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NIGHT

The sun has slipped beyond the darkened sky;
The glory that was day has paled, and gone—
And in their place the shadows mystify
The one who feels no hint of coming dawn.
Night is the time for sleep, and deep forgetting:
The long, cool hours are made for dreams and rest.
So close your tired eyes in slumber, letting
Your sleep be very deep, and still, and blest.
Are you afraid because the night is dark;
Because the sunlight for a time is hidden?
Are you afraid because life's waning spark
Must be extinguished, and for a time forbidden?
Night passes with dawn's radiant, spicy breaking:
Death passes too, in some unknown awaking.

—Anya P. Sala, F. R. C.

From *Bright Cascade*

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Greetings!



THE WAR PANIC

Dear Fratres and Sorores:

News of the adverse international relations as disseminated by the press and radio not only confuses the public, but at times also causes a mild hysteria. This is particularly notable in North America which, although it participated in the last two world wars, escaped actual destruction of its homeland. The European populace has memory of the bitter experiences of the last conflict to draw upon in making preparations for a possible new major conflict. In consequence, it is less inclined to a conduct which in effect constitutes panic.

One of the common and yet natural queries is, "Where shall we go to avoid a possible atomic bombing?" In the first place, there is no assurance as to where an enemy will strike. The more probable a target appears, may perhaps be the reason why it would *not* be selected by the enemy. Military strategy—as well as logic—indicates that a nation will do its utmost to safeguard essential industries, large port facilities, and the like. It is in such places that it will concentrate its strongest, counter air force and its net of radar warning posts. Inasmuch as at the beginning of a conflict the *surprise element* is paramount in gaining an advantage and in demoralizing the opposition, the enemy will probably strike where least expected.

Fleeing to mountains and deserts in the interior of a country, as some persons who are motivated by war panic are now doing, is not as good judgment as it may seem. Admittedly, an enemy will not waste expensive matériel and personnel on bombing semidesolate areas. The persons who have retreated to such regions will, in the event of actual conflict, be faced by other circumstances not much less devastating than the bombing. Such remote areas within, for example, the United States, do not provide ample food supply. Usually food and other essentials must be transported to them by means of railroads, or by vans or trucks

from produce centers. An actual invasion or serious bombing of major cities would immediately disrupt all normal transport of these goods. Available facilities would be concentrated to serve the stricken areas, to provide medical and military supplies. Thus those "in hiding" would be forced to leave their retreats for needed commodities. In addition, imposed rationing would make it impossible for them to accumulate an advance or sufficient amount of supplies during the actual emergency.

Being further realistic, which means an analysis of a probable course of events in such an emergency, those who had sought refuge would be compelled to leave their retreat by Government order. Men and women who are able-bodied would be commanded, almost regardless of age, to participate in some capacity to assist in stricken areas. Women would be drafted to hospital duty, notwithstanding any lack of training. Men would be obliged to clear away litter and extinguish fires, as well as to remove those who are stricken and helpless.

Obviously, no portion of the populace is going to be permitted, in the event of the circumstances of an actual fight for survival, to shirk its moral duty. The fact that some may have fled to a refuge before the conflict began would make of them no exceptions. Those who refuse to report for duty, or that it would be disclosed later had not done so, would be considered derelict in their responsibility. They would be subject to severe penalties of imprisonment—*if not worse*.

No intelligent person wants a World War III. Neither side of the factions favors such a plan. It is obviously too extremely dangerous. On the other hand, the elements of pressure which are building up may get beyond the point of control and precipitate such a war. Regardless of who would be the military victor, he would still be the loser. Devastation and chaos would thwart all the success that one might hope would

emerge from such a victory. It is apparent, then, that each human being who *thinks* and who has the opportunity of converting his thoughts into actions will try to constrain war. It is incumbent upon him to remain as an active and integral part of his present society, *not to abandon it*.

Politicians down through the centuries have been notably more concerned about their political ambitions than their public charge, namely, the welfare of the nation which they represent. What they often profess to be *the best*, only reflects an attempt to stabilize their own party, its policies, and their particular interests. Nevertheless, such politicians are inordinately sensitive to the wishes of their constituents—the voters. Sometimes such sensitivity results in a benefit for the people and for the state, and other times it does not. History is replete with incidences to indicate that the masses have often been wrong in their demands. But politicians for their own welfare continue to keep their collective ears attuned to the public demands. It is, therefore, necessary for you to remain where you can voice, *by ballot*, or by some other medium, an opinion which can influence your political representative to pursue a sane and just course in his legislative functions.

Let us assume that the major portion of the civilian populace of a nation would be susceptible to war hysteria and that it could and would retreat from industries and from food, transport, and other essential centers of activity. This would result in a *national impotence*. No adequate defense could then be planned or executed. Most modern wars are technological, which means that behind each combatant or soldier there must be many civilian workers. All those workers do not necessarily need to work in armament plants or to make the machinery of war. Your very job, the one you have always been working at, in all probability in the event of war would directly or indirectly be important to your nation. To flee to the mountains or to the deserts is to assume that in some way the defense of what you now cherish would be carried on and that at a later time you could return to resume your previous way of living. Such reasoning is folly. *It is desertion* from your duty as an integral part of society. It would only result

in expediting the ravishing of your nation. It would constitute a guarantee of the extinguishing of all potentialities of a return to normalcy in the future.

There are those who might reply, "And of what assistance could I be to my fellow citizens if I were suddenly killed by remaining in the area of a probable bomb attack?" Your remaining to help *prepare for contingencies* as directed by governmental authorities forestalls the possibility of an open conflict. It at least delays it. An enemy, as part of its psychological warfare, tries every way within its means to demoralize the civilian populace. Signs of panic and a retreat of the people are evidence to the enemy of internal weakness. They constitute the signal for attack. In the event of actual warfare you might lose your life by remaining in a large metropolitan or essential area. That is a necessary calculated risk which you take as a citizen in performing your duty in trying to prevent war—or in the defense against attack.

These remarks are not intended to be chauvinistic, that is, an appeal to blind patriotism. Rather, they seek to set forth the expedient things to do under the present trend of events. Let us not be so self-righteous in our thinking as to presume that the events of the day are not our personal responsibility or doing. If we, the peoples of the world, are on the verge of another world war, a considerable portion of the fault for that is ours as individuals. Our indiscriminate world tariffs, our often humiliating immigration restrictions, our economic and political coalitions, our general indifference to the problems of other peoples, our frequent religious bigotry, our often false sense of national supremacy has contributed to the situation that prevails. Our desire to have affluence, money, and personal power before principle, to have comfort before security, and vanity before understanding, have encouraged those adverse developments which have resulted in many quarters in the last three decades.

We boast that we are a democracy. What have we done with our rights of freedom of thought and action in furthering other than our national and personal affairs? What have we done in the last thirty years to help improve the general peacetime conditions

of the world? We have allowed a tighter fence to be built around our immediate interests, which we call our national boundaries, and we have come to think that just that which lies within that fence is our world. Suddenly we have learned that when a fire rages it does not always stop at the fence, but spreads over it. Had we concerned ourselves more with *the true world*, realizing how much we, as a people and as a nation, depended upon it economically and politically for our security, some of the dangers now confronting us could have been mitigated.

The unity which we frantically seek to accomplish at this time among the nations so as to still the tidal wave, which might engulf us, could have been seriously considered previously. Then, there might not have been a tidal wave. To have accomplished this in years past would have meant some sacrifice of the sovereignty of our respective nations. It would perhaps have meant, as well, the lessening of those standards of living which some of us are enjoying. Not having done these things, there is now the danger of being compelled to ward off a complete loss of sovereignty and a continual reduction of our standards of living for indeterminate time.

Mystically, the events of the day are our individual Karma, because of our individual indifference and often thoughtlessness. To retreat now is only to compound the lesson which we must learn. This is our era of the world. It is ours to *ruin* or to *right*.

Fraternally,
RALPH M. LEWIS,
Imperator.

Secret Signs of the Rosicrucians

The following is a translation from the monthly bulletin issued by the Grand Lodge of the Rosicrucian Order (AMORC), in Germany. The title of the bulletin, in Latin, is *Lux Rosae Crucis*, literally translated, "Light of the Rosy Cross." We think the material is most appropriate to appear before this Forum.

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There are sixteen signs by which a member of the Rosicrucians can be recognized. He who has only a few of these signs is not

a member of a very high degree, because the true Rosicrucian has all of them.

1. *The Rosicrucian is patient.*

His first and most important victory is the conquest of his own self. It is a victory over the "Lion," who has wounded bitterly a few of the best Rosicrucian followers. He cannot be overcome by a wild and thoughtless attack, but must be overcome by Patience and Strength. The true Rosicrucian tries to overcome his enemies through kindness, and those who hate him, through gifts. He heaps no curses, but the fiery coals of Love upon their heads. He does not pursue his enemies with a sword or with rods, but lets the vetch grow with the corn, until both are ripe and are separated by Nature.

2. *The Rosicrucian is kind.*

He never appears dismal or melancholy or with a surly or sarcastic face. He treats everyone kindly and courteously, and is always ready to help others. Although he is different from the majority of other humans, he tries to adapt himself to their habits, forms, and needs as far as his dignity permits. He is, therefore, sociable and pleasant, and knows how to converse with rich or poor alike; he carries himself in a manner so as to win the esteem among all classes of society, for he has conquered the Bear of (Vulgarity).

3. *The Rosicrucian knows no envy.*

Before he is accepted into the Order, he must pass a severe test, "to sever the head of the snake"—a very difficult task, for the snake is crafty and hides itself easily in a corner. The true Rosicrucian is always satisfied with his lot and knows that it is as he deserves. The advantages and riches which others enjoy trouble him not, because he always wishes for the best. He knows that he shall receive everything which he deserves, and it bothers him not if some other human has more than he. He does not expect any favors, but spends his benevolence and good will without any partiality.

4. *The Rosicrucian brags not.*

He knows that the human is nothing but a tool in God's hand, and that he cannot accomplish anything useful through his own will, and that the latter is only the humanly spoiled Will of God. To GOD he gives all honor, and to that which is mortal, all censure. He has no unbridled haste to ac-

comply with a thing, but he waits until the Master who resides over him and in him gives the order. He considers well the things he speaks about and omits unholy words.

5. *The Rosicrucian is not idle.*

By this he proves that there is something true in him, and he is not as a bag blown up with wind. Applause and censure leave him untouched, and little does he feel sad if he is being contradicted and scorned. He lives in his inner self, and rejoices in the Beauty of his inner world, but he does not long to show his possession or to brag about any spiritual gifts which he might have acquired. The greater his gifts, the greater his modesty, and the greater is his will to obey the Law.

6. *The Rosicrucian is not excessive.*

He tries at all times to fulfill his duty, and to act according to the orders of the Law. He is not swept away by external things nor by ceremonies. The Law is written in his heart; consequently he masters all thoughts and acts. His dignity lies not in his outer appearance, but in his real self, which in comparison is like a root out of which spring all actions. The inner Beauty of his inner self reflects upon his outer self and stamps all his deeds with its Seal. The Light of his inner self can be detected in his eyes by one who is experienced; it is the mirror of the "Godly Vision" within.

7. *The Rosicrucian is not ambitious.*

Nothing retards the development and extension of the Soul more than a narrow vision and a selfish character, such as seeking preferment, distinction, influence, etc. The true Rosicrucian always concerns himself more about the well-being of others than of his own. He has no secret or obstinate interest concerning protection or doing good. He seeks to do good at all times, and never misses an opportunity when it presents itself toward that cause.

8. *The Rosicrucian is not excitable.*

It is clear that a human who works for the profit of the majority is hated by such, whose personal advantages do not gain thereby, because selfishness is the opposite of a magnanimous heart, and the claims of the few are not always in the interests of the whole. Therefore, the Rosicrucian very often receives resistance from narrow-minded and shortsighted people; by slanderers he is in-

sulted. His motives are being distorted. The ignorant judge him falsely. In the eyes of the "Super Intellectual" he becomes ridiculous; he is reviled by the jester. All such occurrences cannot excite the mind of a true Rosicrucian, and as little can they disturb the Godly Harmony of his Soul, because his Faith rests in the recognition and the Wisdom of Truth in him. The opposition of thousands of unknowing people will not deter him from actions of goodness and nobleness, even if such actions should be the result of the loss of his own Fortune and Life. Accustomed and capable to put his vision upon the Godly, he cannot be pulled back from the illusions of materiality, but hangs on to the Eternal Truth. Surrounded by sickly influences, whose voices he hears, he is not disturbed or influenced by the noise and alarm of the animals. He lives in the company of noble beings, who at one time were also human, but were transfigured and are out of the reach of low and common minds.

9. *The Rosicrucian does not think evil of others.*

Those who think evil of others, see only their apparent evil reflected in others. The Rosicrucian is always ready to accept all that which is recognized to be good. Suffering is the virtue through which the Rosicrucian is exceptionally distinguished and recognized. If a matter appears ambiguous, he will withhold his judgment of it until he has examined its nature; but not until his judgment is cut off, he is inclined to have a favorable opinion rather than unfavorable.

10. *The Rosicrucian loves Righteousness.*

He never seeks to judge the mistakes of others or to appear wise by the censure of others' infirmities. He loves not the follies and gossip of humans and pays them no more attention than he would to the buzz of a fly or the leaps of a monkey. He finds no pleasure in reproaching or in being present in arguments, such as personal or political disputes. He seeks not the cunningness of the fox nor the hypocrisy of the crocodile nor the robberlike greed of the wolf; he is not happy by the stirring up of dirt. His nobility of character lifts him to a sphere high above such vanities and absurdities. He loves the company of those who love the Truth and are surrounded by the Peace and Harmony of the Spirit.

11. *The Rosicrucian loves the Truth.*

No devil is worse than falsity and slander. Ignorance is something of no existence, but falsity is the substance of evil. The slanderer rejoices when he has found something on which he can build his lies so they may grow to mountainous proportions. The opposite of this is the Truth. She is a beam of Light out of the eternal Well of Good who has the power to change the human into a Godly being. Therefore, the Rosicrucian never seeks any other Light except the Light of Truth; and this Light he does not enjoy alone, but in the company of all the good who have found fulfillment through his Godly Majesty, whether they live upon this earth or in a spiritual state. And above all, he enjoys it in the presence of the persecuted, the depressed and the ignorant, who will, to be sure, be freed by the Truth.

12. *The Rosicrucian knows to be silent.*

Those who are false, love not the Truth. Whoever is foolish loves not Wisdom. The Rosicrucian prefers the company of those who know the value of Truth in preference to those who trample it underneath their feet. He keeps his Wisdom locked in his heart, for in Silence lies Power. His Silence ends only then, when the King bids him to speak; for then it is not he who speaks, but Truth speaks through him.

13. *The Rosicrucian believes that which he knows.*

He believes in the immortality of the eternal Law, and that every cause has its effect. He knows that The Truth cannot lie, and that the promises made by the King will be fulfilled if he will not interfere. Therefore, he is unapproachable by fear or doubt, and sets absolute Faith upon the Godly Principle of Truth, which has come to life and realization in his heart.

14. *The Faith of the Rosicrucian is strong.*

Spiritual Faith is a sure proof, which proceeds out of the knowledge of the Law, that those truths recognized through belief will grow and be fulfilled; it is the knowledge of the heart and wholly different from the intellectual speculation of the brain. His Faith rests on the rock of immediate perception and cannot be shattered. He knows that in everything, no matter of what evil appearance, there is *within* a good seed, and he hopes that in the course of development

this seed will grow and will be changed into Good.

15. *The Rosicrucian cannot be subdued by grief.*

He knows that no Light is without a shadow, no evil without something good, and that strength grows through resistance only. After he has once recognized the presence of the Godly Principle in all things, external changes have no great importance and deserve no great consideration. His aim is to hold fast to his spiritual possession, and not to lose the crown which he has won in the struggle of Life.

16. *The Rosicrucian always remains a member of his Order.*

Names play no great role; the Principle which projects over the Rosicrucian is the Truth. And he who knows the Truth and makes it practical in his life is a member of the Order, over whom rules the Truth. If all names were exchanged and all languages altered, the Truth would remain the same, and he who loves the Truth shall live, though all races perish.



These are the sixteen signs of Truth of the true Rosicrucian, which were Cosmically revealed to a pilgrim. Within the heart of the pilgrim was left a fiery coal which now burns and glows permanently in Love for the general "Brotherhood of Mankind."

So mote it be.

A Channel of Soul Expression

We are frequently asked why an individual becomes a Rosicrucian. I believe that every Rosicrucian will agree with the opinion that the longer he seriously studies the Rosicrucian teachings, the less capable he finds himself to put into words the answer to this question. For one thing, the individual finds that his answer may sound egotistical, and he knows that extreme egoism is contrary to some of the fundamental principles that have been taught him. Actually, an examination of the phases of Rosicrucian teachings that have to do with human psychology causes us to realize that man, without stressing a sense of egotism, may realize that one of the most important factors in existence is the study of self. It is this desire to better understand our own being that leads us to investigate beyond the mere

superficial limits of knowledge. A desire to know the nature of our own being, and, as a result, its place in the Cosmic scheme, is probably a basic purpose for which we take up any serious study, and is logically a basis by which an urge for superficial knowledge is distinguished from the traits that make up a true student.

Rosicrucian psychology is that phase of the teachings that bears directly upon the function of the human mind and the behavior of the human being. Psychologically speaking, Rosicrucianism is at all times in all its various phases of philosophy directing the individual toward growth, understanding, and proper adjustment to himself and to other human beings. The self—that is, the “I” or the awareness of being that is self-centered in all of us—is what we refer to as consciousness. Consciousness is a difficult matter to study, since it is intangible. It cannot be proved to exist in an empirical sense. Physiologically, we can study our body and the function of its various parts, but psychologically, we refer to our mental processes primarily as we ourselves observe them. While many modern phases of psychology attempt to give their whole attention objectively to the behavior of others, it is through the process of introspection or looking into our own conscious states that we arrive at any degree of wisdom concerning this thing which is “I” or self.

It is not a trait of egoism to place so much emphasis on self. All that we know is through self. For example, when we look at anything or behold the external world through the physical senses, we do it through the experience, the knowledge, and the patterns of our own self. It is not an unusual fact that individuals report differently from others the same circumstances simultaneously witnessed. It is because we automatically interpret all things in terms of our own selves that we immediately respond to the same situation differently from someone else. The self and its fundamental character, its total experience, its memories, its aims, its purposes are like colored glasses to our perception. Everything is, in a sense, filtered through these various traits or processes of consciousness, and finally it comes into focus into our consciousness in terms of all the effects that may be produced by self.

If we refer to the Third Degree teachings, we find that consciousness is defined as an attribute of the soul. This makes us realize that in terms of this definition the consciousness that is given us at birth, and which is built up within us to be the basic factor in distinguishing our individual being from that of any other, is more than the accumulation of knowledge and experience. Consciousness is also, as an attribute of the soul, the most direct manifestation of the psychic or immaterial world of which we can be aware. Everything else that we have, either intimately or in our immediate physical environment, is a part of the material construction of the earth. These things are necessarily the basis by which we judge the composition of the world and the universe. They are the things with which we are forced to deal repeatedly throughout our lives.

It is also taught in the idealistic schools of thought that the final values, the final realities reside in the immaterial, the psychic, or the spiritual world, depending upon which term may suit us best. The only awareness we have of the existence of such a higher plane of existence is through consciousness, because, to repeat what we have already said in a little different form, consciousness is the primary immaterial existent of which we can be aware.

Soul, of course, is a manifestation of the life force, which, in turn, is a part of the Cosmic itself or the God force. For means of study and analysis, we normally consider consciousness as manifesting in two phases: objective and subjective. While different terminology may be used, these are the terms usually applied to manifestations of consciousness in our Rosicrucian terminology. The division is based upon the phase of consciousness that is immediately responsive to and dependent upon the five physical senses. In other words, what we perceive through our five physical senses makes up the largest component of the objective phase of our consciousness or mind. The subjective phase of mind or consciousness contains other attributes which we will mention later.

Consciousness, as a whole, includes sensation, realization, and reason. Sensation has to do with the process of perceiving anything, or, putting it in another way, with the translating of existence into perception. Realiza-

tion has to do with the ability to classify or utilize that which we perceive. This is closely related to habit; when, for example, we perceive a chair we realize almost automatically the purpose of the chair. Reason is the ability of the mind to coordinate and utilize the various perceptions that reach the mind through various channels and at different times. Without reason, our mind would merely be like a gigantic filing system in which certain facts would exist but could never be used as a unit. Consciousness becomes dynamic and therefore useful through imagination, aspiration, and inspiration. This dynamic process is explained quite thoroughly in our Third Degree teachings.

We have already referred to the attributes of mind itself. The objective mind has to do primarily with sensation, perception, recall, and reason. These, with the exception of recall, we have already referred to in some detail. Recall is a trait of the mind that makes possible the functioning of the reasoning process. In other words, a perception today may be related to a perception of tomorrow through the process of reason, but would not be possible if the mind could not recall the perception of yesterday.

The objective mind is able, through its reasoning processes, to utilize to the best advantage the sensations and perceptions that compose its contents at any time. We sometimes visualize the subjective mind as being on a lower level or as existing back of the objective mind. It is the storehouse of memory where the records of all our lives are written for permanent keeping. It is the point of the sixth sense or intuition, the means by which we are able to relate ourselves to the forces that make us exist, or relate ourselves to God or the Cosmic. It is the point of contact which the mystic strives to develop in order to relate himself to God.

From the standpoint of reason, the subjective mind is less amenable than is the objective. The process of reason restricted to the subjective mind, while we function as physical beings, is merely that of deductive reasoning—the process by which anything is accepted as a premise and reasoning begins from that point. This has value to the individual, because the human being would not physiologically exist if many of the vital operations of the body were not

controlled involuntarily through this phase of the subjective mind. We digest our food, we focus our eyes, our heartbeats, and many other processes take place under the direction of the mind that lies below the conscious threshold.

Furthermore, the deductive reasoning process of the subjective mind becomes an important factor in our lives because we influence our whole being by the emphasis we put upon the information that we consciously or inadvertently pass on to the subjective mind. The individual who is constantly complaining, who is always dwelling on the aches and pains in his body, or finding fault with any of its functions, is either intentionally or unconsciously aiding such negative conditions in his being, because the subjective mind accepts these suggestions as actually existing and tries to carry on from there.

Positive thinking in the form of constructive suggestions to the subjective mind is a sane and logical process by which we can contribute to our health and happiness. This is far more subtle than mere affirmations or the repetition of facts or fancies. As we are told in our Rosicrucian teachings, it is the subtle suggestions to the subjective mind, used as a basis, that create new life and new vitality throughout our being. Each individual cell of our physical body is a vital living entity; together with other similar entities, they compose our body. Each cell has a degree of consciousness, and if we give subtle suggestions positively to the totality of our subconsciousness, we tend toward the creating of harmony, peace, and happiness.—A

Something New under the Sun

For the title of this article we will give credit to the wisdom of Solomon. Many years ago the writer of *Ecclesiastes* expressed a very fundamental fact that everything that has been always will be; that it is not the world that produces new things, but it is man's mind that develops. Man rearranges, reorganizes, discovers, and is creative in his use of what he has available; but, actually, everything that is always has been, and everything that will be is now.

Looking back over a period of many years, we will find repeatedly in history and in current literature of different times that seemingly new things coming into existence

have been the result of man's discovery and application. Today in a world where the coining of new words, both for advertising advantage and for novelty, is an accepted daily occurrence we are sometimes led to believe that the new word which appears upon a tube of tooth paste or upon a bar of an ordinary good grade of soap really means that an unusual, new, previously unknown ingredient is contained within. We wonder how people were able to eat before this new item was made available. How were we able to clean our teeth, restore their sparkle, kill all the bacteria, and do everything claimed by the maker of today's dentifrice before recent discoveries made it possible?

The use of such words is not restricted to the field of merchandising. It has invaded the field of thought, psychology, and philosophy. The long history of the accumulation of knowledge up to the present time is exploited with an idea here and an idea somewhere else, put together in the form of a new term. These terms are usually combinations of other words. They include parts of other well-known words which sound highly technical and seem to reflect great knowledge and wisdom on the part of the person who originates or uses the term. Every time such words are coined we may be sure that the individual who makes it appear that the terms are original will probably ascribe to them a marvelous new discovery which, in the eventual analysis, may turn out to be no more than a hodgepodge of ideas from the philosophy of Plato, Aristotle, Bruno, Spinoza, combined with an existing school of psychology, plus behaviorism and psychoanalysis.

Is it possible that human nature has come to a point where we must receive everything in prepared capsules? Are we degenerating into a race of people who no longer have the incentive nor the ability to examine the thinking and activities of our predecessors and honestly to draw upon these sources for true values and worth-while applications to modern living? A positive answer to these questions would truly be a pessimistic viewpoint. Surely human ability and potentialities are as great today as they ever were, and the application of man's mental, spiritual, and psychic power should be greater because he has a richer past of knowledge and experience upon which to draw.

It is well that we think, then, that the challenge to modern man lies not in combining previous knowledge to be exploited under the guise of a new term, but rather to honestly admit our debt to the past, to take value where we find it, acknowledge its source and use it. Also we should try in a small way to add our bit toward adjusting the knowledge that is the common possession of humanity in a manner that will better fit itself to human life in order that the existence of the individual human being might be happier, more successful, and more content. At the same time, it would be a mark of wisdom to always examine with caution a solution to the ills of humanity, either singly or collectively, that poses under a coined word as a strictly original thought and as being "something new under the sun."—A

Cosmic Consciousness and Age

And now another Rosicrucian rises to address our Forum: "If Cosmic consciousness comes only to persons of a certain age, that is, about the age of thirty-two, then must the person who has taken up the study of mysticism later in life content himself with a lesser glory, an incomplete half-attainment, or does the Rosicrucian training, combined with earnest endeavor, overcome this age requirement? Must an older person wait for a later incarnation to attain Cosmic consciousness?"

To begin with, let us summarize our understanding of *Cosmic consciousness*. It is the intelligence or consciousness of the Cosmic. It is the all-pervading *mind* which is the directing and manifesting power in the whole universe. The word *universe* is not to be used here in a limited astronomical sense to mean our solar system, but rather *absolute being* everywhere. All phenomena by which various manifestations occur, whether perceived by man or not, are the consequences of this Cosmic consciousness. However, separate phenomena, as electricity, electromagnetic radiations, light, sound, and the like, are not in themselves Cosmic consciousness. They are but forms which it assumes. To better illustrate this, we may say that a single thought or idea which we have is not our whole intellection or our intelligence, but it *is* representative of it. Further, a single note is not the whole mu-

sical scale, but it is of the harmony of which the whole scale is composed.

Man's nature, as we normally think of it, we declare to be fundamentally dual, material and spiritual. In function we conceive it as triune; that is, there are the physical, mental, and soul qualities. Actually, these divisions are but phases of the manifestations and functions of the Cosmic consciousness which, to our senses, are perceived differently. The physical side is of a lower vibratory nature which we perceive only by our receptor or objective senses, as sight, hearing, feeling, etc.; whereas, the psychic or soul essence is of *higher octaves* of vibration. This essence has a reality of which we become conscious in a manner different from that of our body and the material world. As a result, we erroneously conceive this psychic or soul essence as distinct from our body. The soul essence, with its exalted consciousness, constitutes a greater completion than does our mortal or brain consciousness. It is more complex in the sense that it is more universal in its phenomena, more infinite and unlimited in its expression.

Obviously, when we become conscious of the soul essence, of the psychic side of our nature, we are being brought more directly into attunement with the *whole Cosmic* than if we confine our perception to just gross material or physical things. The *self* of the individual is the manifestation of the soul essence, the Cosmic consciousness which pervades every cell of our being. It is that consciousness which gives the cells not only their existence but their particular function. This unlimited consciousness strives to unfold itself in our physical being so as to have our whole organism live and act consciously in accordance with its transcendent ideals. We, however, have brains and will, in addition. We can, and often do, by our reasoning and the application of our will, oppose the urges of the Cosmic consciousness or soul influences residing in each cell of our being. We cannot, of course, prevent this Cosmic consciousness from carrying out its order of life, as building tissues and bone and directing the involuntary actions of our organs. We do, however, often refuse to comply with those intuitive impulses or "hunches" which it instills in our objective consciousness. Therefore, the manifestation of self, the *personality*, which we display, is often far from

depicting the spiritual or divine qualities of which the Cosmic consciousness within us consists.

To develop true personality, to evolve the self, one must conform to the Cosmic consciousness, to the intelligence of the Cosmic which permeates his being. As our monographs relate, the self, the ego, the "I," is not an independent factor. It may appear different in its objective characteristics, but its base is rooted in the soul or Cosmic consciousness flowing through us. It is, therefore, necessary for us to become conscious of the greater consciousness which lies deep within our being and which is *one* with the Cosmic. Such consciousness on our part constitutes an awareness of the Cosmic and that is why it is called *attaining Cosmic consciousness*. This experience is followed by *illumination* which is, shall we say, an exalted knowledge, a vast intuitive wisdom alleviating doubts and fears; it likewise instills that confidence which engenders tremendous personal power.

This illumination, which is the apical result of Cosmic consciousness, is not just the revelation of a collection of strange or exotic particulars. It is not like someone's giving us a manuscript containing unusual or new facts. In other words, it is not an empirical knowledge in the sense of words or things similar to what we may objectively experience. In fact, the word *knowledge*, in connection with Cosmic consciousness, is really a misnomer. The illumination had in connection with the experience is best described as *understanding*. It is the synthesis of objective experiences, an orderly arrangement of what we know, an intuitive appraisal of our lives. It is a full comprehension of our individual existence.

Let us use a homely analogy to illustrate this principle: Perhaps you remember that during your school days there was one subject in particular with which you had difficulty. It may have been mathematics, language, or grammar. Suppose it was algebra. The rules and axioms were learned as separate elements, but their relationship, just how they served each other and tied the whole subject together, may not have been clear. Then, perhaps one day, while concentrating upon a problem, like an intuitive flash, the unity of all these rules fell into its proper order—was unfolded to you. It

was a synthesis of the separate bits of knowledge which you had had. In other words, you had an *understanding* of all the particulars. So it is with Cosmic consciousness and its relation to our ordinary mundane experiences.

As understanding objectively brings an intellectual satisfaction, so the illumination of Cosmic consciousness not only develops the self, advances it to a plane of greater personal achievement, but it also provides a transcendent satisfaction, more commonly known as *peace of mind*.

This Cosmic consciousness does not just arbitrarily descend upon an individual. It must be attained. This attainment requires preparation, consisting of concentration and meditation. One must seriously give thought to the so-called mysteries of his being and of life, to the nature of self, to the Cosmic as a whole. Further, he must periodically withdraw in consciousness from the objective world. He must introvert his consciousness so as to become sensitive and responsive to the impulses, the delicate vibrations, that stem from the Cosmic consciousness of his own being. He must try to feel and to understand what is ordinarily referred to as the experiences of the inner self and the dictates of conscience.

When does one attain Cosmic consciousness? That is like asking, When does one attain a sense of social justice or a spirit of internationalism? There really are no fixed periods for a positive assurance of illumination as there are for organic development, such as the attaining of puberty. Since, as we have said, preparation is essential in the form of contemplation, reflection, and serious consideration of the philosophic and metaphysical values of life, Cosmic consciousness gradually comes as a result of such stimulus. In other words, it follows from such practices. However, there are cycles in our physical and psychic development which make us, during those times, more responsive to the reception of *illumination*. There is, as is generally known, a periodicity of human life or rather there are rhythmic periodic waves, as stated in our monographs. These periods are the consequence of the natural changes in our endocrine glands and psychic centers. These periods are of seven years each, starting at 7, 14, 21, 28, 35, 42, etc. As you glance at these

intervals, you will recall the changes in your physical organism and its functions that occurred in these different periods. In addition, as further taught in our monographs, there are harmonics or beats, as they are called musically, when certain of the undulations or waves of the periods are particularly emphasized. One of these beats is the numeral *three*, symbolized by the triangle; *four*, by the cross; *seven*, by the *crux ansata*; and *nine*, by the circle. It is known that the *third*, *fifth*, and *seventh* cycles of seven are the periods when Cosmic consciousness or psychic development is most likely to occur; whereas, the fourth, sixth, and eighth cycles of seven are usually more definitely related to physical changes.

Thus, if one has begun, around his thirtieth year, to meditate more upon Cosmic matters and has not given himself over entirely to sensual life, there is a very strong probability that the illumination of Cosmic consciousness will occur for him about the thirty-fifth year. Suppose one has never given any thought to the psychic side of his nature and has never devoted himself to any mystical principles or any preparation related to them until he is forty years of age. The next natural period, when his consciousness will be particularly responsive to the inner self and its consciousness, would be approximately forty-nine years of age. The majority of our members have affiliated with the A.M.O.R.C. after they were thirty years of age. The majority, as well, have never previously had any systematic training in the use of psychic powers and in attaining Cosmic consciousness. Patently, the majority of them cannot expect Cosmic consciousness until the seventh cycle of seven years or between that and the ninth.

As has also been stated in our Rosicrucian teachings, one does not have to be a Rosicrucian or a student of any of the traditional esoteric systems of mysticism to attain Cosmic consciousness. He can, by individual experimentation and meditation and by periodic isolation from worldly interests, reach *within* to the Cosmic mind and find illumination. Some have done so by accident, really not knowing what had transpired. Some Rosicrucians have experienced Cosmic consciousness before affiliating with the Order, but it was only after a study of the teachings that they knew the full importance

of the experience they had had early in life.

One is never too old to attain Cosmic consciousness. The nexus with the Cosmic mind or the intelligence by which it is acquired is innate within each cell of our being at all times until transition. One may say it is like, for analogy, a well of cool invigorating water, available to all who seek to quench their thirst. There are times in everyone's life when he is *closer* to that well, but never are its waters denied him, if his purpose is right.

There are degrees of Cosmic consciousness or elevations of the planes of the soul. Each person who does experience Cosmic consciousness does not have the same unfoldment. Some have a greater profundity of understanding. As we evolve our soul-personality and become more attuned with the Cosmic mind within us, the greater is our realization of each of those periods of attainment. As a result, then, there are planes of Cosmic consciousness to which we advance progressively, one beyond the other. It is like one's climbing a mountainside. With every thousand feet of ascent, if the atmosphere remains clear, the vista is greater, the horizon more extended. So, too, each experience of Cosmic consciousness causes us to have an entirely different perspective of our relation to the world of things, a far deeper understanding of them. Our evaluation of life is changed. We do not need to retire from the world and become recluses, but, objectively, once we have advanced in Cosmic consciousness, we are placed in an entirely different sphere of comprehension.

These changes in our consciousness of human life and its values, which come as a result of Cosmic consciousness, are most ably expressed in the following words by our late Emperor, Dr. H. Spencer Lewis, in one of our monographs: "After he has placed his foot on the real path of Cosmic development, he finds that his steps are leading him not to greater or more costly material things and conveniences, but really away from them into more primitive, more natural, less costly and more wholesome places. He finds that the trees and shrubbery of an isolated mountainside become the most beautiful gardens and groves of any admired palace he has ever seen. He finds that the most simple garment is more beautiful upon him and more satisfactory to his personal vibrations

than the most elaborate gown or costume of any court. In this way, therefore, he seeks the more simple and yet the more beautiful things of life."—X

Individual Idealism

No one who has seriously considered and subscribed to the principles of idealism, either in philosophy or religion, has failed at one time or another to ask the question as to whether or not anyone can at all times uphold the basic tenets of idealism, wholeheartedly and honestly. The basic structure of idealism has as its foundation the acknowledgment that the worth-while things of the universe lie outside the material world. This fact is well known. It is also well known that man, throughout his experience, is brought constantly into a close relationship with the material world and easily develops habits of action and thought which are consequently tied into or with material things. It is therefore not an unusual circumstance that, when an individual subscribes to the principles as represented by idealism, he is facing a situation which seems to revolve about two fundamental points: his day-to-day circumstance is dependent upon his material environment, but his aspirations are related to another environment—that of the immaterial or psychic.

There should be no friction between these two forces, insofar as they were originally designed to exist. To put it on a somewhat specific basis, we might say that God does not distinguish between idealism and materialism. Man has made, in fact, has created, the barriers that exist between the two. These have been frequently the result of his selfish interests coupled with the desire to appease or satisfy the urges and desires of his physical body.

Naturally one of the most important factors which man faces on this earth is that of obtaining food for sustenance. The more difficult it becomes to obtain food, the more man has to direct his efforts toward obtaining what he can. If an individual found himself in a position where in order to exist he had to devote every waking minute of the day directly to the obtaining of food in small quantities at a time, which in its totality would hardly sustain him, it is not difficult to understand why he would become

a radical materialist. His whole thinking under such circumstances would be strictly related to the one task at hand which occupies all his time—that of satisfying the physical appetite of hunger. Under such circumstances, it is obvious that man would not progress very far in idealistic philosophy or in the arts or any other of the intangibles.

Such a circumstance is extreme, but it is carried out even in the existence of an abundance of food in that man may develop his appetite to the point where simple sustenance does not satisfy him, so he is consequently directing his efforts toward obtaining different types of food, choice-flavored foods, or more of the rare foods, until even a rich man might become a materialist due to his being wholly concerned with what to eat. He would accumulate money merely for the purchase of certain foods, and all his property would be considered in terms of its conversion to the delicacies which he had trained himself to feel were necessary. In a less radical way we all are tied to certain material factors. In order to have the requirements of life for ourselves and our families, we devote much of our time toward earning a good living. We mean by this primarily the assurance of food and shelter for ourselves, to the best of our ability.

The question regarding the honest interpretation of idealism is asked by some people who have come to the conclusion that we cannot continue to be concerned with these material things on one hand while holding an idealistic philosophy on the other. This type of thinking is an excuse rather than an explanation. If one finds it difficult to take himself away from the material things of life for a sufficient length of time to give some attention to ideals and intangible values, then it is merely a matter of decision by such an individual as to what constitutes the greatest value for him. If food and shelter are more important than peace of mind, happiness, and a closer relationship to the Cosmic laws, then it is true that such an individual has made a choice and finds insufficient motivation to direct himself to the acquisition of those things which cannot be measured in terms of material value.

There is, however, another point of view. Unsettled material conditions frequently have a tendency to challenge ideals. We

have seen in our lifetime the recurrence of some world crisis in one form or another. At such times, religions flourish because people become aware that the material things which they feel they need may be endangered and they try to find something else to take the place of the possible loss they may sustain by the loss of material things. In other words, if we apply this to a hypothetical individual, this individual might pray for the first time in his life upon seeing his house on fire and beyond saving. Such a person, if he had the tendency to place material values above all else, would have taken great pride in his house, its furnishings, and other possessions which he had in the house. As long as those things remained intact and were his possessions, life would have no challenge from an idealistic point of view.

This same individual, however, if faced by the crisis that would constitute the loss of these things and by the realization that nothing he could do would save them, might then on impulse try through his own reasoning to make an immediate replacement of value. In other words, the physical things were gone or going, and he, in striving to obtain assurance of something worth while, might have a very difficult time convincing himself of this latter premise.

On the other extreme, there are those who state that all material things should be denied. They may rightly claim that the supreme values of the universe lie in the spiritual, psychic, or immaterial world, whichever term they may choose to use. Based upon this line of reasoning, they then state that most material things have no value whatsoever, and they may even go so far as to include their own physical bodies. They therefore might abandon all material things, even forget the need of food, deny proper nourishment and therapeutic treatment to the body, upon the belief that ideals and a belief in the validity of an immaterial world will sustain them.

Sometimes we find examples similar to this one in certain extreme religious practices or in forms of extreme monasticism whereby individuals not only isolate themselves from the rest of the world, but even resort to physical pain and punishment. The theory is that this procedure minimizes the importance of the material. We cannot help

admiring extreme devotion, no matter how it may be evidenced; and, as a result, these extremely devoted individuals are sometimes overrated for intelligence and good judgment.

In considering these two extremes, usually it might seem that something else has been forgotten. That thing is something which we find impressed upon us in the very early lessons of the Rosicrucian teachings; it is a principle which should be obvious even to a child before it is impressed upon us in this form. This principle is the law of duality. The most devoted idealist acknowledges a greater, better, and more worth-while realm of values outside of the physical world, but logic and good sense tell him that he actually is still an existing entity in the physical world. Therefore, since throughout history we can find few examples of complete happiness, contentment, and achievement as having been reached by either the extreme materialist or the extreme idealist, it might be logical for us to conclude that God ordained man to be aware of both of these worlds. This is illustrated in man's own being. His body is material but the life force in it is immaterial. If this manifestation of man as a living being is a part of nature and we are truly sons of God, as many religions tell us, then surely that is the Cosmic key to the situation.

This fact intimately illustrates that material and immaterial, mind and body, the spiritual and the mundane, can and do exist in proper harmonious relationship with each other. If we are to gain happiness, personal power, understanding, and human compassion, our first obligation is to relate ourselves properly to our total environment, which is not only with the material world, but with the spiritual or immaterial world. Man has room in his life for both and can study, experience, and find both useful. The fundamental question of idealism, to the individual, resolves itself down to a question of final values. The material world is not in itself evil. It is only secondary. We can acquire the material things as long as we control them. If we as individuals become masters of ourselves, we will first become masters of the material world. Do not, however, confuse mastery and possession. Mastery of material things means relegating them to their proper place, and this proper place serves in our total growth and development.

We can admire the beauty and utility of the material world, but we can also acknowledge that its existence is due to a force not a part of the material world in its usual form. We can use the abilities of our material body, but at the same time realize that its term of usefulness is limited while we as soul entities can still exist. Therefore, we can only conclude that if we value more highly the things that endure, regardless of man-made and other material changes, we can properly direct our lives and minimize the importance of material to us. With these things in mind, it should be apparent that man can live a normal life and yet subscribe to high ideals. He can place his confidence, trust, and realization of the highest values in the Cosmic laws and still exist and be socially acceptable in the world where he is living. He will at all times, if his ideals sustain him, try to illustrate these ideals in the material world by exemplifying those traits of character and morality which are consistent with the higher ideals to which he subscribes.—A

Heeding Psychic Impressions

Now a soror, addressing our Forum, asks: "How much are we hindered in our psychic growth by not heeding our 'hunches'?"

We presume that this soror refers to psychic impressions or, as they are commonly called, the intuitive inclinations which we all have. All intuitive inclinations, as discussed elsewhere in our Forum, are not necessarily of Cosmic origin. At least all that is attributed to intuition is not of it. Psychologically, an experience may, to borrow a term from nuclear physics, "cause a chain reaction" of ideas within our subconscious mind. For example, we perceive something and the experience becomes a suggestion with which all related ideas, the result of former experiences, are associated. This combination of ideas is the consequence of the *unconscious working* of our subconscious mind. To use an analogy, it is as though, upon seeing a numeral such as *seven*, all other primary digits we have ever seen are then released from memory. Thus, unconsciously our subconscious mind puts these numerals in their proper order. It precedes *seven* with all integers that go before it, as one, two, three, and so forth, and those that follow

it, as eight and nine. When this has been accomplished, the complete pattern or arrangement is suddenly projected into our conscious mind as a flash or mental picture.

Frequently, then, as a result of some experience which we have, our subconscious mind is put to work. It continues its activities of correlating, modifying, analyzing, and the like, in connection with the related experiences without our being objectively aware of the process going on. When, to the subjective mind, the "work" has been satisfactorily completed, that is, the ideas integrated in a way which, to it, constitute the ideal arrangement, then the solution is suddenly thrust across the threshold into our objective mind. At that time it appears as a complex but complete idea, seeming to come out of nowhere. As we know, it appears so logical and convincing in its cogency that we cannot refute it. We are inclined to call such experiences *intuitive flashes*, or *hunches*, or *self-evident truths*. Obviously, however, such are not true psychic impressions.

A Cosmic or psychic impression is more in the sense of a final judgment or a decree upon a problem which has been submitted to the psychic self. Thus, for further example, we may be confronted with a momentous problem. We reflect upon it at great length. We rationalize. We weigh all the pros and cons concerned. We cannot arrive at a conclusive decision. We may then seek the aid of the Cosmic. In a clear manner, as we have been instructed in our Rosicrucian monographs, we visualize the elements of the matter, the details of the problem, on the screen of our consciousness. We try to perceive it in all its ramifications. Next, we sincerely recite to ourselves what we hope will be the solution, setting forth a frank motive for wanting that solution to occur. The final act is to dismiss from our conscious or objective mind the entire problem or question involved. We dismiss it just as one would erase a written problem from a school slate or a blackboard. This act, then, releases the thought, as a complete idea, to the subconscious mind, which is in attunement with the psychic or universal mind.

If our motive has been proper, that is, not in violation of Cosmic and natural laws, and if what we desire is also in accord with such laws, we may expect a *Cosmic impression* in

reply. It may not be immediate; it may come the next morning. It may come later during the day. It may even be delayed for two or three days. This impression, in effect, may come as an overwhelming urge to act in a certain way in connection with the matter or question. It may favor one or the other of two alternates which was under consideration. Again, it may be the emphatic inclination to completely abandon the whole project, to no longer contemplate it. Then, again, this psychic or Cosmic impression may assume the form of an entirely *new* procedure of which you may not have thought. Though it will appear quite different, still you will realize that it is nevertheless related to the problem which you originally submitted to your psychic self. However, the proposal of the Cosmic, even though it is different from what you thought, will excel what you hoped for.

It may be asked, And what is the difference between this method of enlightenment and that of the imagined intuitive process which we previously explained? In the former or so-called intuitive process, one must have had certain actual experiences over a long period of time, which, in their nature, are related to the immediate problem that confronts the individual. The subconscious, then, combines the elements of all the experiences which are related into a logical and proper solution, as we have said. It then releases that as a completed idea into the objective mind. With the psychic impression, however, one may never have had any previous contact with such experiences. The problem in mind may be original, a first contact with such elements. It may contain no ideas which, by suggestion, could be rearranged into a solution by the subjective mind. The psychic self, nevertheless, selects from *the current elements* of your problem or thoughts those which to it are most related to natural and Cosmic laws. Then, by its confirmation of them, it causes you to realize what is the best thing to do under the circumstances.

To use another analogy to help clarify this point, it is equivalent to your taking pieces of a mechanical apparatus to a mechanical engineer for him to advise you which part would be the most effective in its operation. You know that he is learned in the laws of physics and mechanics. Also,

you know that he has never seen this particular apparatus which you are submitting to him. Nevertheless, his training and experience so qualify him that his judgment as to which is the most useful piece of equipment can be relied upon immediately. Such is the kind of judgment which arises from the psychic impressions or the "hunches" which we have.

There are times when these "hunches" flash suddenly in our conscious minds with all the convincing efficacy of their clarity but without our having intentionally submitted a question or problem to the psychic self. Such experiences are indeed most surprising. At such times we have perhaps been subconsciously laboring with some problem. There has been some uncertainty or conflict which has not yet come to the fore of our consciousness, that is, to our objective mind. In other words, before we can worry about it or have crystallized it into a form where it perplexes us, the psychic self or inner mind passes judgment upon this amorphous problem. Thus it comes over to our consciousness, to our thinking mind, as a *positive command* or as a suggestion to do this or to do that. If we observe the impression and act upon it, we invariably find it beneficial. Subsequently, circumstances usually develop that cause us to realize that the psychic impression or "hunch" was timely, perhaps just in advance of what might have been a serious complication in our affairs. Then we say to ourselves, How lucky I was to have followed the "hunch" I had.

It is because there appears at times to be no relevancy between the psychic impression and the present state of our affairs that we refuse to abide by it. The impression may not seem to be logical. Perhaps there appears no reason why we should act as we feel inclined to by it. We proceed to reason away the suggested course of action. When we do this, we eventually come to regret such a decision.

The more one follows these psychic impressions, the more one stimulates and accelerates or keeps open and active the channel to the psychic self. The refusal to abide by such impressions, the repressing of these psychic inclinations and urges, eventually works to our detriment. Some persons through *will* build a subjective resistance to such psychic impressions. They form a habit

of opposing such motivation whenever it occurs. As a result, they repress, within the subconscious mind, by the law of opposition which they have established, all efforts of the impression to reach through. The psychic guidance or inclination becomes less frequent, and its intensity, as well, diminishes. If, at a later time, such a person finally becomes aware of the value of such guidance and wishes to develop the faculty, he finds it exceptionally difficult to regenerate the otherwise natural proclivity.

Persons who have not studied mysticism and hermeticism or related subjects are unaware that such impressions are a *natural function* of our beings. There is nothing supernatural about such functions any more than are the instincts and awareness of self. In their ignorance of the phenomenon they are afraid to admit experiences which to them seem strange or eerie. Not being able to explain them, they consider them abnormal, something to be repressed and not admitted. Knowing that this phenomenon is natural and a human heritage to be used for our benefit is in itself one of the distinctive advantages of the study of *the Rosicrucian philosophy*.—X

Music of the Spheres

A frater addressing our Forum asks, "How may one tell the difference between the music of the spheres and a mere physical disturbance, as a ringing of the ears?"

Much in past centuries has been written in the poetical and mystical sense with respect to the term *the music of the spheres*. From the scientific point of view it has been scoffed at. However, the very phrase had its origin in scientific speculation by one whom many historians regard as the "father of science." The phrase is attributed to Pythagoras and is related to his discovery that intervals of the scale had a simple numerical relationship.

In the realm of philosophy, Pythagoras, born on the little island of Samos in the Aegean in the sixth century B.C., is an enigmatic figure. His contemporaries were divided in their opinion of him. However, all were influenced by his thought. Some were profuse in their panegyrics of his sagacity. Others, either being sincere in their diverse

conceptions, or seeking to belittle him, were unnecessarily bitter in their criticisms. Even today there is a difference of evaluation of him to be noted. Some modern historians, though not acrimonious in their accounts, will, with reluctance, admit his contributions to both science and philosophy. Others conversely herald him as a genius, as one laying down the foundations of science, as well as influencing all European ethics not directly inherited from the East.

Any intelligent student of the life and work of Pythagoras, at least that account which descends to us today, will proclaim him a most illumined individual. He combined within one person the attributes of a mystic, philosopher, and scientist. Rosicrucians are particularly proud to affirm that he was initiated in the mystery schools of Egypt from whence the Order sprang. As an initiate and *master*, Pythagoras continued the doctrines which he had learned in Egypt in the great initiatory school which he established at Croton. The Rosicrucian teachings today are rooted in doctrines which he expounded, even though they have been elaborated upon by the great minds of the Order since that time.

