what he wishes to obtain.

It is interesting to compare these two types of persons in the sense that neither may actually achieve his end. In other words, we cannot all hope to acquire everything that we might think we want. Nevertheless, as to the ways of fulfillment of what we believe to be a good thing or a worthy ambition, the one who expresses sincerely his hopes in his work and life is in a better position to obtain a degree of happiness which may eventually, and in the final analysis, prove to have more stability and worth than if the material thing for which he sought had been actually realized.—A

The Sacred Word

A frater, addressing our Forum, says: "I have read of the seven-voweled name for God. What it is, I do not know. In the light of our Rosicrucian studies, I judge it to be mystically significant and of great visitatorial power. Could this be discussed in our Forum?"

The legend of a sacred word, which when uttered is productive of tremendous power, is found in almost all religious literature. There is good reason to believe that the hallowed tradition of "The Lost Word" is definitely related to it, the latter implying that the original elements of the word have become lost and must be recovered. Evidence seems to point out that all legends of the vocative power of this word have a common origin in remote antiquity. This word is identified with two ideas:

(a) It is held to be the true name of God, and (b) it is that utterance of God by which all creation came into existence.

The *logos*, the word or law, as we find reference to it in the Bible, was in early times associated with this spoken word of tremendous power. Both the Greeks and Hebrews received the idea of the *logos* from the ancient Egyptian mystery schools, in particular from the priesthood of Ptah at Memphis.

How such a concept originated in the ancient primitive thought, we cannot know for certain. We can only surmise its beginning from an analysis of the kind of primitive thinking which prevailed in that remote period. In polytheism, or the belief in many gods, each deity is thought to have certain exalted attributes and powers. It is, in fact, these qualities which cause him to have the distinction of a god. However, even lesser attributes of the god, those which resemble mortal functions, are held to be omnipotent. In primitive thought, there is believed to be a homeopathic or sympathetic relationship between similar things or that which is joined with or controlled by something. In other words, the quality of a thing is contagious. It passes into everything else that is brought into contact with it. Therefore, any action, function or object which is attributed to a god possesses all of his godly qualities. God's thought must transcend that of a mortal. A god's word, even his *name*, must have inherent in it all of his efficacy.

We today display such primitive tendencies in our behavior. We literally hang on to the words and acts of a celebrity, as if such were to impart to us some of the merits of his distinction. It is rather common for even the press to quote avidly the inconsequential remarks of a person prominent in some profession, even though there is no relationship between what he has said and his specialized knowledge. The same comments from a man in the street would carry no weight, yet actually they would have as much intrinsic value. A god's name, therefore, or even any word which depicts a god, would, by this type of reasoning, be sacred. Since it is sacred, it would convey all the power attributed to the deity.

How does a god create? To answer this, man can only draw a parallel with himself as a creator. Though the god could do so much more than man, though his achievements might be infinite, the manner in which they are accomplished must be similar to man's creative acts. For the god to act in a manner that would be outside the bounds of human imagination would make it impossible for man to realize the god's greatness. There would be no means of relating the things of existence to the god. The religious attitude requires *awe*, if there is to be reverence. That which is absolutely

impossible for us to comprehend, even though erroneously, does not impress us. We are awed by that which suggests a prodigious feat, whether natural or supernatural. Man must see the *possibility* of the god's achieving a result if he is to be awed by the deity's powers.

God, therefore, was conceived to create as did man, but, of course, on a far more majestic scale. When man plans, he must execute his plans, if they are to be fruitful. His thoughts must be objectified, made to manifest outside of the mind. We make our thoughts *vocative*, we speak them, and we thus release the power of speech. The spoken word goes farther than mere thought. It can be *heard*, it can be *felt*. It causes some persons to fear, others, to be joyful. The spoken word conveys knowledge, it commands, it moves man to action. Prayer causes people to weep, to laugh, to be renewed in spirit. Even singing or the intonation of vowels, which in themselves may convey no idea, obviously affects people emotionally. It must have been an early discovery that certain vowels have latent *mysterious* powers that affect mortals.

If such is true of words or sounds uttered by man, it would be more so with a god. The deity uttered sounds which had inchoate forces necessary to bring into existence the physical properties of the universe. Ptah, chief god of ancient Memphis in Egypt, was called by the priests *master-artisan* (the creator). His words created out of chaos the physical world. The words of Ptah were his thoughts materialized. At Hermopolis, Egypt, Thoth was the prevailing god. He was said to have made the world by "speaking it into existence"—"that which flows from his mouth happens and that which he speaks comes into being."

Yahveh is the most probable transliteration of the ancient Hebrew name of God. It was later often written by German scholars as Jahweh and Yahweh. Perhaps the earliest use of the name of the Hebrew god is in the cuneiform literature of Assyria and Babylonia. It has been found in three different fashions, *Ya*, *Yau*, *Yahu*. Researches relate that the Divine name was frequently shortened to "Yah." It also commonly appears at the end of Hebrew personal names, as Elijah, Jeremiah, and in the word *Hallelujah*.

In Exodus III:14, we find a meaning given to the name *Yahveh* "And God said unto Moses, 'I am that I am.'" Other interpreters have said that it means "I will be that which I will be—or, to be, to become the creator." The general idea is that *Yahveh* is *self-determining*. However, the origin of the name itself precedes these metaphysical interpretations by centuries. We cannot be certain what, meaning the primitive mind, which first conceived the name, assigned to it.

In a very early period, the Tetragrammaton (four letters), Y H V H, was the designation for the principal name of God. These were derived from the fact that the latter consists of the four consonants, Yod-He-Vav-He. The vowels *e*, *o*, *a* were interspersed in writing but the whole was not commonly pronounced. In a later period, the Tetragrammaton was spoken "only by a high priest" on Yom Kippur and in such a low tone that it could not be heard. The name of the Hebrew god became an "incommunicable name," one that should remain ineffable to the masses of man. Others than the priests, either in reading aloud or speaking the name, substituted the word *Adonai*, a Hebrew vowel. The Hebrews finally, for general use, substituted the vowels which mean the word *Lord*, and which the Christians translated as *Jehovah*. To the Hebrews, the pronunciation of the Tetragrammaton was connected with "awesome mysteries." It represented the hidden puissance or power of God. Its wrong use, it was said, released terrible forces.

Many stories of the miracles performed in the Middle Ages by the mystics and alchemists are based on the fact that they knew how to pronounce and to use the power of the Tetragrammaton. In centuries-old etchings of the sanctums of the mystics and the laboratories of the alchemists there may be seen inscribed, either on a plaque on the wall or upon the cover of an ancient tome in the foreground, the four characters of the Hebrew alphabet depicting *Yahveh*. The Hebrew *Kabala* is a system which assigns tremendous efficacy to the intonation of certain vowels when used in specific combinations. The book of *Sepher-Yetsirah* (Book of Creation) in the *Kabala* attempts an explanation of the origin of these forces and their relation to numbers and letters of the alphabet.

A mystic, who knew how to use these vowels corresponding to the name of God, was known in the Middle Ages as a *Baal Shem*, which means "Master of the Name."

This subject is almost inexhaustible. What has been offered here is but a portion of the factual matter and speculation associated with it. The Rosicrucian teachings themselves treat of the mystical significance and use of "The Lost Word" and the power of the intonation of vowels in a most effective way, and therefore it is not necessary to further delineate these teachings here.—X

Points of Information

What progress, if any, is being made for the construction of the new Supreme Temple? We regret to announce that a start has not as yet materialized. The delay is intentional. In 1945, when a solicitation of funds was made for the purpose of erecting a much-needed Temple, restrictions on nonessential building were then in effect. Industries and homes were the only exceptions. During that period, as you will all vividly recall, there was a "ceiling" prevailing on prices. Building prices, though higher than in 1939, were not greatly increased. We estimated at the then current level of costs that the new Temple would cost, with the acquisition of the property, approximately \$150,000. When the campaign of solicitation was concluded, the difference between what had been collected and the estimated cost was only moderate. This difference was to be made up from the reserve funds of A.M.O.R.C. Such funds are established to protect the Order's economic future in times of emergency. However, we could not proceed because the restrictions were still in effect.

When the restrictions were eventually lifted, and ceilings as well, what happened is known to everyone, particularly in the United States. *Prices soared*. There was at the time justification for the belief that building costs would level off and then go *lower*. Subsequent events made that impossible. Today, to build the same Supreme Temple would cost A.M.O.R.C. nearly \$250,000! Our building fund is not anywhere near such a figure. To build would mean that we would

be obliged to draw to a dangerous extent upon our reserve funds. We need a new Temple, but not to the extent of jeopardizing the future material security of the Order.

What are the alternatives? First, we could ask our fratres and sorores to contribute further, as have many religious and charitable organizations today who are faced with the same circumstances. We are reluctant to do this. Second, we could have new plans drawn to greatly simplify the structure, but this would not provide what was originally announced for the edifice. Last, we could ask our fratres and sorores to have patience and wait until such time as we can build the Temple from the funds which we have, with just a moderate additional drawing upon our financial reserves. This would seem to be the most advisable procedure. It would at least be the most *practical* approach to the problem, though obviously it would necessitate a delay of perhaps two years.

In giving this matter your thought, kindly look at it from a personal point of view. Suppose you have living quarters that are not fully adequate but will at least house your family. You have a modest sum that you have accumulated to build a larger much needed home. Present building costs exceed the sum for the purpose by several thousands of dollars. Would you draw heavily upon your emergency savings to build the new home at inflated costs—or would you wait?

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In a conversation with a frater the other day, I discovered that an important fact about A.M.O.R.C.'s administration may not be known to many members. Of course, almost every member, I am certain, from reading the Constitution and Statutes of the Grand Lodge of the Order, knows that A.M.O.R.C. is a *nonprofit corporation*. This means that, although the Order may accumulate more money than it expends, such cannot be divided or apportioned in any way as profit to any individual or group of individuals. In other words, there can be no shares of stock, dividends, emoluments, bonuses or the like, to any director, officer or member of the Order. To retain this nonprofit status, all funds of A.M.O.R.C. must be used *exclusively* for the express purpose of the Order, as

set forth in its Constitution and in its Articles of Incorporation under which the Order is legally chartered. Each officer and each employee-member must be and is on a fixed salary. In no way must funds inure to personal profit.

As a nonprofit corporation, A.M.O.R.C. is *exempt from income tax*, not only by the federal government of the United States, but by other governments in lands where the Order functions. Its nonprofit status is, of course, subject to periodic government audits. This gives assurance to every member that A.M.O.R.C. is, from the administrative point of view, operating in accordance with its intended purpose.

What members do not apparently realize, however, as I discovered, is that A.M.O.R.C., the Supreme Grand Lodge, does pay realty or *real property* taxes on its land and buildings. We do not ask for and do not receive any exemption on such taxes. Thus A.M.O.R.C. must pay *many thousands of dollars* annually on its property, just as would any private individual or business. For example, if the new Temple were to be constructed at present-day *inflated* prices, the tax on the current appraisal of the property would be in excess of \$400 a month! Because, in no sense of the word, does the Temple constitute a revenue-producing structure, such taxes would be a considerable *expense*. This would have to be met from the general funds of the Order.

Could A.M.O.R.C. obtain exemption from its realty taxes of thousands of dollars annually? Only by *misrepresenting* its purpose and functions. If we were to declare ourselves to be a *religious* institution as a church, for example, we would then enjoy such exemption. We are not a religious sect or church. We have steadfastly maintained such in accordance with Rosicrucian traditions. We shall not resort to any such unethical arrangement to avoid property tax. Numerous small *personally-led* occult groups and societies incorporate themselves as religious institutions in America, Canada, Australia, and elsewhere to *avoid* paying property taxes. Only by the greatest stretch of facts could they be said to be a religion.

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While we are discussing the material and administrative affairs of the Order, it is well

to add that A.M.O.R.C., since its International Grand Lodge is located in the State of California, must pay that state a sales tax. First, this tax is on all supplies sold to members in the State of California. This aspect can be recovered by passing the 2½ percent tax on to the member who purchases the supplies. In other words, we add it to his purchase. However, the big and *costly* factor is that this same sales tax must be paid by A.M.O.R.C. on all of its *self-consumed* supplies, supplies that are not only for members in California but for members, for example, in South Africa, Brazil, Canada, Australia, and the like. In other words, A.M.O.R.C. must pay tax on thousands of leaflets, charts, stationery, and booklets that are *not sold* to members but which are *given* to them as part of their membership service. Remember that every instruction slip or chart which you receive has had a sales tax paid on it by A.M.O.R.C. and yet no member is asked to assume such a tax.

Frankly, if it were not for the kind donations, both small and large, which are made by the fratres and sorores over and beyond their dues, it would be difficult for A.M.O.R.C. to function these days. Another help is the *bequests* from our beloved fratres and sorores who have kindly remembered A.M.O.R.C. in their *wills*. In this way they have helped in perpetuating its humanitarian activities. When members allow their dues to become delinquent, through oversight or otherwise, for several months, this further increases the burden on the Order. We can only plead: *Please be prompt with your dues.*

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Do you enjoy reading in the *Rosicrucian Digest* a series of articles describing the esoteric brotherhoods of Europe, telling how they originated, where they meet and their plans—such being the result of a visit of an officer of the Order to their sanctuaries? Do you like to read in the *Rosicrucian Digest* articles which analyze the conditions which prevail in Europe but which are not flavored with political or other bias or prejudice—the result of firsthand Rosicrucian observation? Do you like to read about the remains of ancient civilizations throughout the world, their culture and early practices, as seen through the eyes of Rosicrucians who visit

and photograph these places for your reading and enlightenment? Did you enjoy the series of articles appearing in the *Rosicrucian Digest* in 1937-38, entitled “Along Civilization’s Trail”? If you read a later series in 1941-42, entitled “Ancient Cities of the Andes,” describing the ancient Incas, their temples and rituals, and illustrating the locale with photographs, did you find this interesting? Further, did you enjoy the series of articles, completed last year and entitled “Mission to Europe”?

What we want to determine is, Do you like such narrative accounts of mystic lands, peoples, and places? Would you like further firsthand descriptions of the mystical and religious sects in Egypt and the Near East, India, and Tibet, illustrated with unusual, if not exclusive, photographs, to appear in the *Rosicrucian Digest*? Does such material, introduced by A.M.O.R.C., give you a sense of pride in your membership, in the fact that A.M.O.R.C. brings to the attention of its students things which other organizations merely speak about but have not accomplished? Please write your opinion on this matter to the Emperor.—X

What is the Divine?

A frater rises to ask our Forum, “Outside the apparent fact that the primary purpose of the life-essence is to propagate itself, on what grounds do the Rosicrucians base their belief that this life-essence or Cosmic force is *Divine*? Is not the word *Divine* merely man’s idea of the desirable characteristics which he hopes this force is endowed with?”

In the first place, to designate anything as Divine is to confer upon it a presumed quality and likewise to imply that other things not so named are different. It further implies that all else falls short of whatever we imagine the characteristics of divinity to be. So the designation of divinity implies a distinct *duality*. This may seem satisfactory, but is it logical? Can anything exist outside the realm of divinity? The answer to such a question must depend upon the connotation we place upon the word *Divine*.

I think that the persons who use the word *Divine* are generally in agreement in meaning those qualities or characteristics which

are attributed to God, or the equivalent terms for Him such as Supreme mind, Universal Intelligence, and the like. I believe that that which they call *Divine* is thought to possess all those attributes which they relate to God, as, for example, supreme morality or goodness, omniscience and eternity.

Whatever the human mind associates with God always possesses the quality of ubiquity, that is, being unlimited and likewise transcendent. This is caused by the fact that man is quite conscious of his own limitations and of those of the physical world. Whatever suggests by its nature an infinite superiority to man and to his world, therefore, receives the appellation of Divine.

Though matter and reality have apparent limitations, at least to our receptor senses, they do not wholly proceed from the human mind. Man reasons that they must have had some cause. What is that cause? If one believes in a Divinity, then he cannot properly establish a rival power from which the physical universe stems. The Divine would not be supreme if it were rivaled as a cause or power, or if everything did not have its origin in it. By following such a trend of reasoning, man is obliged to subordinate the physical universe to the Divine, to, in some way, show how the former proceeds from the latter.

This engenders difficulties. The physical world appears not to have those qualities which man has attributed to God. Yet it is *of* or *from* Him. Why would a Divine mind or being conceive something less perfect than itself or cause a falling off or decline of its own nature? A master craftsman, as a goldsmith, for example, makes only that which is worthy of his knowledge and of his skill. Should we expect less of the Divine? Religion and many philosophies have long struggled to maintain, on the one hand, their conception of the Divine and, on the other, to reconcile with it these obvious inconsistencies.

Some systems of metaphysics have been more successful in presenting plausible explanations of this problem. Spinoza held that there is only one substance, namely, *God*. Thought and extension—that is, matter—are but two of an *infinite variety* of attributes

of substance. In other words, there is a parallel between matter and God. They are really of the same nature but on one plane of consciousness, to use a mystical term, certain phenomena might be interpreted as Divine; whereas, from a solely objective perception, certain other phenomena will be realized as matter. Each is of the same property. Each depends upon the *light* in which we perceive it. To further elucidate, we may use the rather ancient analogy of the three blind men who came upon an elephant. The first felt its trunk; the second, its ear; and the third, the elephant's leg. Each accordingly conceived the animal as being like a snake, a fan, and a tree, respectively. In reality all of these members are part of the whole anatomy of the elephant.

Matter is no less Divine in basic essence than is that which we attribute to the spiritual world. Its aspects may differ from what we call *soul* and *self*. Its functions may be quite as distinct from these qualities as the elephant's leg is from his ear. Let us realize that much of that which we may call *Divine*, meaning imperceptible, infinite, transcendent, and the like, would be reduced to the category of matter with the enlargement of our physical senses. The more man, through science, extends the physical universe—that is, reveals heretofore unrevealed reality—the more we come to realize that we must alter our concepts of the relationship of the Divine to matter.

Some persons may point out that matter is *unthinking*, and that that which men refer to as Divine is an intelligence. Consequently, they contend, regardless of how we extend the borders of the physical universe, no matter how many galaxies or new elements we discover, they would not have the attribute of mind, and, therefore, are not Divine. Such a conclusion is based upon the premise that a Divine mind exists apart from substance, that is, from the physical universe. It is the belief that the Divine mind, as a *rational principle*, is an independent force which only acts upon matter. Since matter does not even display those qualities which belong to the human intelligence, matter is held, by such reasoning, to be not Divine.

The Stoics held that the *logos*, or the Divine rational principle, manifested in man as

soul and as reason. In matter, the rational principle manifested as the underlying order or the basic laws of nature. The Stoics, therefore, did not divorce mind from matter. The basis of their doctrine could be used even today as a means of reconciling matter and God. Let us approach the problem from this point of view: how is thought experienced? No one has ever seen *absolute* thought. A thought, as an idea, is a combination of psychological and physical factors, no single part of which can be said to be the idea itself. A thinking being is one who exhibits certain characteristics. If some reality has *order* or manifests what we conceive as the fulfillment of purpose, we believe that its cause is mind or thought. Does not matter display what man calls *order*? Has it not a uniform conformity to particular phenomena? We may argue that order and even law are but notions of man's mind—and they probably are. However, as long as we associate such factors with mind, then matter, at its bottom, can be said to exhibit the qualities of mind. This being so, then matter likewise can be said to participate in the characteristics of the Divine; in other words, matter, then, is Divine.

Life force, by this means of reasoning, most certainly is Divine, as it manifests very distinctly those functions which we attribute to the Divine. Our conclusion, that all is of one substance, which, if we identify it with a spiritual cause, is Divine, meets with theological disapproval. The orthodox religionist considers such a conception as *pagan pantheism*. The real mystic, however, cannot escape being a pantheist. He believes in an all-pervading spiritual essence in contradistinction to the theistic belief in a personal God who stands aloof from physical existence. The religious creedist considers *pantheism*, or the identifying of God with rocks and trees, stars and seas, as degrading the Divine dignity. The mystic does not consider these things *God*, but he does feel that the belief that Divine essence pervades them establishes a more intimate relationship between man and the physical universe or the basic substance, if you will.

If all is Divine, the mystic holds, man is more obliged to respect and to understand all the experiences of life. To the mystic,

God is not resident in things, we repeat, but they are attributes of the infinite relationship of God's infinite nature. Whatever the mystic may see, hear or feel, he can say: "Behold, there is God!" The evil we seem to perceive in experience is due to our inability to relate it to the whole nature of the Divine.
—X

Inspired Predictions

A Canadian frater now rises to speak to our Forum. He says, "Again speaking of predictions: if we feel certain that a good thing is coming into our lives soon, would it be all right to mention it to others in our family who would be benefited by it as much as we would, or would it be better to say nothing about such things to anyone until they actually appear? If they didn't happen to occur as our prediction, we would feel rather embarrassed."

There is a mystical principle taught in our Rosicrucian monographs: that we must be cautious of our predictions for we are responsible for them. Positive assertions, which we may make in the form of a prognostication, can often be made to materialize and, in fact, be the direct result of our remarks. In other words, thoughtless or idle remarks, as predictions, are released into the Cosmic at times and can set into motion laws and powers by which the event *may* come to pass.

This phenomenon is not as mysterious or as highly improbable as it may appear. One version of the manner in which it functions is by the power of suggestion. We all know of the old psychological experiment where several persons tell a quite normal individual that he seems to have lost weight, that his complexion is bad, that he looks quite ill and fatigued. When such *mental poisoning* is persisted in long enough, the idea that he is not well is firmly implanted in the mind of the victim. It grows there, and he enlarges every little sensation which he has into a symptom. Eventually, the appetite is affected, the individual becomes nervous and loses sleep. These actual conditions then confirm the belief that he is really sick and, finally, he does become desperately ill.

We know how often we are obliged to oppose the subtle power of suggestion. We read of some disease reaching epidemic stages in our community, perhaps one that goes under the general heading of influenza. The symptoms are all delineated in the newspaper. Every time thereafter that we sneeze, become a little flushed, or perspire, we may be inclined to imagine that we have become affected.

In voicing our predictions in the presence of others, we do not know what effect they may have on the subconscious minds of our listeners. Objectively, they may not at the moment evaluate seriously what we have said, but our words may be retained in their subconscious minds and there gradually influence their subsequent thought. The idea that you implant by your remarks may definitely retard the development of certain thinking on the part of the individual who hears them. In other cases, it may accelerate his thinking along certain lines. Your listener may have wanted to accomplish something of a particular nature. Yet now he finds himself hesitant about doing so or feels despondent whenever he thinks about it. Perhaps he cannot account for his feelings, not even recall the remarks that you made some time previously in his presence. However, your negative prediction is in his subconscious mind. It adumbrates his creative thoughts and arrests his progress. Eventually, the influence of them causes that inefficiency that will result in the very failure which *you predicted*.

Mystically, we must be cautious not to release into the Cosmic such thoughts which, though not destructive in themselves, might have a negative influence upon those who, because they are devoted to activities associated with those thoughts, might be in attunement with them or sensitive to the reception of them.

It is rather a common experience for one, who has stimulated his psychic nature and whose inner consciousness has become quickened, to receive impressions which constitute, by their nature, a prediction. We cannot always point out the source of these inner convictions. Especially is this so, if they are not of an objective origin, that is, if we have not objectively perceived any conditions

which would cause us to have such ideas or reason about them to reach a conclusion. Sometimes these impressions are not associated with any particular events or circumstances from which we can realize that they have been drawn. They are merely inner urges, but they must and should be heeded. To discard them might prove to our disadvantage.

Commonly, such impressions are called *hunches*. In fact, is not a "hunch" a prediction? It is a subtle conviction about something which has not yet been objectively realized and so is a presaging of a future occurrence. For analogy, let us presume you have a "hunch" that a lost article is to be found in a particular place. You have had no way of previously knowing such to be a fact and yet, upon searching, you find the article just where you had a "hunch" it would be. Is not that a form of prediction?

Why is it that such predictions seem not always to be relied upon? The original impression or *intuitive knowledge* is almost always reliable, in its pristine state, that is, in its pure nature. It is our subsequent enlargement of these intuitional impressions that often distorts them and causes them to digress from what they were originally. Sometimes these impressions which we have are quite vague. They are experienced merely as a sudden emotional state, as a feeling of exaltation, excitement, or even despondency. There is associated with them no concept, no particular thought as to their meaning. It may be that we just feel joyous and expectant as though anticipating some happy event. When that occurs, we should do nothing more than to allow ourselves to respond to the prevailing sensation. We should not hunt for a nexus between such feelings and a rational explanation. Unfortunately, most persons immediately begin to grope mentally for ideas. They want to reduce the psychic impression, as a feeling of exaltation let us say, to some form of ideation, some particular thought or meaning. Consequently, they begin to guess what could be the cause of such an experience and what it may presage. They draw upon memory for their opinion of the meaning of the experience. They liken the present sensations to similar ones which accompanied some previous happening. Consequently, they

imagine that what is to come will parallel a past experience; this, then, becomes their prediction. The probability of its being accurate, as we can readily realize, is not very great. There are many causes of similar emotions. To conjecture which one of such sensations may be the correct association is a highly unsatisfactory procedure.

At times, however, psychic impressions *are* identified with definite particulars, the combination of which points to a future event; such are *not* the results of reasoning. The impressions may assume perhaps a visual form. Across the screen of consciousness there might flash a picture of a certain event which has not yet come to pass. This type of experience usually has an immediate conception of time; the year, day or hour is stipulated. Such time may be given to us as a word spoken concomitantly with the visual experience, or the visualized event itself may suggest when it will occur.

Should we publicize such psychic predictions, especially when, as the frater states, they may be beneficial to others? Our answer is *Yes*, when you can have the confidence of those to whom you relate them. Obviously, one who will have no faith in your remarks will not act in response to them. Such persons should not be advised of your experience. Even where you know your predictions will be accepted, it is advisable to state that they are an inner conviction. Do not cause persons to believe that you have had any factual information; that is, do not in any way misrepresent the cause of your predictions. Further, never insist that other persons act upon your prediction. Let the action be a matter of their personal judgment. They must be permitted to accept or reject freely what you presage.—X

Mysticism and Self-Reliance

A soror now addresses our Forum. She says: "Of what importance is self-reliance in the life of a true mystic? When should we ask for help of others? Of the Cosmic? To what extent should one go to solve one's own problems—or those of one's family or friends? How can we teach others to be self-reliant? When should we take our troubles to A.M.O.R.C.?"

Perhaps one of the greatest virtues of humanity is self-reliance. Mankind is so constituted, so equipped, that, in comparison with other living things, he is better able to cope with the vicissitudes of life. Most other animate things are wholly dependent upon their environment for their sustenance. A drastic change in their habitat, in climate or source of food, may leave them helpless. Intelligence makes it possible for the human "animal" to discern the causes of changes. He can often voluntarily adapt himself to what may turn out to be improved circumstances.

The question has often been debated whether modern man, the product of our highly complex civilization, is as self-reliant as his early progenitor. Livelihood today has become quite a specialization. The whole of society provides all the essentials that the individual needs. Each person contributes only a minute portion of the actual things or service necessary for his livelihood. This inculcates within him a dependence upon society. I cannot, for example, till lands to produce the wheat for my bread. You cannot perhaps shear sheep for the wool you need for clothes. Your neighbor may not be able to fell trees for the lumber he needs for his home. We are, therefore, not as self-sufficient perhaps as our ancestors, but we can still be self-reliant. We still have it within our province to rely upon our ability to *acquire* essentials. If I need cloth for a suit and can get it honestly, I am just as self-reliant as though I had made the textile myself.

From this point of view, then, self-reliance consists of the full exercise not merely of our resources to provide our needs but of the use of all our personal faculties and powers to provide them. Let us further suppose that you need a small part for some instrument you are making. It should be machined on a lathe. You have no lathe and you are no machinist. Perhaps you do not have available funds to purchase the part. You can do mechanical drafting. You know a man that has a machine shop. You persuade him to make the part in exchange for some drafting work he needs. Is that not a display of initiative, or *self-reliance*? It is true that you did go to someone to help you, but you also helped him in return.

We must make it plain that self-reliance does not require you to forego using the services, facilities, or help which others can provide. Self-reliance does, however, obligate you to pay the one who helps you by exchange of service, if not in money. If one refuses to accept compensation for service rendered you, then you are *indebted* to society. To be self-reliant, you must then pay that debt by helping some other person who needs whatever service you may be able to render.

Our present society is a closely knit structure. Each member of it may provide what the other does not. No matter how we specialize in some one thing only and draw upon all the full resources of our nation or community for the balance, we are nevertheless self-reliant, if we seek to do service ourselves. Only the individual who makes no effort to meet a situation, who, without really trying, declares that something is insuperable, can be said to be not self-reliant.

Many persons become confused because of the rapidly changing events of the day. The unexpected arises so frequently and suddenly that it robs them of confidence. In despair, they turn to others, to government, to individuals to do what they believe they are incapable of doing themselves. Those persons, at least temporarily, are not self-reliant. An effective way of destroying the self-reliance of an individual is to meet his every need. The person is thus not required to exercise his mental or physical powers in satisfying his demands. He comes to rely upon the generosity of others. In fact, in time his creative power and talents and his ability to analyze and discern rightly actually become atrophied, and, finally, he is nothing more than a parasite on society. Moreover, his whole philosophy of life becomes distorted. He believes it is right to merely demand and have others, in some way which he does not trouble to understand, satisfy him.

The mystic should be the most self-reliant of all mortals. In the first place, the mystic is not a fatalist. He does not think that his whole way of life has been predicated in advance for him. He does not think that his own thoughts are ineffectual, that he must be continually guided. He knows that life

is a matter of personal living and that experience will be principally what he makes it. The mystic, knowing and believing in the law of Karma, will be cautious to avoid the violation of Cosmic and natural laws. He knows that effects follow causes. He will gain or suffer accordingly from his own deeds. The mystic knows that these laws are *immutable* and that Cosmic justice exists in their equality. He understands that these laws are enforced against all mortals alike, regardless of natural endowment or social heritage.

The mystic also understands that he does not stand alone. The Cosmic is a vast reservoir of potential help. If he applies his intelligence, as in the fields of the various sciences, he knows that he can become a master and direct the natural forces. He can manifest material phenomena by means of which he can invent and develop those things conducive to more pleasant living. He also understands that he can approach God through self and, in the sanctuary of his own being, have such intuitional revelations as will help him to understand himself better and also his relationship to the universe. He will thus discipline himself so as to be free from many of the mental torments ordinarily arising out of fear of the unknown.

Though the mystic knows that the Cosmic is potential with satisfaction, that is, in providing all the things he needs, he understands that he must *work* to receive them. They are not arbitrarily conferred upon him as a sort of endowment. The Cosmic will not pour out to us the secrets of the universe merely because we ask for them. The man who studies, who strives through his own efforts, draws from the Cosmic what he needs. His consciousness becomes attuned to that understanding or those forces in the Cosmic which he seeks. Thus such a mystic will receive inspiration and will be enlightened and will know how to proceed by personally exercising his own initiative.

The orthodox religionist often approaches his God with the blind faith and credence that the small child bears to Santa Claus. This religionist gives no thought to ordering his life and learning Cosmic principles—in fact, he assumes that that is God's job. Then, when in dire circumstances, he petitions God

to give him as a gift what he has not earned and probably is not entitled to Cosmically.

Yes, the Rosicrucian mystic will turn to A.M.O.R.C. for assistance. He will not ask the Order to do what he cannot do himself. He will not ask A.M.O.R.C. to assist him to mitigate some natural or Cosmic law or set it aside in his behalf. He will, however, ask A.M.O.R.C. to enlighten him, perhaps to tell him what definite principles or parts of the teachings he should especially apply in the circumstances with which he is confronted. He will want to know how, utilizing his self-reliance, he can master his problem. He will also ask the Council of Solace of the A.M.O.R.C. to petition the Cosmic for guidance that he may have strength and knowledge whereby he himself may surmount his difficulties.—X

Other People's Opinions

A short time ago our correspondence department received a letter from a member who had been inactive as a sanctum member for a period of about sixty days. This person wrote that she regretted her action of discontinuing active membership, and stated that she had done so because someone had made a statement which led her to believe that she would not be in agreement with certain of the principles in the latter part of the neophyte degrees. This former member proceeded to state that now she wished that instead of accepting the opinion of the other individual she had proceeded with her studies and made her own decision.

This is not an incident that many members are likely to experience, insofar as their membership in AMORC is concerned, but similar incidents enter into the lives of too many people; that is, they accept the opinion of someone before securing all the facts. Probably in our present-day world the ideas

expressed upon many subjects in current events are based upon the opinion of someone else more than upon our own individual thinking.

It would of course be only a fool who would give no consideration to the opinions of someone else. The wise man is always willing to listen, but the difference between the wise man and the fool is that the wise man weighs the information which he receives. Merely because we hear an opinion expressed does not mean that we have to accept it, since it is only logical that if we consulted enough individuals we would probably receive many divergent opinions upon the same subject. Nevertheless, one of the traits or abilities inborn in man and which distinguishes him from all other living things is his ability to think, to use his rational mind, after drawing upon the ideas of others, as his own experience to come to a decision. One of the greatest freedoms of man is not only his ability to do this, but his being free to arrive at his own opinion as a result of such a rational process. Do not treat this obligation lightly. We must all learn to use abstract thought and use it constructively. Life can be richer when it is the reflection, and not merely a repetition, of another's opinion.

It is so easy to become opinionated, today. Newspapers, magazines, the radio, and even casual acquaintances freely give their viewpoints, but, before formulating a personal opinion, investigate and think. This combined process may keep one from making serious errors in judgment; and may serve as a means of arriving at one's own ideas and decisions. Whereas rational thinking is no assurance against inaccuracy, the chance of developing one's own ideas creates an ability that in the long run will manifest a higher degree of accuracy than can the fact of merely being a parrot and repeating the ideas of someone else.—A

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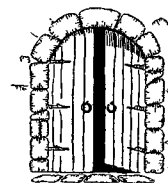
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APRIL, 1948

No. 5

QUIET TRANSFORMATION

How silently the bare trees
Are clothed in robes so delicately green:
One day, naked boughs are seen
Against a painted sky;
The next, garments of wreaths
Entwine the twigs,
Shielding and shading.
We pray now . . .
That so our Creator's grace and light
Be reflected in our face and life.

—W. Scott Wilkerson

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
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COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, TWO DOLLARS ANNUALLY
FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

As individuals, we are frequently torn between expediency and principle. We are also often perplexed as to whether dignity or informality is the best course to pursue on occasion. These same factors confront the administration of the AMORC in establishing its policies.

Not long ago in this Forum we defined *principle* as a "rule of guidance." Rosicrucian principles are, in fact, the methods and ways by which the Order hopes to attain its ends. These principles are an outgrowth of its doctrines, that is, the teachings of the Order. In other words, here we have before us, let us say, a body of knowledge, an accumulation of experience and fact. We try to adapt our subsequent thoughts and behavior as principles to fit it. In the formation of such principles, we are obviously influenced by the circumstances of the times, political, economic, social, and cultural factors. It is apparent, then, that any principles that would run counter to these factors, even though closely related to our teachings, would hardly succeed in advancing the Order. When times change, principles sometimes must be modified. Often they must make concessions to expediency or that which is necessary.

We do not mean to imply that there should at times be established principles which will be contrary to our teachings. Rather, new principles should be devised which attempt a reconciliation of the teachings with the period in which the Order exists. If this is not done, stagnation and obsolescence set in. One need only consider organized orthodox religion to find such a situation existing. Its failure to influence a greater portion of humanity is due to the fact that its dogma has not been flexible enough to meet intellectual expansion and an evolving mass consciousness.

The AMORC is occasionally criticized for deviating from its principles because of its advertising and propaganda campaigns. It is stated that it has long been the principle of the Order in Europe and other foreign

lands for the Rosicrucian Order not to advertise. It is further said that traditional esoteric orders have generally adhered to the principle of outer *silence*. In contrast to such past practices our advertising today seems to these critics to be flamboyant. Admittedly, by comparison to the *yesterday* to which these persons refer, our activities may seem to be lacking in dignity. The point of which we must not lose sight, however, is that two diverse periods are being compared, namely, this day and age and the one of two or more centuries past. The conditions are not equal. Therefore, as we shall see, neither can the principles be.

It has always been the purpose of the Order to consider itself a vehicle for the dissemination of knowledge and a sanctuary for the troubled in heart. To shed its light, the Order must carry a torch to where humanity can discern it. The benefits of the Rosicrucian teachings are to be had only in their application. For a group of masters, sages, or advanced Rosicrucians to sequester themselves from the multitudes and in secrecy pore over their heritage of wisdom is no contribution to human welfare. It would mean that the teachings would become fallow through disuse. It is not sufficient that one acquire personal wisdom through the Rosicrucian Order. He must also fulfill an obligation by bringing others to the fountain to quench their thirst for knowledge.

The Order must be a *crusader*. It must combat within its powers the ills of the world such as oppression, ignorance, superstition, and fear. To allow individuals to stumble upon the Order by chance is most ineffectual and hardly a practice worthy of the Rosicrucian Order. To allow the existence of the Order to become known only by word of mouth from the lips of a member to the ears of a seeker is not now appropriate. Such procedure was a custom for centuries, but only because it was expedient then. After the custom had been in effect for many decades, there were those who *misunderstood* the reason for it and believed it was a traditional principle from which no deviation

should be allowed. Unfortunately, many times in history a custom born of a necessity, which subsequently ceased to exist, has continued under the false guise of a noble tradition.

During the Middle Ages religious intolerance and opposition were extreme in Europe. The church did everything within its means to defame and persecute all mystical, esoteric, and occult societies. Its members and devotees were called devil-worshippers and pagans, those who invoke Satanic power. Hermetic philosophers, Rosicrucians, alchemists, all were either imprisoned and their lives jeopardized, or were even executed. The documents of the Order, when their whereabouts were known, were seized and destroyed on one pretext or another. The ignorant masses were continually being incited against such enlightened Orders. Even profane history confirms these remarks in its accounts. Would it have been prudent for one at that time to distribute leaflets about the Rosicrucian Order or to talk to public assemblies on esoteric matters? Further, would it have been proper to have paid the town crier, the newspaper of that day, to proclaim the Order's activities?

It must be evident to anyone that Rosicrucians were just as anxious then as now to make known the Order. They wanted to invite those who desired light to share it with them. For the protection of the Order and their own persons as well, they were compelled to be secretive. They often lamented the overwhelming obstacles put in their path by the prevailing conditions of their times.

Today, in most of the Western world at least, a far greater tolerance and freedom is experienced. The old opposition still exists and resorts to malicious and insidious attacks upon the Rosicrucian Order and like bodies. But people at large are more liberated. They are more inclined to think as individuals. Should the AMORC then refuse to avail itself of this greater era of freedom and not publicize itself? Would we not be derelict in our duty if we failed to use every ethical and legitimate medium of advertising? It is incumbent upon us to bring to the masses of the people the facts of the existence of the Order and what it can do for them.

Where are these people to be reached? Are they to be found only among the readers

of academic texts and encyclopedias? Are they just the so-called intelligentsia or do the aspirants to a fuller life form a part of every social and educational stratum? Those who seek knowledge and development of self are of every occupation, social and educational background, and of every race. To select one medium, merely one type of publication in which to place our advertisements, would mean failing to contact millions of other readers with the Order's message.

Some of our critics reproach the AMORC for placing advertisements in popular fiction magazines, periodicals of adventure and fantasy. In the first place may we ask, How did these critics know our advertisements were in such periodicals? The answer is that they saw them there. Why, we ask in reply, were they reading these publications? They usually try to explain that it was merely leisure reading, a form of relaxation, that they do not usually indulge, and so forth. The fact remains that they *did* read them and yet considered themselves students of mystical philosophy. It is for that very reason that we place our advertisements in many popular fiction magazines. We know that many serious-minded students read light fiction occasionally for relaxation or while traveling. They see our advertisements, they respond, request literature, and become excellent members who might otherwise not have known of the existence of the Order.

Secondly, there is nothing unethical or improper in publications which contain pseudoscientific stories and which intrigue the imagination with tales of the unknown. Love for the *unknown*, the desire to tear aside the veil and penetrate the so-called mysteries of life, is an excellent motive for one to become a member of the AMORC. Is not that very thing part of the Order's purpose?

There are others who "deplore" our "dramatic" illustrations. They say that, if we must advertise, why not be more conservative and dignified. The object of advertising is to make an announcement. To make an announcement, one must get the reader's attention or the advertisement fails. Psychology establishes the fact that the underlying attention values are *extensity* and *intensity*. In other words, the larger something is or the more it persists, the greater assurance there is of its attracting our atten-

tion. Take a page from a newspaper and outline one little paragraph in one column with red ink. Then, hand the sheet to someone to read without any further comment. Observe their attention being attracted first to the red outline. The color is an example of intensity. It gives emphasis that attracts attention. Illustrations and headlines do likewise.

In the Western world, particularly in North and South America, advertising has become a tremendous influence in the lives of the people. There is considerable competition in appeals for attention. That which fails to use these modern methods is overlooked in the reading habits of the people.

Persons in Canada and the United States, for example, need only look at the Saturday church page of their large newspapers. There churches advertise their Sunday programs. In some we see announcements of motion pictures as part of their program, folk dances, travelogues, science demonstrations, "hill-billy" trios and the like. They use bold type and varied illustrations. Why? Because they must. They are obliged to compete with the advertisements of public lecturers and with theatres for the attention of newspaper readers.

Certainly the AMORC cannot be less diligent in announcing itself and continue to function. Our advertisements, however, are true in fact. We do not represent that which the Order is not or what it does not teach. Further, the AMORC does not directly solicit for membership in any such advertisement. These advertisements request the reader to write for the free booklet, *The Mastery of Life*. That booklet, which he receives and reads in the privacy of his own home, explains in detail the advantages of membership, the purposes of the Order, a sketch of its history and the like. *The Mastery of Life* booklet has, I believe, the proper dignity, the proper cultural points that are worthy of the organization, and yet it appeals to the imagination and stimulates the interest of the reader.

Various ultraconservative advertisements have been tried by the AMORC but without success. Advertisements, where just the name of the institution or organization is to be kept before the public, may be conservative, in that they need no illustrations and very little copy. Where the advertisements

must motivate the reader to act, they must have emotional appeal in the form of dramatic illustrations and, of course, more extensive copy.

We have not forsaken the doctrines of the Order. We have, however, kept our principles in tune with the times.

Fraternally,

RALPH M. LEWIS,
Imperator.

Absolute Truths

Some time past, we discussed in our Forum the relationship between *human truths* and *absolute truths*. The comments included views upon the subject by Einstein, the noted astrophysicist, and Tagore, the celebrated Indian mystic and poet. The conclusion posited at that time by myself was that there are not extant eternal or absolute truths. An intelligent young woman, one of our members, in a subsequent conversation with me in my office, took issue with the point of view advanced. There was much merit to her contention but I believe that we were at bottom in agreement, any previous difference perhaps being due to terminology. Because others may be of the same opinion as this soror, we are reconsidering this subject in brief.

We will start again with an assumption of the nature of truth. What is true to you? That which has a factual nature. You mean by that any object of knowledge which you can substantiate by your senses or by your reason. It is *true* that you are reading now. Why? Because you can *see* the printed word before you and the paper on which it appears. You can likewise *feel* the paper and count the pages. There is apparently a definite substance since it causes you to have persistent sensations of form, color, and dimension. If someone were to say to you that, at this same moment, others were considering this subject in our Forum, you would likewise believe their remarks true. Why? It would be self-evident to you. The remarks would have such *reality* as would be indubitable to your reason, just as the paper and print are factual to your eyes.

Truth, then, is whatever appears to have *reality* to us. If it seems *real*, it is *true*. If we question the reality of anything, we doubt its truth. From this, then, it must be appar-

ent to each of us that truth, as it is associated with human perception and conception, must be relative. Can we be deceived? Have we been subject to illusions? Do our notions change with extended experience? We must agree that we have subsequently been obliged to discard previously accepted facts—and the truth of their existence. All truth dependent upon human perception is, then, relative to changes occurring within our physical and mental selves and in the universe as well. Today's truths have a probability of being discarded tomorrow—that is, be replaced with extended knowledge—because of their lacking the *basic* requirement of truth, namely, reality.

Although most persons will concede that relative truths are things dependent upon the human element, they are not ready to deny the existence of eternal or so-called absolute truth.

What could be the requisites of absolute truth? This depends upon a defining of the qualities of absolute. That which is absolute would need to be *invariable*. Its characteristics must be positive, not entering into any other nature or digressing from its own particular quality. That which is absolute is limited, at least in kind. It must be eternal, that is, timeless. It cannot be perceived in any of those variations of consciousness which we call *past* or *future*, because, if it could be, it would then lose that positiveness necessary to that which is absolute. We will agree that what we relegate to the past still does not have the same characteristics to us as that which is of the now. It has in some way altered, at least sufficiently for us to assign it to the past. The absolute must have an equal effect upon our consciousness no matter at what point our personal *now* or present may be. To better understand, let us use the analogy of the name *John Brown*. It will have the same reality in the life of the individual so named when he is seventy years of age as when he was seventeen, nor can he think of it as being any different when he is eighty.

Could such limited unvarying elements as absolute truths exist? Almost all systems of metaphysics and ontology, which are considered advanced, have one principle in common: they do not expound a static or inert universe. We use the term *universe* in this particular to mean the whole of being. Even

mind, as a teleological cause behind such a universe, could not be static. Is there any more *active* principle than consciousness and thought? How is mind discerned? Is it not by its conscious motivations? Can mind, as intelligence, be separated from action? We repeat that nothing is more active than thought. Ideas are not mind. Rather they are products of the whole process or function of mind. Therefore, even a divine or supreme mind cannot be absolute in the sense of being limited and unvarying in its nature. It cannot even be eternal in the sense of displaying identical characteristics throughout what we call *time*.

If, then, being is co-ordinated forces, including mind, in continual flux, then absolute truths would have to be like little seeds floating in an ever-changing stream. What would be the relation of these seeds to the whole stream? The sum total of them could never be all the truth, the full reality of the universe. If you plucked all these seeds, these absolute truths, you would still need to account for the stream itself which, we admit, is the cause of the phenomena which we experience as self and the universe.

What are we striving for when we speak of attaining absolute truths? We are trying to ascertain basic elements to which all else can be reduced. We are trying to unify all the variations of existence and say that these basic things are the primordial elements out of which all else springs. Knowing these, we would then have the key to all existence. We are wont to call God, the physical universe in its entirety, life and the like, absolute truths. We are, in reality, trying to put our hands out and to stop something in its dance of change. We want to say, now this is this and it shall always be. In groping for so-called absolute truths, the mind is trying to encompass or embrace the whole. If there is only becoming, then truth must always be relative.

How can we say that God is absolute truth, when there is yet no agreement on the *reality* of God among men? It is not sufficient to say that there is something to which men attribute the appellation of God and, therefore, that *something* is an absolute truth. We have tried to point out that whatever is designated *absolute*, must have certain positive qualities. To call it a mysterious something, from which the concept of

God arises is not conferring upon it, then, the true characteristic of absolute. The same may be said of the universe and of man himself. These are all impulses, channeled through man's consciousness. They have no absolute qualities.

The most we can say is that there is *being* or the Cosmic, if you will. It has no constancy nor fixed nature. It engenders in the human consciousness, which is a part of it, a relative appreciation of its phases—temporary truths. The whole Cosmic is potential with truth, that which becomes relative truth to the mind of man. The laws of nature are those periods of Cosmic motion which have greater duration in the span of human experience. These changes, when measured by man's experience, are imperceptible. It is these periods, these laws which must be sought. They alone will afford that kind of stability which we attribute to the absolute and in which man finds solace.—X

Are You Nonsectarian?

A soror in California approaches our Forum, I believe for the first time, and says: "There is a question which has occurred to me several times recently. It is rather puzzling and I know that other members are often confronted with it, too. For years I have not been affiliated with any church because I could not find one with which I was in wholehearted agreement. Nevertheless, my feelings are reverent and I agree with the Rosicrucian concept of God. What, then, is the term used to designate one who subscribes to no orthodox religion or church, but who is a true believer in God,—one who does not limit himself to the Christian teachings alone, but who enjoys reading Buddhist works, the Zoroastrian or Hindu writings, or any of the sacred writings? What should I say when someone asks me what my religion is? If I say that I do not go to any church, they think I am an atheist, or that I do not care anything about knowing God—which is untrue. Of course, I can explain, but there must be a simple wording or term, used to designate such as I. Can you tell me what it is?"

The most appropriate word to describe the soror's sentiments and practices is "nonsectarian." There is a vast gulf between the basic elements of the religious attitude of

mind, the spiritual content of an individual, and the church as a religious institution. Any liberal-minded person would readily admit that a conception of God, of a Divine reign, or of a spiritual existence must precede any dogma endeavoring to explain them. For example, which is first: the aesthetic sense, or the art school? The scientific attitude of mind or the quantitative instruments of the laboratory? The school, the laboratory and its instruments are but intended to cultivate what must be inherent within the individual. No church has ever implanted the religious attitude of mind in any person. At most, its teachings have made appeals to the individual, have aroused the latent moral sense which he had, and quickened his consciousness of a distinction between a higher self and a material existence.

There is no questioning the value of the church as an institution for developing the religious attitude of mind, just as a music teacher develops the pupil's talent for music. However, if the individual acquires, through *intimate experience* as in personal meditation, a deep-seated consciousness of the divine and of spiritual values, can the church do any more than this for any individual? The aim of religion is to bring about a closer bond between the moral consciousness and the Divine, or God. Religion hopes to have man conform to conceptions which his spiritual consciousness has engendered within it. A man is certainly not *irreligious* who displays in his conduct all of those spiritual inclinations and behavior, which is the ultimate end of religion, even if he never has attended a church.

Unfortunately, the average orthodox religionist is of the erroneous opinion that church attendance or subscription to a particular theology, as a creed, is a requisite of religion. The orthodox religionist looks upon the non-church attendant as, at least, an agnostic. Even though the nonconformist to a creed displays all the virtues of religion, the orthodox religionist considers the former's religious attitude as only a "synthetic" one. It is the same kind of false reasoning often found in academic circles. Some university graduates are inclined to discredit the learning of a man which may equal or even surpass their own in some field—only because it was acquired through self-education and not through the conventional means.

There are thousands of spiritually minded and spiritually circumspect people who will not become members of any religious sect. It is not that they oppose organized religion or the church as an institution; it is rather that the creed, the doctrines of the church, and its intellectual presentations, are offensive to their own spiritual consciousness. These persons believe in God, in immortality, in an all-pervading, Supreme Intelligence, but they cannot accept the particular theological definitions of these principles. To these persons, the orthodox views, as expounded by the churches which they have contacted, are not in agreement with their own religious inclinations. After all, religion *is* and *must be* an intimate experience. It is a *mystical* experience—the individual's approach through his own consciousness to the consciousness of God, or, as Rosicrucians would say, the Cosmic. The individual can only accept such words or doctrines as are comprehensible to him, or his inner experience. To subscribe to any sect when he is not in personal accord with its dogma would be opposing his sense of reverence for the Divine. Certainly, it is better for an individual to have a God of his own heart, one of his own consciousness, than to resort to religious cant as a member of some sect with which he is not in true accord.

These people, who think and believe as shown above, are *nonsectarian*. Literally, this means that they are not members of any sect; it does not mean that they are any less religious or less spiritual in nature than the church affiliate. Many nonsectarians eventually do subscribe to some creed or philosophy which complements their personal feelings and conceptions. After all, the fact that there are various sects extant is indicative of no universal agreement on the interpretations of the individual's spiritual experiences and convictions. Each church member is one who has gravitated to a theological system which is contiguous in its teachings to his level of spiritual consciousness. The nonsectarian is one who has not yet found an *outer form*, as a church and its creed, that is consistent with his inner desires. He should not let *ignorance* nor *prejudices*, on the part of some individuals who do not understand this, compel him, for the sake of convention to become a member of any sect to whose teachings he does not inwardly respond.

The membership of the Rosicrucian Order is composed of both creedists and nonsectarians. We have thousands of excellent Rosicrucian members who are affiliated with the various denominations. In fact, we have clergymen—priests and rabbis—of the various sects, who are ardent members. We also have many thousands of members who are *nonsectarians*. I count myself as one of these, although I am a member of a Buddhist organization and also a student of comparative religions. Each religion is a mystical experience had by its founder out of which grows the creed it expounds.—X

Time and the Law of the Triangle

The frequency of questions concerning the law of the triangle indicates that there are persons who seem to believe that this law is almost equivalent to a magic key. The wish of such individuals is to find a solution to a problem by some simple means; or it may be their hope that the application of some formula will take the place of what otherwise might be rather hard work and planning. Any law is usable, it is true, but it is not necessarily true that a law can be used to replace an individual's initiative.

All laws of nature, so-called, are actually a part of the manifestation of the Supreme mind or Supreme law of the universe, and man is placed in the midst of their operation to use these laws, and furthermore, to work out practical applications. A simple illustration of utilizing a natural law can be found in the use of the wind for the purpose of causing a boat to move. Sailboats depended upon the operation of a natural law—that is, the movement of air. When winds were favorable to the purpose or direction of the craft it was very easy to apply this natural law to the purpose of moving the boat. When the winds were not favorable—in other words, if the winds blew in the direction opposite the intended destination—the application or use of this particular phase of natural law was most difficult. However, intelligent and experienced navigators learned by manipulation of their own boats and sails to take advantage of even the winds which were not specifically in the direction that was most useful. In other words, this is an application of the manifestations of the law to man's advantage or purpose. Many other

laws function so that man can utilize them in more than one way, but it takes the intelligence of man and a demand upon his creative ability to apply the best possible use of these laws.

The law of the triangle is a symbol of a law rather than a law itself. When we use the term we are referring to principles that can be illustrated by the triangle. The triangle is furthermore a symbolic representation of a triune principle which functions in so many ways through natural law. Man has learned in some cases, to a more or less degree, that the manifestation of law is based upon the three principles, or that three factors enter into a completion of any set purpose or accomplishment. By symbolically illustrating the working of these laws, by the triangle, man gains a better concept of application in use. Since the so-called law of the triangle is a means of symbolizing or illustrating many phases of natural law rather than being in itself a law, it is applicable to so many things that only experience and intelligent consideration of its possibilities will bring out the usefulness that is potentially possible.

One illustration of the law of the triangle or of the symbolism of the triangle can be made in reference to time. Objectively, time manifests itself in three separate phases—past, present, and future. We are aware, insofar as immediate perception is concerned, of only one of these phases, and that is the *present*. Objectively, man is so constituted that the present is the only factor of time that really concerns man. The past is like a closed book; it can be opened and looked into; its contents can be reviewed. Its ideas can freshen or throw illumination upon the conditions of the present, but it is fixed—it cannot be changed. It is what it is, and usually, in view of the present, it is thought to be deficient.

We look back into the past, into this closed book of time, and see our shortcomings, our failure to take advantage of situations, our obvious lack of experience and knowledge in dealing with certain circumstances. We feel regret at the opportunities and events that have passed and are therefore no longer of the present. The effect of the examination of this past period of time (which we can represent by one point of the triangle) will be dependent, a great deal,

upon our outlook at the present. We will be discouraged if we find that our past seems to offer many failures. We will be encouraged to better utilize the present if we accept the past as a completely closed book, with the exception that we may more efficiently analyze the immediate experiences in terms of the success or failure of the past.

The second point of the triangle in reference to time is the present. If we are symbolizing *time*, by the triangle, it might be well for us to do so, since it is an objective phenomenon, by having a triangle on its base with the point upward, representing a material manifestation. Although we do not normally think of time as being material, it is objective. An objective thing is more closely related to the material world. The present time, insofar as our objective symbolism of time is concerned, is at the peak. It is the high point of the triangle because it is the only phase of time of which we are conscious. We know the past only in retrospect, in the opening of the book of the past. We know the present by the sensations and the effect upon our immediate consciousness. We know the demands upon our immediate selves in terms of time. We have work to do, plans to fulfill, and we will succeed to the degree that we are motivated to labor on these things.

Probably most people live in the present only to accomplish the earning of a living which will sustain them physically, and (they hope) will make possible certain pleasures in the future. This attitude toward the present as a purely transitory state is one of the greatest errors of human objective behavior. Actually, the present is the most precious possession that anyone has, because it is only in the present that we are sure of anything, insofar as the permanency of time and life is concerned. At this moment, we live, we have our problems and our pleasures, but at least within this immediate moment we can take a certain inventory of what we are, and use what we have. The past cannot be changed, the future does not exist, but it is within man's objective ability to draw upon the past and make the present a greater fulfillment than the past has been, so that when the present becomes the past it will serve as a better book of experience to draw upon than the one which was created before. The *now* is the most

important in your life. The failure to utilize it is the source of most problems in individual lives, as well as the source of the shortcomings in economic and social security of the entire human population.

The third point of our triangle which is used to symbolize time is, of course, the future. The future probably causes more concern than the past. While we should not be too concerned about the future, it is, on the other hand, perfectly natural to anticipate coming events as an improvement. Hope is the basis of the future. The intelligent individual will recognize the errors of the past and the importance of the present. He will direct his activities toward creating a basis for a better future. The future may seem far away, but yet it is ever creeping upon us. We speak of the present as of a fixed thing, but actually, it is but a point between the past and the future. Consequently, the future must always be considered in terms of the present.

It is of course a stupid person who will make no plans ahead, but a person is equally stupid if he lives entirely in the future. There is not an individual who has not had the experience of the joy of anticipation or the pain of anticipation. Probably most of us suffer more in the present in thinking of an appointment with the dentist, tomorrow or a week from tomorrow, than we do when we actually occupy the dentist's chair. Also, we sometimes build up in the present an anticipated event of pleasure to exceed the actuality that that event can hold for us. These considerations show the fickleness of too much future planning. The future can be planned only by adopting intelligent guideposts of the present. These guides or directions toward a goal or a purpose can always be an inspiration, but to set up too fixedly, in our present thinking, what the future should or could be is to prepare only for disillusionment when that future becomes the past.

We have used here the illustration of the symbology of the triangle as a representation of objective time. We learn very early in the study of the Rosicrucian monographs that time, however, is only an objective faculty or perception, and that in the subjective state, or in the Cosmic mind itself, time ceases to have an important effect upon us. We can work upon the premise,

therefore, that if we were removed from all physical contact—that if we existed only as mind with no concern of a physical or material world—time, as such, would cease to exist. In order to give it a name, we might call this condition *subjective time* or *the time of the Creator*. This also can be illustrated by the triangle, but here, in imagination at least, we have to enter into another dimensional concept.

With objective time we have merely symbolized the three phases of time of which we can be objectively conscious by the three points. The three sides, in this sense, symbolized our conscious connections of the three points; that is, our relationship between the present and the past can be symbolized by that side of the triangle located between these two points. On that basis, the side of the triangle between the points of present and future indicates the relationship and the hopes for the future. The side between the future and the past, that is, the base of our imaginary triangle, symbolizes the fact that the future, through the medium of the present, eventually becomes the past. We therefore have the triangle illustrating, in many ways, the objective concept of time.

We have not utilized all of the triangle, however. The triangle consists not only of points and lines making the apex of its angles and its sides. It is also an enclosure of area. If we could in imagination enter into this triangle which symbolizes time, we, while moving into it, would be actually moving away from the points and sides. Until our arrival at the exact center, we would be leaving behind us any point on the triangle's perimeter. By this illustration we begin to gain some concept of time as a subjective phenomenon, because the farther we move toward the center of a triangle, the less concerned we are with its three points and three sides. In other words, we are leaving behind us the fixed idea of past, present, and future, and the relationships that exist between them, and we are entering into the area which symbolizes a removal from these particular points or positions into a space or area which is surrounded by things partaking only of the nature of each, but not being distinctly the exact nature of any one or any composite of the various items.

Such a concept leads us to see that the representation of subjective time by the tri-

angle takes us into a sphere of existence which does not place particular importance upon any one phase of objective time, but rather causes us to realize the artificiality of any point of time. We are, we might say, at the exact center of our symbol, past, present, and future, and the relationships of these are all equidistant from us. We are no longer slaves to any one point. The past, present, and future have become one, as symbolized by the point or dot that we might put at the exact center of the triangle. This idea has been illustrated in story form and some years ago it was made into a motion picture called *Berkeley Square*.

This also represents the symbolization of time insofar as it is known or manifest by God. If God is conscious of time, or if there is a consciousness of time in the Cosmic scheme (to state the same thought in a little different way), then it is the type of consciousness that can come only by the appraisal of this phenomenon from the point of view as symbolized by the dot within the center of the triangle. Here no one phase of time takes on any more importance than the other. The present is no longer of immediate importance. The future and the past exist equally in importance with the present. All in a sense are known, all are a manifestation of the existence of one thing.

Subjectively, then, time, insofar as a moving measure of thinking is concerned, is only an illustration of the objective mind. We can grasp the complications of Cosmic law only when we are able to see the whole manifestation of the law in any particular phase of it. So it is that Cosmic consciousness is the ability to raise our comprehension above the material objective things of the universe. It is that degree of understanding of this point symbolized within the triangle that has actually raised our consciousness above the demands of any limited factor. The ability to see within the triangle, symbolizing these things, is perception through our psychic consciousness. It is only by degree that we gain this ability. Some of us only in rare moments enter a short way into this symbolized state of consciousness, but as we advance in stature and development we are able to proceed further, and the eventual point of illumination will be that time when we can, with complete comprehension, reach the center of the triangle.

This is the point which the Buddhists have called *the absolute*. It is the point of arrival where great mystics have experienced illumination, Cosmic consciousness, and ecstasy. It is a complete breaking of the bonds and of the hold that objective time has upon us; it is the entrance into a state in which no factors of the measurement of consciousness bind us to any system of realization or thought.—A.

The Acceptance of Reincarnation

To those who have been reading issues of *The Rosicrucian Forum* over a period of years, the topic of reincarnation will not be a new one. In fact, the subject has been discussed so many times in the *Forum* that it is questionable whether more space should be given to the same subject repeatedly. However, in our correspondence there are many inquiries in regard to reincarnation. This fact indicates a continued interest, in this subject, on the part of the average member; and also the desire of members to read more material, in the *Forum*, on reincarnation.

Natural laws or Cosmic laws, whichever we choose to call the laws of the universe, are effective and are in no way modified by one's belief or lack of belief in their function. A very simple illustration can be pointed out in relation to the law of gravity. Mankind and all things on this earth are held within certain limits of this earth by the law of gravity. We can overcome its force temporarily, but we cannot completely escape, and regardless of what we think about this law, we realize that that thinking will in no manner affect the law's operation.

Reincarnation, like gravity, in a sense, is one of the manifestations of Cosmic law. We rather erroneously refer to a "law of reincarnation," but actually, there is no particular law of reincarnation because, instead of being a law in itself, reincarnation could be more properly put in the category of an effect or manifestation of the law of karma. If we wish to become highly technical, we might even say that the law of karma is one manifestation of the fundamental Cosmic law, but it is customary for us to look upon the subject of karma as one manifestation or phase of all Divine or Cosmic law.

It is almost impossible to discuss reincarnation intelligently without including

karma. This indicates the close relationship between these seemingly two phenomena, which actually are separated only in the mind of man. The simple operation of the law of karma can be found in daily life, that is, in the operation of cause and effect. The most simple experience which has to do with an individual's reaping pain or pleasures from any simple act is, in reality, the working of the law of karma. No one, as in the case of the law of gravity, is exempt from the operation of this law. The innocent child who places his fingers in the flame will be burned, not because there is any Divine will or desire to punish innocence, but because such a law must operate without favor, to exemplify its very justice. Consequently, we are constantly in the midst of karma. What may be evil for us, at the moment, may be the result of previous karma, but the past is gone and because of the operation of this law we are not excused from trying for a better usage of the present for the building up of an improved or, at least, a happier state in the future.

These simple facts of cause and effect, or sowing what we reap, are the everyday working of the law of karma. However, karma is not limited to the individual lives that we each live within this particular physical incarnation. It extends throughout the whole manifestation of life itself, and reincarnation is connected with this whole scope of living. According to this principle, or manifestation, the soul lives repeatedly in the form which we know as physical existence. These continual incarnations in physical form are a part of the total experience of the soul in its preparation and its ultimate purpose, which purpose is lost to the view in the distant future. This is not anything unusual. For example, the purpose of education is certainly not clear in the mind of the child in the lower grades of grammar school, but his progress through each grade is a part of the over-all picture of obtaining an education. In theory, the intelligent human being as he nears the completion of this educational training will gain a picture of its purpose and usefulness.

So it is with reincarnation. We do not have a clear-cut memory of every previous incarnation in physical bodies, nor do we see completely the purpose of this incarnation or future ones. This lack of knowledge,

however, is not in any way a condemnation of the manifestation itself. The fact of the matter is that if we could clearly see and know all details of previous incarnations and be completely aware of the purpose of this one and that of the future ones, then we would have already reached the point where physical incarnation is no longer necessary. This might be used as one criterion of psychic development. The more understanding we have of our place in the universe, the more we realize our nearness to the ultimate goal, whatever that may be.

We can offer no absolute material or objective proof of reincarnation. Neither can we offer material or objective proof of other phenomena with which we deal daily. We can see evidences of such states as love, fear, and hate in the lives of persons about us, but no one has actually seen, touched, or in another manner objectively used these particular things. The very highest values in life are absolute or immaterial, and their being so does not in any way lessen their value to the intelligent person. Therefore, to say that reincarnation is questionable because of lack of objective proof is to say that anything upon which we place value but cannot materially put in evidence may be nonexistent.

As in the case of the law of gravity, it makes little difference whether or not we accept the manifestation of reincarnation. This condition will go on regardless of our personal viewpoint or interpretation of its manifestation. If within our own experience and knowledge we find that the principle is acceptable, insofar as the formation of our own philosophy of life is concerned, and we find that the acceptance of its truth gives us peace of mind or assists us to some degree in the attainment of this state, then, from a purely utilitarian basis, the idea or principle is effective.

We can have only a limited and impersonal view of reincarnation. The most that any person knows about it is probably only a limited vision or segment of the whole idea. We find that mysticism has always tended toward the acceptance of reincarnation. Dogmatic and orthodox religions, not only in Christianity, but in other religions, have not accepted the principle. However, as man tries to individualize his own concept of God as he attains to an individual

relationship with his Creator as indicated in mysticism, there is usually evidence of a growing understanding of principles to support the idea of reincarnation. Through history, experience, and logic many theories can be advanced to show that reincarnation fits into the rhythm of nature and seems to be a part of the great Cosmic manifestation. Here again this concept must be worked out within the limits of the knowledge and experience of each individual.

There would be no advantage for any person, school, or group to try to force dogmatically the belief of reincarnation on anyone else. In fact, trying to force dogmatic belief upon any subject has little value. To accept a thing because someone else has done so is not enough to help you contribute to your own development and peace of mind. If we find, through the acceptance of any principle, that we can better fit our individual concepts into the mass of circumstances existing about us, then we have gained by having made the selection of the principle or idea.

Reincarnation when comprehended as best as man is able to understand it, as a logically working manifestation of the law of cause and effect, appeals to the average intelligent being. The idea that a short life span here on earth is the ultimate purpose of the soul seems to make the very idea of God and the Cosmic scheme diminish in importance. We need not be egotistical to point out that the complications of life are certainly not utilized in one limited manifestation. There always has been a hope, by men in general, of the survival of personality in one form or another in immortality. Whether or not this is true is not necessarily a point for our discussion here, but to those who find solace in the belief of its truth, reincarnation offers a logical explanation of the permanence of incarnation as one of the realities of the universe.

Man probably is inclined to give too much attention to the working of a law which he cannot understand, and thereby does not give enough consideration to the comprehension of the Cosmic law in general. According to history, early man had a very limited amount of knowledge, in comparison to that which exists today. Whether or not the knowledge now in possession of, or at least available to, the average man

and woman has made them any better, is another question. To anyone who wants to exert himself, it is obvious that the horizon which limits our knowledge has grown. In other words, we have pushed out into what, for early man, was the unknown. Some of that territory, or that unknown, has become the known. This process is repeated in each individual, physical life. The child has little knowledge, but he has the potentialities to learn, and learning is a process of pushing back the horizon of limitations to knowledge. Each fact, each experience, tends to make some of the things that lie beyond the horizon of the child's knowledge to become known to him. In other words, each step pushes back the horizon and makes one's field of knowledge and experience grow.

This same principle applies to our repeated incarnations in physical existence. The whole process of incarnation itself goes beyond the boundary of human comprehension. Most of it, in fact, lies within the region of the unknown. We see only that part that is within the area of our own horizon. The fact that so much of it is unknown explains its universal appeal even to those who know little about it. To better understand the principle of incarnation in our own lives, we find that possibly the least way is the best way. This is not meant in the sense that one should not add to his knowledge and experience, but rather that it is well not to attempt too close a view of the whole process. In trying to see more than we are capable of seeing, we only create confusion. A work of art may be a masterpiece of technique in the use of various paints and other necessities for creating the masterpiece, but to examine it through a magnifying glass, or with our noses literally against the canvas, is to see only the brush strokes of the artist and the pigments he used, and unless we have technical knowledge we can draw very little from such an investigation.

In other words, the close observance of minute points will cause the average person to fail to see the whole picture. Details of the picture have only technical appreciation. Stepping back, away from the picture, and seeing the whole scene conveys the idea. Therefore, in the examination of the manifestations of God, insofar as they affect our

lives, it is well for us to try to gain a greater perspective. To be able to appreciate the works of our Creator in all the phases in which they reveal themselves to us, in particular, is sometimes far better than to draw our own individual conclusions regarding the technical operation of any phase of the Divine or Cosmic law.—A.

Here and There

Business of the Order recently required me to journey to Mexico City. Since it was a hurried trip, we went by air. The journey afforded us the opportunity of making an official visit to *Quetzalcoatl Lodge* of AMORC, which is located in Mexico City. Upon the occasion of our visit many members were in attendance. We have never met a more sincere and enthusiastic body of Rosicrucians than these Mexican fraters and sorores.

The Lodge is situated on the upper floor of a commercial building. The rooms it occupies form a "U" and, in the open center there is a roof garden. All of the windows look out upon this garden. The Lodge accommodations are commodious. The temple, proper, conforms to the traditional Rosicrucian requirements to the most minute detail. It is attractively ornamented in Egyptian style with soft and appropriate lighting. The atmosphere is relaxing, but it has an air of solemnity that causes a sense of reverence. This is common to any true *sanctuary*. We know as Rosicrucians that those who occupy such a place create, by their thoughts and psychic selves, the environment which it exhibits. The ancillary rooms, such as the initiatory chambers, are most ample. They have a simple dignity which, though impressive, does not detract from the importance of the rites conducted within these rooms.

The then incumbent Master, Frater Rafael Alonso Esparza, and his fellow officers were most gracious to us. Every courtesy was extended to me and to Frater Edwin Livingston, president of the Rosicrucian Press, who accompanied me. The ritual, conducted in the temple, was well executed; the perambulation and speeches of those taking part were a fine tribute to the Order.

We were greatly impressed by the fact that the newly appointed Master-to-be (offi-

cial installation took place at the Rosicrucian New Year's Feast, March 21 past) is very young. He is not quite twenty-four years of age! He is a brilliant young man, an electrical engineer by profession, having won a scholarship. Though youthful in appearance, yet his countenance had the maturity of judgment and reflection that would be expected in a man twice his age. Obviously, this is the result of a matured mind. It is indeed encouraging to find youth so endowed with the philosophy of living as to become eligible for the time-honored office of Master of a Rosicrucian Lodge.

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Beloved Frater Anton Svanlund, venerable Grand Master of the jurisdiction of Sweden, passed through transition on March 17, 1948. With his flowing white beard, deep-set eyes—penetrating but kindly—and his mild manner, he was reminiscent in appearance of the great masters and sages of old whom we venerate. He was in every sense a Rosicrucian and a humanitarian. Early in life he had been principal or headmaster of a prominent school for boys and young men in Malmo, Sweden. His direction had endeared him to his students. He aided in building the characters of all those who came under his tutelage.

During the last two decades he had devoted himself exclusively to the furtherance of the Rosicrucian Order in Sweden. Handicapped by the lack of any great resources at his disposal, he and his associates, notably Soror Inez Akesson, the Grand Secretary, have accomplished wonders. Several of the books of the Rosicrucian Library have been translated into the Swedish language and have been extensively circulated throughout Scandinavia. The Grand Lodge Temple in Malmo is handsome in its appearance. From the same premises are disseminated the official teachings of AMORC in the Swedish language throughout Norway and Sweden. Frater Svanlund has left in the many members he has introduced to the Order—a *living monument* to his unselfish services. So mote it be!

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Until assuming his office as Grand Master of AMORC, Frater Rodman Clayson was Director of the Rosicrucian Planetarium. As a member of several astronomical societies, his hobby had been astronomy. The Rosicru-

cian Planetarium, the direction of which he assumed, afforded him an outlet for his avocation and his knowledge. He has written a book entitled, *Our Cosmic Neighbors*. It is written with the thought of giving a popular but technically correct explanation of the constellations in the heavens as one sees them as an observer in the Planetarium. The book is really a *story of the stars*. By very effective diagrams it shows the position of the stars in the skies so that they may be simply located and identified by the layman. It likewise gives the romantic history and the *mythology* by which the stars and constellations acquired their names. The book is not only useful to students of astronomy but also is most interesting to those who just like to read about the phenomena of nature. It tells of the roles which the Cosmic bodies play in "The Theater of the Skies." The book is attractively printed with a pliable *paper cover* so that it may be conveniently carried in the pocket. Profusely illustrated, it sells for but 50 cents, postage paid. It is obtainable through the Rosicrucian Supply Bureau.

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Most Rosicrucians are familiar with the fact that AMORC has for many years maintained an *International Lecture Board*. Members of this Board must, of course, be Rosicrucians of long standing. They must have attained one of the higher Degrees. Before their selection as lecturers, they also must have proved themselves to be diligent students of the Rosicrucian teachings. They are required to have an adequate academic training, that is, be college or university graduates. This is required because of the font of general knowledge which is asked of them. In addition, they must have had public speaking experience and must possess the faculty of feeling at ease when addressing large groups of people. Finally, an intensive training in the Rosicrucian methods of approaching the public and of presenting the Order's objectives is given these lecturers at Rosicrucian Park before they go upon "the road."

In addition to such lectures given in the United States, for the last year a series of them have been conducted in *Australia* by Frater William Norris. Frater Norris has met with success "down under." He has been enthusiastically received by Rosicru-

cian members and the general public alike. He has spoken at length in Sydney, Brisbane, Melbourne, and in Adelaide.

Frater Harold Hershenow has been "campaigning" with splendid success in Canada. He completed a number of weeks' lectures in Vancouver, British Columbia, and added materially to the growth of the AMORC Lodge there. At present he is conducting lectures in Toronto, Ontario, some of which have exceeded 1300 persons in attendance. His frank and sincere manner of answering the questions of the audience has added to the distinction of the Rosicrucian Order in Canada.

These men and their *wives*, who are their faithful assistants, and to whom much credit must be given for their accomplishments, are the AMORC crusaders of today. They wear no shining armor, but they are nevertheless girded to combat the obstacles to truth and light.

Other AMORC lecturers are now being prepared to perform similar duties elsewhere. When you know that a lecturer for the Rosicrucian Order, AMORC, is in your city, or nearby, be certain to attend one or all of his public lectures, in addition to any that may be conducted exclusively for members. In connection with these *public lectures*, you should do your part, that is, bring friends of yours who are not members, but who are interested. You and your friends will enjoy hearing these lectures.

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It is perhaps generally known to our members that AMORC conducts research in various fields of activity—in some of the sciences and in literary channels, as well. Some of this research is conducted by members of our International Research Council. These men are chemists, physicists, astronomers, biologists, and so forth. All information which they are permitted to divulge, which is the result of their professional efforts, and is relevant to the teachings of the Order, is submitted to us. Some of this material is ultimately incorporated in the monographs as an integral part of the teachings, and some is prepared and used in the *Pronunziamentos*, which contain important supplementary instruction. Of course, many of you have read these *Pronunziamentos*. Further extensive research by these fraters will be conducted in the very near future to keep

our teachings not only abreast of the times but, in many fields, ahead of them.

However, research is conducted here in our own laboratories, as well, by Frater Erwin Watermeyer, physicist and Director of our Technical Department. He assists in the production of motion pictures: some of which are concerned with travel tours and tours through the Rosicrucian grounds and buildings; others contain demonstrations of certain principles of the teachings. He has devoted himself extensively to research in the field of *light* and *color* as related to *music* and the *human emotions*. He has used some of our Convention and Rose-Croix University audiences for, shall we say, laboratory tests, to obtain their reactions. He has also prepared numerous kits, or *laboratoriums*. These are boxes of various sizes, specially constructed and containing devices and instruments which are accompanied by complete instructions. They are sent out of his department to the various AMORC lodges and chapters for demonstrations to the members. The latest of these series of *laboratoriums* is one that demonstrates very effectively and simply the propagation of waves, the effects of vibrations and how they may be sympathetically induced. These kits provide the equipment necessary to demonstrate many of our principles in a physical way so as to make more comprehensible the *mystical* application of the Cosmic laws.—X.

An Expanding God?

A soror in Karachi, Pakistan, formerly India, now presents an intriguing subject to our Forum. She says: "Some years ago I read an announcement of the scientific world that the universe is expanding. On the other hand, an English writer made one of his university professors say that God is dead, that He created the universe and expended Himself in so doing and now the mighty cosmos continues as it was finished—neither growing nor diminishing.

"The theory of an expanding universe seemed to my mind to effectively offset the professor's theory because a Creator could not surely exist without throwing a tremendous energy into space.

"If one believes that the Creator made all things from the energy which proceeded

from Himself, it is impossible to think that this proceeding energy could stop some time, or that a living God could become static. If, therefore, the universe is not expanding to accommodate this constantly added energy, then matter must disintegrate entirely. Energy must be used up and these laws be constantly made good by the titanic stream of energy which comes from the Creator. It seems that we must accept one of the following two theories:

(1) The universe cannot expand; hence, the Creator's energy is constantly replacing disintegrated matter and used-up energy; or

(2) The universe is expanding to accommodate the perpetual stream of power from God."

Perhaps a few words about the theory of an expanding universe would be in order, prior to considering the soror's problem. The orthodox and traditional conception of the universe is that it is infinite and isotropic, that is, of the same nature throughout. Thus, no matter where our point of observation would be, the universe would reach into infinity around us.

Further, metaphysical abstraction supports this traditional theory of the infinity, that is, the unlimited nature, of the universe. If the universe is the whole of being, nothing could exist beyond it to bound it. However, something can have the quality of infinity and yet expand. The circle is such an example. The circle is infinite in that it has neither beginning nor end, yet a circle can be stretched so that it is larger than it was. The stretching, of course, depends upon the substance of which the circle consists.

This now leads us to a sketch of the theory of an expanding universe. Our sun is a star, one of a thousand million stars which compose our stellar universe. This whole stellar universe is *moving*. All of its bodies are drifting together through space. From our position on earth, we can look out through the stream of stars into vast reaches of space to see other stellar universes. The faintest nebula, or island universe in the sea of space, which we can detect with only the largest telescopes, is estimated by its candlepower to be 500 million light-years distant! At this time that constitutes the *visual limit* of the cosmos. It is the radius of our observable universe. In other words, as we turn and

look about, we are in the center of a sphere, theoretically, of at least that radius.

A peculiar phenomenon, discovered not many years ago, gave evidence that some stars were approaching us and others receding from us, at great velocities. This discovery became known as the *law of red shifts*, or the relationship of velocity and distance. It involved the science of spectroscopy, or an analysis of the spectrum. We know that white light is a compound of many wave lengths of colors. When these wave lengths pass through a prism they are diffracted, or separated, into their separate colors—the spectrum. The red wave lengths are longer than the blue ones; they are deflected less when passing through any substance which refracts them. If a star is approaching us, the light-waves coming from it crowd together and are *shortened*. All the spectral lines, the bands of the spectrum, seem to have shifted slightly toward the *violet* side of their normal position. Conversely, if the star is receding rapidly, moving at great speed away from us, there is a dragging out, a lengthening of the light-waves. The spectral lines appear to shift to the *red* of the normal position.

The amount of displacement is called the *Doppler shift*. The displacement indicates the velocity of the star in its movement through space—a fraction of the alteration of these wave lengths from their normal position corresponds to a fraction of the alteration of the velocity of light; thus, a calculation determines the speed at which the star is traveling.

In nebulae, or vast stellar universes like our own, it was found that the dark spectral absorption lines were shifting far to the *red* of their normal position, indicating that these tremendous universes were receding from us. Further, the shifting increases “directly with the distances of the nebulae observed.” In other words, the more distant, the greater the speed at which the nebula is traveling, and the further the shift appears to the *red* in its spectra. Velocity increases continually with the distance! Observations of nebulae nearly 250 million light-years away reveal, by the *law of the red shift*, a velocity of “nearly 25,000 miles per second.” This speed is almost one seventh that of light!

All of these observations took on a new and even more important significance with Einstein's theory of relativity. If such a vast and profound subject may be touched upon in a few words, we can say that this theory contends that the geometry of space, its proportions, are determined by the content of space. “Space is curved in the vicinity of matter—the amount of curvature depends upon matter.” A small concentration of matter would mean that space extends out further, more gradually curving. If the universe is sufficiently homogeneous, that is, of the same kind throughout, then the calculations of the curvature of the average mass in the observable regions could be applied generally and give us some idea of the whole curvature of the universe. The universe could then be said to be static; that is, not expanding, though infinite in the sense of having no boundaries. But, according to Einstein's theory of relativity, energy has mass, as well; in fact, matter increases its mass with its velocity. As these bodies, then, appear to move away from us at great speed, according to the present interpretation of the *law of red shifts*, they acquire greater mass. The curvature of the universe therefore would be affected by this expansion.

There is even now a supposition which is the reverse of this; namely, that the universe is contracting from an original tremendous expansion. The new theory would estimate the age of the universe to be less than the previous age presumed for the earth!

We Rosicrucians consider the theory now generally advanced, that energy has mass, as concurring with our own postulations of long standing. Matter, that which we normally think of as *mass*, is but energy having a particular expression to our senses. Matter is not a distinct phenomenon of nature. It is an accumulation of energy which appears to assume inertia to our senses. Matter is related to the various phases of cosmic energy which we can perceive. We Rosicrucians further contend that the universe cannot infinitely expand, as that would necessitate a conversion of all of what is generally considered *energy* into that which we call *matter*. There must be an alternation, a transition from matter into free energy and back again. This oscillation from one to the other would give the universe that action

which we refer to as contraction and expansion. We may liken it to the diminishing and increasing of a rubber ball that has been squeezed. In fact, modern science is now concerned not only with the transition of matter into free energy, as the fission of the atom, but also with the *creation* of matter from energy. The latter theory is, of course, in its very early stages of experimentation. In recent experiments, *mesons* were discovered. These are held to be charges of energy of some kind which, for extremely brief periods, assume a mass hundreds of times greater than an electron.

The soror feels that a continual expansion of the universe would be necessary "to accommodate the perpetual stream of power from God." If we identify God directly with the cosmos, instead of having Him contributing to it, the problem is somewhat simplified. Let us assume that God is Mind, or an active force whose function displays all those characteristics which we attribute to Mind, or, we shall say in other words, that God is Mind-energy. He is all that *is*. There arises out of that nature of which God *is*, all that exists and all that which we have perceived. God, then, as this absolute being, this Mind-energy, cannot dissipate Himself. God, therefore, cannot lose any part of His nature. There is not a continuous emanation outward from Him into something; but, rather, merely a rhythmic pulsating charge, which charge accounts for all the infinite attributes of the divine. Since God is everything, a pleroma, that is, the fullness of divine excellence, He cannot be any greater than what He is. There are no dimensional characteristics to God. He is qualitative but complete. Thus the expansion which we observe in the universe is that of "change" from energy to what we call *mass*. It creates those conditions which we perceive as distance.

We must insist on the metaphysical point of view, that Cosmically there is only one state: a *positive* one, that is, *Being*. Non-being is negative and illusionary. Being cannot be more or less, for there is nothing by which it can be measured. The idea of evolution occurring in the Cosmic arises from that notion which man designates as *complexity*. During natural change there results a unity of what man considers the simple elements into that kind of order or arrange-

ment which he terms the more complex. This phenomenon he calls *evolution*, but even evolution does not exist in nature as he thinks of it. In fact, science is finding that many of the once considered basic units, from which it believed certain evolutionary processes began, are themselves complex and divisible. Man presumes that the complex, the assembly of many things into one, is an ideal state. When he sees in nature such a complex state, he further presumes that it is the ideal toward which nature is moving.—X.

Positive Soul Cycles

A frater rises to address our Forum. He says: "We are told in our monographs that all things manifest alternately in *positive* and *negative* cycles. If this is so, and if incarnation is a cycle of the soul-personality's evolution, then it would seem to me that each lifetime must be either positive or negative. How can we know for ourselves, and in what ways are these different?"

We are told in our monographs that the soul cycle is from one incarnation to another incarnation. The total span being one hundred and forty-four years. The difference between the years spent on earth in mortal form and the total of one hundred and forty-four years is the number of years which the soul dwells on the Cosmic plane. In other words, if one passes through transition at eighty years of age, then before his soul-personality incarnates again, it will dwell in the Cosmic for sixty-four years.

A schematic diagram which our late Emperor, Dr. H. Spencer Lewis, used to illustrate effectively this principle is a horizontal line intersected by a wavy line, namely, the peak of the wave going above the line, the lowest portion of the wave going below the line, thus giving the appearance of a straight line with waves or loops intersecting it. The horizontal straight line symbolizes the boundary between the Cosmic and the mortal plane. Above the line is the Cosmic; below is the mundane or earth existence. We divide the horizontal line into units of twenty-five years, or any number we wish, a tiny vertical line marking off each unit. Now, we begin the wavy line which, with its loops above and below the straight line, depicts the cycles of the soul-personality. The loop above the line represents the soul-personality

in the Cosmic realm, and constitutes one half of the entire cycle. The cycle is completed when the wavy line descends below the horizontal line and loops upward to it again. The loop below the horizontal line depicts the period of earthly existence. The units of the horizontal line are used to determine, or to count, the years of the cycle, both those in which the soul dwelt on the earth and those on the Cosmic plane.

Contrary to popular conception, the portion of the soul-personality cycle which is of earthly existence is the *positive* one. The Cosmic cycle, the interval when the soul-personality dwells in the Cosmic, is held to be *negative*. This seems to contradict the doctrinal position established in our monographs that the Cosmic, or the spiritual realm, is positive in contrast to our earthly, finite, existence. In fact, we wish to say that there is no real contradiction. The words, *positive* and *negative* are actually being applied here to different factors. When we refer to the Cosmic as being *positive*, we ordinarily mean that it is the most active of the two spheres of existence. The Cosmic is infinite, creative, and indivisible. Matter, by contrast, is finite, divisible, and relatively limited.

As to the *soul-personality cycle*, the Cosmic interval is the inactive one, therefore, in relation to *this* cycle only, must it be termed *negative*. Throughout our teachings we have emphasized the fact that the soul-personality evolves and unfolds *only when it is resident* in a mortal body. The soul-personality attains various planes of consciousness in its evolution *while in the body*. At transition, when released into the Cosmic, the soul-personality acquires no further development. Its status remains what it was during earthly existence.

For analogy, let us refer to our study, or sanctum, as our earthly existence. In that sanctum we read, study our principles and teachings, and we acquire those experiences, the sum of which becomes our knowledge. We grow intellectually and spiritually during these sanctum periods. When we retire for the night and sleep, figuratively, our study processes and the acquisition of new knowledge ceases until we again enter the sanctum; the interval of sleep we liken unto the period when the soul-personality dwells on the Cosmic plane. Certainly, by contrast,

the study period in the sanctum is a more *active* one for our minds than the time occupied in sleeping; it is, therefore, the more *positive* of the two states. Likewise, the earthly phase of the soul cycle is the more positive one of the entire soul cycle.

It is for this very reason that we have continually stressed in the teachings, the need for "living the life here and now." Too much concern has been shown by theology and some schools of mysticism for the after-life or the Cosmic interval of the soul-personality. The development which we make, whether we rise above our last incarnation, depends not on what occurred *after* the last transition in the Cosmic, but rather on what we *do now—today*. The Cosmic interlude is a marking of time.

Personal evolution necessitates the exercise of Will. It requires positive action on our part, such as conscious, deliberate acts of commission or omission. We *evolve ourselves*. Forces and influences do not exclusively evolve us. We are not spiritually evolved by being precipitated in one direction or another without effort *on our part*. The exercise of Will, such as we know it in our mortal existence—namely, the enforcement of desires, which are the result of reason and intention—does not exist for us in the Cosmic realm. Our opportunity of evolving the soul-personality in that realm is, therefore, nugatory.

Further, if personal evolution were a compulsion, an action originating outside of our own Will, it would not be indicative of our motive. If the motivation must proceed from the Cosmic realm, for us to accomplish the necessary personal evolution, then earthly existence would be of no value to man. We would be nothing more than a puppet; we would be pursuing a course of action which might not even have our approval if we had been left to our own resources. The test which we must endure is found in personally expressing the desire to attain a transcendental state. No man is morally good, for instance, unless he prefers that state, and likewise, has the opportunity of being other than good. Mortal existence provides these opportunities and the choice is ours.

It is often asked: Why was man created (that is, from the mystical point of view)? I think that the explanation given above

partly answers this question. We say that inertia, like a vacuum, is impossible in the Cosmic. The divine consciousness must always have a flow, that is, it must be active, in order to conform to the necessity of motion. The universal, divine consciousness oscillates between its infinite nature and the finite consciousness of man. It flows back to the infinite from man—not as a result of his transition, but when man attains a consciousness of the fullness of the divine. These two, then, the universal divine consciousness and the mortal awareness of the spiritual nature, comprise two poles of Cosmic motion. It is an emanation from the macrocosm to the microcosm, and a return when the microcosm becomes aware of the macrocosm. Man is thus created to serve as one pole for the flow of the universal consciousness.

Perhaps we can diagram this in order to illustrate it better. Draw one circle, about an inch in diameter; then, about an inch below that circle, make a dot with your pencil. Now, draw two lines from the side of the circle, converging down to the pencil point below. Think of the circle as being universal consciousness. It flows down into man. That becomes its negative or *limited* aspect. When man, in turn, introverts his consciousness, and becomes aware of the Cosmic in its fullness—or experiences “Illumination,” as the mystics say—then his consciousness flows toward the circle. In other words, there is a flow back again, from the dot to the circle. This causes Cosmic motion in the spiritual sense. It likewise explains the need for man, mystically.

The frater also asks if our life here, that is, one incarnation, as compared to another, may be called *positive* or *negative*. We must not lose sight of the fact that *positive* and *negative* are *purely relative terms*. Generally, we like to think of “positive” as the fullness of a state or condition, that which is more complete; “negative,” we apply to a deficiency, to a lack of something, just as a man who is standing still is “negative” by reason of his inertia, in contrast to one who is running and more active. In this sense, then, if an individual has made more rapid personal progress—has attained greater understanding and advanced his consciousness further in one incarnation than in another—we could say that that incarnation was more

positive than another where less attainment had been made.—X.

The Symbolism of Gold

A soror of the northwestern part of the United States asks: “May we hear something about the significance of the word *gold* or *golden*? Why is it so frequently used as a descriptive word? For example, we speak of golden thoughts, golden sunshine, golden hours, the Golden Age. Was this word first used to designate the metal or a condition of brightness and purity?”

From what we can determine, gold became an artificial symbol, at first, because of certain qualities similar to those of the sun, which is a natural symbol. An artificial symbol is some device which man invents to represent a particular meaning. This does not imply that the substance of an artificial symbol must likewise be created by man. In antiquity, the egg was used to depict the shape of the earth; thus it was an artificial symbol. Yet man had not made the egg. There are, however, many artificial symbols for which man has created not only the meaning but the design as well. The equilateral triangle and cross are such examples.

A *natural* symbol is something which exists in nature and whose form or function always represents to man a specific meaning. The distinction between a natural and an artificial symbol is that the former suggests its meaning and to the latter, man assigns a significance.

It is apparent that the sun became a very early *natural* symbol. It symbolizes many things which were directly related to its functions. The sun appears *yellow* in color. It is the cause of *light* and day. It appears to rule the heavens because of its superior size; and therefore, it is *regal*. It is the means of determining the seasons and gives forth *life* and *healing* qualities. It seems *precious* or *essential* to all existence. Its heat causes various transformations in nature. It is, therefore, an agent of change or *transmutation*. What more appropriate device could early man, who was exceptionally close to nature, select to symbolize the various above-mentioned qualities than that of the sun?

How or when man discovered gold is not known. We have reason to believe, from archaeological research, that other ores were discovered before it. At least it was in use

during the earliest of the Egyptian dynasties, and it was even then considered rare. To it was attributed a symbolism. Since gold, in its refined state, has a luster and a color which resembles that of the sun, the primitive reasoning of man would associate these qualities with the latter. This kind of reasoning operates on the premise that that which is similar in nature is of like kind.

If, therefore, the "Divine" qualities of the sun, since it was conceived as a god, had entered into the gold, then the gold was possessed of all the attributes of the sun. To the credit of the Egyptian priesthood and the sages of the ancient mystery schools, it must be said that gold was principally considered by them as only symbolic of the sun's virtues. The value to them of gold was twofold: first, its intrinsic value as a rare metal to be used in the manufacture of beautiful works of art; second, its *mystical significance*, the fact that it could be successfully employed to denote the spiritual and physical advantages of the sun to man.

In a passage from the *Book of Isis*, it is related that the symbol of the god *Horus* was a *Golden Hawk* "who flies nearest the sun and gazes upon it with unwinking eyes, a fit symbol for the newborn, the 'man' illuminate." Here a dual significance is attributed to gold. The figure of the hawk is gold because it "flies nearest the sun," and the sun is gold-like in color. Also it is a symbol for the "man illuminate." It depicts the light of understanding that comes to man just as the sun illuminates man's path and dispels the darkness of night. Gold, as a symbol of inner light and spiritual illumination, has descended down through the centuries, eventually being incorporated into the symbolism of Christianity.

If we were requested to select the three principal attributes which gold continues to symbolize, we would name: *preciousness*, *excellence*, and *spirituality*. Each of these meanings has been elaborated upon and extended to many others. However, we can almost always detect in the more elaborate meanings these three fundamental values.

The temple of Denderah (or Annu) in Upper Egypt was one of the principal centers of "The Mysteries," its various Halls and Chambers having distinctive names, "bearing reference for most part to the Mysteries of the Light and of a Divine Birth." We have

such names as: Hall of the *Golden Rays*, Chamber of *Gold*, Chamber of Birth, Dwelling of the *Golden One*, Chamber of Flames. These titles suggest to the student of esotericism and ancient mystical teachings the purpose of the ceremonial chambers.

The alchemists in particular came to associate much allegory and symbolism with gold. Especially is this so in the field of *transcendental* or spiritual alchemy of which the Rosicrucians were the principal exponents. In the work, entitled *A Golden Casket of Nature's Marvels*, by the celebrated occultist and alchemist, Benedictus Figulus, there is the following epigram concerning the philosopher's stone:

*We dissolved the living body with
Apollo's fire—
So that what was before a stone
May become a spirit
From the inmost parts of this
We extract gold—*

This denotes that the spirit or essence of a substance is like unto gold, the pure state or qualities of a thing being as gold. The spiritual essence of man's body, after it has gone through the crucible of "Apollo's Fire," is caused to be extracted or liberated.

In the same classical work on alchemy, it is stated that gold is the "golden seed of metals." It is, in other words, the *spirit* of metals. Of all metals, gold was held to be the most rare and closely associated with the "quintessence," the fifth element, the substratum of all matter. A quotation from an old Hermetic writing alludes to the metal *gold* as the medium employed by the Supreme Being "whereby to reduce, punish and humble his rebellious people." This has a profound moral precept. It suggests that gold was conceived and placed on earth as a medium for the test of man. Men in their search for it came to disclose their real natures. Thus they were like ores placed in a crucible and consequently refined. Some were punished by the vicissitudes of life because of their avarice for gold; others became humble by their contact with its efficacy.

In the general sense, the physical alchemist considered gold to be the *feminine* element of the metals; and mercury, the *masculine*. They strove for the marriage of these two elements, from the admixture of which various transmutations were expected. The

alchemist referred to gold as *sol*, the Latin word for sun. Many of the physical alchemists actually believed that gold possessed the properties of the sun. It was especially thought to have exceptional curative qualities. In the above-mentioned "Golden Casket" there is an entire chapter by a medical physician of the early sixteenth century prescribing gold *extracts* as a medicine to be taken internally for numerous afflictions.

The mystical or transcendental alchemists likewise referred to the nuptials of *mercury* and *gold*. These two elements depicted the dual polarity of man's nature which must be wedded for the excellence of living. The same principle was applied to the elements of gold and silver. It was said, "Sow gold and silver that they, by means of nature, may bring forth fruit."

In the Chinese religious philosophy known as Taoism, of which Lao-tse was the founder in the sixth century, B.C., the symbol of gold is exalted. In this religio-philosophy, Tao is the central point. It is the undivided Great One. Tao is, we may say, the universal principle, the unified essence which underlies all. Tao gives rise to opposites or polarities which pervade all things. One of these is darkness or *Yin*; the other, light or *Yang*. These are the two poles of all existence. They account for all phenomena. In man these dual forces are *anima* and *animus*. After transition they separate. *Anima*, as a negative quality, sinks to earth. It merges with all purely gross or material substance. *Animus* rises, becomes absolute spirit. It returns to Tao, the monad, the unified principle from which it descended. This rising spirit, this *animus*, after transition is called by the Chinese Taoist the *Golden Flower*. This golden flower can arise only out of the spiritual nature of man. Though it is related to the *animus* or the spiritual or soul quality, it is not of the soul. Rather, we should better identify it as the ego or self which is an attribute of soul. The golden flower blossoms from the *animus* or soul after the former has been in a body.

Though gold, as a prize and a medium of exchange, has often degraded man, it likewise continues to shine forth as a symbol of his most noble thoughts.—X.

Rosicrucianism and Religion

A frater now brings a problem to the attention of our Forum. He says: "In church

I am frequently asked questions which have a strictly orthodox implication. An example is, Are you saved? I know you will recognize at once the very difficult position of the Rosicrucian student in such circumstances. How may we answer such questions truthfully, without offending the good intentions of the inquirer, and yet preclude the possibility of arguments which would lead nowhere? I respect that which is sacred to another and can enter into the spirit of religious worship, even though I may not at all times enter into the beliefs of those assembled."

Previously in this Forum, we have gone to some length to delineate why we are not a religious sect and should not be so considered. In the study of mysticism and moral philosophy, which the Rosicrucian teachings embrace, we cannot avoid a consideration of many subjects which are also included in orthodox religion. We likewise study certain elements of such sciences as biology, physics, and psychology. Yet we are not professional scientists. As Rosicrucians, we are thus brought close, in our inquiries and meditations, to the *soul of the universe*, the essence of its phenomena and its laws. Such proximity to the Cosmic invokes our deep reverence. We cannot fail to hold such teachings sacred. What we learn we come to experience intimately as *truth*. These truths command our humility.

Rosicrucian members thus cultivate a religious attitude of mind. Members speak of their affiliation as something *sacred* to them. This, consequently, creates the erroneous impression among the uninitiated that the Rosicrucian Order is a religious sect. How can this misconception be combated? In one sense, it should not be. Most certainly we would not want to do anything to alter the mystical nature of the teachings and that sacred union which they develop between our mortal consciousness and the Divine. We can only continue to explain that the Rosicrucian Order is not a religion, in that it does not subscribe to a particular system of worship nor adhere to any traditional religious dogma. As a further explanation, we may add that that which cultivates a love of Cosmic omniscience and the omnipresence of nature is not necessarily a product of organized religion. One may walk along forest pathways or along the beach, upon

which the waves pound rhythmically, and feel his whole being in tune with the forces of nature. He may experience an ebullient love for infinity which causes his heart to sing. The sea, the sky, life and growth, such phenomena become most sacred to him. No man in a cathedral before the most exalted altar built by the hands of man could be more imbued with religious devotion. Yet such a man would be a subscriber only to the feelings of his inner self.

There are many devout men with a highly developed moral comport who have not for years entered a "man-made" house of God. Nature is their temple. Divine experience is their God. Their creed is an intuitive conviction of what is morally right. If it is the purpose of organized religion to put man contiguous to God, then no man is more religious than these mystical non-churchgoers and non-religious affiliates.

In many places in the monographs, the A.M.O.R.C. urges its members to aid organized religion either by actual attendance or in whichever way they may choose. The A.M.O.R.C. has stated that organized religion is a vehicle for those who must have an outer dependence or who have not learned to follow the consciousness within. Without organized religion, millions of persons would become spiritually starved, disillusioned, and actually helpless. Those who cannot stimulate themselves must be stimulated, and the latter is the great value of religious sects. Those who have the means of direct communion with the Cosmic often feel that the interpretations of others on Divine matters are lacking in intimacy and inspiration. To compel such persons to affiliate with some religious sect and to subscribe to its doctrines, which may not be acceptable either to their reason or spiritual consciousness, would, in fact, be persecution for them.

Each man approaches God individually. The sincere religionist attends a church not because a hundred or a million other persons throughout the world may be attending similar churches. He goes because the religious doctrines and ceremonies of that particular sect provide him with a personal satisfaction. The sect answers his questions, causes him to have a certain amount of self-confidence, and to have a religious or spiritual experience which he has not been able to attain elsewhere. The fact that many

others feel the same, we repeat, does not alter the point that his affiliation with the sect is of a *personal motivation*. There are many others who figuratively stand alone. They have convictions and experiences which other persons do not have. Consequently, their number may be so few that they may not and could not comprise a religious body. Are these persons less religious than the others who may happen to think alike and gather in large assemblies?