His mystical doctrines concerning the nature of the soul and its relation to the body are an integral part of the mystical and occult teachings generally expounded today. His ethics, his rules of behavior, particularly for the attainment of spiritual consciousness, are often taught by teachers of esotericism without a full recognition of their origin. What may be said to be his scientific conceptions and *discoveries* became the basis for most of his ethical, mystical, and philosophical teachings.

Pythagoras is credited with discovering the mathematical relationship between the various notes in the musical scale. He is said to have measured the lengths of a vibrating string and found that the rate doubled for each octave. It may be that this phenomenon was disclosed to him by the learned Memphite priests of Egypt where he had sojourned and where he was initiated into *the mysteries*. Nevertheless, this knowledge greatly impressed him. He conceived that "things are numbers"—in other words, that each reality, each particular which we discern is vibratory in nature and has its special number or rate of vibrations. Conse-

quently, if one knows the vibratory rate of the essence or energy of a particular, he will then be able to control its form of expression—just as modern physics is endeavoring to do now. Further, each reality or thing would have a mathematical relationship or place in the great universal scale. Just as there is a harmony between notes in a musical scale, Pythagoras contended that all have their numerical or harmonious relationship in the Cosmos. Here, then, was the first postulation of a universe having an orderly arrangement which made possible an inquiry from an empirical or scientific point of view.

Pythagoras had introduced a theory which in part, insofar as the phenomenon of sound is concerned, was demonstrable. It was a logical premise, therefore, to advance from that into the realm of other natural phenomena. He advocated the idea that, if high and low pitches can be brought together in a perfect attunement, it was natural to suppose that all objects can be similarly treated. The theory of opposites or contraries, such as hot and cold, hard and soft, as the primary cause of change in the forms of things, was an idea prevalent in Pythagoras' time. To him harmony meant a balance or blending of these contraries. For a stable reality or universe there would have to be a blending of opposites in proportions which could be numerically expressed. To Pythagoras, number was "the key to the universe." If we learn the number and proportion of all reality, we know the secret of the universe. Another Rosicrucian centuries later, John Dalton, also eminent in science, introduced a similar idea of fixed proportions of the elements in chemistry.

Pythagoras applied his concept to the relative distances of the sun, moon, and stars. He believed that there was a harmony of relationship between them that could be expressed numerically. It was a theory which was also expounded in much more recent times, but somewhat differently. Pythagoras taught that if the sun, moon, and stars really have vibratory rates corresponding to specific octaves in the universal scale, then each must give off vibrations, just as the strings of the lyre give off sounds. In other words, if planets are vibratory, they must propagate waves which can be discerned, just as when

one plucks the strings of a musical instrument.

At this junction of his philosophy, Pythagoras was misunderstood by many, or at least misinterpreted. He did not mean that this *music of the spheres*, this harmony of the planetary bodies in motion, can be audible in the physical sense, just as we hear the voice of another. To his credit, we may say that he meant that if we do not hear this music of the spheres, it is because we are not attuned to their vibratory rate—this “hearing” was not to be conceived in the physical or objective sense. He stated in effect that the *soul* of man must be brought into attunement with the higher universal harmony of the Cosmic forces before one could hear them. The word *hear* must be understood to mean discernment other than auditory perception.

He taught his disciples of Croton that the greatest happiness is to be found in placing ourselves in harmony—that is, in proper relation to the universal motion of all things. Alcmaeon of Croton, one of the Pythagoreans, relates, “All divine things, the moon, the sun, the stars, and the whole heavens are in continuous motion.” That in itself was a statement which opened the door to a scientific investigation of the unity of all reality. Pythagoras proposed a common property or quality of all things.

To Pythagoras, our thoughts also must be in harmony with natural forces and Cosmic principles. Our thoughts can advance or retrogress in the great scale of which everything is a part. Socrates, in the *Phaedo*, probably referring to Pythagoras’ ideas, alludes to the harmony of the levels of thought when he says, “Philosophy is the highest music.”

Health, too, was regarded as the proper *tuning* of the body. It was affirmed that there must be a consonant of the opposites in the body—that is, such must be of right proportions if health is to be preserved. Disease was held to be “a disproportionate expansion of one or more of the contraries.” Rosicrucians should compare these statements with what we refer to as the *harmonium* of the body in our therapeutic or healing techniques. Though modern-day Rosicrucians go far beyond Pythagoras in the study of the human body and its functions, nevertheless, his idea of harmony of proportion

remains with Rosicrucians a basic conception. He said that disease is tyranny. We interpret that to mean that it is a condition which is tyrannical in its domination of all of the body’s functions. Health, he said, was “the reign of equal laws.” We construe this to mean that health is a concord or agreement of the natural functions of the body.

Mystically, this music of the spheres is the result of a personal attunement with the Cosmic. It is a degree of *Cosmic Consciousness*. The sensations one has of such harmony when in perfect attunement, are not always perceived as an auditory sensation—as something actually heard. They do not always assume the form of exquisite music or a magnificent concord of sound seemingly coming out of the infinite. Such an experience may instead be tactile, as an ecstasy of feeling or a profound peace. Most certainly, a ringing of the ears, which is distracting and which may occur without any attunement of the consciousness with the infinite, is not to be confused with the mystical harmony to which Pythagoras refers by his term *music of the spheres*. Further, such harmony, when experienced, no matter how realized, whether sound or feeling, is almost always accompanied by great inspiration in the form of mental *illumination*. The experience should never be construed as a strange sound, having its locus within the ears. Such would most certainly be taking the Pythagorean principle in a wholly literal sense.—X

Mystery of Miracles

A frater now rises and says, “Occasionally we hear of miraculous events which have been stressed by many. Of particular concern are miracles associated with inanimate objects, as that of the statue of St. Anne which is said to have shed tears. What explanation can be given for these? Miracles concerning people and healing may be understandable, but what is back of miracles and supernatural events involving things? Can a statue actually shed tears, as the newspaper account related and as some persons claim to have witnessed?”

The subject of miracles is a difficult one to approach, because there is one large school of thought which has a blind faith in them. Such persons reject not only all rational ex-

planations and proofs to the contrary, but they also refuse to participate in any open investigation of the subject. They consider such inquiries as being sacrilegious. Patently, such persons are not concerned with the content of miracles, but rather with the effects which they may have upon them.

To accept the idea of miracles presupposes certain particular views of God and nature. A miracle, if a reality would necessitate the abolition of natural law. It would require that natural laws be subject to the arbitrary whim of some power, as an intelligence that supersedes them. Such a conception is consequently the belief in *supernaturalism*. This supernatural power is presumed by such believers to be a kind of phenomenon which transcends nature and which can be invoked in peculiar ways to do the bidding of men, sorcerers, or priests. On the other hand, the supernatural is often thought to consist of a Divine fiat or the exercise of the will of God.

Obviously, if it is thought that natural law is *immutable*, then one could not possibly entertain the idea of miracles, since they are considered as exceptions to natural law. What then gives rise to the idea of exception in nature or miracles? A miracle is any occurrence which appears to be contrary to nature and for which no natural cause is evident. Immediately, in connection with such a definition, the factor of experience and knowledge must be considered. If man could be *certain* that his experience with nature is all-inclusive and that his knowledge of the operation of her laws is exhaustive, then that which would not conform to his experience or knowledge would truly be a miracle. If, however, there is any possibility that there are physical or natural causes which man does not perceive and which could result in the phenomenon, then he is not justified in referring to it as a miracle.

Those who are strict theists and believe in a personal god are, of course, inclined to attribute to an act of God any inexplicable phenomenon which appears to be an exception to natural law. They mean by this that the happening was determined as the willful act of a divine or supernatural intelligence. If a deity would arbitrarily set aside natural law for reasons not made comprehensible to mortals, then man is placed wholly at the

mercy of a divine caprice or whim. Further, it would then not be worth the effort for man to investigate natural phenomena as a scientific inquiry to determine basic causes, for such might never be found. The causes might exist solely in the voluntary acts of God.

Experience has disclosed that many incidents previously believed to be miracles were the result of physical phenomena whose causes were not known at the time. To the ancient Egyptians, especially to the populace, the whistling sound emitted by one of the Colossi of Memnon at each sunrise was a miracle. They could not attribute to any natural cause the *sound*, the shrill whistle, which the huge stone figure gave forth as the morning sunrays fell upon it. The learned priesthood may have known the real cause, but evidently they preferred for the people to believe it to be a miracle. Modern-day physicists explain how it possibly might have occurred. Moisture within the statue, expanded by the heat of the sun and forced through small apertures, could have caused a shrill whistle to be emitted. In fact, for a period of several weeks each year the bases of the Colossi are inundated by the flood waters of the Nile. Such waters in antiquity undoubtedly rose up within the passages of one of the huge figures or caused moisture within it, which was expanded by the heat of the sun.

As for modern miracles, such as the tears related to have coursed down the cheeks of the statue of St. Anne, such are principally the result of religious obsession. The dominant devotion of the religionist, combined with superstition, inclines him to conceive of sacred objects, such as the images of saints, as having a sympathetic affinity—that is, some actual connection with their real counterparts. This attitude is really a kind of primitive reasoning, which amounts to a belief in homeopathic or *sympathetic magic*. If the individual gazes upon the object, his imagination portrays the lights, shadows, and other configurations associated with it in terms of the characteristics of a living being. A shadow falling across the face of the figure or a flickering light illuminating it in a certain way, may, to this susceptible mind, appear as an actual smile or a movement of the lips in speech. It is then only one step further for such a devotee to be able

to conceive the actual words which he believes were spoken.

The fact that other equally devout persons, who are hungry for miracles and who are called upon to witness a so-called miracle, perceive it similarly, is no proof that it is such. Such acceptance is either due to the effect of physical causes, which the people as a group do not understand, or because of their devotion and inordinate faith, they are susceptible to the same suggestion.

In past centuries the Catholic clergy were inclined to confirm as miracles almost all phenomena which the laymen believed to be miracles. This was due in part to the fact that they were no better informed as to the true causes than were the laymen, and also that they thought it advisable that the occurrences be put in a *thaumaturge* category. With the age of rationalism and the spread of science, the clergy have been more cautious in their affirming that certain things are miracles. There is too much possibility that a *natural cause* will be subsequently revealed for the miracle.

The hope for miracles, the insistence on the part of many that such must exist, stems not only from religious dogma and belief, but from the human desire for access to a transcendental power. Men and women are all too conscious of the futility of life, of the inevitability that misfortune must befall all at some time. This causes men and women to seek some source which may intercede in their behalf at such times. Men want to believe that they are not necessarily always subject to certain effects which they may have instituted or which may follow from nature and which may not be to their advantage. They look and pray for a staying hand in times of adversity. They want compassion, a sympathetic being or power to intercede, even when reason might tell them that no exception in their behalf can be expected. There is an attitude of helplessness induced in humans by the knowledge that they stand or fall in life by the exercise of their own judgment and conduct, and the congeries of both propitious and adverse events. Man wants someone or something omnipotent always at his side, to give him confidence and courage. Miracles seem to substantiate the belief, which he wishes to cling to, that natural laws and physical

causation are not the exclusive factors in his life.

There are no miracles. There are but *mysteries*—that is, phenomena which at the moment are beyond the comprehension of man. Neither a God nor Nature seeks to deceive or to mystify man. Only the limitations of the human mind do that. As history has revealed, most of yesterday's miracles have become today's empirical facts and comprehensible causes. Many traditional miracles, as related in the sacred writings of the various religions, remain unexplained. The fact that they do must not be construed as an indication that they were actually exceptions to natural or Cosmic laws. Rather, the mystery surrounding them is perhaps due to the fact that the account of them has been distorted, as the fantastic birth tales of Buddha, related by overzealous religionists; or perhaps the event has not recurred in modern times so as to be carefully examined in the light of present-day knowledge. A phenomenon can be in accord with physical causes and yet occur only once in a century or perhaps once in ten thousand years, as we know from astronomical happenings. The fact that it may never recur in the experience of man is still no evidence that it was originally a miracle.

Most certainly, a Rosicrucian cannot accept the idea of miracles. A Rosicrucian does not conceive of a personal god, an anthropomorphic being, who will arbitrarily, for some humanlike purpose, suspend the laws of nature or cause phenomena which are an exception to them. Further, to the Rosicrucian there is not a supernatural force or power that could ordain or manifest a miracle. All phenomena, all forces are part of the *Cosmic Keyboard*—the great scale of reality. Material reality is but a more gross manifestation of that which transcends our physical senses. There is no actual *dualism*, even though we refer to it frequently in our Rosicrucian teachings. Rather, there appear to be extremes in manifestation which create the idea of duality. The different polarities are really united. It is when man cannot perceive or understand the relationship between things or events that he is inclined to imagine a supernatural cause. He does this so as to free his mind of what would otherwise remain as a perplexing mystery.—X

Rosicrucian Knowledge

The question as to what constitutes Rosicrucian knowledge is a complex one because any system of thought, as we might refer to a course of study, is obviously one delving into various subjects. Rosicrucian knowledge is combined in an entire philosophy. This is sometimes referred to in various terms, such as the Rosicrucian teachings, the Rosicrucian philosophy, or simply as Rosicrucianism. Philosophy has not always been restricted to any specific subject matter, since the word means *a love of wisdom*. The philosopher has been the individual who attempted to examine all knowledge and learning in an effort to be able to draw wise conclusions as the result of his examination and contemplation.

Some philosophers have believed that a desire for knowledge is instinctive on the part of man. They base this conclusion upon the apparently obvious truth that all men seek knowledge in one way or another. The knowledge that one individual seeks may be considerably different from what another may seek, but man in all his activities indicates that he is consciously or unconsciously directing his efforts toward learning something. The learning that some may accomplish may be no more than the satisfying of curiosity or the answering of a comparatively unimportant question, but still the individual with a normal curiosity and the resultant questions that arise in his mind is attempting to gain knowledge in the answers. Worth-while knowledge can become useful experience. This is usually the knowledge that man gains which he can place to effective use.

Whether or not a man finds knowledge useful depends a great deal upon his points of view and his aim in life. If we accept as a basis of understanding that the one purpose of man's life on earth is his adjustment to the environment in which he finds himself living, then it would seem that the obvious conclusion from this premise would be that man can adjust himself better as he acquires and utilizes more knowledge.

The concept of the Rosicrucian philosophy states that man is not only a citizen of the physical world, but that he is an existent entity in the Cosmic; that is, he is a soul expressing in the manifestation of all ex-

istence. Therefore, the Rosicrucian seeks knowledge for the same fundamental purpose as anyone else, which is to better relate himself to his environment, and therefore, to find an explanation for the purpose of life and his place in the process. At the same time, this concept widens the horizon of environment. Environment for the Rosicrucian could be considered to be everything that is, and the greater knowledge we attain and our ability to utilize it, the nearer we will come to the understanding of all the forces that exist in the universe about us.

Rosicrucianism, therefore, offers an extensive knowledge through a synthesis of mysticism, science, and art. These three fields are quite inclusive of all that man seeks to attain in his psychic, his physical, and his aesthetic basis of living. These three fields represent the composite knowledge of man. They stand incomplete because man is still developing; he is still growing, evolving physically and mentally. Therefore, each passing generation has the obligation of adding to the knowledge as represented in these fields, and the present generation benefits by the heritage that has come from the past. Each individual who fails to contribute to these fields of knowledge, even if it be in a small way, has failed to that degree in life. According to the law of Karma, life becomes a repetition of similar circumstances and events until man grasps his obligation to learn and thereby push nearer complete Cosmic understanding.

It is important to realize that mere re-statement of knowledge already attained is not the creative growth that is important to man. If I would propose what I claim to be a new science or a philosophy and upon examination it was found that the only thing new was the terminology connected with it, then it is obvious that I have only made a restatement of already existent facts. Since man constantly searches and strives for knowledge, there are always those who, in an attempt to benefit by this urge on the part of their fellow men, will constantly hold out so-called new ideas or systems which, in the final analysis, turn out to be only old facts in newly coined terms. We have the right and the privilege to use the knowledge accumulated through history, but we are also given the ability to reason and to creatively rearrange these facts for more

usefulness. We are also given the curiosity and impetus to discover new facts, and these are the challenge of man's growth today. Therefore, look upon all knowledge as a challenge to creative thought. Do not fall into the category of merely repeating established facts.—A

The Nature of Intuitive Knowledge

Quite frequently we receive questions from Neophytes regarding intuition because of its newness in the experience of the new member, and since it is one of the earliest subjects presented in the Rosicrucian teachings. Questions regarding intuition are not necessarily limited to lower degree members; for, as the importance of intuition increases in the mind of the advancing member, it is natural that an analysis of the subject takes place and further questions develop.

Briefly, we may reiterate here that intuition is a source of knowledge just as the physical senses are a source of the basic components of knowledge to the objective mind. Intuition is frequently confused with reason, and even for the most accomplished individual it is not always possible to determine how much knowledge may come to us through intuitive channels and how much may come from the process of reason within the mind itself. When we relate perceptive facts, the results may appear to be new or at least different from the individual fragments of which the knowledge is composed. This result of the reasoning process may frequently make it appear that information we have obtained is entirely new, and therefore, might be considered to be intuitive.

Actually, the use of intuition is an art. It is not something that can be developed overnight; it is not something that can be mastered by reading about it or following a set of instructions, that is, to the extent of being able to perform the process after reading the instructions once. It is a condition that must grow. It develops just as the mental faculties develop in terms of age. Intuition is sometimes difficult to develop to a high degree of efficiency because few of us receive any encouragement or training toward the use of it until we are adults. As a result, a mental faculty has lain dormant and unused for years, and it cannot be expected to reach fulfillment and perfection by mere

knowledge of the fact that it does exist. Therefore, one word of encouragement might be given here to all students—that intuition is a process which grows gradually and over a period of time. The transition from failure to use the intuitive process to the point where we begin to find it somewhat effective is so gradual that at no one point can we say that it is now in existence where prior to that moment it had been completely dormant.

The conscientious student who does more than merely read his weekly monographs, who applies the instructions and exercises provided in these teachings as systematically and as conscientiously as possible, will gradually develop this ability. He must learn, however, that the nature of intuitive knowledge is not exactly identical to the nature of objective knowledge. The source of intuition is from the Cosmic. It is the link that consciousness has with the Supreme Intelligence. The very nature of intuitive knowledge, therefore, makes us aware of the fact that its manifestation will be different from that of objective knowledge. For example, there is no proof that intuition can be used reliably and at all times to predict the future. One cannot, for example, depend upon intuition to tell what horse will win in the next race, or what number to bet on in any form of gambling that involves numbers.

There are two reasons why the nature of intuitive knowledge is such that it cannot always be relied upon for future predictions. The first is that the above illustrations lie outside the scope of the Cosmic in the broadest meaning of these terms. Gambling in any form is a man-made and man-devised institution. Certainly—and this is irrespective of the moral values of the subject under consideration—the creative mind of the universe is of more consequence and has more scope than to have readily available to each human being an answer as to which horse will win the next race. This does not limit Cosmic knowledge. It merely defines it. When you walk down the street on your way to work or for any other purpose, you pass by literally thousands of manifestations of life of which you are not aware. Minute objects still within the range of unaided vision exist around you; an ant may cross your path unobserved and many other forms of life go unnoticed. You are usually un-

aware of these things, not because you lack the capability to see, but because at the moment they are entirely outside your experience. In other words, both in the sense of physical size and mental concept, you are so much bigger than these manifestations that they do not readily impress themselves upon you.

This is a somewhat parallel illustration regarding the Cosmic having knowledge of a man-made situation. The Cosmic as an existent is so much bigger than all the results of gambling in the world put together that it just does not find itself at the moment, if compared to a human being, as having the gambling results in a conscious state. The same principle applies to any other factor which is strictly within the realm of human existence. Gambling is used as an illustration because some people think that intuition would be a very good thing to master if they could use it to promote the acquisition of wealth without effort. If an individual believes he has a hunch as to the winner of the next race or what the stock market will do tomorrow, it is in most cases the result of unconscious reasoning rather than of intuition. It is the ability of the mind to assemble facts that may not all be clearly identified, insofar as their individual parts are concerned, that may make it appear as though the correct hunch were a manifestation of intuitive knowledge.

The second reason as to why intuition is not productive of predicting the future, insofar as man-made events are concerned, is that intuition can register upon our consciousness only in terms of our own experience. We do not know, aside from possibly a few generalities, what is going to happen tomorrow or even an hour from now. Conditions from which we gain experience take

place day by day. Consequently, many people have said—if I had only known I would have done this or would have done that! If we all had known a year ago what was going to take place in the year just past, possibly we could have materially benefited by that knowledge. One reason we did not know was that the experience of the situations lay in the future, and we cannot translate in our own minds the full meaning and significance of those factors which lie outside the scope of our immediate experience.

Intuitive ability permits us to be guided in the coordination of the knowledge and the experiences which we have already attained. It will direct us in applying what we already know. In other words, in this sense, intuition is limited to the experience and knowledge that is a part of the individual. Therefore, the individual who wishes to perfect his intuitive ability will never cease to be desirous of continued study, learning, and experience. He will constantly be aware that by proper application of his mental processes, and by attunement with the higher forces of the universe, and with the broadening of his conscious and psychic horizon, he will be acquiring the position of being better able to utilize the intuitive knowledge that may, a little at a time, become a part of his consciousness. Therefore, if an individual is going to advance mentally and spiritually, he must never cease to direct conscious effort toward that advancement.

You cannot learn the simple truths of the facts presented in the lower degrees of our teachings and then expect to coast the rest of your life. You must continue to grow, and of course our teachings are designed to provide at least one medium for growth. They form a background or framework upon which that growth can be elaborated.—A



Not but that I think that fishes both smell and hear, as I have expressed in my former discourse; but there is a mysterious knack, which though it be much easier than the philosopher's stone, yet is not attainable by common capacities, or else lies locked up in the brain or breast of some chemical man, that, like the Rosicrucians, will not yet reveal it.

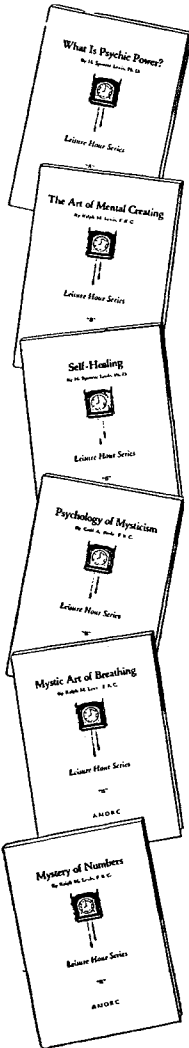
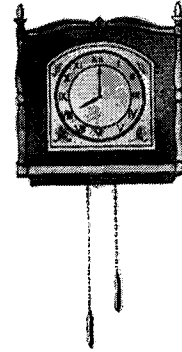
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EASTER MORNING

The trees are almost done with blossoming
And yet the Valley still is touched with white.
Transition from the sleeping bough to bud
Is such a quiet happening—a slight
Unfolding of the snow, a pause, a drift,
And cycle of the orchard flower is done.
But there are those who see beyond the hour
Into another April. There was one,
A dawn more hushed than this, when someone said:
"The Lord is risen!" . . . Now, the Sabbath light
Moves softly through the rows of waiting trees
And some of them are luminous and white.

—Lela Glaze, F. R. C.

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Greetings!

VALUE OF SCEPTICISM

Dear Fratres and Sorores:

"How sceptical should a Rosicrucian be? When does scepticism become a stumbling block or a hindrance to the learning of truth?"

There are two proper ways to approach all new knowledge, whether it is the result of personal experience or that which is related to us by others. The first method is to subject knowledge to empirical proof. This consists of our endeavoring to substantiate it by the evidence of the senses. Obviously, the empirical proof is not infallible—our senses *can* be deceived. However, since we live in a world of reality, such proof must be accepted *unless* reason indicates the probability that it may be false. In such an event, empirical proof should not be permitted to become dogmatic. The intelligent person keeps his mind flexible. His mind is kept responsive to different conceptions; it is kept prepared to analyze even contradictory ideas. We may summarize this approach to new knowledge as *liberalism*.

The second method is that of *abstraction*. It concerns concepts, or ideas, advanced but not demonstrable at the present, either by ourselves or those expounding them. These are, for example, postulations and philosophies which, for the time, are incapable of being proved to our senses. They are not conjectures, however, but rational conclusions which cannot be related to facts. Many such abstractions may become tomorrow's empirical knowledge—that which may be seen, heard, or felt. To reject such abstractions because they cannot at the moment be evidentially supported is to limit one's vision. Many vital influences in the lives of men in the realm of philosophy, religion, and government were once but ideals which inspired them, appealed to their reason, and yet had no factual foundation. Therefore, what the preponderance of experience cannot deny and reason cannot refute, man *should also accept* as relative truth and knowledge.

Most of mankind are quite willing to accept the reality of every experience if it

has the confirmation of the senses. Unfortunately, however, they do not go quite far enough. They do not subject their experiences to the inquiry of reason. As a result, it often requires subsequent events to disprove what the senses once made appear as absolute truth. Perception and reason must collaborate if we are to have *practical truth*. By practical truth we mean that knowledge which will serve us as having a degree of reliability and usefulness.

Appearances are deceiving and one must learn that that which is obviously apparent may have, at times, a contrary nature. This is the kind of experience which must be intimately had, rather than be taught to us by another. Sense experiences are very personal and emphatic. In contrast to what another may relate to us about circumstances, that which we personally observe seems more dependable. It is only when we are disillusioned and discover that experiences may be other than they seem to be that we alter our intellectual approach to life. It is then that the *sceptic* is born!

Two factors are characteristic of the true sceptic. He is first a *sophisticate*. He must have become familiar with the vicissitudes of life. He must have a knowledge of various human personalities and the diversities of human character. As a sophisticate, he is as well a realist. This does not mean that he is devoid of idealism and aspiration. However, he has arrived at a point in his personal development where there is a fair degree of balance between imagination, visualization, emotionalism, and reason. He knows that all that man conceives is not always possible of materialization in this life. What is imagined or visualized he understands must first be related to material reality if it is to become more than a subjective experience. Even a mystical or religious experience, if it is to eventually enlighten other men, to quicken their inner consciousness, must be made rational; at least, it must appear to serve some aspect of his nature. An intellectual sophisticate is one who has walked, talked, and lived with various levels of society.

The other characteristic of the sceptic is his emphasis on *prudence*. The caution is exhibited in the manner of a survey of every situation or proposal. The sceptic never accepts anything on its prima-facie value; in other words, he is not given to impetuosity. This survey allows him time for a review of what may have been preconceived ideas or hastily formed judgments. Such prudence on the part of the sceptic may accordingly lose him an opportunity which snap judgment might otherwise have afforded him; such a disadvantage will be far offset by the decided advantage of avoiding a serious mistake.

A *sceptic*, or one generally having this popular appellation, is more often *not* so in fact. One who displays an evident hostility toward all change, or who resents the new or unfamiliar just because it is such, *is not* a sceptic. Such persons are principally fearful of the need to abandon convictions which they have, or which they prefer—right or wrong. They resent contrary ideas which challenge their judgment. Often, such popularly called sceptics are but persons afflicted with a severe *inferiority complex*. The only way in which they can respect their own opinions is to discredit all others! It is characteristic of the so-called sceptic that he will not inquire into a new proposal or subject, but will immediately advance a criticism which remains unsupported either by fact or logic. These persons are, in reality, bigots, and are intolerant—not sceptical.

Some of the pseudo-sceptics are but persons who are mentally indolent. Inquiry into new fields of thought or self-analysis of unfamiliar situations requires mental effort. They prefer to sacrifice new knowledge and the benefit that might accrue from it, rather than to dispel predetermined ideas, no matter how erroneous, and begin to learn anew.

The *pessimist* is often confused with the true sceptic, a fact which does the latter a real injustice. The pessimist is one who habitually assumes the negative point of view of every idea or situation advanced to him. His opinion is not the result of an open mind, or of inquiry; it is, rather, a distrust in the ultimate success of any venture. The consistent pessimist is one whose morale has been shattered. He is a victim of some psychological condition and, as a result,

lacks *self-confidence*. He is afraid of the new, the different, or the unusual. He feels incapable of coping with that which may test his personal powers. This attitude may have caused him to experience a series of failures, which, in turn, inclined him to feel incompetent to contribute to the satisfactory culmination of a new enterprise. Even if the pessimist is not called to personally participate, he is psychologically conditioned to believe that success or achievement is wholly an element of chance and the odds unfavorable.

Scepticism as a system of philosophical thought dates back to Pyrrho of Elis in the third century before Christ. Pyrrho found that much that men held as positive knowledge was nothing more than false opinion and erroneous preconception. The growing spirit of inquiry and of rationalism of that time caused a serious, empirical investigation of much that had been accepted upon faith. It was soon discovered that sensory experiences often deceive men. There was then the further realization that all of the knowledge of the senses is only relative, not absolute. To show his distrust for knowledge of the senses and utter unreliance upon them, Pyrrho was related not to have turned out even for an approaching wagon or for a precipice in his path. He refused to believe the danger that he perceived, and it is related that his friends would have to rescue him in such circumstances.

At a later period, Carneades, a successor of Pyrrho, became the principal exponent of scepticism. He pointed out as well the contradictions of the knowledge of the senses. Hawks have keener eyesight than men; dogs have more acute scent. To each of them within the range of their particular superior sense, the world is more expansive than it is to man. Carneades then asked, which is the real world, the one the dog experiences, or that of the hawk, or the one of man? Each sense has also an excellence of its particular quality. An apple is yellow; it is likewise sweet and fragrant. To each sense, separately, the apple has an outstanding appealing quality. But again, Carneades asked, what is the true nature of the apple? What criterion have we to rely upon?

Carneades also was acrimonious in his criticism of reliance upon reason as con-

clusive knowledge. It is related that while serving in the service of the embassy in Rome he one day would eloquently argue on a point of ethics; the next day he would argue just as forcefully, but in a contradictory vein. This was done as proof of his opinion of the relativity of knowledge.

From such extreme beginnings, there developed sound scepticism tempered by time. The sincere sceptic is one who follows a *triple approach* to all new knowledge. The first step is *evaluation*. This consists of determining the relation of any new proposal or situation to one's immediate or indirect interests. We cannot be expected to devote our time to, or to have equal interest in, all subjects or matters. Thus, before we give it further consideration, we must find how close the proposed matter is to our experience, our talents, the demands of our life, and our moral and social obligations. We are not intellectually capable, nor are we temperamentally suited to have a serious interest in *all* matters that are brought to our attention. Thus, such a survey or evaluation is most important.

The second step is *analysis*. As stated, this consists of going behind appearances, not being affected by phenomenalism, or the emotional appeal, alone, in examining any new experience. It requires one to question implied authority or purported facts. It is necessary to distinguish between speculation and empirical proof. If proof is not possible, then determine the rational grounds of the theory or postulation presented.

The third and final approach of the sceptic is one of *acceptance* or *rejection*. If a knowledge meets satisfactorily the first two tests, then you must give it all the enthusiasm that your emotions can engender to further stimulate your interest. In this way you will get the utmost advantage and enjoyment out of the new experience. You are then on safe ground and the probability of subsequent disappointment or disillusionment is remote. Conversely, if the first two tests leave doubt in your mind as to the value of the new knowledge or of its veracity, then reject it at once.

Such scepticism as this is recommended to every *Rosicrucian*. It is never a block or a hindrance to the learning of truth.

Fraternally,

RALPH M. LEWIS, Imperator.

Birth Control and Karma

A frater in South Africa states: "In Dr. H. Spencer Lewis's book, *Mansions of the Soul*, Chapter XIX, the following occurs: 'The willful interference with any of nature's laws creates a karmic condition which the personality of the individual must adjust through compensation.' Birth control methods are certainly willful interference with nature's laws and, therefore, create a karmic condition. Surely this practice of control methods is not such a sin as having a large number of children for whom one cannot adequately provide and who cannot, because of the means available to the parents, be given a fair chance in life."

Most members of the Forum are perhaps quite aware of the religious objections to contraceptive measures, in particular the prohibitions of the Roman Church. The latter bases its objections principally on its theology, but there is a strong suspicion that there are, as well, temporal and political reasons for its stand.

Sexual relations are motivated by biological urges. In this connection, the end of the sex desire is reproduction. If one stops at this point in his reasoning, then all sexual relations which do not result in reproduction would appear to be contrary to natural law. However, there are other biological and psychological factors which must be considered before contraception or birth control can be condemned as immoral.

From a strictly biological point of view, the function of a living organism is fulfilled when it has propagated its kind. Thereafter, in the biological scheme, the organism is of no further consequence. In the *moral* and *social* realms, however, a human life is not considered consummated when it has borne an offspring. Religion and philosophy, moral and social, establish other ideals for the purpose of life which men and women may attain even after their reproductive functions have ceased. Most certainly, we do not censure another as being immoral or as opposing nature's laws because he persists in living beyond the period of his fecundity. If one took his life at the end of the period of his biological functions, we would declare that he was far more guilty of the violation of karmic law than if he had not.

Though nature has in sexual attraction

the final goal of reproduction, there are other ends associated with it which are necessary for normalcy. Absolute celibacy or abstinence from sexual relations may result in psychological maladjustment. Certain glandular functions, in otherwise healthy human beings, are subject to conditions of unbalance. This, in turn, may affect the nervous system and the emotional functions which can distort the personality. Many mental disorders have been traced to a misconceived practice of repression.

The staunch and often thoughtless moralist may insist that, if sexual relations are observed for reason of reproduction only, psychological needs will likewise be met. This same moralist, however, would readily admit that man must not be placed in the same category as other animals. The moralist will contend that man has a soul, that he can aspire to an order or way of life that surpasses the mere biological functions of other mammals. He will state that man must recognize and express the virtues which are inspired by the divine consciousness of his being. But, we ask the moralist, are all virtues confined to matters of sex? Are not *justice* and *charity*, for example, also of moral content? Is it not incumbent upon man to form a society of healthy normal human beings that are capable of expressing the impulses of the divine consciousness as exalted ideas or virtues? It is likewise necessary that man try to be free from poverty, disease, and ignorance. This obligation extends to his children as well. It is better to raise children in love and with such preparation for the righteous life as one's economic means can provide.

People who, because of ignorance or religious dogma, breed children that they must neglect, are committing a crime against their divine trust and against society as well. Children raised in poverty, if they survive at all, are not properly supervised and are exposed to acts of immorality greater than that of birth control. From the Cosmic or an intelligent moral viewpoint, since man is capable of organizing society, he has an obligation to it. An intelligent moral society can exalt man. It can bring him closer to the God he conceives and of which he feels a part. Any acts that degenerate society, that reduce the physical and moral stature of man, are Cosmically wrong. The continuous

bringing of children into the world, making a drudge of the mother and constituting a reverting back to the primitive biological function of reproduction only, lacks the higher purpose which life should have for man.

The advocating of birth control is not to be confused with concupiscence, or lust. There are millions of families practicing contraception who are raising children according to idealistic standards. They do so not because of passion, but because of *compassion*. It does not lie within their economic means to bring more children into the world and give them an adequate cultural and moral training. To resort to repressive measures would perhaps disrupt family relations and expose the children to the ills of domestic chaos. These millions of families should receive an accolade, or approval, from the moralist, as they do from the sociologist, for their inspired views.

Those who *refuse* to have any children, when they are physically and otherwise capable, are the ones who are guilty of the violation of Cosmic and natural laws. They are the ones who are invoking the Cosmic law of compensation, or karma, for which they must make adjustment. For their motive is either passion or self-interest. Since man is a rational being, capable of thinking and conceiving ends which are in accord with the impulses of his higher self, he is to be judged not alone by his acts, but by his *motives*. From the Rosicrucian point of view, and I can assure you it was Dr. Lewis's understanding as well, birth control is not in itself a moral crime or Cosmic violation. It is the motive behind its practice, we repeat, which in each instance must be judged.

—X

What a Convention Means

We wish it were possible for every Rosicrucian, once in his lifetime at least, to attend a convention at Rosicrucian Park. It is extremely difficult to convey by printed word the full import of what Rosicrucian membership means. It is not always possible to make as clear as we would like to every principle of our teachings. Each of us knows that the monographs are replete with various demonstrations and exercises. These are not given for the purpose of just occupying the time of the member. Rather, it is our intention to take the doctrines out of the realm of speculation, mere postula-

tion, and make them demonstrable facts. The officers and thousands of members know that the teachings are not theories. They have proved them in their own lives. However, there are many thousands who are still struggling on the way upward. Something stated in the teachings seems plausible. The student wants to have faith in it, but there is nothing that is quite as convincing as being able to prove something to yourself, to have one example of a law. That is why the little exercises and demonstrations are given.

Sometimes the content of the demonstration, that is, the procedure itself, may seem so childish and elementary that to the student, an intelligent person, it seems ridiculous even to try it. What he fails to realize is that, if such demonstration, no matter how simple, proves a profound law, then he may take that law and use it in the more serious and complex affairs of his life.

Here at Rosicrucian Park at our *conventions*, we try to demonstrate and illustrate, for the members who attend, as many of the principles as we possibly can in a way that we cannot do in the monographs. There are Rosicrucians who have attended a convention only once—they have frankly stated that they could not come again because of the great distance they live from San Jose—but who stated that what they saw, what they experienced, had given them an entirely different insight into the teachings. Their visit had really reoriented them. The teachings were no longer an intellectual presentation but their mystical value was now realized.

Perhaps previously these members couldn't quite comprehend the intangible mystical unity, the attunement of minds, of which our monographs speak. They may have never experienced the human aura. Perhaps it was because they lived where they didn't have time to meet with others, and so the value of certain experiences was lost to them. But here, in the *Rosicrucian Supreme Temple*, in the sublimity of mystical surroundings, meeting with eager minds and in an atmosphere created for the purpose, their psychic selves had experiences which they never previously believed possible.

Here you will experience the full meaning of initiation. Of course, thousands of Rosicrucians in their own home sanctums

do create an atmosphere that is equivalent to that of any temple or cathedral. However, others have never had a mystical experience and only halfheartedly follow the initiation instructions. Thus they fail to have a Cosmic experience. Here in Rosicrucian Park they are precipitated into an ideal environment for the purpose. It overwhelms them as a conducive atmosphere and they then know what initiation means.

The Rosicrucian convention does not just consist of mystical demonstrations, lectures, and teachings of the principles. It also consists of the *practical application* of Rosicrucianism to the affairs and *lives* of the members. You will see the Rosicrucian healing technique applied. You will see the laws of nature, which we are studying, demonstrated by Rosicrucian scientists, such as physicists, chemists, physicians, and others. You will take part in proving these laws to yourself.

It is true that it requires sacrifice of time and of money to attend a convention. Every person, however, owes it to himself once, twice, or periodically in his life to find that inspiration which will carry him through the normal routine of living. Our emotions, our psychic selves, have to be stimulated at times. Otherwise, we lose vision and imagination. Certainly, in these troubled times we need the courage and vision to carry on. I think that you will find that stimulus, that inspiration, by attending a Rosicrucian convention.

A Rosicrucian convention is an excellent example of how people can unite in *harmony* regardless of creed, nationality or race, provided they have some one ideal which will bind them together. Attending a Rosicrucian convention are hundreds of persons, representing many lands, coming from different continents of the world. They are of every creed and almost of every race. These differences are put aside in their sincere interest in pursuing one goal, the enlightenment of self. Here you will find the frank exchange of ideas between people, regardless of social caste or educational background.

If you have not already planned to attend the Rosicrucian convention, and, if you possibly can, do so this year. You owe it to yourself. Remember these dates, July 8 to 13, inclusive.—X

Right Thought

A frater of Arizona rises and addresses our Forum. "It is virtually impossible for a Neophyte, and perhaps even a more advanced student, to hold constructive thoughts in the mind during *all* objective consciousness. Is, therefore, a mental retraction or denial sufficient to neutralize malicious thoughts that come to the mind when others deliberately wrong us?"

Character, when once established, becomes habitual. Character is formed by the voluntary acceptance of certain patterns of behavior which the individual conceives as being most conducive to his welfare. It must be understood that what society condemns as "immoral or improper character" is not such to the individual. Character is a display of mental and physical habits which the individual finds not offensive, or he would not indulge in them. Character is changed only with the elevation of the personal consciousness.

The nature of one's thoughts obviously is a fundamental element of character. What we believe is right, what we want to do, manifests itself objectively in that pattern of our behavior which constitutes our character. The decisions we make, the conclusions of our reason, the determinations of the conscious mind, are passed on to the subjective mind where they become *habit*. We are told in the Temple Degrees of the Rosicrucian studies that the subjective mind functions deductively. It works directly with the particulars which are passed on to it. Thus the decisions of the objective mind become *laws* within the subjective mind, which are not questioned by it. If, for example, you have determined that you will not hold thoughts of malice or retaliation against those who are your enemies, it is not necessary to continually keep such thoughts in the objective mind. If the thought is a sincere conviction and you have consciously conformed to it, it has then become a *moral habit* with you. The thought becomes an integral part of your inner self, an immutable law which is enforced by your subjective mind.

During the course of a day when one is consciously occupied with his external affairs, it is not necessary that he recite to himself his ethical or moral creed. Such

moral habits, elements of character, always stand as guardians on the threshold of one's objective mind. They will not permit the individual to harbor hatred or to emanate thoughts of malice toward others.

If someone were to do us a sudden serious injustice or intentional hurt, for example, and we were aware of it, there would perhaps be a natural emotional response upon our part. We might experience anger at the time and the instinctive proclivity to strike back, to retaliate in kind. We would find that after the momentary emotional outburst the character pattern to which we have become psychologically conditioned would assert itself. The law of the subjective mind, the habitual conviction that to harbor malice is wrong, would come to the fore. We would reject such conduct, we would feel contrite, if not ashamed at our momentary loss of self-control.

We cannot oppose habits of character unless we determine anew by emphatic decision to break the habit. We *can* consciously change a law which we ourselves have established in the subjective mind. The decision to change, however, has to be as intense a stimulus as was the initial one, or it is ineffectual. We need only recall how difficult it is to remove a habit of long standing.

Moral and ethical conduct does not require one to suffer indignities or hurts by enemies. The extreme passive state wherein one indulges the abuse of others is an erroneous conception of humility. Justice and righteousness need positive action in their support, just as evil-doing requires it. Though the evildoer, if he violates Cosmic laws or natural ones, suffers the consequences of his acts, such alone is not sufficient. A militant stand must be taken by the modern mystic to prevent and to obstruct malevolent acts from which great harm may accrue. The attitude which then must be displayed must not be one of retribution, of endeavoring to exact punishment from the wrongdoer. After all, we are not the ones to judge others and to enforce man-made laws unless so appointed, nor are we the arbiters of Cosmic laws. We can and we should just *repel* what we know to be immoral or unethical acts.

Is force permissible if that alone will prevent serious wrongs from being committed?

The answer is *yes*, if the force is utilized only to the extent of thwarting the wrong. It is logical that right must have as much power and motivation to enforce itself as has evil. This force is not always of a physical kind. It may be the exercise of will power or properly directed thought. However, as in physics, the proper application of the medium must be considered if satisfactory results are to be had.

Where those who would commit a wrong are in such state of consciousness or moral comprehension that an appeal to reason and principle would be ineffectual in stopping their acts, then a method must be employed suitable to the occasion. There is much precedence for this principle. We need only recall that Jesus drove the money changers from the Temple by *physical* means. Further, according to the Old Testament accounts, religious leaders such as Moses were given the power to invoke nature's forces by which their enemies were physically defeated.

If we heed the dictates of conscience, the edicts of the intelligence of the soul, and interpret them in terms of a creed of righteousness and self-control which we habitually follow, we will never seriously act counter to our highest motives.—X

Psychology of Exaggeration

Why do people exaggerate? This question has come to my attention in correspondence three or four times within the past two months. It is odd that the same question will come in groups rather than singly. Very often a question upon a certain subject will be repeated numerous times, within a limited length of time, and then not repeated again. This explains why some often-repeated questions are answered by specially prepared letters that accompany the Rosicrucian monographs.

To return to the point of the question, exaggeration is a trait of behavior that is present in probably every living thing. This means that, in all probability, it is not confined only to the human race. We see traces of exaggerated behavior in other forms of animal life, and, if it were possible to observe this trait, we would probably find it in all life. This premise would have led psychologists of fifty or seventy-five years ago to believe that exaggeration was instinctive.

An early conclusion of some psychological schools in the beginning of this century was that when any trait was observed as occurring with reasonable frequency, it was concluded that the individual was born with a propensity or tendency to do a particular thing or manifest a specific form of behavior. More recent conclusions of psychological research seem to indicate that some of them were reached without proper study and investigation. In other words, it was somewhat an example of exaggeration for us to jump to the conclusion that certain traits were instinctive merely because attention, from the standpoint of psychology, had been directed to the particular phenomenon, whereas the phenomenon had probably manifested itself in one way or another during thousands of years in man's history.

This might lead us to the first answer to our question. Exaggeration is caused by insufficient evidence. If we observe various happenings under certain conditions, the tendency is to exaggerate their importance. If a certain weather condition follows a change of the moon or some other celestial event, it is presumed by the individual making the observation that it can always be depended upon that the same kind of weather will follow the identical phenomenon. This is not to be interpreted that certain celestial phenomena have no bearing upon the weather, but that there is no hard and fast rule of cause and effect in this particular relationship. Exaggeration of this type leads to superstition or the building up of theories not conclusively proved in fact.

Probably the basic reason for the human being's exaggeration is to be found in certain satisfactions to the ego. It seems more or less a fact that each of us enjoys the novelty of bringing something that has impressed us to the attention of someone else. Possibly, man has a natural instinctive sense of curiosity, and when that curiosity is satisfied or stimulated there is a tendency to pass on the information he believes he may have gained in the particular discovery. To place too much emphasis upon such a basis is to exaggerate the importance of every trivial incident and to bring it to the focus of attention; after a certain lapse of time it becomes extremely difficult to distinguish between fact and fancy. In other words, one

of the peculiar factors to consider in the study of the psychology of exaggeration is that the individual who exaggerates is unable to distinguish between the elementary fact and his exaggeration of the fact; and here we enter into the philosophy of what is the truth.

Someone might say that this conclusion causes any thoughtful person to ask the question as to whether or not every person who exaggerates also prevaricates. If we are completely honest and objective in our consideration of these points, I believe that it is possible for us to conclude that any degree of exaggeration is to a certain extent a prevarication. When we take simple facts, expand and build them up purely through our reasoning process, we have added factors to facts that only exist in our own minds. One of the most famous examples of exaggeration is in the story about the size of the fish that got away from the fisherman. The fish gets larger every time the story is told until the idea becomes so fixed in the mind of the person relating the circumstances that he truly believes that the fish, which luckily escaped, was actually much bigger than it would have proved to be in reality if it had been caught, measured, and weighed.

Some people exaggerate much more than others. Some are very literal—so literal that everything they do has to be weighed, studied, analyzed, and reproduced in conversation or in writing to such an exact degree that it becomes monotonous. However, this type of individual becomes a most efficient scientist, statistician, or keeper of records of any kind. He is the individual who can be trusted to truly convey the facts regarding any objective phenomena that he has observed. Usually, experience will show us that such a person lacks imagination. If there is anything good we can say for the individual who has a tendency to exaggerate too much, it is that he has a vivid imagination.

People who do exaggerate considerably in speech and action often are employed in high, respected, and responsible positions. It is their gift to be able to take comparatively simple things, rationalize them into greater things, and through imagination produce something of true interest out of what to the very literal person would have been only

an event or occurrence of minor consequence. Surely without any exaggeration and without the exercise of imagination the lives of most of us would be very dull. We are able to bring interest to otherwise uninteresting things, and possibly even to dull processes, by encouraging the use of imagination.

All these observations are not to be interpreted as setting up the principle that exaggeration and imagination are identical. Imagination can be, and, when properly used, is a very constructive faculty. It makes possible for man to be challenged to greater accomplishments and to higher purposes. It adds vitality to more or less ordinary things, making it possible for man to see beyond the limiting circumstances of his immediate environment, and to aspire, in mind at least, toward higher aims.

Religion is always closely tied up with imagination. It is to the imagination that the teacher of religion appeals in describing the various forms of religious behavior and the benefits to be obtained by conformance to creeds. Exaggeration differs from imagination in the same way that daydreaming differs from imagination. Exaggeration is sometimes merely the unorganized and spontaneous expression of an individual wishing to call attention to himself. In other words, it may be nothing more than pure egotism. Such behavior is of no consequence insofar as any constructive purpose is concerned, and, in fact, can be definitely detrimental, particularly as it may affect other individuals who accept literally such exaggerated statements or opinions.

Exaggeration is not limited to the mundane field exclusively. It is not unusual to find it rampant among those individuals who are led for the first time into the study of psychological, metaphysical, and mystical principles. Usually, exaggeration of this type is not insincere, but rather is due to the novelty of new vistas opening before such an individual. Even in connection with the Rosicrucian teachings examples of individuals have been found who have exaggerated the results of their own concentration and meditation. They have in their enthusiasm added through their own reasoning many things that were not actually existent, sometimes in the hope that these

things which they exaggerate might actually have existence.

To a certain extent, there is nothing wrong or harmful in these practices. In an honest analysis of this subject, we should never forget that we all exaggerate to some extent. Personal traits differ, but the person who speaks spontaneously upon a subject that interests him, and without due consideration, is prone to exaggerate. Many of us know from personal experience how quickly the habit develops, and without intent of deceit or a desire to promote our own wishes or points of view to the exclusion of others, we fall into the habit of embellishing what might otherwise be simple things.

Like many other things in life with which the human being must cope, exaggeration in moderation is harmless, but in its extreme it can lead to a great deal of harm. If an individual exaggerates consciously—that is, if a person develops a habit of taking every fact and principle, the result of every observation, as the basis to build up an exaggerated story as to the causes, actual manifestations and future possibilities of the event or phenomenon—then such an individual is inviting trouble. He is performing an injustice not only to those who hear the exaggerated statements and accept them as facts, and eventually are disillusioned, but also to himself for he suffers the greatest harm.

From a psychological standpoint it can be summarized into this principle: if you consciously exaggerate in speaking, you will exaggerate in thinking. As a result, you will build up habits that will lead you to embellish every thing and event that occurs in life. The result will be a life of extremes. Such an individual will eventually find himself in a position of not being able to rationally, and with the exercise of good common sense, consider any particular thing upon which he must pass judgment. He will fluctuate between the extremes of pessimism and optimism; he is likely to dwell either in the heights of joy or in the depths of gloom.