Those who, like this frater, enjoy the sacred atmosphere of the church and its spiritual idealism, but whose personal experiences and inner knowledge transcend the preachments of the sect, should avoid entering into religious discussion. Not only would there be no meeting of minds, no attunement of the different levels of consciousness, but also there would be discursive discussion which might lead to offense.

It is best to answer questions such as the frater was asked, by saying: "I have found God." If pressed to explain, then reply: "It is an experience too sacred to explain and too infinite to confine to words."—X.

Psychic Growth

A member has asked a very pointed question: How can we grow psychically if the soul is already perfect? This has been the basis of many questions and a perplexity among students of philosophy, religion, and mysticism for a long time. It is hard for many people to reconcile the fact of soul perfection with growth on the part of the individual. The usual arguments presented are to the effect that if the soul, as a segment of God, is perfect in every respect, then what can we do about it insofar as our somewhat imperfect lives are concerned?

It is true that the soul essence within us, the very factor that makes a difference between living and nonliving things, is a part of the Divine and does not change in quantity or quality. This soul force or essence, or by whatever term we wish to call it, is therefore the expression of our real selves, the expression of that in us which relates us directly to the Divine in direct contradiction to the rest of us which is material. The expression of this soul in us is given various names, but to use Rosicrucian terminology, we refer to this soul expression as the "personality." The personality, then, in Rosi-

crucian terminology, is the real or, we might say, the fundamental self. From a technical metaphysical point of view we would say that the fundamental reality of self is personality. This fundamental being a direct attribute of the soul itself, like the soul, is not subject to modification. The personality remains permanent and fixed, insofar as its fundamental components are concerned.

The objective parallel of personality we refer to as the "individuality." A good way to illustrate the difference between personality and individuality is to remember that individuality can be modified by many physical or material changes. For example, our individuality can be changed in a barber shop or a beauty shop; it can be changed by our attitude of the moment. The individual self has many expressions, and, as such, individuality can express through many channels, depending upon the mood, appearance, and environmental demands upon the individual. Back of individuality, underlying its expression and the total expression of each person, is the personality. To a certain extent, the individuality is limited by the personality, which is the basic expression of being.

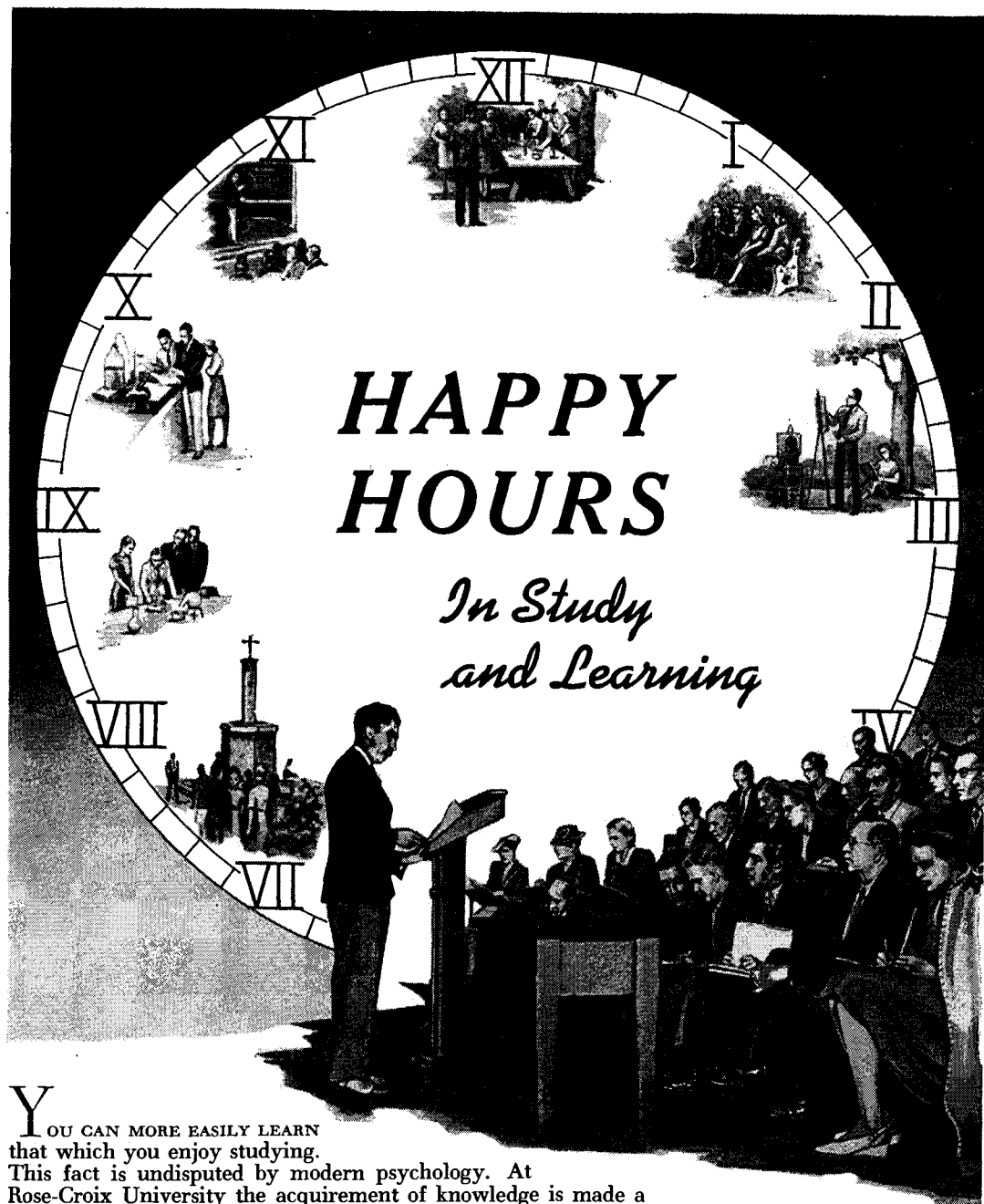
Our consciousness, that is, our objective consciousness—the realm in which we think, perceive, attend, and have the use of memory—is a state that is constantly evolving. It evolves whether we want it to or not, at least to a certain extent. This is illustrated in the span of life. The infant's consciousness is very limited but is added to by his ability to perceive what he sees, hears, and feels, for example. As an individual grows older, he can exert his will, and oftentimes the wills of others are exerted also, to force consciousness into greater evolvment or expansion. Formal education evolves consciousness, and eventually we reach the point where we can think creatively—that is, draw upon our past experiences and the essence of personality itself to create what for us, at least, are new ideas. The result of conscious evolvment brings to us new realizations, new knowledge, new experience, all which work together to expand constantly and create a new and growing consciousness.

The highest and most cherished ideals of this consciousness become in a large part our individuality. It is by our conscious states

that we become known to those about us. However, if two people had the identical education, surroundings, and development, their individualities would still differ because their reactions, due to the inner personality itself, would have an effect in modifying the individuality. A part of our growth of consciousness is also a phase into which psychic growth enters. The growth of realization of our physical possibilities, of the awareness that we can gain of the true personality within us, is a part of our psychic growth and enters into the new realizations which are possible within our thinking.

As a result of our mental growth, our expanding consciousness or change in individuality, as may be modified by our inner personality, we develop a totality of expression to which we can apply a still third form of terminology, that is again, to use the Rosicrucian term *soul-personality*. Full explanation of this term is given in certain higher degrees of our work, but to quote one sentence from one of these higher degrees, we will see the connection between this expanding consciousness and the personality: "Our response or reaction to our consciousness of soul becomes our 'soul-personality.'" This means that as we become intelligent enough or sufficiently motivated to be conscious enough of our real self or soul, we take on more and more an expression of the true personality that is within us.

Individuality, while continuing to express itself, becomes subordinated to the expression of what our consciousness has caused us to realize is the true import of the soul. So we might say that this soul-personality is a continued state of modification of our individuality. Our individuality can continue to change, but our soul-personality either continually grows or remains static. Soul-personality, or rather, its development, is equivalent to psychic growth. The more our soul-personality expresses itself, or the more we express our true soul, the greater strides or steps are made in psychic growth. Gradually, in this state of mind, the soul-personality expresses through our individuality in such manner that the individuality becomes not merely a barometer of our changing moods and physical appearances, but actually becomes an objective reflection of our soul or true personality.—A.



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TRANSITION

Once through the door He took my hand.
We walked within the cool of eve;
He gave me courage to believe,
And showed me this . . . a purer land.

How could I want when round me lay
A fairer and more fruitful world,
With knowledge, as a flag, unfurled:
A land where peace and wisdom stay.

"This place is where all things begin."
Within me understanding came.
"The nameless things, the wild, the tame,
The good, the grandeur, and . . . the sin."

The mist around me broke and cleared.
Here love and wisdom would I know;
With learned guidance I could grow.
He spoke. "This is the Death you feared."

—Colombe Ruth Dougherty

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Greetings!



Dear Fratres and Sorores:

We are often told of the many advantages humanity will enjoy when *one world* has finally been attained. One of such benefits is said to be a uniform *standard of living* throughout all the present countries of the world. It is admitted that for some time after the attainment of world unity this standard of living would probably be more theoretical than actual.

The idealists are practical enough to realize variations of human intelligence, different levels of consciousness, and the varied climatic factors which would continue to prevail. If, for example, a standard of living is to result from individual initiative, such as ambition, perseverance, and diligence, then obviously all humans will not be temperamentally suited to participate in it. Further, if a standard of living requires a constant number of hours of mental or physical labor on the part of the citizens of one world to bring forth its fruits, then certain sections of the world will be devoid of them. The climate of equatorial Africa and the tropics generally is not conducive to the expenditure of much personal effort.

Presume that a certain standard of living could be attained in the temperate zone by the application of the mental and physical powers of a people. In regions not favoring expenditure of effort, the hours to attain the same ends would obviously need to be more. Would a people having the stimulus of the weather of the temperate zone be content to restrict themselves in accomplishment so that there could be an equality of living throughout the world?

There are more than physical and economic factors concerned in the establishment of a universal standard of living for all humanity. A standard of living is a way of living which has become standardized, that is, accepted by the people as an ideal. Who and what determines such factors which make for the ideal life? This question revolves about two points: first, the presumption of what is best for man; second, what

man wants for himself. Unfortunately, the two points are frequently not in accord.

There is world agreement, in part at least, on the first point; that is, what is best for man. Since men are basically alike biologically, it is natural that any ideal standard of living would include freedom from physical want. Men can envisage a land of plenty, where food and drink are in abundance, where starvation can never extirpate their kind. They can likewise imagine a society which protects the aged and helpless and gives succor to the infirm. They can also conceive of suppressing the menace of disease and holding in check the drastic effects of the elements or weather. The Polynesian, Eskimo, Bedouin, and European will not dispute such a standard of living. If life is to endure with a minimum of physical distress to the individual, such a standard must be attained.

Suppose that the developments of science and economic improvement, the result of a one-world state, brought about such a physical standard of living without too great a demand upon the time of the individual, how would the leisure time be spent? What should be established as a standard for the utilization of extra hours when physical necessities have been met? A healthy body and mind generate considerable vitality, which craves expenditure. This craving is experienced as ennui, a boredom resulting in irritability and restlessness. Counter sensations are then sought which may thrill the mind or excessively gratify the appetites. What man *wants* is then the real problem in determining a universal standard of living.

In America, during a generally prevailing prosperity, a rising standard of living means further luxuries, the purchase of more material things which provide momentary pleasure to the senses, clothes which are ornate because they feed vanity, homes with a diversity of devices which tend to destroy initiative by anticipating the most casual wants. These seek to induce a static condition of mind and body. Mechanical devices tend to more and more extrovert the individ-

ual. They make him less and less conscious of himself and more and more aware of other things. Fast planes, fast cars, radio, and television cause the world to continually *rush in* upon man's consciousness. He is made objectively preoccupied most of his day.

From this we can see that personal motivation (that is, self-induced thoughts, imagination, creation, reflection) is made to appear relatively laborious as a state of living from which one is led to believe he must free himself.

To be realistic, are we not striving in America, for example, for a standard of living which means bigger and better automobiles, jet planes, refrigerators, air-conditioned homes with color-televized events and entertainment continually available? Does not this standard of living mean a complex world of implements and instruments which all but assume the functions of mind? The super-streamlined standard of living which some persons conceive for the future is nothing more than a pleasurable state of *suspended animation*. It would be the equivalent of remaining nearly inert and having the world revolve about you, while you are experiencing a kind of continuous titillation of the senses.

How easy should living be made? The necessities of life and the means of providing them should be subordinate to an end to be attained. Certainly an ideal of absolute imperturbability is not worthy of man. Some persons look upon living, that is, the future standard of living, with an attitude which might be expressed in the phrase: "I don't want to be bothered." This attitude is one of degeneracy. It can result, as is revealed in the annals of history, in an atrophying of all the slowly and laboriously acquired but highly evolved qualities of the human race.

As it is now, only a small portion of our present society contributes to the ideas which enter into the "higher" standard of living which prevails in North America. The physicists, chemists, artists, designers, architects, and engineers who bring about these products of today's standards find their greatest pleasure in their contribution to society. They are in continual conflict with the *unknown*. They are pitting their intelligence against vast natural forces. They find their joy in conquest, the direction of the natural laws to comply with a purpose had in mind. The

multitude, however, are but parasites. They want and demand more and more for their standard of enjoyment. They personally give less and less of themselves. They pay for what they have but the compensation is not in the expenditure of their personal power and faculties. With the higher standard of luxurious living, which they insist upon, they lose more and more of their innate worth as humans. In direct proportion to the lessening of the demands upon them as individuals, the more dependent the humans become upon the comparatively few geniuses that support them.

This standard of living which is established in the Western world would not be acceptable to millions of persons in the Orient. There are millions of people in the Far East who are, by Western standards, poor in material possessions but are rich in a different kind of idealism. We are not referring to the ignorant and superstitious but to those who have a heritage of Eastern culture. They conceive mortal existence only as an experience from which certain knowledge is to be acquired. They consider themselves spectators of the stage of life, where they must study the panorama of the phenomena of nature as experienced in the physical world and within their own being. They believe that they have been given this glimpse of existence to orient themselves for either another life in another world or perhaps here again. We may disagree with their religious concept, but at least it gives some *purpose* to life other than a mass leisure and pleasure. Some Orientals, as the Sufi mystics, the Brahmins, and Buddhists, desire imperturbability as well. It is, however, not wholly an escape from the realities of living. They seek freedom from worldly things so that, at least periodically, they may scale the *mountain* of the inner consciousness. Here they have found, or hope to find, a greater perspective than can be had in objective living alone.

Most Oriental mystics and philosophers look upon freedom from worldly distractions as an opportunity to accomplish works of a greater magnitude in what they conceive as the spiritual realm. The Oriental *scientist*, learned in academic science, usually has an entirely different outlook upon his contribution to society, the result of his research and discoveries. He seeks to make society and

civilization a more suitable workshop, not an instrument by which the human consciousness is left suspended in a vacuum where its greatest pleasure consists of its immunity to demands made upon it.

We can never make a success of foisting our standard of living upon the whole world unless it undergoes some drastic changes. It is fortunate for humanity that our standard will be rejected by many. We must first come to some agreement among ourselves on the second point of the standard of living, that is, *what man should want*. What most of us want of life would only mean the ultimate dissolution of human society.

Fraternally,

RALPH M. LEWIS,

Imperator

Cosmic Aid for Others

A soror rises to ask our Forum the following thought-provoking questions: "What happens when we petition the Cosmic for help for another? In what way can we so alter the scheme of things to bring Cosmic aid to someone in distress? Since we cannot really alter Cosmic law, just what function does one perform in asking for Cosmic help for another individual?"

As has been explained in the monographs and in the book, *The Art of Absent Healing*, we do not do the healing when we petition Cosmically for a physically distressed person; it is the Cosmic forces which are brought to bear as a result of our attunement. To quote from *The Art of Absent Healing*: "You must not have faith in your ability as an individual, for *you* are *not* the one who is doing the healing." "You are merely an instrument here on earth between the Cosmic forces and the patient, after having offered yourself to God and the Cosmic to be such an instrument or channel."

All of the distress which we experience is the consequence of a violation of some Cosmic law, either those which we consider to be of the spiritual realm, or the grosser manifestations which we term *natural* laws. These laws are causations, which, when invoked, consciously or unconsciously produce immutable effects. As the soror says, the laws cannot be changed, and it is futile to ask that a Cosmic law be suspended or

altered. Cosmic justice prevails wholly in the inexorable equality of the Cosmic laws. In all instances, we are, by our thoughts and deeds, directly or indirectly, the instigator of the experiences we undergo. Often, we can *mitigate* undesirable conditions or circumstances by instituting the effects of counter Cosmic laws which will have a remedial effect.

There are two factors which account for suffering which seems to be inexplicable. First, there is the wilful and also the unconscious violation of a Cosmic law. The unconscious aspect is where the individual is, through ignorance, unaware of how his acts are causing his indisposition and he is obliged to learn through the suffering. For analogy, it is like the small child who, while pulling on his ear, screams with pain. He does not realize at first that he is causing his own distress. The second factor consists of, shall we say, long-range effects which we have often induced far in the past. When a law is set in motion, it may require weeks, months, even *one life or more* before its effects finally manifest. These long-range effects are said to be karmic. The experience must often become well developed before we can relate it to its cause or before we learn the Cosmic lesson involved.

Each person is a *channel* for Cosmic enlightenment, which opportunity comes to him intuitively, with varying degrees of success. In seeking Cosmic relief through attunement, one should at first try to understand the reason for one's suffering or misfortune. One must try to learn what laws are related to the experience he is enduring. He must petition for an understanding of any maladroitness or malicious acts upon his own part which were responsible. Next, he should ask *what to do* to compensate for what has been done. What adjustment or what powers are now to be exercised which may mitigate his present condition. Remember again that the Cosmic laws are immutable. All that you may expect is that the principle of *equilibrium* be employed. This is done by employing counterlaws and powers to ameliorate those which you have violated. It is always a matter of tipping one side of the scale or the other.

In seeking to aid another Cosmically, we first introduce ourselves as an *additional* Cosmic channel. We visualize the person whom

we wish to help in relation to the Cosmic. We then try to draw to ourselves, by attunement with the Cosmic, impressions which will assume a form of ideation, that is, illuminating ideas or thoughts. These, in turn, will then be transmitted through the medium of the Cosmic to the consciousness of the other person. He will receive them as a *personal inspiration*. By so doing, we are multiplying the individual's personal attunement with the Cosmic. Many minds thus attuned are frequently more successful in bringing Cosmic aid to a person than when he tries alone.

However, it must be noted that we who seek to administer to the needs of another are actually not changing, nor are we even applying any new Cosmic laws in the recipient's behalf. The ultimate change must begin with the individual. If he changes his thinking, his state of mind, or alters his way of living—the result of the attunement—only then will improvement be made.

We may think of the process in this way: Suppose one needs certain knowledge, possibly to correct or to alter his circumstances. The books he has available are not adequate. He seeks your help. You, in turn, consult a technical library, which is, shall we say, the equivalent of the Cosmic. Special books containing the necessary information are given to you from this library. In turn, you pass these books on to the one whom you wish to help. The next step must be taken by the person who has requested the aid. He himself must read the books and apply what is contained therein. You cannot do this for him as much as you would like to.

All Cosmic laws cannot be checkmated by counterlaws—at least, not immediately. There is a gradation of Cosmic laws, as there is with the laws of the physical universe; they seem to be graded in importance, at least insofar as their relation to us mortals is concerned. Of course, all Cosmic laws are equal in the *Cosmic* scheme. However, as they affect our personal lives and our human interests, some of them seem to have greater importance to us and to be more drastic in their effects. Those which have the greater influence upon our lives, we are accustomed to think of as *major Cosmic laws*. If such a major law has been invoked by an individual, its serious consequences cannot easily or quickly be countered. Fur-

ther, the effects of such a law may continue on into another incarnation as, after all, the human concept of time is a nonreality in the Cosmic.

In the latter instance, then, though we may seek to aid another who, for example, is stricken with some serious malady, they may, nevertheless, pass through transition. It is not that we have really failed in attuning with the Cosmic, but rather that the Cosmic law which was in effect, was a major one, in the sense explained above, and could not be countered in the brief period available.

To use another analogy, a metal ball is accidentally dropped from a two-story building. The law of gravity is thus invoked. The falling ball will cause considerable damage. We wish to counter the law of gravity to avoid that damage. This can be done only by using other forces which will act with a greater power of attraction upon the mass of the metal ball. A powerful electromagnet could possibly be set up, of which the field of attraction for the ball would be greater than that of gravity for the same given mass. But here there is the factor of *immediacy*! In all probability, the electromagnet could not be applied soon enough—that is, the device acquired and made to act upon the falling ball *before* it crashed to the earth.

There are many such examples in the lives of individuals. Through ignorance or wilful neglect they oppose Cosmic law for an indefinite period. Sometimes it takes years to set into motion one or more Cosmic laws by the repetition of wrongful acts. It may also take several years for the effects of these laws to manifest objectively, that is, to reach a point of *realization by them*. When the manifestation occurs, they want an *immediate remedy*. They expect, somehow, that a *major Cosmic law*, like the magnetic field referred to above, will be established at once, to mitigate the effects which they actually induced over a long period. Sometimes this can be accomplished and at other times it cannot be.

Personally, we who are often called upon to assist others *Cosmically*, learn through our own attunement that a complete remedy for them is futile. We gain the Cosmic impression that the laws will and must result in the transition of the individual. Out of

kindness, of course, we do not so advise the one who has written or telegraphed us to help him Cosmically. The most that we can do is to petition for *Peace* for the individual, a lessening of the suffering, and that the necessary transition will occur rapidly. —X

Prophetic Experience

A soror, who is new to our Forum, says: "In one of the Neophyte monographs I read: 'They will come to you as a result of your inner psychic development; and sometimes they are prophetic; telling you long in advance of something that is to occur or may occur and for which you should be prepared.' It is the above that I wish to stress. One cannot receive impressions of that which is going to happen unless it is predestined. If the future is predestined, the only advantage in knowing what is going to happen is so that we can resign ourselves to the worst.

"I want to know if my future is predestined or not. If it is, then of course I will have to make the best of what is to come. If it is not predestined, will I have to leave everything to chance or is there some way in which I can be master of my fate and, if there is such a way to control circumstances, *what is it?*"

We admit that the sentence which the soror quotes from the early Neophyte monograph, if left unqualified, would cause a new student to *presume* that the Rosicrucian teachings recognize or advocate *fatalism*. The theory of fatalism expounds inexorable predestined events for each human life. It prescribes an inescapable channel along which the course of human life must flow. In an absolute fatalism, the exercise of personal intelligence, reason, and will would be futile, for they could not alter what had been predetermined. The fatalist quite often brings about the very events, which he attributes to fate, by his own resignation to developing circumstances. He fails to alter situations or to avoid them, and when the event occurs, he considers it a confirmation of his belief.

What is inconsistent with fatalism is the fact that we possess the faculties of reason and the ability to make certain kinds of choice which we call *will*. Why perception, why the faculty of judgment and the incli-

nations of preference, if these cannot alter the impulsation of a fixed fate? When we create puppets which we intend to have respond to our wills and do our absolute bidding, we would not think of conferring upon them individual reason and will, even if we could. It would seem a waste of such powers. Then, likewise, whatever intelligence the fatalist attributes to the predetermining of his life would certainly not endow mortals with faculties of reflection and reason. It would be considered a waste. The two functions, *fate* and personal *reason*, would not be compatible. Since we do have these faculties, it is logical to deny, as the Rosicrucians do, the doctrines of fatalism.

What of prophetic experience? If, as the monograph explains, we can, through our psychic mind and sense of intuition, realize things which are often prophetic, is that an indication of fatalism? If we can predict an event or circumstances, it would seem to imply that they already exist, that they have been *predetermined* by some fatalistic power. The fact remains, however, that the prophecy of events is possible *without* including predetermination or the pre-establishment of that which is predicted.

Into this question must now be introduced the principle of *probability*. Many factors are potential of becoming or developing into something. In fact, there are forces which can be perceived and which make the prophecy of their climax absolute. The probable final result is not perceived, but the *causes* of it are. The result is not predetermined, but the factors which will account for it are. In one sense, a kind of fatalism does exist. The matrix of natural laws invariably produces certain effects. Only when we learn to mitigate laws by the utilization of other laws, can there be any escape from the fixed results. The mastery of life, as set forth in the Rosicrucian teachings, consists in *directing* laws, so that we can produce results when and where we want them. If it were not for *mind*, we would be solely a product of this kind of naturalistic fatalism.

The astronomer who, years in advance, predicts almost to the exact date the appearance of a comet or an eclipse is not a fatalist in that he believes that all events are fixed and inescapable. He does know, however, that as yet, man is inept in interfering with the progress of many natural laws.

The eclipse he predicts does not exist in the *now* or even in the future. The astronomer does not perceive the future moment. He is basing his predictions solely upon the principle of probability. In accordance with experience, it is *probable* to him that those astronomical factors which he perceives will cause an eclipse, as they have done in the past. It is probable also that the former lapse of time which was required for an eclipse will again prevail and, if so, the event can be determined mathematically for a specific time.

In our personal lives we are, likewise, continually presaging events with remarkable accuracy. We are continually applying the principle of probability. We draw parallels between past experiences and events and potential ones which we observe. If man could know all the Cosmic and natural major causes and the infinite variety of minor causes, which arise out of the former, he would really be a Divine seer. Even then, he would not be subject to fatalistic decree. He could interpose causes, put into effect laws against laws by the use of his intelligence—as he now does to some extent—to prevent any undesired events.

Through attunement with self or the inner consciousness, we are brought close to the Cosmic, to Absolute Reality. At times we intuitively receive subjective impressions which amount to a *subtle* consciousness of laws and the way in which they manifest. These we objectively interpret as forthcoming events. The so-called *premonitions* which persons have, popularly called *strange feelings* of impending danger, are not supernatural revelations. They are really a hypersensitivity to subtle influences which the psychic self perceives as an inharmony. The impulses or stimuli disturb the rhythm of our being and excite the emotions. There is then engendered a natural sense of fear or caution. Often the opposite is true; there is a sense of excitement or great anticipation of some joyful event.

That which will bring about such an event is *potential*, just as when the astronomer makes observations which imply a forthcoming astronomical phenomenon. The only difference is that this potentiality is perceived *psychically* and not objectively. The objective mind, the reason, tries to interpret the subtle sensations which it has. It may

wrongly construct the details of the event but rarely its real import, that is, as to whether or not it will be beneficial.

There are impressions which are called *hunches*, but which in fact are a form of *intuition*. Deep within our very cells and neural pathways exists an intuitive memory of responses to various environmental and other factors. These influences may have occurred when we were children or they may be inherited as an adapted behavior, as instincts. When we objectively so act as to arouse this latent intuitive memory, the resultant impressions are realized as strange immanent urges. Somewhere, sometime, you or your ancestors did something which came to have a serious impact upon your organism. It was either salutary or otherwise. Whenever similar circumstances are encountered, you arouse this sleeping memory. It is experienced as inexplicable sensations which, in turn, engender emotions. You may respond cautiously, fearfully or happily. You begin to prophesy that the continuation of actions on your part such as cause these feelings will or will not result in favorable circumstances. Consequently, the outcome is that usually your *prediction* is right. You can, of course, avoid the predicted event or circumstance by discontinuing the contributory acts if you wish—thus you are not subject to an absolute determinism or fate.—X

Mystical Ritualism

Occasionally we receive communications from neophyte students of the Rosicrucian Order who deplore the fact that they are obliged to participate in ritualistic ceremonies. Recently, a letter was brought to my attention from an otherwise sincere new member, which reads in part: “. . . in the first place I do not care for . . . ritualism connected with fraternal orders. . . . I have read the Initiation through carefully but, frankly, I did not get much from it due to the emphasis on ceremonies referred to above.”

Apparently a dislike for some particular ritual in the past has prejudiced the frater against ceremonial rituals generally. He now resorts to merely reading them, a perfunctory effort at its best. This he finds unsatisfactory, further confirming his opinion that

not much, if anything, can be derived from them. Ritualistic ceremonies are a combination of acts and symbols designed to induce a *psychic* and *emotional* experience. They are not an intellectual presentation of ideas. They are not intended, any more than is an opera, to convey knowledge.

Words are symbols of ideas, but they often fail to produce exactly what was intended for them because of the failure of adequate interpretation. Words may fail to convey a thought if they are not expressed properly or if the recipient is lacking in either education or intelligence to comprehend them rightly. There are, however, other agents which act more *directly* upon us than does the written word. Such are sounds, colors, gestures, motions, and scents. Bias and prejudice which we may have, and which become intellectual barriers, cannot and do not influence our responses to these other factors such as color, sound, and rhythmic movement. The emotions are more firmly rooted and highly developed in the average individual than are his concepts and font of knowledge. Expose the individual to emotional conditions and he will respond to them. He will have certain definite experiences which his will either cannot affect or can affect only slightly.

Further, it will be found that men in all walks of life, regardless of intellectual levels or educational background, will have similar emotional experiences under the influence of *planned* stimuli. Every mystical ritual is a well-organized psychological plot. It has been designed and tested to produce particular psychic and emotional experiences upon the part of the individual. It seeks to induce various moods such as humility, reverence, aspiration, ecstasy, and the like. It is the intention of mystical ritualism to develop a *spirit* within the candidate which the intellectual recitation of certain precepts cannot possibly accomplish.

For example, the reading of a stage script which delineates the preparations for depicting a voodoo ritualistic ceremony certainly does not inculcate in the reader the same feelings as do the final stage settings with their eerie green light, simulated jungle foliage, the rhythmic gyrations of the dancers, the deep thump of the drums which cause tactile sensations that manifest as a pulsation in the region of the solar plexus.

One is swept up into the spirit of the whole event which he hears and sees before him. He emotionally *participates* in it, even though the purpose, the religious significance of the voodoo ritual may intellectually escape him.

Most of the enthralling chants that emotionally move us when heard in synagogues, Christian churches or Mohammedan mosques, if reduced to writing, would seem intellectually inane and could not possibly hold our interest. One who has heard the muezzin or Mohammedan priest call the faithful to prayer from his lofty tower, when it is bathed in the deep rosy hues of the setting sun, will never forget the experience. The lilting voice penetrates deeply into the emotional self. It is haunting in its plaintive appeal. The inflections of the voice, the musical intonation, produce pleasurable auditory sensations. If one reads the words of the same chant, he finds them simple, ordinary, and very unimpressive. They certainly would not inspire the mental self.

It must be realized that mysticism is *not* wholly a philosophical system. It is true that it includes doctrines which are of a philosophical and speculative nature and which attempt to explain the reasons underlying the mystical precepts and technique. Unlike most philosophical systems, mysticism also requires indulgence in certain practices as a *technique* by which its ends are to be realized. Presuming that the basic principle of mysticism is an intimate communion with the Divine Reality through the medium of self, this condition can be realized only by performing certain acts whereby the objective consciousness is introverted and self is brought into resonance with the Divine Reality or Cosmic. Reading about it is not equivalent to the actual experience. The experience is principally *psychic* and *subjective*.

All the psychic qualities of man's being which are relevant to the attainment of mystical idealism must be awakened and expanded. Thought alone as speculation will not do it. Agencies must be brought to bear whose stimuli are more intimate than the written word could ever be. There must be intonations which produce exhilarating auditory vibrations. The whole being must be brought into rhythmic harmony with the sounds which are perceived. This often re-

quires the aspirant to also enter into a swaying motion. Even genuflection or kneeling aids in the process. Exposing oneself to combinations of colors which tend either to arouse or depress the feelings is also essential to the mystical process. Thus various aspects of the nature of self are integrated at one time into an harmonious whole.

Imagine trying to experience the equivalent of these sensations, by merely reading preliminary instructions in a ritual as a word description of the acts to be performed. It is no wonder that the frater says, after merely reading the ritual, "I didn't get much from it." This particular frater is a technician in color design and color photography. He has long been associated with one of the technicolor motion-picture studios in Hollywood as a cameraman. He says in this same letter: "... at one time it was my duty to design special colors for sets, props, and costumes in motion pictures, with the idea of fitting the color to the *mood* of the story. It was necessary for me to make a study of the psychological reactions of a great many people regarding certain objective impressions or acts which were associated in their minds with certain colors." The frater, in his own profession, was really concerned with the same basic principles which underlie ceremonial ritualism. He admits that he designs color and lighting "with the idea of fitting the color to the mood of the story."

Further, he found it necessary to make "a study of the psychological reactions of a great many people . . . regarding impressions . . . associated in their minds with color." The story, the roles played by the actors, and the words they spoke were obviously not enough. The frater was obliged to create a *mood*, that is, a psychological or emotional response on the part of the actors through the medium of color and lighting. It was further incumbent upon him to make the actors and audience feel psychically the import of the words spoken. The actors were obliged *intimately* to realize and to live their parts. A part could not be lived, if only the intellectual qualities were introduced, for, after all, we are psychic and emotional beings as well.

Consequently, the frater must realize that the mystical rituals which he receives as a member of the A.M.O.R.C. were also designed to create "a mood" for the neophyte

and to associate *his* feelings with certain ideas. The frater would not expect actors or an audience to "get much out of it," if he gave them only the script to read and which might principally contain instructions as to how the lights were to be placed in relation to the set, the filters used for color, or even an explanation of why the specific colors were used. The frater would probably tell the actors, "Never mind whether or not you get much from the text of the script. You will *react* to the actual conditions successfully when you participate in them." For these same reasons, then, we have Rosicrucian rituals which must be entered into psychically and emotionally, and not just be read.—X

Undesirable Vibrations

A soror of North Dakota rises to say: "There is a question I would like to ask if it is suitable for discussion in the *Forum*. We bought our home about nine years ago and, when we moved in, we found it was filled with *undesirable* vibrations. The people who had lived in the house, we discovered later, were most deceitful and had portrayed other reprehensive traits. It took some time to change these vibrations but eventually it was done.

"There lived with us members of my family who were of high ideals and spiritual attainment. With their unknowing help, our home was transformed into one of peace and harmony until those who entered felt lifted and at rest.

"These two highly developed personalities have now passed through transition, one four years ago and the other, five. It has seemed to me that the vibrations left are now lessening to a great degree. It is possible that, because the house is open to all and this particular room cannot be kept closed to retain its vibrations, eventually they will be entirely gone. How long does it take for vibrations of personalities to become nil under these conditions? Is this just my own emotional state, the result of the passing of time?"

That there are subtle emanations from the human organism and from other living things has long been an esoteric doctrine. It devolved upon the Rosicrucian Order to reconcile this mystical conception with scien-

tific principles and a rational explanation. The Rosicrucian teachings expound how the human aura, as a psychic field which surrounds the human body, is established. It is still exceedingly difficult to demonstrate the aura in a physical sense. The properties of the aura are of such extremely high cycles or periods of vibrations that the reaction to them is, as explained in the monographs, principally a subjective one. What we perceive or see as colors of the aura are really sensations that are induced within our own consciousness. The true color of red, for example, which we may assume to see in an aura, is not actually the vibrations of the wave band of that color coming to our eyes from the aura. Rather, through our sympathetic nervous system, as the monographs fully explain, the extremely high vibrations of the aura cause a harmonic in the spinal nervous system. Lower vibrations or impulses thus stimulated are transmitted along the spinal nervous system to the brain, where translated into sensations, they are discerned as colors. Sometimes these impulses are perceived by us as tactile sensations, that is, as sensations of touch. We *feel* the aura.

Can such vibrations actually affect material things, such as furniture or objects in a room? Where there has been intense sorrow or other extreme emotional display in a particular place, there is no observable evidence of any alteration of the material surroundings. There is no physical analysis that discloses any change in either appearance or substance of the material factors in such an environment. In other words, up to the present time at least, there is no means of bridging the gap between the psychic and psychological experience of sensing inharmonious surroundings and the physical causes of them. In theory, however, it has been contended that, if a material substance is radiating these vibrations of the aura, then it should disclose some added electrical or magnetic property. A radio antenna, for example, gives no indication to our unaided receptor senses that it carries high-frequency radio impulses. An instrument such as a radio receiver proves, however, that it does.

We, as Rosicrucians, know that the aura is not objective. Its effects create within us only the equivalent of sensations objectively aroused. We therefore do not expect objects

in a room to be visually altered by contact with the aura. Our assumption at the moment, and it is an hypothesis until we can prove it, is that the electromagnetic field which surrounds the atoms and which accounts for their attraction and repulsion, has an *absorption capacity* for the vibrations of the aura. To use an analogy, we may liken this field to the chemical property of alcohol whereby it absorbs the ethereal vibrations of odors. The alcohol is not chemically altered in its substance by the absorption of various odors which are brought into contact with it. In fact, alcohol and the essence of flowers, for instance, may not actually be brought into physical contact with each other for the former to absorb some of the scent of the latter.

Of course, it could be said that the intense scent of the essence of the flowers is a gaseous substance. Though invisible, it has a very definite physical contact with the alcohol. Likewise the vibrations of the aura are invisible but their contact is definite although not as well established as the vibrations of gases. Just as alcohol, unless it is given a chemical "fixer," as in perfume, will eventually lose the scent with which it was impregnated, so, too, does matter eventually lose the vibrations which are impressed upon it by the aura. Further, as the vibrations from the essence of a flower must be intense to be "captured" by the alcohol, so, too, the aura must be intense to affect matter. It would appear that a strong emotional stimulus is necessary to cause an environment, such as a room, to reradiate vibrations and to affect humans in that room.

All of this hypothesis affords a challenge to the inquiring scientific mind. Each sensitive person, however, has had the experience of an environment contributing to his being either ill at ease or relaxed and quite comfortable. Some environments immediately suggest the cause of their effects upon us. It is obvious that obnoxious odors, rude noises, and incidents which startle or alarm us will cause great discomfort. Conversely, beautiful surroundings, exhibiting a harmony of nature and culture, will engender a deep sense of enjoyment. At times, however, a neutral environment, whose appearance at least is not at all objectionable and is one with which we have had no previous

experience, becomes offensive to us. In it we feel definitely uncomfortable. An environment may even cause a sense of terror to rise up within us; we feel as though we wish to flee the premises. An examination will disclose no configuration of the elements of the room which would warrant such an emotion.

Psychologists have often tried to justify such sensations on the ground of some latent suggestions in the environment, as being the cause of the feelings and which we do not realize, the theory being that perhaps certain designs are associated with a room in our childhood in which we may have had some terrifying experience. Objectively, we now no longer have a memory of the incident. We do not relate the design of our present experience to any past incident. Nevertheless from the subconscious mind comes the latent emotional reaction, the result of the suggestion. There is no denying that many such experiences with dwellings and places are caused by suggestions. On the other hand, if two or more persons, who were not brought up together in childhood and, in fact, did not even know each other, experience these feelings in the same particular environment, then the theory of suggestion does not always apply. The only explanation is that the aura of those who formerly occupied the place had affected the material environment and the new occupants are experiencing the reradiated vibrations.

Granting that one finds himself in such an environment, what must be done to change it, to create *desirable* vibrations? Equally as intense vibrations must be established. This practice involves nothing mysterious or any intricacies of psychic phenomena. One must think of emotional contraries. In other words, the opposite of hate is *love*, the opposite of fear is *courage* and *confidence*, the opposite of distress and agitation is *quiescence* and *peace*. There must be a substitution of noble idealism for mean and petty thoughts. The idealism, to be effective, must be motivated by an active and sincere enthusiasm. A mere repetitious affirming of certain ideals will be ineffectual. One must be imbued with his ideals, he must not try to suppress negative emotions by a mere verbal recitation of some poetic or mystical terms. He must resort with resolution to such actions as completely domi-

nate and submerge the negative attitude of mind. One must continually *fight* to keep dominant the attitude of mind, the mental and physical behavior which one desires. This, then, will eventually mitigate the adverse influence in the environment.

We must remember that, if the undesirable vibrations were caused by former occupants of the premises, they will gradually diminish with the absence of the original stimulus. Consequently, you, as a cause of opposing vibrations, can become the more active influence in the environment and soon surmount the undesirable ones. During such a conflict it is advisable not to bring into your home, or wherever the situation exists, those who may detract by their presence from what you are doing. Do not have as guests any acquaintances or relatives who are acrimonious in their remarks about others. Avoid inviting those who harbor any deep resentment or who are generally cynical. Their presence may adumbrate the constructive work you are attempting to accomplish in your environment.

Be certain that you have a *place* and a *time* in your home, if that is where the undesirable vibrations exist, that is consecrated to that which you hold sacred. Each day devote in that place a few minutes to sincere meditation upon those things that represent the finest thoughts and sentiments of which you are capable. This will cause you to become a channel for the influx of Cosmic power. You will stimulate your psychic self and develop your soul-personality. This practice will cause your aura to become *positive* and to radiate the vibrations necessary for harmony. Do these things faithfully and you can cause any environment, regardless of physical appearance or its vibratory effects upon you, to be conducive to peace and to inspiration.—X

Petitioning the Cosmic

The following inquiry raises a series of questions and involves more principles than can probably be analyzed or completely answered in any simple discussion of the matter. The question, as sent by a Frater, is expressed this way: "Inasmuch as the universe is governed by immutable law, how can we receive answers to our prayers, and if no individual is particularly favored, why

refer to the Law of Amra?" It is understood from this question that acknowledgment is made of the fact that Cosmic law is a final law. In this sense it differs from any man-made law. Laws made by human beings can be amended, modified, changed, or repealed, but an immutable law infers that it is established and effective beyond the power of any human being to control or modify.

The general concept of Rosicrucianism, insofar as Cosmic law is concerned, conforms to the idea that a fundamental Intelligence or Creator effected the manifestation of certain laws that they might operate toward a certain end. Man, in his limited ability to understand and to perceive the operation of these laws, is even more limited in his ability to perceive the end in view of the original Intelligence that instituted these principles. Therefore, to the average human being, these laws function on an unknown plane. They seem to exist as isolated manifestations of conditions that more or less affect the lives of each human being.

To illustrate this particular point of view we might say that the average individual who gives little thought to his place in the universe, or to the Cosmic scheme, is seldom conscious of the manifestation of Cosmic laws unless they interrupt his life or force themselves to his attention. For example, what would be called *bad luck* would be apparently a manifestation of a law over which the individual believed he had no control. What would be *good luck* would fall in the same category, but his interpretation of the laws would be definitely colored by the personal convenience or inconvenience established through his relationship with them.

The day-to-day manifestation of these laws which make possible life on this planet are usually passed by as accepted things. How many people stop to consider the beginning and close of day and the relationship of that phenomenon to the movement of the earth? This is merely recognized as a normal manifestation, but it is as much an expression of Cosmic law as any other principle that may more directly affect the steady current of our individual lives.

The Rosicrucians believe that the ultimate end of all creation is teleological; that is, the belief is that within the mind of the Originator of these laws an end had also been conceived. If a thing has purpose it is con-

sidered teleological. If someone should observe you arise from a chair, put on your coat and hat, leave the room, go out of doors and proceed down the street out of sight, such person would, if he thought anything about it, presume that you had a plan in mind—that you intended to go somewhere and do something. Now, this person who observed you might have no idea concerning your definite plans or purposes, but his observations of your actions would naturally lead him to conclude that some idea was generally formulated in your own mind. We are seeing a process of the manifestation of Cosmic law just as someone might observe you in the process of carrying out an idea. We cannot know all the purposes and ideas in the mind of the Originator of the law, but we can logically presume that these laws are working toward the accomplishment of whatever that plan may be.

Belief in a purposeful universe—one governed by a superior idea or intelligence—will necessarily cause us to make one more supposition or draw another conclusion, and that is that the laws which function, if they are to carry out a purpose, must continue to function with the purpose of *end as a final point of attainment* or the purpose is absent. In other words, Cosmic law must be absolute and immutable until the purpose is fulfilled. There is absolute justice in this principle; if the laws established for the operation of the Cosmic scheme were not immutable, man would be merely a pawn in the scheme of things. He could not attempt to acquire knowledge of the end to be obtained because the changing of the laws themselves would be misleading him from that end. However, Divine justice is indicated by the fact that these laws will continue to operate toward their end whether or not man understands them or even pays any attention to them.

Now the question becomes more specific. How can we petition the Cosmic; or, in the common use of the word, how can we pray for certain occurrences, events, or manifestations when we also presume upon the premise that the laws involved are absolutely fixed and immutable? With this viewpoint it does not make sense that we can, either by petition or prayer, set aside any manifestation of law or function of the Cosmic scheme to suit our convenience. This leads, then, to the question of what is prayer, or, why pray

at all? Prayer, in the broadest sense of the word, is man's attempt to enter into communication or into contact with the source of the laws which affect him. If man finds himself in the position which is incompatible with his ideals, happiness, and well-being, he is immediately desirous of changing either his own condition or the condition of something outside of him that is bringing about this particular state or manifestation. If he resorts to prayer for that purpose, he may pray to the Creator that certain circumstances be changed. If he does no more than this, then I believe we can safely say that prayer is a waste of time, that it accomplishes nothing.

In other words, in accordance with these principles and concepts outlined here, direct prayer as a means of petitioning, cannot be viewed with the hope to be answered. In other words, why should the petitioning of one individual be given any consideration if it required the changing of a law working for a purpose which was much more important and of much more significance to the entire Cosmic scheme than to the individual? Could I, for example, pray for the law of gravity to be set aside to fit some particular whim of my own and thereby cause havoc that would as a result take place on the face of the earth? Would it be a just Intelligence, a purposeful Cosmic scheme, that would grant such a request? Fundamentally, this is not as extreme as it may sound because the general conception of prayer is for the furtherance of extremely selfish motives. If every prayer were answered, we would have more misery, more inconvenience, and more trouble than now exist, because no two people would want exactly the same circumstances about them.

This analysis may sound contrary to various religious and philosophical points of view. It raises the question as to whether or not prayer or the right to petition the Cosmic has any place in human life. There is a definite place for this point of view, but not possibly in the sense that some people think of it. Prayer should be considered as being more than a mere statement of our wants, our likes, and our wishes. A broader interpretation is that prayer is a means by which man enters into a harmonious relationship with the laws which affect him.

Early in the study of the efficacy of intel-

ligence tests and other forms of psychological analysis, the words *en rapport* were adopted to indicate the close harmonious relationship which must be entered into between the administrator of a test and the person receiving the test. Experience proved that lack of this relationship tended to alter the results of the test. This was particularly true when psychologists gave intelligence tests to children or to mentally deficient individuals. Once these individuals felt confidence in their relationship with the administrator of the test, that he was working with them, trying to help them, the effectiveness of the test was immediately improved.

Prayer, in a sense, should be a process of gaining this state of *en rapport* with our Creator and with His Cosmic laws. In this sense prayer will not be so much a process of man attempting to tell God what should or should not be done, but rather a means of entering into a state of mind or condition where man can come to a better understanding of the procedure of the Cosmic, and possibly fit himself into it. When there have been evidences of prayers being answered, the reason was that man in sincerity had entered into this relationship with the powers and forces which are about him. Man, by a process of sincerely relating himself to God or the scheme of things, is able to place his mental activity in such a state that impressions can be more sensitively recorded upon his consciousness, and, as a result of this communion, he goes back to his regular activities with a fuller sense of realization that there are immutable laws that are not for the purpose of denying him his wishes or for the purpose of carrying out higher wishes, but laws with which he can cooperate or enter into better accord.

This is not particularly a matter of faith—it is more a matter of inspiration—of having revealed to the individual that all in the universal scheme is not against him, but rather, that he can be with it. In this sense of the word there is little difference between prayer, meditation, and concentration. These are processes which differ only slightly in their procedure by which man opens his mind to the impressions that can register thereon from the source of all intelligence. The process depends upon man's own learning, but underlying whatever may be the step taken must be sincerity, whether the

act be performed by the child or the well-informed adult.

We refer to mind power and concentration as a means of directing it. The mind power is not so much a faculty of the individual human mind but rather the potentiality of that mind to open itself to the realization and direction of a higher mind. By degrees we can gain step by step a better understanding of the Cosmic laws. We may never attain a full understanding, but by increasing understanding and increasing our ability to enter into a harmonious relationship with God or the Cosmic, we increase our ability to see for ourselves the relationship of our particular problems and disadvantages to the forces that seem to exist about us.

Where, then, does the Law of Amra enter into this picture? Basically, the Law of Amra has been used by many groups and many individuals in the general idea that anything gained should be compensated for in some manner. In various religious interpretations, something should be given for something gained, and that is the basic manifestation of this principle. Whether prayer is answered by direct intervention of a deity or by man being able to place himself in closer communion with that force is of secondary importance to the fact that benefit has been gained and can be gained by those persons who wish to make the effort to reach this harmonious relationship.

If the manifestation of all Cosmic law affects all persons, then it is obvious that anything which we seem to gain individually from our process must also carry with it the necessity of acknowledgment that this manifestation can also help someone else. We are not isolated units in a world or universe; we are all segments or manifestations of an over-all law. Therefore, if we are fortunate in that we have gained an insight or viewpoint that makes it possible for us to enter into a closer relationship with these laws, then we must compensate for the benefits that we have gained, by in some way sharing that gain. If we are fortunate in business, in financial circumstances, in health, then to those who are not so fortunate we should, by our own efforts or by sharing our gains, make it possible, provided they seek the same thing, to benefit by our

help in a manner that will direct them toward attaining a similar end or point of knowledge.—A

Why Worry?

The purpose of the Department of Instruction of AMORC is to assist the student in every way possible to utilize the Rosicrucian teachings. This includes the answering of questions that come in correspondence and through personal interviews. Due to the nature of our work and the relation of the individual member to the organization, there are, in addition to questions concerning the teachings and their application, many questions that cannot be individually answered in this Forum. Such questions include: Will I be able to hold my present position? Can I successfully solve my financial problems? Will my family troubles be corrected? Will we all be destroyed by an atomic bomb?

While these questions may seem to be different and of course present very specific problems in the mind of the individual, analysis will show that they are all based upon fundamental human emotions. They are concerned with basic instincts of self-preservation and love. These, of course, are basic problems for all individuals. We all seek happiness and are trying to adjust ourselves to life. Nothing can interfere more with happiness than our day-to-day economic situation or peace of mind because of difficulty in our relationships with fellow human beings, whether they be our immediate families or our general associates, and also, our expression of self-preservation and the hope of a future situation needs to be more stable than that of the present.

Emotionally, all of us are at one time or another affected by problems that raise such questions as these in our minds. It is perfectly natural that, from time to time, these questions should be in our minds, and they need serious consideration and sympathetic advice so that we may better be able to solve them. At the same time, members of this organization must remember that it is not a primary purpose of the Order to have available a specific and immediate remedy for every individual personal problem. It is the purpose of the organization, on the other hand, to teach its members the application of the Rosicrucian philosophy so that they

may be able to better answer these questions for themselves.