To summarize again in more formal psychological terminology, extreme exaggeration leads to emotional unbalance. The emotions can be touched off to such extreme by the elaborations of a simple fact or commonplace story that they will always react vio-

lently instead of normally. If in relating a simple experience an individual has habitually come to the point where he embellishes it with many additional happenings and many experiences to appeal to someone else's imagination, the emotions are often brought into full and extreme manifestation in the development of such stories. As a result, almost anything, even before it is exaggerated, will bring an undue emotional response that will lead to a letdown, and, in turn, to disappointment.

We probably have not had a complete answer to our question. It is not exactly known why people exaggerate, but it is known that exaggeration is prevalent. If we are to approach humbly the mysteries of the universe and bring them into worthwhile use in our lives, we must learn to observe facts and the world about us with a steadying viewpoint. We must realize that the power of imagination is to help fit us into the complications of our environment, and is not for the purpose of exaggerating our emotional reactions to the point of causing ourselves misery or difficulties beyond what we ordinarily must endure.—A

Symbolism of Baptism

A soror in England, addressing our Forum for the first time, says: "Every now and again the question of baptism arises and I would like to have the Rosicrucian Forum's view on the subject. Is baptism necessary? Can a person be a Christian without a christening or baptism? The rite of baptism is so symbolic, what is its origin and real value?"

Almost every race and religion has had a ritual which, functionally at least, is similar to baptism. As a practice, it can be traced to antiquity and was indulged in, as it still is, by primitive as well as advanced religions. The practice of using water in connection with solemn religious or social acts arises from a primitive comparison of physical conditions with moral and ethical ones. No matter how advanced a people may be, they are obliged to draw upon experience to meet a new moral or social problem. When, for example, one thinks of growth, he is inclined to conceive of it in the form in which he has most commonly experienced it. Thus, spiritual and mental growth may be symbolized in terms of greater proportion, expansion, and the like. Like-

wise, when man began to conceive the necessity of the purification of certain intangibles of his nature, it was logical that he should think of the medium that cleansed his body.

For the removal of foreign bodies, unwanted substances, water was the commonest and most satisfactory means of cleansing. The contact with water revealed how relatively easily it removed blemishes of dirt and restored man and objects to a state of cleanliness. Water, for untold centuries, was to primitive man the principal element for cleansing the body. Subsequently, when man conceived other kinds of contamination, such as moral taint and sin, it was plausible that water should be resorted to as the cleansing agent. There is every indication, from a study of contemporary primitive peoples, that water has been thought to be capable, as an active medium and not merely as a symbol, of purifying the soul of evil and of other intangible contaminations. So forcefully has primitive man been impressed with the utility of water in cleansing physical objects, that he thought it quite adequate whenever purification was required.

Aside from physical dirt, as foreign matter clinging to the body, the primitive mind reasoned that the person could be contaminated by other factors. In fact, anything had to be removed which might corrupt or disturb what was presumed to be the ideal state of the individual. The individual had to be restored to his former state by being cleansed or purified. Primitive reasoning assumes that there is a contagion or infection associated with undesirable things. The unwanted quality of an object or condition, it is imagined, can be transmitted by contact to a person. At this point we touch upon the psychological basis of magic. These invisible essences could enter persons or remain with them under certain circumstances until they were purified.

To the primitive mind the undesirable is a *tabu*. *Tabu* is that which is forbidden because of its actual or imagined ill effects. *Tabus* are as numerous as the various customs of society. Our most modern society today has its social and its religious and moral *tabus*. A *tabu* to one people might not be so to another. To most primitive peoples, both mother and child were *tabu* immediately after the birth. Likewise, as

with the Navajo, the touching of a dead body or diseased person is a *tabu*. Those who violated these prohibitions were thought to be affected and they were impure. They then had to be cleansed before they could be accepted again into normal society. The purification or cleansing consisted of a ceremony in which the person was washed with water, immersed in it or asperged (sprinkled) with it. Often the lustration (purification) consisted of scraping the body, or a portion of it, or even burning. The exorcising rites would cause the invisible undesirable essence to come out of the pores of the flesh. These rites consisted of chanting, gestures, and the like. Then, the substance could be scraped off or washed away with water.

The Jews, on the occasion of each new year, would discard all cooking utensils as being unclean. This is one of the old Mosaic laws and it was probably originated for hygienic reasons. It assured that the household would begin with clean utensils for the new year. It was enforced by being made a religious custom.

Water, as one of the primary forces of nature, has long played a paramount part in man's religion and philosophy. The motion and sound of water cause it to appear to be alive. Since most primitive religions begin with a belief in animism (all things being imbued with life), water seemed most representative of this idea. We today know that, biologically, almost all life begins in water. Simple primitive man could not know that, but his dependence upon water and its apparent changing moods caused him to arrive at a somewhat similar idea. The ancient Hebrews had a phrase, "living water." This conception of living water was used in an allegorical sense by the ancient alchemists and mystics. Water represented to them the power of life, its constant flow and vicissitudes. To the alchemist, water was also symbolic of the *universal solvent*, by which all things, sooner or later, went through a transformation of their nature.

To Thales, ancient Greek philosopher, water was the primary cause of all existence, the first substance from which all other elements came. Early man discovered, as well, the medicinal value of many springs. Thus the curative or "healing powers" of water spread as a doctrine.

With the development of religious and

social rituals, water continued to play a prominent part in them. In many such ceremonies the similarity to baptism is so pronounced that there is every indication that the latter is an eclectic rite. The Zuñis, an American Indian tribe, breathe on a wand in their ceremony for initiating a child into the tribe. The wand is then waved in front of the child's mouth and, as a climax, water is asperged upon the young candidate. In Tibet, the ceremony of name-giving to children is a sacred event. This ceremony is usually conducted from three to ten days after birth. "Candles are lit on home altars." The lama stands over a vessel of water, recites the consecration from a scroll and then "the child is immersed three times in the water" and called by its name. The parallel between this and christening is certainly more than coincidental.

Among the Brahmans, the intellectual caste of the Hindus, when "a boy reaches the age of discretion," he is to be installed in the Brahman faith. A guru (religious teacher) asks the boy his name and then, taking water, he sprinkles the boy's head with it three times. He next reads from the sacred Vedas. The boy is now said to be "twice born." This rite of Palinginesia, or being born again, is, we see, also one that far antedates the Christian doctrines of rebirth through salvation. The ancient Egyptians, as early as the Old Kingdom, had ceremonies of *rebirth* in their mystery initiations.

Along the bathing ghats of the sacred Ganges River on a holy day, I have seen thousands of Hindu pilgrims participating in the rite of lustration. They were purifying themselves, purging their beings of desires and of moral taint, by immersing in the water. Sometimes they are seen to place their heads three times beneath the water; at other times they just dip thrice to chin level. I have also observed them dipping their fingers in the slimy water which laps the huge stone steps leading to the river's edge. Then, as a benediction and similar to a baptismal rite, they would touch the fingers to their foreheads. Since the waters are thought to have excellent therapeutic value as well, these people would also wash with it their sores or afflicted parts of the body.

The sacred water of the Ganges is carried

away by the pilgrims in small brass urns. The urns are of a similar design, indicating a traditional use of them. This water is used in home rituals. For the more enlightened, it is symbolic of the creative essence of the Ganges River, known as "Mother India." It represents all that is holy and beneficial. In this sense, it has a meaning to the Hindus like that of the holy water of the Roman Catholic.

In the New Testament, the word *baptism* appears far less frequently than does "dipping" or "immersing." To John, real baptism meant not merely immersing or asperging with water but "the entrance of the Holy Spirit." Baptism was merely an objective form, symbolic of a transition in the consciousness of the individual. The rite psychologically impressed the individual with the fact that, as water cleansed his body, so, too, the self and the mind must be purged of undesirable elements. They must be ready to accept the new, the exalted spirit. To the mystic, this baptism or rebirth means the attaining of a higher state of consciousness. The Holy Spirit, which is said to descend, meant to him the attaining of a stage of Cosmic consciousness, being imbued with spiritual enlightenment. As one rids himself, by bathing, of the encumbrances of foreign matter, so, by the rite of baptism, one casts aside the older, the obsolete, the erroneous ways of thinking and living, and embraces the Divine.

It must be obvious that the mere ceremony of baptism, or any rite of lustration, is only an external form. It is valueless unless there is a corresponding change in the consciousness of the individual. Unless self, of its own volition, is sincerely raised to a level of harmony with the infinite, the rite is fallow. Could attunement with the Cosmic, such as illumination, the descent of the Holy Spirit or, if you will, Cosmic consciousness, occur without baptism or a similar ritual? Most assuredly, *yes*. In fact, many mystics have been illumined without any externality. The real preparation was in their *meditation*. This consists of an analysis of life's values, the acceptance or rejection of certain thoughts, and finally the union of self with the ultimate reality, the Cosmic. It is, however, often difficult to attain the ecstasy of Cosmic attunement. We must at times be psychologically conditioned to differentiate

between the sensual world and the ecstasy of attunement with the inner self. The psychic elements of our being must be aroused. Rituals and ceremonies, with their music, color, the fragrance of incense, perambulation, and the atmosphere of sacred tradition, aid in inducing the proper spiritual state. Water in baptism is, then, but an outer symbol of an *inner* state of purification and exalted consciousness—which should accompany it.

As to whether one must be baptized to be a Christian, this is a controversial subject. Baptism is a theological necessity only. It is a rule of the Church, not of God. One must ask himself what Christianity means to him. If he conceives it as the doctrines which are attributed to Christ and which represent a spiritual way of life, then the rite of baptism is not necessary. One may live in accordance with Christian precepts, be acceptable to the God of Christianity and yet the Church may reject him.

The Church requires that man conform to the externality of its rituals. Many who do are *not* Christians in the inner and personal sense. The individual who is sincere will, if he can, subscribe to the rituals of the Church, but he will not do so unless his state of consciousness, his convictions, and his life are compatible with them. For to do otherwise is nothing more than hypocrisy. Those who do not subscribe to the rituals of the Church but who give allegiance to Christianity and its precepts are, in the Cosmic sense, equally spiritual in their nature. The outer ritual is but a vestibule leading to the temple. If one already dwells within, he need not pass again through its portals.—X

Is Each Incarnation a Progression?

And now one more Rosicrucian in England seeks information of our Forum. "When a soul reincarnates, and in a previous life it has been evolving to the good, is it possible for it to live in the body of one who is selfish or evil? Does the earthly manifestation of the soul, once having commenced its progressive climb, continue to go forward with that progress in each incarnation? If the former possibility exists, that is, that a progressive soul-personality is confined to a selfish or evil earthly existence, is that an indication that it is being punished, or

should the soul have the necessary influence to keep its earthly existence on the progressive path?"

As our monographs relate, the evolution or unfoldment of the soul-personality occurs on the earth plane. It is *here* where we are tempted. It is *here* where that refinement of the objective consciousness occurs, by which we come to realize those qualities of the Divine within us that evolve the personality. We do not, during that interval of the Cosmic cycle when the soul-personality is not incarnated in the body, make additional progress. If one has advanced during a mortal existence, shall we say, from Point A to B, he does not, while the soul-personality is liberated from the body at transition, progress forward to Point C. When the soul-personality is reincarnated, *if* progress is to be made, it will advance to Point C or beyond.

Consequently, there is no such thing as retrogression of the soul-personality. It either progresses during its earthly span or moves along a plateau of the same level of attainment as in the previous incarnation. Let us remember this: From the Cosmic view, progression is not limited to time. We are not compelled to advance in unfoldment during each earthly span. We cannot expect a progression which corresponds proportionately to the number of times the soul-personality has reincarnated. There are those who erroneously believe that, if they have passed through four earthly spans of life, they must, of necessity, have advanced four times beyond the point attained in the first incarnation. Mystical unfoldment does not conform to mathematical expansion.

The earthly span is the period of necessary experience which the soul-personality must acquire. One is obliged to evaluate and comprehend each earthly experience in relation to Cosmic principles and natural law. It may take one life or one hundred to learn what is necessary; the time factor is immaterial in the Cosmic scheme. There are, therefore, those whose understanding, whose accretion of mystical knowledge or Cosmic principles, in one life may be quite negligible. They may be obliged to reincarnate *several times* to learn compassion, self-discipline, and the impersonal life.

Where one manifests in his moral behavior a willful disregard of spiritual or

Cosmic principles so as to be designated by society as evil, he has not retrogressed from a former state. We can be assured, contrary to orthodox theological conceptions, that he has not fallen from a higher estate. One may make mistakes or commit deeds for which, karmically, he must make compensation, either in this life or another. Such acts may delay or retard his progress, but they do not cause him to descend in the Cosmic scale.

Morally speaking, the crude person is one who has not yet been sufficiently enlightened by the wisdom of the divine intelligence within him to realize the error of his ways. It is true that one may commit, in this incarnation, acts of a more serious consequence than he had ever been guilty of previously. Even this must not be taken as a sign of the decline of the soul-personality. It merely proves that the individual, because of his lack of mystical understanding, has always been capable of such acts. It took some particular combination of circumstances in this life to make the potential wrong into a reality. One who is weak in *moral will* may seem to exhibit an innocuous conduct. This is possibly due to no other reason than that he has not been exposed to temptation.

Advancement in the mystical sense in each incarnation is not a passive state. One whose conduct—thoughts and deeds—is but innocuous and, therefore, cannot be criticized, may not be exhibiting signs of pursuing the mystical life. The mystic is *active* in the pursuit of his exalted ideals. In his mundane affairs, he may be a carpenter, a banker, or a physicist but, aside from the daily demands upon him, he will in his life express and demonstrate his convictions and his understanding of the higher principles. You will *know*, when you meet such a person, that he is struggling, seeking, striving, and that the soul-personality is yearning to move upward.

It would be impossible for one, who has advanced to a certain plane of psychic unfoldment, to commit acts which would be repugnant to the previously attained wisdom of the soul-personality. Any environmental or other situation, in which such an individual might be precipitated, would find him reacting and conforming to the psychic and intuitive impulses of his being. Such a display would probably be called *abiding by*

conscience. We can all appraise conditions and know, within ourselves, whether our participation in them is right or wrong. If one has had illumination in a previous incarnation and it informs him that certain proposals are contrary to Cosmic principles, he will oppose them. He cannot escape. It would be irritating and annoying to him not to do so. His whole being will rebel, and he will never proceed against the dictates of what he has once learned Cosmically. On the other hand, if he but vaguely realizes that that upon which he ventures is Cosmically or morally wrong and he continues to do what is improper, it only proves that he has not yet reached the level where he can discipline himself concerning that which he knows is Cosmically wrong.

True mystical unfoldment is not merely a logical comprehension of the content of conduct or even of knowing what constitutes certain basic Cosmic principles. It consists, too, of the *power of mastery*, that is, of imposing what the inner self dictates. Certainly, to know the difference between right and wrong is not sufficient. One must *choose* and *act* in accordance with rectitude. The person who says, "I knew better and yet I could not help myself," is not one who has retrogressed from a higher plane attained in another incarnation. Rather, it further proves he has never reached that plane, for in that case he would have had the strength to combat the temptation.—X

Cosmic Consciousness and Time

A soror from England now rises and addresses our Forum. "In Cosmic consciousness it seems that we more easily pass beyond space than we do beyond time—hence the various time tables for contemplation periods issued by AMORC. But are these really necessary, or are they just aids to human consciousness? Surely, if I really become united to the Cosmic, I am touching what is eternal, as well as what is infinite. Therefore, I am not limited by time and space insofar as my conscious life is concerned. The whole matter is, however, related to history and Cosmic purpose in evolution. Events in time seem to be very important. Is time more fundamental than space?"

It is true that there seems to be an incon-

sistency in the instructions of the teachings. We relate that Cosmic consciousness is a state that transcends all such determinant qualities as *space* and *time*. Conversely, we issue schedules to the members for periods of united attunement at a given time to assist them in attaining Cosmic consciousness. Actually, we shall see that such is not the inconsistency that it appears to be.

We have in our teachings, in the early monographs of the Neophyte Degrees and subsequently in the Temple Degrees, discoursed at length on the subject of time and space. We have taken the position that absolute space and time do not exist. Both are but apparent realities, the result of the human faculties of perception, as sight and touch and our objective consciousness. Science, as well, today denies the existence of any physical and absolute time and space. In fact, it takes the position that neither is independent, but that they constitute a single, united *conception*, as the space-time factor. Varying our position in so-called space changes the conception of time which we may have. Where we are in the universe in association with a particular event determines to us whether it happened in the past, present, or future.

It is, however, the *perceptual* characteristics of space and time that are most deceiving. It is difficult for the average person to believe that what he feels or sees as space is not such. Further, because of the hiatus in consciousness (intervals or gaps between sensations), we find it difficult to deny the time illusions of past, present, and future. That they are merely the consequence of our organic structure and mental processes and wholly related to our objective experiences, can be and has been proved by numerous examples in our Rosicrucian teachings.

A simple formula for an intelligent approach to the meaning of *Cosmic consciousness* is to reverse the order of the two words. Think of the term as consciousness of the Cosmic. The Cosmic, to a Rosicrucian, constitutes ultimate reality—that is, the state of complete being. It is the harmony of the initial cause without any of the particulars or forms which it assumes to our objective senses. To use an analogy, it is like perceiving pure sunlight without its refraction into the particular wave bands of

colors. Thus a consciousness of the Cosmic means that we lose consciousness of material things, the expressions of what we allude to as matter, and of such states as time and space and even of our own individual mortal selves.

To use another simple but crude analogy, it is like the realization of a magnificent spring morning without a consciousness of the separate elements, as sunshine, warmth, growing things, fragrance, and the like, which contribute to its being springlike.

In issuing a *time* schedule for our members to unite with others for periods of Cosmic attunement, we are but seeking to organize their objective minds. It is necessary, if there is to be a unity of function among them, that there be an agreed point of beginning of the mystical procedure. Time is thus the *arbitrary* standard for the measure of the mortal consciousness of events. We use time and we use space in our objective living, just as we use matter to serve us. We must, however, not be bound by them, nor must we believe them to be realities which have an existence in the Cosmic and an importance in our psychic states. For further analogy, we use inches, feet, and yards as a form of measurement, yet they do not exist as realities. In fact, all men do not use them. Science, for example, exclusively uses the metric system of measurement and so do many nations of the world, proving that such means are but relative to our objective needs.

Once, however, the objective consciousness of the members who are to attune is brought into unison and there is an introversion of consciousness, a turning inward to the psychic self and the Cosmic, then time is discarded. In fact, when psychic consciousness is in effect, time falls away, just as do all mortal distinctions. This is easily noticed, because when returning to mortal objective consciousness we are often unaware how long the state of attunement with the Cosmic lasted. We may recall vaguely or definitely quite unusual impressions had during the experience. We may think that the experience lasted a half-hour or just a few seconds. We cannot be any more certain of that than in recalling the experience of a dream. In looking at a clock we may see that the interval, from the *objective* point of measurement, the passing of the event,

was quite different from what we imagined it to be.

We would not need to use time as the beginning of a period for Cosmic attunement if all members could assemble in one place where they could visually or audibly perceive each other at a given signal. For example, if we were to have such Cosmic attunement periods in a large auditorium, we might strike a gong to announce the beginning of the session. Then again, we might flash a light as a signal, or the word *now*. These would serve the same purpose as that of issuing a time schedule. The time which we issue for such periods of attunement is just a means of coordinating the objective minds of the members. Whatever medium would be used for such a purpose would be cast aside by the inner consciousness as soon as the state of attunement began, just as is the whole objective world.

Time, space, and matter are excellent examples of the *dual function* of that self which is man. Each aspect of our conscious being, each of our selves, if you will, has its moods, its kind of perception and that which serves it as a medium for the particular plane upon which it functions. For the human to become dogmatic—that is, for him to insist that the reality of one state of consciousness as, for example, the concepts of his mortal mind must be imposed on all of his other selves—is ridiculous.

There is nothing real except as it is to that state of consciousness by which it is perceived at the time. It is only the one who has experienced the various stages of consciousness, and who has come to know the categories of the different aspects of self, who is able to realize that the things of the mortal consciousness, as space and time, have no existence in the eternity and the infinity of the Cosmic.—X

Loss of Memory

Memory is a function of the mind upon which we draw so involuntarily that the actual mechanics of its operation is seldom considered by us. Upon occasions when a loss of memory is suffered by an individual, the question regarding memory's function is naturally brought to the forethought of anyone having contact with such an unfortunate circumstance. In the early Temple degrees the subject of memory is analyzed

in various monographs. A member who has recently studied these monographs asks whether or not loss of memory is due to the breaking down of the physical structure of the brain or to the failure to function of some faculty of either the objective or subjective mind.

To answer this question we must be aware that ordinarily we do not distinguish between recollection and memory. Dividing the subject into those two phases of terminology is only a matter of convenience. In the Rosicrucian monographs we make this division to indicate attributes of the objective and subjective minds. Recollection is a function of memory insofar as the objective mind is concerned. By this we mean we draw upon memory through the process of recollection. Usually, association of ideas or subjects causes us to bring related subjects into consciousness. This is so automatic that we can normally think of a number of incidents or facts previously learned or experienced, when any situation or object causes us to associate an existing fact with something we have experienced before.

Complete memory is a function of the subjective mind. We could not possibly carry in consciousness everything we have ever learned or experienced, so we normally refer to a thing which we cannot immediately recollect or remember as "being forgotten." Actually, nothing is ever completely forgotten. Experiences and things we have learned in the past may, through lack of use, not be immediately available for recollection, but they do exist. All experience and knowledge fuses within the subjective mind and becomes a permanent part of our individuality or inner being. The isolated events may become indistinct, but as a whole our objective personality, as it exists today, and our inner individuality, as it exists as a part of soul consciousness, remain intact.

Most of what we can remember is in terms of our vocabulary because we have associated description and other use of words with most of our knowledge and experience. That is why if we remember a place where we lived or an event that took place before we were old enough to talk, it is in the form of a rather fleeting, indistinct visual manifestation. For example, I can remember very indistinctly the appearance of the house where I was born. I must have lived

there to the age of two or two and one-half years and, therefore, could not have had very much knowledge of language. However, the visual impression registered on my consciousness and is still there as plain as when the impression was first made, except that I cannot recall it readily as I have had little occasion to ever recall it or ever wish to.

Memory is an important tool in our behavior, but at the same time it can be a very illusive thing. Oddly enough, the exertion of will power does not always force the function of memory. In many cases it actually defeats it. The harder we try to remember a thing, the more that thing may evade us. That is why the Rosicrucian method of concentration is the only key to the so-called forgotten facts of previous experience and learning. In this process we give a suggestion to the subjective mind of what we wish to know or remember, and then at a time when we are not directly exerting our will to bring about this memory, it is able to invade objective consciousness and become known to us. Often a problem unsolvable today may be solved, or at least be more clear tomorrow morning. That is why the expression of "sleeping on an idea" has become accepted and made common in practice by many people.

These comments have been on the positive side of memory. The loss of memory is a negative manifestation and is therefore an abnormal or unhealthy manifestation. Before we can consider the mechanics of the loss of memory, we must bear in mind that all mental function of a human being is closely related to his physical nervous system. The brain and the balance of the nervous system of the human body are like the wires and generators of the mechanical parts of an electrical system. Without the mechanical parts of the system, the electricity is neither harnessed nor controlled and has no practical function or use. So it is that as we live as human entities, all manifestations of consciousness must function through the apparatus which is the entire brain and nervous system, because it is the only medium by which mental function is conveyed and by which consciousnesses of these functions exists.

An injury to the nervous system usually

affects the consciousness, and of course a severe injury to the brain, such as a serious concussion or other head injury, blots out consciousness completely. None of the attributes related to our normal awareness of mental functioning exist, insofar as we are concerned, for the time that the injury is effective. That is why we use the phrase of "being unconscious"—a mere statement that consciousness is not functioning. All phases of consciousness, therefore, are subject to the health of the body. A body in perfect health, or, as we might state it, in a state of perfect harmonium, will be more conducive to the alert functioning of our mental and conscious faculties than will a body that is affected by injury or poor health. Memory being one of the phases of consciousness is no exception to this rule, and, consequently, loss of memory is usually due to some impairment of the function of the body.

We find that memory is lost or ceases to function due to age, illness, injury, or the use of drugs. These are common causes. There are of course others and the variations of each. With the advance of age there comes a time when all functions of the body gradually slow down. We know that transition is inevitable, that the physical body cannot last forever. Its usefulness as a healthy functioning body varies with individuals and their experiences, but inevitably the time does come to most human beings when there is a gradual slowing down of all processes of the physical body, and the consciousness becomes affected to a certain degree. Again, the degree to which consciousness will be affected differs with every individual. Possibly all of us have known elderly people whose consciousness and its attributes remain sharp and clear.

Often memory remains excellent, even in the case of people of very great age. Usually, however, memory is in the first indication of the fact that consciousness is not as sharp as it once was. Many elderly persons can distinctly remember events that took place when they were in their twenties or thirties, but forget where they had put their hats or coats five minutes before. This illustrates the fact that memory is a permanent thing, that when these persons were young and had the full and effective use of their facul-

ties, memory became established. They were concentrating upon the things that were impressed upon their consciousness, and even in very old age find these things easy to recall. They are, to a degree, living in the past, and most things are important in terms of the past rather than of the present. Consequently, contemporary events lose their significance and perspective, and a person forgets something that happened an hour or a day ago simply because he does not give the passing events of the moment as much attention.

Illness at any age can affect memory. Temporary periods of loss of memory are caused by the physical forces of the body working to restore harmony and as a result all the bodily processes are then directed toward that one purpose. Everything else must temporarily suffer while the body is brought back to the harmonious condition from which it lapsed. Such conditions are temporary. When health is restored, usually the full faculties that existed prior to the illness are re-established. There are occasions, of course, when illness may be so severe that permanent injury occurs in some function, and should this function be that of memory, the individual might be permanently handicapped by his loss of memory. This condition is usually known as amnesia—an individual seems to be perfectly normal except that memory does not function. Proper therapeutical treatment of the cause of the loss of this faculty usually restores it, although sometimes a matter of time is an element in the treatment. Injury does not differ much from illness. It is an impairment of the physical body so that some function may temporarily be held in abeyance.

In the case of drugs, including alcohol, impairment to the nervous system is due to a sedative effect upon the higher nervous centers. Alcohol, for example, affects the highest centers of the brain so that they literally become numb and the finer qualities of character and better habits of living are temporarily numbed in consciousness. That is why an extremely drunken person, or one under the influence of certain drugs, reverts almost to the status of an animal, insofar as his behavior is concerned. The higher centers of the brain have been tem-

porarily suspended in their function; and memory, attention, coordination, and other faculties that distinguish the individual as being an intelligent human being are simply not functioning due to the sedative effect of the drug. After the effect of the drug wears off, the faculty usually returns. If continued use of the drug is indulged, then other parts of the body become affected until the body is completely poisoned and beyond the recovery of complete health.

In these illustrations we have been using the term *memory*, repeatedly referring to loss of memory and the recurrence of the function of memory. Actually, as anyone who knows the Rosicrucian term will understand, we are using the word *memory*, in the popular sense, where we should be using the term *recollection*. If because of illness, injury, old age, or too much alcohol or other drug, an individual temporarily loses his memory in the sense that we have used the term, the reason is that the individual has lost his ability to recollect. The total functioning of the mind has become disorganized and uncoordinated. Memory still exists complete in the subjective mind. Memory, as we have said, is never lost. It is a permanent part of our individuality and can function when given the opportunity.

To the best of our knowledge, there are only two opportunities or two means by which memory can function. The first, as has already been set forth here, is through a healthy physical body and its nervous system. The second, not clearly understood by us, occurs when the body and the soul are no longer connected. It is believed by those who accept the doctrine of immortality that the knowledge and experience accumulated and accepted by the subjective mind, the mind of the soul, will continue to function on another level or plane. Therefore, we must say that memory and all other functions of the mind and consciousness are for us in the physical world an attribute of the nervous system, and that in the spiritual or psychic world, they are an attribute of the soul.

How and when this latter function will take place none of us can describe or completely understand. However, due to the many illustrations and proofs we have of the existence of memory and other mental func-

tions in the body, we are of the firm conviction that eventually, when the purpose of the present incarnation is completed and the soul is on a plane where it may function by itself unencumbered by physical expression, all that has been attained through a period of one life will be coordinated with other lives and consciousness. The whole being will then function in a way which will make clear to the individual, to the soul entity, the purpose and meaning of what has been accumulated in the lives that have transpired.—A

Prediction

Confidence is born of knowledge. When one *knows*, he is forearmed, at least to the extent of that to which his knowledge is related. Just as one hesitates in the dark when walking in an unfamiliar area, so, too, the mind is reluctant to undertake any ventures without some assurances. Men are adventurous; they love to pioneer. But every intelligent pioneer has in advance certain convictions about the unknown. He draws upon experiences of the past to assist him in determining the future.

To most men the future appears as predetermined events. It seems to them like a stage, all prepared and awaiting the right moment for the curtain to rise and reveal the setting. Whether what is exposed will be beneficial or alarming, is a question that has long proved distressing. If there were only some way in which they—mankind—could obtain a preview of future events, they believe their lives might be secure. If events were established in advance so that man could perceive them before they occur in his life, he could perhaps retreat from disaster and, as well, embrace opportunities. All factors of chance would then seem to be removed.

It is for these reasons precisely that most men have long sought to tear aside the veil of the future and look upon what they presume to be exposed events. Prognostication, prediction, and fortunetelling have long been pseudo arts and sciences. With most methods it was not a matter of studying Cosmic or natural causes as trends or cycles to learn what could or probably would follow from them. Such a view would presuppose that the future is in the making and not already

determined. Most of those interested in predictions have not realized that the future moment is but an outgrowth of a succession of past ones and those of the present. There can be no positive pattern of the future consisting of definite particulars, unless there is a recurrence of previous causes as thoughts, actions, and phenomena.

The average devotee of prediction is a *determinist*. He is certain that there is a complete picture of his life just behind the screen of the future. Consequently, there is ever the desire to pull aside that veil and look upon this well-established predetermined existence. These people will not rationalize; they have a blind faith in the method of prediction to which they are addicted. They know little about, nor are they concerned with, the law of probability, which discloses that there will always be some degree of accuracy in any given number of *guesses*. Such accuracies they then exaggerate far out of proportion to the greater number of failures in the same method.

Justifiable prediction is based on an entirely different principle. The premise is not that the future is established, but rather that it is in the making. The evaluation of that future is dependent upon inchoate causes which lie in the past and in the present. These causes are Cosmic principles, natural laws, and the human will and action. In the universe there are cyclic phenomena, that is, forces and energies which recur. They will produce similar effects or results, unless opposed by other equally efficacious laws. To know these cycles and laws reveals the *potentiality* of certain general events. If man allows himself to be affected in a certain manner by these periodic phenomena, it may be predicted that their influence upon his life will follow a specific pattern.

Such is scientific prediction. It is the kind of prediction that the chemist makes when he brings together two or more elements under given conditions in his test tubes. It is the kind of prediction that the astrophysicist makes in an analysis of the spectra of distant stars. It is the kind of prediction a *mystic* makes when he observes a person violating a Cosmic principle. There is no guesswork about these methods because certain elements are always known and *demonstrable*. It is the equivalent of the mathe-

matician's proving by abstract reasoning that two plus two equals four.

Knowing that certain laws will, by necessity, have as their consequence specific effects, is not an example of determinism for, by knowing such probabilities, man can adapt himself to them. We know, for analogy, that gravity exists as a phenomenon. That does not mean that we cannot avoid being struck on the head by all things which gravity draws or pushes, toward the earth's surface. We learn to direct and even, by the use of other natural forces, to mitigate gravity and its effects.

Such a scientific system of prediction, based upon natural and Cosmic cycles, was introduced, many years ago, by Dr. H. Spencer Lewis in his book, *Self Mastery and Fate with the Cycles of Life*. This book has had many editions in several languages. Thousands of copies have been sold throughout the world. Its soundness is established by the testimony of many who have used its intelligently presented principles.

To begin with, on the first page of the first chapter, Dr. Lewis states: "The system set forth in this book for the attainment and application of self-mastery, or mastership over so-called fatalistic conditions, is based upon the premise that man is essentially a creator of his environment and his circumstances and not the result of these things. Usually a premise is an assumption or a supposition, but I trust that my readers will see, before they have completed the reading of this book, that the premise in this case is a fact and that the other facts in the system built upon this premise substantially demonstrate that fundamental fact."

Then, again, Dr. Lewis relates: "Therefore, if you are one of the many who have been led to believe that environment has gradually moulded civilization and has specifically made of man what he is and still controls him, I implore you, for your own sake and your own best interests, to lay aside that belief for the time of the reading of this book and the testing of its principles."

Dr. Lewis points out the fallacy of superstitious systems of prediction, when he says: "It is the purpose of the system set forth in this book to enable every man, woman, and child to take advantage of certain natural laws and work in harmony with them

to the end that each may be master of his fate and, through harmonious co-operation with the cycles of life, reap the richest reward offered by the bountiful disposition of the Cosmic plan.

"Without resort, therefore, to superstitious beliefs or practices and without invoking the questionable influences of hypothetical and theoretical powers of an invisible nature . . . practical men and women of this modern time . . . may bring large and important changes in their lives and redirect the courses of their careers."

In spite of Dr. Lewis's statement that the book contains cycles of natural laws that the individual may use to personally "redirect" and to bring about "changes" in his life, there are those who assume a passive attitude. They consider that the trends, which the book reveals, can affect their lives, and bring about changes which they wish, without any effort on their own part. They believe that, without any redirection of their thoughts and their course of life in accordance with such laws, the events which they hope for will nevertheless materialize. They do not "take advantage of certain laws" as Dr. Lewis advises. Rather, they expect to be precipitated into circumstances without realizing that they are one of the prime movers in the relationship. They allow themselves to fall directly into the category that Dr. Lewis admonishes against, "the questionable influence . . . of . . . powers of an invisible nature."

Scientific prediction, as set forth in this book by Dr. Lewis, will fail to work to the advantage of an individual if he tries to make of it just another one of the methods of determinism, that is, fixed, inescapable future events.—X

Changing Personality

A frater from Texas introduces an interesting question to our Forum. "During the holidays it was my pleasure to have as house guest a young doctor who is a proficient anesthetist. From all reports and my observation, he seemed to be a very stable and well-rounded chap. In conversation he was describing to me a rather unique situation that had arisen not so long ago with a negro woman undergoing an operation. For some

reason or other, according to him, nearly every individual reacts to anesthetics in his own peculiar way. In this particular case everything was routine. Leaving one of his assistants in charge, he stepped into his office and occupied himself with something else. Suddenly he was sent for. Something had gone wrong with the patient. When he arrived back in the operating room, she was anesthetized, as he indicated to me by drawing the edge of his hand across the top of his forehead about the edge of the hair-line, saying, 'up to here.' There was no heartbeat or breathing. From all indications she was dead. The only indication of there being life was body temperature. He immediately set to work and pumped pure oxygen into her lungs while the surgeon made an incision in the chest large enough to insert two fingers and oscillate the heart with his finger tips. The heart picked up and started beating and thus saved the patient's life.

"Now the peculiar thing of this incident is, that this negro woman, prior to the operation, was a belligerent, sarcastic, and pessimistic type of person. Upon recovery from this state of death, or near death, her personality was absolutely reversed. She was very tolerant, likeable, and, in general, had a changed mental outlook on life. Now the question arises, what actually happened, or could have happened, to have changed this woman's emotions?"

"According to this anesthetist, they do not know exactly what happens under anesthesia. It seems that the most popular theory is that anesthetics rob the blood stream of oxygen and in some way suspend the conscious mind and the sensory nervous system. Now, in the above instance, where the patient underwent deep anesthesia, even to the extent, as I gathered, of suspending the subconscious mind, it was, as I understand it, what happens at transition—the withdrawal or suspension of the subconscious mind. Now the question arises, did this patient actually die, was there a complete withdrawal of the subconscious mind? If so, upon revival, which superseded, the conscious or the subconscious mind?"

The frater is asking, how do we account for the change of personality in the patient as a result of her particular experience? If

there was a complete withdrawal of the subconscious mind, or actual death, was the change which was manifest upon revival an actual new soul-personality, or merely a functional alteration caused by the deep anesthesia?

Our personality is a complex phenomenon. It is the adaption of self, the realization of "I" to numerous environmental factors and the particular experiences of our personal life. The aspect of self, which we refer to as the higher entity of our being, is the consciousness of that which mystics and Rosicrucians refer to as the Divine Source. It is the Universal Mind which permeates every cell of our being. This self is our awareness of sensations of which the stimuli lie deep within, in contrast to that which originates outside ourselves. The screen of consciousness is continually bombarded by impressions from both sides, figuratively speaking, from within and from without. The more gross of these impressions are of a sensory nature. They are of our objective senses. The more delicate and refined are those which constitute the inner world of our being and which we call *psychic self*, *intuition*, *Cosmic*, and the like.

Our realization of the being within, which we commonly designate as self, has to be imaged—that is, we want to consider it in terms of action and to confer upon it certain qualities. We are not content to have self merely consist of immured, intangible urges. Therefore, we associate with these subtle impressions certain ideation, ideas which are in the form of likes, dislikes, social behavior, etc. The *I am* is also made to assume what I want, what I believe, and the manner in which I personally seek to live. The "I" to each of us becomes an integration of the pattern of our living, our physical, intellectual, moral, or spiritual lives. In other words, once realizing the "I," or self, we clothe it in the forms of objectivity of our outer world and its interests. It is in this way that the self integrates the two worlds, the one of subjectivity and the other objectivity.

The manifestation of self, the "I," is then that which we call *personality*. As the Rosicrucian and mystic would say, personality is the reflection of the soul essence modified—sometimes distorted—by our objective interpretation and the relationships which we im-

pose upon it. We set up by habit, as the result of experience and personal unfoldment of our consciousness, a pattern of behavior with regard to self. Our fears, beliefs, opinions, and aspirations come to establish neural pathways in our brain. That is, they change the nerve energy potentials of the brain cells. These pathways are really like grooves worn by the repetition of similar thoughts, actions, and reactions. The released ideas eventually become habits of our subjective minds. The impressions follow a definite course, like a bowling ball rolled down an alley, which must go in one direction. But these impressions are even more regular in their direction and in what they accomplish than a bowling ball, for they will always knock down, figuratively speaking, the same number of pins—that is, always produce identical behavior. It takes strong effort of will to change the habits and characteristics which constitute the personality.

Study, new aspirations, intellectual re-orientation of our lives, finding new objectives, can and does alter the personality. Such alterations at times can occur unintentionally—that is, without effort of will, as, for example, *a severe shock*. We are generally familiar with the principle of psychosomatic relations. This means that the mind can affect the physical organism and the body can affect the mental functions.

Severe emotional shock will alter the personality. The shock inhibits or blocks certain of the neural pathways, the channels which repeated impressions have established. The new thresholds do not allow the sensations, the former impressions which contributed to our personality to pass. As a result, our consciousness of self is altered. We feel as strangers to ourselves. Our interpretation of the new combinations of sensations of self become different. Such a reaction is characterized perhaps in a disinterest in former things or an interest in new fields with consequent change in behavior.

Such shocks may and usually do change the normal order of the emotions. One emotion subsequent to the shock may dominate where another did previously. Likewise, where the emotions may have been stable, they may now become unstable, causing anxiety, disinterest, pessimism, and the like.

In the particular instance to which the

frater referred, that of near death of the patient, there was an effect upon the brain neurons. They failed to receive the necessary Vital Life Force to stimulate them. As a consequence, former blockage and old inhibitions of the pathways were altered. The subconscious, for the time being, was unrelated to the sensory nervous system. Upon return to consciousness, or revival, the impressions of the subconscious, of the Universal Mind, came through as a new pattern of sensations. Emotional responses were accordingly quite different.

A new pattern of ideation was set up by the patient to express these new emotional feelings she experienced. These ideas manifested themselves in entirely different actions. The result was an improved, a *changed personality*.—X

Interference with Karma

A soror addressing our Forum says, "How can we know we are not futilely attempting to interfere with the workings of Karma when we try to assist others to overcome sickness and wrongdoing?"

If aid to others in distress, economic or otherwise, would be an interference with Karma, then all humanitarian and charitable acts would need be abandoned. Certainly, when one offers to assist another—who is in ill-health, for example—he does not first contemplate whether his aid will have a Karmic consequence. Further, every religion and moral and ethical philosophy has exalted man to show compassion toward his fellow humans. In fact, charity in most creeds is heralded as a *virtue*.

We cannot, however, pass lightly over the challenge of the soror's question. Her point (and it is a good one) is, how can our assistance to those confronted with misfortune be reconciled with Karma or the law of compensation? First, it is necessary to reiterate an oft-made statement. Karma does not involve retribution. There exists no mind having an intent to inflict suffering as Karma upon an individual, nor to extend an award for some act. Karma must not be associated with punishment or with intended good. Further, Karma is wholly an impersonal example of the law of causation, as the Buddhists refer to it. Causes are established as deeds and from them follow, by the ne-

cessity of causation, certain effects or results. Each act or each thought is a power from which a train of other acts or events develops.

There is no escape from Karma, except to institute counter causes. We may find, to use a homely analogy, that by carelessness while climbing a mountain we have caused a boulder high on one side to become dislodged. The results of its downward path will cause considerable destruction. The effect, the destruction which will follow, is the natural result of the cause which we instituted. We may, however, introduce other causes to mitigate it. For example, we might try setting up some kind of bulwark—if we have time—to divert the boulder from its path. So, too, in life. If we find we have created adverse Karma, we may by our thinking and subsequent behavior institute causes, moral or otherwise, which will lighten the impact.

From this we can see that we cannot escape Karma unless we try to make compensation. This, in turn, may consist of a sincere attempt to introduce new causes, the effects of which may offset the undesirable ones. If adverse Karma was a matter of retribution, of imposing punishment upon us (which it is not), then nothing that could be done might save us from the effects. It is quite true that, in the majority of instances, the individual is not aware of the Karma—that is, its causes—either adverse or beneficial, until he experiences the effects. It is then sometimes too late to lessen, to any degree, the suffering when the Karma is adverse. Where the effect would normally be quite prolonged, a change in attitude on the part of the individual, a realization of his previous wrongdoing, may bring about improvement in his circumstances. The individual may then begin to produce, by his advanced and enlightened thinking, effects which will accrue to his benefit. This will be experienced as a lightening of the load which he has to bear.

When someone is suffering, it may be because of his or her individual Karma or as a result of *collective* Karma. As a member of society, we are responsible, whether we admit it or not, for the collective acts of society. We thus pay for wrong thinking, for indifference, for jealousy, hatred, and the like, in warfare, in economic depressions,

social chaos, and all the effects of crime. These are causes which society institutes and which individuals, as part of society, must experience as disastrous effects.

To help another who is suffering is obviously the proper, the humanitarian, thing to do. However, such assistance must go beyond an immediate relief of distress. One must try to help the individual find out the causes that lie behind his or her present condition—if that is possible. If the distress is because of an intellectual, moral, or a social act of the individual—that is, improper behavior which is a violation of Cosmic or natural laws—then he must be made to realize this as soon as possible. If he does not, the individual will only perpetuate his mistakes or his willful acts. He will then continue to experience the same ill effects, maybe to even a greater extent.

In helping another, especially if you try to have the unfortunate person realize how he may be contributing to his own circumstance, you are not interfering with Karma. By that time the law of compensation is an established fact, and the lesson should be learned by the individual; at least he will have the opportunity to learn something about the cause.

There is another important point to be considered. In going to the assistance of others, sacrificing time or resources to help those in need, you are establishing causes as Karma that will redound to your benefit. It is very noticeable to the officers of the Rosicrucian Order, AMORC, that most persons seem to think of Karma only in terms of adversity. The law of compensation or causality may have *any* effects follow from its causes. The nature of the cause determines the effect. As we have occasion to note, most persons are wont to credit all good fortune to their own acts. They pride themselves that this or that beneficial circumstance follows from some intelligent act on their part, some clever talent which they have developed. However, when misfortune strikes, they bemoan fate, they relate that it is Karma or some intangible being or force that is persecuting them. Karma is not an entity or a mind. It is but a name for a series of acts and causes that *you* have impelled. There is nothing mysterious about it.—X



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FORUM**

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

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JUNE, 1951

No. 6

CONVOCATION

Let us, within this Temple, cast aside
All outer cares—the discords that divide
One from another. Let our thoughts now be
Attuned with universal harmony.
Thus, joyously uniting, we shall blend
Our prayers and praise, in rhythms that ascend
The Keyboard of the Cosmic, till our ears
Ring with the rapturous music of the spheres.
In these, our Convocations, we shall find
And pass along—true happiness of mind.

—Helen Reid Chase

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Greetings!

THE STANDARD OF LIVING

Dear Fratres and Sorores:

The exponents of the various political ideologies seek to justify their doctrines on many grounds. The principal one is the improvement of the standard of living of the individuals who would adopt such ideas. The term *standard of living* is far too general to become a basis for the meeting of minds of all peoples. A section of society may have a concept of some standard, the result of family traditions or environmental influences which, if enforced against all other peoples, might work to the latter's detriment. Certainly, if the term has become associated with the objective of our political systems it necessitates an analysis as to its meaning.

The standard of living must first be considered in relation to the element of time. Shall we take the mean (that is, the average) of some past living habits, or previous conceptions of security, freedom, morals, ethics, and comfort as a basis? Or shall we determine the mean of current living of a people as a standard? Finally, having arrived at some average, do we then project it into the *future* as the established pattern of tomorrow's living? It is also obvious that in considering such a standard a decision has to be made between materialism and idealism. Shall our future guidance be arrested by causing it to conform to those things which we now experience as the good? Would it not be more just to arrive at a code of governing principles for the future standard of living? From such a code the individual might decide which things or conditions would conform to it and which would at the same time afford him personal happiness.

In the minds of most persons, an element which is commonly associated with an evolved standard of living is that of *greater leisure*. This element is stressed by politicians and those who expound popular social philosophy. It is made to appear to be the acme of human attainment. Such, however, is a negative state accomplishing nothing.

Furthermore, leisure does not even provide the personal happiness so often believed of it; for, after all, it is a period of voluntary *inactivity*. Without effort there can be no enjoyment, for pleasure either of the body or of the mind necessitates personal activity. The only pleasure arising from leisure is a temporary release from the stress of unwanted labor and fatigue. For analogy, the active lad will stretch prone upon the ground, panting, enjoying the leisure and comfort it affords in regaining his breath after strenuous exertion. However, as soon as his normal breathing is resumed and fatigue disappears, there is the urge to resume activity, to pursue the sport in which he was indulging. To remain inactive in a state of passive leisure would become irksome. Consequently, leisure for other than temporary escape from routine or unpleasant tasks is a futile objective. It is certainly not one to be incorporated in any prospectus of a higher standard of living.

How much more logical it would be to establish a principle of the *equitable division of effort*. This would consist of a fair division of one's efforts in behalf of his family and society on the one hand, and the pursuit of pleasurable ends on the other. In other words, the division would be between what one has to do and what one wants to do. It is necessary to inculcate the idea that leisure is not an end in itself, but only a means to an end. Suppose the individual could reduce his working time by mechanical devices to a point where three hours' labor would suffice for his own economy and that of the state. What, then, should he do with the extra hours of the day? That kind of leisure without a personal plan might become ennui which would make life a torment.

The average person has in mind certain functions which he would perform and occupy himself with if he had the leisure. In many instances the gratification from such pursuits would be satiated in a few

days, or a few weeks at the most, if they could be indulged in fully. The limited time now afforded them is not sufficient to exhaust their appeal, and that is why interest in them is kept alive over a longer period. As a result, the individual concentrates upon them as if they were his principal objective in life aside from the demands of necessity. He often refuses to consider the possibilities of other interests. It is such persons who when afforded retirement and unrestricted indulgence of their hobby, or pleasure ideal, become exasperated with their leisure hours, and in order to escape sheer monotony return to some form of work.

A state which seeks to make more time available to the individual, time to dispose of as he wishes, has also the responsibility of teaching the individual many ways of self-expression. The old dictum that idle hands make for mischief still applies. An active mind and a healthy body must have an outlet for their energy. The consciousness seeks a stimulus in excitation of some sort. The mental and physical adventure can be either constructive or *destructive*, depending upon the channel in which it manifests. Masses of people with leisure, that is, unused time, can enter into social and moral decay. For example, boys who throw rocks at windows are only seeking an outlet for exuberance in want of some other channel for their energy. Likewise, men who sit around being cynical, or who resort to taking opposition to every collective effort of society, are often merely seeking a stimulus for want of something better to do. There is *danger* in leisure as a requirement of a higher standard of living unless it is related to a cultivated activity.

Another oft-heard promise for an advanced standard of living of tomorrow is *abundance for everyone*. It is patent, of course, that if we, through our varied systems of therapeutics, are going to prolong human life, we must, as well, see that it is provided for economically. But "abundance" is also a word too general in its meaning. The quantitative inclinations of people are not the same. To some individuals, abundance means the satisfying of every whim and fancy. To be denied anything, to have less in amount or in quality than someone else, would, to such persons, be indicative

of sacrifice. There are those who are endowed with a spirit of cupidity; their greatest enjoyment is in the acquisition of things. A day, a month, or a year later, and what once was the object of the greatest desire fails to appeal any longer. It is obvious that such types would need myriad resources for their conception of a standard of living that would be *abundant*.

Therefore, instead of *abundance* as a precept of a standard of living, let us substitute the term *opportunity for fulfilment*. Let each man be given the assurance by the state of which he is a part, and which he makes possible, that by united effort he and others may acquire what is necessary and beneficial for them. There is no *natural* abundance for man. He must first conceive it, find it, and exploit it. Nature is often rich in what man needs or wants; at other times, nature is poor in what man thinks he needs. There are certain areas of the earth's surface that man has called *desolate* and *impoverished* in past times, only to find later, with the change of living conditions, that the area which man once ignored is rich in minerals. The abundance, we repeat, was in man's mind. The elements or conditions which he later evaluated as being so important to him perhaps *always* existed in that region, or, at least for aeons of time.

Since sustenance is essential to human existence, society would need its standard of living to assure a plenitude of what is necessary for nourishment and physical well-being. Obviously, there would be variations in kind depending upon climate and geographical locale; beyond that, a progressive society would have no further obligation than to see that the initiative of the individual could be freely exercised. He would be given the opportunity for fulfilment. This would consist of education, training for a trade or profession, and the right to advance in accordance with his degree of intelligence and the effort put forth.