When we are concerned with basic, emotional problems, no answer to any question arising from these problems will ever be completely satisfactory to any individual until that answer comes from within the individual himself. Guidance can be given toward this end, and the application of our teachings is for that purpose, but the ultimate solution is the responsibility of the individual. This must not be misunderstood as being an attempt to avoid the answering of those questions that are so vitally connected with the personal problems of day-to-day living. Sometimes those who deal with correspondence here at Rosicrucian Park wish it were possible for them to give a specific answer to every personal problem that might arise. From the standpoint of the one who questions and the person directing the correspondence, it would be the simpler, easier, and, in fact, happier way of solving the matter. However, we must never lose sight of the fact that as long as we live as human beings there will always be some problems. No one reaches a state or condition where these basic questions of life and their relationship to environment do not raise troublesome matters in the mind.

My purpose in stressing these particular points is to show that it is natural for such problems to exist. It is furthermore natural for each human being to strive towards solution of the problems; and to go one step further, it is natural that man has the potentialities to deal with these problems, at least in degree or step by step as he lives his normal span of life. To repeat something that has already been said, this does not mean that ultimate, final, and satisfactory solution is always reached, but it does mean that the possibilities toward the improvement of conditions are always available.

Concern over these matters is natural; however, the danger signal in connection with such problems arises when the questions dealing with basic emotional conflicts become a constant dominating thought or series of thoughts in the individual. When one reaches a point in his consideration of personal problems where he thinks of them to the exclusion of most other thoughts, particularly constructive thoughts, then a problem arises in addition to the original prob-

lem. At once a doubling effect begins; that is, problems grow out of problems and the thing becomes more and more confused. For this reason, too, the attempt to reach a basic solution is increasingly involved. A constant dwelling upon any series of normal human problems will develop this condition. An individual, therefore, should try to reason that the problems at hand are problems that face all living beings, and that we must deal with them as best we can. The individual who has gone beyond this point to where the problems and questions of this nature have become confused must make a careful analysis and get down to the basic issues and work upon them.

To return to our problems, may we not, after all, be placing too much emphasis upon their answers? Have not most of us lost positions in the past and probably will do so again? Is life and death tied up with our occupations, professions, or jobs? Will not family problems usually and eventually be adjusted in one way or the other? Does it make any particular difference, insofar as our present life is concerned, whether or not an atomic bomb will eventually destroy civilization? In other words, why worry? Worry is the word which we can assign to this compounding of one series of problems by other series of problems. Worry is a small stream of fear running through the mind. It is based upon fear. If there were no fear, there would be no worry. If this stream of thought, which constitutes worry or a constant reiteration of our problems over and over again going through the mind, continues to do so without any letup or relief, we are performing the same act as we do when we form a habit; that is, an impression is made upon the mind that becomes more and more permanent. In other words, this small stream of fear that was the beginning of worry becomes larger. It creates a channel in the mind through which our thinking passes and into which more and more thoughts find a place, and, as such, the person who is a chronic worrier unconsciously relates every experience, every activity to his worries.

It is easy to say, "Don't worry"; but it is much harder to put this injunction into practice. The reason is as explained above that worry is actually based upon fear—fear of the consequences of our immediate economic, social, or family position, or fear of eventual

transition and the ending of life. If we want to terminate this tendency of a growing stream of worry, it is necessary to eliminate fear because, after all, being afraid of consequences is again a process of compounding or elaborating upon our already existent problems. To eliminate fear is to go contrary to a basic human instinct. All animal life is equipped with the instincts of fear closely related to its glandular and physiological system that it may protect itself in the event of danger. Therefore, fear is, in a sense, part of the mechanism of self-preservation. When a fear is rationally explained, or rather, when a thing that causes fear is made clear to us, its hold over us is lessened. We can be startled by an unexpected happening which is, in effect, a manifestation of some fear, but an explanation of the fact that the happening is explainable in terms of our knowledge immediately releases the fear.

We must constantly strive to understand as best we can the situation in which we are placed, and here again is where the Rosicrucian teachings come to our aid. We need not fear transition. It is inevitable, it must come, and as it has to come to everyone who has ever lived, it will come to us. Socrates, in *The Apology*, was convinced that the hereafter of this life could only be *good* or a state of nonexistence, and, he pointed out, that neither would trouble us. We need not fear the future. On the basis of the law of karma, the hereafter can be no more or less than the tomorrow of life. What we make life, the laws with which we work and cause to manifest, will be those things which we have brought about by our own volition. Whether we still be in our physical body or out of it makes no difference. It will be different but it will be a continuation, and, we fervently hope, a condition that offers more opportunity for rectification for any errors of the past. The important point is that it is inevitable, and furthermore, all those who are actually dying are the ones who fear transition the least.

If we can, through our philosophy, make clear in our minds that there is to be no fear of the ultimate end of life, we will not be concerned as to how and when that will come. If civilization is destroyed through its own stupidity, then our problem is not to worry as to its destruction, but to do our

small part in attempting to make civilization of an enduring value, such as would not come to a tragic ending. Insofar as our day-to-day problems are concerned, we cannot minimize those problems having to do with our economic, social, and private relationships, but in them alone are not the full matters of life and death. Men have lived after disappointments; men have lived in poverty after having lived in wealth. The adjustment might not be one of our choosing, but it can be done quite successfully. Tomorrow should be minimized. As has been said in previous articles in this Forum: Live the best we can today, and tomorrow, whatever and wherever it may be, will be better and easier for what we do now.—A

Are Dues Unfair?

A soror from the Midwestern United States, addressing our Forum for the first time, I believe, says: "Is it fair to allow applicants of middle age to enter the Order when, after a certain age limit, they will have to accept *old age assistance* or pension and, on account of it, be forced to drop their membership in the Order? We will not be dropped for reasons of our own, but because we do not have the money to pay the dues, which alone *seems* to be the deciding factor in keeping members in the Order.

"Did the mystics of old pay dues or did they share, if only a crust of bread, with those who were without?

"I am not only pleading my own case, but that of many Rosicrucians who will have the same experience sooner or later. As long as I can deny myself the amount to pay dues out of my pension, I shall do so, but I am afraid the time will come when I will not be able to do so."

We believe that there should be a consideration for every service, if the principle of *compensation* and equality is to prevail. Most certainly it would neither be equitable nor reasonable that the A.M.O.R.C. and its officers should, if they could, provide all the facilities and services of membership to individuals without some return on the part of the membership. In any organization there is a bilateral obligation. The Order must accomplish certain things for its members and they, in turn, must do the same for the Order of which they are a part. How *selfish*

it would be for any individual or group of individuals to exact all that A.M.O.R.C. can provide and do nothing in return.

It is, of course, not absolutely necessary that the compensation which a member makes for his fraternal privileges be in money, as dues. There are other ways! The soror says, "Did the mystics of old pay dues or did they share, if only a crust of bread, with those who were without?" To answer this question, we will say that most of the ancient mystery schools did not exact dues from members, but neither did they provide their members with monographs, charts, examinations, magazines, and personal answers to their questions by correspondence. The Rosicrucians of that time could not remain at home, pursuing their usual duties and having the teachings *brought to them*. They had to travel, at considerable expense and inconvenience, to isolated centers of instruction. There they had to reside for varying periods of time, the best way they could, to receive instruction orally. If there was ever a temple to be erected as a place where the teachings could be disseminated, the members had to help build that edifice with their own hands.

How many members today could make such sacrifices with the demands which are being made on the time of each of us? Consequently, members must pay dues, not only for the teachings but also in order to enjoy the various other privileges and to have the teachings extended to the privacy of their homes. The soror further says, "... dues, which alone seem to be the deciding factor of keeping members in the Order." That statement is not correct. There are members whose dues have been paid to date but who, because of noncompliance with doctrinal requirements and provisions of the Constitution, have had their membership suspended. Further, many members throughout the world, who couldn't pay their dues during the war, were carried as *active* members for many months at an obvious expense to the Order. Also, *no member* has his membership immediately discontinued when he becomes in arrears. He is given a reasonable period of grace of several weeks with *full privileges* of membership during that time.

We admit that dues play a prominent part in maintaining the membership of an individual. We might ask this question: If mem-

bers do not pay dues, from what source should come the revenue to meet the expense of thousands of dollars for weekly postage and many more thousands of dollars for the necessary printing and binding, the maintenance of necessary buildings, and for office equipment and other paraphernalia? Further, how would the employees, who give their *entire time* to the Order, be paid so that they could live?

In A.M.O.R.C., as in other organizations, there are the necessary material and administrative problems. If we can be shown how dues can be dispensed with and yet have each member equally *participating* in the expenses which his membership creates, we would certainly consider such a proposal.

There are many fraternal orders whose dues are less than those of A.M.O.R.C. However, a glance at what they offer reveals that they have comparatively little expense in maintaining their membership. Their membership receives no literature, no first-class weekly mailings, no correspondence or publications. They merely have the privilege of attending weekly lodge sessions. Bringing membership to an individual, as A.M.O.R.C. does, is costly but, as we know, far more satisfactory.

The soror wants to know: "Is it fair to allow applicants of middle age to enter the Order when, after a certain age limit, they will have to accept old age assistance . . .?" Any individual over twenty-one years of age, who meets the qualifications of membership, is eligible to affiliate with the A.M.O.R.C. We certainly do not discriminate against a candidate because he is "of middle age." Further, how could the membership committee of the Order, whose duty it is to pass upon applications, determine whether, a few years hence, the candidate would be obliged "to accept old age assistance"? We know, in fact, that many members do not have to accept old age pensions. Each member is asked whether or not he is subscribing to any commitments which he cannot meet. If he does not indicate any impending financial difficulty, the membership committee has no alternative but to accept the statements of his application at their *prima-facie* value. It would be entirely out of order for A.M.O.R.C. to poll the financial qualifications of its members. We must presume that the applicant realizes

that he will need to pay dues as long as he is a member. A member cannot expect that the expenses of membership will grow less with the length of time of his membership, unless he wishes to forfeit some privileges.

We regret having to take so much time and space for this subject but, in the light of the soror's remarks, we feel that our fratres and sorores should know all the circumstances involved.—X

Are the Exercises Dangerous?

A soror of Surrey, England, brings this matter before our Forum by stating: "I have been wondering whether concentrating on the psychic centers can have a bad effect on the functioning of the organs as physiological units."

Similar questions have been periodically asked and have likewise been answered in these Forum sessions. It is advisable to give the substance of previous answers for the benefit of those who may not have received them.

All exercises in which members are to participate, and this includes the experiments as well, are tried numerous times before their introduction into the official Rosicrucian monographs. Many of such exercises have been originated by the doctrinal staff of the A.M.O.R.C. of this jurisdiction; others are traditional importations from the Rosicrucian Order of various lands. These latter have been equally subjected to research and tests before any member has been asked to undertake them.

It must be apparent to each member that the purposes of such exercises and experiments are wholly *constructive*. In effect, the purpose is twofold: (a) To benefit the member mentally by adding to his font of knowledge, to aid the member's psychic development and spiritual awakening, and to assist his general physical welfare; (b) to prove to the member by personal application the existence of the very laws and principles which the teachings expound, thus establishing confidence in his studies.

There is no member of the Supreme or the Grand Lodge staff who has not tried all of the experiments and exercises, at least so far as his attainment makes him capable. Many times in the past, tabulations of results were

kept under the direction of our late Emperor. Many lodges and chapters throughout this jurisdiction have analyzed the results of the individual exercises, as performed by the members, and have reported their findings to the Grand Lodge. Never has any evidence of injurious effects, as a result of the exercises, been reported where conditions were as required. The instructions delineate in detail the procedure of an exercise as well as its purpose. They stipulate the duration of the experiment and whether or not it should be repeated. They caution against abuses such as overindulgence and the deviation from instructions. It is expected, of course, that the member will, for the sake of the results and for his own welfare, conform to the counsel that is given him.

All such exercises and experiments, of course, are and must be based upon the assumption that the individual is *normal* and not suffering from serious ailments related in any way to the nature of the exercises or experiments. Obviously, it is not possible for the Grand Lodge staff to determine the health of the student in advance of these exercises. We must assume that the student will use good judgment, that is, good sense.

For analogy, a school of music may enroll a student who wants to learn to play the trombone, and its instructors assume that the student is in normal health. There is nothing *intrinsically* dangerous in the playing of the trombone for the normal person. If the person, however, is suffering from a pulmonary disorder, then blowing for long periods of time on this musical instrument will, of course, affect his lung disease. If he suffers, as a result, the responsibility does not lie with the music school, nor does it indicate that trombone playing is a dangerous practice. The same can be said of courses of instruction in physical exercise, such as weight lifting and the like. The school can only presume that the student has been intelligent enough not to endeavor to undertake such exercise if, for example, he has a serious cardiac or heart ailment.

There is nothing whatever inherently dangerous or harmful in any of the exercises concerning, for example, concentration on the psychic centers or deep breathing. If one is suffering from a hyperthyroid condition, then it is patent that he should not, because of his *abnormal condition*, continue

with exercises which may overstimulate the thyroid gland and thus prove harmful. The danger lies in the member's condition—not in the exercise.

We have a frater on our staff who, years ago, suffered from a serious pulmonary disorder. He has since recovered his general health and, to all appearances, is quite normal; however, certain strains, which would be normal to others, would prove detrimental to his lungs. This member cannot run fast, nor can he rapidly ascend a long flight of stairs. *Deep breathing* must be avoided; therefore he cannot participate in the Rosicrucian breathing exercises. To this member, and members likewise afflicted, the Rosicrucian breathing exercises would be harmful, but in no way could one point to them as being intrinsically dangerous.

As we have had occasion to say before, *excessive application* of the exercises, like long periods of concentration, might be harmful. They cause overexertion. Even holding one's breath too long could mean suffocation; but the intelligent person does not hold his breath too long, so he is not in any danger. The sensible Rosicrucian, following the Rosicrucian guidance as presented in the monographs, is never in any danger of harm, either mentally or physically. In fact, he will eventually find the exercises to have all the salutary effects claimed for them.

There are law students, medical students, researchers in various of the academic sciences, not to mention philosophers, who have gone *insane* while pursuing their work or studies. In most instances, the disorder could be directly attributed to the student's or worker's wilful disregard of the laws of health and nature. They worked or studied extremely long hours, and suffered depletion of mental and physical energy. They acquired anxiety complexes, which developed into fixations that grew proportionately with the degeneration of their general health, and which eventually resulted in their mental breakdown. In other instances, the persons were mentally unsuited to *strenuous* study. They were perhaps already mentally unstable and *any* studying in which they engaged would have invariably produced the mental aberration. In such instances, which are rather common in the professional and

academic world, no intelligent person condemns the studies in which these persons participated. They most certainly would not say that the study of law, engineering, theology, and mathematics drives men insane and that they are potentially dangerous studies. They would know that for every one who may lose his sanity as a result of such studies, there are hundreds of thousands of persons who, because of them, lead splendid, happy, and normally-balanced lives.

Likewise, for every *occasional* member of the A.M.O.R.C., or some other *authentic esoteric* school, who becomes seriously, mentally ill during the study of mysticism and philosophy, there are tens of thousands of others who are finer men and women and more valuable members of society as a result of such studies. It would be ridiculous to hold that such esoteric studies are any more responsible for the mental disorder than are the subjects of law and mathematics. It only means that the esoteric student who so suffered was perhaps abnormal when he began his studies.

The enemies of progressive thought, who seek to attack mysticism and esotericism, like to make it appear that such studies are the cause of the one-in-ten-thousand student having had a mental difficulty. They remain silent when one points out the instances of those who have suffered similar difficulties in the realms of science and religion. A system of mystical study, as disseminated by the authentic esoteric orders, could not result in mental ill-health to anyone any more than could the study of physics. The student's abuse of his studies—no matter what the nature of such studies—and the abuse of his own health are the only factors which ever cause physical or mental difficulties.—X

Intuition and Mental Impressions

How can we distinguish between the ideas that come through intuition and the usual mental impressions that pass through our minds? Thinking constitutes a series of ideas that are in a constant state of flux in our minds. To stop absolutely all the flow of thought requires considerable practice and will power, and even then can be accomplished for only a very short time.

Normally, our minds are occupied with a stream of thought. Some psychologists refer to this stream of thought as being nothing more than "talking to ourselves." This is because all our thoughts are in words. We are constantly in the process of turning ideas into verbal symbols, and these verbal symbols are the words of the language with which we are most familiar and which express to us the ideas ever in our minds. The stream of thought passing through our minds at any one time can be directly the result of outside stimulations or it can be reflective.

Current thought, that is, thinking about the things of the moment, is caused by the impressions that our senses are constantly carrying to our brain. The things we see, feel, hear, taste, and smell at any one moment are all entering into the stream of thought, adding to this our almost instantaneous comparisons with previous experiences. That is, almost every sense impression causes to arise in our conscious thought certain memories and associations with other things so that if we would sit down and write our thoughts as they actually occur, word for word, we would upon rereading such an account probably depreciate the importance of our own thinking. Such an actual recording of thought would be a jumbled confusion of impressions and recollections.

With this state of consciousness always existent, it is of little wonder that we are confused between those things which are merely the result of a sense impression of the moment, or the result of memory, and those which constitute an actual intuitive impression. How can we decide or determine which of the thoughts that enter into our consciousness are intuitive? The answer is simple, insofar as expressing it in words is concerned, but difficult insofar as gaining

the technique of understanding. This same criterion can apply to many actions. For example, it is simple, comparatively speaking, to explain how a person can swim, but regardless of how minutely these instructions could be explained to a person who has never been in a large body of water, the instructions would be of little assistance if this person were thrust into a lake or river. In other words, knowledge alone of the various methods or techniques used in swimming will not make one a swimmer. It is also necessary to learn, by actual doing, the co-ordination of this knowledge with muscular activity which, through practice, will develop the ability to swim.

A parallel example exists in the ability to depend upon those urges from the subjective mind that come into the objective mind in the form of intuition. Practice of the simple exercises which our monographs set forth is one means of developing this ability. Time and time alone will direct and help man to begin to understand those urges which are intuitive and to select them from that stream of thought that represents merely the results of impressions and conclusions. Most individuals have gained their adult years without giving any thought to intuition, and so it is little wonder that time and patience are required to build up the ability to recognize this factor of our consciousness. Just as is true in the gaining of any other specialized technique—that is, any series of actions or thoughts which we must learn—intuition as a dependable source of knowledge can come only by practice, by observing those urges which we interpret to be intuitive, and by encouraging their manifestations in our consciousness. There is no simple way or secret key by which the development of intuitive power can be accomplished.—A

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REMEMBER THE CONVENTION—JULY 11 to 16, 1948

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INDEX OF VOLUME XVIII (Comprising the Entire Six Issues of the Eighteenth Year)

NOTE—The small letters after the page numbers refer to position on page: a, upper half of first column; b, lower half of first column; c, upper half of second column; d, lower half of second column.

A

Abnormal health conditions, 79-81, 138-139
 Absolute, 37b, 101d, 106c
Absolute Truths, 100-102
Acceptance of Reincarnation, The, 106-109
 Adjusting to life, 15a, 38-39, 129-131, 134-136
 Advertising, 55b, 98-100
Aid for Others, Cosmic, 124-126
Aiding World Leaders, 68-70
 Akesson, Inez, 109d
 Alchemy, 116c
 Alcohol, Chemical property of, 130c
 Ambitions, Secret, 84c
 Amenhotep IV, 19c
 AMORC: Autocratic rule, 53-55
 Constitution and Statutes, 5a, 53-54, 88b, 137b
 Correspondence, 4a
 Dues, 136-138
 Humanitarian work, 77c
 Lecturers, 110b
 Members, 3-6, 95b, 103c
 Membership Committee, 4-5
 Nonprofit status, 54b, 88b
 Supreme Grand Lodge, 53-55, 88-89
Amra, The Law of, 75-78, 132-134
An Expanding God? 111
 Applications for membership in AMORC, 4-6
 Aquinas, St. Thomas, 44c
Are Dues Unfair? 136-138
Are the Exercises Dangerous? 138-139
Are You Nonsectarian? 102
Are We Becoming Neurotic? 38-40
 Aryan race, 27b
 Astronomy, 126d, 110a, 111-112
 Atomic energy, 38c, 56d
 Attraction and Repulsion, 74a, 130c
 Attunement, 9d
 Auras, 74-75, 130a
 Australia, AMORC lecturers in, 110b

B

Baal Shem, 87c
 Being and nonbeing, 113b
Bequeathing our Bodies, 28-29
 Berkeley, 50b, 63b-64a
Bits of Interest, 20
Bodies, Bequeathing our, 28-29
 Books:
 Apology, The, (Socrates) 136b
 A Golden Casket of Nature's Marvels (Figulus) 116c
 Art of Absent Healing, The, 124b
 Berkeley Square, 106a
 Bible, 27a, 30-32, 44a, 76c, 85d, 87a
 Cathedral of the Soul, 76c
 Isis, Book of, 116b
 Lost Horizon, The, (Hilton), 26a
 Mastery of Life, The, 5a, 100b
 Our Cosmic Neighbors, (Clayson), 110a
 Rig-Veda, 27b
 Rosicrucian Manual, (Lewis), 65d
 Breathing exercises, when to avoid, 139a
 Buddha, 61, 102b

C

Canada, AMORC lecturers in, 110c
 C.A.R.E., 77a

Cell consciousness, 34d, 127c
 Charitable organizations, 77
 Chauvinism, 69c
 Child psychology, 47b
 Christ, Jesus, 17a, 61c, 71a
 Church, Necessity of, 3b, 102c, 118b
 Clayson, Rodman, 109d-110c
 Colds, Curing, 80-81a
 Color Effects, Study of, 45-47, 111a, 128a, 130a
 Concentration, 10-11d, 134a, 138-139
 Conscience, 11d
 Conscientious objector, 23a
 Consciousness, Objective, 9d, 35b, 101c, 119b, 140
 Subjective, 9d, 11c, 140
 Convention, The Rosicrucian, 20, 78
 Cornea bequests, 28c
Cosmic Aid for Others, 124-126
 Cosmic:
 Assistance, 94c, 124-126, 131-134
 Consciousness, 6c, 15d, 106b
 Initiation, 66-68
 Keyboard, 46
 Law, 8d, 16-17, 23b, 106d, 124-126, 132-134
 Recognition of, 2d, 102a
 Revelation, 18d, 68b
Cosmic Initiation, 66-68
Cosmic, Petitioning the, 131-134
 Council of Solace, 77b, 95a
 Crystal ball, Use of, 10d
Cycle, The 144-year, 40-41, 42-43

D

Dangerous? Are the Exercises, 138-140
 Dark mirror, Use of, 10d
 Darkness, Psychic influence of, 9-10, 47d
Dawn of Reflective Thought, 59-62
 Daydreaming, 84d-85
Death, Prayer for, 16-17
 Dementia praecox, 58b
 Democracy, 22c
 Denderah, Temple of, 116b
Destroying Life, 8-9
 Diagrams Explained:
 Soul-personality cycles, 113d
 Man's relationship to Cosmic, 115b
 Diet, 81b
Divine, What is the, 89-91
 Divine Mind, 3b
Does Darkness Increase Psychic Powers? 9-10
Does Metaphysics Indicate Perfection? 13-14
 Doctrine, Meaning of, 50a
 Doppler shift, 112b
 Duality, Law of, 8b, 89d
Dues Unfair? Are, 136-138
 Duty, 22b, 43b
Duty or Right, Which? 22-23

E

Eastern thought, 61a, 71b
 Economy, Principle of, 65b
 Educational values, 2b
 Egyptian knowledge, 27b, 31b
 Egyptologists, 19c
 Einstein, 37a, 112c
 Emotional balance, 81c, 83c
 Environment, Influence of, 15a, 38-39, 129-131
 Eschatology, 2d
 Esparza, Rafael Alonso, 109b

European aid, 70b, 77a
 Euthanasia, 16
 Evolution, 113c
Exercises Dangerous? Are the, 138-140
 Exercises, Physical, 35-36, 138d, 140
Exercises be Performed? How Long Should, 35-36
 Expanding Universe, Theory of, 111
Expecting Psychic Demonstrations, 32-34
Experience, Prophetic, 126-127
Experience, A Mystical, 17-20
 Extensity and intensity, 11b, 99d

F

Fads, 36c
 Fatalism, 94b, 126b
 Fear, 55-57, 135-136
Fear Appeal Propaganda, 55-57
 Flowers, Essence of, 130a
 Food, 30-32, 81b
Forbidden Foods, 30-32
Forum to Others, Loaning the, 52
 F.U.D.O.S.I., 17-20, 22a, 82d
 Future, Planning for, 105a

G

God concept, 60-62, 71, 79d, 86-87, 90a, 101-102, 113a, 118a
Gold, Symbolism of, 115-117
Great Souls? Where are Yesterday's, 6-8
 Growing old, 40-42

H

Habit, 11c, 47b
Health, Maintenance of, 79-81
Here and There, 109-111
 Hershenow, Harold, 110c
 Himalayas, 27b
 Housing shortage, 38-39
How Long Should Exercises be Performed? 35-36
 Humanity, Bettering, 8a, 134b
 Human truths, 100c
 Humbleness, 2c
 Hunches, 92c, 127c

I

Idealism, Rosicrucian, 45a, 55a, 117c
 Imhotep, Dr. Sar, letter of, 18d
 Immunizations, 80c
Individualism Dangerous? Is, 23
 Individuality, 23, 119a
 Indian, American, 78a
 Initiation, 17d, 20b, 27c, 66-68, 78b, 82-83
Initiation, Cosmic, 66-68
 Initiative, 93d
 Inner self, Attunement with, 9d
 Insanity, 139a
 Intelligence, 7b
 Intelligence of soul, 34c
 Intellectual development, 43-44, 59d
 Intensity and extensity, 11b, 99d
Interest, Bits of, 20
 International Lecture Board, 110b
 International Research Council, 110d
Intuition and Mental Impressions, 139-140
 Involuntary actions, 66b
Is Individualism Dangerous? 23
Is Truth Absolute? 37-38

J

Jesus Christ, 17a, 61c, 71a
 Jung, 58b

K

Kabala, 87b
 Karma, 16d, 41d, 68b, 80a, 94c, 106-107, 124c, 136b

L

Laboratories, 111a
 Lao-tse, 117b
 Latin-American Initiation, 20b
Law of Amra, The, 75-78
 Law:
 Amra, 75-78, 132-134
 Duality, 8b, 89d
 Government, 22c, 51b
 Karma, (see Karma)
 Natural, 45-47, 51b, 103d, 106d, 124b, 126d
 Red shift, 112a
Leadership, Aiding World, 68-70
 Lewis, Dr. H. Spencer, 18b, 56c, 59b, 113d
 Life:
 Adjusting to, 15a, 38-39, 129-131
 Goal, 23c
 Old age, 40-42, 136d
 Understanding, 13-14, 15a, 122-124, 136
 144-year cycle, 40-41, 42d
Life, Destroying, 8-9
 Light and color research, 45-47, 111a
 Livingston, Edwin, 109b
Loaning the Forum to Others, 52
 Logos, 85d, 90d
 Lost Tribes of Israel, 27b
 Lost Word, 85d

M

Magazines:
 El Rosacruz, 21d
 Rosicrucian Digest, 6a, 7d, 52d, 89b
 Rosicrucian Forum, 52
 Magnetism, 74d
Maintenance of Health, 79-81
 Malmo Grand Lodge Temple, 109d
 Man, Creation of, 114d
 Manic depressive, 58b
Many, The One and the, 14-16
 Masonic Order, 55b
 Mass and matter, 112d
 Matter and reality, 90
 Matter, Formation of, 112d
Materialism and the Mystical Life, 43-45
 Meditation, 3b, 9d, 12d
 Medical science, 15-16, 28c, 38-40, 45-47, 58b, 65-66, 74d, 111a, 128, 130a
Members? Who Become AMORC, 3-6
 Membership, Discontinuing AMORC, 95b
 Memory, 127c
 Mental attitudes, 15, 81c, 83-85, 91d
Mental Impressions, Intuition and, 139-140
 Mental poisoning, 91d
 Mesons, 113a
 Messiahs, 7d
 Metaphysics, 13-14, 59-62, 89-91, 113-114
Metaphysics Indicate Perfection? Does, 13-14
 Mexico City, Trip to, 109a
 Mind power, 10-11d, 134a, 139d-140
 Miracles, 87b
 Misleading mysticism, 26a
 Moral conduct, 2a
 Mosaic laws, 30c
 Mohammedan customs, 78d, 128c
 Moses, 30-31
 Motion pictures, 22a, 26a, 57b, 106a, 129a
 Mummies, 21c
 Museum, Rosicrucian Egyptian, 19c, 21c

Music therapy, 45d
 Mysteries, 67b
Mystical Experience, A, 17d
Mystical Lessons of Nature, 45-47
Mystical Life, Materialism and the, 43-45
Mystical Ritualism, 127-129
 Mysticism, 23b, 26a, 44c, 128d
Mysticism and Self-Reliance, 93-95

N

Nature, Mystical Lessons of, 45-47
 Nature, Laws of, 45-47, 51b, 103d, 106d, 124b, 126d
 Navajos, 78a
 Negative and positive, 8b, 75d, 114a, 131
Neurotic? Are We Becoming, 38-40
 Neurotic tendencies, 38-40, 68a
 Nonsectarianism, 102-103, 118c
 Norris, William, 110b

O

Objective consciousness, 9d, 35b, 101c, 119b, 140
 Omnipotence, 2c
One and the Many, The, 14-16
 Orthodox religion, 107d, 117-118 (See Religion)
Other People's Opinions, 95
 Overexertion, Mental and physical, 138-139

P

Pantheism, 91b
 Parapsychology, 9c
 Peace, 39b
 Perfection, 6b, 13-14
Perpetual Youth, 40-42
 Personality, 6c, 57-59
Petitioning the Cosmic, 131-134
 Philosophy, 59-62, 128d
 Physical body, 28d, 41d, 64c, 81d
 Physical Exercise, 35d
 Poems: (Forum Cover)
 Eyes of a Child, (Davis) 26
 Humility, (Maddox) 50
 Mighty Pen, (Kuebler) 74
 Quiet Transformation, (Wilkerson) 98
 Rosebuds, (Cleaves) 2
 Transition, (Dougherty) 121
 Polytheism, 86a
 Positive and negative, 8b, 75d, 114a, 131
Positive Soul Cycles, 113-116
 Prayer, 3b, 17b, 131-134
Prayer for Death, 17b
 Predictions, Inspired, 91-93, 126-127
 Premonitions, 127b
 Principle, defined, 50d, 98
 Problems, Solving personal, 134-136
Progress and Self, 70-71
Projection, Technique of, 29-30
 Pronunziamentos, 110d
Propaganda, Fear Appeal, 55-57
 Prophecies, False, 56a

Prophetic Experience, 126-127
 Psychic Body, 34-35, 66c
 Psychic centers, Concentration on, 138-139
Psychic Demonstrations, Expecting, 32-34
Psychic Growth, 118-119
 Psychic perception, 9c, 32-34, 127b, 130
Psychic Power? Does Darkness Increase, 9-10
 Psychiatry, 15b
 Psychology, 45-47, 62-64, 83-85, 99d, 128b, 131a, 140a

Q

Questions, Answering of, 3d, 134c
 Quetzalcoatl Lodge, 109a

R

Reality, 100-102, 127b
 Red Cross, 77a
 Reciprocity, 76a
 Red shift, Law of 112a
Reflective Thought, Dawn of, 59-62
 Reincarnation, 6a, 16d, 106-109, 113d
Reincarnation, The Acceptance of, 106-109
 Relative truth, 101a
 Religion:
 Attitude towards, 2-3
 Eschatology, 2d
 Intolerance, 99a, 102d
 Irreligion, 2a
 And Science, 43-44
 Nonsectarianism, 102-103, 118c
 Orthodox, 107d, 117-118 (See Views)
 Pantheism, 91b
 Polytheism, 86a
 Taoism, 117b
 Theology, 71c
 Views, 2-3, 43-44, 51d, 94d, 99a, 102d, 107d, 117c
Removing the Sympathetic Nervous System, 65-66
Repression and Expression, 83-85
Right or Duty, Which? 22-23
 Ritual, 82-83, 127-129
Ritualism, Mystical, 127-129
 Rose-Croix University, 20-21, 45d, 59d
 Rosicrucian: (See AMORC)
 Advertising, 98-100
 Constitution, 5a, 53-54, 88b, 137b
 Convention, 20b, 78
 Correspondence, 4a
 Dues, 136-138
 Egyptian Museum, 19c, 21c
 Exercises, 30b, 35-36, 138-139, 140d
 Healing, 124-126
 Ideals, 43-45, 55a, 117c
 Initiation, 17d, 20b, 27c, 78b, 82-83
 Membership, 3-6, 95b, 103c
 Monographs, 6b, 9d, 36a, 118b, 124b, 126a
 Park, 19c, 78
 Planetarium, 109d
 Principles, 98 (See Teachings)
 Pronunziamentos, 110d
 Psychology, 62-64, 128b

Religion and the, 1-3, 117-118
 Ritual, 82-83, 127-129 (See Initiation)
 Supreme Temple, 19c, 87-88a
 Teachings, 4d, 9d, 36c, 45d, 62-64, 81b, 91a, 117-118, 126d, 134d
Rosicrucianism and Religion, 117-118

S

Sacred Word, The, 85-87
 Schizophrenia, 58b
 Science, 38c, 44, 56d, 74a, 111-112, 116, 129-130
 Science and religion, 43-44
 Sectarianism, 2b, 102-103, 117-118 (See Religion)
 Self, 2-3, 6b, 119a
Self and Progress, 70-71
Self-Initiation, 82-83
 Self-Reliance and Mysticism, 93-95
 Sensitiveness to finer impulses, 3a
 Sinai, Mount, 30-31
 Smithwick, Dr R. H., 65a
 Smoking habit, 11c
 Socrates, 136b
 Solar Plexus, 128b
 Soul:
 Cycles, negative and positive, 114a
 Body functions and the, 28-29
 Great, 6a
 Perfection, 118d
 -personality cycles, 42-43, 113-115
 -personality development, 6b, 9a, 17b, 34a, 57-59, 113c, 118-119, 128
 Visualization, 34-35
Souls, Great, 6a
Soul, Visualizing the, 34-35
 Sounds, Influence of, 47b
 Spinal nervous system, 66a, 74d, 130a
 Spinoza, 90b
 Spiritual conduct, 2-3
 Standard of living, 122-124
 Stars, Story of the, 110a (See Astronomy)
 Stoics, 90d
 Study habits, 12a, 42b, 114b, 139
Study, Time for, 42b
 Subjective consciousness, 9d, 11c, 140
 Suggestion, Power of, 92, 131a
 Suicide, 16d
 Surgery, 65b, 66c
 Supreme Power, 2c, 63-64, 71d (See God)
 Svanlund, Anton, 109c
 Sweden, Jurisdiction of, 109c
 Swim, Learning to, 140c
 Symbolism:
 Gold, 115-117
 Sun, 115d
 Triangle, 103-106
Symbolism of Gold, The, 115-117
 Sympathetic nervous system, 65-66, 74d, 130a
Sympathetic Nervous System, Removing the, 65-66

T

Taoism, 117b
 Tagore, 37a
Technique of Projection, 29-30
 Temple, Rosicrucian, 19b, 87-88a
 Ten Commandments, 30-31
 Tetragrammaton, 87a
 The 144-year Cycle, 42-43
 Thought control, 11-13a, 139-140
 Thought, Influence of, 83-84, 92a, 139-140
Thoughts, Unwanted, 11-13
 Theology, 71c
 Third Eye, 65c
 Tibet, 26-28
Time and the Law of the Triangle, 103-106
 Time for Study, 42b
 Time, Objective, 104c
 Tithing, 76-77
 Transition, 41b, 136b
 Triangle, Law of, 103-106
 Truth, Absolute, 37b, 100d
Twin Souls, 57-59

U

Undesirable Vibrations, 129-131
Unfair? Are Dues, 136-138
 United Nations, 27-28
 Universe, Expansion of, 111-113
Unwanted Thoughts, 11-13

V

Vestiges of nature, 65c
 Vibrations, 74-75, 130-131
Vibrations, Undesirable, 129-131
Visualizing the Soul, 34-35
 Vital Life Force, 34c, 64c, 65b, 91b

W

War, 16b, 38c, 39b, 56d
 Watermeyer, Erwin, 22a, 111a
 Western thought, 60d
What is the Divine? 89-91
Where are Yesterday's Great Souls? 6-8
Who Become AMORC Members? 3-6
Why Worry? 134-136
 Will, Exercise of, 114d, 126b, 139d
Word, The Sacred, 85-87
 World affairs, 69-70
Worry? Why, 134-136

Y

Yaveh, 86d
Youth, Perpetual, 40
Yesterday's Great Souls? Where are, 6-8

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No. I

CLOYLESS SWEET

To have performed all prostrations,
With spirit undebased;

To have bitten sand and sorrow—
And no bitter aftertaste;

To soar . . . but to be arrowed down,
To rise . . . but to be bowed once more—

To breathe; to die;
And oh, to breathe again . . .

This is the cloyless sweet
Which has been made for men.

—Cherry McKay, F. R. C.

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Greetings!



Dear Fratres and Sorores:

Our reasons for affiliation with the Rosicrucian Order, AMORC, are numerous. At first some of us, at least, were curious. Something someone said, or a leaflet or booklet published by AMORC, may have aroused our curiosity. We may have affiliated to shop about, attracted superficially by the appeal of the subjects of the teachings, just as we would be attracted to a display of merchandise upon a counter.

If the basic reason why we become members is merely curiosity, unless it is soon converted into serious interest, we drift out of the Order. In fact, most failures in life are caused by the individual's inability to find something sufficiently provoking to dominate his thought processes. A real interest becomes a mental desire or craving. Such desire develops an emotional impetus that puts behind it the force of will power by which we are determined to pursue our interest in the face of any obstacles which may arise.

Something we love brings us satisfaction every time it is realized. The experience of that love, the pleasure derived from it, surmounts displeasures, inconveniences, or the labor spent in realizing it. For analogy, the man who enjoys woodworking will spend hours in his shop sawing, planing, and sanding—acts which, to another, would be very tedious labor. The ideal to be realized, the finished product, is the incentive that causes him to concentrate his will upon his labors.

There is quite a psychological distinction between mere curiosity and genuine interest. Curiosity is that which arrests attention only because it interrupts a more or less uniform pattern of perception. Change is vital to an active state of consciousness. If our consciousness does not vacillate or vary, it becomes dormant. In fact, the basic principle of inducing a hypnotic state is to fix the attention upon some one stimulus, as, for example, a shining object, or the repetition of certain words. Eventually, the objective Consciousness is suppressed by the repetition of

the similar stimuli. Therefore, any change in a more or less uniform pattern of impressions immediately attracts our attention. As you walk down the street, the largest building, or the most intensely lighted neon sign, or the most rapidly moving vehicle will be the one that will attract you. Psychologically, then, the greatest elements of attention may be said to be motion or change, extensivity or that which is prominent in size, and intensivity or that which is the loudest or brightest.

Unless that which arouses curiosity can be related to the subjective self, or to our talents and sentiments, its attention value diminishes. Once the largest structure on the boulevard has been observed by us, it soon loses its curiosity-stimulus, unless there is something in its form or design which corresponds to an intellectual interest or to a talent which we may have. Thus, many who are drawn by what to them is the *unusual* or different nature of the Rosicrucian Order soon find their *interest* waning. Unfortunately, at that particular period in their lives the nature of the Order, its true purposes, and its teachings, do not correspond to some intellectual interest which they may have, or it does not arouse an emotional response. For this reason, we have often said: "One must be ready for the Rosicrucian teachings." When he is, he finds joy in his discovery. It is like the great satisfaction that the thirsty find in a cool drink.

All those who are curious at first about AMORC, and who go no further, are not forever disinterested. Many persons who years ago were curiously drawn to the Rosicrucian Order only to terminate their membership a short time later, because of lack of interest, are now enthusiastic Rosicrucians. Within five years, or a decade of time, their personality went through an evolution; latent faculties were awakened. There was a growing interest in aspects of life which, when they were younger, meant nothing to them. Upon contacting again the Rosicrucian teachings, their response was immediate. Such members relate that if they had

only remained as members from the time of their first association with the Order, they would not have lost all those years of opportunity. Actually, however, those years in the Order would have been of little avail to them until there was a sympathetic accord between the Self and the teachings of the Order.

How long should we remain members of the Rosicrucian Order? Should we complete our studies in ten, twenty, or in thirty years? Are the teachings of the Order to be compared to a course in law, accounting, or medicine, for example? Actually, some members are impatient. They feel that by now, after several years, all of Rosicrucianism should have been made available to them. But there is no actual end to the Rosicrucian teachings. As a Rosicrucian you are seeking: first, to learn of the principles of life and of the Cosmic; second, you are seeking to learn how to apply these to your personal development, the continual expanding of your consciousness and the awakening of the powers of Self; third, you are ever to apply the knowledge and wisdom you acquire as the result of the application of the teachings, to the furtherance of humanity. Can you think of any time when you should stop learning the Cosmic laws? Is there ever a time when you should cease your personal development? Further, is it right that you should ever discontinue to promote the welfare of mankind? If the Rosicrucian Order can and does help you to do these things, should you not *always* remain a member of it?

Suppose that within a given number of years the actual extension of the teachings—that is, the monographs, charts, diagrams, exercises, and the like—were to cease coming to you. Just suppose there was an end to the intellectual aspects of the Order. Would that be sufficient reason for terminating your membership? You could continue your personal development by the application of the principles extended to you—that is quite true. Your personal progress would not be completely checked. You would, however, by discontinuing your membership, be doing an injury to the *cause of the Order*.

The Rosicrucian Order has as its objective the enlightenment of mankind. This does not alone mean education or intellectualism. It means, as well, the awakening of the psychic powers of the individual, the expression

of the spiritual self. It also means taking a militant stand against illiberalism, intolerance, and it includes the advancing of self-dependence and initiative. If ever the world was in need of a fearless organization, one having no political or religious affiliations, no biases nor prejudices, one that is honest, and serving humanity for altruistic purposes, most certainly *this is the time!* It is the duty, then, of every Rosicrucian, for the reasons set forth here, to champion the Order, to be responsible for its continued existence and growth. One should not measure the Order alone in respect to its advantages to oneself as an individual. Society can be no more noble or progressive than the plane of consciousness of the average individual composing it. The Rosicrucian Order seeks to elevate the individual consciousness. From that achievement comes greater vision and the circumspection necessary for the advancement of humanity.

Even if, for the rest of your natural life, you were to continue the nominal monthly support of the Order in the form of dues, it would be a small contribution on your part to the welfare of society and the advancement of mankind generally, would it not? After all, would it not pay increasing dividends in peace, in harmony among peoples, if not in our lifetime, then in the life of our children? You are not a mere student, nor even just a member of a fraternal order. You are, we repeat, a *champion of a cause*.

The value of your affiliation with the Rosicrucian Order must not be measured solely in terms of personal benefit, but must include the support of an important part of the foundation upon which society must stand.

Without such organizations as AMORC, civilization would be doomed to failure. All other interests you have will stand or fall upon whether or not the human, as an individual, keeps spiritually abreast of his intellectual and technological achievements.

Fraternally,

RALPH M. LEWIS,

Imperator

Foreign News

During the long, dark years of the War, little or nothing was heard directly of Rosicrucians in Germany and in Austria. We

knew that there were many members of the Order, sincere students of mysticism and of the higher Rosicrucian principles, who were in no way in accord with the political ideology and with the military aspirations of these countries in which they were residing. They were the victims of circumstances. It was impossible for them to leave their countries with their families because of the severe restrictions imposed. It was equally inadvisable for them to voice any protest against the regime, as it would have meant virtual suicide, or worse, for themselves and their loved ones. All that they could hope for was that ultimately a change would come about. Many of them lost their lives, through being impressed into military service or being indiscreet—for making remarks which were heard by the ever-present representatives of the Gestapo and like bodies who reported them as being subversive in their activities.

During the postwar world, when these countries were divided into various zones, communications finally began to drift in to us from those sections included in the French, British, and American zones. As a whole, the letters were very pathetic. Most of these people had lost their worldly possessions; many had their occult libraries confiscated, or were bombed or burned out. They desired to resume their Rosicrucian connections and principally through this Jurisdiction, inasmuch as the older jurisdictions were dormant and conditions were such that it was impossible to attempt any reorganization because of the divisions of the countries. We are continuing the studies to these members. They are unable to remit dues in any form or manner in order to maintain membership, because of the monetary restrictions. Accordingly, that burden rests upon all of us of this Jurisdiction who can pay our dues.

It is also very interesting to note the many letters of inquiry about the organization, which are coming to us from those who have never been affiliated with AMORC. They have read our literature in English or Spanish, or have seen our advertisements in newspapers and publications which have reached them from England, the United States, or from South America. The wording of the advertisements and of our literature struck a responsive chord; it was like a dim light in an otherwise abject darkness. They

write to inquire just how they might become Rosicrucians.

The surprising thing about most of these inquirers is their splendid education, and the fact that many of them are young men—men who were in the military service as boys and who, instead of becoming bitter and cynical, have now a full realization of the need for a new world. They long for, not a transformation in machines, in political systems, or in material things, but for a world having a new idealism, a spiritual reformation. They plead for admission. What shall we do?

Obviously, we cannot continue to accept increasingly large numbers of persons from these countries as members and extend to them all of the materials of membership, especially in view of the expensive overseas-postage and other factors. Without some assistance they cannot be served by the Order. Nevertheless, so far our rejections have been very few. We want each of them, however, to feel conscious of his *obligation*, to feel that there are certain considerations which each owes to the Order for his membership privileges. We have asked them to help in unique ways. Since many of these persons are professional people, scholars, they can and do help in their own way. They are sending to us most interesting articles on esoteric subjects. Some of these people are doctors of literature, professors of philosophy, medical men and researchers. Some of the articles contributed are in English, others are in German.

All of this is being prepared for release in the *Rosicrucian Digest*, and you will enjoy reading it. Others are sending us photographs of esoteric and mystical places, and these, too, will make their appearance in our publications. It is the ever-increasing, worldwide ramifications of AMORC, such as these instances stated above, which make it possible for us to bring to each of you Rosicrucians exceptional things of an esoteric nature—information of a mystical and philosophical content that could not be provided by other societies. We say this, not boastfully, but in a sense of pride in achievement. I hope that each of you feels this same sense of pride.

Just today there came to me, from Switzerland a collection of the most unusual works on the life and teachings of that celebrated

philosopher and Rosicrucian, *Theophrastus von Hohenheim Paracelsus*. These several works—scholarly, factual, and interesting—are written in the German language. Several chapters concern the connection of Paracelsus with the Rosicrucians and confirm our history of his activities for and with our beloved Order. The author of these works is a medical doctor in his country. As a noted contributor to historical and philosophical literature, he has done extensive research in his country on the life of Paracelsus. Switzerland is the birthplace of Paracelsus. Some of this material will be translated into English and, at a future time, will find its way into the pages of the *Rosicrucian Digest*.

I am also happy to state that the Rosicrucian teachings—its monographs, charts, diagrams, introductory literature, and the like—have all been extensively translated into still another language. At this time they are being printed in this other language for dissemination throughout the world to the people of that tongue. What that language is and the name of the country now to be included in this Jurisdiction will be announced in the near future. It is important that you should know of these things.

AMORC goes much further in its objectives, its activities, than that of dispensing weekly monographs, or the answering of letters, or the publication of the *Rosicrucian Digest* and numerous books. As a member, you are doing far more than merely studying your monographs, participating in the experiments, seeking to improve your knowledge of the laws of the Cosmic, and working toward the development of yourself. By contributing your dues and supporting the Order *morally* as well as financially, you are keeping alive and *strong* a marvelous movement for the enlightenment of man. We know that the world today needs such an organization as is A.M.O.R.C. It is not what we receive individually from the Order that is important, but that which we are accomplishing collectively by our very presence and membership.

Let me assure you that whenever you can make a contribution over and above your dues, even though it is only fifty cents or one dollar, as you can spare it, you will be helping many others to receive what they cannot possibly afford to acquire except through such generosity as you display.—X

Psychic Phenomena

A frater in South Africa joins our Forum and says: "My wife and I were friendly for many years with a husband and wife and we used to attend spiritualistic meetings at their house—the wife being the medium and going into a trance and delivering messages orally. I believe that she was a good medium, but we ceased having meetings together over ten years ago.

"My wife passed over this year and I have recently visited the old friends again. On my suggestion the three of us sat around a table with our hands on it for the purpose of getting messages. (I should here state that I have never *asked* or *wished* for relations to come through.) After waiting for a little more than the usual interval, the table moved and spelt the name of my wife's nephew who passed on over twenty years ago as a child of 9 or 11 years of age. His message to me was 'God be with you.' He appeared to the medium, who was not in a trance, as a full-grown man.

"My wife's sister then moved the table and, by the usual knocking, told me not to mourn, that my wife was all right and, in answer to my question, told me that I could do nothing for my wife. She also gave me some other messages and advice and departed.

"No other contacts were made and the sitting was soon over. The lady (medium), who had not been in a trance, stated that, when my nephew appeared, she had a violent swinging motion of the legs and a severe pain at the back of her neck. The leg-swinging was a habit of my nephew's when sitting at meals and used to cause me considerable annoyance. As regards the pain at the back of the neck, he died through the fracture of the base of the skull in a motor accident.

"In view of what appears in *Mansions of the Soul* (which does not support or endorse the theory of spiritualistic communication), I would very much like your views or comments on my experience as stated above."

This is indeed a delicate subject to write about. In regard to the realm of what is generally termed *psychic phenomena*, there are those who are disposed to have it solely attributed to the supernatural. They resent any attempt to have the phenomena explained by physical laws as, for example,

those of psychology and physics. They apparently like to believe that such occurrences are actual proof of external agencies, as spirit entities or *intelligences*, which man, under certain circumstances, may induce to do his bidding.

There are psychic forces—by that we mean *natural* cosmic laws that *transcend* those which we empirically experience. They are not, however, exceptions to the general order of the cosmic any more than are hertzian waves of radio or the wave bands of the solar spectrum. When men encounter the *unusual* which, at the same time, is inexplicable, they are likely to designate it as a theurgic phenomenon, that is, a miracle, or a thaumaturgical (magical) manifestation. Each day we are learning more about our physical universe and more about our minds and beings, the microcosm. Even mysticism, which results in the illumination of the mind, reveals natural laws and a clear understanding of their working, never supernatural ones.

Conversely, there are those who are extremely illiberal or religiously prejudiced to the extent that they deny that table-tipping and the spelling of messages by means of the planchette (ouija board) have any foundation except in trickery and fraud. Between these two extremes there exists the intelligent open-minded investigator.

Needless to say, psychic phenomena, with all its ramifications such as communication with the dead, fortunetelling, telepathy, telekinesis and the like, have invited charlatanism. It is comparatively simple for an adroit individual to resort to perfidy, when his audience consists mainly of aged people, sometimes grief-stricken and often without any knowledge of science. Periodic exposés of these charlatans by competent members of psychical research societies have caused many laymen to believe, and erroneously, that all such is trickery.

The field has been quite thoroughly investigated by academic scientists, such as physicists, psychologists, psychiatrists, and the medical profession generally. Some have been honest and fair in their investigation—*most have not*. In weighing any evidence as to how the phenomena occurred, a number of them, being prejudiced against anything unorthodox, merely condemned the whole field as rubbish. There was no evidence of

the supernatural, it is true, but they didn't persist and try to explain the actual *natural* laws which did account for some of the manifestations. The few who have courageously continued their investigations are to be commended.

For years mesmerism or hypnotism was in the same category of rejection. Now its natural laws are known and applied with success in the treatment of many mental ailments. Telepathy also went through a long period of being stigmatized as wholly superstition without any scientific grounds of fact. Only the authentic *Esoteric Orders* knew better and taught the principles of this phenomenon. Now in the category of parapsychology, research in mind transference is being conducted quite extensively, and it is no longer believed to be "a superstition of gullible minds." This research, however, is even now being retarded because of the dislike on the part of some of its investigators to accept principles which are inconsistent with their doctrines. They try, without success, to bypass them.

Let us consider, first, the phenomenon of the movement of objects without contact, that is, at least without any obvious physical power or exertion. This includes the movement of tables and chairs. To this particular phenomenon the technical appellation of *telekinesis* has been applied. The usual procedure consists of having one or more persons seated about a table of medium size and weight, though larger and heavier ones are sometimes used; each person rests the finger tips of both his hands lightly on the surface of the table. The room may be dark, semi-dark, or light. The eyes of the sitters may be closed or open. Usually they are closed because that seems to favor concentration of the mind and to avoid distractions.

The time required for the movement of the table depends upon many indeterminable factors: the adaptability of the sitters to the phenomenon of telekinesis, that is, their ability to perform the feat, their sincerity, and the size of the object. A small light table will move more rapidly. A heavy table first moves slowly as though a physical power were being applied to overcome the initial inertia. The table may eventually glide across the room in the direction of one of the sitters, causing him to rise and slowly retreat, all the while holding his finger tips

lightly upon it, or one may seem to draw the table toward him and it will follow him with great ease.

In the interests of such *psychical research*, I have participated in numerous experiments with telekinesis, using tables of various sizes and weights, and under varying conditions. A heavy dining-room table has, upon occasion, been moved by me lightly and easily. The pressure of the finger tips was quite inadequate, by usual physical means, to so propel the table. In fact, when the movement was once begun, bare contact with the top was all that was necessary. It was found, in a series of such experiments, that the participation of several others helped to begin the motion. Once the motion was underway, the contact of the others was no longer necessary. The heavy table could be led about the room singly, that is, by one who seemed to exert the most influence upon it.

The light in the room was most effective when subdued. After several experiments, it was believed that subdued light was effective because it aided concentration. Darkness, in the opinion of this experimenter, was as much a distraction as brilliant light. It caused the individual to become more sensitive to tactile and auditory sensations and almost involuntarily to strain to feel or hear something. In overcoming this tendency, distractions occurred. Though the eyes were closed, the partial light prevented the sensation of complete darkness.

Concentration, so far as this experimenter is concerned, must be *intense* before results can be expected and then they may not always follow. The thought was at all times directed to the finger tips and to the surface of the table, with the obvious desire to move or lift. This concentration would result in a rigidity of the finger and arm muscles, a natural tension. Caution had to be exercised to avoid actually applying muscular force to the table. The finger tips would have to come in contact with the actual surface, not with any covering. Wood surfaces were more productive of results.

Actual movement would begin, it seemed, when the concentration had excited the emotions. The emotional stimulus appeared to aid the phenomenon of telekinesis. This emotional reaction would cause a feeling of tenseness and excitement in the region of the solar plexus and a palpitation of the heart.

Almost invariably thereafter the table would twitch, quiver, slide a little, and then stop as if obstructed and finally jump a few inches as though free from some resistance and then glide easily in whatever direction the operator would move. It was obvious that, in accomplishing this feat, this experimenter was expending considerable energy. I would feel quite physically exhausted for several hours thereafter.

Some in our particular group of researchers, who were all approaching this phenomenon strictly from the analytical point of view, were of the opinion that the mind was affecting the gravitational pull upon the mass of the object. In other words, in some inexplicable manner, a force was being developed within us which was mitigating the pull of gravity upon the table and making it lighter and more mobile. With this theory in mind, a pair of scales from our physics laboratory was placed on the table. On the scales was placed an object which showed a weight of exactly five pounds. After an interval of time, success was had again in causing the table to move in the dimly lighted room. An observer, selected for the purpose, carefully watched the table to see if there was any deflection of the scale indicator that would point to a change in the weight of the object. The ease with which the comparatively heavy table moved suggested a lightness, but the weight of the object on the scales did not vary an ounce. This, then, signified that the theory of our affecting the gravitational pull was erroneous; that is, gravity itself was not in any way altered.

Our final theory was that, through subconscious processes within our own organisms, we were able to affect the molecular property of the table. We were able to make the molecules responsive to a force of attraction which we emanated. The table would then be drawn to us, to our guidance, more than to the pull of gravity. This force was not muscular in the usual sense. Consequently, that is why, once in motion, the table seemed to move with little exertion on our part. What further supported our opinion in this matter was that some objects responded, whereas others would not or would only slightly, regardless of their size or weight. Had it been just a physical muscular force which we exerted, then, when it was applied

against other objects of equal weight, they should have moved just as freely. If, however, the *effluvium* in some way affected the molecular fields of a substance—that is, polarized them—then only such a substance would be affected, as our experiments seemed to indicate.

As to the spelling of messages while holding the finger tips on a small pointer over letters of the alphabet, as is done with the ouija board or planchette, this is definitely a subconscious process. It may be called *psychic*, if one means by that a distinction between the ordinary objective functions and those which are subliminal or of the inner aspects of mind. It is known that much information, which we have objectively forgotten or perhaps have never even known objectively, is deeply registered in our subjective mind. Some of it is inchoate and is *released* as unfamiliar, strange, and in an unintelligible order in our conscious mind.

Often the subject, in defense of his belief that such phenomenon is from another intelligence, says, "If it came from my mind, I would remember or it would be familiar to me." He is, of course, mistaken. We have latent within us opinions and judgments which are not the result of our objective reason, but of our subconscious responses to our living and behavior. They are something we have accepted without much thought. Questions which are asked of us will often touch a responsive chord in the subjective mind, releasing these subjective opinions and conclusions, even though we have not tried to form an answer to them objectively. The subjective mind, through the fine mechanism of the brain and nervous system, causes an *involuntary* muscular contracting, a jerky movement of the hand and arm, as in automatic writing, which makes it spell out an answer that coincides with the subject's own subjective convictions.

Hypnotic experimentation has proved the above explanation to be a fact. A person, while in a hypnotic trance, has been given answers to technical questions on subjects of which he objectively had no knowledge. He was told, during the trance, that these are the right answers and must always be given to such questions. Some time later, during an experiment with the ouija board while the subject was *not* hypnotized, the observer would ask the same questions to which an-

swers had been given the subject previously. To the amazement of the subject himself, after being relaxed and resting his fingers lightly on the planchette or pointer, the latter would spell out involuntarily the correct answers which had been objectively *unknown* to him. The subject could not imagine where the answers originated.

Natural mediums are persons who are possessed of *cryptesthesia*, which means a highly developed hidden sensitivity. Their psychic faculties are more acute than those of the average person. They are born with this development, just as some persons have a more acute sense of sight or hearing. These individuals are quite susceptible to telepathic communications. The dominant thoughts of another, which have a particular emotional impetus behind them, such as that caused by worry or grief, and which are part of the subjective mind of such persons, can be subjectively received by the medium. They enter the medium's subconscious mind in a complex way and cause sporadic utterances and involuntary spelling of words and names. Simply put, it means that the medium has had transmitted to her involuntarily, from the subjective mind of those about her, impressions which she is able to discern, but not consciously. These are then released into her conscious mind as ideas. To the observer, a grief-stricken person or one who has such strange latent impressions, it would appear as though the medium must have actually contacted an external and perhaps supernatural intelligence, for certainly nothing was conveyed to the medium orally or in writing.

In the instance related by the frater, his wife, he states, had recently passed through transition. The experience was as yet very fresh in his mind and strongly related to his emotions; it was especially dominant in his subconscious mind at that sitting. As for the nephew, the facts surrounding his passing and knowledge of his habits were likewise latent in the mind of the frater who was in this case participating in the seance. One gifted with cryptesthesia, as is a medium, could receive such impressions. Apparently they come to her—or at least are believed to have done so—from another world. Yet actually they come from the minds that surround her here *on this earth*.

By no means have all strange psychic phe-

nomena been explained nor will these explanations suffice for all of them. Much has yet to be learned. However, let us approach these phenomena from the intelligent *analytical* point of view. We must be free from fears and superstitious assumptions. It is the ignorant man or woman who seeks to transfer causes to the *unnatural* to justify his lack of knowledge of the natural.—X

Metaphysics, Mysticism, and Religion

The points of agreement and differences of metaphysical, mystical, and religious matters were questions discussed at the recent term of the Rose-Croix University. Where do these disciplines agree and where do they disagree? Do these three overlap each other in subject matter or are they individually separate systems of thought? Obviously, confusion exists upon the part of many people. Some believe that all three subjects refer to the same thing, and many, insofar as popular belief is concerned, classify them all into various phases of religion. On the other hand, some select metaphysics as a purely materialistic study because of the fact that, since metaphysics deals with the realm of the ultimate reality—the philosophy of materialism which considers material or physical things—metaphysics would be strictly in a materialistic category.

It is impossible, in a short discourse or study, to enter into an analytical, comparative study, but it is possible to make some obvious comparisons and to help clarify various points of confusion. A comparative study does not necessarily include an analysis of every point touched upon by each subject, but rather, considers the relationship showing differences and points of agreement in metaphysics, mysticism, and religion. We must also take into consideration the nominal meaning of each of the terms used to describe these subjects. According to this, anyone can assign any meaning he chooses to any particular term or symbol. If a person, for example, is convinced that metaphysics and mysticism lie exclusively within the realm of religion, then there is little purpose or use in attempting to shake or change that individual's firm acceptance of that particular point of view. However, we will herein confine our comparison of these three terms to the standpoint of the Rosicrucian student.

For the student, there is still need of clarification and comparison because of confusion in regard to the scope of the subject matter covered by each.

Rosicrucianism defines, to a certain extent, these terms in relation to the subject studied and to previous experience in dealing with the terms. There is no need, however, for an exacting, limiting definition from the Rosicrucian point of view. To set up arbitrary limitations of exactly what each subject includes is to limit the very purpose of Rosicrucianism—which attempts to broadly define its subject matter in a usable and practical manner, without setting up barriers to hold in or restrict the scope of any study. One of the prime purposes of the Rosicrucian philosophy is to coordinate all knowledge and to apply it to the lives of those who study. For that reason, it might be pointed out that it makes no important difference, insofar as the student's progress is concerned, how he may limit the definition of these three terms. On the other hand, there are popular conceptions of the meaning of these terms that indicate confusion in the subject matter of metaphysics, mysticism, or religion. It is therefore important that some basic principles be accepted in relation to each of these in order that the student may intelligently realize that, in both the popular and academic sense, there are certain fixed ideas with which he must deal in discussing subjects related to the fields of these three disciplines.

To some people the words have practically no meaning. These terms actually seem strange merely because of lack of understanding. Such individuals have experienced none of the facts or experiences that compose the subject matter of these three related subjects. Almost anyone can give a popular definition of religion, but metaphysics and mysticism are to the uninterested only vague but rather inconclusive terms which could mean a lot or little, depending upon how seriously one may wish to consider them. If we turn to the academic definition, we will also find confusion because such definitions tend to be based upon differences of opinion, and, to some extent, underlie certain prejudices of individuals formulating the definition. One example of this has already been given in regard to metaphysics. There is, in the various schools of philosophy, evi-

dence of metaphysics from both an idealistic and a materialistic point of view, so obviously, the subject matter included in metaphysics might be variously defined, depending upon the degree to which one is influenced by a materialistic or an idealistic point of view.

Being based upon opinion, whether in the popular or academic field, almost any general definition of these subjects is inadequate. However, by eliminating prejudice and opinion, still other factors enter into the formation of the definitions. These factors must take into consideration that a definition of these subjects can be approached from an emotional and rational point of view. Most concepts of religion are based upon an emotional approach. Religion appeals to the individual primarily through the medium of emotions. All complex emotional situations are tied up with religion—birth, death, marriage, the sacraments of various types, all have an emotional rather than a rational appeal. Incidentally, we should add that the emotional approach is entirely satisfactory, and the fact that emotion exists in religion, and is now being pointed out, is no criticism of religion. Religious experience is emotional experience. It may be violent, as characterized by various sects and creeds in which the expression of their religious feelings approaches states of frenzy or highly dramatic activities.

It may, on the other hand, be very solemn and inspirational when, through the various activities usually performed by use of the medium of ritual, it is possible to inculcate in the minds of the participants a high sense of idealism, higher concepts of God, and the individuals who so participate in these formulas are inspired and benefited.

As a whole, however, religion has little rational appeal. The appeal is for the individual to relate himself to God through his feelings, and all important events of life are closely connected to the emotional appeal or religious experience. We might even go as far as to say that religion differs somewhat from metaphysics and mysticism in that its appeal is primarily, if not exclusively, emotion. Consequently, if an individual considers metaphysics and mysticism as being only divisions or sections of religion, then these subjects, too, will be considered as having only emotional appeal. There is some

emotional appeal in mysticism. The ecstatic state attained by the mystics is closely related to the emotional system of the individual, but usually it is considered to be of a higher, more esoteric quality than is the popular and ordinarily-accepted religious appeal. Metaphysics, however, makes no appeal to the emotions. This subject is based upon speculation concerning the true values and ultimate realities of life and creation and has its appeal strictly through the rational sense of man.

To try to define all three subjects from a rational standpoint, however, is almost as unreliable as is the strictly emotional approach. This attempt is true both from the standpoint of the premise upon which reason is established and upon the rational process itself. This may well be illustrated by the use of the syllogism; it can obviously be pointed out that if the major or minor premise of the syllogism is incorrect, then the conclusion will be incorrect, and man cannot always be positive of absolute truth in his fundamental premise.

Laying aside both the emotional and the rational approach to these subjects, and again obviously conceding that a complete and final analysis of these three subjects cannot be given in a short time, we can, by comparing the attitude or viewpoint of these subjects toward certain phases of subject matter, arrive at a basis upon which we can individually formulate our own viewpoints in regard to the three subjects. As a matter of illustration, we will take three things or phases of subject matter and make a short analysis of how each of these three subjects would classify or apply to this particular subject matter.

First, we will ask the question: What is the attitude or the point of view of these three subjects to God or the absolute? Metaphysics is concerned in defining God. It is interested, through a rational process, in determining what God is and how He manifests Himself in the universe. Metaphysics, on the basis of the commonly accepted definition, is the study of the ultimate reality. In reference to these three terms, ultimate reality, particularly from an idealistic standpoint, could be considered as a substitute for the word *God*, which word in a God-centered universe would have to be the ultimate reality. Metaphysics, however, is not con-

cerned with God's relationship to man or God's functioning, except as it tries to determine the nature of God. Comparative metaphysics might try to relate, from the standpoint of reason, the nature of God to the nature of man and to the rest of the created universe.

Mysticism, in its attitude toward God, is not concerned with describing or defining what God is. Its purpose is only to relate man to God. We might say that as a premise, mysticism accepts the existence of God unconcerned as to His nature or point of existence. In the realm of mysticism there is chiefly the importance of relationship. Man exists as a living being—physical, it is true—but also obviously manifesting life which mysticism relates to soul. The primary concern of mysticism in regard to God, then, is to cause this soul of man, or to aid this soul, to come into the proper harmonious relationship with God, from which it sprang.

The attitude of religion toward God is one of adoration. Religion looks upon God not only as a source of all things (and in this sense it would be metaphysical), but rather as the ultimate power or giver of life that can be approached, adored, and worshipped. Worship or active adoration of God is the primary principle through which religion is interested in God. Therefore, we say in relation to God, *metaphysics* seeks to define, *mysticism* seeks to relate, and *religion* seeks to adore. Here we have three phases of human behavior in relation to God as might be classified in these three subjects.

The second basis upon which we will compare the subject concerns the meaning of life. Man has sought, since he has been an intelligent being, to try to arrive at an understanding of life's purpose. The purpose of existence is an important factor in the thought, history, and philosophy of mankind. To approach the meaning of life from our three standpoints we will gain still another insight into the point of view of these three subjects.

Taking the viewpoint of metaphysics toward the meaning of life, we find that metaphysics definitely concerns itself with its basic purpose; that is, to investigate and try to find a reason for life. What life is, from a biological or psychological standpoint, has little or no concern in the field of metaphysics. Its only concern is to accept life as

an existent and try to rationalize life's existence in terms of its relationship to the fundamental reality or God. Such a relationship, from a metaphysical standpoint, is limited to the extent of arriving at a conclusion of why life exists at all and what it may mean for the human individual. In this sense, elaborate systems of philosophy have been devised, many of which are in direct contradiction to each other, but each trying to link up the actuality of life as being a segment of a greater reality or of the fundamental motivating force of the universe.

Mysticism takes an entirely different approach. Mysticism looks upon life also as an existent, but, too, as a condition of the direct manifestation of God upon earth. The mystical point of view accepts life as a phase of God, and considers the soul, which expresses life within the human body, as a segment separated and yet a part of the very being of God Himself. Therefore, it is the scope of mysticism to teach man to become more and more conscious of this relationship, and to direct his attention to it. Man himself, then, need not rationalize about the meaning of life; for, by fitting into a harmonious relationship with God, such understanding will come to him in the very process of living itself.

Religion accepts life also as an existent, but does not make a great attempt to explain it. Religion merely says that life is ordained by God and that man should accept such as being God's will and beyond the question of man. Therefore, the primary relation of religion to the meaning of life is to establish rules, creeds, or dogma which set up certain standards; these, according to the particular religious belief, man is directed to follow, in order that the meaning of life may express itself. From the religious point of view, therefore, the meaning of life gains fullness in direct proportion to man's attitudes and actions in obeying the rules which religion established for life. These rules are as many and as different as the various leaders of the many religions, and sects of religions, have sought to establish. To summarize the meaning of life: *metaphysics* seeks to give it reason; *mysticism* seeks to find reason in God's personal relationship to man; *religion* seeks to maintain meaning in life by the establishment of rules or dogma.

A third basis for comparison concerns the

value of self. Self has had value, of course, in historical terms; that is, a social, economic, and cultural background of a people or group would contribute to their viewpoint as to the value of self. To examine the viewpoint of these three systems of thought, metaphysics concerns itself again with a rational viewpoint. It examines self in order to determine if it is a part of reality or the absolute. Metaphysics works upon the premise that self and ultimate reality both exist. Its primary purpose is to determine, as has already been pointed out, what this ultimate reality is. Once a working basis or decision is reached regarding reality, then, in acknowledging the existence of individual self, it begins an analysis as to what the relationship is between the two.

Metaphysics, therefore, is but a process of reason trying to determine whether self is a phase of the ultimate reality or absolute, or whether it is a separate, isolated thing having no intimate relationship with God or the absolute. A materialistic form of metaphysics would decide, in all probability, that self and the ultimate reality are both of a material nature, and that their relationship would be unimportant. The conclusion would therefore be that self had no value except insofar as its expression contributed to the general human progress. The idealistic interpretation of metaphysics, which believes in the ultimate reality as being a nonmaterial or intangible thing, would find self to be an expression of this same thing, and therefore self would be given dignity or value because of its potential relationship to the final or ultimate reality.

Mysticism, in its regard for the value of self, is quite simple. It simply identifies self with God. It maintains that the only value of self, and, as far as that is concerned, the only possible purpose for its existence, would be to relate itself to God, its very source. Throughout the mystical point of view, self is given importance only in proportion as it relates itself to God; it becomes of no importance whatsoever or has no value if it does not in any way attempt this harmonious relationship with God.

Religion concerns itself with the value of self primarily on a moral basis. From the religious point of view, the individual self has value insofar as these many selves are brought into the fold of the particular re-

ligion. Therefore, religion sets up standards of behavior on the premise that if we behave morally in accordance with the set of instructions established by religion, our self will gain in value and become one of *the select*, to triumph eventually over all who have ignored the call or message of the particular religion. Some religions even condemn the self or do not give it value unless it is a part of and in agreement with the moral basis of behavior as established by that particular religion. Here enters into religion the doctrine of predestination—that some selves have no value because they are ordained for annihilation or eternal punishment.

To summarize this analysis of the value of self, then, *metaphysics* seeks to determine if self be a phase of ultimate reality; *mysticism* seeks to identify self with God; *religion* seeks to place self on a moral basis of behavior.

For a general summary of these points of view, we might conclude that: *metaphysics* concerns itself primarily with reason, *mysticism* with truth, and *religion* with faith. While each of these subjects will indirectly concern themselves with reason, truth, and faith, actually, metaphysics gives predominance to reason. Its purpose primarily is searching, through a rational and human mental process, for the bottom of things and building conclusions and ideas based upon the results of that reasoning process. Mysticism tries to find truth and is not concerned whether or not the truth is reasonable. The mystic, if he feels in his own being that he has established a close and harmonious relationship with God, knows that this experience reveals the ultimate truth, and whether or not it is logical makes no difference to his experience, to his own nature, or to the nature of God.

Religion's predominant doctrine is faith. Throughout the Christian religions particularly, there are many repetitions of the necessity of faith. The Bible, the Koran, and many other religious writings must be accepted, and accepted on faith. There is little rational proof of their truth or falsity. There is obviously in all religious writings a confusion of history, of inspiration, and myths. These cannot be segregated from each other either by the critic or by the one who most fervently supports the particular religion;

but all religions say, "have faith." Faith is necessary in order to put aside the reasoning that might otherwise interfere with belief in certain phases of its own doctrine.

Faith, when accepted wholeheartedly, is no doubt a great key to peace of mind and final serenity upon the part of the individual, but metaphysics says that faith is not enough—that to have faith is to accept the conclusion of someone else, that only through reason, only through the rational process of the individual human mind can the reality be realized, and that to accept any principle on faith alone is to accept it in a secondhand manner. Mysticism, also, is little interested, insofar as faith is concerned, in changing the acts of those people having a mystical point of view. If a relationship is established between the individual and God, truth will be self-evident, and neither faith nor reason can prove this truth to be false or inoperative.

Therefore, in these three realms of subject matter we see a picture of man trying to adjust himself, through different channels, to the universe of which he is a part and to the God who created it. No one is final, no one is perfect; all three have advantages, each has limitations. Therefore, it is important to re-emphasize, in concluding this discourse, that the true Rosicrucian viewpoint should be one of tolerance toward all three systems of thought, *metaphysics, mysticism, and religion*, and furthermore, there should be a determination to gain the inspiration and help and guidance that each of the three can bring into our individual lives.—A

Lodestones and Luck(?)

A soror in St. Louis asks this Forum the question, "Just how did occur the superstition that the wearing of a lodestone imparts to the wearer good luck or good fortune? There are actually concerns in America and elsewhere that sell such stones, set in rings, with the suggestion that they exert a benevolent power to the one who wears them."

This is but another form of amuletic belief. Amulets or talismans are inanimate objects such as, for example, stones and oddly shaped sticks, which are believed to be imbued with protective influence. Sometimes it is thought that one having supernatural powers may, by certain practices, rites or in-

cantations, instill these occult forces within an object. There they remain to influence the one who may have the object in his possession. At other times the priest or shaman, or one believed to be possessed of occult efficacy, may transfer it to the object. The amulet then is thought to be *animate*, that is, alive with this particular power which may envelop its possessor.

Belief in this primitive magic still prevails in our present society, because there are minds whose reasoning processes are as elementary as those of early man. Amulets, as lucky pieces or charms, are worn today by millions of persons who mingle with and are a part of our modern civilization.

Almost everyone knows of someone who carries on his person a lucky coin, effigy or some odd little object to which he attributes some *power*. Those, who are obsessed with this superstition, in their own defense point to some event that brought them good fortune upon their coming into possession of the amulet. Perhaps, after having their attention attracted by an oddly shaped pebble which, out of curiosity, they had picked up and placed in their pocket, some unexpected event occurred shortly thereafter which greatly furthered their welfare. The two incidents are related in the mind of the individual because of the impression each made upon him at about the same time. The oddly shaped pebble, he believes, must have augured or portended good fortune. Therefore, it instilled confidence in him when circumstances would otherwise depress him. Thus fortified by the mere suggestion he makes to himself, he acquires mental and physical stimulus and the will to achieve, which he might otherwise lack. The subsequent result or success of his venture is really caused by the psychological factor, the personal assurance which inhibits hesitancy or anxiety.

A lodestone, because of its magnetic property of attracting iron, must have greatly impressed our ancient predecessors and primitive minds of all periods who were aware of it. Here was an object that had the physical appearance of an ordinary piece of ore. Yet it seemed to have qualities which suggested that it was animate or *alive*. It could attract and embrace particles of ore and it could likewise repel others of its own kind. If suspended, it would revolve and seem to adjust itself in space as if by some

invisible force. In fact, it appeared to exert *invisible* power.

William Gilbert, M.D., physician to Queen Elizabeth, was especially interested in the strange magnetic phenomenon of the lodestone. In 1600, he wrote a treatise on the subject, *Lodestones and Magnetic Bodies—and on the Great Magnet, the Earth*. He experimented in the field of magnetism and electricity and the above book relates his discoveries. He particularly discovered the relationship between the magnetic properties of the lodestone and that of the earth. In his erudite work he discloses how profoundly impressed the ancients were by the magnetic properties of that ore. The ancient Egyptian historian, Manetho, relates that the Egyptians called the lodestone "the bone of Horus," implying that it was a supernatural phenomenon. Of the multitude of ancients who wrote about the lodestone and the many to whom Gilbert refers, the following are but a few: Plato in the *Io*; Aristotle in his first book, *De Anima*; Theophrastus, the Lesbian, *Caius Plinius Secundus*; and Galen, the great Greek physician and medical authority of the second century after Christ.

Some of the superstitions attributed to lodestones by the ancients are rather amusing. Pliny relates (Book XXXIV, Chapter IV) that a lodestone which is rubbed with garlic will not attract iron, that it will lose its virtue if placed near a diamond. Gilbert shows that his experiments soon disproved such contentions. Some of the ancient priesthood, like some of those of today, were not beyond deception to awe, inspire their devotees, and create the impression that they were vested with supernatural powers. Pliny relates that the temple of Arsinoe at Alexandria had an arched roof of lodestones and that the effigy of the goddess appeared to be suspended in the air.

Ancient philosophers held the universe to be permeated with a universal *soul*. This divine force animated all things, both men and stars. The lodestone was the most effective example of this universal soul, as expressed in the lower forms of matter, that is, minerals or ores. It was believed that it was this universal soul or intelligence which permeated the heavenly bodies and, as a force of attraction and repulsion, kept them in their rightful places. Thus, the lodestone, whose immanent force was so evident, was

believed by the superstitious, to have a direct and strong influence upon the human soul and the course of events. In other words, it was so imbued with beneficial occult power that it brought good to all who had it in their possession.

William Gilbert was reverently impressed with the phenomenon of magnetism. He realized that it was a manifestation of the natural cosmic force which existed throughout the whole universe. To him it proved that the whole universe is animate, that is, imbued with a vital force and that nothing, as we Rosicrucians say, is truly dead matter. Said Gilbert, "As for us, we term the whole world animate; and all globes, all stars and this glorious earth, too, we hold to be from beginning by their own destinate souls governed and from whom also to have the impulse of self-preservation."

We Rosicrucians are quite in accord with Gilbert's admiration of the phenomena of magnetism and its properties. The fundamental property of attraction and repulsion, so common to the lodestone, the Rosicrucians have long attributed to spirit energy underlying all matter, and, as the basic property of the Vital Life Force in the most minute cells of living matter. It is truly a quality of the universe.—X

Mystical Nature of Cremation

Upon this occasion two sorores asked related questions, of our Forum. A soror from New Jersey says: "I have read that there is an interval of varying length of time immediately following the cessation of the heartbeat during which the ego is still able to feel what is being done to the physical body. For that reason, a period of three and a half days is required before the funeral may be held. In some states, there is a law that an hour or two after so-called 'death' sets in, the body must be embalmed. According to the statement above, should such a law be enforced?"

The other soror, residing in the Western United States, says: "In discussing cremation with a physician last evening, he stated that, after our bodies are buried, the disease germs still remain in them and, as they disintegrate, the germs finally mingle with the soil. If this is the case, cemeteries must be very unhealthy places to visit. Is this

true and can disease germs remain so long? Does embalming kill germs?"

From earliest times, there have been various methods adopted for the disposal of the dead. Associated with these methods have been different purposes. The utilitarian purpose has been, of course, one of the initial reasons for disposing of the corpse. The putrefaction of the body and its attendant fetor are repulsive and only the most lowly savage would not seek to remove these from his senses of sight and smell.

The next important reason for disposal of the dead has been the religio-magic significance which is associated with the phenomenon of death or transition. Among the lower orders of society, savages and barbarians, the natural horror associated with death has been developed into a fabric of superstitious beliefs. The horror of death is *instinctive*. It is related to the basic urge of self-preservation. Organically, we find it most difficult to resist the natural urge to live. We oppose all things which we believe result in the cessation of life. Nature has given us pain as a signal of an inharmony in our bodies. We resist the causes of pain as well and, if we did not, we would be aiding and abetting some condition which might eventually result in the destruction of the body.

Another important factor related to the fear of death, and which is psychological, is that it concludes the period of the *known*, the conscious state. Although among some of the primitive peoples no theory of immortality existed, yet generally all peoples have had some conception of a "life after death." If the conceived next life was to be an exalted one, the inherent fear of death was somewhat mitigated. However, often, as among the ancient Greeks, death meant a departure of the soul, or the intangible life essence, to a region of darkness or terror as that of Hades. Since moral conduct or the spiritual principles were associated with the ethereal body, the soul, and the latter was to be judged in the next world for its acts of omission or commission, great anxiety was felt about this judgment after death. Disposal of the body, then, had a twofold purpose: to eliminate the offense, resulting from its putrefaction, and to prepare the body for a quick freedom of the spirit or soul. The rites and ceremonies of the dif-

ferent religions connected with funerals reflect these varying conceptions.

Embalming of the dead evolved from the obvious belief that the soul would return again to occupy the same body. The intercostal organs, placed by the Egyptians in canopic jars and put near the sarcophagus (mummy case) of the body, were to be revitalized upon the return of the soul. In fact, the shape of the top of these jars, each assigned to certain vital organs, depicted the god under whose aegis they were protected during the interlude before the soul was to return.

The various methods of disposing of the body are, so far as we know, with the possible exception of embalming, of equal antiquity. These include: leaving the corpse upon the ground without any covering or protection, cannibalism, inhumation (burying), casting it into the water, cremation, and embalming. Aerial disposal of a body or placing it in trees has been motivated in some lands, we believe, by indigenous conditions such as the hard frozen soil throughout many months of the year. Then, again, the elevation of the body into the air may have been to accelerate the freedom of the spirit into the ether, its original abode. The interring of the body in caves, as by the ancient Hebrews, was perhaps a protective measure. It was customary among many ancient tribes to desecrate the dead of their enemies. Strangely enough, it was reasoned that the penalty for such acts fell upon the tribesmen or kinsmen of the deceased rather than the desecrater. Those related to the dead, having been negligent in not providing adequate protection, must assume the responsibility for such desecration.

No one knows when or where the custom of cremation actually began. The custom has been widely practiced and dates back to remote antiquity. There is some evidence that cremation was practiced in the neolithic period (about ten thousand years ago) in Central Europe. From there it seems to have spread to Asia and later to the civilizations of Greece and Rome. In the latter worlds, the Greek and Roman, it never wholly replaced inhumation. In antiquity, as in India, the bodies were placed upon pyres. The ashes were often interred in urns and were placed in sanctuaries or in the homes of the living relatives.

Why cremation? Among the most primitive peoples, where animism, one of the earliest of all religions, prevailed—that is, the belief that all things are possessed of spirit—cremation was practiced because it prevented a return of the ghost to haunt the living. There was thought to be some affinity between the physical body and the immaterial one or spirit. After the body was completely disintegrated by fire, the spirit or the ghost, as they believed it, would lose its connection with the earthly realm and would never manifest itself again on this earth.

The mystical reason for cremation likewise dates back to antiquity. It includes both expedient and spiritual motives. The mystic has always recognized the body as being wholly composed of the chemicals or material elements of the earth. To the mystic, the body is vitalized—that is, given independent life—by an immaterial essence, which accompanies the soul into the body at birth. Thus, to the mystic, man is a *dual* being. His being consists of a unity of *matter* and *soul*. The real mystic has never depreciated the body. To him it is imbued, with cosmic forces, the energy and properties of which matter consists. These are, however, grosser and more limited in their nature in contrast to the infinite substance or essence of the soul.

In man, the body is the vehicle or servant of the soul. Of this hierarchal order, he must never lose sight. Death or transition is but that change through which all things in existence eventually pass. It is the separation of body and soul. The soul and the vital life force are then freed from the body. They return to their absolute immortal source or rather, we should say, are drawn back into it. The body, through disintegration, is reduced to the simple properties or elements of matter of which it is composed. The form is destroyed. The energy, which underlies the atoms of which the body consists, is never destroyed.

The following analogy may help us to understand this relation. A structure, a form of some kind, is constructed of numerous blocks, like toy blocks used by children. The blocks represent the various atoms, the chemical elements of our bodies. Then energy, strong and invisible, like the wind, for example, provides the impulsation which

causes this form of blocks to move about in various ways. This invisible energy, the wind, imparts to the form of blocks, a kind of motion that we can liken to the functions of life. Now, this invisible impulsation or air, we shall call the vital life force and soul.

When death occurs, when separation or transition takes place, the air which was the impulsation that imparted motion to the blocks, withdraws from it. The form of which the blocks consist gradually disintegrates, that is, the blocks become separate. Yet they can be again assembled into new and different forms.

To the mystic, then, cremation is the means of reducing the body by fire to its simple elements. It is really an alchemical process of cleanly bringing about the return of the elements of the body to their original state after the departure of the soul essence. To the mystic, cremation is the means of hastening the natural process in the most *sanitary* way.

The Rosicrucian funeral ritual calls for “cremation of the body and scattering of the ashes upon running water in brooks or in the opened soil within seven days after transition.” Transition, according to the Rosicrucian teachings, completely severs the silver cord, the projection of the soul consciousness into the body, by which the ego or consciousness of self exists. Consequently, no matter what may be done to the body after this connection or “cord” is finally severed, there is no sensation within the body.

The period of between three and seven days before cremation is recommended as an assurance that the soul has finally departed. In the past, methods of determining whether or not transition had occurred were very crude. This rule was provided as a safeguard. Today in all the principal nations of the world, medical science has ways and means of determining whether transition has occurred and the three-day period before cremation is observed principally as tradition.

Whether bodies which are buried can impart disease to the ground, the answer, with some qualification, is “yes.” All diseases, of course, do not contaminate the soil in which the corpse is interred but some diseases are of such a nature that the bacteria is not destroyed by embalming. The chemicals used in embalming would destroy the virus if they came in contact with it. The embalming

fluid, however, does not come in contact with all cells attacked by the bacteria. Thus, such bacilli do enter the soil. Some cannot endure in the soil and others may have an indeterminate time before becoming negative. It must be only a matter of time before burial of human remains will be outlawed by society for sanitary reasons, especially near the vicinity of populous areas.

Only those with morbid inclination insist on the preservation of the deceased body or those who do so because of religious dogma. The doctrine of *resurrection* in Christianity makes it imperative that the orthodox Christian inter the body and not cremate it. The literal translation of the synoptic gospels relates that after judgment, "The righteous with their *risen bodies* go into life eternal in the Kingdom of the Father." The orthodox Christian sees cremation of the body as destroying the possibilities that he shall rise again from the grave after judgment day.

If such a thaumaturgical event, as the re-assembling of the elements of a body decomposed centuries ago, were possible after judgment day, then likewise would be possible the miracle of the recreation of the body after cremation. Common experience reveals that ordinary burial does not indefinitely preserve the body. In time even the skeleton and the coffin in which it may rest become impalpable. Thus it would take no greater fiat or power to restore a cremated form than one long since merged with the dust of the earth. To the Christian mystic, being "born again" means not a physical birth but rather a birth of a new consciousness, of new vision or enlarged spiritual consciousness which can occur while the soul still remains in the body on this earth.—X

Appealing to the Cosmic

In their correspondence with the Grand Lodge and their class masters, members frequently ask, Can we appeal to the Cosmic for material things? Can we appeal for money for the purpose of business opportunity, for assistance in legal affairs or matters concerning domestic relations? Is it proper, in other words, to hold mundane worldly things in mind when one has attained that exalted state wherein he is in communion or close attunement with the Cosmic? Further, what

is it that determines whether or not appeals to the Cosmic are in order?

To begin with, it is necessary for us to acknowledge the fundamental fact of the duality of our beings. As humans we manifest a soul-personality and likewise a corporeal substance, that is, a body. Without both of these there would be no human being. The body is necessary for the soul and the soul without a body could not manifest the ego or self which we are. For analogy, it takes light as well as a highly polished surface for us to have a mirror. One acts upon the other and produces the result, the regularly reflected light which we call a mirror. So, too, the soul must have the body for the reflection of itself.

This body, this corporeal substance, must be maintained for the duration of its earth cycle, for the period that it is to manifest the reflection of the soul or self. We need food for sustenance. We need shelter or homes and we need clothing to protect us against the elements. We also need things that are essential to the modern mode of living. We have been placed in this era of the world's history and, consequently, we must have those things which are necessary to adapt ourselves to the period in which we live.

It is our *right*, therefore, to have material things which are necessary to our existence as set forth. But, in appealing to the Cosmic for these material things, as Dr. Lewis has explained so admirably in his book, *Rosicrucian Principles for Home and Business*, we must avoid jeopardizing the rights of other persons. We must not ask for anything which would deprive another of what he needs or to which he is entitled. We must not ask, for example, in our appeals to the Cosmic, that a competitor in business be unsuccessful, that he fail, or that any harm befall him.

We have been admirably equipped by nature to utilize her resources. First, we have been given the faculties of *perception* by which we can see and learn for ourselves what there is of nature to utilize for our needs. Further, we have been given the powers of comprehension, of intelligence and will, by which to direct nature's forces to take advantage of them for our personal existence. We, therefore, must never commit the sacrilege of becoming Cosmic parasites. We must not, in our appeals, ask for nor expect

the Cosmic to manifest all of our desires for us, that it should provide us with the things we need, without our first exerting ourselves. We must ask to understand nature, find the things we need, and then to employ them to our satisfaction. To ask the Cosmic to do for us what we can do for ourselves is asking the Cosmic to make us wasters of our divinely endowed powers. We must first exert our selves to the full extent of our abilities or we are not justified in making a Cosmic appeal. Exerting ourselves fully means exhausting our knowledge, calling upon our experiences, making every effort to do things for ourselves with what we have.

We must be fully cognizant of the fact that the Cosmic owes us nothing except the opportunity of personally exerting to the full the powers and faculties with which we have been endowed. The very fact that we live, can discern and reason and exercise will, indicates that the Cosmic has already given us our opportunity.

In connection with this, the question arises, What are truly selfish requests? We have often answered this question, both in this Forum and elsewhere. Psychologically, everything we do is *selfish*, whether or not we realize it. Even an act of kindness for others, charity that is conferred upon someone in need, is done to gratify self. There are two aspects of self. One is the objective, the physical being. We commonly refer to it as the outer self. This self is limited to sensual existence, to appetite, that is, to the appetites, desires and bodily wants. On the other hand, compassion, humanitarian impulses, a desire to serve others and bring them happiness, these are the urges of the *inner self*. They are the inclinations of the soul. They represent the more expanded self or, as we sometimes say, the greater self. It has its satisfactions as well. Mystically, then, selfishness is that which gratifies only the limited self, the body and its interests. Our body desires are necessary for our physical welfare, but to live exclusively for the body, to make all appeals for sensual interests and never to seek to satisfy the extended or inner self, is pure *selfishness* from the mystical point of view.

If you are ill, most assuredly you have the right to ask the Cosmic to help you regain your health. Such a petition, however, must not be solely for the purpose of relieving you

of suffering and pain. You must also, in your petition, ask that you regain your health so that you may relieve others of the burden of your care or the responsibility for your welfare. You must sincerely ask, in your petition for health, that you may regain strength to serve other people so that you may become a healthy member of society and contribute something to existence. Then, when your transition occurs, the world will have, in some small way, been made better because you have lived.

We must remember, too, in petitioning for money, that it is not intrinsically evil, as has often been said. There is no evil inherent in wealth. Anything which is wanted solely for a selfish purpose, to provide the individual alone with it, regardless of how it affects other people, is evil, not in nature but in application. Money is an agent for personal service. It does those things which we cannot do ourselves either for lack of time or ability. In other words, we substitute dollars for our efforts. Wealth is a *potential power*. It is potential in some work that it can do. Again, referring to evil power, there is no such force or power inherent in anything. That is a superstition with which many modern minds are confronted. Let us for the moment use the analogy of water. In its fall from a height, if there is considerable volume to it, water is able to develop such force as to turn dynamos, generate electricity, operate motors in industry, or be a means for transportation, and so on. However, if this same water, with the power potential within it, is *undirected*, it can destroy whole cities, as during floods, and inundate thousands of acres of fertile land. So we say that water is potential with great accomplishment, if directed. Wealth or money is also potential with great accomplishment, if directed properly. Money can become an evil influence, only if the power resident within it is misapplied. With this point in mind, you have the right, in Cosmic attunement, to ask for money, if you are motivated with proper ethical and moral purposes.—X

The Metaphysical Egg

A soror now asks our Forum: "What is the origin and meaning of the term *Orphic Egg*?"

The ancients recognized the geometrical form of the circle as a symbol of the universe. Perhaps this conception arose out of actual experience. As we look heavenward, our consciousness, our particular position, constitutes the center of the radius that we are able to perceive. All about us the visible universe extends in a circle. The sky seems to reach down and touch the earth in all directions, forming a sphere.

The observations of the ancients also revealed to them the phenomena of creation that occurs within an egg. Immured within an egg is the germ of life, the beginning of growth, and all of the complexities which the organisms that spring from it eventually assume. Since the egg is, in general appearance, spherical, as well, it was not difficult for our ancient progenitors to conceive the doctrine that all creation originally came forth from an egglike form and substance. This egg theory of creation is found throughout the cosmogonies of the ancients.

In Eshunén of ancient Egypt, there was a tradition of an egg laid in the primeval water "from which the sun-god, Amon, was hatched." In fact, in one of the Egyptian initiatory rites of antiquity, a priest sat forward in a ceremonial boat, either upon one of the sacred lakes or upon the Nile, and held a pottery egg in his hand, depicting the original egg from whence came the creative sun-god, the giver of life. Among the Phœnicians, creation was considered the internal conception of an androgynous or bisexual being. The two principles of the being became interwoven causing the birth of the earth and its multiple forms. This union was symbolized by the Phœnicians as an egg around which twines a serpent. "When the egg and serpent are represented apart they stand for *chaos* and *ether*, matter and spirit." When united, they depict the positive, or active principle, and the negative, or passive one; or, again, spirit and matter in harmony.

In literature attributed to Hermes Trismegistus, or to the great body of hermetic teachings, we are told that in the beginning there were Great Lives, devoid of sensation, which finally became imbued with intelligence. These great lives of intelligence were called: "Overseers of the Heavens." These later are related to have been fashioned in the form of *eggs*. They shone forth as the sun, moon, and planets.

In the works of Budge, eminent Egyptologist, there is a translation of the hymn to Amon-Ra, which reads in part: "Thou art the One God, who didst form Thyself into two gods; Thou art the Creator of the Egg, and Thou didst produce Thy twin Gods." Again, in the hermetic writings it is related that Oromazes, the Zoroastrian god of light, after removing himself from the sun and adorning the heavens with stars, he—"made four and twenty other gods," and "—he put them into an egg."

To quote again from the ancient doctrines of Hermes Trismegistus: "For just as in the product of the peacock, although the color of the egg seems to be one, it has, nevertheless, potentially in it the countless colors of the bird that is brought to perfection; so also the Ensouled Egg conceived from the Infinite Matter, when it is set in motion from the perpetually flowing Matter below it, exhibits changes of all kinds." This, we may interpret as meaning that the positive principle of the universe, depicted by the egg, has a oneness of nature, that is, it has only one substance basically, just as the peacock's egg is of but one color; but, as the peacock's egg can bring forth a variety of colored plumage, so, too, this positive principle, the Universal Egg, when moved upon, or acted upon by matter—the negative principle—can bring forth the myriad particulars of our universe.

The Philosophic Egg, as a symbol of creation, is both Egyptian and Babylonian in its origin. The ancient alchemists inherited the symbol and added other qualities and significance to it. To the Greek alchemists, it appears as a symbol of both the art by which the universe evolves and of the universe enclosing within itself the four elements: air, fire, water, and earth. To the medieval alchemist, the significance not only included the Macrocosm, the great universe, but also the Microcosm or man. Man was the Philosophic Egg. In his being were encased the elements of matter and his mind and soul, or the wisdom of the divine. He must hatch the egg; he must cause it to bring forth great accomplishments in the form of creative power, insight, spiritual awakening and a reform of the (religious and social) world.

The Orphic philosophy, perpetuated by the Orphic mystery schools, is a dualistic

teaching. Man was held to have fallen from his original high estate of unity with the divine, or Universal Soul, because of some *original sin*. The body, the corporeal substance of man, was responsible for his plight. It was the weakest of the two principles of his duality. Thus, the body became a limited, corrupting, evil influence. The Soul, the spiritual and lofty principle of this duality, became imprisoned in the tomb of the body. Man must expiate for his original sin by subordinating the body, that is, not permitting it to dominate his will or his reason. Until man achieves this victory over his outer self, according to the Orphic philosophy, the Soul must again and again reincarnate—being imprisoned, in each life, within the body.

Obviously the Orphic philosophy had a great influence on the early formation of the doctrine of Rebirth, and, in fact, on Christianity. The influence on the philosophy of Socrates and Plato can be determined from reading Plato's *Dialogues*. The mystery rites of Orphism included reference to the symbolic Egg of creation. The shell was the body; the germ of life within was the spirit.—X

Visualizing for Attunement

In the lower degrees of the Order, as many of you know, in connection with the subject of visualization, we have stressed holding in mind all of the particulars of the image which you wish to visualize. In fact, we have suggested the procedure of painting a mental picture of the wish or desire upon your mind, just as an artist would paint a picture of a landscape on a canvas, first blocking it in and then putting in the details, piece by piece, the colors and shading, until the picture is as complete as one could form it. There is a reason for this method. It was intended to cause the one who wished to visualize to define with perspicuity what he wanted. Many persons think in terms of generalities. It is only when they have to express themselves by forming a specific mental picture that they become definite about their desires. In forming the mental picture, piece by piece, they learn to disregard that which is irrelevant or that which is confusing and obstructs ideas. Ultimately,

they learn to think clearly by such a method.

In visualization for *attunement* with the Cosmic, the procedure is different. One does not visualize the reason or motive for attuning with the Cosmic by painting a picture of it. Rather he merely visualizes *the method* by which Cosmic attunement may be attained. We may use, for analogy, the following. If one has to go to a distant city to accomplish a certain thing, in accordance with this procedure he would not begin by visualizing the reason why he was going to the city or what he was going to do there. Rather he would visualize how he was going to reach the city. Then, after arriving at the city, he would take care of his purpose.

Visualization for Cosmic attunement begins by introverting the consciousness, that is, by turning our consciousness inward. In various articles in the *Rosicrucian Digest*, in our discussions in this Forum and elsewhere, we have often likened the human consciousness to a great searchlight for, after all, consciousness is the *Light* of the mind. Whenever we focus this consciousness, like a searchlight, on an object, that object stands out sharp and clear. It is like going into a dark room and moving about that room with a flashlight. Whatever the beam shines upon becomes distinct. It is perceived by us. We have knowledge of it. All the rest is lost in darkness. So it is with our consciousness. We ordinarily direct our consciousness outwardly through our objective senses. These senses are like five lenses, each giving us a different image. Nevertheless, it is the consciousness which is the light that makes things stand out in our understanding. So we turn this consciousness, this great searchlight, inwardly. We turn it upon ourselves to make ourselves stand out sharp and clear.

To further understand this introverting of consciousness, we should think of closing our eyes and of our eyes turning slowly backward in their sockets and looking into the very *center* of our head. Finally, you realize just yourself, the you. It is that only which is standing out in the light of your consciousness. Next, you raise your consciousness. When you feel that you are in the center of your own head, then you start moving upward toward the top of your head, your body remaining stationary wherever you are seated. It is just the *consciousness of self*, the

realization of you, that is gradually moving upward. Finally, you have passed through the top of your head, you are liberated from the body. You are in the space which is surrounding your body. We repeat that it is the ego, not your body, that is ascending. Though you are in space, you lose the awareness of externality. You are not conscious of the world of things, of objects or images.

When you have attained this state, the next step is to realize that your consciousness is part of the Cosmic. You are part of a great assembly of minds, of intelligences, who are continually seeking attunement with the Cosmic every second of the day throughout the world, just as you are seeking attunement. Though you are part of the great assembly, at the present time you are still just *an extended part*. You are not contiguous to the center of it. Now, when we speak of the center of the Cosmic, we must not think, in physical terms or geometrically, that is, of the Cosmic as having dimensions or boundaries. We mean that you are not as close to it in attunement as you could be. It is not as intimate to your consciousness as it should be. If you stretch your arm out at right angles to your body, your hand is still part of you, but it is an extended part. If you pull your hand in closer to your face, actually covering your face with it, it is much more intimate. It is closer to you. And so we must establish an intimate unity with the Cosmic. Even though you have freed your consciousness from the body, you are still merely on the periphery or outer boundary of the Cosmic.

This Cosmic assembly, as you have been told in your monographs, is the Court of Last Appeal. The Cosmic is the aggregate of the Divine laws and principles. It is the orderly arrangement of the Divine mind. The Cosmic is that to which we turn for the highest interpretation of the laws and principles, just as we would turn to the Supreme Court of a nation for the final construction of the laws of the land. At this step you are in the pronaos, the ancillary chamber, the hallway of the court. That is not sufficient. You must be part of the assembly. You must participate in the proceedings, where you can ask and, at the same time, receive answers and understanding.