In consideration of effort, a suitable compensation would need to be provided as a part of the economic structure. By means of this, the individual might create and acquire those things, or participate in those states of living, which would satisfy his whole self. This would make possible also the satisfaction of moral and aesthetic tastes. The only abundance which the state would

guarantee and which the individual would have a right to expect would be the full cultivation of the resources of nature and of society to his own advantage. Logically, such enterprise, in its extension, could not be permitted to prevent others from having the same opportunity.

A distinction must be made between luxury and essentials. It is, however, a distinction which the state must not imply in any of its propaganda—as it now does. Just where one goes beyond the nature of essentials and enters the realm of luxury, is a circumstance which the individual must determine. To make this other than a personal consideration would falsify the standard of living for many. It would set up as necessities those objects and ways of life that might extend beyond the capabilities of many persons to acquire. The populace is often led to believe by political spokesmen that it is their right, under the existing political system, or the one being promulgated, to have and to demand a means of acquiring the things which they advocate. This attitude inculcates dissatisfaction with what otherwise might be a happy life for the individual.

To most persons, the “finer things of life” signify a transcending of just the basic essentials of living—as beyond sufficient food, clothing, security, and comfortable shelter. In other words, some consider their standard of living advanced when these essentials are elaborated upon; as stated, to such a person, a higher standard means but *more of the same*. To others, however, the advancement above essentials would mean the opportunity for those persons to realize their aesthetic tastes, to gratify them. They could then cultivate their talents for music, for the arts, and for literature. They could then have their homes express their love of the beautiful as they are conscious of it. However, where the statesmen imply that certain devices and accessories of living constitute the higher standards, there is an interference with these natural ideals of the individual. He is, by a sense of pride, required to orient his efforts in the direction of those things which the state propaganda has made appear a *must*. As a consequence, he is inclined to suppress those ideals for the finer things of living as he inwardly senses them to be, no matter how simple they are.

It is an erroneous attitude encouraged by the propaganda of our time to evaluate another state or nation wholly by the material elements of its standard of living. One nation has not necessarily a higher standard of living because its masses are the possessors of television sets, radios, telephones, sewing machines, while the others are not. The question in determining a higher standard of living is whether the people of a nation would *prefer* these things to other satisfying conditions. If the standard of living of a nation provides the principles we have discussed, namely, an *equitable division of effort* and an *opportunity for fulfilment*, it is then equal to any throughout the world—geographical and climatic conditions being comparable. There are people who do not consider the cluttering of their lives with things or complex living as indicative of a higher standard. Simplicity of living and the finding of enjoyment in what they want to think and to express is often the greater life for them. By no means, then, must such people be adjudged substandard by comparison with America’s gadget age.

Fraternally,
RALPH M. LEWIS,
Imperator.

Need for Propaganda

Why should AMORC advertise? Why should we place advertising in popular journals, or even in the daily newspapers? Is not that kind of activity, even the advertisements themselves, beneath the dignity of an organization such as ours? Cannot it be said that all those who are in search of knowledge, those who wish a solution to the mysteries of life, will find the truth? It is true that the student, the thinker, is impelled to a search and will be very alert to find that knowledge and that way of living which will satisfy him. In fact, there is an old axiom to the effect that it is incumbent upon all those who wish to experience the greater life that they must make the effort to find it; there is *also* an obligation incumbent upon those who have been entrusted with the truth, those who have had the veil of obscurity raised from their consciousness and have found a new power in knowledge. It is their obligation to help others to serve humanity, to bring as many

more into the light to share that which they have found. Just how is this to be accomplished?

As you walk down the street on your way to work or to visit a friend, in every thriving, bustling city of the world today, you rub shoulders with throngs of people. You know nothing about them, and they about you. You do not know what heartaches those people may have and what fears may grip them, or what superstitions may chain their minds. Maybe some little word that you know as a result of something you have read, some idea planted in their consciousness, will bring them peace of mind. It might be at least a seed that would grow and bring them freedom from some torment that you cannot observe as you brush by them. Shall we therefore keep our silence?

Perhaps it adds to our dignity and a smug kind of vanity, as well, to know that we found the door, we opened it, we crossed the threshold. Lo and behold, there inside was the Light, the warmth, the comfort that we wanted! There was the freedom of which we had dreamed. We carefully guard this. We turn quickly; we close the door. We shut out the light so that all peoples behind us no longer see that door. We are enjoying our discovery with those others who were also so fortunate as to find the door ajar. Some of us are inclined to resent anyone's reopening that door and letting the light escape out into the darkness, out into the dismal outer world. We feel that it is undignified, that by opening that door we are contaminating our privileged environment. How happy we had been, however, to have discovered that door ajar!

No true student of mystical philosophy has ever felt it necessary to conceal from those who were really ready and worthy the existence of a source of knowledge. In ancient times, and even in the present day, secrecy is necessary at times—not by principle, but because of expediency, religious intolerance, and political oppression. Not only in the past, but even today some governments and churches have made it necessary for mystical organizations to conceal their identity; but these organizations have deplored those conditions. They were not the ideal circumstances. The true student always welcomes the day when he can tell everyone that he is a member of a chosen

organization with an idealistic, constructive, humanitarian philosophy. He will go out of his way to bring that organization to the multitudes.

Where does one find the multitudes? You do not find them in the sanctum. You do not find them in the vine-covered philosophical halls, nor do you find them in the great temples of learning, nor before the shrines of truth. You find them struggling in the outer world, laden with fears, misbeliefs, and prejudices. Therefore, it is the duty of the student of a mystical organization such as the Rosicrucian Order, AMORC, to bring his message to wherever the multitudes may be. We must tell the public at large about the Rosicrucian Order through the mediums that *interest* that public. If they read popular magazines, picture magazines, fiction books, pseudo-scientific periodicals, out of curiosity, or partly because there is a restlessness which they do not quite understand, then we must place our message in those mediums.

It would be far better if we could by some means have every individual, of his own accord, come into the corner of one of our temples and sit quietly in meditation. Then while he was there, we in a learned and sagacious way, would unfold to him the mysteries of life, free from all other appeals or interests. However, if one would go to a temple and if one were prepared to enter into a philosophical discussion, no other means of propaganda would be needed. But since so many are actually in search of something, and yet do not know what, we must *by suggestion* convey the idea of what they are looking for. We must blow a trumpet, figuratively speaking, where the crowd is gathered. The trumpet may be loud, but it is the only way in which you can arrest the attention of the crowd. When you have the attention of the multitude, then, by more refined, more cultured, more sagacious means, you may present to them that which you have to offer.

It is for these reasons, then, that AMORC resorts to its extensive advertising in various types of periodicals, scientific journals, news magazines, newspapers—yes, and in fiction and in pseudo-scientific magazines. Occasionally, members are shocked to find that we have an advertisement in a magazine dealing with fantastic tales, stories which

are morally clean, but adventurous in their nature. They feel that it is beneath the dignity of the Order to have its name in such a periodical. However, it is significant that that very member saw our advertisement! How did he see it? He was perhaps reading that magazine. If it were not true that many people were attracted to such magazines, we would not advertise in them. If this one member, having read our advertisement in one of these magazines, considers himself a good member, then, perhaps, there are thousands of other persons of like temperament who may become equally good members—who will be introduced to the Order through just such advertisements. It may be further noted that our records reveal that many of our present members became such by means of an introduction brought about through advertisements.

The word *philosophy*, it must also be realized, or even the technical names of the divisions of mystical philosophy sound profound and uninteresting to many people. However, though the average person may not know them by their proper names, he is, nonetheless, vitally interested in the contents of those subjects. Obviously, if you place conservative advertisements, concerning technical and mystical subjects, referring to philosophy, metaphysics, hermeticism, and the like, you have little or no public appeal. These are subjects which are foreign to the person—not foreign to his interest, however. Consequently, advertisements must be used which have a homely everyday language and which use commonplace ideas. They should appeal to the imagination, the desire for adventure, the search for the unknown, the unknown within oneself or in the great Cosmos. There is time enough after interest has been aroused through general appeal, to explain that the subjects which intrigued them are really to be found within this or that division of mystical philosophy.

You may recall the old tale about Socrates; he went about the market places interrogating the man on the street. To him he spoke about commonplace things and then, step by step, led him into the most profound subjects, revealing that every man has an appreciation within himself of such subjects

if they are couched in language within his understanding.

The fact that in our advertising we may not be making wholly an academic appeal may be somewhat offensive to the highly educated and cultured member. However, these members must understand that not everyone possesses their background in terminology; he must come to learn it. First, we must meet the people on their own ground.

There is also a psychological factor in connection with propaganda and advertising, a factor which must not be overlooked even by mystical, philosophical, and religious organizations. In reality, such organizations are competing for the interest of the people against highly advertised commercial products and services appealing wholly to pleasure. If advertisements in magazines and newspapers selling television sets, refrigerators, automobiles, foreign travel books, and the like use color and dramatic pictures, then, an appeal for cultural things in those same media must do likewise! Otherwise, the *voice of culture* would be lost in the wilderness.

Strangely enough, we find even Rosicrucians at times who resent the fact that AMORC uses color in its folders and leaflets, and dramatic designs in some of its literature. They would like this literature to be more conservative, free of color and striking eye-appeal. To them, all such appeals seem to be related to commercial attraction. The fact remains that if very conservative literature, simple covers with no color, is placed where the multitudes are to be found, and in competition with attractive commercial literature, the public does not pick it up. It does not read it, does not even notice it. In fact, the very member who objects to AMORC's using attractive literature, very often himself picks up from a table or a stand one of the highly colored, artistically designed magazines of a popular nature and reads that. It goes back to the homely statement: "When in Rome, do as the Romans do."

Let us not forget that every religion, every great philosophy, to make itself known, had to draw attention to its teachings and doctrines in a popular way. You will remember from the Bible that Jesus was severely criticized for speaking to "publicans and sinners." In so many words, he was

accused of acting not in accordance with the dignity of his spiritual position. He was told that it would be much more proper to be seen only in the temples where those who already were spiritually inclined were gathered. If Jesus had done that, and if his disciples and apostles had done that, Christianity perhaps would have never spread beyond the boundaries of Judea!

Continually, we make tests to determine the response of the public to different types of our literature—not just in the United States but throughout the world. Even in the lands that are said to be more accustomed to conservative literature, people do not respond to that type. Not long ago, we sent out a very conservative booklet, which brought high acclaim from members in some of these conservative lands. They endorsed it as the type of literature they would enjoy—but they did not extensively distribute it. They apparently just liked to read it—and put it aside. The fact remains, too, that most of those members did not themselves affiliate through such conservative literature!

I think that every Rosicrucian will agree that, in the presentation of our teachings—in our monographs, charts, diagrams, and in most of our literature issued exclusively to the members—there *is* that dignity which preserves the spirit of the Order. However, where we are to attract the attention of the public, we cannot speak softly. We must speak loudly, or our voice will be drowned out, and perhaps by those who do not serve humanity as well as we can. When there are about us in the world today all sorts of appeals to the lower elements of human nature, should that which can help man remain silent, or any less vocative?

We conclude with an urgent appeal to make a serious effort to further the work of the Rosicrucian Order. Speak to every friend, to everyone whom you think you might interest. Give them a little leaflet, place a booklet in their hands. Place literature where it may be picked up by the passing throng. Naturally, it should not be thrown about, but should be placed in libraries, waiting rooms, and the like. We have a little booklet we can send you that recommends *how* and *where* you should distribute literature. The one who does not make an effort in some way to interest others, who is just content to be a member

and to study, is not fulfilling his obligation to humanity. The Rosicrucian Order is an implement by which you can not only refine yourself, but can also serve humanity. If you do not have a supply of literature, if you have not given serious thought to this obligation, write today for a FREE packet of literature. It will be sent to you postpaid. —X

The Problem of Age

A great deal of publicity has been given in the last ten or fifteen years to juvenile delinquency and the problems of youth. Less attention has been given to the problem of age which is nevertheless an equally difficult and pertinent problem. A letter from a member referring to her elderly mother brings up this problem known to many individuals. In this soror's letter she says, in part: "My mother is almost blind and remembers very little that she is told or what she experiences, other than events that transpired at a very early age. She enjoys good health and has a great deal of energy. She is constantly desirous of working and being useful. Usually, however, with dire results. We feel that little can be done to alleviate her mental confusion, since without memory she cannot reason, and without reason she cannot have logical judgment. She has an obsession about her duty as a housekeeper but cannot carry out her desires. She is conscious of her home, is occasionally interested in what goes on about her, and loves to feel that her family is close to her. Therefore, we cannot possibly bring ourselves to have her placed in an institution where she might have better care and even be more comfortable. Her condition therefore unfortunately causes much inharmony and confusion, which we try desperately to prevent by patience and kindness."

To anyone who has lived with an elderly person, this letter reaches into the consciousness and renews all the problems and the emotions that accompany the observation of these problems in a person who is loved and respected. It is pitiful to see an individual suffer physically, there could be no question about that, but it is equally pitiful to see an individual suffer mentally, or, due to conditions beyond his apparent control, to be unable to adjust himself to the immediate demands of his environment. I do not know

statistically how many people there are over eighty or eighty-five years old who may be in a condition as described in this letter. All of us know that it is a serious social problem. Considerable interest and time have been devoted to its study, but certainly not enough. Part of this is due to our economic system. This is not a condemnation of the system, but is merely a statement of the fact that the average individual, during his more formative and adult years, has to devote himself so exclusively to the attainment of some degree of freedom and security that he does not have time to plan beyond the immediate demands of his daily living.

Many individuals today, in their forties, fifties, sixties, and even seventies, give very little serious consideration to what will happen to them if they live beyond the usual span of years, other than to consider the economic possibilities. In the past ten years there have been pension schemes, social security, new insurance contracts, savings systems, and many other matters having to deal with old age, but all based on an economic principle. This is a serious mistake because there are a number of old people living today who are economically secure, and many of them are more unhappy and more miserable than people who live on small pensions or help from relatives. Oddly enough, happiness and economic security do not always go hand in hand.

It is not our purpose here to discuss in detail the social and economic implications of old age, but rather, it is an obligation of this organization to raise the question, "How can every individual be prepared for old age?" If our economic system will not give the answer, possibly the answer lies in a nonmaterial field—in the psychic or spiritual line of thought.

The individual who prepares himself to meet the mysteries and profound questions of life from an early age, or at least middle age, should be theoretically better prepared to cope with the problems of old age. This statement is based upon the firm conviction that Rosicrucianism, although fundamentally a practical and usable philosophy to be applied to the present, is also valuable in application toward the future. An individual who gains the outlook and philosophy of life which results from an analysis, study, and application of our teachings, is better pre-

pared in every way to meet the changes, physically and mentally, that accompany old age. He will have interests outside himself, as no one is more lonely than an elderly person who has nothing to interest him. A hobby of any kind is better than nothing, but certainly a hobby that would evidence an interest in the meaning of life would be the most ideal, and such is the basis of Rosicrucianism.

This is, therefore, a serious appeal for every Rosicrucian to think of how his studies and advancement, regardless of how seemingly inconsequential at the moment, may contribute to future happiness and peace of mind. To know the mysteries of life, even in part, and to have a philosophy of life based upon firm beliefs and convictions is the first key toward happiness in old age. Therefore, a constructive process that may lead to that end needs serious consideration and cultivation and a desire to encourage other people to prepare through the same channels. Social security, legislation pension plans, and savings accounts will never insure happiness in our retiring years. They certainly will help, there is no denying that, but they alone are not enough. As the physical functions of the body become retarded, the psychic and spiritual attributes become sharpened, in man's approach to that transition period toward which we are all eventually going. Proper consideration to these more profound questions will better prepare us for the transition and for the period of old age that may precede, and, I am also convinced, for the period that will immediately follow.—A

Soul and the Inner Self

A frater from Denver asks the Rosicrucian Forum to discuss the question: "Does the inner self, as commonly referred to in our literature, exist independently of the soul, or is it merely another term applied to the soul?"

In any process or activity in which intelligent individuals work together, there is first of all a necessity for clarification of the question of terminology. If two people speak the same language, then by common consent the meanings of words regularly used are usually properly interpreted. However, even within such circumstances, there

are cases repeatedly taking place in our lives when something we have said has been misinterpreted. We may know that the misinterpretation has not been willful on the part of the person who took a different idea from the one we expressed, but that there has been a lack of understanding of the words which we used. Therefore, there are two kinds of misinterpretations. One is willful. This is a direct desire by the individual to misquote, or to construe meanings out of words that were not originally intended. The other is simply a failure to understand exactly the thought that was intended to be conveyed.

In AMORC we find repeated illustrations of this latter type of misinformation. We depend upon the word of mouth and the printed words to convey instruction. What our students and members learn is what the organization is able to convey to them in the form of words. It is not infrequent that we find a misunderstanding existing upon the part of one or more members because our words were misinterpreted. Misinterpretation can be the fault of the speaker or writer as well as that of the hearer or reader; therefore, it becomes the responsibility of everyone who puts thoughts into words to try to use phrases that will not leave room for misinterpretation. It is equally the responsibility of the one who reads or listens to make sure that he hears or reads the entire series of words presented so that his interpretation will be correct. Obviously, since we are all humans, we make mistakes, both as speakers and listeners or as writers and readers. Nevertheless, as a whole, through proper attention and concentration, comparatively few serious misunderstandings can develop out of our writing and reading.

Many errors in thought come from terminology which has very limited and specific meaning. If you found it necessary to gain certain information in a field in which you had not been trained, the problem of understanding would become increasingly difficult as the individual giving the explanation would find it necessary to resort to terminology with which he was completely familiar. That is why in any subject, terminology must be agreed upon. The mathematician must know what is meant in all mathematics by the multiplication

process. He must know exactly what is meant by a square root. The biologist must know what is meant by such words as protoplasm, gamete, and other terms of the subject.

This is equally true of terminology in the Rosicrucian philosophy. Here, probably more than in the physical sciences, special terms become highly important. Furthermore, since so many people have thought themselves authorities in the fields of idealism, popular psychology, metaphysics, and mysticism, there exists a great confusion of terminology in books and semipopular literature. The word *soul*, for example, probably has many meanings. First, it has a religious interpretation which is modified by every sect, creed, and denomination. It has a philosophical meaning and it has one consistent with the Rosicrucian philosophy. Realizing that such a word as *soul* and many other words which could be used as an illustration have many meanings, some individuals have sought to correct the situation by coining new words. This also leads to confusion, because an idea or a principle exists without words and to try to confine it to a coined term frequently robs the idea of much of the meaning which should be conveyed.

Since Rosicrucianism is not a system of thought by one teacher or one individual, its philosophy has consistently been presented in the Rosicrucian teachings in terminology more or less generally known to the average person. In doing this, the definitions of the terms have been qualified where necessary to make them conform to the idea which Rosicrucianism is trying to present. This method is consistently better than coining new words and an entire new vocabulary.

Confusion exists between terms that are similar because it is sometimes difficult to completely separate the ideas that are expressed or associated in various ways. Reference has been made in this publication, in our monographs, and in the *Rosicrucian Digest* to the soul and the inner self. Frequently these terms have been used as synonymous. At other times, shades of meanings have been attached to the words; this makes it necessary to determine the full meaning of the term from the context of the material which is being presented. Basically, soul is the permanent or eternal entity

which is the manifestation of life that we know. By the Rosicrucians, soul is literally considered to be an entity. It is more like a force than a thing. It gains personality qualities in its expression through each objective individuality. It is that part of us which is also a part of our Creator. It is the channel between our individuality and God, and it is the only thing of which we are aware that has immortality; in other words, that which exists before and beyond the consciousness of a physical life span.

Soul, in this sense, is the essence of life, both physical and spiritual. It is the point of life's perpetuation, the inner being, the real personality, the conserver of memory and experience. The term *inner self* is usually intended to mean the soul as expressing itself in a body. In this way we might say that the inner self and the individuality are closely related. The individuality is the total of our objective expression, and the inner self is that phase of the individuality which we know intimately in consciousness. In this sense it is not an entity such as the soul. It is merely an expression, or we might say it is a meeting place between our conscious self and our soul. Often the term *inner self* is used to distinguish between our objective behavior and what we are thinking within our own mind. If we use "inner self" to refer to conscience and intuition, we are making the term practically synonymous with soul.—A

Oriental Knowledge

There is a fascination and an air of mystery about the lives and teachings of peoples that are outside the sphere of our immediate environment. Wave after wave of enthusiasm has passed over the Western world in the past hundred years, particularly the United States, because of the claims, plus the appearance, of some individual who by one process or another gains the limelight. A number of years ago there was much interest in the field of yoga. This statement is not meant to be either a criticism or an analysis of the subject of yoga, but merely a reference to a rather interesting fact. Certain individuals who acquired a somewhat Oriental appearance, naturally or by some other means, and combined with it a turban and suitable robes, were able to convince many gullible people of their unusual knowledge and powers.

These individuals, as a rule, traveled about the country giving lectures and private classes and extracting every cent possible from those who would listen to their stories. Many of them were extremely clever. They were good actors, good speakers, and had a glib phrasing of the thoughts which they presented. Much of what they said was basically good, but most of it, upon analysis, turned out to be mere platitudes. There was not the force back of the thoughts such as flowed from the mouth of the so-called "Oriental master."

This phenomenon is not as common today as it was a number of years ago, but due to man's desire to always learn of the unknown, it is practised in various forms. Someone can claim a phenomenal occurrence at a distant point, usually in India, Tibet, or some other Oriental part of the world, and individuals living in the Western world, otherwise normal and sane, will become overly enthusiastic—and supporters of the individual making such claims.

Throughout the history of the Rosicrucian Order in its present cycle, it has been repeatedly stressed that the source of Rosicrucianism is not the opinion of any one individual. It is nothing new to repeat here that Rosicrucianism is a composite knowledge of the past and the present that has been gathered into the form of the teachings as they exist today. Therefore, reason will tell any conscientious investigating person that beneficial knowledge in the field of philosophy, mysticism, and metaphysics is quite amply covered in the Rosicrucian teachings. There would be no reason for this organization to withhold information to which it has access, and it is further a ridiculous conclusion that any one individual could have sources of knowledge that an organization with ramifications throughout the world could not have. This is frequently attested to by members who have traveled extensively and had much contact with other parts of the world. A frater who has traveled extensively as an electrical engineer and who now resides in Venezuela, has written an interesting viewpoint concerning this matter. He had recently studied the monographs referring to the fact that occasionally people become fascinated by someone in an Oriental garb and with an interesting story to tell. Here is what this frater says:

"It seems ridiculous to me that a person who dresses in Oriental robes could attract attention and cause individuals to pay money for something that is actually either a misrepresentation or a joke. I have now been a member of AMORC for more than a year, and before becoming a member of this organization I lived among the lamas of Mongolia for a number of years. Now when I compare what the Rosicrucians teach with what these venerable lamas of Mongolia understood and taught, I find that there was nothing in their instructions and teachings, as I received them, that cannot be found in the Neophyte grades of the Rosicrucian Order. The only difference that I have so far been able to observe is that the Rosicrucians explain more thoroughly the things for which we seek, and give a better answer to the eternal question, 'why?'"

Surely this frater has had the experience and the background upon which to base these conclusions. Therefore, before you are attracted to any claims of an individual, bear in mind that there exists this record of one member of the organization who, while having the greatest respect for the teachers that he contacted in the Orient, frankly states that he received nothing from them that was beyond what he, in a year as a Rosicrucian member, learned through the Rosicrucian teachings.—A

Should We Make Changes?

A frater in Cuba, addressing our Forum, says: "Up to what extent is it proper that a person change his dwelling to a strange country, searching for other conditions which he thinks are better than his own? Must he take into account the laws and rules governing the coming of a soul-personality into a new body; that is, the conditions of his own country may be those which are needed for his evolution."

Another Rosicrucian asks a similar question: "Sometimes it is difficult to know when to make a change. For example, one may feel obligated to remain in a certain kind of work which he thoroughly detests or which creates inharmonious conditions day and night . . . through a belief that God has so placed one and, therefore, the circumstances must be endured to the point of self-sacrifice. How can one know when to undertake such

a feat of endurance for the 'good of one's soul' and when it is due time to make an advantageous change in one's work? When does patience become foolishness?"

All these questions center around the doctrine of *determinism*. Are we as humans predestined to undergo particular circumstances? Do such conditions as we experience constitute a plan to which we must submit or are we free to exercise our own will to make a change? Rosicrucians do not advocate an absolute determinism, more commonly referred to as fatalism. Such a doctrine presupposes a theistic being, a god that arbitrarily designs the course of life of each individual, his family relations, his social obligations, his career—where he shall live and even how he shall think. Such a conception obviates any need for the exercise of personal will or even a rational approach toward life. Man might as well be an automaton.

The faculty of reason requires judgment, a synthesis of ideas gained from experience. It permits man to determine the value of certain acts or conditions, the ability to ascertain what to him appears as the best. Will is the mind's creation of a desire, a mental urge which motivates one to act in accordance with it. Will is not free, as most men think. We cannot escape the necessity of making some choice. We are so constituted that *we must* move mentally in the direction of one desire or another. At least, however, we have the opportunity of a choice of alternatives. An absolute determinism would negate the functions and need of both reason and will.

A Rosicrucian may well ask, Though we deny a fatalism that prearranges our whole destiny, are we not nevertheless subject to encounter specific conditions for the necessary evolution of our soul-personality? What then is the difference between being constrained by fate and being impelled by a Cosmic law of soul-personality evolution? In the first place, we are not impelled by the Cosmic to undergo any particular experience; we are merely inclined through the hereditary and psychological tendencies to which we are exposed. The life we have lived in the past manifests within us as certain inclinations. It causes us to be attracted to activities and adventures from which we may gather knowledge and from which we

may accordingly benefit. We are thus, by the likes, dislikes, the talents and urges of our being, drawn to investigate circumstances of a particular kind. From what we then perceive, we may exercise our faculty of judgment. We may see in these elements of our environment that which is wrong. We then have the choice by will of continuing the life to which we have been exposed or of rejecting it. If we refuse to make the choice which is best for our welfare, we may suffer and learn through bitter experience.

The soul-personality, from a mystical point of view, is embodied in a particular human form with certain family relations and, as well, in a class of society where it can elevate itself. Even the one who has been born in poverty and under the most depressing living conditions has been given this opportunity by which he can perceive certain Cosmic principles at work. This does not oblige the person to remain in such an environment. In almost all instances where the individual aspires to what he conceives to be a state of living transcending his present one, morally as well as materially, he has begun his soul-personality development.

Let us suppose that one, by circumstances of birth, has been thrust into a morally degenerate environment. All about him from childhood, crime, vice, and hatred have flourished. If, as a young man, he has been able to perceive, beyond the moral darkness of his habitat, the dawn of a spiritual and finer life elsewhere, has he not advanced? Would you not say that such a soul-personality has been refined by its environment? Certainly, one aspiring to change his place of abode to that more in keeping with his advanced state of consciousness should have no pang of conscience because of such desire.

Then, again, consider one who may be reared in a community where religious intolerance and a lack of liberalism prevail. He sees in his neighbors' views the breeding place of hatred, that which pits brother against brother. The sensual living about him, he can see, suppresses all love of aesthetic and real spiritual values. Coarseness and ignorance block knowledge and personal enlightenment. He can see soul-personalities figuratively shrinking before his eyes in their bigotry and in their damnation of all that is new and advanced. What a tremen-

dous lesson such a person has learned! Once the cause of all such unhappiness and strife in his surroundings is realized by him, he has made a great personal stride in his own unfoldment. Wherever he may go in the future and wherever he may live, he will never lend himself to influences such as he has previously experienced. He will know the evils of depraved character and will avoid such associations. Moreover, he will strenuously lend his support to extirpating ignorance and prejudice. The very fact of his being able to make a comparison between a former environment and the one to which he has changed will make of him a benefactor to humanity. If such an individual should not submit to the urge to change, to improve his status, of what advantage would it be to him or humanity to remain where he is?

Some persons may come to fully realize the faults of their community and its state of nonprogression and yet may not wish to change. In such instances it will usually be found that these individuals are inspired by the thought that their mission in life is to bring about an improvement of the unfavorable conditions. Just to remain in a morally, intellectually, and economically starved or repressed community because one was born there, is neither consistent with Cosmic law nor is it good common sense.

Change is the law of life because it comprises motion. It is motion that is a basic factor of all development in the universe. Inertia is stagnation and death. A change brings about a difference in the characteristics of whatever is changed. A thing cannot change and yet remain the same. If something is the same, it has not changed. In nature, change is not governed by intent but by motivating forces which bring about what appears to be a progression of development. This progression is a sequence of different forms which, to man at least, seem to move forward toward a higher end. Man, however, is the one who conceives ends or goals and states of perfection. Therefore, in making a change and to be consistent with our nature as humans, we should ascertain that the transition we are making is a progressive one. We must not be concerned with change alone but with a movement toward an ideal. To change otherwise might result

in retrogression, that is, a lower state than what we now experience.

There are those who change their living only because of restlessness. They have no ultimate end in view. They do not make the present serve the future. Such a person is irked by the monotony of his existence and seeks to flee from it. This flight is a change but often not an intelligent one. It only complicates the lives of those so impetuously inclined.—X

Imprisoned Souls

A soror, rising before our Forum, states: "Having the care of a mentally retarded female (not a relative), fifty-seven years of age, I am often concerned as to her lack of ability for soul expression. The rebirth of her soul in the physical body of a cretin allows for no chance of personality evolution. Since the physical body is the soul's medium of expression, and with the knowledge science has of endocrinology, would not such an imprisoned soul be able to have some chance for evolving through proper hormone treatment?"

Then another soror states: "Our little girl is now eight years old and has been in a private school for over a year. She is a lovely, beautiful child, perfect in every way, except that her brain development is that of a three-year-old and probably always will be. Her father is a surgeon; also, we have had the opinion of well-qualified specialists and have no reason to doubt their verdict. We have two boys, aged ten and twelve, the older of which is unusually brilliant and the younger perfectly normal. . . . To the Forum I bring this question . . . Why, at the moment of birth, should the soul, and especially the evolved soul, be attracted to a body, however perfect in other ways, through which it can necessarily manifest only imperfectly because of the impaired brain. . . . If the impairment is present at birth, why is the soul attracted to the body?"

Still another Rosicrucian asks: "What purpose is served by a soul-personality entering the body of an imbecile? In what way can the soul-personality evolve, or how can an imbecilic mind even be aware of the soul-personality?"

In answering these complex and vital questions, we cannot afford to be dogmatic.

We are not omniscient. We do not presume to know the Cosmic law or function behind every phenomenon. We can but interpret known mystical principles and experienced Cosmic laws in the light of the questions asked.

One of the thoughts most repugnant to those who have considered this subject is that such afflicted persons are being made victims of karma. They almost indignantly ask, How can a subnormal child—one, for example, whose mentality will never exceed that of a five-year-old—be made responsible for the violation of a Cosmic law that may have occurred in a past life? To them, such a thought is counter to what they conceive as Cosmic justice. From the mystical point of view, the soul-personality of such a subnormal child *is not* being subject to personal karma. It is necessary for one to *experience* the Law of Compensation, which is working either to his benefit or otherwise, so that he may have a realization of his acts. He must have the faculty to comprehend the circumstances. If one is incapable of normal evaluation, that is, cannot recognize the causes of effects, he cannot then learn through karma. As we have often had occasion to relate, karma is not an intentional retribution. It is not the exacting in kind from an individual for his deeds. Rather, karma is the impersonal illustration and demonstration of a law which must be impressed upon the consciousness of the soul-personality if the latter is to be evolved. Therefore, let us eliminate from this discussion any reference to such afflicted children as being victims of a personal karmic law.

There are some who hold to the position that such experiences are Cosmically brought to families for the enlightenment of their particular members. Such view is that a parent or other members of the family have karmic lessons to learn, of compassion, service to humanity, or the like. One incarnation, requiring the care and the especial love for a stricken child, refines the soul-personality of those members of the family accordingly. The parents may never be fully conscious of any particular acts or circumstances which necessitated their being the recipients of such a forceful lesson. Nevertheless, the experience may motivate them to serve in humanitarian and philanthropic channels never undertaken by them

in past incarnations, or toward which they may never have been even sympathetic.

Let us take a hypothetical case. Suppose a man and his wife were very talented in an art and a science respectively. To them, their enterprises were of paramount importance. They felt gratified by the personal success they attained and the recognition conferred upon them by others. Such success had perhaps spurred them on to still greater achievements in their chosen fields. They did not have children, because they believed that such would interfere with their personal careers. In fact, they might have considered the rearing of children as a lesser contribution to society than their professional accomplishments. Children would perhaps irk them, for they looked upon them as an interference with their studies and that which they thought essential to their work. In such a hypothetical case, we find humans placing their personal idealism and aspirations beyond the import of Cosmic law, namely the bearing of children and the cultivating of the soul-personality of these young lives. The parents, in this hypothetical case, by the law of compensation, might then be obliged to have the added responsibility and concern of the care of mentally retarded children.

However, still another factor must be considered, the one of the collective advancement—that is, the evolution of society as a whole. It is only when society has certain problems thrust upon it at times that a sincere effort is made to bring about their solution. Isolated cases of subnormality or abnormality do not arouse sufficient concern upon the part of authorities or even researchers in science to determine the physical or psychological causes involved. We well know, for example, that epidemics encouraged the solicitation of huge funds and the establishment of institutions of research to look for causes and prevent their reoccurrence. Intelligent parents of stricken children, as in the cases here considered, are the first ones to promote interest in the problems of such afflicted persons. They are not superstitious. Further, they want to believe that physical science and Cosmic laws can and should be coordinated towards a remedy of such conditions. They rightly think that man does not have to remain a victim of

disease or affliction if he is willing to elevate himself morally as well as intellectually. Therefore, such parents and such children become implements in the Cosmic scheme for aiding humanity in bringing about a solution to these circumstances, not only during the lives of the parents themselves, but in the future.

As to whether the soul-personality of a mentally retarded child is permanently suppressed, the answer must be *no*. It is true that in one lifetime the feeble-minded child cannot evolve its soul-personality. It has not the control of its faculties and the self-awareness by which this could be accomplished. However, one lifetime is infinitesimal, relatively speaking, in the potential opportunities afforded a soul-personality. That same soul-personality might have a normal physical and mental embodiment in the next life. This, then, would allow ample opportunity for necessary self-realization. In accordance with the inherent justice of the Cosmic, it is not only plausible, but probable that the soul-personality which had been retarded in a previous life would be given certain advantages because of its contribution, the sacrifice it made to become an example for the welfare of humanity. It then might be placed, in the next life, in an environment which would afford such acceleration of its development as to more than compensate for the handicap it had previously experienced.

Do we not feel that those persons who make personal sacrifices in their own lives and volunteer to assist such mentally retarded children—to care for them, to try to make their lives better, to devote years in such research for no personal award—are perhaps ones who in a previous incarnation had been likewise afflicted?

Though there is every indication that, objectively, a retarded child has no awareness of its abnormality, it could be that the soul-personality is actually realizing, deep within the subjective, its own restrictions, and preparing itself for a normal existence. In that future normal existence, it would then become one of those individuals who are particularly sympathetic toward all having a similar malady.—X

Metaphysical Stimulation of Plant Life

A frater now asks of our Forum the following question: "Could one direct the Cosmic forces to plants, causing them to grow in lieu of the use of fertilizers?"

In other words, this frater is desirous of knowing whether the human can stimulate plant life by means other than by artificially induced chemicals. Can man, through his thought processes or the radiations of his own aura, in any way accelerate the energy of plants necessary to their growth? Plants, as living organisms, are sensitive to radiant energy just as is man. Whether their sensitivity extends to all the same wave lengths or frequencies of energy as the human organism does, we are not as yet quite certain. Experimentation conducted by A.M.O.R.C. members would indicate that plants are responsive to extremely high-frequency radiations which enter the realm of what is ordinarily called *psychic radiations or vibrations*.

Perhaps the commonest example of the sensitivity of plant life to the radiations of energy is that process known as *photosynthesis*. Though much is known about this process, science still finds that there are many unknown factors involved in it. Photosynthesis is the process whereby the radiation of the energy of light, the wave lengths of its colors, cause *green plants* to manufacture within themselves certain necessary food. Man, like other animals, gains from food enough energy and "building materials" for growth, reproduction, and the other requirements of life. The foods essential to these requirements are carbohydrates, proteins, and fats. Green plants obtain their essentials from similar foods, but they also *manufacture* food. They produce carbohydrates (sugar and starch).

Materials needed for this photosynthesis, whereby plants produce carbohydrates, are carbon dioxide, water, light, and chlorophyll, as well as a temperature varying from 32° to 115° F. Chlorophyll is the chemical pigment which apparently causes the plant to have its green appearance. It, however, does not enter the chemical reaction as a raw material nor is it a by-product of light acting upon the chemicals. It would seem that it serves as a catalyzer;

that is, it functions as a *controller* of the chemical reaction between the light energy falling upon the plant and its water and carbon dioxide content.

The light required for this process of photosynthesis (which means light combining) varies with the plant. Some plants, like those grown in the desert, require far greater intensity of light than do others. A form of moss (*schistostega osmundacea*), for example, grows in caves. It is equipped with an arrangement of cells that constitute an array of lenses which focus the scattered light within the cave on the chlorophyll bodies, the consequent energy producing the essential food of carbohydrates. Therefore, many plants are capable of photosynthesis in very dimly lit areas.

Plants, as many persons know, adapt themselves to variations of light intensity. This is accomplished by turning the edges of the leaves to shield the body of the plant or even to recombine the cells in such a way that they focus the energy of the light on their chlorophyll bodies. It is known that this reaction of light upon the food-manufacturing process of plants depends upon three factors: the intensity of the energy, exposure to the radiation—that is, the length of time—and the wave length of the light. Of particular importance is the fact that all vibrations or wave lengths of light are not equally important in their stimulation of the chemical reactions of plants. We know, of course, that white light consists of all colors. The colors are wave lengths or vibratory bands of energy merged into a harmonious whole. When white light passes through a prism, for example, these colors are refracted into a progression of their wave lengths, having a rainbow appearance. The red is the longest wave length; and the violet, the shortest. The green leaf has the property of acting as a filter in absorbing certain of the wave bands of light and holding back others.

Experimentation has shown the following: If a green leaf or a solution of chlorophyll (the green pigment substance) is placed in the path of a beam of white light, before the latter falls upon the prism, the spectrum will look different. Instead of the spectrum's showing the usual orderly arrangement of the color bands from the red to the violet, it will be noticed that there will be

a heavy dark area "bent over a considerable portion of the red light." Another dark blot will remove a "wide area of the light in the blue and violet regions of the spectrum." This proves that the chlorophyll in plants absorbs portions of red-light wave lengths and most of the blue and violet. It indicates the plant's *dependence* upon the energy coming from that portion of visible light.

There is still another interesting experiment which can be conducted without much difficulty, to note green plants' absorption of certain wave lengths of light. Take a leaf that has been kept in the dark and expose it to the various colors of the spectrum; that is, pass a beam of sunlight through a prism so that the separate colors of the spectrum fall upon different portions of the leaf. Note carefully which areas of the leaf are exposed to the separate colors. Next, bleach the leaf in alcohol and then stain it with iodine. The portions of the leaf which were exposed to the *red*, *blue*, and *violet* light will be stained *blue* or *black*. This indicates that the wave lengths corresponding to red, blue, and violet light are more effective in photosynthesis, in the production of the essential carbohydrates. This response of the plant to light is in the range of wave lengths 0.640 to 0.680 micron in the red portion of the spectrum, and from 0.475 micron in the blue to the end of the visible wave bands.

The question now arises, May not the plant also react to wave lengths which are above or below the visible spectrum? It is quite possible that plant life is affected by other radiations of the great electromagnetic spectrum of which visible light is just a part. Plants contain living cells having the *consciousness* of the vital life force, just as the cells of humans do. How much the functions of these plant cells depend upon radiations below the ultraviolet and above the infrared, science is just beginning to learn by experimentation. If plants, by the process of photosynthesis, can manufacture carbohydrates, which are essential to their growth, reproduction, and so forth, so other radiant energy may likewise affect them beneficially or detrimentally. We know that ultraviolet light falling upon the epidermis (outer skin) of humans, in which there is an ingredient known as ergosterol, produces within the body (as a result of this reaction) the equivalent of Vitamin D.

In experiments with roses upon my sanctum altar, I have caused them to accelerate their unfolding by placing my hands—that is, the palms—on either side of the flower at a distance of about six inches from it. The holding of the hands in this position, which usually follows my intonation of certain of our vowel sounds, is accompanied by the holding of the breath as long as comfortable and then slowly expelling it. It would appear from my observation that the energy developed within the psychic centers and transmitted down the radial nerve of each hand radiated to the plant and stimulated its cells in some manner. Care was exercised to see that the hands were not hot, so that heat radiations of the body would not be the explanation for the unfoldment of the flower.

Further experimentation, consisting of exercises which charge the aura, found the flower on the sanctum altar also reacting by more than a normal unfoldment. In this latter experiment the body was no closer than eight feet from the flower. At all times when such experiments were conducted, the room temperature and other physical conditions were as usual. In fact, almost all the experiments were conducted at night when no natural light fell upon the flower. From an academic point of view, such experiments were admittedly not all-inclusive. To be emphatic in one's assertions would require: first, that numerous other experiments be conducted with a view to avoiding any factors which might otherwise contribute to the results observed; second, that to avoid environmental factors entering into the result, of which one may not be conscious, it would be advisable for numerous persons, in their own environment, to conduct similar experiments. The difference of locale and conditions, under which the experiments would be conducted, might produce different results. On the other hand, if the results were similar, then from a scientific point of view we would be approaching a position where we could make very definite statements, and tabulate the results accordingly.

The affinity that exists between all living things implies that radiations affecting human life might have similar effects upon plants. Of course, it must be taken into consideration that the human organism is more

complex than that of plants. It is probable that intense thought radiation, therefore, might not so easily react upon the organic structure of a plant as upon humans. For those of you who are experimentally inclined, we suggest that you make a little plant corner in your home become a simple but effective laboratory for conducting interesting research in this field. We would be eager to know the results of your findings. However, we request that you assume a scientific attitude. Be specific and analytical in your reports explaining your procedure: what was used, what was done, and what was observed.—X

Fear of Change

It is difficult to analyze any question which involves an emotional response such as fear. The reason for fear is deeply rooted in the rational and emotional lives of all individuals. A long list could be compiled. Usually these fears revolve around economic, sociological, and physiological problems. In other words, money, human relations, and health hold the key to the basis of most fears. When we consider these conditions together, they are all indicative of fear of change.

Throughout its long history, mankind has learned more about reason than he has about emotion. When undisturbed, it is usually possible for an individual to analyze an existing condition purely from the standpoint of reason, and, as a result of the analysis, to reach certain decisions. Emotions, however, are not always amenable to reason; they are closely connected with the instinctive drives related to survival, and, consequently, have a certain biological basis that makes them react with a degree of force that is outside the control of reason. If one is startled, a reaction of fear takes place before reason can interfere. The individual can, after a moment of panic or intense fear, reason the cause and dismiss the emotion.

As one walks on a dark road at night, if a sudden movement of a white object takes place immediately within the range of vision, there is almost a simultaneous response of fear, and along with the emotion of fear comes automatically a certain biological process. The adrenal glands secrete adrenalin into the blood stream, which at

once provides additional physical energy. Muscles become tense to prepare one for flight, and other mechanical and defensive action takes place under the involuntary control of the body. If it were not for the physical response to the emotion of fear, man would never be able to protect himself from danger. It is because of these automatic responses that mankind as a race has survived.

Fear becomes insidious when modern man uses reason to create the objects of fear. Much that he fears is not what exists in his environment, but rather what through his reasoning he supposes might happen. Today, people fear the atomic bomb; they fear war; they fear depression and economic insecurity. All these things may not exist at the moment, insofar as they would affect the individual who fears them, but if a person allows his imagination and reason to create the possibilities of these things within the immediate environment, fears develop and such fears become like termites in wood, undermining and breaking down consciousness, reason, and judgment. Such fear is insidious; it is destructive and not creative. Emotional responses of fear were given man to protect him, to help him get away from actual danger, and to realize the existence of danger in his environment.

The fears that man develops in his own thinking are often artificial. The things that man fears most, seldom happen. Such types of fear behavior can be reduced to the fear of change and that of the unknown. We are afraid that we may have to give up our material possessions. We are afraid that we may experience physical pain and suffering, and that our families and those for whom we care may have experiences similar to those we imagine for ourselves. If we build up these possible fears in our own minds, we automatically set off within our bodies the intense emotional reactions that cause our better judgment and reason to become subordinated to the power of the fear itself. Fear thus becomes a monster created by ourselves which stands between us and the rest of the world. It becomes a Frankenstein monster in that it is constantly in our thoughts, being ever before us and influencing every movement, decision, and action. If fear is allowed to continue, reason and good judgment have less and less effect upon

it. It becomes the most powerful force within our being, because emotional immaturity—that is, the allowing of any emotion to become the predominant control of our thinking—creates a condition which is beyond normal self-control. Emotions were intended to be serviceable to man, just as are all the other biological and psychological attributes with which the adult is equipped; but when permitted to do so, these emotions become our controller rather than something to be intelligently directed.

The problem of fear is like certain others existing in the many fields of human endeavor. Its ultimate solution may never come within the physical lifetime of an individual, but we can approach, analyze, and try to direct our reason and behavior in a manner so as to minimize the cause. To be afraid of something new, of a change, or of the unknown, is to set up an object of fear which we do not fully understand. If anyone who was intelligently aware of the social and economic conditions of 1920 had been told at that time of the present economic and social conditions, his alarm would probably have been great. It would have been inconceivable that mankind could still live happily. Yet, whether or not we agree with the present economic and social status of the world, there still are many happy people, and many who have made a reasonably satisfactory adjustment and live without undue sacrifice and difficulty.

It has been believed within the lifetime of many of us, that certain inventions of the twentieth century would completely wreck civilization, and yet although various of these inventions have been developed and have succeeded, we still are not faced with utter annihilation. In other words, change and the unknown is a manifestation of the trend and purpose of the universe. The creative force, the power of the Supreme Being, is not a static condition. The idea of God sitting on a throne and ruling like a dictator is not the logical explanation of the process which the universe follows in all of its ramifications, achievements, and growth. Surely we cannot say that man is perfect now. We are too aware of his imperfections. Therefore, logically, changes will come, and to fear these changes is to do nothing to avoid them; in fact, it makes us less practical in meeting the necessary adap-

tations that would bring adjustment to the change.

The study of mysticism is a new field to many who become members of this organization. The exercises, experiments, rituals, and initiations are not completely understood when we first approach them, and that unknown condition may bring forth a response of fear. Occasionally members have indicated that they have experienced fear in the first degree initiation. Such fear is purely fear of the unknown, not fear of any actual existent situation. The sanctum member, in his own home where he knows the circumstances and the objects about him, proceeds to go through a ceremony that will inspire and help him if he does not keep raising the question of the unknown and permit fear to enter the picture. Logic will tell us that there is nothing to fear, that nothing beyond our physical control is going to happen. Probably all of us have had the experience of fear of self, that is, fear of assuming responsibility for ourselves. Degraded forms of religion have played upon fear as a tool to keep men and women in line with their orthodoxy and doctrines. All religions have been guilty of this practice at some stage of their history, and the fear of punishment for failure to comply has forced men, under certain circumstances, to act and live not according to choice but the dogmatic dictatorship of someone else.

Such a philosophy is not conducive to growth and expression of self. It is a case of making the individual secondary to the selfish interests of a few. No outstanding religious teacher has demanded such practice. Most of our great religions were established by men who were humble and of comparatively low rank in the social scale as it was judged at the time. These men desired for humanity to learn to know God through their messages and to find the answer to all the problems of life in realizing that individual growth was possible when knowledge of the purpose of God was attained.

To fight fears there must be an authority in which confidence can be placed. A child may be afraid of the dark and to be left alone in the dark, and regardless of what anyone might tell him in reasoning that there is nothing to fear, the emotion is not controlled. However, if that child has had

the loving care of a parent, one in whom he has placed full confidence and respect, and the parent has been consistent in not doing anything to break down that confidence, then the assurance of that parent can destroy the fear of darkness in the mind of the child. The absolute assurance from someone in whom the child has full confidence will supersede his own feelings, and he will be soothed and satisfied by that assurance.

Men and women are children insofar as their fears are concerned, and if through their own efforts they can establish confidence in a Supreme Being, one in whom they can come to realize, through conscious effort, from the mystical sense, an appreciation and understanding, then man can banish his fears. He can acquire assurance that even though the forces of the universe are evolving and changing, he himself is a part of these changes and can rely upon a force greater than his own to direct him in attaining an understanding of the universe of which he too is a part. Confidence will banish fear, and reason will be utilized if based upon the experience of casting aside fear.

To become a slave to any emotion is the most detrimental thing for man to do in his progress of living. On the other hand, the realization that consciousness within man is one with the universal consciousness and that therefore nothing in the universe can function contrary or in opposition to it, will lead man to rely upon the growth of his own understanding and ability to associate himself confidently with universal purposes. With this concept, fear, hesitancy, and many questions are made secondary to the purpose of evolving. Critics of this theory will say that man does not see the ultimate end of things. This is true, and it will explain why the whole mind can never completely banish fear from all thoughts. However, as man has evolved basically over a period of probably thousands of years, so man can continue to evolve step by step mentally and psychically. With each step, he approaches a new horizon of understanding that will modify previous questioning or doubt.—A

Knowledge of the Ultimate

A frater now speaks: "If, as some philosophers say, we can never know the ultimate, what is the object in pursuing knowledge at all?"

We presume, in this connection, that the frater, in referring to knowledge, means understanding. Distinctions must be made in regard to knowledge. Some kinds are inescapable and are hardly to be considered as examples of intelligence and the application of reason. Perception is essential to knowledge. It is the function of perceiving impressions received through our objective sense faculties. The knowledge of perception is one of direct experience. I look out of the window and see a green lawn. *I know* there is a lawn; that is, I form ideas that are consistent with my visual experience. I likewise perceive a sound. I recognize it as that audible form which *I know* to be a siren. Knowledge, however, goes far beyond such direct experiences, as we must each realize. We cannot overlook the ideas of *reflection* which come from the recombining of simpler ideas of experience. These more complex ideas are a kind of knowledge which is more truly worthy of our mental powers as human beings.

Immediate knowledge or that of direct experience has great reality. It appears as self-evident. Most of us are not inclined to doubt the existence of what we seem to see, hear, feel, and so forth. Unless we are thoroughly familiar with the phenomena of light and color, we are quite convinced that the lawn is green, the apple, red, and the like. It is only after some thought—and demonstration—that we will admit that color does not exist in the colored object, that it is only reflected to us by the object. Upon further consideration, we will agree that the reality of our senses has no independent existence as we perceive it. Our organism is acted upon by vibrations of many kinds. These vibrations are, in turn, converted into nerve impulses, then transmitted to the brain where they become sensations. The sensations are conceived as ideas. Therefore, we actually have no direct consciousness of reality outside ourselves. We are not certain what the world is like beyond the sensations which we have of it. We are experiencing but shadows of a world that lies beyond our consciousness.

All the ideas we have of external existence are related to two subjective notions, namely, *space and time*. In other words, we perceive reality as existing under such conditions as we call *space and time*. In fact,

however, the concepts of space and time are in themselves but illusions. They, too, arise out of the configurations of our organism and the limitations of our senses. Space and time appear as realities, but when we subject them to reason, we will readily admit that they are merely misconceptions, even though they serve us in a practical way.

Although it is obvious that reality to us is unknown in its absolute state, we do not necessarily have to abandon our experiences. We can work on *the principle of probability*, which is that things are as they seem to be. We learn what causes us, for example, to see the color *red*. We know, too, that red is but a specific wave length of the visible spectrum. We know that in some way it excites the retina of the eye and that the brain in turn causes us to have the sensation of red. This kind of knowledge is useful. It is realistic, for we have demonstrated the mechanism of our beings, by which we have a consciousness of color. The fact that that aspect of ultimate reality which we call *visible light* might be quite different from what our senses discern, and what we are able to demonstrate, does not alter our relation to and our dependence upon it. Most certainly it does not affect the course of our lives.

We can have false knowledge which may be harmful to us. Such knowledge consists of assumptions which by investigation could be proved to be other than what we assume. By failing to exhaust our powers of perception and reason, we limit the potentialities of our living. It might be asked, since we cannot prove that what seems real is such in fact, why not merely speculate upon and save ourselves the effort of exhaustive research? History offers the best answer to such an argument. Man once thought that the sun traveled from east to west, that the earth was flat, and that no one should venture beyond the distant horizon. He once also thought that objects in the Southern hemisphere would fall off the earth. Man also believed that the world was created in the year 4004, B. C. We now know that these ideas were erroneous. In proving them so, we mastered many fears and advanced our civilization. Time may prove that what

we now believe in connection with such matters may also not be fully right. It may be, for example, that gravity is not an attraction of the earth but a thrust from beyond the earth toward it. For the moment, however, and until we find it different, the knowledge we have serves us—we must not, however, rest content with what we know.

As the frater says, we can never know the ultimate reality—that is, have complete knowledge of the absolute. The reason for this is that we are physical, mortal beings. As such our faculties are but one infinitesimal part of the great Cosmic spectrum of energy and its manifestations. We are, if you wish, one octave in the great Cosmic Keyboard. It is patent, then, that the finite cannot expect to hold or even to realize the infinite. We are conditioned, as Immanuel Kant said, but the absolute is *unconditioned*. The limited cannot experience the unlimited. However, to the extent that we are, we can exhaust our knowledge of ourselves and our relations to the Cosmic. There is a limit beyond which we cannot know reality. We can only combine, recombine, and apply the facts we have learned. That much we should do. Gradually we each assume a pattern for the whole Cosmic, a plan in our minds which seems to correspond to the whole of the absolute. We know, if we are at all intelligent, that our conception is not a true archetype of the absolute plan. Such is beyond our comprehension. The plan, though, so long as it cannot be refuted empirically (that is, by the proof of our senses), and so long as it is consistent with reason and personal conviction, will bring us a great *peace of mind*. In finding harmony within ourselves and in bringing all we do experience into a synthesis which is gratifying to our mind, we have come as close to the One as we can ever be. It is, therefore, the duty of every worthy philosophical system to postulate such a plan as will bring personal reason and experience into unity, and will satisfy the psychic, subjective elements of man's nature as well. In other words, it is not so much what you believe but that you do believe. The belief, of course, should exemplify all of the powers of man's mind and faculties which distinguish it from mere superstition or idle speculation.—X

INDEX OF VOLUME XXI (Comprising the entire Six Issues of the Twenty-first 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. Titles of articles are italicized.

A

Abstraction, 98b
Acts, Reviewing our, 54-55
 Adolescents, 17b-19
 Age, 113d-114
Age, A New Spiritual, 19-20
Age, Cosmic Consciousness and, 81-84
Age, The Problem of, 127-128
Aim of Concentration, 61-62
 Air, 7b-8
 Alcohol, 114b
 Allegory, 12d-17, 70d, 107d
Amateur Psychiatrists, 50-52
 Amenhotep IV, 13a
 Amnesia, 114b
 Amputations, 66c
 AMORC: (See also Rosicrucian)
 Advertising, 124d-127
 Connections, 29a
 Jurisdictions, 62d-64
 Anesthetics, 117b
 Animism, 60a, 107d
 Appetites, 40d
 Apple, 29d, 99d
 Ascetics, 35d, 42a
Asking Help from the Cosmic, 32
 Anti-Christ, 19b
 Atheism, 21a, 59c-61
 Attunement, 90c, 108d-109
 Avatars, 20d

B

Baptism, 70c
Baptism, Symbolism of, 106-109
Basic Reading, 30-32
Basic Rosicrucianism, 52-54
 Beats, 83c
 Beethoven, 65d-66
 Behavior, 6a, 10a, 26a, 59a, 104b-106, 118a
Birth Control and Karma, 100-101
Bits of News, 62-65
 Blood, 7b-8
 Body, 41a, 52d, 71b, 90b, 113c-115
 Books, 51d-52, 125c
 Books:
 Bible, 19d, 20a, 70c, 80d, 104a, 108c
 Compleat Angler (Walton) 95d
 Confessio, 64a
 Fables (Aesop), 13b
 Fama Fraternitatis, 12d-17, 64a
 Lives of the Saints (Aesop), 13b
 Mansions of the Soul (Lewis), 23c, 100c
 Mature Mind (Overstreet), 58a
 Parmenides (Plato), 59c
 Phaedo (Plato) 90b
 Pilgrim's Progress (Bunyan), 13c
 Self Mastery and Fate (Lewis), 116a
 Psychology of Mysticism, 37a
 Brahmans, 108a
 Brain, 43d-44, 53b, 118a
 Breathing 6d-9
 Broad-mindedness, 4a
 Buddha, 35d, 92c

C

Can We Overbreathe? 6-9
 Carbon dioxide, 7b-8
 Carneades, 99d
 Catholic clergy, 92a
 Causality (See Karma)
 Causes, 12a, 115d, 118d-119
 Celibacy, 9d, 101a

Cells, 7b-8, 26a, 82b
 Ceremonies, 39a-40, 109a
Change, Fear of, 137-139
Changes? Should We Make, 131-133
Changing Personality, 116-118
Channel of Soul Expression, A, 78-80
 Chaos, 40c
 Character, 103a
 Children, 133b-134
 Chlorophyll, 135b-136
 Christianity, 13b, 70d
 Christian Rosenkreutz, 13d-17
 Church, 15b, 21c, 109a
 Colossi of Memnon, 91c
 Colors, 135d-136
 Compensation (See also Karma), 123d, 133c, 134b
 Complex, Messianic, 20b
 Concentration, 45b, 113a
Concentration, Aim of, 61-62
Confessions, Forced, 20-22
 Confidence, 115a
 Conscience, 68a, 104a
 Consciousness, 39a-41, 52d-53, 79a-80, 112b-115
Consciousness after Death, 10-11
 Constantine, 15c
 Contraception, 100d-101
 Convention, 101d-102
 Coops, Jan, 63b
 Cosmic, 29b-30, 94d-95, 108d
Cosmic, Asking Help from the, 32
Cosmic Consciousness, 90c, 108d
Cosmic Consciousness and Age, 81-84
Cosmic Consciousness and Time, 110-112
 Cosmic impressions, 87b-88
 Cosmic Keyboard, 44b, 70a, 92d, 140c
 Cosmic law, 131d, 132d, 133c
Cosmic Laws, Influencing, 56-58
 Cosmic rays, 44b
 Creation, 40d
 Credentials, 28b
 Crime, 17b-19, 21d
Crisis, Idealism and, 37-38
 Cryptesthesia, 44b
Cultivating Personality, 5-6
 Curiosity, 26b
 Cycles, 30d, 70a, 83b, 115b-116

D

Dalton, John, 89d
 Daydreams, 59a
Death, Consciousness after, 10-11
 Deism, 59d
Delinquency, Juvenile, 17-19
Delusions of Existence, 29-30
 Demonology, 50a
 Determinism, 131c
 Disease, 90c
 Disorder, 40c
 Dog, 33d, 99d
 Dreams, 47d, 66c
 Drugs, 35c, 53a, 113d-114
 Dualism, 92d
 Duality, 86a
 Duty, 10a, 74d-76

E

Ears, 90c
 Education, 6d
 Ego, 5c, 30c, 47c, 82c, 104c
 Egotism, 78d
 Egypt, 13a, 27c, 29a, 89a
 Egyptians, 108b

Electrical impulses, 43b
 Electro-encephalograph, 43d-44
 Elysian Fields, 10d-11
 Emanation, 70d-71
 Emotions, 137b-139
 Enemies, 103b-104
 Environment, 17c, 32b, 58d, 84d, 86b, 93b, 110b, 116b
 Eschatology, 20a
Essence, God as, 59-61
 Essentials, 124a
 Ethics, 10a
Exaggeration, Psychology of, 104-106
Existence, Delusions of, 29-30
Existence, Relativity of, 68-70
 Experience, 4a, 87d
 Experiment, 136a, 137a
Experiments? Why Variation in Rosicrucian, 56
 Extension 46d-47
 Evaluation, 100a
 Evil, 71a
 Evildoer, 103d-104
 Evil spirits, 20d-21
 Eyes, 69a

F

Faddists, 51d
 Faith, 37d-38
False Masters, 27-29
"Fama Fraternitatis," The, 12-17
 Fatalism, 131c
Fear of Change, 137-139
 Fiction, 31d-32
 Flagellation, 50a
 Food, 7b, 84d-85, 135b
 Force, 103d-104
Forced Confessions, 20-22
Forum Subscription Increase, 42-43
 France, 63b-64
 Future, 95b, 115b-116

G

Galvanometer, 43c
 Gambling, 94d-95
 Ganges River, 108b
 Genes, 26a
 Germany, 64a, 76b
 Gnosis, 38c, 39b
 God, 30b, 36a, 53a-54, 70b-71
God as Essence, 59-61
 Good, 6a, 38a, 71a
 Gray, William, 66c
Greatest Harmony, The, 40-42
 Growth, 33b, 58c, 59c, 95d
Growth of Mysticism, The, 35-37
Growth toward Truth, 3-4
 Guesdon, Mlle. Jeanne, 63c-64
 Gullibility, 27c
 Guru, 108a

H

Habit, 6c, 103c-104, 118a
Handicaps, Physical, 65-66
 Happiness, 11a, 41b, 128c
 Harmonics, 83c
 Harmonium, 90b, 113c
 Harmony, 5b, 11b, 89d-90, 140d
Harmony, The Greatest, 40-42
 Hawks, 99d
 Healing, 2a-3, 8a
 Health, 6d-9, 41a, 90b, 113c-114
 Health institutions, 3b
 Hearing, 33d
 Heaven, 10d-11
Heeding Psychic Impressions, 86-88
 Helmholtz, 43c
 Heredity, 17b
 Hindus, 108a
 Hitler, Adolph, 19b, 64a

Hobby, 128c
 Hobby rooms, 18c
 Holy Spirit, 108c
 Humanitarians, 2a-3, 6a, 119c
 Hunches, 82b, 87a, 88a, 95a
 Hypnotism, 20d, 22a

I

Iconoclasts, 21a
 Idealism, 2a-3, 36c
Idealism and Crisis, 37-38
Idealism, Individual, 84-86
 Ideals, 18d, 41d, 98b
 Ideation, 118c
 Ideologies, 37a
 Illness, 12c, 113d-114, 118d
 Illumination, 28a, 82c, 90c, 110c
 Illusions, 29d-30, 59a
 Images, 30a, 91d-92
 Imagination, 18b, 22c, 69b, 105b
Immortality, 10c-11, 54b
Imprisoned Souls, 133-134
Incarnation a Progression? Is Each 109-110
 Inferiority complex, 99a
Influencing Cosmic Laws, 56-58
Initiation Possible? Is Personal, 38-40
 Initiative, 123d
Inner Self, Soul and, 128-130
Instinct, Misapplication of, 26-27
 Inquisition, Spanish, 21c
 Interference with Karma, 118-119
 Intolerance, 27a
 Intuition, 80b, 86d-88, 94a-95
Is Each Incarnation a Progression? 109-110
Is Personal Initiation Possible? 38-40

J

Jesus, 35d, 104a, 126d
 Jews, 107c
 Jigsaw puzzles, 62b
 John the Baptist, 108c
Juvenile Delinquency, 17-19

K

Kant, 71c
 Karma, 11d-12, 57b, 76b, 93c, 110a, 133c
Karma, Birth Control and, 100-101
Karma, Interference with, 118-119
Karmic University, The, 67-68
 Knowledge, 4a, 38c, 81b, 98a, 115a, 140b
Knowledge, Nature of Intuitive, 94-95
Knowledge of the Ultimate, 139-140
Knowledge, Oriental, 130-131
Knowledge, Rosicrucian, 93-94

L

Laws, 46d, 54a, 115d-116
Laws, Influencing Cosmic, 56-58
 Leaders, 20c
 Leisure, 122b
 Lewis, Dr. H. Spencer, 32c, 42c, 63c, 84b, 100c, 101d
 Liberalism, 98a
 Life, 52d-53, 67a
 Light, 135b-136
Living, The Standard of, 122-124
Loss of Memory, 112-115
Lost Personality? 46-47
 Love, 6a, 61b
 Lustration, 107c
 Luxury, 124a

M

Magazines:
 Catholic Register, 20d
 Lux Rosae Crucis, 76b
 Rosicrucian Digest, 30c, 129d
 Rosicrucian Forum, 3d, 4b, 23b, 30c, 33a, 42a-43

Magic, 91d, 107b
 Maladjustment, 10b, 41c, 101a
 Malice, 12a, 103b
Mankind Corrupt? Why Is, 70-71
Masters, False, 27-29
 Mastery, 86b, 110c
 Materialism, 37a-38
 Matter, 71b
Maturity, The Meaning of, 58-59
 Meditation, 32b, 108d
 Medulla oblongata, 7d
 Memnon, Colossi of, 91c
Memory, Loss of, 112-115
Metaphysical Stimulation of Plant Life, 135-137
 Meteors, 20a
 Miller, James Grier, 50d
 Mind, 4c-5, 18a, 40c-41, 50a-52, 86d-88, 107b, 112b-115, 117b-118
Miracles, Mystery of, 90-92
Misapplication of Instinct, 26-27
 Mohammed, 35d
 Monasticism, 85d-86
 Mongols, 19d
 Morality, 6a
 Morals, 6b, 9d-10, 17b-19
 Motives, 2c, 19d, 101d
Music of the Spheres, 88-90
 Musical scale, 89b
 Mysteries, 38c-39, 92c
Mystery of Miracles, 90-92
 Mystery schools, 13a, 89a
 Mysticism, 31d, 88c, 93c
Mysticism, The Growth of, 35-37
 Mystics, 35b-36, 107d, 110b

N

Nature of Intuitive Knowledge, 94-95
 Navajo, 107c
 Nazis, 21d, 63a
Need for Propaganda, 124-127
 Neoplatonism, 70d-71
 Nerve impulses, 43b, 139d
 Nerves, 8a
 Nervous system, 113b-114, 118c
 Neural pathways, 118a
News, Bits of, 62-65
 Newspapers, 6d-7, 8d-9, 74a
New Spiritual Age, A, 19-20
 Newton, Sir Isaac, 68a, 69d
 New words, 81a
 Nile, 91c
 Nous, 7b-8, 29c, 68d
 Novels, 31d-32
 Nurses, 3a, 51c

O

Obsession, 91d
 Opportunity, 123c, 124c
 Opposites, 89c
Oriental Knowledge, 130-131
 Oscillograph, 43c
 Osmosis, 7c
Overbreathe? Can We, 6-9
 Overstreet, Dr., 58a
 Oxygen, 7c-8

P

Palinginesia, 108a
 Panic, 46c
Panic, The War, 74-78
 Pantheism, 59c-61
 Parents, 17c-19
 Peace, 20c, 36a, 38a, 83a, 90c, 125a, 140d
Peace and Plenty, 4-5
 Peace Profound, 41d
 Pensions, 128a
 Perception, 34d, 69a, 80a

Periodicity, 83b
Perseverance in Study, 44-46
Personality, Changing, 116-118
Personality, Cultivating, 5-6
Personality? Lost, 46-47
 Pessimist, 99b
 Phenomena, 81d, 92c
 Philosopher's stone, 95b
 Philosophy, 31b, 90b, 93a, 100d
 Philpott, Elmore, 66c
 Photosynthesis, 135b-136
Physical handicaps, 65-66
 Physician, 2b-3, 27d, 51c
 Pitch, 89c
 Planes, 33b, 84a
 Planets, 89d-90
Plant Life, Metaphysical Stimulation of, 135-137
 Plato, 31c, 59c, 81b
 Plotinus, 70d-71
 Poems: (Forum cover)
 Acceptance (Chase), 49
 Convocation (Chase), 121
 Easter Morning (Glaze), 97
 Locksley Hall (Tennyson), 25
 Night (Sala), 73
 The One (Ludington), 1
 Polarity, 7b-8, 43b
 Politicians, 75a
 Potential, Electrical, 43b-44
Prediction, 115-116
 Press, 6d-9, 8d-9, 74a
Problem of Age, The, 127-128
 Professions, 2a-3
 Projection, 46d-47, 56c
 Promiscuity, 10a
 Promoters, 45a
 Proof, empirical, 98a, 100b
Propaganda, Need for, 124-127
 Pseudo-movements, 28d
 Pseudo-sceptics, 99b
Psychiatrists, Amateur, 50-52
Psychic Impressions, Heeding, 86-88
 Psychologists, 35b-36
Psychology of Exaggeration, 104-106
 Purification, 107c-109
 Pyramid-building ceremony, 64d-65
 Pyrrho, 29d, 99c
 Pythagoras, 54c, 88d-90

Q

Questions Invited, Your, 23
 Quetzalcoatl Lodge, 64d-65

R

Radiations, 44a, 70a, 71a, 135a-137
Reading, Basic, 30-32
 Reality, 140a
 Realization, 33b, 79d
 Reason, 35a, 69c, 80a, 98a, 137b
 Recall, 80a
 Recollection, 112c, 114c
Relativity of Existence, 68-70
 Religion, 36c, 38a, 91d-92, 105c, 107d
Repression and Self-Control, 9-10
 Reproduction, 100d-101
Reviewing our Acts, 54-55
 Rhythm, 41a, 83b
Right Thought, 103-104
 Rites, 39a-40
 Rituals, 13a, 39c, 106d-109
 Roimer, Albin, 63b
 Roman Church, 21a, 70d, 71b, 100c
 Rosicrucian: (See also AMORC)
 Convention, 101d-102

Convention, 1950, 12d
 Demonstrations, 101d-102
 Healing techniques, 8a
 Initiation, 102c
 Junior Order, 18d-19
 Literature, 45b
 Members, 42a-43, 83d
 Metaphysics, 5d
 Order, 13a-17, 22d-23, 35b
 Philosophy, 5b, 52c-54, 79a, 88c
 Principles, 52c-54
 Psychology, 35a, 78d-79
 Research Library, 31a
 Supreme Temple, 102b
 Rosicrucianism, 13a-17, 36b, 38a, 79a, 130d
Rosicrucianism, Basic, 52-54
Rosicrucian Knowledge, 93-94
Rosicrucians, Secret Signs of the, 76-78
 Rosy Cross, 13d-14
 Rota, 17a

S

Sacrifice, The Spirit of, 2-3
 Sacrifices, 41b
 St. Anne, 90d-91
Scepticism, Value of, 98-100
 Scholars, 14c
 Science, 8d-9, 21c, 31a, 56a, 111a
 Secrecy, 125b
Secret Signs of the Rosicrucians, 76-78
 Self, 5b-6, 10c-11, 30c, 39c, 47a, 66d, 79a, 82b, 108d, 117c-118
 Self-control, 104a
Self-Control, Repression and, 9-10
 Self-discipline, 41c
 Self-expression, 123a
 Self-mastery, 116b
 Self-negation, 42a
 Self-sacrifice, 2a-3, 20c
Self-Suggestion, 22-23
 Sensations, 11a, 29c-30, 79d, 90c
 Senses, 29c, 33c-34, 98a, 99c
 Sex, 9d, 17c, 100c-101
 Shock, 12b, 118b
Should We Make Changes? 131-133
 Sin, Original, 70c-71c
 Sixth sense, 80b
 Sleep, 34c
 Smear campaigns, 27b
 Society, 9d-10, 36d, 41c, 101b, 103a, 107b, 119b
 Socrates, 90b, 126b
 Sodium pentothal, 21c
Something New under the Sun, 80-81
 Soul, 11b, 53b, 71b, 79c, 109b-110, 114d-115, 129c-130
Soul and the Inner Self, 128-130
 Soul essence, 5d, 11b, 82a, 117d
Soul Expression, A Channel of, 78-80
 Soul-personality, 30c, 67d, 109b-110, 132a-134
Souls, Imprisoned, 133-134
 Sovereignty, 76a
 Soviets, 20d-21
 Space, 32d-35, 110d-112, 139d
 Spanish Inquisition, 21c
Speed of Thought, The, 43-44
Spheres, Music of the, 88-90
 Spectrum, 135d-136
 Spinoza, 60d-61, 81b
Spirit of Sacrifice, The, 2-3
Spiritual Age, A New, 19-20
 Sports, 18b
Standard of Living, The, 122-124
 Standards, 6b, 18a, 76b
Study, Perseverance in, 44-46

Subscription Increase, Forum, 42-43
 Suffering, 11d, 12c, 19b, 119b
 Suggestion, 3d, 22a-23, 80c, 125c
 Sundstrup, Arthur, 63a
Sun, Something New under the, 80-81
 Supernaturalism, 91a
 Superstition, 21a, 31a
 Svanlund, Anton, 63b
 Symbolism, 39d-40
Symbolism of Baptism, 106-109
 Symbols, 22b

T

Tabu, 107b
 Teotihuacán, 65b
 Terminology, 129a
 Thales, 107d
 Theism, 59d
 Theists, 91b
 Thought, 31b, 35d, 90b
Thought, Right, 103-104
Thought, The Speed of, 43-44
 Tibet, 27c, 28c, 29a, 108a
 Time, 10d, 109d, 139d
Time, Cosmic Consciousness and, 110-112
Time, Space, and Mind, 32-35
Truth, Growth toward, 3-4
 Truth serum, 21d

U

Ultimate, Knowledge of the, 139-140
 Unconscious, 50d-51
Unconscious Wrongs, 11-12
 Understanding, 82d-83
 Unfoldment, 36a, 109d, 110c
 Unity, 76a, 90a
 Universal Mind, 117c, 118c
 Universe, 81d
University, The Karmic, 67-68

V

Valhalla, 11a
Value of Scepticism, 98-100
 Values, 37c, 54a, 79c, 85c, 86a
 Vibrations, 29c, 33d-34, 43a-44, 68d, 89b-90
 Vital Life Force, 118c

W

Walton, Izaak, 95d
 War, 2a, 20c, 70b
War Panic, The, 74-76
 Water, 106d-109
 Wealth, 2b, 4c, 11a
What a Convention Means, 101-102
Why Is Mankind Corrupt? 70-71
Why Variation in Rosicrucian Experiments? 56
 Will, 82b, 113a, 131c
 World War II, 21a, 62d-63
 World War III, 74d
 Worry, 38a, 54d-55
 Wrongs, 103d-104
Wrongs, Unconscious, 11-12

Y

Yoga, 130b
Your Questions Invited, 23

Z

Zoroastrianism, 21d
 Zuñis, 108a



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No. 1

THE SILENT TRAVELER

In any village
on any city walk
you might see him and pass by
unknowing . . .

Unless you saw his eyes.

Unattended by trumpet or banner
the silent traveler goes his way:

Healing the sick with the fire
of Heaven;
gathering manna out of the air;
using his light to banish
darkness . . .

Silently blessing
all who pass.

—Pamela Vaull Starr

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Greetings!



UNIVERSAL ETHICS

Dear Fratres and Sorores:

The prevalent and widespread corruption in government and in society generally is reminiscent of similar conditions in past centuries. It has reached such alarming proportions that it has been suggested that a code of ethics be adopted for intragovernmental relations in the United States. The purpose of a code of ethics is to equalize the evaluation of certain human conduct. It does not intend to restrict initiative and the exercise of individual intelligence. It proposes to show that particular activities cannot be permitted when their effects, though advantageous to one man or a group of men, may be harmful to others.

There is a distinction between an ethical provision and a legal prohibition. The state may establish a law which declares it illegal for certain acts to be performed. It is, of course, assumed in a democracy that such a law was enacted for the benefit of society. However, in the strictest sense many laws do not have a foundation on ethical principles. They may, for example, be enacted for economic, political, or hygienic reasons. A primary principle of ethics is that the conduct of an individual be such that he does not take unfair advantage of others. Philosophically, the effect of an ethical code is to so govern human conduct that individuals are given equal opportunity to exercise and to preserve their rights and powers. Perhaps a simple summation of the practical aspects of ethics is to refer to it as an attempt at *justice* in human relations.

Commonly, ethics are thought of as being quite independent of *morals*. The latter are the guiding principles by which a human being seeks to conform to a spiritual idealism. *Morals* are either inherited as a religious doctrine or they arise from one's personal interpretation of what is spiritually proper in his behavior. In morality, the individual holds his judge to be a god or a divine principle. His whole moral structure is predicated on satisfying what he conceives to be the

divine principle as he experiences it. He has a sense of *righteousness* in so conforming, whether other men accept his conduct or not.

Generally speaking and as a distinction from morals, in practice at least, men are inclined to look upon ethics as a kind of working agreement to their mutual advantage. They think of the fulfillment of an ethical code as being one of *expediency* rather than as an obligation to some superior or spiritual power. If one looks upon ethics from this point of view, he may be inclined to violate its code, if he can do so without exposing himself to any religious censure or fear of any divine penalty. Conversely, however, one will avoid intentionally violating a *personal* moral principle, even if it is to his material gain. The psychological reason for this is that a sense of guilt mitigates all satisfaction that we derive from the gain, provided, of course, that the moral impetus is strong enough. It must be apparent, then, that for a code of ethics to be successful, that is, voluntarily adhered to by an individual, it should have a relation to his moral standards.

It is a common complaint today that there is a decline of morality. This being so, how is a code of ethics to be established upon morality and yet be effective? It is first necessary to realize that there will always be a considerable portion of any society that will manifest a deficiency of the moral sense. There are many persons incapable of an abstract idealism which transcends personal objective gratification. The satisfactions of such persons are sensual. Good to them is only an appeasement of physical desires, a satisfaction of the appetites, love of possessions, and the like. The self of this type of person is very limited. There is no extension of the emotions and sentiments to include compassion and the welfare of others. The morally deficient are unable to realize the satisfaction of an ideal which may be termed humanitarian. They do not set up ends which are related in any way to psychic and emotional feelings of a high order and which,

when attained, bring a subjective pleasure. It is necessary, then, to determine the most *general moral qualities* of a society and to formulate ethics from them.

What are the general moral qualities of a society? What society is to be taken as a standard for selection? When asked to express his moral convictions, the average person is likely to quote exegetical references or the edicts of a religious creed with which he is familiar. Unless he has personally experienced the psychic and emotional feeling that accompanies the moral edicts, such are not part of his moral being. The true moral creed is one that has its counterpart in the immanent impulse of the individual *to do good*. The creed is but an objectification of the moral or spiritual inclination. It is a subjective urge which finds its ideal in some religious principle. These subjective urges, usually referred to as moral impulses, we may presume to be universally innate in man. It is obvious, however, that the morals of society are not universal. This is evidence that the different morals which men express or avow are but interpretations of their innate urges. The objectification of the moral impulse, its expression, is dependent upon (a) the intelligence and education of the individual and (b) the customs and conventions of society.

The needs and relations of a primitive society are quite different from those of a modern complex civilization. The relations between members of a primitive society are far simpler than those of a highly organized state. In the primitive society there would be fewer incidents or activities that would be offensive to the innate subjective moral impulse. Because of the needs of a simple society, men would be far more inclined to accept certain relationships as necessary and beneficial to their welfare and thus not construe them as immoral. When men are not able to conceive an alternative in human conduct and when such seems absolutely essential to them, its performance does not cause any sense of guilt. For example, polygamy and polyandry are not considered tabu in many primitive societies where there is a shortage of one sex or the other. The killing of the aged and incurable has often in the past been consistent with the social moral sense where it had become a customary economic necessity. Therefore, the needs and

customs of society have always been an important factor in the development of its morals. The individual is likely to believe that his moral principles are solely and divinely conceived or inspired. He does not realize that the slowly evolved conventions of his society have often formed a mould for those psychic and emotional urges to which he refers as his conscience and his moral self.

From the foregoing it is patent that, if we are to look to the moral codes of different societies and religious sects as the basis for the development of universal ethics, we will only be confused. It is necessary to resort *directly* to the cause of morals, to their subjective or psychic motivation.

All men recognize a transcendental power of some kind. They are conscious of their own human limitations and know that man is not self-sufficient. This transcendental or supreme power is conceived either as being *natural*, as the mechanistic forces of nature, or as *supernatural*, namely, a god or a Divine intelligence. In either instance it appears as neither expedient nor proper for the individual to participate in any activities which he considers offensive to the recognized supreme power. Instinctively, man feels a dependence on a power which exceeds his own abilities. Not being thoroughly familiar with the nature of this power, he is disinclined to offend it, partly because of fear of retribution and partly because of a respect for its majesty. As a result, there is an almost unconscious proscription of any practices which attack any generally accepted nonhuman authority.

Most men, therefore, would understand and appreciate the need of a basic rule of ethics which would prohibit conduct offensive to the conceived inanimate and exalted authority, whether it be God or nature.

The instinct of preservation which motivates the individual toward various kinds of personal security is likewise an excellent ground for the establishment of ethical provisions. Any conduct which would jeopardize the physical or mental well-being of another could readily be recognized as detrimental. Even though the individual is not directly concerned, he will support the principle of personal security, for he realizes that he may need to invoke it sometime in his own behalf. It may seem that this princi-

ple has no moral connotations according to the way we defined morals previously. The fact is that all men who, for example, recognize a divine omnipotence are of the belief that such a power has conferred certain *inalienable rights* upon them. One such right is their personal security or well-being.

This inalienable security is not limited to an attack on, or a violation of, the person. It is also extended to all that the enlarged self of the individual includes. Thus it includes one's family and one's property, for these we feel as being part of our self-interests. As a consequence, whenever conduct is potential with jeopardizing the security of another's property or vested interest, it is construed as a violation of the inalienable right of security. Any rule of ethics which seeks to prevent such conduct is *psychologically satisfying*. Thus, for example, a rule of ethics not permitting one to take unfair advantage of another in a business transaction whereby a loss of property would be incurred, is related to an underlying *subjective motive*.

Misrepresentation, violation of promise, perfidy, intimidation—all of these are in substance unethical in human conduct because they violate moral precepts. Misrepresentation or untruth is unethical because it destroys necessary faith in human relations. For a meeting of minds and cooperation between individuals, a common ground must be established. An untruth is an *unreality*. One mind is thus laboring under an illusion. To permit untruth would obstruct all human relations until each person would be able to reduce all matters under consideration to their factual elements. Since such is not always possible, society, therefore, would be frustrated.

Intimidation strikes directly at the moral principle of the right of self-assertion or freedom of expression, which men consider a divine prerogative. Experiencing the intimidation of others arouses the sense of justice within persons; this is the feeling which one has for his own immediate security and which is emotionally or *sympathetically* extended to another under like circumstances.

Basic moral codes or the *virtues* have all been engendered by subjective impulses and that which men have found offensive to their sentiments and moral idealism. Men have made human relations, insofar as virtues are

concerned, conform to their instinctive desires. However, where any desire conflicts with the collective good of society, man's better judgment tells him it is essential to subjugate it. Man realizes that society is necessary to individual welfare. Therefore, no primitive urge is condoned which will destroy this society. The Decalogue in the Old Testament and similar moral codes in other religious works are clearly fashioned from man's realization of the need of *self-discipline*. It also constitutes an effort to regulate his conduct in conformity with his inherent sympathetic feeling toward his group or kind. These inclinations of *self-love* he has to extend to others that man conceives as of divine or moral origin.

A system of ethics must fail, therefore, unless it is definitely related to these innate moral impulses. If only the basic subjective urges are considered in the formation of such a code, the ethics will not conflict with the different social customs. The uniformity of the code could be more easily established. As it is now, ethics is mainly an arbitrary system of conduct decided upon by various groups of individuals. In other words, first, objectives are determined by the group. Then it is agreed that certain conduct is either wrong or right in attempting to realize such objectives. The right conduct of any code of ethics must be related to basic *moral principles*, or there is not that personal emotional response upon the part of the individuals pledged to support the ethics.

Ethics are rules. Behind the rule must be the motivating *spirit* of the moral or spiritual nature of man.

Fraternally,

RALPH M. LEWIS,
Imperator.

Men and Gods

At the recent Rosicrucian International Convention, on the occasion of the banquet, there was the première showing of the film *Men and Gods*. This motion picture is an AMORC production in color and sound. It is unusual in that it presents some of the sacred sites, places renowned in history, in India, Tibet, and Siam. For example, the spectator sees the great temple at Bodh Gaya where Buddha is said to have been enlightened

under the Bo tree, and Sarnath where he gave his first great discourse. Magnificent Oriental pageantry is seen, with processions of lamas, priests, musicians, and elephants, a galaxy of color and costumes. The spectator is taken to the lofty Himalayas to observe processions of lamas entering their sacred sanctuaries. The chanting and Oriental music add to the exotic splendor and attraction of the film.

This film is not limited to showings at Rosicrucian lodges and chapters. In addition to being shown to groups of members throughout the world, it will be shown, as have our other films, to schools and colleges, civic groups and the like. Obviously, such films constitute excellent propaganda for the Order. Though the film is *free from advertising* and is classed as a highly educational, adventuresome travel film, it cannot fail to bring credit to the Order because of its uniqueness and because of the manner in which the subject is presented. These films dealing with travel in foreign lands have had the cooperation of the respective governments and departments of archaeology of the countries in which the scenes were photographed.

If you are a member of a women's club, or a service club, such as the Rotary, Kiwanis, or Lions, or of any cultural group or fraternal lodge that has programs of an educational nature, this film will be of interest to such a body. If you are occasionally asked to put on a program of entertainment or present something of interest to a group or society with which you are affiliated, this film would be an excellent opportunity to render a service to your group and to *AMORC* as well.

The film is 16 mm. in size and 1200 feet in length. The time of showing is about thirty minutes. *AMORC* would be happy to loan you a print of this excellent film without charge. The only requirements are as follows:

- A. That *AMORC* be notified at least thirty days in advance so as to book you for the showing.
- B. That you give a guarantee that there will be *at least fifty persons* in attendance at the showing.
- C. That one skilled in the operation of motion picture equipment show the film.

The reasons for our making these requirements are obvious. We do not want to go to the trouble and expense of sending a film for just a handful of persons to see. That would be of little value to *AMORC*. These films are *expensive* and any damage to them is costly. That is why we must be assured that one experienced in the operation of motion picture equipment, and who will be careful not to scratch or tear it, will project it. So, if you wish this service, please write at once to the Rosicrucian Technical Department, Rosicrucian Park, San Jose, California.

Let us remind you that a companion film to the one mentioned above is *Egypt, the Eternal*. This film was also produced by *AMORC* and it is in color and sound. It takes the spectator on a journey up the Nile. He is given the opportunity to visually experience the great temples, pyramids, and tombs of Egypt, and many other spectacular scenes made possible through the cooperation of the Rosicrucian Egyptian, Oriental Museum and the Department of Antiquities of Egypt. This latter film has been enthusiastically received by educators and college and school faculties. It has also been shown in various countries throughout the world. It is likewise available under the same conditions as the film *Men and Gods*.—X

Sex and Reincarnation

A soror addressing our Forum asks: "Is there a progression of incarnations by alternation of sex? Does a soul in one incarnation occupy a male body and thence a female one? Does one sex in the spiritual realm stand as more advanced than the other? In fact, why would there need to be the alternation of sex from one incarnation to another? Why not the continuous succession of a soul-personality in bodies of the same sex?"

In most of the hagiographies of religions and mystical philosophies we find reference to their founders and to the illuminated ones as being men. There is the implication at least that the attainment of Cosmic consciousness and of great spiritual insight is possible only with the male sex. There are, of course, exceptions to this in history and in mythology. The Oracles at Delphi were

women. There were, also, innumerable goddesses, as Isis, Ishtar, Venus, Persephone, Demeter, and Athena. The fact remains that the earthly exponents and founders of the great religious systems were principally men.

The eminence given to men in spiritual matters is more the result of social conditions, rather than that of a Cosmic edict. In most of the early societies women were obliged to hold a socially inferior position. They were not permitted to participate in important affairs of state, and they were rarely allowed to hold authoritative or executive positions in the prevailing religions. Though women did participate in religious and esoteric ceremonies in the temples, the social prejudices of the secular world prevented them from holding high ecclesiastical office. The male being physically stronger and by nature more aggressive, as well, relegated to himself all of the elevated offices, even in spiritual matters.

As a consequence of these practices, those men inclined toward religious and philosophical matters were given an opportunity to embrace unusual knowledge. They were afforded special initiations in the different philosophical and religious sects. They were, also, permitted to counsel with sages and have access to sacred writings—all of which was usually denied to women.

It was to be expected, then, that men, because of such advantages, would display more of a profound comprehension of the spiritual and mystical precepts. Likewise, because of such advantages, they would more frequently have the theophanic or illuminating experiences of mysticism than would women. It is logical that the popular mind, not realizing these causes, would come to identify the result or the spiritual attainment of men exclusively with their sex.

It is to be realized that because of the social restrictions imposed upon women, and the idea of inferiority generally associated with the female sex in antiquity, they could not as freely promulgate any enlightened or religious concepts with which they might be inspired. We may draw a parallel from our own times. Only a relatively few years ago, the same prejudiced attitude was displayed in the United States toward any *political* opinions or aspirations which a woman might have.

We must not overlook the misconception, entertained by peoples of the past, that immorality was inherent within the female sex. A woman was considered the object of man's passion. She was, as well, the bearer of children. She seemed to symbolize, to man at least, all the elements related to sex. Women were thought to be the principal element of temptation by which men could be caused to fall from a high estate and a more noble course of life. Around women there appeared to revolve a halo of necessary evil and temptation.

To the credit of the ancient Egyptians, we must say that among them this prejudice was almost nonexistent. Women served as High Priestesses in the temples and in the various mystery schools. They also were permitted to be initiated in the esoteric rites and to enter equally the holy of holies with men. They were highly respected, and given social rights equal to those of men.

Fortunately, in the Cosmic scheme these appraisals of sex are of no consequence. There is no spiritual superiority of sex. The consciousness of self, the manifestation of soul, is without such distinctions as male or female. The only individual qualitative difference is the evolution or unfolding of the soul-personality. One person may be more contiguous in consciousness to the Absolute, to the Divine mind, than may be another. In some instances this may be a woman, and in others it may be a man.

For soul-personality to evolve, it must have diversified experiences. If one is too materialistic, too objective, is lacking in psychic responsiveness, it is then necessary that the other aspect of his nature be given the opportunity to express itself. It may be that this can be accomplished only by truncating the continuation of the soul-personality in masculine form in future incarnations. The female disposition and temperament, in other words, may be needed to incline the individual toward those interests in life where-in he might participate in practices and activities providing lessons to be learned. If we are to assume that the male sex may be generally considered positive in contrast to the female, then periodically, for stability, the order of the sex would need to be reversed.

This reversal, however, would not be in accordance with any fixed pattern or sched-

ule. There would not need to be a periodicity of the reversal of sex. The determining factor would be the needs of the individual himself, the requirements of the soul-personality. The particular environmental influences would be an important factor also. Therefore, if a man could in his life resort to the development of the subjective aspects of his life, if he could pursue the study of philosophical and mystical interests, he would not need to experience the change of sex in another incarnation, or perhaps in several of them.

We must not, from the foregoing statement, imply that women, are, because of their sex, more spiritually or mystically inclined than men. In fact, the opposite is often true. Women are psychologically more emotional. They are more responsive to the psychic aspect of their beings. Therefore, if they are given the opportunity, they will have more success in personal unfoldment than a like number of men. Conversely, however, women can and often do express their emotional nature in terms of sensual things only—jealousy, lust, and the like. Further, more women than men are inclined to rebel against the use of reason. This causes many to resort to superstitious beliefs in the interpretation of their inner feelings and psychic impulses.

Just as some men would need in another incarnation the experience of an approach to life as a woman, so too some women could be benefited in another life by living as men. Some women become too introverted. They live only for the experiences of their psychic being. They refuse to meet the realities of life. They enjoy a highly emotional state. They refuse to struggle with objectivity. They disdain material existence as some sort of earthly imprisonment. It is only by being compelled in another life to live as a man and to be aggressive in a highly competitive world, assuming the responsibility for dependence, that they come to surmount their unilateral personality.

Sex, physiologically and psychically, impels men and women in different channels and interests in life, though they do share many alike. This attraction toward all the phases of human experiences is what the soul needs for the evolution of its personality. The kind of experience needed is the determining factor, then, as to whether in

one life it would manifest through the body of a male or a female. In either sex, the soul-personality may attain illumination. —X

Temptations of Man

A frater from Australia states: "Are we tempted too much so that we cannot do the good? One hears and has experienced also, through doing work of a social nature, that tasks taken on willingly often become irksome because of others' not doing their share, or through the remarks of others. Someone may say, 'Why do it?' or 'Don't be foolish,' and 'What do you expect to get out of it?' or again, 'You will not get any thanks for it.' Probably there is no thought on your part of doing the work for remuneration or thanks. Do such temptations help us in any way or are they a great obstruction?"

The course we follow in life is either one of personal conviction or it is the consequence of custom. If our activities are the result of conviction, it means that, preceding them, we have given some thought to what was involved. We have analyzed the circumstances and have finally decided that that is what we want to do. A personal conviction is very *positive*. It carries the force of thought. At least our minds are at ease, that is, we have entertained no doubts. To be persuaded from the personal conviction requires that the persuasion be at least as convincing as the original decision which we made ourselves. Statements to be a temptation have to be as factual and as logical as are our personal convictions. You will find, therefore, that the person who does not allow himself to be motivated by custom—that is, just follow a crowd—is very seldom persuaded to do otherwise. He is not subject to temptation.

If we are one with the crowd and if our actions are a matter of pure custom, it means that we have never given much thought to what we are doing. We have never considered the cause behind our deeds; we have never evaluated our actions. Then, when any circumstances arise which seem to throw doubt on what we are doing, we hesitate, we are confused, we are forced to make a decision as to whether or not to continue. Persons who are not thinkers, who are inclined to evade analysis, will abandon their

course of action if the remarks of those who wish to dissuade them are emphatic and at all plausible.

Will, as we have often said, consists of an emphatic desire. It is that which the mind wishes to do and it has all the strength of that emotional appeal behind it. If you do not wish to be tempted, make a careful study of any important program in which you are to participate. Consider whether it appeals to you. If it does, you will find it very easy to carry through because that pleasure will become the strength of your will.

Temptation does help us, however, when it causes us to inquire into some of our ways of thinking and our habits. It sets up a contra or opposing state, causing us to question what we have accepted. We are then given the opportunity of changing what we are doing in comparison to the appeal of the temptation. If we are easily tempted, we are weak in will. If we are weak in will, it means we have not thought clearly and deeply enough to come to a convincing conclusion which gratifies us; for if we had, only something more appealing and *more convincing* could tempt us.

Temptation, as a form of influence, can be positive and constructive as well. We refer again to the individual who is merely a product of custom and is swept along by conventionality; his actions do not reflect personal decisions. Such an individual is not sure that he is doing the best or the right. If he were asked whether he is, he would probably reply: "Everyone else is doing so," using the presumption that whatever the majority does is right. Such is poor reasoning. That individual could improve his life in many ways by breaking away from the crowd, forming certain ideals and shaping his life to realize them. But he sees no need to do so. Then, perhaps, he is thrown into association at his place of employment or elsewhere with an ambitious and thoughtful person. During the lunch hour the other person makes many sagacious remarks. He causes his associate to think along lines that are new to him. The ideas are appealing and stimulating. His imagination is challenged and he inquires further. He begins to read about the subject. He is tempted, or *influenced* if you wish, to think and act along different channels. As a result, he

moves out of the old order of living into a higher and newer plane.

Psychologically, temptations are merely influences or suggestions by which one is motivated to make a change in the direction in which his thoughts and actions are moving. Normally, the word *temptation* is used in a negative sense but, as an influence or suggestion, it can be *constructive* as well. Temptation is a kind of appeal. The motive behind the appeal is the important thing. What does it lead to? That is the question we must ask when something arrests our attention, and inclines us to make a fundamental change in our way of living.—X

Is Conscience Racial?

A frater from Canada, addressing our Forum, says: "I recently listened to an address given by a Dr. W. H. Rogers of New York. He made a statement to the effect that conscience was racial and individual. He was discussing the seven ages or dispensations of the Bible, the second age in particular, commencing after the great flood when the people were not ruled by a king or government, but by their own consciences. His position was that, since conscience is racial and individual, the result was a world full of sin and wickedness.

"To me this does not appear to be true, as, according to the teachings of our Order, Cosmic laws and the laws of nature operate everywhere alike. However, there have been times in the history of man, such as the Spanish Inquisition and the Crusades, when it was considered right to torture and kill the enemies of a particular religion. Did the men who instigated and perpetrated those deeds suffer qualms of conscience?"

Conscience is not an innate code of morals implanted in man by a divine decree. If conscience were a specific course of behavior native to all mankind, all people who believe themselves motivated by conscience would behave alike. It is all too apparent that individuals and groups of persons who sincerely consider themselves acting in accordance with conscience will not agree on its dictates. Conscience is related to what is referred to as the moral law or *moral will*. This is an impulse on the part of the individual to resort to behavior which he adjudges to be righteous. For analogy, we may believe that there is a universal sense of jus-

tice had by all people. Admittedly, the sense of justice is often more pronounced in some persons than in others. This justice is not a knowledge learned. Rather, it is an instinctive evaluation of the difference in experiences insofar as they react upon the welfare of human beings. It is the faculty of being able to determine the mean, that is, the equilibrium, between extremes. Obviously, for its expression, this sense of justice depends upon the observation of opposing conditions and what may be considered as contributing to the hurt of an individual.

A member of society may be conditioned by his social environment to consider slander as being no hurt to another. Consequently, his sense of justice, his sympathetic feeling for another would not be aroused because of the derogatory remarks made. This same person might, however, show resentment if a stronger and larger man were to brutally beat a smaller one for what he could not accept as a good reason. Instinctively his sympathy would then be engendered for the helpless victim. This sympathy could manifest as an interceding in behalf of the weaker man or what would be called *an act of justice*.

We thus can see that justice as a code or an effective practice is dependent upon one's training, environment, and the prevailing customs. Justice, psychologically, consists of our instinctive concern for our own welfare sympathetically extended to others whose welfare we believe to be jeopardized. What to the individual constitutes a disruption of social or other values, sufficient to invoke his sense of justice, is influenced greatly by the customs of the society of which he is a part.

We have dwelt on justice to this extent because it offers a plausible analogy for conscience. The moral will or impulse behind conscience we may metaphysically assert is innate. It is Cosmically endowed. To paraphrase Kant, the desire to do good is the only real good. Men thus, by the categories of their beings, have this *nisus*, this urge to do good. Wherever men are, in whatever period of history, this moral impulse is innate. However, this impulse is subject to intellection, that is, to *individual interpretation*. As a feeling it must be framed in some ideation, in some thought form. We

want to do good. *But what is the good?* It is in determining the intent of the good that men fall into that disparity of conduct that causes righteous-minded people to move in different directions.

Race indubitably conditions or molds the interpretations of good upon which the practice of conscience depends. The races differ in their emotionalism and, having also been subject to specific customs for centuries, their social values and moral codes are different. As a result, the goods of conscience are not equal for all peoples. This difference is overcome when you have an amalgamation of the different races in one nation which has adopted a universal moral code over a period of time.

It is this impact of social custom and, of course, religion, upon the self-expression or the objectifying of conscience, that causes one people to abhor the conduct of others. In such instances as the Spanish Inquisition, and numerous other examples of Christian persecution of non-Christians, all the participants were not devoid of conscience in the psychological sense. They were really imbued with a sense of righteousness, the desire to do good. However, their acts were a result of ignorance. They displayed an extremely limited conception of the nature of good.

For analogy, one who is brought up in a sensual environment, where pleasure means gratification of the appetites and pain is construed as bodily suffering only, can be conscious of merely a very low standard of what constitutes the good. He will know none of the joys of aspiration, the joys of harmony of mind and body. He will never have thrilled to lofty beauty in the accord of sound, symmetry of form, or in poetic expression. The consciousness of such person may never have soared beyond the grosser impressions of his receptor senses. His imagination may be dulled by the forcefulness of immediate reality to which he gives himself. He is unable to visualize and find happiness in an idealism not yet materialized. None of such transcendental states of mind, which are the acme of living to the mystic, the philosopher, and the poet, could be conceived by such persons as *good*, for they are psychic and mental dullards. Yes, these unfortunate ones have conscience.

They have the moral urge to do good, but it is choked by a limited consciousness of self.

Until there is a more fully expressed consciousness of self, there will be all of the inequalities of conscience which are so apparent today. The Cosmic impulse, the motivation of conscience is in every human being. However, it is within the province of man to develop his own potentialities. If this were not so, there would be no need for such organizations as the Rosicrucian Order.

There are certain goods as moral precepts which manifest as conscience among almost all peoples. They are values which are so integrated with the human welfare that they cannot well be ignored by any society. The right of possession is one of these. Men will fight for personal, tribal, or family property, because it is like an extension of their own being—it is part of them. Such property is realized to be essential to their welfare. Consequently, it is "taboo," or prohibited, to take what belongs to another—at least within the same social circles, within the tribe, or the family. Theft becomes an *evil*, the respect of another's property a *virtue*.