When you feel that you have reached as

high upward as you can with the consciousness of self, then you begin to move that consciousness of self on an even or horizontal plane. Now, the term *horizontal plane* is merely relative. Again we mention that there are no geometrical or directional planes in the Cosmic, no up nor down, right nor left. When we speak of your moving your consciousness upward and toward the center, we mean into a more intimate relation with the whole of the Cosmic. If you are successful, the sensations you will experience at this time will be highly exhilarating. There will be ecstatic sensations, difficult to describe. Perhaps there will be a slight pulsation in the temples and a tenseness in the region of the celiac or solar plexus.

If one really dares to do these things, he will get the power to do them. One must not fear the strange experiences that may accompany the introverting of the consciousness. Nothing harmful can come from it, if one is reasonable in his practice. Such attunement should not be attempted too frequently, perhaps not more than once or twice a week. Like any exercise, it can become harmful if performed excessively.—X

Convention Notes

Many members who attended the 1948 Rosicrucian Grand Lodge convention have forwarded their comments, giving the Supreme and Grand Lodge officers the opportunity of receiving suggestions which will aid them in program arrangements of future conventions. All members who have commented have agreed that the convention was not only the largest but the best of all the conventions which have been held by the Order.

The week of the convention was one of many activities. At almost any time of day from 7:30 in the morning until 11:00 at night for the entire week, activities of various kinds were taking place. Many times during the day members attending the convention had a choice from various activities, and at other times a general session was the exclusive feature of the hour.

As has been customary for many years, the members at the convention voluntarily formed two committees. One of these com

mittees was the Administrative Committee, and the other the Resolutions and Adjustment Committee. The members who voluntarily composed the committees proceeded to examine various activities of the Order and to make recommendations and suggestions. The committees examined in detail all of the functions, from the practice of the policies of the organization, in regard to general physical administration, to its doctrinal activities, and other phases of the work. The committees worked diligently and thoroughly by dividing into subcommittees and examining various phases of the organization's work with the thorough-going efficiency which makes the reports to the assembled convention a very good analysis of the Order's work.

An interesting phase of the committees' work, as well as an interesting display available to all members who were interested, was the presentation of the documents of authority under which this jurisdiction of the Order had its beginning and continues to function. All of these documents were examined by hundreds of members, and each member felt not only confidence but also pride in the historical background of the Order and in the documents authorizing its function as the authentic Rosicrucian movement or activity in the Western world.

Another interesting factor of the convention week was the opportunity for members to contact other members. At the convention were persons from all walks of life, of many nationalities, and of different background and experience. Countries from all over the world were represented. Individuals, although undoubtedly having various personal interests and experiences, met each other on the common ground of the Rosicrucian philosophy and its interest and application to their own experiences and lifework.—A

Science and God

At a discussion following one of the degree classes of the convention, a soror asked for an explanation concerning the value of strictly objective, scientific analysis, insofar as the Rosicrucian was concerned, and considering that the Rosicrucian believes the ultimate reality or the absolute to be outside the realm of objective phenomena. This question is interpreted that, if the absolute can be known

by intuitive knowledge—that is, if through the mystical philosophy man can adjust himself in a degree at least to the ultimate reality and to God—then just what advantage is there in the study and the analysis of the findings of objective scientific theory?

The broadness of the Rosicrucian philosophy is illustrated in the study of this question. Throughout the Rosicrucian teachings, emphasis is placed upon the fact of man's duality of being. While some idealistic philosophies try to minimize the importance of physical existence and objective knowledge, Rosicrucianism tries not to minimize anything that is a manifestation of God or a function of His creation. In other words, no manifestation of God can be placed in a secondary position when it is a function or manifestation to be considered in the overall course of man's existence. As long as man is of a physical nature, as well as of a mental and psychic nature, both of these phases of existence must be acknowledged, accepted, and man's attempt must be directed toward understanding both.

Purely objective knowledge is the field of the findings in science. Such knowledge applies only to objective things, but a great deal of man's life applies to objective things. We live in an objective world; most of it we know as coming through the physical sense faculties, and as such these faculties function for the purpose of familiarizing man with the physical world. Since the physical world is here, since man is physical, and since these things have to be dealt with, then, the objective must be a part of the all-over purpose of universal expression.

It is easy for anyone to formulate a philosophy on the basis that the physical objective world is of secondary importance, and that, therefore, it should be ignored. Such subordination of the physical has come to be looked upon by some as being an indication of higher spiritual values. In other words, some systems of philosophy have tried to establish the idea, in the minds of those who participate in such a philosophy, that the attempt to minimize the material world, even to the point of denying its actual existence, is in itself an evidence of a degree of spirituality. Such a supposition is rather a foolish one. In fact, with such minimizing, we would be living entirely in a world of illusion. The phys-

ical world may not be as permanent as the divine world of the soul and the psychic qualities; but, nevertheless, it actually exists. So long as man has within his ability to express only through a physical medium, he is forced to recognize this physical medium as an important part of his being.

We are all souls resident within a physical body, and those things that affect the physical body must be dealt with in relation to this physical structure. Those things which affect the soul must be considered in terms of an immaterial structure, but both states exist. While it can be our highest purpose to recognize the fact that the permanency of our expression must be found through the medium of the soul, it is also of importance to realize that the physical body and the physical structure of the world are placed here, even though temporarily, for a means by which the soul may come to the ultimate of its expression. If you wish to reach a point above your reach you will probably use an ordinary stepladder. Such a physical thing is incidental to your reaching the point above you with which you want to come into contact. We might say, therefore, that the stepladder is unimportant—it is only a chain in a series of events between your mind and physical body, and the point above your reach where you want to contact something that would be impossible otherwise. The stepladder cannot be minimized insofar as importance is concerned (in coming to that point), but the purpose you wish to accomplish can be a great deal more important than the existence of the stepladder itself.

The physical structure of the universe with which we deal is, in a sense, a ladder upon which the soul has to climb until it reaches a point where that temporary aid of a physical nature is no longer needed, but while it is needed, it is an important point and an important factor in our experience. To ignore the existence of our dual being, to state that the physical is only illusion, or, on the other hand, that the soul is imagination, is to upset the balance of our being. Fundamental in Rosicrucian philosophy is what we might call "the doctrine of harmonium." This is particularly brought out in the early degrees in reference to health. A healthy body or a healthy self is a harmonious self. This means that balance and proper

relationship are established among all phases and functions of our being. It means that we recognize everything we are, in our present expression; that the body is a medium or point of service to the soul; that the soul is at least temporarily incapable of maximum expression only through the medium of the body. When this important fact is grasped and understood we realize that if a harmonious relationship exists between body and soul, the maximum expression of both is then the ultimate purpose of our present limited physical existence.

Scientific knowledge and analysis, therefore, has a part in our life span. Rosicrucians have always been interested in objective science. The earliest manuscripts are concerned with their experimentation in the fields of physical as well as psychic phenomena. In modern times the Rosicrucians maintain laboratories for the study of the physical sciences; for example, there is a chemistry, a physics, and a biology laboratory in the Rose-Croix University. The purpose of the study of objective science is to make it possible for each subscriber to our fundamental philosophy to know all that is possible for him to know in these fields, and thereby develop his physical, objective being and cause it to be the most perfect possible expression for the soul.

We should not live exclusively in a field of physical analysis nor in a psychic expression. We must sometimes, if we are to gain the balanced, harmonious expression that is ours to attain, give thought to both phases of our existence. We must face the physical facts and we must consider the development of the soul, and at times delve into abstract metaphysical speculation. We must remember that man is a dual expression and that if we tip the balance either way, to one extreme or the other for too long a period of time, then something has to give way. The physical or the spiritual cannot express to the exclusion of the other. If we persist in living an unbalanced, inharmonious life, then we are heading toward collapse, either physical or mental, because it is nature's way to express in balance and harmony. Man will grow in physical and psychic stature as he recognizes both fields and does his best to express himself as he was designed to be—a soul resident within a physical body.—A

We Are Here... Why?



IS THERE a mother who has never gazed down on the innocent babe nestled in her arms and wondered — what does the morrow hold for him? Was there ever a man who has not asked himself, "*Is this my destiny?*" Who has not had, at some time, the lurking fear that he has chosen the wrong career? Must chance decree your fate? Is it not time that humanity ceased plunging into darkness, into the unknown of life, hoping to seize the skirts of passing opportunity? There is no man more confident of what the years will bring him — no woman more happy — than the one who has found Self, who *knows* his purpose in life and how it can be attained. You can have no greater joy than doing the things you are best suited for. Success comes only to those who find play in their labor. There is no question more intimate, or problem more vital to your welfare, than *why you are here*, and how you can make the best of it.

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No. 2

LIGHT

O Saul of Tarsus, persecutor,
Damascus-bound,
Why were you blinded by the light
That shone around?

You might not have been blinded by
The radiant light
Had not a lifetime spent in darkness
Dulled your sight.

I, too, once asked for glorious light
To illumine my way;
Now for prepared, receptive sight
Is all I pray.

—Hilda W. Caufield

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Greetings!



Dear Fratres and Sorores:

Like the Stoics of old, many men look upon the manifestation of an emotion as a "weakness of the flesh." Consequently, they disdain any spiritual inclinations as unbecoming a "man's man." Such customs and manners as prayer, participation in religious or sacred ritualism, or an outward indication of reverence for things or places of spiritual significance, are assiduously avoided. If such persons are obliged to conform in the presence of others, they actually appear embarrassed or excuse their actions with some side remarks.

This may seem to be an irreligious tendency upon the part of such individuals. It is, however, principally a psychological attitude. It reveals that the individual does not understand himself as he should. A man that is in excellent health, and has the abundance of vitality which follows as a consequence, is conscious of his physical and mental power. His healthy mind and body make him equal to most of the tasks which he must assume. The awareness of his stamina, combined with the experience of numerous successes give him excellent confidence. He has, perhaps, few or no inhibitions which would instill a sense of futility in any undertaking that arises. Most of his problems are surmounted by the dynamic drive which he unleashes.

Such an individual (and you know many of them) develops a sense of pride in his resourcefulness and his self-reliance. He becomes conscious of his "mastery," of his particular environment. He is aware that he has been able to draw upon his own personal power to adequately rise above any obstacles which he has confronted. There will, of course, come a time when the usual sources of power and inspiration, to which such persons turn, may be insufficient. These persons will then be frustrated and helpless. Until such an advent, the resort to such intangibles as spiritual powers, either within or without themselves, appears as misplaced faith, inane and childish.

These individuals have never been made aware of dependence upon any source but their own selves. To thank or to ask a god or a supreme being for anything seems unnecessary. The immediate cause behind the satisfying of any need has always been their ability to call into play the strength of their own robust bodies and their native intelligence. It is obvious, then, that he who resorts to religious or mystical practices in church or in a personal ritual, seems to these persons, to be confessing a personal weakness and an inaptitude in meeting the problems of life.

These self-assured individuals are not necessarily iconoclasts. They may not ridicule the beliefs and practices of the spiritually inclined persons. They do, however, look upon them as unessential, and upon reverence at all times as a form of superstition. To them, *reverence* is a word that has been wholly associated with religious or spiritual practices whose values they cannot relate to themselves.

Reverence must not be confused with *awe*, as is often and erroneously done. Awe is an attitude of humility that is imposed upon us by the relative impressiveness of something—the vastness of stupendous mountain ranges towering above us, the great expanse of the ocean, the solicitude of the desert wastes. By their sheer proportions, these induce a sense of awe. We feel the insignificance of our own being in contrast to these realities which transcend any personal power that we could exert against them. We feel humble when awed, because of a consciousness of helplessness before that which awes us, whether we so express it or not.

Many times awe engenders the emotion of fear, especially among primitive peoples or those of a primitive mind. There then is the desire to flee from such overwhelming greatness which causes the sense of helplessness. In still others, awe may induce states of melancholy. The ego is frustrated. It is incapable of exerting itself in the presence of such might. Whatever the individual sees or

does in such surroundings often causes him to feel extremely inferior and his thoughts and acts seem inconsequential.

Reverence is a sacred respect or holy love. The individual is not necessarily overwhelmed by that which he reveres. True reverence is, in fact, devoid of awe and its attendant feelings of helplessness and fear. Reverence is that which arouses exalted love. It is an appreciation of the qualities of something which depicts all that we can conceive as beneficial. That which is revered is that which we can see as contributing to our personal ideals. It is symbolic, in other words, of a standard of perfection which we have personally devised or recognized.

That which we revere or which is sacred to us need not be associated with liturgy or religious dogma. It does, however, have to be related to the highest moral evaluations of which the individual is capable. A man who gives unselfishly of his time and of his resources to help crippled children may inspire the reverence of other men by his acts. A group of men who fight in defense of helpless animals, to afford them shelter and care, will arouse the reverence of other men, without any thought of religious values in connection with such reverence.

No man, then, is actually without a sense of reverence, even though he may not have a respect for the practices of any religious sect. There is, nevertheless, something in every man's daily life that, to him, attains the acme of the finest impersonal human conduct. He will have a sense of devotion and respect for such things or conduct as will amount to *reverence*.

To induce a man to evidence a sincere reverence toward a religion or a mystical teaching, it is first necessary to know that individual's moral and ethical values, his personal ideals. What are his *impersonal* loves? What, according to his conviction, are the real virtues of mankind? Then, show him that religion or mystical practices can help him to further these impersonal loves no matter how strong he may be in his personal powers.

Many men have no reverence for religion or spiritual societies because there has been no personal affinity established between such and their own personal convictions. If reverence is a sacred respect or holy love, then a man must first be able to understand and

feel the precepts of religion or mysticism before he can reverence them. The lack of reverence for religion by most men today is caused by their being strangers to their own natures.

In recent years, science has actually evoked the reverence of the man on the street. It is because it has dramatically revealed to him forces and powers which are applicable to the various modes of his living. It has disclosed ways and means of attaining what he considers the better things of life.

To a great extent, this reverence for science is misplaced. It is tied fast, almost exclusively, to the material objectives of the average man—to sentient living, to elimination of labor and effort, whether mental or physical. Such reverence can lead to the destruction of human initiative—even of mankind itself. It is the duty of mysticism to establish the proper *idealism* for man—one by which the states of living may be realized as going beyond mere materialism. The discoveries of science then will be revered only as laws of the Cosmic, as manifestations by which this higher state is to be attained.

Faternally,

RALPH M. LEWIS,

Imperator.

Meaning of Heaven and Hell

A soror in Wyoming, addressing our Forum for the first time, I believe, asks: "I would like to know where Jesus, the Master, went when, as it is said in the Apostle's Creed, He descended into Hell; the third day He rose again and sitteth on the right hand of the Father. To my understanding, Jesus was so perfect He surely had not to go to Hell for punishment. Now, why did He descend to Hell?"

This question can best be answered by first considering the origin and the varied significance of the words *heaven* and *hell*. The word *heaven* has its origin in the German word *himmel*, and it is connected with the phrase, "to heave"—that is, "to be lifted up." In Hebrew and in the Greek and Latin, "heaven" is accepted as the "abode of God."

The theological conceptions of heaven and hell as abodes or places is closely related to the ancient cosmogonies, or man's theories as to the creation of the universe. The early

speculative mind was wont to go beyond its immediate perception of reality. It was not content merely to observe, to see or hear the things of its environment. It also sought to apply to the phenomena of nature certain notions which it was gradually acquiring through experience. These principle notions were of change, of rest and motion, of beginning and end, of purpose and cause, and such values as good and evil.

Each thing that man saw, therefore, he related to these abstract ideas. To him, an object was either gradually changing as daylight into darkness, or, it was in a state of rest or preparation, indicating the beginning or end of some process of development. To man, nothing could escape falling into one or more of these categories. As far as man could see or dared travel, that, then, was the limitation of the world. Also, if something was not seen to change, it was either conceived as eternal or as having a beginning in a remote period preceding man himself.

Man is *causative*, that is able to bring about forms or events by means of his mind. All physical realities, therefore, he likewise presumed were the result of some purpose, in them or behind them. Every manifestation was thought to have had a beginning, a cause. Almost always this cause was believed to be teleological, that is, being of mind, having intent. The world, too, must have had a beginning, so man believed.

Daily experience likewise revealed the end or apparent final stage of processes and developments in nature. Things seemed to grow or develop, and then reach a point where they apparently ceased. To man, the end of anything is when its nature suddenly ceases to be, or, at least, when he can't perceive any gradual transformation from what it was to a new state. This observation gave rise to what is known as the doctrine of eschatology, or, the "doctrine of ends." When man ceases to be, what becomes of him? When an object of nature reaches a state of devolution, that is, when it no longer has unity and seems to cease to be, what has become of it? These are some of the questions which perplexed early man.

If there are causes in nature which transcend man's personal powers, then such superior powers must be invoked by superior beings. Such superior beings, man came to think of as anthropomorphic, that is, as man-

like gods. The question must have arisen, Where did these beings reside? Since their habitat was not common among men, it would have to be in those regions or realms beyond the limits of accessibility to men. These beings, or gods, must, therefore, dwell beneath the earth and the sea, or high in the sky, or upon mountain peaks.

All omnipotent and omniscient beings were not conceived as gods. Some were demons or devils. They represented the other abstract notion man had evolved, that is, the belief in adverse or evil influences. Since men were subordinate to these different beings, or at their mercy, man's origin and his final state were related to their abodes. The intangible and the eternal attribute of man, his "spirit" or his "soul," came to reside in regions commensurate with its conduct during mortal existence. In the afterlife, man would thus dwell either with the gods or with the demons.

In the Babylonian cosmogony the mountains to the extreme north of the "plains of Shinar" were known as the "mountains of the world." They appeared to be the extreme wall or end of the earth upon which the sky rested. It was on the top of these mountains that the gods had their rest. The Babylonian temple towers, to which the Biblical story of the Tower of Babel refers, were attempts to reach the lofty realm of the gods so that men might more easily commune with them.

South of Babylon was the "Great Deep." This is the Persian Gulf and it was known as "Nârau Marratu," or "salt river" which was thought to encircle the world. In it also dwelt gods.

In earliest Buddhism, there is an account of a series of heavens which were considered as actual regions. In the first of these heavens the length of life therein for the fortunate is said to be "twenty small ages of the world." It is related that it is at a height of nearly three million leagues above Sambudvipa. The latter refers to the sacred Buddhist shrine of Bodh-Gaya, the site of the tree under which, it is related, Gautama Buddha received his great enlightenment. All successive heavens are doubled in height above each other. The commonly held opinion was that there are as many stages or heavens as there are classes of gods. In other words, it was believed that there was a kind

of hierarchal order of planes to which men ascend.

A more metaphysical and abstract conception of heaven is also held by these Buddhists. There is an *immaterial* sphere known as "Arupya." This contains only spiritual beings who are free from matter; they have no substance and assume no form. They are referred to as disembodied intellects consisting only of thought. Since this heaven is immaterial, it occupies no place in space; it is a realm of infinity of space, that is, it is ubiquitous or existing everywhere. It is likewise a realm of infinity of intellect and a realm of nothingness, which we presume means that there are no corporeal qualities whatsoever. It is, further, a "realm of non-consciousness." In other words, there are no mental images, such as ideas or notions to be had by those who dwell there, not even an awareness of the individual ego or self.

In this latter conception, we will note that heaven assumes a state or condition of perfection, of imperturbability, or supreme bliss. Perhaps, even the word *bliss* would not be wholly adequate, for that signifies sensation and consciousness. It is more like the peace of oblivion.

The Jewish cosmogony, or conception of creation, is quite familiar to us of the Western world. It is principally set forth in the Book of Genesis, where we are told: "Jahweh, God of Israel, Who spreadeth out the heavens as a curtain and spreadeth them out as a tent to dwell in—" Jahweh resides in this heaven and he carries out an eternal conflict with the forces of evil in the lower regions. During the early Christian period, the cosmogony established the firmament as a fixed vault above the earth which "supports the heavens." This firmament "furnishes the path for the sun and planets." Beneath the earth was *sheol* (Hebrew for hell or *hades*). *Sheol* served as a prison for departed spirits. The Roman Catholic Church takes the position of Thomas Aquinas, supported by later Vatican decrees, that creation was the result of a miracle, a phenomenon beyond the comprehension of man and not to be explained by natural laws. Thus, heaven and hell were established by God.

The Roman Catholic councils have specifically decreed *against* the following: the belief that matter alone exists; the pantheistic conception that the substance and essence of

all things are one and the same; the belief that all finite and spiritual things emanate from the divine; that all that *is* consists of an emanation of the divine essence. They deny, as well, that an independent absolute being, as a supreme mind, is the determining nature of all things. This view obviously opposes the Rosicrucian philosophy. They reject the doctrine of God's producing out of nothing, at the beginning of time, the world and all things spiritual and corporeal.

The Protestant cosmogony is generally the acceptance of the version as given in Genesis. The various Protestant sects, of course, have somewhat modified the Genesis account.

Etymologically, the word *hell* is of Teutonic origin; it is derived from a root word, meaning "to cover." The Hebrew equivalent is "*sheol*" and the Greek "*hades*." In antiquity, hell was generally accepted to be the abode of departing spirits and a place of torment for the wicked after death. Primitive peoples most frequently disposed of the dead by interring them. It was natural for the primitive mind to believe, then, that the spirit, the intangible nature of the departed, would descend into the bowels of the earth, or even beneath it. Since common experience discloses that most cavities in the earth—caves or great volcanic fissures—were dark, the dead were thought to dwell in darkness. In many of the naturally formed caves, such as those of ancient Delphi, there were foul smells and death-dealing gases emitting from some subterranean disturbance. These conditions added to the natural terror which most men instinctively have for darkness and for the unknown.

If virtues were not to be rewarded in this life, it was believed that they must be rewarded in the next life. The good men would reside with the gods and enjoy their bountiful living. If the wicked could forever escape penalty for their crimes, it would imply a lack of divine justice. A sense of justice had developed in man because of the gradual expansion of his limited physical self to include the sentiments and moral urges. The sense of justice was really the extension of *self* to include others, if others and their interests brought to the individual certain mental and moral satisfactions. If, therefore, man could come to realize justice, then most certainly so could the gods. The gods, then, would bring the wicked to the

bar of justice, after *death*. The evil ones would be banished to hell, there to be punished for earthly sins.

A version of Buddhism designates various kinds of hells. The main division consists of *hot* and *cold* hells. Of the hot hells, it is related that twenty thousand leagues under Sambudvipa (under Bodh-Gaya, sacred shrine in India) is the Avichi Hell. Avichi means "no release." Above this are several other hot hells which are named in their descendent order:

(1) Sañjiva means "reviving," because it is related that its winds partially revive the doomed. (2) Kalastrua, meaning the "black string" which cuts the doomed to pieces. (3) Sanghata, the "dashing together between mountains." (4) Kawrava, meaning "weeping." (5) Tapanā, meaning "heating." (6) Protpana, meaning "greatly heating." Some think these hells to be pyramidal in shape, each being smaller toward the upper region, or as they approach the surface of the earth; even the depth is given for these hells, each being separated by four thousand leagues.

There is considerable delineation of the suffering of the victims who are condemned to these regions. One period of time is called the "reunion of javelins," because every thousand years "two javelins pierced the heart of the doomed and met inside." After innumerable centuries, the guilty one is said to pass into the Utada, a zone which surrounds the greatest hell and where there is access to the four cardinal points through four gates.

The Buddhist exegetical accounts relate that there are *antechambers* and *postchambers* of hell in which the damned, in succession, are tortured in leaving hell. Indicating the austerities which these chambers provide, one is called "Razor Road" and another is named "Sword-leafed Forest." Another version of these hells is that they consist of various zones surrounding an igneous cage, or the principal hell, which is in the center. The damned live there for five hundred years. Each year is of twelve months, and each month is equal to thirty days, but each day is equal to the length of the life of the gods in the heavens!

The *cold* hells are those which have been conceived by Northern followers of the faith. Heat, which is so much desired in the cold,

mountainous regions, takes on a munificent quality and therefore is not related to evil. These Northern sources state that there are eight cold hells; each is named for "the shape of their inhabitants." In other words, it is imagined that the doomed have their forms grotesquely distorted in these regions. The names given to these hells, then, are in accordance with the appearance which the inhabitants assume. Hells Number One and Two, for instance, are called *Arbudās*, which means "a round mass."

These cold hells are also arranged in stages of absolute darkness, a condition which mankind naturally dislikes. In explaining the period of confinement, we are told: "If there were a load of Sesamum seed (very small seeds), containing sixty bushels, and a man, after the lapse of every hundred years, were to take from it one Sesamum seed, that load would dwindle away sooner than one Arbuda hell."

The Tibetans have many lesser hells; these are what we might call *frontier hells*. They are reserved for minor offenses. They are designated for the special categories of sinners. These frontier hells provide such experiences as great disappointments, loss of loved possessions, and the like.

In the Christian writings, there are many references to future punishment for the wicked in Gehenna, or "hell-fire." (Matt. V: 29,30; X: 28) According to Roman Catholicism, purgatory is a *state* of suffering after death, a state in which the souls of those who are guilty of venial sins and who still owe some debt of earthly punishment are finally prepared to enter heaven. The Church relates that the period of confinement and suffering in purgatory can be proportionately reduced by the suffrages of the living—prayers, alms, and good works; the sacrament of the Mass also aids those in purgatory.

The idea of purgatory is obviously borrowed from the earlier ideas with respect to the punishment of the wicked after death. To those who may think that purgatory is solely an allegorical reference, or a symbolic state, the Roman Church disabuses such an idea and makes it emphatic that purgatory is some *place*, distinct in space from heaven and hell. No deviation from this point of view is permitted. At the Council of Trent the Roman Church commanded all bishops

to teach "the sound doctrine of purgatory handed down by venerable fathers and sacred councils." At the same time, it advised to exclude all "the more difficult and subtle questions relating to the subject—"

From all the foregoing, it is apparent that the conditions which men have ascribed to their versions of heaven and hell are related to human experience. The pains, the suffering, the kinds of punishment, or the satisfaction of heaven are what men have known in at least some minor form during mortal life. Though men have most often thought of heaven and hell as being definite places, yet the states or sensations which are said to be realized in them are parallels to such states of consciousness in earthly existence.

Each of us is, in fact, passing through a series of heavens and hells during each hour of mortal existence. There are moments of joy and those of pain. The most that men can possibly conceive for heaven and hell, the afterlife, is a prolongation and intensifying of the same mental conditions which they confront here.

The mystics and the avatars use the terms *heaven* and *hell*, or their equivalent, in an allegorical sense. They allude to states through which the indwelling self and the soul pass. When anyone "ascended to heaven" it meant an afflatus of the soul, referring to its momentary flight into the Cosmic realm, or, as we should say, an expansion of the consciousness to an attunement with the divine. They did not mean an actual departure from the body, but rather a *raising* of the consciousness.

Conversely, a "descent into hell" meant experiencing the temptations of the passions and of the weaknesses of the body. It was the urge to deviate from noble and spiritual purpose. All great spiritual masters or avatars, by virtue of being in a physical body, have thus been tempted. It was in their periodic struggles and eventual vanquishing of the lower self that they gained that inner strength by which they became masters.

We may then presume that Christ's descent into hell and his rising again to heaven had reference to these inner struggles. It was a contest between the mortal consciousness of Jesus the man and the Christ, or the divine consciousness of His being.—X

Bits of Information

A soror asks: "What service is performed by the Grand Councilors?" For our first information with respect to this question, we should turn to the Constitution and Statutes of the Grand Lodge of A.M.O.R.C. Article VII, Section 18, provides:

"The Grand Council shall consist of the Grand Master, Grand Secretary, Grand Treasurer, and nine additional members, each of these nine being elected to his position as Grand Councilor and being in good standing in the membership of this Grand Lodge at the time of his election."

Section 19 provides, and I quote in part: "The members of the Grand Council other than the Grand Master, Grand Secretary, and Grand Treasurer shall be elected at each annual Convention of the AMORC of North and South America by the delegates and members thus assembled, in any manner that expresses their best wishes in this regard, and so long as such methods of election are acceptable to the Supreme Grand Lodge."

As for their duties and functions, Section 20a stipulates: "This Grand Council, as such, shall act as an advisory body to the Grand Lodge, assisting in the general work assigned to it in their respective sections of the North and South American jurisdiction and shall further the spirit of Rosicrucian Brotherhood among the members, and make reports from time to time to the Grand Master or to the Board of Directors of the Supreme Grand Lodge, as conditions may demand."

Section 22 elaborates further upon the services which the Grand Councilors shall render: "All matters coming within the observation and interest of the Grand Councilors pertaining to the desires of the general members or for the spiritual good of the Order shall be forwarded to the Grand Master or to the Grand Secretary of the Grand Council, or to the Board of Directors of the Supreme Grand Lodge as recommendations and as special privileged communications pleading for consideration and such action as may be deemed necessary."

In short, Grand Councilors are *liaison* officers between the members at large and the Supreme and Grand Lodge officers. It is their responsibility to see that there is no violation

of time-honored traditions or the rituals and principles of the Order, or of the Constitution of the Order, in their region. They are also to assist lodge or chapter officers with the interpreting of the rules and regulations of the Order for the governing of their particular body of members. The Grand Councilor shall suggest, from personal experience with members and subordinate bodies of the Order, how they may be better served and the purposes of the Order advanced, as well. In addition, they perform any special duties for the welfare of the Order which may be assigned to them by the officers of the Supreme or Grand Lodge.

▽ ▽ ▽

A question is now submitted by a frater. He wishes to know: "If world-wide, why does a prospective member of Edinburgh, Scotland, have to submit his application to the American branch of AMORC?"

The Rosicrucian Order, AMORC, is world-wide in that its members and lodges exist in almost every civilized land on the face of the earth. The Rosicrucian Order, however, is divided into jurisdictions, or regions of authority throughout the world. All of these separate jurisdictions did not begin their cycle of existence alike; therefore, according to the traditional cycle of activity and inactivity of the Rosicrucian Order, these jurisdictions do not all alike enter periods of silence.

Circumstances have often made it imperative that one jurisdiction unite with that of another region—or, at least, to coordinate with some other jurisdiction. Further, countries which have no separate jurisdiction may affiliate with any established jurisdiction of their choice subject to approval by the Supreme Council of the AMORC throughout the world.

The British jurisdiction of the Rosicrucian Order has been an entirely separate one for many years. Because they have the same language and similar customs, the two jurisdictions have always worked in very close accord. During World War II when it was impossible for Frater Raymund Andrea, Grand Master of the British jurisdiction, to continue the study and membership facilities to the fratres and sorores throughout Great Britain, the American jurisdiction of AMORC assumed that responsibility with the ap-

proval of Frater Andrea. The studies were extended to members in England, Ireland, Wales, Scotland, and the like, directly from Rosicrucian Park in San Jose, California. This was done at the full expense of the American jurisdiction for practically the full extent of the War *without the support* of the British members.

At the conclusion of the War, after a conference in London between Frater Raymund Andrea and the Emperor, it was agreed that, for the sake of expediting the work of the Order in the postwar world, the two jurisdictions—the British and the American—should be coordinated as an *Anglo-American jurisdiction*. The facilities and supplies of the American jurisdiction had not been impaired by war, and thus it was in a better position to extend *study* privileges to members throughout Great Britain. All of the teachings, charts, diagrams, magazines, and correspondence service are now extended to the members in Great Britain from the United States. The members in Great Britain pay dues, which are deposited to the credit of *AMORC Funds* in England.

The Grand Master, Frater Raymund Andrea, presides over all of the lodges and chapters now in existence in Great Britain and which may be established in the future. Thus, a member in Edinburgh, Scotland, to answer specifically the frater's question, submits his application to the United States so that membership *study privileges* may be extended to him from here. He is, however, a member of two jurisdictions—the Anglo-American jurisdiction.

This unity is further indicated by the fact that the Emperor will, in all probability, address a general assembly of Rosicrucians in London this coming January. The time and place may be learned by inquiring directly of Francis Bacon Chapter in London; address the Secretary: Mr. Richard Lake, 38 Cranbrook Rise, Ilford, Essex. Of course, in asking for such information, enclose the necessary postage stamps, or a stamped return envelope. Such information may be obtained, as well, from the Supreme Secretary, Frater Cecil A. Poole, Rosicrucian Park, San Jose, California.

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A frater in England, addressing our Forum asks: "Please explain the relationship of

AMORC to other Rosicrucian bodies. There are European Rosicrucians not apparently connected with AMORC."

A suitable explanation requires a reading of the history of the Order, namely, *Rosicrucian Questions and Answers with Complete History of the Order*, by Dr. H. Spencer Lewis. The information that we give here must, of necessity, be brief. We quote in part from the *Rosicrucian Manual*:

"It (AMORC) is part of the international Rosicrucian Order, most Jurisdictions of which use the same name except for slight variations due to translation in foreign languages. It is part of the *one* and *only* Rosicrucian Order that is truly international. It is the only Rosicrucian movement, society, or body, in North America (or South America), having membership and representation in the International Council, *Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis*—"

In the above-mentioned history of the Order, Dr. Lewis states: "It must be noted that from the very start, and with the issuance of the first public manifesto the correct name of the international organization was used, namely, 'The Ancient and Mystical Order Rosae Crucis.' This is a slightly abbreviated form of the Latin name, 'Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis'; the initials 'A.M.O.R.C.' were immediately used, as well, as the true and original symbol of the Rosicrucian Order—the Golden Cross with but one Red Rose in the center."

"From the seventeenth century onward, the Order in France had adopted the French term: 'Rose-Croix' in preference to the Latin form, 'Rosae Crucis.'"

We find, even in Wossenaer's *Historisch Verhael*, published in 1623, mention of the "Ordre de la Rose Croix" in France in connection with members and other branches of the Order in Spain, Italy, England, Switzerland, Germany, Flanders, and other lands.

Independent organizations were established which were not intended to be clandestine nor to plagiarize the teachings of the Order. We might say that the members of such independent organizations were actually those who were members of the Rosicrucian Order, but who formed themselves into separate bodies with the *approval* of the authentic Rosicrucian Order, in order to pursue specialized studies. One of these was *L'Ordre Cabbalistique de la Rose Croix*. This organi-

zation contained a number of officers connected with the regular Rosicrucian Order, and this cabbalistic body devoted itself to a limited list of subjects, research, and the like, and did not claim to be the traditional Rosicrucian Order.

There was also an independent organization known as *La Rose Croix Catholique* which attracted the interest of many Rosicrucian Catholics who "were misled into believing that it was a separate organization for them."

Until recent years, there was also the *Rose Croix Illuminati Society* of France under the leadership of the great researcher, Frater Jollivet Castellet. This frater was an honored member of the Rosicrucian Order; however, his society was devoted to research into the subject of alchemy.

Then, again, there were such literary research organizations as the S.R.I.A. (Societas Rosicruciana in Anglia) of England, which was composed entirely of Freemasons. It was devoted to a perusal of Rosicrucian history and a consideration of its principles. It has never claimed that it was affiliated with the continuation of the Ancient and Mystical Order Rosae Crucis. Still another such independent organization established after 1800 was the *Hermetic Order of the Golden Dawn* founded in 1887.

Some of these independent organizations with high purpose continue to exist in Europe, and they do not profess to be directly affiliated with the Rosicrucian Order. They are recognized for their esoteric and cultural purposes by the F.U.D.O.S.I., which is the abbreviation of the name of the federation of authentic, arcane, and esoteric orders. The Rosicrucian Order with the variations of its name, as the Order Rose Croix, exists in Europe and has its Emperor, who functions in harmony with the Emperor of AMORC. The Emperor of the Rose Croix of Europe is Sar Hieronymus, which is, of course, his allegorical title.

Unless an organization using a name similar to the official title of the Ancient and Mystical Order Rosae Crucis is affiliated with the F.U.D.O.S.I., or is recognized by the International Supreme Council of the AMORC, it is evident that it is *spurious* or that it has a purpose quite foreign to the title which it has assumed. Your test of validity as to whether an organization is part of the tradi-

tional Rosicrucian Order is whether the phrase "Rosae Crucis," or its equivalent, is used by the society and whether it is approved by the above-mentioned bodies.

The Supreme Council and the F.U.D.O.S.I. have further means of determining the authenticity of an Order claiming Rosicrucian affiliation other than by the examination of any documents which may claim historic connections. There are definite secret *initiatory keys*. These are certain psychological elements and mystical principles in connection with initiations and rituals which reveal to the officers of the Supreme bodies whether such societies are clandestine or not. In fact, a spurious body claiming to be Rosicrucian might even attempt to copy, if it could obtain access to them, the rituals of the authentic body; however, these initiatic keys are so well concealed in the ritual as psychological elements that such a false ritual would, even though its wording appeared almost the same, reveal that it was clandestine.—X

The Silver Cord

Two sorores ask similar questions of our Forum. One says: "In the April *Forum*, reference is made to the silver cord.—I wonder if this is the same silver cord that is referred to in the Bible. Also, does embalming soon after death sever the silver cord? Should such quick severance be permitted?"

The other soror relates: "In my nursing career I have naturally witnessed a good many passings. Some patients make the transition quickly and easily while others—and it is the latter in whom I am interested—seem to take such a long time and go through regular facial contortions from the first gasp; with the last gasp the face is so contorted that it is beyond recognition until death has straightened out the features. I have always felt that there is a 'struggle'; that the spiritual body was trying to release itself from the physical and that the physical was trying to hold on; and that the last gasp was the severing of the silver cord. Am I right in this? Also, does not the spiritual body start building itself from the head?"

In mystical and occult circles the silver cord, as the connecting link between the soul and the psychic body of man and the Cosmic or Universal soul, has long been expounded.

This silver cord is not, of course, a material nexus between the spiritual nature of man and the Cosmic. The word *silver* alludes to the white, scintillating nature it manifests to all who have perceived it.

Why does such a nexus or connection exist? First, we must briefly review some fundamental doctrines before we can hope to understand this interesting phenomenon. The soul is not a substance, but rather a manifestation which occurs within the human. Souls are not entities having any determinative qualities, such as forms, colors, or other such physical characteristics. In fact, there are not even separate souls, contrary to the generally accepted orthodox religious viewpoint. The conception of separate or distinct souls arises, perhaps from the diversity of mankind. Some men are perverse in character; others are noble and virtuous. The moral behavior of men, or the lack of it, has been attributed to their spiritual nature, that is, to the extent or kind of soul they have. It would seem, then, to the average man that it is a foregone conclusion that each soul must be as different as the moral behavior of men.

The illogic of such thinking is apparent to any thinker. For instance, all men are imbued with that vitality which we call *life force*. Some men are of large stature, and others are smaller; there are men whose color is fair and others who are dark-skinned. Some men are intelligent and still others are morons. Does this differentiation in men prove that the quality or nature of the life force in each man is also distinct? Is the life force in a Negro inherently different from that of a Caucasian, or that of a member of the yellow race? We will agree, will we not, that life is only *potential* with such characteristics as racial differences? The essence of life is the *same* in all men. When life courses through human organisms and is subject to environmental influences, mutations occur in the organisms which cause their different physical appearances. These changes, however, do *not* affect the essence of life.

The so-called souls of mankind are part of the one Universal Divine consciousness. It is a flowing of Cosmic mind energy through human bodies. Soul essence is, therefore, like *life force*—the *same* in all

men. It is a higher state of consciousness, of vibratory energy, to which the mortal mind or brain of man gradually responds. This response results in the realization of *self*. The more sensitive the human becomes to these immanent impulses or impressions, the more he develops the manifestation of his soul. He is not adding anything to the soul by his response to it, for the soul has a quality to which nothing can be added or detracted from. Man can only adapt himself to it, and as he does, the result is a certain behavior upon the part of the individual, which, as it becomes objectified, we call *personality*.

To better understand this relation of soul essence to the human body and personality, let us use an analogy. A room in a home, we shall say, represents the human body. It is a definite structure, or form. The general atmosphere of the room, that is, whether it is dark, gloomy, its environs indistinct, or whether it is light and cheerful, constitutes its "personality." This personality of the room depends upon the amount of sunlight that is permitted to enter through the one window. The sunlight, we shall say, is the soul essence. If the shade is almost completely drawn causing a gloomy aspect in the room, most certainly we will agree that the quality of the sunlight is not the cause of the gloomy aspect. Is not the light the same in essence whether the shade is fully up or nearly drawn? The personality of the room is the result of how much of the light we permit to enter.

Although the soul essence is not localized in the body, that is, it is not to be found in any one particular organ or section, but is resident in every cell, yet certain parts of our being are more directly in contact with its source, the Universal soul, than are others. We are told in our Rosicrucian monographs, for example, that the physical body has its brain and spinal nervous system, which has direction over its functions. The psychic body, the whole soul essence, has the *sympathetic nervous system* as its principle link with the subjective or Cosmic mind.

As we know, there are various forces and energies working through us. The energies of the *spinal nervous system*—the lower vibratory rates of energy of the cells, which cause the mechanical function of the organs—have their principal plexus, or controlling

center, in the brain. The consciousness of the Cosmic mind has its centers of direction, as well. These are principally the *sympathetic nervous system* and certain glands which we call *psychic centers*.

Let us use another homely analogy: a home is, shall we say, a complete organism. Through it function several systems, such as the electric lighting, the telephone, the gas, water, sewage, heat, and the like. Each of these systems work independently of the other but they have been all so *preconceived* as to function harmoniously. Each system has its own particular control or direction centers by which it is connected directly with its source. These centers are the main meters, valves, or switch boxes in the home.

Our Rosicrucian monographs inform us that the psychic body, which, in reality is the collective consciousness of the soul essence within us, is brought in touch with every organ, tissue, flesh, and all, through the means of the *sympathetic nervous system*. The sympathetic nervous system is in contact with the spinal nervous system by means of short *rami*. This physiological connection is thoroughly explained and diagrammed in both the Rosicrucian monographs and in the *Rosicrucian Manual*. These rami are short, slender and delicate, but nevertheless, important connections between the material organism and the psychic body.

Also of importance in this connection of the soul essence of man with the Cosmic mind is the *thymus gland*. This gland is located just below the thyroid and behind the upper chest bones; it has both physical and psychic functions. Physically, it inhibits the activity of the sex glands. This thymus organ, for it is in reality a small organ, is, as we are told in our monographs, a connection with the sympathetic nervous system. Before birth, the thymus gland is attuned to receive a certain amount of the Cosmic energy, which it passes on to the sympathetic nervous system of the *unborn child*. By this means the sympathetic nervous system is in direct contact with the Cosmic soul energy before birth. By passing on some of the energy, it receives, to the sympathetic nervous system, the thymus gland keeps it properly attuned and ready for the sudden impulse and incoming of the first breath.

The thymus gland, our monographs further relate, is really a gland that is intended

as an intermediary between the unborn physical body and the Cosmic soul essence in order to *attract the soul*. The soul essence in the embryo is of the *mother* rather than of the unborn child; consequently, the unborn child has no soul-personality of its own, that is, it is not able to respond independently to the soul force.

The extension of the Cosmic Soul energy to the human organism or physical body seems to be *concentrated*, as a beam of light toward or upon an object. This extension may not be due to the soul energy actually being directed to the human in that way, but rather due to the centers of attraction in man which draw it to them. The thymus gland and the spinal nervous system may cause an effusion of this Cosmic energy toward them like the lines of force of a magnetic field. It is this which is perceived and which is referred to as the *silver cord*.

Just before birth, it has been frequently noticed that a brilliant ribbonlike beam descends toward the abdomen of the mother. It is, of course, more or less indefinite. In a darkened room, it is very brilliant at birth. We repeat, it is the thymus gland which is the center where this silver ribbon connects with the body before birth. At birth the silver cord connects with the first breath and enters the mouth of the child. That the thymus has only an early physical and psychic function is evidenced by its diminishing during babyhood, and its completely disappearing in a normal body before puberty.

Our monographs explain that during all separations of the psychic and physical body, as during psychic projection of the consciousness, the only connection that is retained between the two is the silver cord—the link with the Cosmic Soul. This silver cord, this Cosmic nexus, is never broken except when transition occurs. Once a rupture has occurred, nothing can restore the soul consciousness within the body.

The silver cord is often seen to descend to the navel. It is for this reason that, in the mystical writings of old, it has been called the “Cosmic umbilical cord.” The *solar plexus*, or as it is more technically called, the *celiac plexus*, is in the region of the navel. The celiac plexus, however, is not a psychic center but merely a *reflex center* for the emotions.

Embalming, or cremation, does, of course, sever the silver cord. Immediate embalming or cremation should be avoided. A short period of time, from three to seven days, should elapse before cremation is done, as explained in this Forum at other times. With the last breath at transition, the soul consciousness is mainly free of the body. Because some of the cells may continue, for a few hours after so-called “death,” to be impregnated with this Cosmic essence, the silver cord is not entirely broken off from the body. It, therefore, diminishes gradually and then is finally severed forever in this incarnation.

Until the Vital Life Force, which accompanies the soul essence into the body at birth, has *completely* left the cells of the psychic centers and the sympathetic nervous system, the silver cord, as a nexus with the Cosmic, is not entirely severed. This explains why some persons pronounced “dead” from the physical point of view, have often seemingly been restored to life. In such instances, the persons restored do not have new souls or even a new influx of the soul force, but a continuation of the same force which had *not* been completely severed from its source.—X

Lodge and Chapter Membership

Most things have a medium, a combination of things or of circumstances best suited to their function. Sound requires the medium of air; electricity, especially that of the lower voltages, requires certain conditions for its conduction or transmission. Human life requires favorable conditions for its continuation on earth, such as atmospheric insulation against the harmful ultraviolet rays of the sun, moderate temperatures, oxygen, and the like.

To be fully in accord with the traditional purposes of the Order, Rosicrucian membership, likewise, must have its medium. The study of the doctrines of AMORC which descend to us from the venerables of antiquity are not wholly sufficient for the *fullness* of Rosicrucian membership. We must always be cognizant of the fact that we are a fraternal order. We must manifest the fraternal or brotherhood spirit.

This spirit of brotherhood can be neither understood nor expressed in a mere study of abstract principles, such as time, space, con-

sciousness, matter, and similar important knowledge. The manifestation of brotherhood requires an understanding and a meeting of the problems of human relationship.

We can never display tolerance if we are isolated from other persons, or from contrary ideas. We can never render service to humanity by merely reading of the virtues of such magnanimous conduct. We can never extend sympathy unless confronted with suffering. We can never know the frailties of human nature—hatred, jealousy, fear, etc.—except through association with others.

Further, we must realize that no man has ever been tried who has not first been sorely tempted. How can we be certain of our self-restraint and mental and moral discipline if our intelligence has not been challenged, or if we have not been forced to exercise patience and perseverance? Personal growth is dependent upon exposure to stimulating elements. We must put ourselves in an intimate relationship with people whereby the *best*, not the worst, is cultivated within us.

Our ordinary contacts in the daily walk of life do not permit us always to know the types of people that we should. In fact, our daily contacts may cause us to acquire an acrimonious attitude toward our fellow humans, which may eventually reach a point where we feel that the whole of life is futile, and we may even come to execrate society. By placing ourselves in circles where there are persons who are trying to conform to noble principles, we are able to observe the effect of such principles. Some persons, we can see, have the intention, but not the strength to attain what they wish; others are in various stages of unfoldment and attainment. There are some, though, who actually have become what we want ourselves to be. Our convictions become fortified by realizing that we are studying in an actual crucible of human nature. We find these persons undergoing a process from which there slowly emerges the pure metal of developed soul-personality.

Rosicrucian lodge and chapter membership provides this necessary aspect of brotherhood. It places one in the laboratory of human relations. You can study others and yourself by being subject to contact with persons sincere in purpose who are still struggling with their natures for the supremacy of self. You are called upon not to

be just a spectator at such gatherings, but to also *participate*. You share in the manifold benefits, take part in the rituals and ceremonies, and formulate questions. You learn to transform words, extended to you in the monographs, into causes of *action*.

Aside from the mystical and spiritual aspects of associating with others of like mind, there are definite psychological and utilitarian benefits in such lodge and chapter membership as well. To some extent, most of us are escapists and procrastinators. We put off doing, of our own volition, that which might cultivate such latent talents as we really have. Consequently, in the course of events, we often fail to discover our resources when we need these potentialities the most. Since Rosicrucian lodges and chapters are principally cooperative—each member doing something to further its ends,—we find ourselves calling upon unused, if not *unrealized*, talents to perform some voluntary duty. We learn to awaken our potentialities.

Some fratres and sorores in these lodges and chapters take part in decorating the lodge quarters; they design or paint or help others with such work. Some find new joy in discovering an artistic sense. Others serve on the ritual teams, helping with the music, or repeating the memorable words, or perambulating in the temple. Their ritualistic participation becomes to them a personal, a very intimate initiation which they live over and over again—yet, they are always *serving others*.

The forums or open discussions conducted in many of the lodges and chapters are intellectually stimulating. You listen to others making an approach to a subject from a direction which you may not have conceived. The emotional impetus derived from the exciting thought of those with whom you are in sympathy is a challenge. It engenders a flood of *new ideas* and you feel yourself moved to rise to your feet to make your own thoughts vocative. Many have literally *found their voices*, the ability to speak in public groups for the first time in their lives because of their Rosicrucian lodge and chapter association.

One is not obliged to speak at a Rosicrucian convocation, but it affords an excellent opportunity for self-expression. It encourages the organization of one's own thoughts. It

brings about the confidence that comes from moving others with our own words.

Remember, too, that there is strength in the unity of good works! The collective attunement and harmony of purpose of a Rosicrucian convocation has merit in itself. Such convocations, such assemblies of minds in accord, become a focal point for an effusion of the Cosmic Mind.

If you have not affiliated with a local Rosicrucian lodge or chapter, we suggest that you arrange to do so at once. Certainly, it may mean a little sacrifice of time and effort to go once a week. It requires effort to lift a spoon to one's mouth in order to provide sustenance. It also requires effort to prepare our food, or to go to a restaurant, but the effort is worth while, is it not?

Once you begin attending and giving of yourself in attention and service, the pleasure and instruction which you will derive will more than mitigate the little time or inconvenience that may be necessary each week in going to lodge or chapter.

Refer to the Directory at the back of the *Rosicrucian Digest*. There you will see a list of Rosicrucian lodges and chapters. If it is at all possible, resolve today to affiliate with one of them. Get in touch with the address shown, and you will be informed when the Convocations are held and how you may become an active participator in the interesting lodge and chapter activities.

We are a *brotherhood*, not just a school. Derive the most from your membership. If there is no lodge or chapter adjacent to you, work toward the eventual establishment of one by building up the local members in your area.—X

Are You Making Progress?

Frequently, some members in the higher degrees are discouraged. They admit readily that they have received what has been promised them and that the Order has been faithful in its obligations. Furthermore, they have conscientiously studied the teachings, yet they have not made, in their opinion, the advancement which they believe they should have made. When they direct questions to us about advancement, we ask them in reply, "Advancement toward what?" They usually answer, "Spiritual attainment." Then, again, they sometimes state that they fear they

have not advanced because of being unable to accomplish all the things about which they have studied in their monographs. We believe that, in most instances, they are discouraged because of this last-named reason. Their personal accomplishments do not exactly correspond to what is outlined as achievement in the monographs.

We, of course, realize that, when we study and read, we are functioning objectively. We are using our objective consciousness. When we study, we almost always derive immediately from the text—that is, the pages of the monograph—ideas corresponding to those which the class master or instructor had in mind. In other words, as we read each page, we have an understanding of what the class master is intending to convey to us. All of this is, primarily, an objective process.

But something more must be done. The ideas, which we have derived through the medium of the printed page, must be transformed into *action*, if something more is to result than merely ideation or concepts within our consciousness. The thoughts must, for example, stimulate certain psychic centers, by which channels are opened for communion with the Cosmic or for the direction of the psychic force within us. These psychic functions are not accomplished immediately or as one comprehends the meaning of the words in the monograph. By reading a monograph carefully, you may grasp the full content of the ideas which originated in the mind of the class master or his explanation of certain doctrines, but that is only *half the process*.

We have been given, in the Rosicrucian monographs, *techniques* for attaining Cosmic consciousness or attuning ourselves with the universal Cosmic mind. Such have been outlined, point by point, and each point has been made as simple as possible. We are certain that almost every member readily understands them. After the completion of the study of these principles, were the members able to as quickly attain the state of Cosmic consciousness as they were to comprehend it? To that, the answer would be, "Most certainly not, because the technique in practice must be gradually developed."

Do you remember the first time that you learned to drive an automobile? Your instructor, in a very short time, was able to acquaint you with the location of the mech-

anism and to tell you just what was necessary. You learned how you must depress the clutch pedal before shifting gears, how to brake the car, and about your starter, ignition, and similar operations. But it was considerable time before such instructions, which were in your objective consciousness, became *subjective*, that is, habitual enough so that you were able to drive with your mind free of concern for such details. And so it is with the instructions in the monographs. They must be translated, or, shall we say, *transformed* into subjective action. The instructions must be converted into certain stimuli for bringing about a development of faculties or awakening latent forces within us. In this the factor of time enters.

It must also be realized that the manifestations, which are stated as being caused by exercises that the member is to perform, do not always follow exactly for every individual. There are a variety of manifestations that can follow from certain exercises. Every cause, it is true, produces a related effect, but such effects may vary slightly. In delineating what we expect to follow from an exercise given to the member, we are conforming to the law of averages. In any given number of members who are performing a certain exercise, using particular laws or principles, the majority of them will have almost a uniform result. It is this result that we mention in the monographs. But, likewise, in that group there will be some who have other manifestations which are quite different and yet are the result of doing the same exercises. Let us consider, for example, members who try the laws and principles which have been given them concerning the *projection* of consciousness. Now, these laws border on other phenomena besides projection, because all the Cosmic laws are interwoven. Sometimes, these members have had no success with projection, either in projecting their consciousness or in receiving the projected selves of others. They believe they are failures, regardless of what else may occur as the result of the exercises they have performed. They do not realize that conscientious application of those exercises nevertheless stimulates the creative powers within them. It quickens the inner consciousness and lessens the barrier between the objective consciousness and the inner self.

Members who have failed in producing the exact results outlined in the monographs and who consider themselves as having made no advancement, are, at the same time, forced to admit that, since they have conducted such exercises, their health may have improved. They also will have noted a flow of creative ideas, a sense of poise and mental discipline and perhaps greater mental vision. They disregard all these things only because they sought one specific manifestation. They have really made progress but they are measuring advancement by a single standard.

We are all on different planes of consciousness, that is, we have evolved to different states of psychic perception and development of self. We did not start this incarnation alike. I do not mean in point of time but in point of *personal expression* of soul. Some are already more advanced than others. Consequently, when those who are more advanced begin their Rosicrucian studies, they find it easier to get results from the teachings, and they are able to demonstrate more complex principles than are others. Let us say, for instance, that some members start this incarnation on the fifth step in their ascent of the Cosmic stairway, while others begin on the fifteenth step. If each moves five steps upward during this lifetime, this particular incarnation, then, when transition occurs at the end of this life, each will have progressed and yet they will continue to be apart from each other. At transition, the one who began on the fifth step will have moved up to the tenth. The one who began on the fifteenth step will have moved up to the twentieth. Most certainly it would be wrong for the one on the tenth step to say he has failed, because he is not as high as the one on the twentieth step. He must look back and realize the progress he has made to the tenth.

To note a change in our life, the result of our Rosicrucian studies, we must review the whole period of our affiliation with the Order, not any one degree or any particular set of exercises which are assigned to us. No Rosicrucian member can honestly say, after any length of time of conscientious study of the teachings, that he has not gained either spiritually and intellectually, or physically from them.

Each life we live is like a rung, but no one knows how long the ladder of incarnation

is. To the Cosmic, a single incarnation is but a tick of the clock of eternity. To the Cosmic, it is unimportant whether or not our full development of Self is acquired now. Each life is bound to contribute something to that ultimate achievement. It is sufficient that we are conscientious. We must not feel that all the objectives outlined in the teachings of the Order must be crowded into the span of this incarnation.—X

Psychic Sight

Throughout the degrees of the Order, there are many references to "psychic sight." We likewise use the phrase, "psychic eyes." Exercises are given in the monographs for the development of these. Members are sometimes confused and ask, "Just where are the psychic eyes located in relation to the psychic self?" We have answered that "psychic eyes" is really a figure of speech, that the more proper term would be "psychic sight," and it is that which should be developed.

To begin with, we must realize, as has been pointed out, that psychic impressions (that which is transmitted Cosmically and received by us psychically) are extremely high vibratory rates. These vibrations are not in the octaves of our receptor senses. They transcend all such vibrations as those which we objectively discern. They do not have the same quality as sound nor do they have the wave lengths of light such as we experience as color, nor do they include such sensations as we associate with touch. In fact, they are in extreme ranges or octaves beyond the physical forces. Each Rosicrucian, who has attained the Fourth Degree, is familiar with the Cosmic Keyboard. Therein he will note that we have shown scientifically that the phenomena of the cosmic are all arranged mathematically according to a scale, that certain manifestations and phenomena occur in various octaves. We are able to discern objectively only a comparatively few of these octaves. The psychic impulses are far beyond the rates of electrical waves, radioactive matter, and cosmic rays. Yet we are able to discern them.

Psychic impulses can be translated into objective sensations which we can experience. The psychic impulses are not reduced, their nature is never altered, but we do

interpret them, under certain circumstances, as having visual characteristics—namely, form, dimensions, colors. At other times they are perceived as being auditory, as a voice or message. Or they may seem tactile, that is, as producing waves of feeling, warmth or coldness.

The psychic impulses are received by the *sympathetic nervous system*. It is this sympathetic nervous system which is attuned to these higher frequencies. It is responsive to them. The psychic centers, then being acted upon, induce into the spinal nervous system impulses of lower octaves. We may look at it in this way. The sympathetic nervous system receives the psychic impulses. They are carried to the psychic centers. Within these psychic centers, vibrations are set up which are far lower in the scale than the psychic ones, just as every musical tone in the scale has a harmonic in the octaves far below, or above it. These *lower* vibrations, then, are transmitted as energy impulses along the spinal nervous system. Finally, these impulses enter the brain where they actuate certain areas of the cerebrum and produce in these areas sense data or sensations which are related to one of the objective senses.

The brain area which is most responsive at the time the psychic impulses are received, produces, as we have said, results which are related to it. If the most responsive area is auditory, then we experience the psychic impulses as sounds, as voices, or as music. On the other hand, if the area which is acted upon in the brain is related to the visual sense, then the psychic images are of a visual nature—things seen.

Now we know that for objective impressions, those of which we wish to become particularly aware, we must concentrate. We must direct our attention to that which we want to see or that which we want to hear, and the other senses are accordingly suppressed. Even when we are not concentrating, when we are not making one of our senses particularly sensitive to stimuli, one of the areas related to our objective senses may predominate. If a psychic impulse comes through at that time, it will be translated in terms of that particular objective sense which is dominant.

The transmitters of psychic impulses, those who are trying to send a message to us

through the Cosmic, may have certain preferences. They may desire that we receive the message in a visual form or they may wish us to have it in an auditory or in an olfactory sense, such as the smell of incense or the fragrance of flowers. Though one may desire us to experience the psychic impressions in a certain way, we may have the experience in an entirely different manner. The reason for this is, as we have stated, that one or another of the areas related to our objective senses might be particularly sensitive at that time and thus the psychic impulses would be interpreted in the qualities of that area. Consequently, if we want our psychic impulses to have a visual nature, to appear to us as something to be seen, then we must quicken or stimulate the *psychic sight*. This means that we must stimulate that area of the brain by which the impulses are interpreted in a visual sense.

We know that the body often generates more energy than it consumes. We are told in our monographs how our bodies consist of two polarities of energy and how these polarities are replenished in our body, one through the food we eat and the other through breathing. A normal person will generate excess energy, that is, more than he usually expends in his physical or mental activities. This excess energy radiates from the nerves of the thumb and the first two fingers on each hand. To conduct experiments in psychic sight, it is necessary to use this excess energy to stimulate or awaken that area of the brain which translates psychic impulses into that which has a visual nature.

This should be accomplished by sitting relaxed with the feet apart. In this particular exercise, one takes the first two fingers, after the thumb, on each hand and presses these fingers together. He then places the two fingers of each hand lightly against his temples. The pressure should not be great enough to cause discomfort and one must be certain that the thumb and other fingers do not touch the temples. A slight warmth will be generated and, after a few minutes, a magnetic sensation, as a tingling, will be felt.

Next, the eyes should be closed and a deep breath taken and held as long as comfortable. The eyes should then be opened and, as one exhales, one should try to look toward a dark area in the room, or at least at an area that

is dimly lighted. If you have been successful in stimulating psychic sight, images will seem to form. You will be interpreting the psychic impulses you may have received at that time as visual forms.

Let us be clear on one point. As the monographs have pointed out, what you see on this occasion is not occurring theurgically; that is, as strange phenomena outside of you. It is not happening within the space of the room. What is occurring is occurring on the screen of your own consciousness. Remember that you are stimulating an area in your brain wherein the impulses transmitted along your spinal column to that area are being experienced as visual sensations.

This, then, is what is meant by developing psychic sight. We must point out again that psychic impulses are formless. They have none of the determinate qualities of sounds, forms, or any sensations which we objectively know. They produce these things *within us*. You can channel these psychic impulses through any one of the five senses. When you quicken your psychic sight, you are making them assume a visual form.

Many persons have had the experience of smelling a strong scent of incense in their sanctum or in some room of their home where no incense had been burned recently, if ever. Such is definitely a psychic impression. It does not mean that the scent of incense was transmitted to them but rather that the olfactory sense of their objective consciousness was dominant at the time and the psychic impression was translated as the fragrance of incense. If at that particular time they had tried the exercise of quickening the psychic sight, in all probability the same psychic impression would have assumed some visual form.—X

Tolerance

What is the position of Rosicrucianism in regard to tolerance? This question concerns the Rosicrucian as an individual; it concerns him as a member of society, as well as a member of this organization. An obvious observation is that the more complex society becomes, the more important tolerance becomes on the part of any individual. Tolerance must be more than a mere word expression of opinion; it must be an actual

part of one's character and must be illustrated not only by words, but by the entire behavior of an individual.

Unquestionably, many of the problems of individuals and of nations are based purely upon lack of tolerance. Tolerance does not mean that we have to subscribe to the beliefs and opinions of all other people, but it does mean that we respect the integrity of an honest person. There is no objection that every individual, by his own mental processes should arrive at his own conclusions, opinions, and ideas, but tolerance is an added expression of man's behavior that is not only his right, but his duty to evidence, insofar as the opinions and beliefs of another individual may be expressed. If I honestly believe in a certain principle, whether that principle be economic, political, or religious, and furthermore, if my belief does not interfere directly with your formulating *your* beliefs, then the least you can do for me is to tolerate the existence of my belief.

Lack of tolerance is merely a negative way of stating that only our own and no other person's ideas are to exist. If you express an attitude lacking tolerance toward the conclusions I have reached, it is just the same as telling me that I have no right to arrive at any conclusions while you continue to exercise that right. In refusing to tolerate the existence of my right, you are attempting to dictate what my opinions and conclusions should be. This may sound involved. Perhaps it can be illustrated from political history. When an absolute ruler or dictator establishes power in a country, he believes that he has arrived at a conclusion that is final and subject to no qualifications whatsoever. He therefore sets up the necessary machinery to execute his ideas, and at the same time, in this process, to execute the order that no one else shall have the right to arrive at his own ideas. In so doing he is exercising intolerance; that is, he permits no ideas but his own to be tolerated, and thereby denies other human beings the very right by which he himself has arrived at his conclusion. Such a process of thinking must necessarily be involved because it has to do with the control of individual liberties and individual mental processes through the exercise of force or restraint upon the part of one individual.

Few people are completely and honestly

tolerant. Everyone of us has permitted some opinion or idea to become so fixed in our minds that we attempt to persuade all other people to accept the same conclusion; and we become impatient and even hostile to those individuals who do not fall in line with our ideas. The basis of such an attitude is one of egotism and selfishness. The intolerant person or the person with certain intolerant ideas has set himself up as being more capable of reaching conclusions than any of his fellow human beings. In our normal, day-to-day lives, such practices are not too serious, but when they become enforced, particularly with religious, economic, or political backgrounds or dogma, they become extremely dangerous.

We have already illustrated the political consequences of intolerance, absolute monarchy, and dictatorship, or the conclusions of intolerance being used politically. Closely related to political intolerance is economic intolerance, because in order to carry out the ideas of a dictator, the economic life of the society which this individual controls must also be brought in line with the political ideas. Men are made to accept means of livelihood as a fixed order; that they might do something else better is not tolerated.

Religious intolerance is also dangerous. If any one group sets itself up to interpret our principles of religion, then freedom of thought vanishes. Man is subjugated to fall into certain classifications of moral and religious behavior. He must go through certain ceremonies, whether he believes in them or not, and failure to do so causes him to be abandoned by the society of which he is a part. He may thus lose his political and economic status. There are also further consequences made a part of religious dogma, since it claims to be able to control man even beyond the span of physical life.

It seems odd that human beings cannot realize that there will always be differences of opinion insofar as politics, economics, and religion are concerned. It has been illustrated in many ways that those with different opinions in these fields can and will be able to work together for the common good of mankind and still retain their individual beliefs, and by the exercise of tolerance acknowledge that every human being has the same right and ability, in most cases, to arrive at his own conclusions, just as has

the leader or the one who is dictating what the standards and principles should be for the group.

No individual or group can contribute to general human welfare, can create the attitude of tolerance if it teaches or practices determinedly to create prejudice. To isolate any group of people, either in the educational process or in any other form of organization or society, and teach this group that there is only one true principle and that all others are wrong, is to instill in the minds of the learners or participants a degree of prejudice that will tend to break down the possibility of tolerance in all phases and functions of life.

A child cannot attend a class of instruction that holds up one principle or idea as being absolutely right and not develop intolerance toward other beliefs or ideas or principles. There are religious schools in which the whole curriculum tends toward the principle of maintaining that anything different from the principles taught there is wrong, and that any individual accepting another principle is fundamentally wrong in his thoughts and actions.

I, at one time, lived in a community in which a religious denomination maintained a school, and among other of their doctrines was the idea that a certain day of the week other than Sunday should be observed as the Lord's Day or Sabbath. More important to them in the practice of the ideals of their religion was the impregnating in the minds of the others of that community the idea that those who did not agree with them in regard to that day were absolutely wrong, and, therefore, were to be looked upon as questionable characters in every respect.

Now, this is an extreme example of intolerance. There is no reason why you or I or anyone else cannot select any day of the week as we please to set aside as a day of worship, if we feel that as our need. To criticize anyone for his selection is an indication of intolerance. There is no reason why you cannot observe one day of the week for this purpose, and I another, and yet each of us be completely tolerant of the other's choice. Almost every point of disagreement between men can be settled by exercising tolerance, one for the other. If the purpose of the individual is to work for the benefit of mankind rather than for his own selfish

ends, he will not object to someone else doing it in a little different way.

Rosicrucianism tries to teach without enforcing any absolute doctrine or dogma to which its members must subscribe, among other things. The philosophy of our organization tries to uphold the fundamental principle of individual *value*. We all are in various degrees of the development of our abilities and potentialities, but within the span of our abilities each of us has the right to make a choice of which principle he can accept or reject, as long as he abides by certain fundamental rules necessary for the maintenance of society from harm by those who would rob, steal, or murder, or in some other manner jeopardize life and property. The very basis upon which we build our philosophy is the principle that the development of man as an individual, and of society as a whole, is the divinely ordained purpose for which life on this planet exists. We further acknowledge that all must develop along slightly different lines, depending upon the past experiences and obligations, and that while it is our right and privilege to help direct and teach insofar as it is possible for us to do so, it is also our further obligation to express tolerance toward the conclusion of all other persons.

Mysticism, to which we subscribe, cannot exist in the face of intolerance. During certain periods of the Middle Ages, the then existent Christian church so set up its standards and principles, so exactly defined its creeds and the behavior of its constituents, that mysticism could not thrive, because mysticism is an expression of the individual's own reaction, interpretation, and knowledge of God.

In the modern world, physical science has also tried to dictate the behavior of man. It tries to lay down the limits of the world of knowledge, setting up material standards, in some cases, and stating that these cannot be crossed. Actually, more far-sighted individuals realize that the mind of man is not limited to his physical perception, but rather that the mind of man has a scope of possibility of development that lies beyond the physical comprehension of any of us today. This, in itself, is the acknowledgment that only by man's relating himself to the source of his existence—toward God, the Cosmic scheme or natural laws, or whatever he

wishes to call them—and through this personal relationship build up a better understanding of his position in relation to the universe, can he arrive at a knowledge of himself.

Mysticism tends to create degrees of human value. It causes man to realize that he is small and insignificant in relationship to the higher forces of the universe, but that yet he has certain dignity in that he is also a part of, and ordained by, that same principle. He therefore realizes that the various activities of all human beings will differ—that they will live a great part of their lives in trial and error, and that he who is mystically inclined will be first to acknowledge his trials, his errors, and his degree of success. When viewing the behavior and conclusions of other human beings, he will acknowledge that they, too, have these same problems with which to cope. He will tolerate what he believes may be their mistakes and errors and try to cultivate in them the hope that while their conclusions may not agree with others, there is the hope and the right that all men may stand alone before God to arrive at their ultimate destiny.

Tolerance can be made more important to us by a frank acknowledgment of our own shortcomings—tolerate in others what we tolerate in ourselves. If this becomes a creed of practice by men and nations, peace, good will, and abundance, which has been the hope of all religious, political, and economic theories, may eventually have actual existence in our world. Deny tolerance and only destruction, despair, and ultimate hopelessness can be the lot of man.—A

Mind Power

A frater in the United States Army now addresses our Forum. He says: "May I take the liberty to address this Forum in regard to something which greatly puzzles me? Here is the problem: Nature is the manifestation of vibratory energy. Energy, since it composes something that is indestructible, must itself be so and must never be exhaustible. It is known that there is but *one* source of energy, or spirit. All things are the result of this spirit energy. All physical phenomena are the manifestations of spirit.

"Since spirit energy is immaterial and invisible and yet manifests itself directly in

the material and physical, would it be illogical to assume that this energy is controllable by the spiritual powers of mind? Not merely that, but could not *all* physical manifestation of force be controlled and directed by mind? Could not, for example, great storms be created, gigantic boulders, etc., be lifted to great heights, or one's body be transported to any point—all by the power of the universal spirit energy under the control of the spiritual mind forces—a great energy in itself?

"Can it be possible that the immortal being has vouchsafed such terribly magnificent powers to that person who can attain them? Are they, in fact, attainable?"

The frater begins, in accordance with the Rosicrucian doctrines of reducing all physical phenomena and matter to *spirit*—an underlying, universal vibratory energy. Next, he sets up the mind of man as an extension of the spiritual or Cosmic mind—this latter, or spiritual power, being the one in which spirit energy has its source. Then, the frater wants to know why cannot man's mind, which is in direct contact with the source of all, be able to direct the forces of nature which are subordinate to it. To further illustrate, let "B" represent spirit energy; and "A," the divine consciousness with which man's mind is directly related. "B" is but an aspect of "A." Man's mind, therefore, being of "A," should be able to control all manifestations of "B."

The whole point revolves about the word *direction*, which we shall use instead of the word *control*. Just what do we mean by *direction*? In order for man's mind to compete with the physical forces, as the frater suggests, so as to be able to overcome gravity by sheer attraction—or to exercise greater force and impulsion than the various electromagnetic energies, for example—man's mind power would need to be transformed. The exceedingly high vibratory rate of the consciousness of the mind of man would have to be changed to a lower frequency which would be in accordance with those forces or substances upon which it was to act. One substance or quality, often cannot act upon or affect one of an entirely different nature. For analogy, insofar as we know, the wave bands of the visible spectrum, or colors, have no effect upon the chemical content of air.

The power of mind works best in its own medium. Thought and living organisms respond best to it. However, numerous mystical and occult experiments have been conducted to show that the mind can directly influence matter by the application of a force that functions similarly to commonly-known physical forces. Such experiments have been conducted to affect gravitational forces by the use of mind, or to alter the lines of force of magnetism by concentrated thought. These experiments have also been conducted to vary chemical reactions by mind power. We have known of the results and they did give every evidence of a physical direction of mind over matter.

However, let us be realistic. Regardless of how successful such experiments were, or could be again, after all, such are really *misapplications* of the power of the mind, except as they may prove a law or principle. It is like using a pile-driver to crack a walnut! It is reducing mind to the status of competition with the greater physical forces of nature. The efficacy of mind does not exist in that motion which it may be able to impart to an inert body or even in its ability to change the mass of something. The power of mind consists of thought, and the functions of aspiration, imagination, and reasoning. The superiority of mind is not in doing that which other natural phenomena may accomplish more easily. Rather, it consists of establishing *ends* for the natural physical forces, that is, things for them to accomplish. Suppose man's mind could reduce to its simplest elements a mass of matter, and do it as well as could the application of a radioactive energy to such a mass. That would be no real achievement for man, in fact. The mind would, in the final analysis, be but duplicating what physical forces are doing.

Man excels in that which is not within the province of the physical forces. Man can conceive objectives. He can imagine; he can create states and conditions. He can harness the forces of nature to do his bidding. It is related that some men can almost pull a load on level ground equal to that drawn by a horse. Would it not far more exemplify their human status to drive, or to lead that horse so that he might pull the load for a useful purpose?

By the study of our Rosicrucian teachings we are endeavoring to enlighten ourselves through attunement with the Cosmic mind. We hope to learn more of our own human latent talents and abilities, the powers and forces which we possess, which have no equal in the spirit energy of the universe and are not competitive with physical phenomena. With the stimulus of our psychic centers, we are able to perceive and eventually to discern more and more of the physical universe. We are then able to devise through inspiration, through the application of imagination and the faculty of reason, more and more ways for the expansion of Self, which means utilizing the greater nature for the real advancement of man.

However, the development of the reason, the acquisition of empirical or outer knowledge of the sciences and arts is not enough. Through such studies and investigations, of course, we reveal the structure of our universe, disclose its laws and its apparent phenomenal order. All of this objective knowledge gives us a mastery over what we might call the blind forces of nature, but it does not give us a mastery of ourselves. We must realize our *one-ness* with the whole. We must learn through Cosmic consciousness why we, too, are motivated, why we are moved by Infinite mind, why we exist as we do. These things we must learn, just as we seek to know something of the structure of matter. We must know our relation to the infinite order, just as we have been able to discover the periodic scale of the elements.

The Cosmic keyboard does not apply only to the mathematical arrangement of the physical forces, such as sound, heat, electromagnetic radiations and the like. It also includes the spiritual consciousness. Where do we fit into such a keyboard? With knowledge of that, comes real mastery and from it, self-discipline and ultimate Peace Profound for mankind. Let us use our mind not only to explore the forces of nature but for the exploration of Self and to learn something of our relationship to the Supreme Intelligence. Then, let us have nature work for us instead of our attempting to rival its phenomena by the power of mind. The greatest feat of man is in his *understanding* and direction of nature and himself, and not in the display of a competitive might of mind.—X

Healing Others

A soror now rises to ask our Forum, "Does it take more faith and confidence on the part of an aspirant to heal himself than it does to heal others?" "Why do our healing methods work more easily on those who are not relatives?"

It is not universally true that healing methods work more easily on others than upon ourselves. There are, however, a sufficient number of instances where that is the case to warrant our bringing the matter under consideration.

A parallel, for an analogy, can be that of assumed knowledge which, when we are called upon to express it, seems to elude us. Most of our knowledge today is acquired visually, which is principally by reading. If we do much reading or studying, we form the habit, perhaps unconsciously, of grouping our words to form ideas. We group a whole sentence into a single idea instead of becoming aware of the separate words which constitute the thought. Therefore, when we have finished with the paragraph or page, we may have the essential thought in mind which it contains, but we are not aware of the particular phraseology by which it was presented. By such study, we feel that we have *learned*, and to an extent we have. In reality, however, the ideas acquired may be rather vague, but we would not realize that until we were called upon to express them.

It is when we are requested to explain, or to relate something to another, which we have studied, that we really learn whether we know the subject or not. At such a time the ideas can no longer remain vague. When holding them in mind they must suggest words which will convey an equal understanding to the mind of another as those had by ourselves. The best test of knowledge is to put what you think you know into words, either orally or in writing.

When you attempt to teach another, you come to really know your subject. You are then forced to analyze your ideas, to set them apart in your mind, to look upon them, and to express them simply and with perspicuity. You eventually find that you have a much clearer comprehension of the subject by this method than when it was originally studied. You are, in fact, *reteaching* yourself by means of the instruction of another.

In endeavoring to heal others, we are also obliged to be very exacting. Perhaps it is because we are aware of our responsibility to them. Our moral sense will not let us *presume* that we fully remember the technique of the method unless we are certain. We specifically resort to our monographs to see, for example, whether the positive or the negative treatment should be given and exactly to which ganglia. You will not trust to speculation as to whether absent or contact treatment should be given. Instead, you carefully and *dutifully* familiarize yourself in advance.

In treating ourselves, however, we are, as in the case of the analogy of *study* given above, too prone to assume that we have a mastery of the technique. This carelessness has an effect upon the remedy and cure. The average physician, for further example, not only from the viewpoint of ethics, but also from that of expediency, prefers to have another physician prescribe for him and to treat him. He realizes that his symptoms are too intimate to him, and that he is therefore apt to evaluate them wrongly.

In fact, it is best in most cases, other than those of simple disorders, to have another Rosicrucian give you a treatment, rather than to treat yourself. When we are subnormal, we are not in a satisfactory state to give ourselves a treatment. For example, the positive treatments we might desire to give would not be as effective. Sometimes a treatment, as we know, requires a very definite expenditure of energy in order to be effective. The breathing must be precise, as outlined in the monographs. The required effort may intensify the discomfort which we would experience, and so we would be inclined to favor our aches and pains and to hold back on the treatment itself, to our actual detriment. We know, for further example, that when we have a splitting headache and it seems that every nerve fiber in the head and eyes is hypersensitive and pulsating with pain, the slightest movement of our body constitutes an added distress. It is understandable that in such an extreme case our treatment to ourselves might not be as effective as that given to us by another Rosicrucian.

There is also the psychological factor involved in the treatment of others, which must not be overlooked. Our confidence in

ourselves is somewhat disturbed when we are ill. There is always a certain amount of self-reproach if we have allowed ourselves to become quite ill. We feel that, under the circumstances, we are hardly capable of a cure if we are so lacking in adequate prevention. This psychological attitude, naturally, does not apply when we are treating another, and would account for such treatments being more effective than those which we give to ourselves for the same ailment.

As to the latter half of the soror's question, as to why the healing methods work more easily on those who are *not* relatives, a brief answer would be that, familiarity often breeds a lack of respect. It is customary to respect persons for any dominant qualities they may have. For an analogy, we think of a great artist in terms of his art, or of a mathematician in the sense of his profound knowledge. We are inclined to extend such virtues and abilities to all of his personality. Actually, in other ways such a person may be quite ordinary. In fact, he may lack other qualities which are possessed by most people. If some of us were constantly to associate with a great artist, we would become conscious of his human foibles. That would not, of course, lessen the worth of his artistic talents and accomplishments, but it might be sufficient to detract from his importance in our sight. Therefore, we would not be as inclined to appreciate his art as impersonally as we would that of one whose personality would not be confused with his talents.

A relative is in a somewhat similar position. A relative is one who knows us, shall we say, in the collective sense. It is difficult for the relative to accept us only in terms of any particular ability or talent which we may have. In endeavoring to give a relative a treatment, he or she will not give us the same impersonal attention as that given to others. Instead of evaluating us at the time in terms of what we are to do for them, they inject their knowledge of our other characteristics into the incident. They may think of us as we were in our childhood or during irresponsible youth. Such an attitude on the part of the relative-patient lessens his confidence in our *present* ability.

Consequently, the mental attitude of many relatives is not conducive to the receiving of the best benefits from properly and technically applied treatments. The *nonrelative*

does not have these distracting intimate recollections. He will, therefore, have more confidence in your sincerity and ability. He responds by relaxing, and is guided solely by the instructions which you give him. He neither harbors an indifferent indulgence of your treatment nor a skepticism.—X

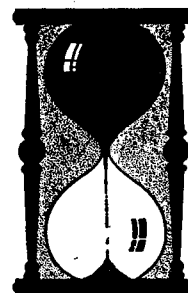
The Invisible Fraternity

In past centuries, the Rosicrucian Order was frequently referred to as an invisible fraternity. This expression, "invisible fraternity," had a dual meaning. First, it related to the necessary former secrecy of the Order, a secrecy that was imposed upon it by the political conditions of the times and religious bigotry and persecution. It was necessary that the Order be made difficult to find except, as we are told in Rosicrucian literature, by those who had the *inner seal*. This inner seal alluded not to any insignia, not to any amulet, not to any material thing, but rather to the personal qualifications of the individual. He had to display an inner development and an evolved consciousness, an inner perception, to receive what the Order had to offer—that was the inner seal. Consequently, during the sixteenth and seventeenth centuries, the public at large came to doubt that there was any such body as the Rosicrucian Order. It seemed to be merely a legend or myth. This opinion prevailed so strongly among the outer masses of persons that, because of its apparent intangible existence, the Rosicrucian movement was known as the "airy Order." This connoted something as invisible as air itself.

The initiates, the fratres and sorores of the Rosicrucian Order, had an entirely different meaning for the expression, "the invisible fraternity." To them it meant the intangible qualities of the Order, its spiritual purposes, its ideals which, though invisible, were *eternal*. To them the phrase implied, as well, the principles of the Order, free from the evanescent qualities of the world, from things and substances which pass through transition. The spiritual Order was not tied fast to them. It had no periods of activity and inactivity. It was not subject to human weaknesses or the vagaries of personalities. All these, even the leaders of the Order, would change in time, but the Rosicrucian spirit, that for which the Order stood, was immortal, though *invisible*.—X

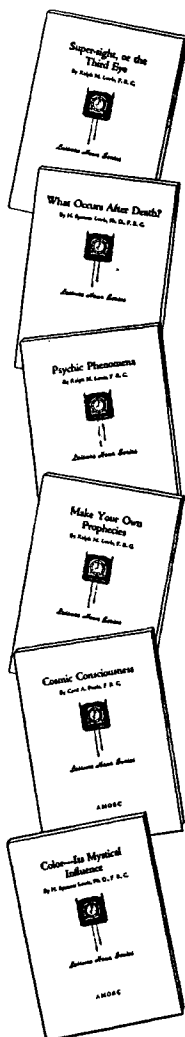
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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U.S.A.



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The Pendulum

Time's pendulum-swing is the rhythmic beat
Of soul-born desire; the calm, stately grace
Of an unhurried heart; the twirling race
Of gypsy-free life on wild, singing feet.

The pendulum's swing marks each lifetime's span.
Be the soul tuned to gentleness and faith,
Or whipped to flame-heat on passion's lathe.
The measured tick counts the hours of man.

—Elizabeth Cottam Walker.

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FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

There is no greater wrong, or more dangerous practice than the negligent or wilful distortion of a truth. There is an old philosophical axiom which says, "There are no half truths." In other words, that which is stated as a law or principle having veracity is either so in its entirety, or not at all.

It is indeed most unfortunate when students of Rosicrucianism, mysticism and occultism read a simply presented mystical principle and then make out of it a harmful misconception. It is hardly necessary to recite here that our monographs, in certain of the degrees, explain about "The Holy Assembly," "The Cosmic Hosts," and "The Celestial or Esoteric Hierarchy." It has simply been presented in our teachings that these intelligences, of which there are but a few, by virtue of their spiritual development, constitute an intermediary for defining for man the Cosmic decrees and the divine revelations which he has from time to time. These Cosmic Masters are often mentors only in the sense that they aid us in establishing contact with the Cathedral of the Soul, and in properly understanding the Cosmic impressions which we receive as our consciousness is quickened by the practice of the exercises contained in our Rosicrucian teachings.

We first want to make plain and emphatic that there is *not* an individual Cosmic Master for each individual human being, as a sort of ethereal shadow behind or light that goes before man. The same limited number of these Cosmic hosts may assist millions of mortals. Over and over again we have recited in the pages of the *Forum* and in the *Rosicrucian Digest*, and in monographs and special letters that it is not in the province of these Cosmic Masters to become personal guides of mortals in that they supervise their every human act. Such conduct would be in violation of the powers which

the Cosmic has decreed man should have, and which he personally should exercise.

If we were continually to be guided in everything and in all things, man would need no soul, with its means of determining right or wrong in the Cosmic sense. He would not need will, or the agency of choice. He would not need to reason, or to analyze, or to consider the voice of self, in fact, self as an ego would not need to exist. All that man would become would be a puppet, a sort of flesh and blood robot, who would be actuated by these masters to do and not to do certain things. Mankind would be as a person in a hypnotic state, who loses all self-initiative and objective powers, and whose actions are subject entirely to the commands of the operator under whose influence he is.

To intelligent men and women, belief in personal Masters, in the sense described above (and as believed by some), is most objectionable as it attempts to negate the Divine faculties with which man has been blessed. Further, it is most dangerous to harbor such a thought, for the person who so believes suppresses his own objective powers almost entirely. Though the Cosmic Masters *are not* continuously directing every simple, homely little personal human affair, such persons are wont to believe that every idea, every impulse that flashes into their objective minds is not merely the result of the psychological functions of their mental selves but *the voice of the Master* commanding them to do thus and thus. Such ridiculous beliefs are not founded upon Rosicrucianism, as taught in the official monographs of AMORC, nor on the true principles of mysticism, as expounded by the great teachers throughout history. It is an abortive conception that, if persisted in, eventually leads the believer into the realm of mental aberration, and to the door of a psychiatrist.

The worst type of these cases, or, we should say, a logical development from them, have the delusion that their *personal Master* has made them a medium by which to de-

cree the conduct of others. They thereupon begin issuing and proclaiming fearsome edicts, attempting to regulate the lives of those most credulous people with whom they associate, or who come to listen to them.

At first they confuse their friends, for they speak with such words of assurance, in such a positive manner that the unthinking person is inclined to respond to their suggestions. He is apt to think that they are "gifted" with some power which the ordinary mortal does not possess. As time goes by, however, suspicion creeps into the minds of the well-meaning and trusting friends and associates, for each week finds their personal lives, their own wishes and desires encroached upon. This *invisible Master* is constantly compelling them, through the mouth of this medium, *this third party*, to do this and to do that. They can see that if this relationship were to continue, their own souls would be in bondage to this person, who *claims* to be in constant communion with this or that Master. Further, from the nature of the edicts, when they begin to think about them, they can see how uncosmical they are, how nonsensical some of the comments appear, and how unlike what would emanate from a great, true Cosmic Master.

I have had letters come to my attention which are worded somewhat along the following lines: "Mrs. John Jones tells me that she is constantly attuned with the Master Blank. This Master has ordered her as number 55 (?) to tell me that I should cease living at home, that I should cease studying this philosophy, or my soul development will forever be thwarted. Mrs. Jones further says that Master Blank has declared that my number is 71 (?), and that I must report to her each week for further Cosmic orders which she alone will receive and issue."

Moreover, some of these innocent victims, such as the one who wrote the above type of letter, have the Cosmic truths which they have gleaned from a concentrated study of long traditional and well-established sources of knowledge, torn to shreds, which leaves them bewildered, mentally upsets them, and affects their health. The person who is deluded into thinking he or she is a medium for Cosmic inspiration for *all other persons*, injects all of his personal opinions on every

profound, mystical topic into these so-called messages which he passes on. He is apt to give ridiculous definitions and interpretations of the nature of soul, of the Cosmic, and of the functioning of the laws of nature. His conceptions are often such that, if followed, they would prove ruinous to the health, morals, and sanity of those who believe them.

It is not always that those who claim to be in constant communion with the Cosmic Master, who is giving them messages for everyone and the world at large, are malicious in what they are doing. It is, in fact, often that they are ignorant, sometimes mentally deranged. Frequently each impression which enters their objective consciousness, and about which they form a conclusion, is not conceived by them as a personal opinion which they have arrived at by a normal mental process, but they conceive it as a Cosmic message from the Master. It has in it all of the flaws of their illogical reasoning, often their lack of experience and education, and yet they try to compel all others to guide their lives by such words, as if they were the declaration of a Cosmic pundit.

When, fratres and sorores, the Cosmic Masters find it essential to enlighten you, it will not be on the petty, common affairs of life—where you should go, what you should do, and whom you should meet—rather it will be the interpretation of some Cosmic experience about which you are not certain, and from that interpretation you will gain personal power and knowledge. You will be able to think clearly, and, most important, you will be able to direct the mundane affairs of life *yourself*, as the Divine Mind intended you should. Beware of individuals who proclaim themselves mediums for a Cosmic Master, with the intent of diffusing their impressions and opinions hither and yon, and imposing them upon others. *The Cosmic Masters need no other individual* to attune with in order to deliver a message to *you*. The psychic self we each possess is the bond, the Divine bond, with these Cosmic Intelligences. It is the assurance that we can personally attune ourselves with them, and that we do not need the channel of another human.

Do not be intimidated by the dire threats made by these persons, who have set them-

selves up as channels for the Cosmic Masters. If the voice within has not spoken to you, no message at the time is intended for you; no message has been given another for you, thus you do not need to accept what others say was intended for you, and you will suffer no punishment for refusing to heed them. No ill will befall you, I repeat, if you do not heed the words of these self-proclaimed Cosmic mediums. If you once believe that the threats they utter might actually invoke a destructive power, you are making yourself subject to the oldest fear known to man—the superstitious belief in black magic.

The Cosmic will inform you direct, or *personally* through a Cosmic Master what is intended for your consciousness to comprehend, what is needed as a stimulation or inspiration for you, and will not use the deluded minds of mortals who believe they have been chosen as messiahs by the Cosmic Masters. Also beware of the teachings, the doctrines, the exercises, and any and all things which emanate from such persons, or that which they ask you to do or perform under any circumstances, if you value your health and your sanity.

Faternally,

RALPH M. LEWIS,

Imperator.

The above is a reprint from a former article by the Imperator, because of his absence overseas at this time.

Mysticism in Practice

Which of the factors of mysticism can be used practically? This question reflects a popular concept that anything that has to do with a mystical point of view, or even with general philosophy and metaphysics, is more or less impractical matter. Anything to be practical is usually considered such if it can be used and used to advantage. Practical things are those which are accessible, available, and in a position that one can either reach out and take hold of them, if they are material items, or utilize as ideas that make life better, more useful, and happier when put into expression.

Practical mysticism would constitute that concept of mysticism which an individual

could put into use or action upon demand. If mysticism is to be worth while, in other words, is to be practical, then only those phases of it which could be so used would really be of value. Back of all things there has to be theory; this includes even exact science, such as mathematics. Certain processes may not seem practical, particularly during the time of learning, but the ultimate use of all mathematical theory and facts is for practical purposes. If such an exact science is not practically applied, it is because of the inability of the individual to be able to relate theory and use. The same principle is applicable to mysticism. If mysticism is considered to be merely a collection of beautiful thoughts, catchy phrases, and mottoes, it would truly be of little practical value.

Some people, even students of mysticism, seem to gain the impression that the mystical concepts are something that can be dwelled upon in a temple or in private periods of meditation—that mysticism is nice, interesting, and uplifting, but they have a tendency to leave it behind when they go into the workaday world. Actually, the principles of mysticism that are worth while—that is, the direct knowledge of God, a practical use of intuitive information, the gaining of a broader outlook insofar as life is concerned and its relation to the universe or Cosmic scheme—are all practical and can be applied to create a well-rounded life, a better outlook, and that final hope and achievement of all men—peace of mind.

Rosicrucianism is a form of idealistic philosophy. This is the metaphysical basis of Rosicrucian principles. It constitutes a belief in an abstract reality which underlies all other things. It credits to this abstract reality the world of true being; that is, the real, worth-while things are all derived from this central reality—Cosmic law or God, or whatever we wish to call it.

Practical Rosicrucianism is therefore the process of applying this underlying metaphysical concept to individual as well as to all lives. Through this fundamental concept we gain and experience the principle that man can relate himself to this underlying reality. Within him there is a segment of this reality and he can become more aware of it. Man can reach into the depths of his

own consciousness and become so closely aware of the existence of this reality and of the God, force, power, or first cause—which is the absolute existence of this reality—that he can attune himself to it and intuitively express its being through himself, and thereby find a mystical channel that is evidencing his relationship to God and the very being of God. Such concept is unscientific. It is more a subjective rather than an objective phenomenon. We cannot point out guideposts leading to this condition because it is not something that can be experimentally directed in a laboratory.

Although the achievements of science, that is, objective science, can help man to orient himself in the world in which he lives, such orientation is secondary to his orientation to God. Through the latter, man gains his mystical concept. He gains also broadmindedness and the basic idea that all things are from God, and he attempts to express that point of view in his thinking and through his behavior. Such a mystical concept relates us to this underlying reality. As we become more and more conscious of its existence we become more conscious of the true meaning of reality, and we learn that peace of mind must come from within—from a source other than the material things of which we are so easily appreciative.

Mysticism, in this sense, consists of the capacity to know God; the attainment of the ability to pick out the essential from the nonessential; the building of life, not for the moment but for a continuous cooperative enterprise related to the Creator of life. This mystical relationship that can be developed so as to exist between man and his Creator, or man and the Cosmic, was recognized and used in ancient times. It is the aim toward which saints and masters directed their efforts so that they might be in a position to express and teach the awareness of God. The mystic process is one of awareness, of reaching a higher state or states of consciousness.

As we learn more and more of this point of view and the possibility of growth in our relationship to God, we realize that there are various levels or degrees of consciousness through which we can slowly pass. As we are able to lift these levels of consciousness from one level to another, we also learn to

move through them up or down, figuratively speaking, and eventually we will learn to move into the higher planes of consciousness, reaching gradually and ultimately toward that degree defined by the philosophers as "Cosmic consciousness" and by the mystics as "ecstasy."

Great masters and religious teachers have been able to do this, but they never lost awareness of the fact that these planes of consciousness continued to exist regardless of the level they themselves achieved, and that they could move from one to the other with ease. They did not live constantly in terms of their highest level of consciousness or degree of understanding, but utilized all of them, so that they could express themselves always in terms of the demands of the times. Jesus, it is conceded, could live a common existence in which He associated with fishermen and common people. He also could reach into those states of Cosmic consciousness which are identical to the being of God Himself, but His ability to do the latter did not mean that He disdained the level of the fishermen with whom He associated. It meant that He lived, insofar as His general behavior was concerned, a life suitable for the relationships which He wished to establish. In other words, we can advance to the highest concepts of mysticism and still keep our feet on the ground. One does not put on peculiar costumes, adapt a peculiar vocabulary, or, in other words, exhibit odd behavior to prove his advancement mystically. One proves it by his ability to live a just and upright life under all circumstances, to evidence and practice the state of peace of mind whether he be occupied in day labor or worshiping in a great cathedral.—A

Mystical Mountains and Caves

The following is typical of a frequent question asked by members of this Forum: "What is meant in much mystical and sacred literature, by the phrase 'ascending the mountain'? Must it be taken literally, or is it strictly an allegorical and symbolical term, having its origin in some long-forgotten rite?"

The things of nature, or natural phenome-

na, as well as those things made by man, are never arbitrarily associated with liturgies or rituals. They may always be traced to some characteristic in the structure, form, or use of the object which suggests to man that it has a supernatural or Divine quality or purpose. Even though the object is not believed to possess such a quality, it may become a symbol of one. Thus the cross, among the more profound students of Christianity and mysticism, is not thought to have any inherent efficacy, but depicts either Cosmic or spiritual doctrines, or the agency of them, such as the Christian church. Where it is believed to actually contain certain powers we find an atavistic religion, a reversion to simple phylactery and talismanic practices. Therefore, any mystical significance now associated with mountains is an outgrowth of an interest engendered in them by some original suggestion to the primitive mind.

Even modern man, well versed in the theories and science of geology, which accounts for the masses piled high on the earth's surface, and seeing on or in the vicinity of them evidence of their physical causes, is nevertheless awe-inspired by them. Their majesty and apparent imperviousness to the elements and to the passing of time, their proximity to the sky, the ghostlike mist of clouds which seem to crown their summits, and above all, the appalling solitude which actually seems to bear down upon man, all contribute to a sense of greatness which cannot be measured altogether in terms of their size. If men of modern civilization are left speechless in their presence, feel that words would shatter a silence that seems to have an air of sanctity, it is not difficult to conceive how much more the savage and barbaric mind must have been impressed by them.

These sensations the primitive mind defines as the *spirit* of the mountain. Their eyes see the same form as the eyes of modern men who gaze upon the mountain, but the difference is that the emotions caused to well up within their consciousness are not associated with what is actually seen, but with something invisible which it imparts. Their emotional reaction to the mountain's vastness implies it has a power which it can exert, and, in fact, they believe that is what they feel. It is this power which is regarded as

the spirit of the mountain. This spirit is akin to that of man. It is assumed to be the personality of the mountain. Though akin in quality, it is regarded as far greater than man's spirit, consequently he humbles himself before it.

Many aborigines believe this spirit of the mountain can exist in separate form and journey to the lowlands to avenge wrongs committed against it. Among certain tribes, mountains are not believed to be possessed of a spirit, but are regarded as the dwelling place of gods. This conception arises from the fact that their summits seem to reach into the sky, for they are surrounded by clouds.

In Korea mountains are personified. Each is believed to be a god and is given the name of one. These mountains are the guardians of the towns on their slopes or at their bases. In Japan, the term Kami, which is applied to deities, is likewise applied to all mountains which are believed to possess a power. In Tibet, many mountains are named for gods. Mount Kanchenjunga once was used as a place of worship, with a great temple high on its side. Now it is regarded as the dwelling place of the gods. In central India, it is generally believed that the sun-god dwells on the mountaintops. In fact, the peaks of the Himalayas are considered to be seats of the gods. Siva, name of one of the Hindu trinity of gods, means mountain god. Ancient Greek mythology is replete with the theogony of the time. Mount Olympus was the seat of the gods, and Zeus had a great palace on the summit. As one historian so concisely puts it, "the great deities dwelt together as a family on the summit of snowy Olympus, in Thessalia, and they spent their time feasting, or schemed and quarrelled; or under the presidency of Zeus, father of the gods and men, they sat in council on the destinies of human kind. Their society was a reflection from that of earth, yet freer from moral restraint."

The Babylonian tower temples which were erected of mud brick on the flat plains of what is now Mesopotamia were copies of these world mountains. The first tower temples of which we have any knowledge were erected at Nippur, and at their top was a sanctuary of the great mountain god of air, Enlil, which the Sumerians worshipped

before they migrated from their mountain country far to the north. As time went by, these primitive beliefs became incorporated into the religions of the people, and even in the more highly evolved and monotheistic religions, the mountain retained a character of sacredness. It is during this period that a transition from superstition and supernaturalism to mysticism, with regard to the influences of mountains on humankind, occurred.

Some mountains were considered as the focal point of godly powers and deliberations. In other words, certain mountains became an intermediary between the earth and God. God would intercede for man but oblige him in turn to rise or ascend above the earth to the mountaintop there to converse with God. Mount Sinai was held to be sacred, and all oaths of that kind were taken upon it. In the Book of Exodus, chapter XXXIV—2, the Lord advises Moses: "And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the Mount." Again in Exodus, Chapter XXXIV—5, when Moses had ascended the Mount, "And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord." In fact, among the Semites, several mountains were held to be sacred. In particular, Mount Zion (Gen. 22.14) which is referred to as God's holy mountain, or the "mountain of the Lord's house."

The ancient historian, Herodotus, speaks of the Greek custom of ascending the highest peaks and offering sacrifices to Zeus, father of the gods. Even Mohammedan saints have shrines built for them on hilltops. In all religions which have encouraged asceticism—self-mortification, and abstinence from worldly things, men have chosen the solitary life among the mountains. Their loneliness and majesty add to their atmosphere of sacredness and the impression that they are contiguous with the Divine.

Added to this personal conception or interpretation is the influence of the tales of theopanthic experiences which men have had upon them. Consequently, early seekers for spiritual illumination actually and physically ascended the mountains, with the conviction that at their summit meditation, or communion with God, would be facilitated by

their proximity to Him, and the sacred bond which the mountain itself would establish. In all probability most men were more than ordinarily successful, which added to their assurance that the influence of the mountain was responsible. The state of solitude, the frank realism of nature, and the respect imposed upon man for God, when surrounded by His works, and the consequent humbleness man feels, are ideal factors for spiritual communion.

The mystic, however, knows that there are heights to be scaled *within himself*. There are planes or degrees of consciousness to which he can ascend within the solitude of his own being. The lowest plane is that of objective consciousness. By lowest, the mystic does not attribute to the objective state a vice, but rather a condition of inferiority, because it is the most common and less indicative of personal development. For the most keenly objective man, in so far as the acuteness of his peripheral senses are concerned, is not advanced above the higher order of mammals because of it.

It is through other aspects of his consciousness that he achieves his Divinely intended status as man. Man mystically ascends the mountain when he introverts his consciousness and permits contemplation of the spiritual life and nature of his being. With each period of meditation that brings forth a spiritual reality, the consequent solution of a mystery of life, man rises higher toward the summit within himself. With each such afflatus, the valleys of ignorance, superstition, and darkness seem further below, and the soul transcends them, eventually emerging into a light that is not earthly. The first attempt, however, to ascend the *mystical mountain of consciousness* may be as laborious as, and require more time and preparation than, the climbing of an actual mountain peak by one who believes he is brought closer to God by that means.

That many of the mystics and avatars were speaking allegorically when referring to climbing a mountain to commune with the Divine Intelligence can best be determined by their geographical location, and the frequency of their ascent and the time it required. Parsee and Brahman literature from India, written by those who dwelt 100 miles or more from the nearest eminence

that could be regarded as a mountain, and the further fact that but a few hours were allotted for their reaching the summit from the time they set forth, indicates that the term *ascending the mountain* was used only in its full mystical significance.