The same applies to rape and murder for the same obvious reasons. On the other hand, there is no offense to conscience, to the moral impulse, when the possessions of other tribes are taken as a prize of war. Along the same line of reasoning, men consider killing in war as a *good*, and, therefore, it is considered compatible with conscience. On the other hand, the extended consciousness which conceives an ideal for mankind, that prohibits the taking of life, sets a higher standard for its particular conscience. Under no circumstances would it conceive killing as a *good*.

We will never equalize the practices of conscience until there is less disparity in the expansion of the consciousness of men.—X

Requesting Cosmic Help

Ever of interest to members is the technique, namely, the mystical approach to the Cosmic for help in time of need. Each of us is all too aware of our own personal limitations. Regardless of the degree of confidence we have, or what success we may have at-

tained in the past, we eventually discover that there are things which are beyond our individual capabilities. We all are eventually confronted by some situation to which our intelligence is not equal or for which our education is not adequate. As a result, we are faced with defeat when we have exhausted all our personal powers. There is only one solution in such a circumstance and that is to have recourse to something, some power, some being, some intelligence, which transcends ourselves.

Our limitations need not necessarily hold us back in life. Beyond our personal powers lies the source of all power, *the great Cosmic*. Our creative abilities, our initiative, our personal powers of attainment, are but a trickle from the great inner reservoir of our being. It is true, as has often been said by psychologists, that we ordinarily use but ten percent of our mental potentialities. We must realize that we are not isolated beings. We are not separate from the source which has created us. We do have access to that which created us. In fact, we are a part of it. The mind or Cosmic intelligence which has ordained our being, and which preserves it in its various forms, can be appealed to. It can be directed.

Now, when we appeal to someone or to something, we are expressing a desire. We are indicating a want of some kind. We might say that our prayers are desires which are either made vocative, that is, spoken, or which remain silent within our own consciousness. In appealing to the Cosmic, in expressing a desire, the question of what is the right or the wrong desire is very important. Having in mind the wrong desire may result in an unanswered appeal in our petition. For example, a purely selfish, a wholly mercenary desire, is very difficult to bring before the Cosmic. Most assuredly we cannot expect to have such a desire gratified.

First, however, let us realize that seemingly selfish desires are not always actually so. Suppose one appealed to the Cosmic for a much larger home—perhaps a home that is better in appearance, has superior arrangements or accommodations or is in a more favorable location. Now such an appeal may actually be free from any selfish motive. One may have a growing family and, as a result, the accommodations of the present home are not adequate. To rear the children com-

fortably and properly one needs a larger home or improved living conditions for their health. Then, again, the environment or particular location of the home may not be best for the children. It may be too distant from school or the associations not advantageous to the development of their character. Consequently, then, an appeal incorporating these desires would not be Cosmically interpreted as a purely selfish or personal objective.

Is an appeal for the improvement of one's health to be construed as a strictly personal motive? We shall begin our answer to that by saying that it depends on why we want good health. In appealing for good health, it is not sufficient to stress just one's personal freedom from distraction, from pain, from discomfort or even from concern about our health. On the other hand, if we want good health in order to pursue a course of service to our family, to our friends or to society, then such an appeal is in order. In other words, if we can benefit our family or friends, someone besides our immediate selves, by attaining good health, then we have a right to make that an object of our appeal to the Cosmic. We may further say that to want good health just to inspire others, to arouse them from despondency or show what can be obtained by vitality, is a proper motive, too.

What of money? Can we ask the Cosmic to improve our financial affairs, to help us obtain more money and yet sincerely say that such a desire is not mercenary? Let us be frank. It is necessary that we remove the imagined or hypocritical stigma which some people have come to associate with money. Money is not a necessary evil nor is evil inherent in money. From the philosophical point of view, *good* and *evil* are but evaluations which man places upon the qualities of his experiences. In other words, the manner in which an experience is related to our own personal interests or welfare determines whether we shall call that experience good or evil. The same may be said of objects or things. They are good or evil depending upon their relation to the purposes we have in mind. A power of any kind can, therefore, be either good or evil, depending on man's application of that power, the final use of it.

It must be obvious to everyone that *money is a potential power*. It can be used to ac-

complish innumerable things. Now, the way in which money is used becomes a moral responsibility of man. Whether the particular employment of money is evil depends upon our conception of human relations. If it affects these human relations detrimentally, we are inclined to think of the power of money as evil. Simply put, the reason you want money determines whether your Cosmic appeal is proper or not.

To use money to pay just debts is certainly a proper motive. It is also proper to ask for finances to educate ourselves, to improve ourselves for a better position or profession, provide for the future of our children, and even to acquire funds for the necessities of life. It is also not objectionable, from the Cosmic point of view, to appeal for money so as to acquire moderate luxuries, things that make living more comfortable and enjoyable. However, to seek money for extravagances which constitute a waste would be Cosmically improper. It is essential that we come to understand that the Cosmic does not have any code of morals, or prohibitions, or regulations of any kind, corresponding to those which man conceives. Whatever man knows within himself, whatever his conscience tells him is right and proper with respect to his society and his relation to his fellows, that is Cosmically proper. It is immaterial whether or not other persons accept the same view. Consequently, it is not the particular use of money, but rather the motive behind our use, which is the Cosmic factor and which determines whether our appeal will be granted.

The Rosicrucian monographs warn us that our constant appeal to the Cosmic for anything is out of order. The reason for this is that we are denying the powers, the faculties and judgment with which we have been Cosmically endowed and which we should exercise. To use an analogy, one cannot ignore the common-sense principles of economy and thrift and dissipate his funds or resources and then turn to the Cosmic, asking that his needs be met. Furthermore, if one's appeal is accepted by the Cosmic, one must not expect that it will materialize in a literal pouring of money into one's lap from some unknown source like manna from Heaven. It is Cosmically required that we have a plan in mind when we make our petition. That plan includes the proper motive. The

nature of our petition to the Cosmic must be in the form of a request for *illumination*, for an influx of knowledge as an idea or ways and means by which, through our own efforts, initiative and intelligence, we can provide what we need. The Cosmic does not give us directly the object of our appeal. It does not provide moneybags or a blank cashier's check. Rather it always affords us the opportunities, the ways and means, by which to materialize, by our own efforts that which we want. In that way, then, we have a chance to use the powers and faculties which we have as Cosmic gifts.

It is essential, in petitioning the Cosmic for help, that we not think of that aid solely in terms of our immediate needs. There are those who do this and then, after these needs are met, revert to their usual way of life. In petitioning, we must think in terms of tomorrow; we must visualize, if we can, an extension into the future of the help we want now. We must use what we get now in the proper way for the future as well. Let me reiterate that selfishness, in the Cosmic sense, is that which is wholly personal and from which the petitioner alone will derive benefit. We must also remember, in petitioning, that we cannot deceive the inner self. We cannot ask for one thing and indicate a certain motive and yet, within ourselves, intend to use what we receive in an entirely different way. The inner self *knows* what we want to do with that for which we are asking, and *we know* that it knows. We must not appear before the Cosmic as a hypocrite.

Provided, then, that the desire and motive are proper, just how do we make the appeal to the Cosmic, just what technique is employed? When we speak of attunement with the Cosmic, we really mean our having a consciousness of the Cosmic Mind, bringing our own consciousness in harmony with the plane of the Universal Cosmic Mind. To have a better understanding of Cosmic consciousness, which mystical attunement really is, I like to reverse the order of the two words, for I think it helps us. Let us say *consciousness of the Cosmic*, for that is what Cosmic consciousness is. It means having a personal realization of the great Universal Mind.

We are often likely to think of this Cosmic or Universal Mind with which we are to attune as being external or apart from us.

There are some persons who even look into the sky as though God or the Cosmic were not only beyond this earth and the planets but even beyond our universe, far out in the reaches of space. The fact is that the Cosmic Mind, either as consciousness or order, is in all things. It is in every minute cell of our being. The ancient Stoics said that the Universal Consciousness, or the Great Mind of ultimate Reality, is as well the consciousness of all living things. They meant that the intelligence of a blade of grass or of a more complex organism like an animal is an extension of the Great Mind. They also said that this universal consciousness is the very essence of inanimate things. The physical laws constituting the atomic structure of the elements is part of the same Universal Mind but on a lower scale of manifestation. This great Universal Mind or the Cosmic, then, is both the *Vital Life Force* which makes beings animate and that *spirit* energy of which their material substance is composed. With these thoughts in mind, we come to appreciate the fact that the Cosmic Mind is not remote from us but its closest point is *within our own selves*.

Each of us forms a little niche in this Cosmic consciousness; that is, we are not separate but an integral part of the universal *one*. It is like the little markers which we see on the edge of a ruler. Each little marker contributes to the dimensions of the ruler. Or we may think of ourselves as being the wave bands of color. These wave bands may seem separate; yet united they compose the whole spectrum of visible light. Red, green, and blue, the primary colors, when brought into harmony, produce the white light of the sun. And so our separate consciousnesses are really a part of the great Universal Consciousness.

When we are in attunement with the Cosmic, we then for that moment realize our own niche, our relationship to all the other niches, to all the other manifestations of which the Absolute consists. It is then that we become one in personal consciousness with the creative forces of the universe. We find ourselves literally floating in a great vibratory sea of Cosmic forces which we can realize and use and of which we were heretofore not conscious. Contacting these Cosmic forces, becoming a momentary channel for them, is a tremendous stimulus to us. It

results in a rejuvenation of our psychic, our mental, and our physical being. We experience a sort of ecstasy, a feeling of inspiration, of having risen above the fears, doubts, and distresses we experienced previously. There is acquired a confidence in personal attainment, accompanied by a flow of ideas, and the resultant self-mastery. It is after such attunement that we become conscious of those ways and means by which we can satisfy the desires of our petition to the Cosmic.—X

Absent Healing

Just how does absent healing affect the recipient? This question is more concerned with the philosophy of the procedure rather than with the technique. For the technique of absent healing, a booklet written by the late Dr. H. Spencer Lewis, entitled "The Art of Absent Healing," is complete and thorough in itself. If that booklet is carefully studied and its instructions followed implicitly, any individual who has the proper point of view, that is, a sympathetic understanding of the purposes of the process, can practice the technique with excellent results. We will here not attempt to analyze or discuss these techniques. They need no further discussion; they need to be followed and mastered.

The principles that lie behind the technique are generally the basic philosophy of the Rosicrucian teachings. The whole concept of the Rosicrucian art of absent healing is based upon our entire philosophy and its application of metaphysical principles and of mysticism. Specifically, absent healing is a process by which harmonium within the human body can be aided in its restoration. According to the principles of therapeutics as presented in various of the Rosicrucian monographs, a perfectly functioning body is in a state of health or harmony within itself, physically and mentally. Any external or internal condition that in any way upsets or disturbs this harmonious state is a form of illness—a lack of health.

From an application of other Rosicrucian principles, we can easily draw the conclusion that the healthy or harmonious state of the human body is positive. Anything that interferes with that condition or state is a negative condition. Please realize, however,

that this use of the terms *positive* and *negative* is a different application from our usual reference to positive and negative treatments, as outlined in the Sixth Degree. What we mean here is that a healthy body is as near perfection as we can conceive of perfection within a body. It is therefore declared to be positive. Any interference with this perfect balance is a negative factor or a negative quality entering into and disturbing the perfect functioning which previously existed.

A body which does not function harmoniously has come to a state where it is out of harmony or not in perfect health and balance because of the intrusion of some condition. In the case of an accident, this lack of balance can be due to the infliction of some object upon a part of the body, or it can be due to an invasion into the body of microorganisms which temporarily take control. The body fights to rid itself of the irritating invasion. This is one point of view in regard to the so-called germ theory of disease. Microorganisms exist throughout the whole earth. They enter our body constantly; we have them with us all the time, but if through wrong living, wrong eating, wrong breathing, or other behavior that is not conducive to the maintenance of the normal balance or state of harmony within the body, these organisms develop to a point where they become an irritant within the body, disease results. The forces of the body are then directed toward throwing off these organisms, and the results of this process may be pain, discomfort, fever, or other peripheral conditions that are the results of the action taking place within the body. Pain is not in itself a disease or a state of inharmony. It is a manifestation that the body is being forced to do something different from ordinary. The same can apply to fever and any other similar accompaniment of disease.

The human system has a great deal of adaptability. Not only do we take into our systems every day many microorganisms, but we abuse the body. Usually this abuse is through forcing it to do things which it should not have to do—for example, to expend energy without proper rest, to expend energy for long periods of time, to work under artificial stimulation through the overuse of simple drugs or through burdening the body with too much food or the wrong kinds of food. A certain amount of these devia-

tions from proper health practices can be tolerated, but if temperance, moderation, and reason are not exercised, there comes the time when the body's defenses will break down from constant adjustment to these strains put upon it by wrong living. Under such conditions, it is possible for the causes of disease to become fixed and flourish, with the resultant manifestations of illness.

It is therefore obvious to a rational individual that he should learn reasonable laws of living. There are of course many differences of opinion as to what are the proper laws of health. Many of us would disagree in regard to such subjects as diet, exercise, sleep, and work, but there are certain basic things that seem to be self-evident—that we shouldn't overeat, we shouldn't overwork, overrest, or take into the body anything in excess.

When disease has actually established itself and illness has resulted, then the body does the many things already mentioned, through the intelligence that directs the sympathetic nervous system, to rectify the wrongs, and objectively, the intelligent human being also tries to do those things which will help to re-establish the harmony that previously existed. The first thing to do is to make possible for the body to draw upon its natural reserves and upon the full application and use of the vital life force that pervades the universe. An attempt is made to rebalance the body so that its content of spirit and vital life force will again be in proper equilibrium. One step is to discontinue any excesses in which it may have been our habit to indulge. The second step is the application of chemistry, and also through manipulation to help restore the body structurally and functionally to its proper harmonious state.

Medication and proper manipulation of parts of the body are sometimes called for in this process. Normally, the body will respond to intelligent treatment, and gradually harmony can be restored. The body will absorb the force of *Nous*—which is, after all, the essence of all being and all existence—if it has the chance. We therefore try to reharmonize the body not only within itself, but with these constructive forces that exist about it. All intelligent therapeutic treatment is toward this end, and absent healing is no exception. Through absent healing one

individual directs the vital forces to the individual who may be ill. These forces are of course already more or less available to the ill person. Just as a sponge will absorb more moisture when it is placed in an environment that contains an excess of moisture, so a body which is working to re-establish balance by the absorption of those forces that contribute to harmony, when it is placed in an environment containing what we might call a surplus of these forces, will absorb more of them. The technique of absent healing is to direct those forces to that body, and if properly done, as experience has demonstrated to many Rosicrucians and individuals who have used this technique, it actually works.

However, we must never lose sight of the fact that at some time the body reaches a state where it will not under any circumstances re-establish a harmonious condition. This may be the time of transition; it may be a manifestation of the law of Karma; it may be for the purpose of causing an individual to have an experience for a reason possibly not understood immediately. Therefore, absent healing or any other form of therapeutics is not always effective in the re-establishment of bodily harmony. However, in the case of absent treatments, in contrast to most other forms or application of therapeutic methods, it is one form that cannot be overdone. The absent treatment, regardless of how frequently or by how many people it is given, cannot possibly cause any harm; it is conducive only to making available to the inharmonious body those things which it needs and upon which it can draw.

Absent healing is therefore a procedure which, when known to an individual, becomes an obligation as well as a privilege. We are obliged to assist in the alleviation of human suffering if we can do so, fully realizing that while we can so aid, the decision as to how effective the treatment may be insofar as our judgment is concerned, lies in a higher category, or exists upon a plane advanced beyond the scope of our own limited consciousness.—A

The Use of Idealism

Idealism is a part of our thinking that can be used for practical application. It is also a system of thought that must be considered

intelligently. Idealism is something that we can carry around with us or it can carry us around. In the latter case there is a tendency for the extreme idealist to lose touch with reality and to forget the practical application of any ideal to the problem of living.

The study of metaphysics in any of its ramifications demands that a choice must be made between its two principal systems, *materialism* and *idealism*. Although all metaphysical inquiry tends toward an attempt by man to understand and arrive at a basis for a fundamental reality in the universe, the means or methods by which metaphysics attains this basic purpose are as different as are the opinions that individual writers have expressed upon the subject. The different phases of metaphysics can, in the final analysis, be summarized as modifications of materialism or idealism, depending upon the point of view with which the individual studying the subject or expounding upon the field of metaphysics arrives at his concept of the ultimate reality.

The field of philosophy provides the explanation of both materialism and idealism. We can here only touch upon the very fundamental premise of each point of view. The main thesis of materialism is that matter and energy constitute the fundamental reality. From this main thesis it is conceded that everything existing or occurring in the physical world and in the mental processes of individuals is either material in character or dependent upon matter in motion. Such a concept bases its whole existence upon a physical standard. It excludes the existence of anything outside the phenomenal world. It excludes freedom of the will, immortality, and even God. On the other hand, idealism is fundamentally the exact opposite of materialism. Its principal thesis is that the real and underlying part of the universe is mental rather than material. Some forms of idealism go so far as to support the concept that the apparent materialistic aspect of the universe is only an illusion. Most forms of idealism, however, admit the existence of the external world and acknowledge that this world possesses objective validity. Idealism further identifies the essential characteristics of the universe with mind instead of with matter, energy, and force.

The machine age of the past few decades has looked to mechanism and organization to

bring peace and self-realization to the individuals composing its society. But as, when in the past, civilization has come to depend upon outer defenses instead of inner, it finds the whole structure it has ordered so carefully faced with possible destruction. Mankind is then forced by circumstances to reconsider its whole situation. Civilization can save itself, as in the past, only by turning anew to the inner resources of the spirit. Herein lie the opportunities of an idealistic system to furnish light and learning for the future as a living philosophy.

The concept of idealism, with all the meaning that can be attached to it, it must be realized, is not a perfect concept. In the field of metaphysics, both idealism and materialism are human concepts, not divine concepts. Each is an honest attempt to penetrate the unknown in order to arrive at an understanding of the underlying purposes and reality beyond the apparent. No philosophy can be greater than those who conceive or adopt it; therefore, we must be wary of permitting ourselves to become narrow in our viewpoints by supporting without thought of revision an idealistic system that may, through experience and the future history of man, prove to be inadequate. The extreme concepts of idealism wherein the material world has been denied—that is, those who by practicing their ideals have denied themselves food, clothing, shelter, and comfort—have caused some idealistic phases of philosophy to appear ridiculous to anyone with reasonable common sense and judgment. Idealism can inspire and hold an appeal for all who will realize that its basic fundamentals are worth while, but that its ultimate perfection has yet to be evolved.

All philosophy begins in wonder. If men did not wonder, they would be no different from animals. It is this concept of wonder on the part of man which causes him to speculate and which causes him to formulate a philosophy, and at the end when philosophic thought has done its best, the wonder still remains. There has been added, however, some grasp of the immensity of things, some purification of the emotions through understanding; yet, there may be danger in such a process of thinking. An immediate good is likely to be thought of in a degenerate form of passive enjoyment. We must never

lose sight of the fact that existence is activity ever merging into the future.

The aim at philosophic understanding is the aim at piercing the blindness of activity in respect to its transcendent functions. In the search for an ultimate reality, for a fundamental point out of which all else that man can conceive has grown, materialism has been satisfied with what it can objectively observe, while the idealist believes that these transcendent functions must exist as a force throughout the universe. The idealist further believes that the existence of a Supreme Creative Intelligence is called for in the creative process, since that process implies duration and a permanence of purposeful effort. Thus, the Supreme Intelligence or force must be not only immanent in atoms, cells, and processes, but it must also transcend its creation.

The question with which we are frequently faced is: Can idealism exist in the material world in actual practice? In other words, is it possible for man to subscribe to an idealistic philosophy that builds its foundation upon the principle of a Supreme Being, a Creative Intelligence, or an Absolute Mind, and at the same time live a normal, socially acceptable existence in a world where materialism dominates almost every thought and action? That it is possible to be an idealist in thought and practice can be illustrated by the fact that there are many people who, without deviating from accepted social customs and practices, are able to subscribe and uphold those ideals which exist beyond the values established by a material world, and in their practice are an inspiration to others who would also subscribe to such ideals.

In the world today we are faced by the question of a standard for moral values. On the front page of almost every newspaper in this country we learn of deviations from moral standards by some individual or individuals. We find that this condition is no respecter of age—that juvenile delinquency ranks almost equal with adult crime.

Fifty years ago, moral standards and character were built upon religious concepts. Religion was able to enforce moral ideals and practices by the fear of hell or by some other form of punishment or retribution. Today, when a world steeped in materialism has held out to the youth, of the past two or three generations, that science can answer

all questions and that spiritual value is only a superstition maintained in the name of religion, it is little wonder that morals have degenerated and that there exists no high standard upon which moral value may be based. It may be that the permanence of our civilization is at the point where its continued existence depends on whether or not character and moral values can be maintained without fear. This is the challenge to modern metaphysics. Can the idealism of Rosicrucian metaphysics become the foundation upon which character and morals can be based?

Socrates in his time faced a period of skepticism which had been given wide circulation and seemed to promise the destruction of the moral order then in existence. People talked as we do now—that youth had degenerated, that few placed value upon establishing a high moral character unless forced to. The discovery and conviction upon the part of Socrates was of the *Cosmic* and *personal* nature of moral value. It was Cosmic in the sense that the moral order was seen as a part of the nature of things and that it was witnessed by an inner light which illuminated every soul. Moral value was personal in that it was the duty and privilege of every man to arrive directly at the truth through his own personality without the intervention of priest, potentate, or institution. The moral stimulus of the Socratic conviction saved the wreckage of Greek culture by enabling it to pass into the heritage of Rome, and through development and progress to other civilizations.

In spite of all our limitations of comprehension, idealism, and particularly the idealism that constitutes the basic Rosicrucian philosophy, furnishes a more reliable background for ethics than can any existent system of thought. Idealism, if not completely directing the formation of character, widens the scope of our moral activities and makes it possible for man to find a niche not only in the physical world, but also in an infinite cosmos. Idealism demonstrates, as far as any man-made metaphysical theory can do so, that all individuals are a part of the underlying reality, that is, mind and soul, and therefore are intimately related to the ultimate reality. Idealism urges each individual to assume proper dignity in all his relationships, and to express moral action

not based upon prejudice but in a manner that may become universal and set the example for a more perfect world.

A common objection to an idealistic concept is based upon the principle that behavior and thought are two distinctly different things. It will not be difficult to bring to mind illustrations in which individuals have, on the surface, professed to be idealists. These individuals have at least orally subscribed to those principles of the highest moral, ethical, and social value which contribute to the well-being of mankind. These same individuals have in actual practice conducted activities and lived in such manner that their lives were inconsistent with the ideals to which they claimed to subscribe. We normally refer to such an individual as being a hypocrite. This individual claims to hold to a certain set of ideals and at the same time practices whatever expediency demands. He may in the course of his life, lie, cheat, steal, or even commit other antimoral acts completely inconsistent with the principles to which he gives oral obedience. Such individuals, however, are not true examples of idealistic behavior. These individuals are usually trying to compensate for inferior abilities, lack of knowledge, or improper application of experience. These individuals have missed the point. They do not grasp the concept that ideals are as effective in practice as they are in theory, and that when practiced, they contribute more to peace of mind than can any material gain.

In the Rosicrucian philosophy we place a great deal of emphasis upon the faculties of the subjective mind. We acknowledge that man is dual, that his physical behavior is governed primarily by the objective mind, and that our objective behavior is our everyday manifestation of ourselves. Living as we do in a material world, our objective behavior is the process by which we live and by which we conduct our personal and private affairs, as well as our social contacts. Objectively, much of such behavior is based upon the demands of the moment. It is based upon the knowledge and experience which we have gained through our objective faculties and through reason, but we also know that deeper within the self, in the inner being that constitutes a segment of the ultimate reality, lies the power that is life itself and that

motivates all forms of behavior. We cannot possibly keep in our objective consciousness all the knowledge and experience which is ours. We therefore must relegate much of our experience to the subjective consciousness in which are stored all memories; therein reside all connections with the inner self and all the fundamentals which are the realities of life.

In the subjective mind we find the connecting link between our objective behavior and the ultimate purpose of the Cosmic scheme. If our behavior from day to day may seem to be inconsistent with some of the ideals which are related to our concept of the Supreme Being, it is not necessarily an indication of hypocrisy, like that of the individual who intentionally denies his ideals, but rather an indication of our human inability to grasp the whole meaning of existence. We emphasize those portions which we can immediately see and understand to a degree in our everyday experience.

Man is dual; he is psychological and biological. From the biological standpoint, he is of chemical composition—that is, he responds to the same laws as do all other physical things. Psychologically, man is a mental entity. His behavior is founded within this mentality as expressed through the biological functions and structure with which he is physically equipped. If man is more than an animal, more than a biological unit, he grows through his mental powers and creative ability to attain some insight into the purposes of his Creator. In relating himself to these purposes, to the ideals which they represent, he is approaching the mystic concept of being—that is, oneness of all life, of all creation, of all purpose—and a conviction of God as the final reality.—A

The Ordeal of the Soul

It is not uncommon for us to receive a letter from a Rosicrucian member which reads like this: "For some time I seemed to make great progress in my studies. I had an understanding of the teachings. I realized, as well, a satisfactory unfoldment, a broader vision and an appreciation of the mystical precepts of the teachings. Then, suddenly, my life seemed to be plunged into an abyss. All became despair. All my efforts, no matter what I attempted to do, seemed to be

thwarted as if by some invisible power. I could plan, but my plans never materialized. All that I could expect, in fact, was failure. As a result of such events, I was tempted to abandon all my ideals, the very motives which brought me into the Order. I wanted to give up my studies, change my whole way of life which I had loved." Then these same members will ask: "What have I done to bring such misfortunes upon myself?"

These Rosicrucians forget an old mystical lesson which is taught in the degrees of the Order. We are not going to say in what degrees, but we are going to call it by its name. The lesson is known as the Obscure Night of the Soul. Just before one attains a quickening of the inner consciousness, a real psychic unfolding, there is a period of great darkness for the soul. The ancient Essenes were the first to call this period of darkness by the name of *Obscure Night of the Soul*. The early Christian theologians or church fathers referred to it as a *mystical aridity*. They meant that it was a period of desolation in one's inner consciousness. The alchemists called the same experience the *Black Night of Matter*. In effect, it precedes the dawn of one's personal inner initiation, just as the blackness of night precedes the early rays of the morning sun.

During this period of ordeal, the soul passes through a time that is a Hades or Hell of discouragement and misfortune. Such interval as the Obscure Night of the Soul may truly become the blackest time, so far as our personal affairs are concerned. It is different from the usual failures or turbulence that one ordinarily experiences in life. It is not just that we do not attain success or that we have obstructions confronting us. There is in addition a tremendous psychological despondency accompanying each adverse experience. Such experience has a tendency to destroy our initiative, to break down our faith, and to prevent our seeking to rise above the opposition. We develop an indifference to our future. Our virtues, those moral concepts we have gradually built up in life and which are the acme of righteousness, are severely tried. Our idealism wanes. We do not care whether we attain that which we have set as our pinnacle of achievement. We are submerged by moods of cynicism or doubt which make it difficult for us to take the advice proffered by others.

During this Obscure Night the individual is stripped of all his vanities, his self-assurance, his pride in whatever achievement or talents he may have. In fact, he stands naked before his own inner vision. He sees his weaknesses and realizes himself as he is and he does not like what he sees. It amounts to a time of personal readjustment of one's spiritual and mental selves, a reorganization of the whole being. Such an ordeal of the soul requires great fortitude, strength of character, and resolution to carry on. This trying time is the great crucible in which we are purged of our weaknesses in preparation for the *Golden Dawn*, the great initiation, which lies just ahead. The soul-personality is being refined. We are obliged to put aside the feeling of depression, to be defiant, if you will, even when there is nothing to inspire us. At such a time we cannot allow our failures to arrest our powers. We must be resolute and carry on, though all is in darkness. The reward is this: If we persist, the Golden Dawn of spiritual illumination will come to us.

The ancient mystery schools dramatized very effectively for their candidates this Obscure Night of the Soul. The purpose was to make them fully conscious of its mystical principles. They had these candidates pass through dark initiatory chambers in which there were fearsome noises and other things to terrify them. These candidates were forced to have faith in their ideals and the courage to carry on when confronted with such terrors. Even the blindfold which is put over the eyes of candidates in initiations today, in many fraternities and secret societies, is an inheritance from the mystery schools. By thus blinding the candidate there is depicted that darkness when the inner vision or consciousness is obscured.

To be timid when confronted with the ordeal of the Obscure Night and not to venture ahead, obliges one to remain in what is known as the *alchemical garden*. This alchemical garden is a psychological state during which we must transmute fears and timidity into fortitude, the result of the knowledge we have gained in our studies. Now this transmutation may not be accomplished by some in this incarnation. They may have to remain in the alchemical garden for another incarnation. As a result of their fears, their Golden Dawn, the great knowl-

edge and light which will be theirs, is accordingly delayed.

Life on earth following the Golden Dawn has been called by the mystics the *Path of Illumination*. It is true illumination, the light of understanding, the light of the mind. Once this is attained, one is never fearful of the outcome of life. He will from time to time, as must every mortal, experience tribulation, but he will never again be completely confounded. He will, thereafter, be majestically independent in the sense that he will realize his Cosmic resources. He will know that he can *recreate* whatever the circumstances of the moment may have destroyed. To use an analogy, one who is upon the Path of Illumination is like one meeting a boulder that obstructs him on the highway; he does not despair, because he is able to see beyond that boulder and to know how he can either remove it or by-pass it.

The illumination of the Golden Dawn gives the individual a profound insight into his real self, his emotional being, his psychic being, his unity with the great Cosmic mind. Therefore, potentialities which heretofore were unknown are revealed to him, and they cause him to realize that he is equal to what the future may demand. This Obscure Night may occur at almost any age but usually when one is either thirty-five or forty-seven years of age. Its duration varies with the individual. It may last only a week for one, a month for another, and even several years in instances where fear overcomes resoluteness. The Obscure Night is a mystical transition in which we are brought face to face with our whole being. It occurs once in every incarnation.

The way of truly knowing when we are confronted with the Obscure Night and the exact steps to be taken to master it, as well as the great benefits of the Golden Dawn, cannot be revealed here. They must be left for those degrees of the teachings in which they are fully explained.—X

Subjectivity

How is it possible for the subjective mind to learn? This question, asked at this year's Rosicrucian Convention, may seem to be a simple one, but its answer becomes involved in the nature of the subjective mind.

It is an acceptable procedure for us to think of the objective and subjective minds

as being parallel to each other and having similar things in common, but to believe that the subjective mind is merely an unconscious form of the objective mind is a serious mistake. The subjective mind serves two fundamental purposes: The first is to control the involuntary functions of the body, this phase being connected with the sympathetic nervous system; and the second is to serve as a storehouse of memory. In the latter case, all knowledge and experience is at one time or another transferred into the subjective mind.

The subjective mind is therefore primarily not a perceptive attribute of our being. Perception is an attribute of the objective mind, the primary forms of perception being through the sense faculties by which knowledge and information are carried into the mind. For example, we see, hear, or through other sense faculties grasp a concept, idea, fact, or experience through perceiving it. The subjective mind does not perceive—it accepts. We know, for example, that the subjective mind reasons deductively, accepts everything that comes to it from the objective mind, and works from that point. It is not analytical like the objective mind. It does not weigh the possibilities or probabilities or whether a thing is fact or fancy; it accepts anything that is transferred to it from the objective mind. In this sense all material, physical or objective, experience and knowledge eventually arrive at the point of subjective consciousness through the channel of the objective mind.

The subjective mind, according to the Rosicrucian philosophy, is a phase of the vital life force and is therefore in contact with absolute knowledge or with God. In that sense, it has innately within it certain knowledge and experience that comes through that natural attunement existing between it and the Cosmic forces, plus memories that may go back to other incarnations. It is through this faculty of the subjective consciousness that we may gain knowledge which cannot come through the five physical senses; but, and this is the important fact to remember, we do not gain this knowledge until that information is translated or transferred into the objective consciousness. We normally refer to all knowledge and information coming from the subjective as "intuitive knowledge," but intuition functions only

through the medium of the objective. The objective mind becomes conscious of fact and experience—or of knowledge from the subjective consciousness. In other words, the thought process takes place in the objective mind. The question as to what the subjective consciousness can learn, then, depends upon what is transferred to it by objective consciousness.

Normally, the subjective mind becomes a storehouse of memories originating in objective consciousness. Even before we reach advanced childhood our consciousness would become utter confusion if everything that we had learned would be constantly kept at the focal point of objective consciousness. Knowledge not immediately necessary or activities not immediately to be called upon are stored in the subjective consciousness. Things that we cannot think of at the moment are there and can be recalled through the function of memory. The subject of memory is a complete subject in itself and cannot be considered here in detail.

Concentration, meditation, and contemplation are means by which things are transmitted to the subjective mind. Casual happenings are not impressed upon the subjective mind because it, too, would have its limitations insofar as the ability of the objective mind to recall things from that state of consciousness is concerned. We cannot, for example, read a thing which we do not understand and expect it to become firmly fixed in the subjective consciousness. I once overheard an individual say that he read a thing hurriedly but that he was not concerned because (as this person believed) the knowledge was already in his subconscious. This is not quite true because only those things that impress themselves upon the objective consciousness can, in turn, impress themselves upon the subjective consciousness and thereby become available for use or for practical application.

In other words, the subjective mind will not do for us what we are not willing to do for ourselves. We cannot scan through a book, an article, or a process and think that the full intent and content of those things will thereby be available to our subconscious mind. We all know that the establishment is a habit and takes a lot of time.

A habit is a good illustration of how the subjective consciousness works. A thing is

established through repetition and is easily called upon and carried out almost automatically. Therefore, all that we thoroughly digest mentally, through what we experience and learn, will be firmly established in the subjective consciousness for future use. That which we look into only superficially will be no more available in the subjective consciousness than it is in the objective.—A

Why Attainment is Not Equal

It may seem strange to some of our members that Rosicrucians who have been in the Order more than twenty years may at times feel very disheartened. It would seem that, with such background of study in the Order and such long affiliation, they would be masters of any circumstance which might arise. However, such persons will say during an interview or in a letter: "I am in the high degrees of the Order; yet I must frankly admit that my life is not just as I wish it." Perhaps they further add: "I experience ill-health occasionally and my business is not satisfactory." Then they frankly state: "Since I am exposed to these discouragements and know failure at times, of what avail has been my study and my long affiliation with the Order?"

First, we must answer by saying that being in the high degrees of the Order is no absolute guarantee that the individual will be exempt from violation of a Cosmic or natural law. The high degree member must experience adverse Karma as well as any other individual if, because of indifference or negligence, he makes mistakes which invoke the application of this law in his personal life. It is incumbent upon each of us, especially those in the higher degrees, to use our Rosicrucian studies to learn our mistakes and to set about rectifying them. Once we realize that we have set into motion certain causes, we must be humble and seek to make adjustments according to our Rosicrucian knowledge so as to mitigate the effects.

What advantage is there in being a member of the Order? As Rosicrucians, we have the opportunity to rise above adversity, which we may have brought upon ourselves—perhaps inadvertently—sooner than others. We are given the insight to determine the causes of such adversity. We have also been taught ways and means to establish other

causes by which to correct mistakes, even faults in our own nature. If we disregard the principles that have been given us or accept them only as theories, then, of course, we must suffer the consequences. There is no Cosmic partiality or discrimination. We must always be aware that knowledge without works avails us nothing.

Success or advancement in one's life cannot be the same for each of us. Though we may enter the Order together as members and may acquire knowledge alike as we pass through the degrees, nevertheless the attainment of each will be different. This seems very puzzling to many members, but there is nothing mysterious about it. The simple explanation is just this: *We are separate personalities.* We have separate soul-personalities and the development of them is different to some degree for each of us. When we enter the Order, the development of the soul-personality of each one is different. In the majority of instances when we leave this life at transition, the development of the soul-personality of each of us continues to remain unlike. Each of us will make some advancement in the Order as we go through the degrees. We will add something to our understanding and to our perfection. Yet that addition to what we already were still leaves us unequal. The advancement contributes only to our differences. It in no way equalizes them. We must not think of membership in the Rosicrucian Order as being like raw materials going into a factory and coming out on the assembly line exactly alike.

Let us use an analogy to make this point clear. We shall assume that two men are entering an elevator in a large modern office building. They both enter at exactly the same moment. One of these men, we shall say, is twenty-five years of age and the other is forty-five. The elevator ascends to the top or twelfth floor of the building and its two passengers exit at the same time. Though they have left the elevator together, their respective ages, in relation to each other, remain unchanged. There is only the addition to their respective ages of the few seconds it took to rise from the first to the twelfth floor. The point we are trying to make is that the ascent in the elevator did not alter the relative difference in ages of the two passengers. So, too, it is with Rosicru-

cianism. Some of us enter this incarnation having attained the first plane of psychic consciousness; others, the second; and still others, the third. If we are conscientious in our studies, we may add to the development of our respective planes of consciousness. Those who had attained the first plane may reach the second; those who had attained the second, may reach the third. The more advanced would, at the close of life, remain more advanced than those who came in on a lower plane of consciousness.

The Rosicrucian teachings do not equalize human experience. *They add to it.* This is also the reason why some members of the Order are much more successful with some of the mystical and psychic exercises than are others. It is because they have already, as a result of previous incarnations, attained a higher plane of consciousness whereby they can accomplish successfully some of the exercises which others cannot. We must, however, realize that each of us gains in proportion to what we were when we entered the Rosicrucian studies. It is rare for a member who enters the Order on a lower plane of consciousness than another student to pass the latter in personal development through the degrees. The only way this could happen would be that the one in the higher plane of consciousness gave little thought to his personal studies or development while the one on the lower plane was an excellent and conscientious student and caught up and passed the other. This would be rare because one having reached a high plane of consciousness is not likely to be so negligent. He would realize the need of applying himself and that would advance him still farther and cause him to maintain the gain which he had over others when he entered the Order.—X

Rational Mystics

There are those who in their pursuing the study of mysticism believe that such a course justifies participation in mediaeval and modern superstitions. They immediately indulge in such practices as the planchette or ouija board, automatic writing, cryptic or strange and incomprehensible correspondence, and other equally fantastic antics. It is apparent that such individuals have no proper conception of the nature of mysticism. They

confuse mysticism with occult practices of the Middle Ages which, even then, were execrated by real occult philosophers and mystics alike.

It is hardly necessary to define mysticism here, but we shall offer a brief definition to show how far from its principles have deviated some of those who refer to themselves as mystics. Mysticism is the intimate experience of the Divine through self, or a personal union with God. Consequently, mysticism is concerned only with the development of the consciousness of self or the realization of the psychic powers of one's being, by which he is brought into attunement with the Absolute or the Cosmic. There are but three major steps for mystical attainment. These are *preparation*, *meditation*, and *illumination*. Each of these has been subdivided into other steps. The subdivisions are really elements of the three major divisions.

The preparation for mystical attainment, after centuries of practice and as expounded by illumined individuals, has been reduced to a few essential requirements. These consist principally of *purgation*. The aspirant must purge himself of all thoughts and practices which are of a nature so as to prevent his consciousness from ascending to a higher plane. It is really a psychological process wherein one conditions himself to be receptive to the finer and more exalted impressions of the Divine Mind within him. First, the purging consists of the rite of lustration, that is, the cleansing of the body externally and internally. One bathes thoroughly and puts clean and simple clothes on his person. Usually there is a period of fasting preceding the meditation. The clothes one puts on are not eccentric robes or costumes. They do not affect Oriental designs or the costumes of any particular region or people. These articles of dress may be your customary habiliments, those you would wear in any circumstances when you wished to be comfortable. No turbans, sandals, scarves, mantles, sashes, or any peculiarities of dress are necessary. Immediately, by this postulation we remove one of the elements of fanaticism and eccentricity which some persons, ignorantly or wilfully, have associated with mystical preparation.

This cleansing, however, is more than physical. It is, as well, *moral and mental*. Prayers are offered in which one silently seeks to have guidance in accordance with

the most lofty aspiration of which he is capable. The aspirant likewise pleads that he may be strengthened in his moral evaluation; that he may know if his conduct is Cosmically proper so that he does not offend the very spiritual force with which he wishes attunement. Next there is the sincere effort to purge from one's mind all thoughts which are related to the lower order of one's being, such as envy, hatred, jealousy, and avarice. Successful purgation is experienced as an afflatus of the soul; that is, there is a sense of nobility, of righteousness and a feeling of freedom from the pangs of conscience, guilt, and self-condemnation.

During all this preparation there are no strange or mysterious rites. There is nothing said or done that anyone who has studied mystical philosophy from authentic sources would not thoroughly understand and approve. If the aspirant uses words or sentences which are inscrutable, weird, and senseless, it means that he is involving some sort of mediaeval occult gibberish with mysticism. The one who explains his mystical preparation to another in half-sentences which are vague and cryptic or states very mysteriously, "You know what I mean," is not a mystic, but he is absurd. When the *assumed* mystic uses such a sentence as the above, he really intends to say: "What I say may be confusing to your reason and not comprehensible, but your inner self will thoroughly comprehend it." Such, too, is absurd.

The mystic always strives for truth or enlightenment. This truth is whatever is conceived as real, that is, having existence. The mystic desires to reduce those Cosmic experiences which he has to realities which others can objectively understand. The mystic is a *teacher* at all times. He feels that it is his mission to reveal to others what has been disclosed to him, so that they may be helped and their personal attainment may be realized sooner. The greatest difficulty the mystic confronts is to translate the profound elements of his Cosmic experience into communicable ideas. He knows that all he has learned within is not capable of being framed into ideas. Nevertheless he seeks to accomplish this end to the best of his abilities. Certainly the true mystic will not resort to insuperable unintelligible utterances. Furthermore, whatever is communicated in an

objective audible manner, as the spoken word, is intended for the objective mind or reason to understand. If there is something which must be psychically realized by another individual, it will then be divulged to that individual symbolically in a *psychic manner*. It will not be presented in an unintelligible jargon either written or spoken.

As for meditation, the art of meditation in Western mysticism and in almost all the Oriental religions and philosophies does not advocate extreme postures and self-mortification, that is, the abuse of body or mind. One of the ideals of every master mystic has been to simplify the technique or *art of meditation*. I do not mean to imply by simplification that successful meditation can be accomplished quickly. There is a difference between *effort* and *time*. Something may be a simple act, insofar as understanding it is concerned, and yet it may require long practice before perfection is achieved. The more involved a procedure of meditation, the more difficult it is to discipline the consciousness and direct it into the channels necessary for illumination.

Noetic experience or illumination is the satisfactory conclusion of the mystical state. The noetic experience is a unique knowledge or superior understanding which comes as light to the darkened mind. The darkened mind is not necessarily one which is lacking either in intelligence or education. It is the mind that is aware of the need for further knowledge. There is a gap in its understanding, a darkness, where there should be light. It is the understanding and judgment of true values, the disabusing of the mind of false conceptions, which constitutes mystical illumination. With that light there also depart from the consciousness *fears* and *doubts*. A confidence is born out of the realization that one has unity with the Absolute.

From the foregoing, we can see that, if one professes to be illumined, having actually attained the state of consciousness of the Cosmic, he will not need to resort to voluminous communications, written in an obscure and mysterious manner. He most certainly will be able to present some portion of his experience in a logical way to another, so that the latter is inspired. In fact, the cogency of the communication will be evidence of the illumination had by the mystic. Sacred literature reveals that all the great

avatars and founders of advanced religions have left messages for mankind which, by their simplicity and efficacy, have inspired millions, have raised their consciousness and led them forward and upward. The very conspicuity of these revealed truths indicates that they came as Cosmic revelations. The minds which receive such truths perceive them with such clarity that they are able to pass them on in like manner.

Here at the Grand Lodge we sometimes receive ambiguous letters which purport to be communications from some disembodied personality. It is stated that they have been transmitted via the medium of a ouija board or through *automatic writing*. They are usually a jumble of unrelated random ideas, disorganized fleeting impressions, which the individual has released from his own subjective mind. The person sending the epistle to us then asks us to "resort to the psychic self for an explanation, if it is not understandable." Needless to say, such letters are not considered further. First, we do not recognize automatic writing as an authentic psychic function and, second, we do not have time to resort to our psychic selves for matters which should be objectively presented.

If everything had to be analyzed and interpreted by the inner self for its real meaning, we would not need an objective self. In fact, the inner self would not need to have an organic vehicle such as the body, with its receptor senses, brain, and faculties of reasoning. Our inner self should only function as *a court of last appeal*. Only when it is otherwise impossible, after exhausting all our objective faculties and powers, should we turn to this inner self. This inner self may be likened to the supreme court of a nation. One does not go directly to such a supreme judiciary body to seek redress. He first takes his litigation to the lower courts. In fact, the supreme court will not consider those aspects of litigation for which the lower body is organized and which it is capable of adjudicating. So, too, the psychic intelligence will not serve us when we refuse to use our reason and our peripheral senses.

If you do not approach the study of mysticism with reverence and rationality, you will achieve no results and, in addition, you defame the time-honored spiritual method devised for man's union with the Divine.—X



Faith Healing ?

DOES the pouring forth of the soul in silent prayer or anguished wail elicit the divine curative powers? Will the act of throwing oneself in humble faith upon the mercy of the Omnipotent effect a cure or relieve an ailment? Is faith the means of placing man in attunement with the higher forces, and is it all that is necessary to insure health, vitality, and longevity? Do you know how far man may go in exposing his body and mind to disease without suffering disaster by merely having FAITH in the goodness of Divinity? Is faith in divine healing a delusion, a state of self-deception that blinds the mind to the dangers of neglect? Millions today are followers of faith healing. Are they misinformed or is it a subtle method of right living little understood?

Facing The Facts

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Vol. XXII

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No. 2

ARISE

Arise (from sloth), sit (meditating);
What good are dreams to you?
What sleep is there for th' afflicted,
Pierced, wounded by a barb?

Arise (from sloth), sit (meditating).
Train swiftly for tranquility.
Let not death's king find you proud,
Nor dupe you to subjection.

⊗ ⊗ ⊗

Slothfulness is dust
Being prone to it is dust:
By diligence, by knowledge,
Draw out the barb of self.

—Sutta Nipata

From *The Maha-Bodhi*, Vol. 58, Dec. 1950

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Greetings!



INTOLERANCE AND FORBEARANCE

Dear Fratres and Sorores:

We all presume to know the nature of intolerance. We generally conceive it to be the denial to others the expression of opinions and the participation in activities which differ from one's own. Obviously, for the needs of society, each individual cannot give full expression to all his ideas, nor engage in every activity which may appeal to him. There are, and must be, conceptions and behavior which are recognized as right, and others which are improper. The latter, thus, must be restrained. Such restraint, however, does not constitute intolerance.

To avoid falling into the category of intolerance, the determination of what is right and wrong thought and action often becomes a difficult task. History relates the story of many persons, intolerant in their attitudes toward others, who were perhaps motivated by a sense of righteousness. Ignorance is one of the principal factors that give rise to intolerance. One may really know a subject, and as a result of such knowledge be convinced that it is conclusive. Not being *as familiar* with the contra-subject, it has the appearance of being wrong to him. In good faith, then, the individual opposes the view he mistakenly believes to be false.

Intolerance is manifest more frequently among religious sects. The cause is usually twofold. The first cause, again, is *ignorance*. The religious conception, the idealism and dogma of another sect, appears to be quite foreign. All that one may hear casually of another creed is far from being as intimate as one's own. It, therefore, seems to lack the authority and competency of one's personal and better-known religious dogma. Each religionist wishes to believe that he has embraced the true faith. All else, then, must be false. To many devotees, to recognize, even to tolerate another belief is an injustice to their own faith. Thus, the second cause of religious intolerance is the blind devotion which many religionists show to their own faith.

Certain behaviors and the conceptions or thoughts associated with them must biologically and hygienically, as well as socially, be observed. This is because experience has proved, or that reason makes it apparent, that to discredit them imposes disastrous effects upon men generally. For example, highly organized civilization at this time still believes it essential to outlaw bigamy; under its present conventions and customs it finds the existing state of marriage more beneficial to the home, the state, and the public morals. Unless future circumstances can prove the present conception false, this view becomes a *social right* to be enforced against all individuals. In suppressing all the members of society who might think differently and who might wish to act in accordance with their personal views, society must not be considered intolerant.

The theory may be established that no opposition to counterviews or counteractions constitutes intolerance *if* it is done for the welfare of the greatest number. Here, a critical factor enters of which there are a number of examples today: does the mere mass demand by a people concerning some doctrine, of which they do not approve, justify its suppression? To be more succinct, just because the people do not want something, does that make it wrong? Unfortunately, in our democracies there is the proclivity to extirpate as false all that does not have public interest; this is equivalent to endorsing as right anything approved by public opinion. Important is the distinction between the *interest* of the masses and their true *welfare*.

There is no better example of an intolerance which a society may seek to justify as right than the religious dominance of a state. When a great number of a populace are of one religion and that sect gains control of the state, it is legislated and enforced adversely against the minority. In such incidents, history has always shown that acts of aggressive intolerance occur. To further the particular "interests" of its ad-

herents, a state thus controlled suppresses all other religions directly or indirectly. From an impartial point of view, such suppression cannot be shown to serve the welfare of the state as a whole. Rather, it caters to bigotry and the ignorance of a people collectively.

The welfare of a people upon which the determination of intolerance rests must not solely depend upon abstract ideas. Before the conception or activities of another are to be banned upon the basis of public welfare, it must need be shown that such thoughts or acts produce *tangible*, detrimental effects upon the people. A thought merely different from that held by the majority of the people is not sufficient evidence of its adverse influence upon their lives. It must be shown that such ideas or ideals held by an individual or a group of persons are motives which cause them to act in ways which are to the physical, mental, and social disadvantage of the public.

It is to be noted that no reference has been made here to moral principles. As in the past, there is a strong tendency to abolish specific moral doctrines which are said to be against the public interest. In most such instances, the prohibitions set up were examples of absolute intolerance. It could not be shown that such doctrines or ideals actually were injurious to the public welfare, such as affecting the public health or liberty. Consequently, the abolition of teachings in which the question of morals is involved must be related to any consequence resulting from them which has a tangible effect upon public welfare. Again we emphasize that a difference of opinion from that held by the masses of people is not sufficient justification for its suppression.

How can individuals avoid an attitude of personal intolerance? In fact, why do so many persons oppose the different views and actions of others—even when their content is not harmful? The cause lies in the human ego and the instinctive urge of self to assert itself. We are disposed to give ourselves over entirely to our instincts and desires whenever the opportunity affords itself. We are a composite, not just of our thoughts, but our emotional responses and our desires. It becomes difficult for many persons to so detach desire from self as to impersonally analyze its worth in relation to the welfare of others. Consequently, we ordinarily de-

fend a personal interest, a belief or desire, as we would our physical person, against an attack. We seek to advance such beliefs and favor such intellectual desires just as vigorously as we seek out ways and means of gaining our sustenance.

In this instinctive aggression, this promoting of the desires of self, we trespass upon the rights and dignity of other human beings. We conflict with their hopes, aspirations, and beliefs—and they have an equal and inalienable right to express these. We cannot construe our personal welfare to mean that all counterthoughts and desires necessarily jeopardize our being, and must, therefore, be opposed. Such a conception would destroy society. It would set against his neighbor each individual who thought or acted differently from another. We find this behavior among many of the lower animals which are not gregarious. However, it is not worthy of man and defeats those elements of his nature which require unified effort and group living.

This intolerance can be rectified by an attitude of *forbearance*. Forbearance consists of some restraint of our animal instincts. It is nothing more than a form of personal discipline and sacrifice—that we restrain ourselves in some regard, that we be willing to forego some of the full enjoyment of our physical senses and of our personal powers in order to allow others to do the same.

If you examine every instance of intolerance, you will find that the individual did not necessarily want to injure someone or to deprive him of his rights, even though his actions amounted to that. It is really because the individual was concerned only with his own interests and the satiating of his own desires that he violated the sanctity of the self of someone else.

We are not truly exercising all of our potentialities if we allow desire and instinct to solely motivate us in our relations with others. To attain the highest human relations necessitates a rational understanding of the common human welfare. We can and we must discipline ourselves. We cannot live alone. We must forbear something of our own satisfaction for the collective good in which we want to participate.

Strange as it may seem, *freedom* sometimes becomes an obstacle to tolerance. Thoughtlessly insisting on a personal freedom, or what we interpret it to be, interferes

with the liberalism of tolerance. Freedom is the exercise of will; it is conforming to what we want to do or have the desire to do. If, however, we exercise our personal wills to their fullest extent as a display of freedom, we *cannot be tolerant!* We must impose forbearance on will and the instinctive desire for freedom if individuals and nations are to know tolerance and the peace which follows from it.

Fraternally,

RALPH M. LEWIS,

Imperator.

Application of Rosicrucianism

The real test of the value of any worthwhile thing is obviously in its application. In any subject we find two types of students: students who study only to accumulate facts and information, and those who study to gain techniques—this is popularly known as “practical application,” or a utilization of knowledge in the course of life. In the many letters received from members, there are numerous proofs that individuals have been able to put into effect this practical application. They have utilized the teachings in their everyday life to change their point of view to contribute to happiness and peace of mind. A frater recently wrote our Instruction Department as follows:

“Just four months after becoming a member I was pleased to hear from a man whom I had practically forgotten. The message I received was a letter offering me a job representing a national company. It was a traveling job—my first big chance to leave my then destructive surroundings and really make something of myself. Believe me, I worked hard. I began to feel an inner force helping me over the tough spots, and though I didn’t notice it at the time, a change was taking place in me for the better.

“I was traveling at the time on the East Coast and at times it was a struggle to maintain a semblance of routine study and digest the teachings. I will admit that at times I thought of giving up, but just at that moment I would always seem to receive a monograph with some note of encouragement in it. I was living in hotel rooms all over the Eastern part of the country, and at times it was impossible to set up a study place and a sanctum—or even be in such a

state of mind that I could absorb the thoughts from the monographs. These circumstances at times put me behind in my studies, but I would always continue. I was a stranger in the world again but this time I was on the path of greater learning, and my inner self, through the great teachings, gave me one thing my former life had denied me: the courage to face seemingly unsurmountable personal and business problems. I began to feel that something other than my physical body had reached out from me and picked a constructive goal for me, and through my studies I was able to keep directional pace with this force.

“Today I am more at ease with the world. My physical carriage has changed, my voice control has improved. I have conquered an old fear of loneliness and darkness. I am now completely at ease in a darkened room. This fear I am sure was a hangover from the war, but I ask myself if the elimination of this fear was to come naturally, why didn’t it come in the four years previous to my joining the Order? To me the answer is obvious. Almost every day I take stock of myself and ask what more as a reward could I receive than the ability to be constructing myself through the Rosicrucian teachings into a being that can live with self and people. God and the Rosicrucian teachings have helped me to all the things I have been able to accomplish in the past year. Last week I received another advancement and another chance to better myself. I am delighted in that it is a job dealing with many people, and it will give me a great opportunity to use those things of good the Order has taught me.”

While this is a good illustration of the utilization of the Rosicrucian teachings by one individual, it further illustrates a very important fact which, if not pointed out, might be lost by the casual reader. This fact is contained in one sentence near the beginning of the above quotation: “Believe me, I worked hard.” This is the essence of the application that the frater has gained from Rosicrucianism. If we expect to have given to us everything which we may seek in life and without exerting ourselves to obtain those things, failure is the only prospect ahead of us. It is a law of the universe that effort and energy will produce results. It is necessary in our own lives that we be

the motivating force behind that energy—exerting every effort that lies within our power. To fail to do this is to be deprived of the benefits which we most seek.—A

Time and Tension

This subject revolves about the questions that come almost automatically to the mind when one seriously considers the philosophy of time. In an early mandamus where this subject is presented, students frequently want clarification as to how the concept of time as presented in the Rosicrucian teachings can be practically utilized and applied in their own lives. The theory regarding time is treated in other articles which have been presented in *The Rosicrucian Forum*, as well as in the monographs, and we will not repeat at this time the Rosicrucian viewpoint in regard to time except to reiterate, as has been done over and over again, that time is an objective phenomenon. In this sense, time is one of the many actualities in the universe of which we are aware. Without consciousness there would be no time, or as far as that is concerned, no physical phenomena, but in the process of intelligence fitting itself into the phenomenal world and the necessity of judging relationships between objects that make up this physical world, time and space become very real insofar as we deal with physical phenomena.

We cannot eliminate the concepts of time and space from our objective consciousness any more than we can eliminate the actuality of our physical bodies or the buildings and the contents of buildings with which we have to deal in our everyday experience. It is possible for us to realize that when we get into the field of ultimate realities and final values, time has no existence. In other words, in subjective experience, we are released from the limitations of all physical phenomena. Since time and space are only conveniences for the realization and study of the relationships between these physical units, then as the physical units themselves lose value or utility, time and space also do not bind our thoughts or actions. Obviously, if time and space had no hold over us or we were not in a sense subservient to these things, our lives would be more free. We would have more breadth of experience and expression and fewer limitations. As long as we are in a physical world confined to a

physical body, we have to take the consequences of the limitations that constitute this physical world, just as in the study of an exacting science, such as mathematics, we first have to experience the limitations of addition before we can experience the function of multiplication; or, we must grasp arithmetic before algebra, and algebra before geometry, and so forth.

The physical world is a school in which we learn and gain experience to fit us for a higher school and a more advanced set of experiences—experiences that may not be limited by the limitations that we find in the phenomenal world. It is therefore in this world that we find time as being one restrictive force. Our entire lives are gauged by time. We work certain hours, have other hours for sleep, others for rest, relaxation, entertainment, eating, and the many other things that make up our lives. In order to accommodate ourselves to the physical requirements of our environment, we must heed these divisions of consciousness, the seasons of the year, the years themselves, or other elements of time that make up a part of the whole structure of life from birth to death. Time can therefore be a severe master, a severe restrictive force upon our existence. However, like almost all other physical things and natural laws, an understanding of its operation may help us to adjust our thoughts and actions to it and thereby to utilize it more constructively and release ourselves from oversubservience to it.

It is at this point that the Rosicrucian concept of time can enter into our physical experience. We say that in the ultimate reality or purpose of the universe time will have no significance, that we will come to realize that we are merely setting up time as a measurement standard for units of conscious periods. How can we apply this ultimate or perfection concept of time to our present-day living? In the first place, this idea demands the utilization of a proper sense of values. If we place our greatest value on physical things, it is difficult to release ourselves from the demands of any physical item, be it money, property, time or anything else. On the other hand, if we realize that ultimate values—those that truly contribute to peace of mind, spiritual growth, and creative purpose—lie outside the limitations of physical things, then our whole life philosophy is altered and the rest of our

thinking is directed toward values which lie beyond any physical limitation. This is not a new idea. It is a restatement of idealistic philosophy that has been given to man through the ages by philosophers and religious teachers. It is also something that is frequently repeated and not always applied.

Possibly a misunderstanding that may exist upon the part of many people is the idea that one must go one way or the other. Human nature has a tendency toward extremes. Balance and harmony, which are the fundamental laws of nature and with which man should attempt to cooperate, are sometimes the furthest removed from conscious thought. Just because there are greater values than physical things is a poor excuse for an individual to disclaim all physical things, to give up reasonable comfort and shelter and even what wealth he may have accumulated. This idea of extreme idealism is based upon the premise that the *physical thing* is wrong, which is absolutely not true. Money, for example, is not wrong in itself. In fact, a certain amount of it is a very desirable possession. It is possible for man to possess reasonable material wealth without considering it to be the ultimate achievement of all time, life, and universal purpose. Man can have physical possessions without assigning ultimate value to them. Therefore, if man realizes that ultimate value and final purpose lie outside the field of physical phenomena, he can nevertheless utilize those physical things that are a part of his environment and to which he is entitled without assigning to them the ultimate purpose and value.

Insofar as time is concerned, we again find that it is looked upon from one of two extremes. An individual may make time his master; he may become so fixed in his procedures and habits that time ties him down to routine and then to drudgery, and as a result he experiences tension and even nervous disorders. The individual who plans his life on such a routine, who believes that every step must follow a certain preceding step, and be followed by an already decided future step, is restricting himself so completely in thought and action that he is unable to grasp the significance of those things which are a part of his daily life and which should be contributing to experience. When individuals place such high value upon ma-

terial possessions that all time is devoted to gaining more, they have missed the mark. They have unfortunately put their goal in terms of a physical thing which cannot survive and which may be wiped out without warning within a moment.

The loss of the physical attainments is of less consequence than the tension of obtaining them. Time becomes a driving factor. If an individual devotes his time to the accumulation of enough money on which to retire at a certain age and makes it his prime purpose in life, by the time he reaches that age of retirement he will not know what to do. He will be unable to retire. The drive of many years will carry on, just like the movement of a vehicle which suddenly begins to coast. Relaxation will be impossible. Tension will still be there, although, theoretically, purpose will have been achieved. It is then, and sometimes not until then, that the realization dawns upon a person that the physical achievement has been a hollow victory, that even if one possessed the world and all its riches, there would still be something lacking. It is therefore prudent that the individual, while cultivating reasonable habits of thrift, not give his whole time toward the accumulation of a physical fortune or tie his daily life down to such a routine series of events that there is no time to experience the unexpected or to enjoy the pleasures of life, or even to observe its lessons.

The other extreme is the individual with a total disregard for time. Such an individual has no system or order in life. He is always late for appointments, is never on time for work or for social engagements. He lets time sift through his fingers, as it were, without taking any thought of the present or the future, merely existing and merely passing life by in all of its experience. Obviously the medium position is man's true position. It is the position of nature and is frequently illustrated in many examples of the manifestations of life. First of all, time is a relationship between the manifestations of physical phenomena, which we must acknowledge. Second, time is an objective phenomenon and therefore secondary to ultimate values; and third, man can make time useful by realizing it is a measurement of his physical experience, his schooling in this plane of existence which will prepare him

for a plane where ultimate values may be supreme and within the realization of that existence.—A

Well-Rounded Development

It is natural for any individual to want to know the aims of whatever effort he may be using. Frequently, members in various Degrees of our studies would like to have clarified exactly what constitutes well-rounded development as it is taught by the Rosicrucians.

A complete development of one's abilities and potentialities is well described by the term *harmonium*. While this is usually applied only to physical health, it means more than that. It carries the idea of complete and final balance of body, mind, and soul. If it were possible to have a perfect body, a keen mind, and an awareness of our soul experience and its potentialities, then we would all be supermen, having attained absolute perfection. Since it is not probable that such perfection is obtainable, at least in one life, we can only direct ourselves toward a well-rounded development to the extent that it may be possible. The fact that perfect development may not be immediately achievable is no reason why we should not reasonably exert ourselves toward as complete development as possible. In the process of doing this we should take into consideration and give careful thought to the steps or processes by which we can complete our development and perfect it as far as it is possible to do so.

Complete development of the human being comes through knowledge, experience, and initiation. Little need be said concerning the necessity of knowledge and experience. It is well known that anything that an individual needs or wants to do must be based upon a factual background—that is, knowledge, and the use of these facts—which constitutes experience. The whole course of Rosicrucianism, or as far as that is concerned, the whole scope of life, is a process of obtaining knowledge and applying it. In other words, knowledge and experience are the two most important things in life because accomplishment can come only through these channels.

To analyze the psychological background and function of these steps, we start with knowledge. We realize upon analysis of that

which constitutes all we can know, that knowledge is confined to the brain and objective mind. All that we learn in a lifetime rests upon the basis of what we objectively acquire. Through the physical senses, which are the channels between our ego, our inner self, and the world in which we live, come a multitude of sensations. These sensations, regardless of how we may perceive them, are assembled in the brain in the form of perception. It is, then, through the function of the mind that all the precepts resulting from the sensations of what we have been able to bring into consciousness are assembled and organized. Memory, attention, imagination are functions of consciousness that are built out of the sensations which we have perceived.

It is the ability to recall the information which has been so assembled that makes knowledge usable to us and makes it possible to utilize today what we may have learned yesterday. Knowledge is therefore primarily associated with objective consciousness. We have innumerable facts immediately accessible in our thinking. Some may not often have our attention, and it may take some recollection to bring them to the surface of conscious thought, but they are there, and consciously or unconsciously, we use all elements of knowledge that have been attained as building blocks for present and future experience.

Experience, to distinguish it from knowledge, is what we ourselves do with knowledge. Experience, to this extent, is the utilization of knowledge. It does no good to have a collection of facts in consciousness if we make no use of them, or, to use different terminology, if we do not experience them. The average person has little use for algebra, and for this reason, although most of us had at least a year of it in school, it would take some experimentation and thinking to bring back the ability to utilize some of its fundamental principles. However, a certain basis of the knowledge is still there and if we were put in a situation where we had to use some algebraic function, we might be surprised at what little review would be required in order to again have that knowledge accessible for application.

Knowledge which is used consistently and repeatedly is closely related to our habit systems. Therefore, while knowledge is primarily a function of the objective mind, ex-

perience is primarily a function of the subjective mind. We learn a certain set of facts together with the knowledge of how to utilize those facts; then it is the repeated use that makes it possible for us to assemble the necessary habit systems by which they are put into effect. For example, we learn how to read music by understanding the meaning of the notes placed in their proper positions upon the musical staff. Then we learn where the equivalents of those notes are on a musical instrument, such as the piano keyboard, but, to emphasize a fact which is often repeated in our work, that knowledge does not make one a musician. Repeated application of the knowledge through practice—that is, using the fingers to pick out the notes in proper sequence and executing the notes as written on the musical staff—will eventually develop a certain degree of instrumental ability. The habit system of coordinating the fingers with the eye in reading the music and playing it upon the keyboard is the experience that is the difference between the knowledge of notes and of the piano keyboard and the producing of an actual melody.

All knowledge that is made effective for us is therefore a function under the direction of the subjective mind, not a function of the automatic nervous system. Habits become fixed or established so that it does not require volition in order to bring them about. If we had to stop and apply knowledge specifically, we would never have time to gain enough knowledge to be properly equipped to meet even ordinary situations in life, and certainly we would not be able to meet specialized situations, such as that of an accomplished musician. Experience is a transition stage in the development process. The more useful and productive habits we gain, the more smoothly our lives run, the more effective becomes the application of knowledge, and the more satisfaction comes from both knowledge and experience.

The final step in development is initiation. In this sense the word *initiation* is used in its broadest sense; that is, the ability to look toward higher planes of thought and action, and to feel the awe and reverence that come from the realization that we are finite but have access to infinite forces. While knowledge concerns the brain, experience the subjective mind, initiation reaches the highest subtleties of the emotions. We may

gain a vast store of knowledge, and through experience, we may become highly specialized in certain parts of its application; however, such individuals would be nothing more than automatons, mere physical or mechanically functioning beings. It is through our desire to reach higher, to come into a closer relationship with the feeling of the situation, that makes us appreciate the music, for example, that knowledge and experience bring about. It is the emotional overtones of music or art that make these higher forms of man's knowledge useful to him, and at the same time, make the human individual appreciative of the arts.

Initiation, in the final sense, is man-made. It consists of processes, words, music, and action in a proper setting that tends to create the conditions for man to feel the immensity of all things and enter into a closer harmonious relationship with them. Man loves ceremony. The process of initiation is a ceremony, and it is commemorative of the transitions of life. The awareness of Divinity, the reverence which comes through the realization of the place in the universe and our ability to attune ourselves to higher forces, is brought about by initiation, whether that initiation process be elaborate or simple. All religious, philosophic, and mystical rites are of an initiatory nature. They tend toward bringing knowledge and experience into the realm of feeling, where awareness of time is impressed upon consciousness by means of that association with the Absolute.—A

Emotional Balance

One of the questions which many popular or semipopular books on psychology have encouraged and which we have been asked is "How can one achieve emotional balance?" This question involves more than might seem apparent on the surface. First of all, if one is a perfectionist and wants to know how absolute emotional balance may be achieved, the answer would be that it is probably impossible to achieve a perfection of the governing of human emotions; in addition—and of more importance—it might not even be a desirable achievement.

For some reason or other that is vaguely hidden in social customs, particularly those of the latter part of the last century, it became almost popular to control emotions. I

believe most persons over forty years of age can remember that as children every emotional outbreak was looked upon with considerable disapproval, and in many cases parents and teachers frowned upon any emotional expression. Such phrases were used as "Be a man and take your medicine." One was supposed to endure pain without crying and not laugh uproariously at something funny, and also to hide the tears of grief. Emotions came to be in that social structure a purely private affair, and to a degree, a person's character was judged by his ability to subordinate the evidence of emotion, at least in public, or as far as that was concerned, before anyone else. Stories of courtship in the days of chaperones all indicate the same tendency.

It is perfectly obvious that in civilized society people cannot live entirely on their feelings and impulses, but at the same time, there is nothing that should constitute anti-social behavior in an individual exhibiting emotions within certain limitations. A balanced person, then, should develop an equilibrium in emotional attitude by not allowing his emotions to control him and yet not subordinating natural emotional expression. In observing animals and also small children we can see that emotions are a completely natural response. Notice how a dog will growl at what he believes to be something which should not interfere with him or the place where he lives, or how he wags his tail and obviously shows joy at the appearance of his master or anything that pleases him. This is an absolutely uncontrolled emotional response.

The child cries when restricted, laughs when entertained. He does not analyze the situation—it is purely a physical accompaniment to the feeling of the moment. There is no sublimation, there is no forcing back of expression into the semiconscious parts of the mind.

It is interesting to notice that there are few cases of emotional disorders in animals and children. When such develop, they are usually due to quite specific circumstances of physical or functional origin that can be determined. While I may be wrong, I have never heard of a dog possessed by a family who appreciated him as having ulcers of the stomach. In human beings, the various forms of neurosis are seldom developed before adolescence.

Certain schools now generally known as "depth psychology" have gone so far as to state that almost all physical and mental problems of the human race are due to the suppression of our true feelings, that bottling up within us of our feelings may do damage to other parts of our mental and physical being. This is obviously true to a certain extent, although it may be exaggerated by this school of psychological thought.

Actually, one can produce physical disturbances by not letting a degree of emotional expression come out. Suppression leads to tension, and tension leads to various actual physical disturbances, usually of the heart, respiratory, and digestive systems. Emotions are not something that man has been given merely to control. Primitively and in animal life, emotions are a very definite part of the laws of self-preservation and the preservation of the race. Without emotions there would be no fear and no attempt upon the part of the individual human being or animal to protect himself in the face of danger. There would be no reproduction, there would be little joy in life, and, since many of the finer relationships of man are expressed in love and respect, without our emotional equipment there would be no love or respect and no reason for the family unit and other larger social groups.

The extreme evidences of emotions are a natural reaction to a situation that interferes with our regularly established habit systems. If we see a situation that is very unusual and unanticipated to a certain extent, it produces one of two emotional reactions—fear or amusement. Comedy is based upon surprise, and we laugh not because a thing is intrinsically funny, but because we are amused by a somewhat ridiculous analysis of a situation.

Henri Bergson, in writing upon the subject of the philosophy of humor, made a point of the fact that human beings are amused when inanimate objects act human. John Burroughs, the naturalist, interested in this theory, once placed a half dozen apples in a barrel into which a stream of water was flowing through a pipe from a spring. The current of water was so made in the barrel that the six apples would, one after the other, come around to the point where the water entered, line up in single file, and slowly proceed like marching men around

about three fourths of the circumference of the barrel. Anyone to whom he showed the barrel with the six apples would immediately smile, and when asked why they were amused, they would invariably say that the apples acted like little men. This is an incident where an emotional reaction, this time in the form of humor, was brought about by inanimate objects apparently violating the natural laws of being inanimate. In other words, they acted alive and therefore out of place.

When such an event is witnessed, a laugh is a complete release of the physical tension that is created by the perception. Theoretically, not to laugh shows that an individual either does not have a sense of humor or that he is keeping the reaction within him by force of will. This latter would not be important in such an incident as just described, but in one of the most profound of all emotions, that of grief, it is sometimes disastrous. Grief and its accompanying emotional overtones is one of the most difficult emotional adjustments that any human being has to make. It is not purely a human emotion; many reliable evidences of grief have been found in various levels of the animal world.

To analyze grief completely, we find that objectively its fundamental problem is no different from the illustration of humor. It is a drastic interference with our habit system. It not only interferes with the habits of the moment, but with the plans of the future. The loss of a loved one breaks up the whole pattern of our existence in a moment, and furthermore has complications in that there are emotional relationships already in existence between individuals where love and respect exist.

If emotions are to be kept under control and not expressed, the individual is supposed to literally control the outward expression of the feeling within. No doubt we have all seen an individual overcome by grief and yet completely stoic, the appearance of brute force in the form of will power being used to control that feeling. The late Dr. Liebman, in his popular book, *Peace of Mind*, wrote one chapter on grief which is probably the finest in the English language. He points out that the emotional accompaniments of grief, such as the various expressions of sorrow, are a completely natural reaction to the emotional complexities that accompany this experience; that the individ-

ual who is to remain sane and balanced should permit himself to give full vent to this expression and in no way attempt to control it. This is nature's way to make possible a transition period between one complicating set of emotions and future rational and emotional adjustments that must inevitably follow the breaking of any habit pattern.

This rather general analysis of emotions shows us that there is no key to emotional control. There exists only emotional balance in the sense that we as human beings will control our emotions enough to live in a socially acceptable position with the society of which we are a part. We cannot, for example, run laughing hilariously into a serious situation because something strikes us as being funny, but we can, with reasonable application for the consideration of proper time and place, let our feelings be known and release the tension that has built up within us. The emotions to the body and mind are like the surplus water that pours over the dam after it is full. When the maximum capacity to hold our experiences within ourselves reaches the breaking point, they bubble over in the form of emotions.

The seat of emotional experience is not purely a part of our physical nervous system. It is deeper, seated within the subjective mind and possibly within the soul itself. It is quite obvious that there must be a great many physical impressions and much material knowledge which cannot be carried into an immortal state. We are inclined to believe that the higher emotional experiences, those that give us the inspiration for lofty ideals, for creative purpose and achievement, are those permanent impressions upon the inner self, the memory, or the soul that endure for all time.

"Love will find a way" is a quotation that we all have heard. The belief that love is more permanent than any physical phenomenon is a fundamental reason why man believes in immortality, and so the emotions that give us faith in a purposeful universe, a belief in God, a basis of mystical experience and a worthy purpose in dealing with other forms of life, can be a part of the foundation of the soul itself, expressed in our present incarnation through the better things we do, through the highest and most exalted thoughts we hold.

In summary, our emotions are a part of our mental and physical being. They have to be regulated in human society, but they do not need to be suppressed to the point of their elimination. They are the basis, or we might say, the accompaniments of the greatest experiences in life. Emotions are the key by which even more profound experiences may be opened to us, and, to a certain extent, they constitute transition periods of learning, just as there are degrees in the process of all learning. Finally, emotions are a part of our environment, those within ourselves and those within the people with whom we have to associate. They are a part of our total experience, something we have to learn to deal with, to learn to turn into usable, practical, and creative channels.—A

Adventure and Entertainment

A soror, rising before our Forum, asks: "Can we abuse our mental health in one incarnation and not reap the effects of those causes in that and possibly the next incarnation? Can we put into action causes of mental breakdown without offsetting that trend and not be born at some time with an impaired objective vehicle for the soul consciousness?"

"For example, consider the forms of entertainment prevalent today. They are mostly negative and destructive in their effects on mental health, and we read of ever-increasing mental disorders. If anyone constantly chooses positive vibrations and refuses to listen to or accept thoughts of hate, anger, or any other unclean mental food, is it not fairly certain that his body and mind in the next incarnation will be healthy and sane?"

Rosicrucians have long taught, and it is now confirmed by modern psychiatry, that in humans there is a *psychosomatic* relationship. Our thoughts, emotions, and mental states in general have an effect upon our bodies and our physical health. Conversely, the abuse of the body, especially the nervous system, due to tensions and undue excitement, can and does effect the mind. Excessive stimulation of certain of the emotions can produce functional nervous disorders. This can result from continuous worry and anxiety-producing fears which, in turn, cause repressions and emotional conflicts.

Our mental habits are most important. For example, one sets for himself a particular objective, something which he wishes to accomplish in life. To realize this and to be successful in it, he causes every interest and activity in which he participates to become in some way related to it. This major interest dominates his every conscious moment. Even his play becomes not a true relaxation or enjoyment. Rather, it is made to contribute in part to this all-possessing idea. Eventually, the individual finds it almost impossible for him to divorce other interests, even temporarily, from this objective. His mind becomes dominated by the thought that he is wasting time, if he isn't doing something to help realize this end. The tempo of his personal drive is gradually stepped up until even rest, other than sleep, becomes impossible. In fact, sleep itself may not become possible without sedation.

The pattern of one's existence under such circumstances is thus changed. Simple pleasures come to bore the individual. He can only find partial enjoyment in any activity which is, in some way, integrated with his principal objective. At the same time there is an increasing dissatisfaction with life. Not as yet realizing his objective, he pushes it farther beyond him all the time by elaborating on it so that he never quite reaches it. As a result, his life is empty. He has caused himself to believe that all else in life is trivial and of no consequence. As well, he comes to hate the interests of others because in such interests these other people find happiness and those things which he can no longer enjoy. He may even come to imagine that the normal pursuits of others are radically wrong and that those persons are beneath his intellectual status.

Such an unfortunate individual has created for himself a mental world into which he locks himself. Further, it becomes increasingly difficult for him to return to objectivity, to a realization and true evaluation of anything but his own distorted conceptions. Many such persons have actually become successful in their specific enterprise because of the concentration of their whole being upon it. However, their mental health is seriously affected. They are burdened with emotional conflicts, making the remainder of their days, notwithstanding any success attained, a torment.

The foregoing is not intended to disparage initiative of which there is a growing need in this world. To reach an end, one *must* strive for it. However, balance must be maintained; relaxation must be indulged in periodically, just as one is required by nature to eat and to sleep. Relaxation in the form of entertainment should not be related, except remotely, to the demands of one's work, profession, or ideal. The fact that one may enjoy some form of occupation that corresponds to his ideal is no justification to giving himself over to it continuously. The only exception is when one's work is quite different from his dominant objective. In such an instance, the pursuit of the preferred interest becomes a *relaxation* after work. It becomes the necessary play beneficial for physical and mental welfare.

Of what should one's pleasure and entertainment consist? There are physical and mental pleasures. The former are of a negative nature. We say negative because they merely result in the satisfying of an organic desire or appetite. A deficiency arouses our appetites—and appetites are irritations. When we remove those irritations by satisfying the appetites, the pleasure accordingly leaves. No one wants to scratch when the itch is gone. Such pleasures, as the ancient philosophers stated, diminish in proportion to the satiation of the appetite. Consequently, sensual pleasures, as eating, drinking intoxicants, sexual intercourse, or anything which titillates the appetites, is, at best, a temporary pleasure.

Most mental pleasures are intended to bring about drastic changes in the state of consciousness. They constitute the arousing of an emotional pattern different from that to which we are ordinarily accustomed. For example, one, whose work is drab and monotonous and does not arouse the imagination, finds such constancy irksome. His play must excite unaroused emotions. He craves thrills and excitement. He wants to experience the stimulation of curiosity, love, hate, fear, and anger. It must seem strange to say that persons want to experience fear, anger, and hatred and to do so for entertainment. Psychologically, they want these stimulations combined with a sense of *personal security*. They enjoy hating the villain of a play. They thrill to the anger of righteous indignation aroused by some imaginary incident or

in watching a competitive sport as boxing or wrestling.

There is negative pleasure derived from the secondary fear induced by watching motion-picture portrayals of murder, acts of cruelty, and war. It is not that the individual viewing such performances is necessarily a sadist. The experience arouses primitive instincts in which satisfactions are derived from conflict, if only by observation. Danger engenders the instinct of *self-preservation*, and when there is accompanying it a realization that the danger is not personal, the excitement is stimulating and pleasurable to the mind of the viewer. Many who thrill to murder stories and motion-picture plays dealing with this topic, and display avaricious pleasure in them, would be cowards and mentally suffer if they were actually involved in any way directly in such circumstances.

Adventure, directly and indirectly, as viewed on a motion-picture screen or in reading about it, arouses a mild fear. In adventure there are hazards involved. These potential dangers stimulate and excite the imagination. The senses are alerted; consciousness is quickened. All this activity is gratifying and pleasurable as compared to the monotony of a slowly changing and perhaps usually not intense state of consciousness.

It is regrettable, however, that most of the motion pictures have as a medium of stimulation for the emotions and imagination the thrill of murder and mayhem. They are, of course, the most primitive and violent appeals. Their impact upon the emotions and the thrill sensations they produce are quick and immediate. Further, it requires little play of imagination to foresee the danger in a shooting or stabbing or in a bombing of individuals or groups. The producers are thus, at the expense of the aesthetic sense and intellectual qualities of their audience, taking the path of least resistance to thrill and to emotionally satisfy.

Such types of entertainment can be harmful to young minds. They stimulate the imagination in the wrong direction. They arouse emotions associated with ideas that are destructive and depressing to the moral sense. Although they are entertaining in the psychological sense, they add nothing cultural to one's experience. In individual

cases, where moral standards are low or any degree of abnormality exists, such entertainment may constitute a dangerous indoctrination of ideas. All too often the moral conclusion of a crime picture, for example, is too hurriedly passed by at the end. This leaves the whole "thrill" associated with the elements of the crime.

There are many thrills in entertainment which can be associated with *expectancy* and *skill* and which need not shock the sensibilities of the individual or his aesthetic sense. Stories on the screen concerning the adventure of exploration, founded on actual historical incidents or even the fantasies of interplanetary travel, can be replete with pleasure. Exploring *the unknown* has often been made into a most entertaining theme. It can so stimulate the imagination as to cause the spectator to subsequently pursue fields of investigation for further information. Instead of being degrading, such fields will be educational and continue the interest.

It is deplorable that most of the fiction concerning the possibility of life on other planets, which is so prevalent today, centers around the idea of these intelligences' contriving to destroy earth and mankind. It implies that such beings are as malevolent and destructive in their intent as is mankind, and that their only intercourse with earth would be invasion and war.

Your mind is you. You are the interpreting center of life and of this world. Your *thoughts* color, if not make, the whole of reality. Harmonious thoughts can result in harmony of mind and body and in the health of both. The opposite to these can only mean mental illness. To disregard mental health can result in the karmic experience of mental suffering in this incarnation—in the next.—X

Rose-Croix Institute Dissolved

The late Emperor, Dr. H. Spencer Lewis, was a practical humanitarian. He was not alone an idealist in human relations, but in many expedient ways he sought to further human welfare and happiness. One of his dreams was to rid humanity of the scourge of cancer. The fact that the established medical and drugless systems of therapeutics had not arrived at any solution to the great problem, and even despaired of ever succeeding, did not deter him. It was his con-

viction that the Rosicrucian teachings, those concerning the study of the human body and health, could be instrumental in finding a remedy for the dread disease.

Like every great thinker and scientist, Dr. Lewis had certain theories as to how his objective could be realized. However, he was not content only to theorize, but wanted, as well, to try his hypotheses under actual conditions. To do this would require a modernly equipped, even though small, sanitarium where persons with malignant diseases could come for examination and treatment. Careful statistics were to be kept of all that was done. In addition, Dr. Lewis was anxious for practicing physicians of the different established health systems to become familiar with Rosicrucian methods of treatment as well. Thus patients were to be given, by licensed Rosicrucian physicians, treatments used by conventional systems, and Rosicrucian treatments were to be accorded them also, the latter without any cost whatsoever. Comparison of treatments and suggestions for improvements were to be carefully noted in a scientific clinical manner.

The resources of AMORC did not make possible the necessary withdrawal from its reserve funds of the sum needed to establish such an institute. Thereupon, Dr. H. Spencer Lewis made an appeal to members in the higher degrees of the Order for contributions for such a purpose. The response was generous and gratifying. Dr. Lewis, in addition to his other numerous duties and with the help of technical advisers, prepared the design for the construction of the building which was to become the Rose-Croix Research Institute and Sanitarium. He also supervised the purchase of furnishings and equipment. Early in 1939, the Institute was opened to both Rosicrucians and the public at very nominal fees. In many ways the facilities were in advance of those of other institutions of like size. The Rose-Croix Research Institute and Sanitarium was *separately* incorporated from the Rosicrucian Order, AMORC, and had its own Board of Directors.

During this whole period Dr. Lewis was in declining health, in no small way further induced by his zeal for his new work and the corresponding labors it imposed upon him. Eventually, as all members know, he was incapacitated in the spring of 1939. On August 2 of the same year, he experienced

the *Great Initiation* and passed through transition.

Though several persons knew of his ideals, his program had not yet been fully formulated; and his staff at the Rose-Croix Research Institute and Sanitarium were, therefore, not qualified to pursue it as he would have wished. Had he lived but a year longer, he would have been able to fully acquaint them with his ideas. His transition occurred relatively too suddenly to make this possible. While ill, he obviously could not be further burdened with questions as to details of the methods he had in mind.

In addition, one month following the transition of Dr. Lewis the European War began. This was followed by America's entrance into the conflict two years later. Supplies, equipment, and physicians who were also Rosicrucians were difficult to find. Though Dr. Lewis's original plans had to be abandoned, Rosicrucian healing methods were continued, in connection with conventional systems of therapeutics. Many hundreds of patients will vouch for the excellent care and splendid results obtained at the Rose-Croix Research Institute and Sanitarium over the many years since 1939. Treatment was given for various kinds of ailments, though research in cancer cure was necessarily abandoned.

It was hoped that the original plans of Dr. Lewis could again be put into practice. However, the growth of California cities during the postwar era caused San Jose to expand considerably. New regulations for buildings, especially hospitals and sanitariums, went into effect and were applied as well to the Rose-Croix Sanitarium. One of these regulations would have required the expending by it of many thousands of dollars to conform to the rule. As an expedient to attempt to meet the requirements, "in-patients" were no longer accepted. This meant that patients would no longer be permitted to reside on the premises but could come to the Institute for treatment.

As said, it was Dr. Lewis's intention from the very beginning that the Institute be humanitarian. As such, it was incorporated as a *nonprofit* corporation. Its fees and charges were kept at the very minimum. All directors and officers, who worked in its behalf, did so without salaries or remuneration of any kind. Only those on the staff, as physicians, nurses, or those per-

forming clerical duties, received pay, and such was very nominal. Increasing costs in the postwar era resulted in the Institute's facing financial difficulties. A point was finally reached when it would need to draw regularly upon its meagre reserve if it wished to continue to operate.

Various methods were undertaken to try to overcome this situation. However, eventually the Board of Directors, rather than risk a radical departure from the original spirit of the Institute as founded by Dr. Lewis, decided that the corporation should be dissolved. Its real properties have subsequently been sold, as well as almost all the equipment and furnishings. It was decided by the Board of Directors that all moneys on hand and those derived from the sale of the property should be transferred to the *Supreme Grand Lodge of AMORC, Incorporated* to be held in trust by the Supreme Grand Lodge of AMORC, Incorporated for a purpose that would best serve the majority of Rosicrucian members in a cultural manner. In this way the funds would still be used for the enlightenment of mankind and for the benefit of all Rosicrucians.

The exact wording of the wishes of the members of the Board of Directors, as it appears in the minutes of the corporation, is as follows:

- A. The funds would not be used by the Supreme Grand Lodge of AMORC for any administrative purpose or operational expenses; further that they would not be used for general propoganda and advertising of the Order.
- B. The funds would not be used for any of the wholly local activities from which only a minority of the Rosicrucian membership could derive benefit.
- C. The funds should be used for any cultural or humanitarian program consistent with the purpose of the Order, and which, in the opinion of the Board of Directors of the Supreme Grand Lodge of AMORC, will bring cultural or humanitarian benefits to the greatest number of Rosicrucian members.

The Supreme Grand Lodge of AMORC consented to receive the moneys for these stipulated purposes and has entered them into a *special account* on its books, available

for the inspection of any member. It shall decide when and how, in accordance with the spirit of the contributors, these moneys shall be used for the benefit of the Rosicrucian members. In all probability in the near future a program of scientific research, consistent with Rosicrucian principles, will be announced and be supported by these funds. The results of such research, in simple language and in other ways, will be passed on to Rosicrucian members regardless of the degrees in which they are. In this way, though not exactly as Dr. Lewis had planned, humanitarian ideals, in his name and that of the AMORC, will be carried on.—X

Help Your Lodge or Chapter

A Rosicrucian lodge or chapter consists of an assemblage of Rosicrucians within the immediate area of a certain city. The purpose of a lodge or chapter is to supplement the sanctum studies. In a lodge or chapter, the member has the opportunity, in an appropriate atmosphere, to participate in inspiring, enlightening rituals and ceremonies which he could not possibly perform within his own home sanctum. These rituals have a traditional origin dating back many centuries in their symbols, wording, and gestures. These ceremonies and rituals are not performed just to impress the members or to awe-inspire them; they are a dramatization of mystical truths in symbolic form. The appropriate lighting, music, words, and action do much to reach deep into the psychic nature of the individual and to awaken and quicken the *inner consciousness*. We recognize, of course, that we are more than intellectual beings; we are also emotional and psychic in our nature. These rituals have been evolved and refined down through the past centuries with this fact in mind. They are especially designed to appeal to the inner man.

In addition to these rituals and ceremonies, many other features are of great interest to members. There is, of course, the important one of association with others of like mind. There is also the opportunity to exchange ideas, to obtain a fresh viewpoint. All of this is very stimulating. The members, as well, have the opportunity to hear special discourses and to witness unique *demonstrations*, both mystical and scientific, which could not be performed, we repeat, in their

own home sanctums. All of this *supplementary activity* is extremely beneficial to the Rosicrucian.

We would like to make it plain that it is not obligatory that a Rosicrucian become a member of a lodge or a chapter. One can have a profound understanding of the teachings of the Order and derive much benefit from them without such association; however, the majority of the members who are members of lodges and chapters know the distinct advantages that come from such affiliation.

From time to time, lodges and chapters request that we send them addresses prepared by the Supreme and Grand Lodge officers—special greetings and messages of importance. Of course, whenever these busy officers can personally visit the various lodges and chapters, usually on the occasion of rallies, or local conventions, they do so; but the pressure of duties here at the Supreme and the Grand Lodge makes it impossible for the officers to visit all of the lodges and chapters throughout the year. In the past, when they could not attend, the officers of the Order have sent out printed messages, or discourses, representing their thoughts; such messages were read upon the occasion of the rally to the assembled members.

With modern technological development, this method has been greatly improved upon. In his study at Rosicrucian Park, the officer may now make *an actual recording of his voice* on tape. The recording carries with it much more of his personality than is possible through a printed message. It is a much more intimate and effectual way than to have his message read by someone else. The Rosicrucian members in lodges and chapters are very pleased with this new method of listening to discourses by their officers as a substitute for the actual appearance of the officers.

A number of our lodges and chapters do not, as yet, have their own tape recorders. They are obliged to rent such recorders whenever such discourses arrive. Such rentals are inconvenient and add expense if used very often. The ideal method is for each lodge and each chapter, if possible, to have its own tape recorder. This would mean that more frequent addresses could be scheduled for the lodge or the chapter. Further, the tap recorder could be used in numerous other ways to the advantage of the lodge

or the chapter. Special music for use in connection with rituals could be recorded, as well as sound effects for allegories and plays. The machine could record special discourses to be played back on other occasions. There are numerous uses for such recordings.

Members who would like their lodge or chapter to have one of these machines from which many would derive benefit should make a contribution to the officers of their respective lodge or chapter, especially stating that their contribution is for such purpose. Tape recorders of excellent quality are much more reasonable now and more efficient because of the competitive market. The cost is not prohibitive if members will make contributions for this purpose.

The Technical Department of the Grand Lodge will be very happy to recommend the necessary mechanical requirements to accommodate our recordings. The reason for such definite requirements is that we wish to be certain that the recorder which a lodge or a chapter will purchase will be suitable for all tapes which we send. Therefore, we urgently request that an officer of any lodge or chapter intending to make such a purchase correspond immediately with Frater Lester L. Libby, Director of the Technical Department.—X

Can We Know Reality?

A frater asks our Forum, "Can we know the noumenal world through studying the phenomenal world? Are they comparable?"

The frater has here touched upon one of the classical philosophical and metaphysical problems. By *noumenal* world is meant the world as it is—in other words, absolute reality, or "things in themselves." The phenomenal world is the one of appearances. It is the world as perceived by our objective sense faculties. The crux of the question, then, is whether there is a correspondence between reality, or existence as it may be, and our experience of it. Obviously, if we can rely upon experience, then we could say that what we perceive as what is seen or heard is actually the world.

The reliability of the senses has too often been refuted to put any absolute dependence upon it. There are many commonly known examples of the deception of our faculties. What may seem as real to one may be experienced quite differently by another

whose faculties may be either impaired or more nearly perfect. Also, as each of us knows from intimate experience, a visual image may appear to change its nature in relation to our position to it. At a distance an object may seem to have one form, but, when we approach it, it assumes different dimensions and qualities. Did the object change because we changed our position in relation to it, or did the varying spatial factors, the distance from which we observed it, cause an illusion? Simple experimentation proves that the object does not change its qualities, but distance causes us to observe them differently.

We thus know that what we experience as reality, the objects seen, heard, or felt, for example, are to a great extent *subjective experiences*. The nature of our existence, the world of particulars, is dependent upon our consciousness of it. We experience reality through limited faculties. These senses confer even the qualities which we associate with objects of the world. Physics, for further example, has proved that a color, as red, is not inherent in a red image which we perceive. Such an object may just reflect those wave bands of light, or vibrations which engender in the consciousness the *sensation of red*.

Plato, in one of his *Dialogues*, gives the analogy of shadows flickering on the walls of a cave. These shadows are of objects which are outside the cave. To one seated in the cave and who cannot see outside, or beyond the shadows themselves, they appear real. However, such shadows may be quite unlike whatever exists beyond the cave and which causes them. Little children all have experienced or participated in the game of making silhouettes of animals and persons by the manipulating of their fingers so that they cast shadows on a wall. To one who did not see the fingers so being used, the shadow images would appear to be quite real. In his analogy, Plato was making the point of the deception of the senses and that they give one no true conception of the world of reality.

Other philosophers, as Locke, Berkeley, and Hume, have challenged the nature of reality. Locke took the position that there is no reality *as we perceive it*. The ideas (in fact all knowledge) stem not from what *is*, but rather from our perception of external impressions, and from the notions arising

out of the qualities of our senses. Berkeley, too, took the position that perceptions, or the experiences of the senses, are the essence of reality. Hume, likewise, held that there is no material world which corresponds to our ideas, and that reality and knowledge are sensations only.

It is a corollary that there must be some reality, some being apart from the human mind itself. Certainly the human consciousness does not just float as an isolated reality in a state of nothingness. Kant expounded a unique relationship, in his time, between experience and reality. He took the position that a thing *is* only to the extent that it participates in our mental world. Our ideas are not images or counterparts of objects in the world outside of us as so often has been thought. The mind has an inherent faculty of *synthesis*—a combining of sensations into ideas having a unity. This power of the mind is independent of the external world, and it is separate from those sensations which arise from the world. Things have a reality only as they fit into this combining faculty of the mind. The mind or consciousness is what confers the particulars upon the world of reality. Things have no existence until we conceive them. However, these constructions of the mind do not deny a reality independent of the mind. It makes of this reality an abstract, formless, nameless something.

To be more explicit, a reality, or a noumenal world, exists, but it is quite unlike anything which we realize it to be. This external something reacts upon us in the way which it does only because we are so constituted as to perceive it in just that way. We are thus working with illusions at all times; these illusions are the phenomenal world, the one of appearances, the one of our senses. We cannot abandon our senses and at the same time have any media for experiencing the noumenal world, that is, the one which actually is. We must be content with our *phenomenal world*. We are obliged to understand ourselves as thoroughly as possible and realize that as humans we will have only certain general experiences channeled through our receptive faculties. From such experiences we shall create a world of daily living, and this world will be a grand illusion.

To use a homely analogy, it is like our peering through eye glasses which are op-

tically imperfect. They may elongate every object perceived through them. However, we know that images as seen through the glasses are not true to the object. We could not see at all if we were to remove the glasses; and, further, since other glasses are not obtainable, we are obliged to adjust our understanding to what we do see. As a consequence, we should not disturb ourselves over what the noumenal world, or the thing in itself, may actually be like.—X

Sacrificing For Others

A soror, now addressing our Forum, says: "Should a person, who has what he thinks is more important work to do, lay aside his own interests to amuse other people? How much of a person's life should be or need be given up for another? A person does not want to be selfish nor live entirely to himself. However, when other people ask or expect one to give up what seems like too great an amount of time to amuse them because they are incapable of doing so themselves, is not that an imposition? To help others sounds ideal but how do we know what the Cosmic may want us to do in the matter? Could we not be interfering with the Cosmic in our attempt to amuse idle minds?"

For centuries, spiritual leaders and philosophers alike have extolled the virtues of *service* and *sacrifice* for others. At first blush, both seem to be humanitarian ideals. In fact, even the lower animals, as dogs, have been known to aid their own kind and to sacrifice their own lives or best interests for an animal friend. It is expected that man can do no less. There are, however, qualifying circumstances which apply against the general principle of sacrifices for others, and these must now be considered.

Man is capable of exercising individual intelligence and will. He can make separate decisions regarding his affairs and employ will to enforce these decisions within the limits of his mental, physical, and social powers. When man fails to do this, he is forfeiting his individuality as a human being. Each of us, because of heredity, environment, or social factors, excels another in some way. One may have greater strength, intelligence, education, wealth, or influence in society than someone else. Within the scope of his particular superior qualifications,

he has the advantage over less fortunate persons.

Where others exhaust their own means, whether strength, intelligence or experience, in trying to attain some end, humanitarianism dictates that the superior person come to their aid. It must be apparent, then, that the end which one seeks must be consistent with moral principles, the laws of nature and the welfare of society, if he is to receive help. It is this mutual co-operation that constitutes the underlying principle of society.

Whenever one stops employing his own resources, whether material or immaterial, in his own behalf so as to help another, that constitutes a kind of sacrifice. Whatever we give is that much less had for our own interests. The real spirit of sacrifice goes farther than that, however. It is to give until *it hurts*, that is, until we are conscious of a personal loss of materials, time or effort.

We must again emphasize that the recipient of the service or the one receiving the benefits of the sacrifice, should be worthy of them. One who has, through indifference or negligence, placed himself in a state of affairs where he needs the sacrifice and service of another, must first show his contriteness before he receives such service. He should be willing to admit his errors, if such they be, and, as well, indicate a desire to rectify his ways. One is not inclined, nor is it *Cosmically proper*, to help another who is indolent or negligent in his concern for his own welfare. To sacrifice for such a person is to encourage his dependence upon others to the point where he conceives such assistance as *his right*. In refusing to aid such persons, it is often necessary to point out that in order to receive help, they must first reveal a willingness to act in their own behalf. "God—and man—helps those who help themselves." There are persons who are actually thieves of sentiment. They come to know those who have a generous spirit and they plan to rob them of a good portion of it by playing on their sentiments.

There are many extroverts who lack the ability to stimulate their own minds through their own mental powers. These persons, when left alone and to their own resources, become bored unless their senses are constantly titillated by some external activity. They are unable to arouse their minds

through their own mental efforts by means of abstraction, imagination, creative effort, and the like. They are, in other words, *mentally passive*. Their minds must be excited, that is, moved by external stimuli every second when they are not asleep or occupied with their duties. They are the type of persons who must listen by the hour to the radio or watch television. If these means of entertainment are not available, then they must have people, neighbors or friends, come in to chitchat, that is, engage in small talk so as to occupy their minds.

Others of the same type, for want of knowing how to change the states of their own consciousness by means of internal stimulation, or for want of making the effort to do so, find that it is necessary to move their whole body to bring about entertainment. They have to bring changes of environment to their consciousness by racing along the highways in automobiles by the hour. The fleeting visual impressions which they see as they travel along the road take the place of marshaling their own ideas through their mental powers. Many of these persons just cannot understand how it is that others want to be alone with good books or activities which improve their minds. To them, such would constitute labor and be very irksome. When others kindly reject their continual invitations to while away an hour in some superficial amusement with them, they are very often offended.

In conclusion, we would say that no one is obliged to sacrifice his personal time, which contributes to some worthy function, in order to amuse shallow minds. The best way to help such persons is to compel them to resort to ways of finding their own amusement. Eventually, their shallow interests become exhausted and, to avoid continual ennui, in desperation they expend efforts by which they come to discover talents which are worthy of them and which provide lasting means of entertainment.—X

Conscientious Objectors

A frater from London, England, addresses our Forum. "Along with the fear of war comes the question of the 'conscientious objector.' Before the last war I gave much thought to this and discussed the matter with

one who professed to be such. I understand that we are under oath to abide by the laws of the country in which we live, but does not this clash with the idea or demand that we be brothers to other members who quite possibly are fighting for the opposing country? I would appreciate the Forum's view on this matter."