There is not exactly a parallel between the use of caves as living abodes, and the dwelling on a mountain, but they are both actuated by religious motives. It is easy to understand why caves are the oldest form of shelter for man. Possibly man's arboreal existence antedated his residing in a cave, but such a method of living can hardly be considered a shelter. Savage peoples are more motivated by instinct than civilized men who frequently interpose their will to mitigate it because of their more highly developed reason. We show this primitive tendency in our daily conduct. Thus, when there is a sudden downpour of rain, we instinctively run for the nearest overhead projection, corner or crevice that provides shelter. If we reason at all about it, it is while enjoying the temporary security and making a comparison between where we are and what we avoided.

Consequently, caves, from slight incavations on the sides of hills to deep caverns, must have been welcomed by the antediluvian man, as protection against hostile elements and beasts. The troglodyte man, therefore, was actuated by no religious purpose when he occupied caves. It was wholly a matter of necessity. On the other hand, within the annals of history, are records of a large scale dwelling in caves by man, which in no manner implies savage conditions of life. In other words, the occupants voluntarily sought the caves as a place to dwell in for other reasons than shelter. It has been a practice pre-eminently associated with Buddhism for centuries. During the early Christian era, thousands of Buddhists dwelt in naturally formed caves in Egypt and Syria, and the custom then passed westward to Europe.

Sven Hedin, renowned explorer and the first white man to give the world an authentic portrayal of the inner life and customs of Tibet, visited a cave near the great monastery of Linga. The occupant was a lama who had lived there in complete darkness and isolation for three years. He

avoided contact even with those who brought him his food and drink. His daily supply was pushed in through a long tunnel, through which it was not possible for even light to enter or for him to see his visitors. It was related that his predecessor had spent twelve years there in absolute silence. It was also recounted that he had been preceded by one who had taken up occupancy of the cave at twenty years of age and remained there until his death, a period of forty years.

Records disclose that at the hermitage of Lung-Ganden-Gompa, a lama lived for sixty-nine years in absolute silence and isolation, and that he was finally brought out to die. The account further relates that his body was considerably bent so that he could not stand erect, and was as small as that of a child. The skin was light gray and parchmentlike. Though the eyes had become colorless, they possessed an excessive brightness, but were blind. The hair hung in an unkempt, matted mass, but was snowy white. The clothing had long since rotted but had never been replaced, so that the body was but partially covered by a rag. Even Prince Charles Edward, a representative of the Eighteenth Century Europe, voluntarily became a cave dweller for several months.

The impelling force of religion, which in the main is responsible for this strange mode of living, exerted its influence as early as the times of ancient Egypt. The tomb-temple of Der-el-Bahari, which the writer has visited and photographed in the mountains of Thebes, on the west banks of the Nile, built by Queen Hatshepsut is a hemi-speos cave. The tomb consists of a deep incavation in the side of the limestone cliffs, made by man; erected in front of it and adjoining it is the magnificent temple, now mainly in ruins. Caves, whether natural or artificial, acquired a sanctity of character, from the fact that they were used as sepulchres; in other words, as tombs or burial places. Immortality, in so far as we now have any archaeological or historical record, first became a religious concept of man in ancient Egypt. It is this belief in the survival of the soul of man and its recurring in the body at a future time that caused the early Egyptians to place so much emphasis upon their burial sites. The tomb was not merely a place occupied by the body, but one to which the soul could,

and might frequently, return before again permanently resuming residence in the body.

The soul, being Divine or of the essence of the gods, wherever it visited or wherever its earthly temple or body resided, was regarded as sacred and should not be violated by profane conduct or things. When men entered a tomb they were being brought into the presence of those who had passed on to a higher world, and who now dwelt among the gods in an after life. The whole tomb thereupon assumed a holy atmosphere. Even today, modern cemeteries and mausoleums command reverential respect from people, not entirely because of the individual's love or memory for those who have departed, but because the place seems to be surrounded with an air of sanctity, of being pervaded by a condition more spiritual than temporal.

The ancient Hebrews commonly used caves as burial places. They frequently had another chamber or cave adjoining it, which was used as a dwelling place. The sepulchre cave, with its sanctity, must have deeply affected the lives and thoughts of those who constantly dwelt adjoining to it. The cave of Machpelah, in the field of Ephron, the Hittite, before Mamre (Gen. 23-8ff) was purchased by the Hebrew Patriarch Abraham, as his vault. The writer has also visited excavated caves, apparently hewn out of living rock, within the old city of Jerusalem, that were undoubtedly occupied in Biblical times. Modern archaeologists are of the opinion that one of these was more likely the true holy sepulchre of Christ, than the one now so proclaimed, because of its location. The great catacombs of Rome, the expansive subterranean chambers, are often regarded today as having been actually constructed as sepulchres and not merely converted to such purposes at a later date.

The occupancy of caves for religious purposes was also brought about by the anchoritic practices of certain religious peoples. Anchorites are those who seek to withdraw from the world, to be, in fact, recluses. Why they do may be best determined by a study of their religious requirements. Unfortunately the world has so often been identified with evil in contrast to the immaterial and ethereal, which is regarded as spiritual. The only evil of earth and earthly things is the use or abuse to which man puts them.

Nevertheless, with such a concept prevalent among various sects and particularly among the Oriental religions, anchoritic practices flourished. The anchorite seeks a place conducive to the spiritual state he wishes to attain. He desires to deny life and the world, on the one hand, and, on the other, to cling to it without experiencing the complete separation, or death. Only a few places on earth have this sanctity, and yet do not contain a plenitude of earthly reminders. Since caves had eventually come to be regarded as having a character of sanctity, even when not used as burial places, the anchorite made them his dwelling place. Sometimes he might reside in one for life, as the examples recited above, or until he experienced a theopathy, an illumination he thought appropriate. The Koran relates that Mohammed dwelt for a time in a cave among the foothills of Mount Hira, not far from Mecca. There the great light came to him, and he memorized the Divine communication and exhorted his followers to accept it.

Perhaps the Buddhist religion, because of its doctrine of nirvana, has caused more anchorites and more voluntary cave dwellers than any other religion. The earthly nirvanas, to which the Buddhist aspires, are a liberation, even if but momentary, from earthly consciousness and that which stimulates it. They consist of an absorption, or rather having the mortal mind drawn up into the absolute or Universal Consciousness. The true mystic knows that this can be accomplished within the world, and does not require a denial of the world and its conditions. One who dwells in a cave for this reason is practicing a kind of nihilism, whether he realizes it or not. When such a dweller returns to the world again, after a great religious experience in one of these caves, and expounds his revelations, he thereby adds to the sanctity of that particular cave. He causes it to become a shrine, a site to be used, not necessarily for meditation, but a place of sacrifice and worship. It becomes then a temple. In India, this practice has caused a thousand local temples to be built, many of which are magnificent in their sculpture and architectural beauty, and most of which are in the central part.

The above is a reprint from a former article by the Emperor, because of his absence overseas at this time.

Conversation Habits

A letter from a neophyte member in England consists of this inquiry: Why are some people more conversant than others? Why can these people enter into conversation with ease, or even speak from a platform without notes? Can you tell me what, if anything, can be done to increase the flow of words and ability to become a better conversationalist?

The use of words is like the use of many other human abilities based upon habit. It is true that every human being has some certain potentialities to equip him better for certain habits or techniques, and that is why some people are apparently natural musicians, artists, or have abilities to do other complex work with their hands. There are people who have no ability in these fields. This can be due to physical defects; for example, there are individuals who are tone deaf and therefore have no concept of music whatsoever. One odd thing is that some people *can* appreciate the things which they cannot perform. A person who cannot draw a straight line or even write well can frequently appreciate art but has no ability to be able to draw, paint, or do successfully even simpler manual arts.

Why we are endowed with certain abilities and potentialities is not completely understood. It is believed that heredity has some effect. A certain school of thought places little value on heredity and states that early environmental conditions, some of them quite accidental, are important in formulating future abilities. This, however, cannot be the whole answer, because there are cases of children who have been reared in musical or artistic homes who yet have no aptitudes for these arts.

Beyond heredity and environment, there are potentialities in the human mind that we, as Rosicrucians, would certainly trace to previous lives. The theory of reincarnation seems to indicate a knowledge of these differences. Each human being is equipped not only with the physical body with which he is born, but also with certain mental tendencies which have been the composite experiences of past lives. One thing, however, is sure: An individual can improve his ability in any field through the development

of new habit systems. I, for example, have no ability in the manual arts. I am a poor penman; and I can make only a very crude illustration of something that I wish to attempt to picture for another person to visualize. In other words, I am not endowed with the ability to draw, paint, or express myself manually. However, I know that with proper training and application I could improve this ability.

It is very logical that I could not develop into an artist, and neither could any other person with the same lack of artistic aptitude, but if I determine to practice under proper training, I might be able at least to improve my penmanship and draw simple illustrations. It would take time and would take a firm use of will power on my part to enter into the training that would build this habit. However, since I have no pressing need for this particular aptitude, and further realize that it would mean a lot of hard work taken from some other phase of work in which I would be more interested, I will probably never attempt determinedly to make even a slight improvement on my now limited ability. The fact that is important here is that the possibility exists that any individual, if he has the proper motivation and determination, can improve upon any lack or fault that he may have, provided there is not a physical disability that would put the particular performance of a thing out of the question.

The use of words proficiently is also an art. The habit system of speech and writing is nothing more than building through use, training, and experience the ability to put words together. It is true that some people can stand up on a public platform and address an audience confidently and without notes. They have what is generally known as the ability to "think on their feet" and to put their thoughts into expression. Now, just as everyone cannot be an artist, it is also true that everyone cannot be a successful public speaker, but it is true that all of us can improve our speech habits. Regardless of how good we may be or how lacking we may be in that particular field, there is always room for some improvement.

To improve speech habits, one must learn more words and how to use them. The improving of the grammatical structure of the

language which one speaks is one step. The second step is the learning of new words, and preferably learning them through usage. Read good literature. Reading the English of the best writers in the language is going to improve our knowledge of the language. The degree of improvement which we gain, then, will be dependent upon how much we use what we read and learn. To put the new words into use requires that we attempt to formulate and express our thoughts in terms of the vocabulary which we are learning. We may do this by practice and practice alone. Becoming aware that we wish to express ourselves better will cause us to try to adapt our expression to form better phrases and to improve the vocabulary.

What is stated here in regard to speech habits applies to any desirable habit that we may wish to attain. The practice and exercises in the Rosicrucian monographs are a part of the experience necessary in order to gain the abilities that their purpose is to bring about.—A

Past Incarnations

A frater from the Atlantic seaboard of the United States asks our Forum a question which I believe is of interest to many fratres and sorores. His question is: "How greatly shall the incidents and lives of our past incarnations concern us now?" We could briefly answer—"not greatly."

It may be paradoxical to say that each incarnation is a cycle unto itself, and yet is related to all others that precede or follow. We do not retrogress in our incarnations; we either progress or retain our status. To explain further—presume that in each life we have become more circumspect, that we have given heed to the Divine Intelligence of the soul within us, which speaks through conscience.

As a consequence, we have become tolerant, compassionate, gentle, and understanding; we have applied ourselves more to a study of the wondrous works and laws of the Cosmic, and have employed our wisdom to the benefit of humanity. The personality would gradually be attaining mastership, that state of perfection where it would have *oneness with itself*—the self of the soul. We

most certainly would have made progress; our reward would truly be what is generally known as *psychic development*. However, at all times we would be as subject to temptation and somatic appetites as every other human.

One who lives a good or moral life does so because he chooses to, not because he is ignorant of or immune to the ways of transgression. As a matter of supposition, in one life in a weak moment we might yield to an act, or a series of them, that would be in aberration of right Cosmic conduct. In other words, we might do something nefarious. Our progress would be immediately retarded. As said, we do not retrogress, we do not slip back to a savage or elementary personality, but our progress stops. According to the Cosmic law of karma, we remain in status quo until we have paid for our mistake and learned the needed lesson not to trifle with Cosmic principles, nor to feel at any time that we are immune to their effects. The lesson may be had in the same life in which the violation occurred, or it may not come until another life. Time in the Cosmic scheme of things is of no importance. What is to be accomplished is. The memory of that lesson, when learned, whenever that may be, is so firmly impressed on the subjective mind that it becomes a part of the personality, it leaves a stamp upon it which clings to it through all earthly cycles of the soul's future existence.

What we often refer to as the dictates of conscience are but the memory impressions of past incarnations warning us and reminding us of previous transgressions. We may use the analogy of childhood experiences and their psychological effect upon our adult minds. Small children often encounter psychic shocks which cause neurasthenia later in life. Thus, for an example, a small child passes a gabled house, and from an attic window she hears violent screams of an insane woman confined there. The screams greatly frighten the child, causing abject terror, even though the cause of them is unknown to her. In later life when the incident is objectively forgotten, she may, whenever she passes a *gabled house*, have a fear grip her. She again experiences near terror until she can no longer see the house. Some vague thing in her consciousness compels her to

flee from it. The deep subjective impressions cannot easily be removed, for the shock was extreme.

To return again to conscience. In like manner, when we are about to commit a wrong which we do not objectively think improper, or at least not very serious, the incarnated memory experience that was implanted in our personality, which in turn is an attribute of the soul, arises in our consciousness to admonish us, to disturb us sufficiently so that we hesitate and finally do not commit the wrongdoing. These impressions we say are the dictates of conscience; sometimes we refer to them as hunches. Such impressions we can readily understand are of the greatest value in preventing us from repeating a mistake and being compelled once again to learn another lesson and experience further delay in the development of self. To know exactly all of the details which brought about the need for the lesson and the suffering we had to endure is not necessary; the tutelary voice of conscience is enough.

It is apparent then that knowing past incarnations has only one principal value, namely, *to substantiate* and *to demonstrate* to ourselves the continuance or recurrence of soul, and the retention of its personality in future lives. As Rosicrucians, we say *we do not know a thing until we experience it*, hence the experiments for establishing proof of past incarnations. Usually the incarnation most easily discerned is the one immediately preceding this present life. Remember your life now is greatly like where you left off in another incarnation. Consequently your most intimate inclinations and emotional feelings are principally of the past rather than of the present.

When conducting the experiments for disclosing a past incarnation, as explained in the monographs, try such an experiment during one of your most natural and profound moods. In other words, whenever your trend of thought is one that is most common to you, or when the sentiments had are most intimate and cherished, that is, when you should undertake the experiment because you are your *oldest self*. You will become more easily attuned with the psychic consciousness—the true you. Sometimes if that particular mood or sentiment of your

personality has endured for many lives, you might perceive, in the manner explained in the monographs, all of the lives with which it was identified. Again, however, we repeat, these lives mean naught to you, except as the demonstration of a principle.

For one to go about boasting that he or she was this or that in a past incarnation shows a shallowness of mind. It is like those who boast of their ancestry. What does it matter if we have ancestors who were renowned and noble characters, if we today in our own personal conduct and attainment have added nothing to their glory? We are judged before men by what we are—and do—not by what those who have gone before us may have been. The world of humanity revolves on the efforts, the enterprises, and the characters of the present, not the past. It is true, an excellent foundation is needed for any structure, but a weak framework can topple from the sturdiest of bases.

We are often amused by the inconsistencies of those who vaunt their past incarnations before assemblies. They prate of how in such and such an era they were such and such a celebrity or historical character. The more they build up to others the importance of who they were in the past life, the more most of them suffer by comparison in the present life. If they were great and noble in the past and now occupy a position of mediocrity, and further are not so noble or advanced in consciousness, it is an admission which they unconsciously make, that their progress has been retarded—moreover that they have retrograded. The fact that one does not retrogress in his incarnations reveals that they have made a mistake in their explanations or have exaggerated an experience. Such brummagem methods in mysticism and occult studies indicate that those participating are not true students or worthy ones.

Dr. H. Spencer Lewis once said, after hearing several persons relate who they were, in their opinions, in past lives: "It seems that almost everyone was a Mark Anthony, Cleopatra, a pharaoh, dalai lama, king, queen, or a princess. What happened to all of those souls who were just common people—the servants, slaves, peasants, tradesmen, and craftsmen—in past centuries, have they not also incarnated again?"

It is our duty, each of us, mainly to concern ourselves with this life. We must make the most of every precious hour. We must add to our understanding. We must learn as much of Cosmic law as possible. We must use the faculties and powers which we have to the fullest extent. We must exercise that development which we have carried over, so that our personalities will further expand by the time it becomes necessary for transition again. Our past lives are past—our future is in the present. By our conduct of the hour, we are now greatly shaping the type of life we will lead in a next incarnation. It, therefore, behooves us to dwell long on the affairs and events of today, and little on what we were yesterday.

The above is a reprint from a former article by the Emperor, because of his absence overseas at this time.

Knowledge of God

There are numerous ways leading to God. To answer the question of which way is the best, or which one should be followed, is like trying to tell a person what method of transportation he should use to get from one place to another. The circumstances of choosing a way are greatly dependent upon the individual and the circumstances, regardless of what may be the purpose of travel. Some find God in the practice of various rituals related to creeds and dogmas that go to set up the general structure of a formal religion. Some find God in philosophy, some in contemplation, some in nature, and some find God in even the physical sciences. Regardless of what may be the way chosen by any individual, the eventual gaining of some knowledge of God, as has already been pointed out many times in our writings, is the mystic relationship. Whether one goes to an awareness of God by way of religion, philosophy, science, or the arts, the ultimate awareness—whatever may be the degree that we as individuals attain—is actually a mystical process.

Formerly, various ways have not proved to be beneficial to the largest number of individuals. In the popular mind, religion may seem to be the only path insofar as the first steps toward the awareness of God are concerned. Religion seems to function in cycles. People flock to various religions at

various times, and they flock away from them at other times. The more narrow and dogmatic religions become, the less appeal they seem to have to the greater number. This statement, however, must not be interpreted as a criticism on religion, because the most narrow, dogmatic, and creedbound believer in a religion might point out a very valid argument that, even though such a religious concept may not seem to be possible, at least those who are attracted are on the right path and going in the right direction.

Religion does not normally take this standpoint, however. Most of us living today have seen religion, as represented through the leading denominations in this country, gradually moving from a rather narrow and dogmatic point of view to a broadening of its horizon and absorbing into its practices that which it formerly did not countenance.

I can remember, in my own experience, attending a college which was owned and directed by one of the leading Protestant denominations well-known in the United States. At that period of time, very strict rules of behavior were applied to all students. These rules were based upon what was believed to be the religious point of view of the denomination which owned and directed the college. Students were prohibited to attend dances, to smoke, or take part in other activities that were condemned by the church that was directing the policies and affairs of the college. Oddly enough, today, this same college has lifted the ban on smoking and conducts dances itself, in which students and their friends can participate. This is an extreme reversal of policy. I still question whether, to this particular church, dancing and smoking is or is not a sin.

To be able to define the working of the minds of those who establish the basis of dogma and creed puzzles me. It would seem that, if smoking and dancing were a sin in the sight of God back in 1925, God would probably not have changed His mind by 1948. How do twenty-three years make a difference, insofar as these two types of behavior are concerned? In all probability, to give it the benefit of the doubt, the policymaking board or group of individuals of this church have come to realize that God is

probably not particularly interested whether or not the members of His church dance or smoke, but that He is more interested in that these individuals develop into worthy representatives of His ideals. In doing so, they will learn that temperance and moderation in all things are of more importance than the prohibiting of any one thing. Oddly enough, an instructor in this same college who was very strong in his opposition to dancing and smoking habitually drank a dozen to fifteen cups of strong coffee every day.

This religion, then, in taking to itself those activities which it formerly condemned, is acknowledging that such things are competitive. In other words, young people were drifting away from this college so that they could dance and have other social activities. Rather than to stand behind its original viewpoint, the school took into its own system that which previously was condemned. Is this a healthy process, we wonder? Can we condemn a thing, let it become competitive, and later, rather than continuing our viewpoint, merely ignore our former attitude and absorb the thing condemned?

This has been a policy of some formal religions. Today many churches have places for young people to dance, hold motion pictures, and to do many other activities which previously would have been prohibited. Is mere absorption of these things a step toward God, or would it be better for them to analyze other means of creating interest in their work?

The Rosicrucians, as an organization, must not make this error. The Order must continue its work to develop the mystical personality within the lives of each affiliated member, and not merely absorb certain outward, more sensational appeals. When consciousness can be directed to higher planes, life's problems and joys will be seen more as a whole, and we can, as individuals, determine more specifically our behavior without necessarily adopting that which may have been previously denied.

We must bear in mind, however, that the Rosicrucian system of thought is not a means by which we may rub Aladdin's lamp and secure the help that will clarify and explain all situations in life. Our studies do, however, direct us toward the raising of our

consciousness to a place where our horizon is broadening, where we can see more and more factors included in the whole situation of life and not as isolated problems of individual behavior which cannot be worked out satisfactorily by directing our actions and thoughts from some other source. The solution must come through our own inner consciousness and evolution of knowledge as to what is right and wrong. This is all a matter of the degree into which our consciousness grows toward a mystical understanding, toward a knowledge of God that is satisfactory to ourselves and to those with whom we associate.—A

Concentration—The Will of the Mind

In any field of study it is never a waste of time to re-examine fundamental principles. The highest form of mathematics could not stand or be of value if the fundamental principles of arithmetic were not known and mastered by the user of higher mathematical principles. Fundamentals, or first principles, may seem elementary to the advanced student in any field of subject matter, but the very fact that the terms "fundamentals" and "first principles" are freely applied to the elementary subject matter of any study is evidence that they are the foundation upon which all other conclusions and theories are based. This can be easily illustrated in the exact sciences, for example, mathematics, but it is no more lacking in theoretical sciences, such as philosophy, mysticism, and other subjects with which we deal in our teachings.

All knowledge which can be gained by man falls generally into two classifications: *fact* and *technique*. To memorize facts is to establish the basis by which we can know the fundamental or first principles of any subject matter. To gain technique is to master not only a certain set of facts, insofar as memory is concerned, but also to be able to put these facts into manifestation, or, more simply, to put them to work.

To return again to mathematics for an illustration, the fundamental mathematical principles, such as the functions of addition, subtraction, multiplication, and division, are introduced to us early in life. They are the problems of childhood, in the sense, when

the child in the early grades of school or learning is made to memorize these mathematical combinations and multiplication tables. If arithmetic went no further than to teach certain combinations of addition and subtraction and the generally accepted multiplication tables, we might conceivably teach arithmetic just as satisfactorily to a parrot as to a child. It is within the realm of possibility that a parrot might be able to learn the multiplication tables so thoroughly that they could be repeated, but the work required to teach these facts to parrots would probably be more than that required to teach human beings. Furthermore, the biggest waste of time in such a process would be the absolute uselessness of the task. What could the parrot do with these facts except repeat them? The human being, on the other hand, learns to apply them. This involves technique, or the use of certain facts.

Even if a person is not a mathematician, in all probability in adult life he uses the basic principles in arithmetic if for no other purpose than to balance his checkbook and to keep track of his income and expenses. In doing these simple things he is applying certain facts memorized in childhood. The actual process of balancing his checkbook, for example, requires a technique based upon the accumulation of certain knowledge. The difference between fact and technique should then be obvious.

In another field we might illustrate this fact further by saying that it would be possible for anyone who had normal vision to memorize all the fundamental or primary colors, in their most usual combinations. This memorizing would not, however, provide the technique for using those colors in painting or decorating. Although people could memorize the names of the various colors and probably visualize them, it does not mean that that in itself would provide the ability to combine these colors in any usable form. What the artist does with these colors, both mentally and physically, is a technique by which the assembled facts are put into practical use. To compare this with yet another field—that of physics—we might say that a fact is static while a technique is dynamic. Facts are the building blocks with which instruction is given as to certain necessary or wanted things. Technique is the use

we make of these things. A set of blocks might conceivably build a house, or at least a room; the making of that room livable is a technique.

It is obvious from these illustrations that facts can be assembled in the mind merely by a process of memorizing, if it is difficult in any other way to gain them. Technique, on the other hand, is not something that can be memorized or taken from someone else—it is the thing which we ourselves gain.

Just as the elementary principles of arithmetic are the fundamentals of mathematics, so are the somewhat elementary principles of concentration the foundation of future psychic growth and mental development. Concentration might be broadly compared as being to Rosicrucianism and to philosophy what the multiplication tables are to arithmetic and higher mathematics. It is, in fact, the basis upon which mental and psychic growth is made possible. The ability to concentrate is so important that it is introduced in the Rosicrucian philosophy among the first principles and is continued, to be elaborated upon, into the highest degrees of the teachings of the Order.

In one of the neophyte lessons a very specific set of facts is given concerning concentration. In this monograph, concentration is defined, its purposes are outlined, the aims that can be accomplished by it are listed, and the steps by which an individual can concentrate are given with suggestions as to how to apply them. Actually, the whole key or secret to the art of concentration is contained in this monograph. Here are the facts; facts that have been assembled by those who have mastered the art. The key to success in this process lies before you in this particular discourse, but how well any student of Rosicrucianism knows, who is honest with himself, that even the memorizing of this whole monograph would not develop the ability to use the principles of concentration or the technique that would make it a perfect working function of our mental equipment and processes.

I recently read a story of an individual who claimed that after much practice he could concentrate for a few seconds. His associates challenged that point stating that they could concentrate for a matter of minutes, or even hours. In turn, the ques-

tion was put to those who claimed the ability to concentrate, as to whether during the period of concentration, which lasted over minutes or hours, any external noise or condition disturbed them. For example, when an individual was concentrating, could he hear a telephone ring or see a bright light? These individuals acknowledged that such an occurrence could and did interrupt their process of concentration. That, of course, was the point.

If concentration is absolute our physical senses are shut off. In absolute and complete concentration, particularly from the viewpoint of many an Oriental philosophy, no physical stimulation can enter the mind. That is, if a person is in a state of absolute concentration, all forces of mind and mental processes are brought to bear so exclusively upon one thing that the normal response of the mind to the stimuli that enter the eyes, ears, and other sense organs are absolutely unknown to one concentrating.

Such a state of concentration means that the whole mind is directed toward that which is the subject of concentration. We have all had experiences that will verify this fact. We can become so interested in something we see that we will not hear an extraneous noise. It is possible to apply this to other senses. A person may be so interested in what someone else is saying, or in listening to a musical composition, that he fails to notice anyone entering the room. He does not see the individual momentarily. This is an example of physical concentration in that the attention of the individual is directed so exclusively toward either a visual or auditory stimulus that he fails to register sensations that may enter the nervous system through any other sense faculty.

Interest is usually the basis of such an experience. We can become so interested in one thing that while our whole attention is focused to that thing we are momentarily separated from the world, that is, from the channels of other physical senses. Absolute concentration goes a step further. It closes *all* physical senses. In such a state of concentration, we are, for the moment, devoting our mental processes within ourselves to one thing. If we do it perfectly then, at least through that period of concentration, we become unaware of other physical sensations

if the threshold of consciousness has been raised, by the will of the mind, above the level of those physical perceptions.

Concentration, then, is a technique that has to be developed through practice. The period of concentration need not be long. There are stories told that those who are masters of the art have been satisfied to be able to concentrate even for a very few seconds. Actually, that is all that is needed. To devote the whole force of the mind toward one thing absolutely, even though it be only momentary, is sufficient.

In our process of learning *concentration*, the first step is to eliminate impressions from the mind, by following voluntary control. When the mind is clear or blank it is ready to have registered upon it the one thing upon which we wish to concentrate. As quickly as that impression is registered upon the otherwise blank mind, the technique of concentration is accomplished and the purpose of concentration is completed. Therefore, in trying to develop the technique of concentration as an individual, bear in mind that you first must know the facts which are contained in your teachings; then, you must gain the technique not by being primarily concerned with the process of accomplishing this end by time or purpose, but rather by merely accomplishing the thing in itself. A momentary blankness of mind followed by an instantaneous visualization of the one point to concentrate is all that is necessary.

It sounds so easy, but to many people it means a lifetime of accomplishment. All things with which human beings deal, however, can be accomplished in degree. We may not all reach the ability of developing a perfect technique of concentration, but we all can develop some ability, and the extent to which we develop it will be in direct proportion to the effort and seriousness which we put forth in order to gain the technique.—A

The Mystical Meaning of White

A frater of Canada now directs a question to this Forum, or we should say, a number of questions. They are: "What is the mystical meaning of the color white, or its significance in a mystical or psychic sense? Is

there a state of consciousness where the color white, a living, luminous white would have a special import? Second, there must be a reason why the Great White Lodge has such a color in its name; in a word, why white?"

It will be observed that the frater referred to white as a color, and that is a common mistake which many of us make. Without attempting to become pedantic, it is necessary to point out that white is not a color, but in reality *consists of all of the colors*. White is produced by a regular reflection of the rays of the solar spectrum, or, namely, sunlight. To put it more simply, white light is a harmonious blending of all of the rays of light which emanate from the sun and are included in its spectrum. By contrast, *black* is the absence of color because it absorbs all light waves of the solar spectrum. Color actually does not exist, except as a sensation in our consciousness.

Sunlight consists of a series of waves of energy which, we may say, vary slightly though they all have the same velocity or speed. The optic nerves of the eyes are sensitive to some of these waves, consequently, they fall within the ocular range; that is, we detect them as color, or we are conscious of them as color. All color is blended harmoniously in sunlight. Not until this light falls upon a prism and is diffused, are the waves separated and we see then in sunlight the many familiar colors. Objects themselves are colorless. All of the particulars of reality are devoid of any color. They do have the capacity for causing us to *realize* them as colored.

This, incidentally, becomes an excellent example of our doctrine of *actuality* and *reality*, which is expounded in our monographs. An object appears red to us because its atomic and molecular structure is of such a nature or density as to absorb all light waves that fall upon it, with the exception, for example, of the red rays which are reflected to us, and the object is *realized* by us as red, whereas in actuality it is not. The same is true of any color. Objects, we may say, are filters of light waves. A white object is one that equally reflects all of the waves of light which fall upon it, and to which the eye is sensitive. No wave predominates in white light, and so no color exists, and white is just something that the consciousness

realizes. Black, as said, reflects none of the waves of light. It really traps them, to use a common expression, consequently, the object appears colorless. We might almost say that black is a hole in light. If we have a light area and in it we see a black object, the form of that object is the extent of the absence of light.

There are many simple little experiments in physics that can be conducted to prove that a white surface reflects direct radiations and that black absorbs them. If two little metal vanes, about one inch square, are mounted upon a spindle in a so-called vacuum tube, one painted black and the other white, and a strong direct beam of light is made to fall upon the black vane, it will absorb the energy, producing heat, and it will retract, causing the vanes to revolve or turn about on the spindle. This phenomenon will not occur by having the same beam concentrated upon the white vane alone, proving that the white reflects the energy.

Now we are not in possession of any knowledge which discloses that the ancients knew that white light was a *harmony* of all color, and yet their symbolism of it would seem to point to it. White was most certainly *not arbitrarily* selected by the ancients to symbolize spiritual qualities. Certain other causes for this conception are posited. The earliest written records appertaining to the symbolic significance of white appear in the Old Testament. To the ancient Hebrews white symbolized *purity* and *innocence*. It represented light, which not only impressed the Hebrew mind with its brilliance and purity, but with its Divine symbolism, for it seemed to have a moral connotation. Priests, and those officiating in religious ceremonies, were clothed in white to symbolize the purity of their functions. In fact, in Leviticus 16.32, we find "And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes." Linen, which was superbly made by the Egyptians, and which was obtained by the Hebrews, was principally, in its finest texture, pure white, and we know from contemporary artists that the priests were clothed in it. The relationship of light and white to purity is expressed in

Psalms 104.2: "Who coverest thyself with light as with a garment."

Conversely, black, the opposite of white, the absence of light or color, had a different meaning. Since *black* absorbs all color and thus buries light, to the ancient Hebrews, who were the originators of much of the symbolism we perpetuate, it depicted *death*, *humility*, and *mourning*. The use of black, of course, for garments of mourning or as a sign of death is commonly known to us today, because of the still prevalent custom throughout the world of using it in this manner.

Meanings were also associated with other colors. *Blue* represented the unclouded sky, and to the Hebrews symbolized revelation. It was the first of the colors used for the curtains of their sanctuaries, and the Israelites were commanded to have a ribbon of blue fringe on the edge of their garments, in order to remind them of JAHWEH. This is brought to our attention in Numbers 15.38: "Speak unto the children of Israel and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a cord of blue." Then, again *red* had its symbolical significance. It alluded to bloodshed or the running of blood. *Purple* was the sign of royalty; it represented dignity and honor. *Green*, as the color of the plants, was the symbol of those growing things to which people looked forward during the drab, dismal months of the winter. It also objectively symbolized *rejuvenation*, *resurrection*, and *hope*. Oddly enough, it also represented the moon. The attaching of meanings to these colors and to white and black, however, are principally obvious or logical deductions. In other words, they appeared to identify themselves naturally with the essence of certain things or conditions. The oozing of blood from a living thing, when injured, must have made a very definite impression upon the early minds—as it still does upon us today. One could hardly ever look upon a similar shade of red without being forcefully reminded of *blood*. By association of ideas, that color would more quickly cause one to think of blood than anything else, especially in a time when colors as paints were either not used at all or sparsely so.

We, as Rosicrucians, also know that the vibratory rates of certain of the colors affect our sympathetic nervous systems in such a manner as to engender certain emotional responses or attitudes of mind, which we always consciously or unconsciously thereafter associate with the particular color.

Since sunlight, especially in the Near East and in Egypt where the earliest great civilizations began, was so intense, so brilliant in its whiteness, it, too, made a profound impression upon the peoples. It appeared to bathe all things in its whiteness. Moreover it, itself, remained unblemished. There was nothing which man or the things of earth could do to alter it. It was a thing of splendor to behold. As the sun, for various reasons, became deified in the various religions, *white* consequently became a symbol of Divine efficacy. With respect to white, however, there are certain psychological reasons which we must take into consideration as well. White, like sunlight itself, is searching and very revealing. It dispels all shadows. It makes any blemishes in an otherwise orderly surface or texture conspicuous and easily visible. We, ourselves, know how any spot of color is strikingly contrasted on white. Thus, in the minds of men, white became associated with *purity* and *absolute perfection*. Spiritual substances, such as man's soul, were conceived as white. As light and white were so identified, teachers of spiritual truths were therefore clothed in white, depicting the *purity* of their character and their doctrines.

Might I remind the members of our Forum that for this same reason the Colombe or the Vestal Virgin of our Rosicrucian Temples—the *symbol of conscience* and consequently the purity of mind and thought and purpose—is likewise robed in white.

Psychically, there are colors which actually depict and truly represent man's spiritual and psychic attainment. In other words, when we are pure in mind and consciousness, or have attained a degree of Cosmic consciousness, our auras radiate colors quite different from white. Thus we can see that white is merely a symbol of mystical attunement and spiritual attainment, and not physically a result thereof. Without attempting to divulge certain principles of our higher degrees, we can say that the colors

of the rainbow have a relationship to the twelve planes of our *Divine consciousness*, the twelve stages or steps through which this consciousness passes. The color corresponding to the lowest of these twelve steps, as we shall call them, is dark ultraviolet; then the color progresses by gradation to a violet, which is found at the highest stage, or at the top of the successive stages.

We also hear of *white magic* and of *black magic*. White, as a symbol of purity and because it has been associated with Divine things, as explained, is also identified with that notion of our minds which we call good. Consequently, right conduct and morals, or the good of them, is symbolized by white. *White magic*, therefore, means the application of the laws and the phenomena of nature (which magic is) for *good purposes*. Conversely, *black*, being associated with moribund things, and with obscurity and imperfection, represents evil.

The above is a reprint from a former article by the Emperor, because of his absence overseas at this time.

Spirituality and Impracticability

Now we have a Frater arise to ask a question that is rather new to this Forum, but most appropriate. His question is: "Can a man be proficient in business or science, take an active part in the affairs of the day, and yet be spiritually inclined and evolved in the ordinarily accepted meaning of that term?" If I may rephrase the Frater's question, he means can a man be accepted among real he-men, be a man's man in respectable company, be a material success, *and yet* display spiritual qualities?

A state of spirituality denotes conduct indicative of man's spiritual nature. To live a spiritual life is, then, to be governed by aspirations, urges, and inclinations originating in the Divine self, and as expressed by the dictates of conscience, and to use these higher powers and faculties of which man is possessed and aware. There are, therefore, certain noble virtues which are characterized as being spiritually endowed. Such virtues, if not practiced by all men, are at least known to them. A few of these are *truth*, *justice*, *modesty* and *mercy*. These of course, can be applied to daily life, its labors and its

habits. If we accept the viewpoint that the noble virtues are the quintessence of spirituality—as well as that observance of such commandments as the various sacred works and the different religions expound—then a man is spiritual who is discerned as displaying them.

It is not sufficient to know of the virtues, but to *live them*. A man cannot retire from the world and display justice toward his fellows. A man cannot be truly modest in his own presence alone. One who lives as a recluse can hardly extend mercy. Man must consequently suffer himself to mingle with the world. He must get his feet into its damp soil, bathe in its waters, partake of its fruits, rub shoulders with humanity, share its social, economic and political problems. He must be an absolute humanist and avoid none of the responsibilities, hopes, and aspirations of humanity, and yet transcend its temptations, resist its contaminations by the strength of his virtues. He must, as well, indulge his appetites and heed his bodily desires, and yet circumscribe them with the discipline of his mind.

Unless a man participates in life, his virtues are but an aphorism, an untried moral theory. Goodness, Aristotle said, is the excellence of a function. There is no quality of goodness in man unless he uses his spiritual powers to their perfection—that is, not to suppress his somatic existence but to regulate and control it. An honest man is not one who is always surrounded with just his own property, or one who is under constant surveillance. Honesty exists in the capacity to be dishonest, and the intentional refraining therefrom. A man is merciful, who is afforded the opportunity to be otherwise.

The spiritual life is thus seen to be a very practical one, for it requires participation in very realistic affairs. The spiritual man is the one of whom people say, "His word is his bond. I would trust him anywhere with anything. You can always expect fair treatment from him. He has a heart as big as himself." These are homely expressions; they fit the man of the street, the worker, the painter, the carpenter, the bank teller, the mechanic, the salesman, the clerk. They are the true testimonials of spirituality, yet they do not proclaim for the individual a masterful knowledge of spiritual doctrines,

nor astute wisdom of divine laws, nor proficiency in exhorting peoples to follow certain paths in life. Spirituality is thus found not in high sounding interpretations and definitions of sacerdotal phrases, but in that reaction of human conduct to a personal inner understanding and conviction.

The spiritual life is being lived by whoever carries long enough on his way to offer succor to one who has fallen by the wayside. It is not just lived by the one who tells of the need to do this in prettily worded speeches in book or from rostrum or pulpit. One's deeds travel farther, faster, and are more lasting and convincing than his words. The soul is a mover of the body; the latter never disturbs the former. Coarsened hands are far less a barrier to the spiritual virtues than soft hands accompanied by a coarsened character. Chewing tobacco can never stain the inner character like lies, deception and cruelty, no matter how finely they are polished. Give me any man pursuing an honorable trade or work, no matter what its nature, who lives the virtues, and I will show you an earthly saint, for all of his overalls and brogans.

There is no necessary relationship between the sensitivity of the inner life and crudeness of external manner. Many a vile creature lies behind a mild demeanor and a cultured exterior. One does not need to be an esthete, know the technique of drama, the intricacies of the great musical compositions, and be sensitive to the penumbras of color, to be spiritually inclined. The spiritually actuated need not sacrifice their mental acumen, the sharpness of their reason, the keen delight in consummating a sale, the joy of participating in worldly competitions, and legitimate trafficking in food, minerals, or even gold and silver. There is nothing which they can do that is profane, or a violation of the spiritual, if it is always measured by the virtues to which they respond. There is nothing of earth that can blemish their lives, if the soul is the master at all times. One who thinks that business efficiency, good judgment and management in material affairs, and practicability, are signs of a lowly and profane nature, is either a hypocrite or experiencing an unfortunate delusion.

Spirituality is sexless; there is nothing

effeminate about it. It is a state of adjustment of the divine consciousness to the world in which we live, and it is not found in a certain type of individual, nor does it consist in a physical function. One can be masculine, virile, conscious of the strength and vitality of his body, and yet possess the tenderness of spiritual understanding.

I have known persons to excuse their lack of efficiency in business, their poor powers of concentration, their devoidness of creative and executive ability, by laying claims to spirituality and an austere aloofness from the proficiency of living. I have heard them say sardonically, "He is a good administrator and therefore his mind lacks those finer esoteric spiritual qualities." One who excuses mental and character weaknesses and indolence by claims to spirituality is more than a sanctimonious hypocrite. He is a desecrator of the divine, by attempting to relate it to his own mortal ineptness.

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Being Realistic

What is the meaning of the state of behavior usually applied to an individual when he is told to be realistic in his thinking? This word is becoming common, and there is a tendency to apply more and more to the state of being realistic the viewpoint of trying to tell another person to conform to the ideas of someone else. If I disagree with you and tell you to be realistic in your conclusion, it is usually, or at least nine times out of ten, my premise that you should change that viewpoint.

Being realistic, then, in actual practice and use, has come to be evidence of selfishness and egotism. It is a tendency to attempt, under the guise of a manipulation of terms, to bring a person into another's point of view. This is a misuse of terminology, because regardless of the definition which we give the real or reality, certainly the interpretation of reality is an obligation of each individual.

There are of course many meanings applied to reality. Metaphysics tells us that reality is the ultimate thing, circumstance,

or purpose of the universe—that some one thing underlies all other things, and that this one thing is the ultimate reality. If we are told to be realistic—and we interpret the words accurately or in accordance with this definition of reality—then to be realistic would be to depend upon a one and fundamental true reality which would be beyond doubt, insofar as its true existence was known. Such an interpretation would necessitate that an agreement be reached as to what constitutes reality. In the field of philosophy and related subjects, we will find so many definitions of what this final and ultimate *reality* is that we would be at a loss, in all probability, to select which of the meanings was to be applied to our conclusions.

As has been stated in many places in the Rosicrucian teachings and writings, there are two definitely opposed viewpoints of reality: one of materialism—that the physical world is the ultimate reality, and the other of idealism—that a nonmaterial thing, such as mind or God, is the ultimate reality. Depending upon our interpretation of reality, we would arrive at very different conclusions as to what the state of being *realistic* would actually be. In order to try to arrive at any sensible and logical conclusion as to this point, it would be well to take the Rosicrucian definition of reality. Such a concept is based, of course, upon the Rosicrucian teachings which are a form of idealism. We believe that the ultimate reality does not lie in the physical world about us and that this physical world is only a tool or a medium which brings into the realm of possibility a degree of necessary expression.

What *reality* is to each individual, according to the Rosicrucian point of view, is based upon his own realization. What we realize as being *reality* may not be in accord with the idea of someone else, but that alone does not necessarily prove it false. The insane individual lives in his own world of reality. Usually this is evidenced by certain fixed ideas and conceptions. The insane person may believe that he alone is sane and that all others are insane, because others do not become aware of his concept of realism. The realization of such an individual is nevertheless his private property, and he is being realistic when in behavior and conclusions he conforms to his idea of realism.

This is an extreme example, and of course there must be certain social standards established by which we decree that an individual cannot live exclusively in his own world of reality when such interpretation would reach a point where it interfered with the living of others. We can, to a degree, base our conclusions upon our own sense of realization. If our concept of reality is based upon study, thought, and experience—if we have arrived at certain conclusions, which conclusions are substantiated in our own thinking and in our rational comparison with the physical world and the psychic world, insofar as we can know them—then we have reached a conviction as to what is the ultimate thing, or even the purpose, in the universe, and we conform in our behavior to these conclusions and conceptions.

It seems that the true meaning, therefore, of being realistic is to live and act in accord with one's fundamental convictions and ideals. If one subscribes to certain ideals as upheld by some group—if he attends certain functions of his group that give evidence to his fellow men that the ideals subscribed to by them are a part of his thinking—and then, in his living, he conforms to principles which are completely opposed to the ideals of this group, he is being unjust to himself and to his fellow men. He is being, in fact, a hypocrite in that he tries to put before the objective perception of his fellow men certain standards or modes of behavior which are opposed to the true ideals, principles, or convictions which he in his own inner thinking actually upholds.

Being *realistic*, then, is being true to self, as well as to others. Being realistic is being truthful and honest, even when in error. Such a concept of being *realistic* does not make one right at all times, but this concept of realism gives the individual willingness to admit his errors and to try to readjust his behavior in day-to-day living to conform with the convictions and ideals which compose his character and inner nature.—A

Lost Souls (?)

A soror in the North now rises to ask the Forum: "What is meant by a *lost soul*? How can such a thing be? I would like very much to hear something about this subject."

The term *lost soul* originates with certain theological doctrines and dogmas, and is included in the eschatology of the churchmen. It is due to certain exegetical interpretations. In other words, there are many statements in the Bible which, if taken literally, connote that man's soul is lost under certain conditions. We find, for example, in Lev. 22.3: "Say unto them, whosoever he be of all of your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, *that soul shall be cut off from my presence.*" Then again we have the classic verse in Matthews 16.26: "For what has a man profited if he shall gain the whole world, and *lose his own soul.*" Further, in Ezekiel 18.4: "Behold all souls are mine; as the soul of the Father, so also the soul of the Son is mine; *the soul that sinneth, it shall die.*"

These quotations can be comprehended as meaning that the spiritual part of man shall be annihilated or separated from God, never to exist again, because of wrong conduct or that which provokes Divine displeasure.

However, there is every reason to believe that the prophets and disciples (allowing for later faulty translation and intentional alteration of wording) also meant by lost soul, the loss of life or of earthly existence, and not just the spiritual entity. To further illustrate, in Ezekiel 18.27: "... he shall save his soul alive." This can be construed in the manner in which we commonly designate lives lost or saved at sea, when we recount in newspaper articles that so many *souls* perished, or were rescued. In such an instance, we most certainly are not inferring or making a positive declaration that in a rail or sea disaster, the spiritual life or entity of those who met with death has been destroyed. However, the old scholars and Biblical students have made every reference to *lost soul* denote this particular spiritual significance.

There is still another orthodox Christian conception of *lost soul*, which we must consider before giving the Rosicrucian and mystical interpretation of the phrase. In Christianity, God is accepted as the absolute and complete reality, on the one hand; on the other hand, things are said to have existence with God, namely, the earth, the

planets, and all living things, in fact, man himself. Further, God is declared to have created them, and yet He did not create them from any other substance having existence, for in Genesis 1.1, we have: "In the beginning God created the heaven and the earth." We are to presume, therefore, that all of these things were created out of Himself—and the living soul of man as well, with the first breath of life.

However, these other realities, *the heavens* and *the earth*, though created by God and apparently out of Himself, since they could not have been from anything else, are not given the same Divine status as Himself. We have then the peculiar situation of a *double reality*; in other words, two conditions, each of the same source, and yet one inferior to the other. Man, in so far as his soul is conceived by Christianity, is connoted to be absolutely of the same essence as God, or was before the traditional *fall* of man. Since that event, from the strict Christian interpretation, it is said that man's soul has lost some of its Divine perfection. Herein then enters the Christian doctrine of *salvation*. Through various prescribed rites, practices, and obligations, man must redeem himself. In other words, the soul must be restored to its original status, and yet the soul is said to be of God.

We can see how this particular doctrine is disputatious and confuses many sincere investigators for truth. However, speaking from the orthodox point of view, since all souls must go through a process of salvation, they are considered *lost*, unless they do. To further complicate the procedure, a soul, we are told by theologians, can jeopardize its possibilities of redemption. By malevolent and nefarious conduct, it can be damned to purgatory or hell, where, after eons of time, or never, it may be purged and once again be eligible to transcend the body and be absorbed into the *Kingdom of God*. From this conception of Christianity, a soul that is so damned to hell is quite definitely *lost*.

The question that undoubtedly puzzles the soror is one that has turned so many millions of people throughout the centuries to mysticism, and many less thoughtful ones to what is termed *paganism* and *atheism*. This paramount question is: "If man's soul is of God and it is conceded that the pneuma or breath

of God, which was breathed into him, was the Holy Ghost or Divine Mind of the Creator, how could it be, or what could contaminate it?" First, does it lie within the province or the accomplishment of man to soil or to desecrate or pervert that which is Divine, whether it be done intentionally or unwittingly? If man can do this, he is then equal in every respect unto God, and that doesn't seem sound as a conclusion, for there are so many evidences of the lack of perfection of man and his inability to master the things about him as he would desire.

Further, if the souls of men are separate from their source and divorced from the absolute, or God, when in man's body that would only mean that God or the Divine was *divisible*. In fact, God would be just an aggregate of parts, and by such reasoning, we would actually be drifting back to polytheism, when it was thought there were many gods or *separate* Divine beings. Further, if this were so, if the souls of men were separate from God and consequently could be lost, it would be impossible for man to commune with his God, for there would be no medium, no bond, no connection between the Divine Essence within him, and the Divine source from whence it came. Consequently, by communion and attunement we know the souls of man are not separate.

If, on the other hand, the soul in man is an extension of God, there is still another problem. It is this: if man contaminate soul because it is contiguous with his body and with his mortal conduct and thinking, it would make it appear that man has the evil power to sear the fringe or outer extension of God's consciousness. This thought, of course, is repugnant to us, if we *think* as well as believe.

The Rosicrucians contend, as did almost all of the venerated mystics of yore, that there is but *one soul*, the soul of God, and this soul is the consciousness of God, *His Divine Mind*. It is also *indivisible*, it cannot be divided because, to divide something, something else must come between the parts of it before it can be said to be separated. What could come between or intrude on the

consciousness of God? To God, therefore, there must be, if he be limitless and infinite, no such confining standards as those which men have as notions, such as time or space. Therefore, God has always been, and as a cause is likewise ubiquitous. The souls of men are therefore *extensions*, or shall we say, *projections* of this one soul essence of God. While this force flows through men, it is simultaneously always in attunement, always directly in contact with, and bound to that of which it is a part—God.

The Rosicrucians say, as did the ancient philosopher, Aristotle, that God must be considered a great unmoved mover, that is, He moves and by His nature causes all things to *change*, but He Himself remains unchanged; therefore, men's souls cannot lose any of their Divine efficacy. There is nothing in the world of matter that could alter the essence of soul. There is nothing which could separate it from God, for *it is God*. It cannot be damned, lost, or imprisoned. If we think in terms of God, when we think of soul as the only absolute spiritual quality resident in man, we will know that it must be inseparable from Him.

To use a homely analogy, a scintillating gem, such as a perfectly cut diamond, never has its brilliance permanently diminished because it is in the possession of one of low moral order—in fact, neither does an owner of great virtue add to its quality. The inherent qualities of the gem are not affected by anyone who possesses it. Indifference to the qualities of a gem may conceal them, may prevent them from being displayed as they should have been, but they are not destroyed. If one dwells continuously in dark places, the most radiant diamond he may wear upon his person will perhaps not be seen, and its characteristics will not be known to others. Likewise, a man or woman who disregards the voice of conscience and the dictates of soul deprives himself or herself of its qualities—a splendid, highly evolved personality—but he or she has not lost that which is not his or hers to lose—the soul itself.

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