In answering this question, one treads upon delicate ground. In taking a positive stand, one may unintentionally offend those who think differently. It is best to say that, in this instance, the answer is not meant to be dogmatic but rather to be an expression of an opinion which should at least be considered.

From the fundamental mystical and spiritual point of view, man is not justified in taking the life of another human being in war or under any circumstances. The hagiographies of different religions expound that the power of life and death is reserved alone to Divinity. However, in these sacred writings there are references to Divinity's condoning the slaying of human beings. In the Christian Bible, God is made to be an ally against certain peoples whom He aids in slaying because they oppose His fiats.

Let us go back to the matter of self-preservation. We either fight for sustenance and the safe-guarding of our lives and all that is associated with them, or we cease to be—that is the *law of life*. Man may, if he chooses, conceive an ideal that transcends natural law, but he cannot enforce it successfully. When we are attacked by an assailant, we either repel him with like force or we forfeit our lives. In such self-defense it may be necessary to kill. It is a matter of our life or that of another. In either instance, death is being dealt. When we kill in order to live, we are at least *consistent* with the natural law of self-preservation.

Suppose an intruder enters our home and threatens the life of a small child or that of another loved one. Would our conscience forfeit their lives by refusing to permit us to defend them at the cost of taking the intruder's life? No rational person would refuse to take life under such impelling circumstances. Can this analogy be applied to war? The answer is "Yes, under certain conditions." Nations engage in war. Nations are organized society. Society includes ourselves. A society, in theory at least, repre-

sents what we want, respect, and wish to preserve. If our society is exposed to threat of invasion or to a force that will destroy it, we are obligated, even morally bound, to protect it. To attack our way of living is the equivalent of attacking our person. Thus we must fight even if that means the sacrifice of an opposing life. As we have said, religious works, such as the Bible, have justified defense in war against "God's enemies."

We cannot participate in society, share its privileges and benefits, even demand them, on the one hand, and on the other, refuse as conscientious objectors to protect that society. No rational person loves war. It should be abhorred and prevented. However, when it comes, it is then too late to avoid responsibility as a citizen. If you feel that, as a member of society, circumstances may arise, such as invasion and direct attack, which would obligate you to enter into combat of which you do not approve, then you should leave organized society now while there is a state of peace. Do not take what society offers you and then refuse to pay the price which society requires. As yet man has found no way of eliminating war—and there are no bloodless wars.

As Rosicrucians, we strive, in our way and through our teachings, to evolve the human consciousness so that man will not cause those conditions from which wars stem. When, however, misled men and the society they represent attack us, we must enter the combat in defense of the right just as we would in defense of our individual persons.

It may be contended that some of our wars are not justified, that society itself brings them on—and not for the noble defense of humanitarian ideals but for purely mercenary ends. It is granted that many wars have a wholly political objective. If, however, we live in and are part of such a corrupt society and if we give tacit consent to it by sharing whatever advantages it may provide us, we cannot then become suddenly aloof and noble when that society is engaged in war. In other words, we cannot blow hot and cold on the same issue.

It is strange that many persons who in time of war claim to be conscientious objectors never exhibit during the period of peace the same spiritual concern for mankind. Many of these conscientious objectors in

peacetime do not take part in charitable and other activities designed to further the welfare of mankind. They do nothing to ease the distress and suffering of those very lives which they disdain to take in time of war. The *real conscientious objector* is one who has aligned himself in time of peace with activities which help the poor, the ill, and sufferers in general. In other words, he has lived a life consistent with his professed ideals. Such men and women are affiliated, as active and working members, with religious bodies that have always been recognized by most governments as legitimate claimants to being conscientious objectors. Further, these religious groups, which are sincere in their claims, oblige their members to make considerable sacrifice in time, money, and service in the interests of humanity *in peacetime*.

The majority of the crop of conscientious objectors who come to the fore in wartime can never prove, by their previous conduct or their peacetime affiliation, that their lives in any way exemplify the love of humanity which they profess later.—X

Cosmic Marriage

A soror from New York now addresses our Forum: "Several Rosicrucians and I got into a discussion on the subject of marriage and fidelity. As a result of this discussion, there are questions I would like to ask. My first question is: Are all marriages Cosmicly planned?"

"My second question is: If two people have a very good marriage, spiritually as well as physically, and both love each other to a very great extent and say as much to each other and to the world—and if one seeks an outsider for sexual relations without the knowledge of the marriage partner, would such a person be building up an unfavorable karmic condition? Would the fact that no one knows of such circumstances, and that no one is hurt by the clandestine relationship, have any bearing upon the karmic principle? Suppose further, that one learns of this infidelity and it cannot be remedied. Suppose the latter refuses to grant legal separation or divorce, does that person bring karma upon himself?"

The term *Cosmic marriage* is poetically and romantically very attractive, but it is not very realistic. Only in a remote and

very exaggerated sense can it be said that marriages are "made in the Cosmic." Everything that occurs, of course, is the consequence of Cosmic law, *but* all occurrences are not *by intent*. Things are not planned by the Cosmic in the life of the individual. We conform to law, but the circumstances of that law follow from natural order and are not an expression of the Cosmic mind. In other words, the time and place of a happening are not ordained, but the *forces* behind it *are*. For analogy, gravitation is a natural law, but there is no specific decree that a certain object shall fall and be drawn to the surface of the earth at a particular time. The force of gravitation and other natural powers are continuously at work. Whenever their combination is such that gravity, in particular, shall apply, we then have the experience of the falling object.

This analogy can readily be applied to marriage. From the Cosmic point of view the sexual or biological natures of men and women are as opposite poles which attract each other. This attraction is, in turn, modified by social customs and intellectual idealism. Men and women are not attracted to just *any* member of the opposite sex. They exercise will, and consequently make selections; these choices are influenced by intellectual ideals, also, which serve as desires. In effect, it amounts to one perceiving in the physical appearance, character, and mentality of another, that which most conforms to his or her own ideal or mental image of the opposite sex. Each incarnation molds our soul-personalities to some extent. As a result, that which we seek in members of the opposite sex varies with our personal growth.

One person may be drawn to another of the opposite sex solely on the determinative of sex, or the physical appeal. It would indicate that the physical aspect of that individual's triune nature was stronger—the animal instinct was more dominant. Another person, considering that same individual of the opposite sex, might recognize the physical attraction of the person, but his more sensitive nature would also note the character and mentality of that individual. If the latter qualifications seemed to be lacking, he would find such a person unacceptable. In this way, the Cosmic merely provides a *law* to which marriages conform. It is a law that through the unfoldment of the soul-

personality we will seek persons as marriage partners who are in harmony with our composite selves—as of this incarnation.

Why is it, it may be asked, that a person who is apparently highly evolved spiritually will often marry one whose consciousness is of a far lower plane than his or her own? Here, again, a Cosmic law enters. Perhaps karma has made it necessary that the one of the more lofty plane should learn something of suffering and sacrifice. Perhaps that experience is needed for the progress of that individual. After all, most certainly, such mismatched marriages will cause suffering and hurt to both partners, or at least to one. No matter how compatible two persons may be sexually, if one is more spiritually enlightened and aesthetic in sensibilities, that one will suffer through such a marriage. A married life consists of more than sexual relations. There are other necessary mutual relations for connubial bliss. There must be interests which both share alike, for without such concerns and with only sex interests they would ultimately come to hate each other.

It is not true that sex interest is sufficient to dominate all other factors in marriage. The mental and spiritual elements of a marriage are also important if it is to endure. No specific individual has been, figuratively or otherwise, Cosmically earmarked for marriage with another. There are no Cosmic "matchmakers," although that idea has long intrigued the imagination of unthinking and extremely romantic persons. Such idea has been associated with another one known as "soul mates." This appealing but unsound theory is that each soul is incomplete, that is, as a man or as a woman, making it necessary that a polarity of the opposite sex be united with it for its completion. Further, a particular soul, like a part from a jigsaw puzzle, would have to match precisely one's own. It was conceived that one must search for that *one*; all others would be ineffective. The amusing part of the soul mate theory is that when one found another whose personality appealed to his own psychological condition, he, or she, would then conceive of that person as having been Cosmically created as the soul mate. It was the equivalent, to use an analogy, of one finding a perfume to which he was most responsive and then conceiving the idea that the manu-

facturer had him in mind when he had manufactured that particular fragrance.

As for the second question, we reply that if two persons "have a very good marriage, spiritually as well as physically, and both love each other to a great extent," as the Soror relates, neither one would commit acts of infidelity. Such acts of inconstancy would not be possible. Where there is a great love between two married people and physical or sexual compatibility also exists, infidelity, such as extramarital relations, could not enter. In the first place, there would be no desire for these extramarital relations and, if there was any temptation, the great spiritual feeling, which the soror said existed, would prevent the infidelity. In such an instance as the soror relates in these questions, there must have been *insincerity* and *misrepresentation* on the part of the one guilty of the infidelity. That party must have misled the other into believing that there was a true physical, mental, and moral affinity between them, which in fact did not exist.

Does karma accrue from infidelity? Extraneous circumstances enter into the nature of this question. Mortals make mistakes. Often, they are not too careful in the appraisal of their own feelings. Physical or sensual appeals, being primitive and very strong impulses, persons are at times swept away by them into a marriage without considering the mental and moral factors. Thus, some partners in marriage eventually find that they are not compatible. To continue such a marital life would mean the continuation of mental torture for one or both. The practical answer, then, would be the obtaining of a divorce. Even Cosmically, there would be no marriage if there were no real unity of the soul-personalities. However, some religious sects, because of custom and *political advantage* have created dogmas to prohibit divorce. These compel the continuation of a wrong marriage at the expense of Cosmic law and self-respect. Further, infidelity is encouraged on the part of one or both of the marriage partners. Though such individuals regret their infidelity, they sincerely and *mistakenly* believe it a lesser evil than violating the church creed by divorcing the marriage partner. In such cases of infidelity, founded upon *ignorance* and a *blind faith*, Cosmic justice would temper any karma involved.

Where, however, one *can* obtain a divorce and is justified in doing so, and yet continues to indulge infidelity, that individual invites adverse karma. Further, where infidelity exists and the guilty person seeks for a divorce rather than continue a mock marriage, and the other party refuses to grant a divorce through a spirit of retaliation or hate, the latter person, because of such a motive, invites adverse karma.—X

The Psychology of Criticism

Most of us do not like criticism, especially if it is directed toward ourselves. This is quite comprehensible because it does one of two things. It either shakes faith in our own ability or it affects our ego, our pride, even if we realize that the criticism is justified. However, criticism is essential and is quite in order, provided the motive behind it is proper. That motive should not be merely an attempt to attack, but it should be a sincere and *impersonal* desire to present facts or truth. The criticism should be kind, not sardonic or bitter. The criticism should be from the point of view of enlightening one, not to ridicule the error, the mistakes, or the lack of knowledge that one may have had.

Unfortunately, much criticism is of just the opposite kind. It is intended to besmirch, belittle and to confuse; it is intended to bolster one's own merits, activities, or appeals at the expense of another. Quite frequently there are publications issued by some small religious groups—or a large one—which devote most of their pages to a more or less scurrilous attack on all other religious sects and particularly attacks on mysticism, which includes the *Rosicrucian Order*.

In reading such articles, one is impressed (if familiar with the facts) with the obvious intent of such authors to deliberately distort the truth. They delete phrases, omit references, or couch their wording in such manner as to intentionally create the wrong impression on the part of the reader. There is a psychological principle behind this type of criticism: that which the publisher represents is not strong enough in its own qualifications to command the attention and respect of the public at large; thus, he proceeds to eliminate, or try to do so, all that which he considers as being the publication's

rival. The reasoning behind that type of criticism, if it is such, is to try to strip away all which holds the public's attention in competitive interest. The assumption is that when everything else has been discredited, nothing remains with apparent virtue except that which the publication represents, and that, therefore, will then be accepted by necessity by the readers. Such authors sincerely believe that the public will accept what their periodical represents because everything else is made to be wanting.

All this is very poor logic because, as our late Emperor, Dr. H. Spencer Lewis, has pointed out, if you are successful in attacking a particular field of thought, or subject, to such a degree that you convince the people that the majority of organizations or societies, or whatever they may be, representing this particular thought, are false—you then have undermined their faith in that entire field. They become so disillusioned, so discouraged, that the majority will abandon all interest in it. As a result, whatever *you* have to offer that is related to that field also remains not accepted because of your attack upon the entire field.

The best way to be successful in putting over anything, whether a product or an idea, is for one to devote all his efforts in a *positive* way toward the presentation of what he has to offer. If he does that he will outshine his competitors. He will not have to resort to insidious criticisms at all, some of which are slanderous and libelous. In fact, publications which try to build themselves up by means of tearing down all opposition are really insulting the intelligence of their readers. The average intelligent reader senses very quickly the presence of hatred and bitterness in an article. He can tell when there is a note of "sour grapes" in it. The more he reads, the more he instinctively comes to the defense of that which is being criticized, and the less he is influenced by what the critic has to offer.

Today there is much of this type of negative criticism: as criticism of people prominent in government who hold influential positions. It is often an attempt to belittle their character, to disparage them, to make them resign their post, or be forced out of it by an unthinking public. Behind most of these attacks are not the *true* principles of criticism, that is, to present the truth, but rather to remove someone from public office

so that the vacancy created may be filled by the political appointee of the interests who are making the attack.

It behooves each person, then, if he wants to call himself intelligent and fair-minded, to be very accurate in his analysis of any articles that are critical in order to see what the real motive is behind it.—X

Racial Inter-marriage

A frater states that in one of the monographs he has found the following: "We, as Rosicrucians, consider all races equal in their ultimate mental and spiritual status but, for biological reasons, we are obliged not to sanction promiscuous intermarriage." The frater then asks our Forum: "Please explain this more fully."

The Rosicrucians have always taken the position that, Cosmically, there are no superior races, that is, no race has been divinely ordained to be the superior vehicle for the soul-personality. All human beings have flowing through them the Vital Life Force of Nous with its Cosmic intelligence. Thus all are Cosmically endowed with the potentiality of becoming a highly evolved conscious being. Beyond this the factors of environment and heredity enter but they have no preferences in their influences. Any race, regardless of the pigment of its skin, can exhibit a high degree of intelligence and moral discipline, given the opportunity for such development.

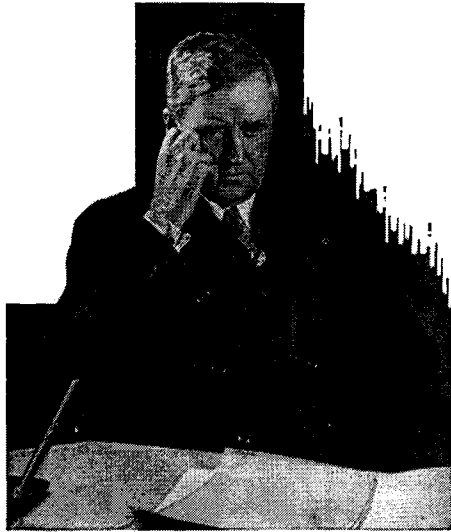
If a people has become geographically confined in an area which is hostile to human welfare such as a jungle region, then culture, the result of finer sensibilities, is slow to become manifest. In fact, intelligence itself is inhibited. Where men are not afforded the opportunity for leisure and reflection, the reason develops slowly. When men, as is the case with the race that first occupied the Nile delta, are precipitated by circumstances into a favorable locale, they will advance rapidly as a race and as a civilization. The rich, dark, alluvial soil of the Nile delta, the rainless climate and the plenitude of water provided by the great river and the natural safeguard against easy invasion provided by the desert bordering the delta, accelerated the culture of this ancient people. They advanced much more rapidly than their contemporaries who were fighting climate and the teeming life in the great jungle of equatorial Africa. In fact,

they were far in advance of the Late Stone Age man of the great Swiss lakes to the north.

Though all men are equal in the potentiality of greatness, that does not warrant miscegenation on a grand scale. It is true that, in past history, the intermarriage of the races was permitted without restriction. It is occurring again now in many sections of the world. With a shrinking of the globe, so far as nations are concerned, and the growing congestion of peoples, it will occur again on even a grander scale. It is contended that, until there is a complete merging of these races, or nearly so, there will be an admixture which will not be wholly satisfactory in a psychological sense. The emotional patterns of some races, as a result of long conditioning by social customs and environment, are quite opposed to the nature of others. This, it is theorized, may make for some instability until such differences over generations of time have become adjusted. Some races, as well, have certain physical advantages, the result of their long gradual adjustment to a particular environment. Such advantages may be lost through intermarriage. Conversely, however, others may be gained which are highly beneficial.

There is no moral reason, from the Rosicrucian point of view, that should cause any objection to the intermarriage of the races. Such an objection could only be based upon social or racial prejudice. On the other hand, it is not necessary for one to intentionally step out of his racial group to marry one from another race just to be spectacular or to demonstrate his liberalism.

Often those who have been called members of an inferior race are the ones most *inclined* toward miscegenation because of the social handicap imposed upon them. There is a psychological basis for their attitude. It constitutes a defense against the stigma of inferiority. By marrying a member of the alleged superior races, they feel they have altered their status and defied the social proscription. Actually they had no need to do this. They are Cosmically equal inherently to any race. It is just a question of their individually developing so that they are equal to anyone of their own race or another. The marrying of someone of another race is a psychological adjustment in most instances. It is by no means necessary.—X



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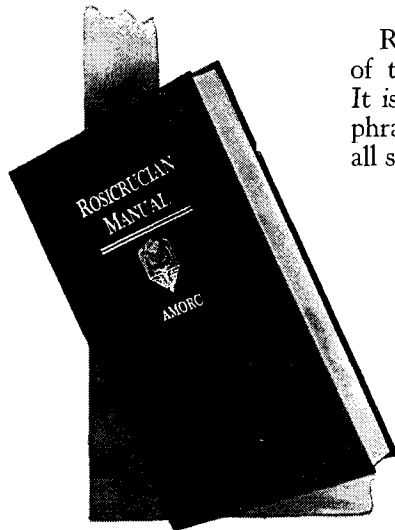
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Vol. XXII

DECEMBER, 1951

No. 3

A MESSAGE FOR YOU AT CHRISTMAS

Lovely the legends that have found
their way
To us from that far-off, first
Christmas Day:
The air stirs with the beat
of angel wings;
Rich gifts are laid before
the King of Kings;
And legend has it that a child
brought to the stall
A Christmas Rose—the simplest
gift of all:
The Christ-Child touched it, and
of all the rest,
This lowliest gift was most
supremely blessed.
Could all our hearts be haloed
with this light,
Peace would be born on earth
this Christmas night.

—Helen Reid Chase, F.R.C

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Greetings!



PATRIOTISM VERSUS PROPAGANDA

Dear Fratres and Sorores:

Patriotism is an admixture of affection and moral obligation. The affectionate aspect of patriotism consists of the same emotional attraction one exhibits toward anything which contributes directly to his personal satisfaction. From the psychological point of view, the nation, as far as the individual is concerned, is a collection of environmental factors. First, the nation to him is his immediate surroundings, the climate, scenery, and associations in his community, the afforded conveniences or the lack of them. Second, it is the individual's way of living, such as the opportunities provided by the government, freedom or restrictions imposed, and the traditions he has inherited.

The moral aspect of patriotism is a natural consequence of any devotion the individual may have for those factors which he terms "my country." It is a sense of duty that constitutes loyalty toward whatever makes possible his personal gratification. This duty is, in fact, an innate desire to secure what he conceives as a good, intimately related to himself. It is an enlargement of the consciousness of self to include those elements he understands to be of his nation. Certainly each individual feels an instinctive obligation to himself and to whatever he considers as his.

Patriotism does not stem from pure intellectualism, though it frequently employs reason to substantiate it. An emotional necessity which may cause patriotism and which arouses the moral obligation presupposes a sense of "ought to" in relation to it, as Kant says in his treatise on morals. In other words, one who finds enjoyment in his physical surroundings, social relationships and national traditions, is conscious that he "ought to" do something to preserve them. He thereupon seeks to hypostatize his feelings; that is, he seeks to find logical grounds to support them. A strong emotional attraction to any idea may often cause reason to build a fairly logical case in its behalf. The emotional stimulus provides inspiration

which in turn gives a cogency to the patriot's arguments that makes any inherent weakness in his claims seem inconsequential.

Is patriotism a social ill or a necessity in modern times? Unless man becomes again wholly savage in his culture, he cannot escape the need of society and the patriotism which may follow from it. Society is the outgrowth of man's realization of the need for mutual dependence. The state is a form of *organized society*. If the society is representative of a mass ideal, that is, if it conforms to what men want and what they believe furthers their interests, the feeling of patriotism is inescapable. It is a psychological consequence as previously stated. No society can stand for any time without the emotional support of its respective members, their affection for it and their moral duty to defend it, which is patriotism.

Since the basis of patriotism is an emotional attraction to organized society, which seeks to express itself on logical grounds, it must be spontaneous on the part of the individual. It cannot be imposed by government compulsion, as enforced allegiance or fear. Such attempts produce a counter emotional reaction. One hates what one fears or that which causes pain, either mental or physical. The emotional stimulus of hate is equally as intense as that of love. By such stimuli the reason is incited, as in love or devotion, to postulate grounds for the feelings—and in the instance of hate may result in the overthrow of society. The crusade *against* a cause has as much zeal or fanatical fervor as the crusader *for* a cause.

Every society is aware that it has enemies or, to put it more considerately, those who oppose its major political policies. The state realizes that it often institutes practices which will have a disagreeable effect upon the individual, even though it may consider such to be for his ultimate welfare. Since patriotism is an affection for the good that the individual conceives he is deriving from society, any such objectionable circumstances arising from the same source are

likely to change his emotions toward it. The reasoning of the opposition forces then becomes more and more plausible to the individual.

In desperation, society has to offset the exhortations of those who differ with its unpleasant policies. The government or state then resorts to *propaganda*. This consists of statements, oral or written, designed to induce the acceptance of certain propositions. In effect, propaganda is intended to engender interest in certain subjects exclusively or rather to emphasize particular topics. Some people profess to abhor any type of propaganda; they take a violent dislike to that which obviously attracts their attention. Such an attitude of mind is logically unsound. It is usually the result of social customs and prejudice. It is a psychological fact that we all respond to that which has certain appeals to our receptor senses. *Curiosity* is an instinct. We cannot avoid having it aroused. A certain stimulus, visual or auditory, will attract our attention, as a loud sound or a sudden bright light. One of the commonest means of arresting attention is to impart *motion* to something—a blinking electric sign or a swinging object. Propaganda is nothing more than resorting to psychological appeals designed to arouse interest and to cause people to act in accordance with them. Those who reject obvious propaganda are nevertheless found to respond to other forms not quite so apparent to them.

It is natural that we should want others to further our interests. The very basis of society, as said, is a mutual dependence. To get others to co-operate or to avail themselves of what we offer, we must extol the merits of our propositions. The only danger, therefore, that lies in propaganda is *misrepresentation*. It is, however, not a fault inherent in propaganda. Rather, it is the corruption of its power. This misrepresentation may be deliberate, having as its purpose the deception of a people or it may be the exaggeration of enthusiasm. In either instance, it is most damaging not only to those who accept it, but eventually to the propagandists as well. Once you have lost the confidence of those to whom you must appeal, the goal you seek to attain is lost.

To stir up emotionalism and keep patriotism at a high pitch so that the individual may become impervious to those many dis-

tractions which the state may feel necessary to impose, the state conducts extensive propaganda campaigns. Its millions of words, issued in printed form or uttered by its representatives on the air or from the platform, do contain much factual matter. Unfortunately, however, the reality of such statements, the *truth*, is often colored by over-emphasis or by deliberately withholding other qualifying facts. What is the psychological effect, to use a crude analogy, of a continual stressing of the color blue in relation to certain objects which people need or think they do? It gives them the impression that blue, as a color, in relation to those certain things continually mentioned, is the *ideal* to be attained. Eventually, yellow objects, which in every other way are equal to the blue ones, are considered inferior or lacking in a necessary quality. The yellow objects are rejected by the people and perhaps even referred to in a derogatory sense.

Let us suppose, to continue with our analogy, that you were the manufacturer of a yellow product which in every way had the same excellent qualities as a blue one. We may further presume that you are not afforded the same opportunity to propagandize your yellow product as are the makers of the blue one. As a result, you are put to a tremendous disadvantage and suffer loss of prestige as well as material resources. It is just this adverse effect that the governments of the world are having upon one another with propaganda. In endeavoring to intensify their respective patriotism, misrepresenting propaganda is issued. Purely local customs and preferences of a nation are commonly lauded to the extreme. The implication is that the extraneous practices of other peoples or nations are false or ludicrous by reason of their difference. The fact that other people do differently, by necessity or preference, is omitted as a qualifying explanation. The propaganda catering to the patriotic spirit appeals to the natural vanity of the individual. It extols the supremacy of his standard of living, his ideals, beliefs and religious views, and his way of doing things. By comparison, it subordinates the achievements, ambitions and heritages of all other peoples.

These nationalistic campaigns of propaganda, which are now at their greatest height in history, even tolerate the expound-

ing of racial prejudice and the vilification of a people on the part of individual enterprisers. Newspaper cartoonists and publishers, hoping to capitalize on the spirit of sectionalism and chauvinism, caricature races in a most abusive way, without any objection from their governments. During World War II—and at present—the Asiatic people, for example, were drawn by cartoonists in such a way as to appear almost bestial. Their racial physical characteristics were emphasized to a point of hideous distortion. All this idealizes one set of nationals at the expense of another.

The sum total of this activity is an offense to a people that is not forgotten when the ink is dry on a peace treaty or on an armistice agreement. It is an insult to the race and to the customs of the people, of which they are an intimate part. We cannot expect world peace and understanding when our patriotism and our love for self-interests become offensive to millions of other people. It is actually a weak form of patriotism that endures only by fraudulently representing the status of other peoples. There is little difference in moral substance between suppressing knowledge about another people and in presenting untruth about them which inculcates hatred.

Patriotism should thrive upon first-hand experience with one's social and political conditions. It should not need the inflation of propaganda—at least not for its own people.

Fraternally,

RALPH M. LEWIS,
Imperator.

Finding Personal Peace

The problem of attaining personal peace, or inner harmony, is becoming increasingly difficult. Peoples of the world are exposed to an impact of distressing news and that which is potential with great danger. Many of the statements of commentators, news analysts, editors, and the like, are intentionally kept tense. It is their way of employing the psychological principle of *suspense*—the sustaining of interest by dramatization and overexaggerating every incident of importance. These persons know how profoundly the populace is concerned with the world state of affairs, and they capitalize

upon it. They isolate and then augment to a high emotional degree some otherwise casual incident in the day's news.

As a result of this tendency, mostly done for the purpose of increasing circulation rather than for public information, it becomes difficult for people to find refuge from such influences. The usual channels to which persons are accustomed to escape from the turbulence of the day, such as radio, television, magazines, movies, and newspapers, are saturated with disquieting headlines, comments, pictures, and editorials. It is not that the average intelligent man or woman does not want to be well informed. He also does not want to retreat from reality like an ostrich, putting his head in a hole in the sand, yet he does wish to realize his own *self* occasionally. He desires to meditate upon the impressions rushing in upon him so that he may put his mind in order. He does not feel that all life's activities are trenchant and vile. He believes that there are some noble things that can and should be done, through which some of the world's tensions can be lessened. He also knows that society is only as men think, believe, and act individually. It is this individuality of self that he wants to preserve.

If individuals are despondent or abandon all hope for social improvement, then the agencies of society, its various activities, come to reflect this attitude. However, a certain amount of *idealism* exists in every person. There is almost an instinctive insight had by each normal person as to the best procedure to follow if he is given the opportunity to meditate upon it without being influenced adversely. Thousands of years ago in the market places of ancient Athens, Socrates revealed that almost every man can come to a wise decision upon the most important matters if the content of such matters was fairly presented to his *better judgment*.

The problem which confronts most persons is where to go to find that environment which will arouse one's spiritual and finer sentiments. The present appeals tend too much to the passions and to materialism, to a stark preservation of our economic order at the cost of humanitarian idealism. It is regrettable to say that many churches and temples of the different sects do not afford that sanctuary for peace with one's

self. For *political* and *propaganda* motives, across the pulpits and altars of these holy places, there often comes a virtual barrage of words of hatred, enmity, and the condoning of destruction of some people or nation to save their vested rights, prestige, or religious dominance.

A strong people is a people who are not panicky, fearful, and jittery. They are a people who have arrived at a decision from an unemotional point of view under the clear guidance of a well-disciplined mind, inspired by the highest dictation of self. Such persons can make mistakes in their decisions; however, not being terror-stricken, they can more readily and freely adjust their minds to each changing event and make corrections.

If Rosicrucians faithfully and conscientiously maintain a *sanctum* in their homes, consecrated to that which they hold to be sacred, they will find that it will become the sanctuary for their own rehabilitation. In devoting even a few minutes to being alone each day, the Rosicrucian can weigh the impressions of his spiritual motives as against all else that has crowded in upon him objectively during the day. In such brief periods of relaxation, he will be amazed to notice the new light in which the circumstances of the day will appear. The *true* from the *false* will be easily distinguished, and the latter just as easily dispelled from one's mind. That which we need most—in fact, what the world needs most—is the opportunity for *personal* thought and the free exercise of *self*. There is no greater need today than for the silence of self—the aloneness with one's own triune nature.

Those who are so unfortunate as not to be able to establish such a sanctum in their homes, no matter how humble, must find a substitute for it outside. The great out-of-doors was man's first temple; there is still none better. A walk down a forest trail, even if covered with snow, is inspiring; and so is a slow, meditative stroll across open fields with a pet dog trotting along; or an isolated perch upon a jutting rock underneath a windswept sky overlooking sea or bay. All of these circumstances may provide a suitable contact with the Cosmic, an occasion for that peace within.

Those who reside in large cities and who have no home sanctum, need not feel that they are deprived of this opportunity to be alone. If one will use the *same* initiative and thought to find a place in his city for such periods of meditation as he does to secure his worldly interests, he will succeed! It is not too difficult to locate a niche in a public park, a bench that is more or less secluded; one might even stroll to the end of a pier or wharf. Such places provide the atmosphere with the quieting effect of lapping waters.

I am reminded of a method employed by a frater in the Middle Western United States to find this peace within. He is a locomotive engineer (driver) on one of the crack, streamlined, transcontinental trains, known as the "City of San Francisco." This train, with its many cars, travels at very high speed from Chicago to the Pacific Coast. This frater is the engineer of this train for a large portion of this journey. Obviously, his responsibility is great, and the resulting tension considerable. Increasing automobile traffic has added to the hazards which he encounters. When at home, he has found it difficult to relax and to find just that environment for attaining "peace within." Recently, he became a member of a local flying club. He and his associates purchased a new, small cabin airplane. He has become a proficient pilot—and he is not a young man.

With elation, he told me how he has found peace and the opportunity for meditation for which he so long sought. When off duty he flies in the cabin plane to an altitude of three or four thousand feet, in smooth weather. He then "trims the plane," that is, puts it in a state of balance where it virtually flies itself in the vault of the blue sky. While cruising along, he recollects passages from his recently studied monographs and even practices some of his mystical exercises. There, suspended between the heavens and the earth, and with a sense of freedom, he acquires a new perspective of the affairs of his life. This new inner view fortifies him for the events of the day. As the frater related these facts to me, there was a radiance about him, a confidence and happiness, by which I was strongly impressed.

One, of course, does not need to learn to fly a plane in order to find this sanctuary of self, but each can use his initiative to recapture his intimate feelings and thoughts, and the peace which follows from them.—X

What is Universal Love?

A soror now speaks before our Forum: "The phrase 'Divine Love' or 'Universal Love' is common in our studies and because each of the words, individually, is comprehensible, it would seem that the phrase should also be completely understandable, but is it?"

"What exactly do we mean by 'Universal Love'? It must differ from love generally, as we know it, inasmuch as physical and mundane love, however impersonal, requires a personification to be realized and expressed. How may love of a supernal intelligence, which is not anthropomorphic, be personified?"

In the theological sense, Divine or Universal Love is made comparable to an exalted impersonal human love. If this conception were not associated with the phrase, it would in fact be incomprehensible to the average human being. Further, in using this conception of Universal Love, there is the direct implication of an anthropomorphic or personalized god. In most of the historic religions, as Judaism and Christianity, the relationship between man and his god is conceived as paternal. God is the "Father"; and humanity, the children. The affection and devotion, the compassion and emotional bond which parents usually exhibit toward their children, is believed to be displayed by the deity toward mortals.

Universal or Divine Love, though most often associated with an anthropomorphic god, is expected, of course, to transcend all the foibles of mortal love. It is not thought to be rooted in any physical appeal and to be selfless; that is, it is not a desire for any emotional or somatic satisfaction. The theory is that God loves because love is of Him. This love is a kind of feeling of goodness and grace extended toward all things which are consistent with His nature. To use a homely analogy, it is like the property of a magnet. It attracts without discrimination all that has a natural affinity with its own nature.

The average religionist can, as has been said, think of love only in terms of his own mortal experience. From the real mystical point of view, this love of Divinity is far more abstract. In fact, the word *love* is really an inadequate substitute for a more appropriate word or phrase. These other abstract explanations the average religionist would reject since they would lack appeal to his imagination and they would, also, depersonalize his god. Love is *desire*. Thus there are many kinds of love. There is physical love which is the desire for those experiences and sensations that satisfy the appetites. There are, as well, loves of the mind or intellectual loves. They are a desire to attain ideals. Then, there are the spiritual loves which are the desires to experience an afflatus of the soul or to experience certain ecstatic states. In all these instances, psychologically love is centered in the *self*. We love something else, not just for the thing itself, even though we may imagine that, but rather for the satisfaction which that thing may provide us, spiritually, intellectually, or sensually.

From the mystical point of view, the Divine is self-sufficient and perfect. It desires nothing because there is no void in its nature. It has a state of concord, order or harmony, which is always inherent in it. All things are of this Divine harmony, this perfect order, because the laws which give them existence are of its very nature. Inanimate things are never out of harmony with the Divine. Even that which seems to lose its form, its beauty or other qualities, is still in harmony with the Divine. It is because devolution and a breakdown of substances is part of the *change* which is Cosmic law. Beauty and ugliness are not qualities inherent in things, but merely notions of man's mind. They are but the way that man is affected by the appearance of things. Thus, the object which becomes repulsive to man is just as much a part of this *Cosmic harmony* as that which is beautiful.

The same principle applies to animate or living matter. No matter how vicious or how vile, as man experiences it, a living thing may be, it as itself is only conforming to its immanent nature which is always of the Cosmic harmony. In man, however, there is an important distinction. He has a high degree of intelligence and the will to enforce

its decisions. He is capable of conceiving a Divine principle, a Cosmic cause, regardless of how he may interpret or express it. Thus, he can by choice oppose this Cosmic harmony. It might be asked, Is not such reason and will, after all, also a part of man's nature? Further, if it is a part of his nature, then can he really put himself out of the Cosmic harmony of which his nature consists?

The distinction with man is that he can go and often is quite conscious that he is going contrary to the Cosmic order, though he can never put himself completely out of it. In other words, he can have the *intent* to oppose Cosmic harmony. It is this intent to counter it that is the only real negative state in all of existence. This kind of action brings as a result a spiritual suffering, which man can and should avoid. It tends to cause an intense inharmony within the higher consciousness of self or the soul-personality of man. The spiritually circumspect individual is the one who realizes the motivations of his higher self or the Cosmic impressions and abides by them. He then enjoys a peace of mind and an inner satisfaction which, if he is a religionist, he calls experiencing *Universal Love*.

We may look at the matter in this light. This Universal Love or Cosmic harmony is a constant state, the effects of which are materialized as mankind and all the other manifestations of nature. All things are of it. Man can, by willful disregard, endeavor to act in a way that causes *discord* for him. Conversely, if he is consistent with Cosmic harmony, he then becomes conscious of an ecstatic feeling which he may imagine is being particularly directed toward him as a Universal Love.

We can know only that which we experience. An exalted feeling, which we may have, seems to be intended for us alone, that is, we think of it in that light. Those of us who think of the Divine as a parent, or as an anthropomorphic being, feel during such experiences that we are being especially enfolded in Universal Love.

The term *universal* is most appropriate because this harmony is, of course, both ubiquitous and all-inclusive. This mystical and abstract conception of Universal Love is wholly impersonal. It is far more so than the customary orthodox or religious concep-

tion. The idea is a little shocking to the orthodox religionist who is not accustomed to the high planes of consciousness experienced by the mystic. It causes him to feel alone and abandoned, and precipitates a sense of despair. He has not learned that he never really is independent, that he never can be separated from the One and that, therefore, he does not have to command the attention of the One or expect that it will search for him or reach out to him.—X

Our Mind Body

A frater says: "In one of our monographs it states 'every creature in existence has a body which is the shape of its mind body.' What does this mean in relation to people who are born deformed or become deformed?"

Each cell has in it an immanent intelligence which constitutes its mandate to perform a specific function. Some cells are intended to build tissue, bone, or hair; some build blood and still others are to provide the substance for muscles and nerves. As Leibnitz said, this duty inherent in cells constitutes "a preconceived harmony." The totality of these cells, the collective Divine Mind with which they are imbued, constitutes the psychic pattern or *mind body* of man. The physical body, insofar as its form and functions are concerned, is to a great extent the counterpart of this mind pattern.

Congenital deformity is, both biologically and physiologically, a result of the inharmony or imperfection of this mind pattern or mind body. Diseases of parents may cause a mutation of the transmitted genes so that the offspring becomes mentally or physically deformed. The effect upon the child may not exactly correspond to that of the parent but it will have a deformity, the result of the imperfection of its mind body. The transmitted cells are so affected that the intelligence which is latent within them is obstructed and cannot perform its function properly.

Where deformity occurs, due to accident or disease, the mind body is indirectly affected. The Cosmic intelligence, resident in each cell, is of course not altered but, due to the injury, its physical vehicle, the cell substance, comes to inhibit the intelligence. Thus for this intelligence is prevented an

unrestrained function of its Cosmic power, and the mind pattern of the cells has this restriction imposed upon it to the extent that the pattern, too, is deformed. In the Rosicrucian teachings, we are shown ways and means of causing the Cosmic intelligence in the cells to be revitalized so as to completely reconstruct or partly return to normalcy the cell structure. Severe deformity, however, cannot be overcome simply because the cell structure is too severely altered for the reconstruction of the organism to occur.—X

The Light of Being

Among the simple words frequently used in mystical and occult literature, probably one that stands out with more significance than many others is the word *light*. Few questions are asked concerning the word in our literature because terms in ordinary use are less spectacular than special terminology. Often the basis of a so-called new movement of any kind is partially dependent upon a catch-word or coined term being used to attract attention. All of us, over a period of years, can think of words that have been coined by the writer of a book or pamphlet, giving the title a certain uniqueness or newness, which appealed to and attracted many people. Usually in such cases the real benefit or meaning hidden by a term or catch phrase is of little significance. This is a reflection upon the serious thinking of men and women today. The fact that catch phrases and catch terms have such great appeal does not signify systematic thought and the application of reason.

Language, whether written or oral, is no more than a symbol, and the symbol itself can mean nothing unless there is true significance exemplified or symbolized by the word or phrase adopted. Much of the profound thought, and particularly those phases of thought that are related to the feelings of human beings, are found in simple terms, usually terms of one syllable. These words that express values in human existence are significant in their simplicity and profound in their meaning. *Light* is such a word, and it is so easily applicable to so many phases of study and human application that it has come to be used with many implications, and synonymously with many more complicated concepts.

In the physical sense, light is one of the most important factors of our environment. Light makes possible the use and effectiveness of the most depended upon of our physical senses. Sight is responsible for more than half of the physical perceptions which we receive. However, we overemphasize this one physical sense. What is commonly accepted as the truth, is that "Seeing is believing." This of course can be proved as not being consistently true, but it does reflect the general concept that the average individual holds in regard to seeing. The person who is blind is shut off from his world and his environment by a barrier that is extremely difficult to overcome. That it can be overcome—and blind people have and can adapt themselves with a reasonable degree of adjustment to their environment—is proof that sight is not the essential sense that those who see attempt to make it. All the physical senses are important to proper environmental adjustment. Light, also, in the physical sense, adds beauty and makes possible the perception of space that is so advantageous in assisting us in our various adjustments. Our placing so much emphasis upon light and the physical sense of sight that accompanies it is a reason for this word to be applied to principles outside the physical world.

Light, in the physical sense, is a physical phenomenon. We will not attempt to explain the physics of light but to accept light as a material thing, a part of the material world into which we find ourselves constantly fitting our existence. Broadly speaking, light is used in the spiritual sense to refer to any form of illumination that may direct us. Just as physical light makes possible for us to direct our way along a path, spiritual light makes it possible for us, mentally and spiritually, to find our way in the psychic or immaterial world. We even refer to knowledge as being an illuminating experience. It adds to the totality of being and develops in us the principles or potential tools that are ours to use for the benefit of our whole being.

In Rosicrucian literature, frequent reference is made to the greater light and to the lesser light. Generally speaking, the lesser light is the physical light of the physical world. The greater light is the illumination of mind and soul. In the temples of the Order, the lesser light is sometimes sym-

bolized by a burning candle, and the greater light by the cosmos of which not only we but our being and God are a part.

Light is therefore in any sense a means and an end. It is a means because it illuminates our way whether that way be in the physical world, in the paths of knowledge, or for the achievements of the human soul. All that contributes to our progress is dependent upon or comes as a result of the light by which we find the way. Shut off a flashlight or a lantern on a dark night and the path becomes obscure. Close our minds to knowledge and inspiration and the whole path of life is obscure.

As an end or goal, the greater light is a personification of God, and the Supreme Being, the Cosmic scheme. It is stated in various sacred writings in various ways that "God is the light of the heavens and of the earth." In this sense, all that we can achieve is through the illumination which we choose to observe or utilize; and, by the light which it provides, we reach the mystical concept of association with God in the sense that a part returns to the whole.—A

Pleasure and Pain

"Is it true," a member has asked, "that pleasure and pain are the impetus and the detriment of life?" In other words, this member wishes to know if all incentive toward action and living is pleasurable, and if all that is a means of thwarting, stopping, or hindering is a form of pain. Broadly speaking, this is a brief statement of the pleasure-pain principle which was one time quite popular in psychological thought. The basis for this belief was that not only man, but all animal life tended to avoid pain and seek pleasure. This concept meant that in everything that we do as human beings, or that animals do, there is a tendency toward pleasure and to get away from pain. On this basis, early psychological experiments were conducted, particularly with animals. Animals were put in various types of apparatus or mazes, where, if they found their way and avoided electrical shocks and other means of stimulating pain at various points, they would eventually reach food and thereby find pleasure in the satisfaction of their appetites.

There is no doubt to some extent a great deal of truth in the pleasure-pain concept.

Every individual, to a certain degree, strives to find pleasure. We avoid all pain that is possible, only enduring pain as a rule when it is for the purpose of achieving an end which will be pleasurable. This is even true when that pain is vicarious, even though we might not so state the truth in this way.

To conclude that pleasure is a natural thing for the human being to seek and that it is natural to avoid pain, is a concept quite easy to prove within itself, but difficult to prove as being the final and ultimate motivation of all life. It was the great American psychologist and philosopher, William James, who in his classic *Principles of Psychology* first gave serious contradiction to the concept that man behaved only as a means of achieving pleasure and avoiding pain. In considerable detail he outlines other motivations that are not directly, or even indirectly, associated with either pleasure or pain. The motivation for living lies deeper than the feelings that accompany the physiological system. Pleasure and pain, in the accepted use of the terms, apply purely to the reaction of the physical body. We experience pleasure and pain through our physical senses; therefore, it should be concluded that in the ordinary sense, or within the usually accepted definition of the terms, pleasure and pain are physical phenomena. It is therefore logical that as far as the physical body is concerned, we will not cause pain if we can avoid it, and we will participate in pleasure when the opportunity arises. Reason dominating human action will modify the extent to which we will participate in pleasure or avoid pain.

At any point in the universe, man has a choice of always going two ways. These ways are exemplified by the swinging of a pendulum. There are two extremes, and in thought and action, we are always somewhere between the two extremes. We balance one way or the other, depending upon the circumstances, but extremes are always precarious. The pendulum pauses only on the extreme side of the swing long enough to move back. To artificially hold it there would only defy natural laws and cause the meaning of the movement to have no purpose. Extremes are to be avoided as a permanent condition. No one can find satisfaction in physical pleasure as a permanent thing, and of course no one would want to suffer continuous pain; and yet the extremes of

some thinking have accentuated both of these. Certain ascetics have believed that the voluntary production of pain is the key to the spiritual growth, while those of the extreme pleasure-seeking school of thought have believed that pleasure is the sole end of existence. That neither of the proponents of these policies have found complete satisfaction in life is proof of their error.

We must, however, concede that insofar as the physical body is concerned, it is not wrong for man to share in certain types of pleasure. In other words, pleasure in itself is not a sin. It is only the misuse or the possible overemphasis of pleasure, particularly when it involves others who may be caused pain, that the pleasure-seeking process becomes a sinful act. Within the world of physical phenomena, the seeking of pleasure and the avoidance of pain becomes an endless spiral.

Pleasure, however, being on a physical level, does not have the permanence that we imagine exists. All of us have had the experience of anticipating a pleasure which was not as pleasurable in actuality as it was in anticipation. We have looked forward to certain events, a meal at a favorite restaurant, a trip, an evening at the theater, and many other things, but by basing our anticipation upon some pleasure that we have experienced or that we believe someone else has experienced, we have been disappointed. Pleasure, if sought entirely in the physical world, must be continually augmented until its true aim and purpose is lost in the complications of attaining it. The limitation of pleasure is therefore due to the wrong point of view in assigning values. If physical pleasure becomes so desirable that it becomes the most important thing in life for an individual, then all effort directed toward its achievement loses sight of the forms of pleasure that may be at hand and are passed by.

Most of what has been said here has to do with pleasure derived through the physical senses. Are there other pleasures? Logically there are, for we know that some of the happiest people in the world have been those who have been deprived of, or to whom there have not been available, most of the means with which we normally associate the concept of pleasure. People isolated, insofar as a place to live is concerned, or limited by lack of physical pos-

sessions, have found great happiness and peace of mind in the pleasures which would ordinarily be considered comparatively simple and almost unassociated with the luxuries normally related to pleasure. The simple and healthful expressions of the normal emotions of the human being are our most enjoyable and satisfying physical pleasures. In the same sense, there are pleasures in a psychic or immaterial sense. The man or woman who finds true value in intangible things, in ideals, concepts, and principles having no relation to the changeability of the physical world, finds an enduring pleasure. Such pleasure underlies and sustains an individual in spite of the physical inconveniences or even pain that may be a part of his daily living.

As has already been stated, physical pleasures diminish with use. We constantly have to buoy them up with the addition of gadgets or various actions that tend to sustain them. A part of such pleasure is lost in actuality after one's anticipation is ended. Insofar as the psychic world is concerned, the exact opposite is true. Anticipation can only be a minor inkling of the true sensations to come, and the pleasure that comes from the realization of ultimate values from the paths that lead through concentration, meditation, and proper use of reason to God and the absolute, are constantly evolving paths of pleasure producing effects that the mind of physical man cannot duplicate even in his wildest and most far-stretched imagination.

There is the injunction, written, I believe, in the New Testament, which states "Seek ye first the Kingdom of Heaven." This injunction is a guide to man implying that if he will seek first the ultimate realities of the universe, all other knowledge will be added to him. It is not wrong to try to understand our environment, but to place value upon it is to leave a gap in life's experience that can in no other way be filled. To seek first the meaning of the absolute, the personal realization of God, is the path leading not only toward true pleasure, but to the means of understanding everything else. In the broadest sense, then, the pleasure-pain principle does exist. Through both his spiritual and physical being, man strives to find peace, to find knowledge, and to enjoy his proper relationships in the Cosmic. If he places his values where real value exists, the whole

experience will be elevated; it will raise him to a level of such understanding and experience that will be a perpetual pleasure and that will endure because it is unencumbered by any physical limitation.—A

Individual and Group Karma

Under the stress of present-day conditions, it is not unusual to receive questions from members concerned about what their attitude should be in work having to do with the manufacture of weapons and means of human destruction that may possibly be used in war. One frater, after explaining that his present work is involved with important military research and design as well as manufacture of weapons, would like to have a statement as to what should be the individual Rosicrucian's attitude toward such a position.

It is very difficult for any individual to arrive at a point of what is right and what is wrong in connection with this type of work. The reason for its weighing heavily upon the thinking of sincere and conscientious individuals is the historical fact that no nation has ever devoted itself to the manufacture of implements of war and the training of men for war without using them. It would seem, if the future is governed by past history, that present-day activities make war inevitable. This is a pessimistic point of view and should not be accepted as a statement of fact. The thought of war is qualified by its basis upon past events. It is still within the realm of human possibility that the solutions of differences existing in the world may be settled without war. We can hope that this is true. Whether we believe it is true depends upon our own analysis of existent conditions.

There must be literally hundreds of members of AMORC working in a capacity either directly or indirectly connected with the war effort. The individual conscience is what makes one stop and analyze his position. A person who is opposed to war, who is hoping for and directing his own individual efforts toward peace, cannot help wondering if, contrary to his convictions, he is actually contributing to the existence of war by his efforts. The satisfactory answer to this question must eventually be found within the individual. No one can answer it for another person. The Rosicrucian Order cannot

take an arbitrary stand as to what its members should do. To do so would be completely inconsistent with its purpose, as Rosicrucianism teaches the philosophy of life whereby the individual adapts himself to his actual living experiences as best he can. Furthermore, it is important that we not lose sight of the fact that every citizen of a country has a responsibility and a duty to that country. The history of Rosicrucianism is dotted with example after example of individuals who have served their country well.

From the formation of the present active cycle of the Order, its policy has consistently been that the individual must do his best to be a good citizen, because it is only by working through the channels of citizenship within the country upon which he depends for the benefits coming from such citizenship that free thought and individual development can prosper. Applications for membership in this organization require an affirmative statement of that viewpoint. In the oath of the Order, the member subscribes again to this point of view, and the organization has never permitted any individual to use its name as an excuse for the evasion of any obligation or duty to his country. The right to express oneself is the right of democracy, but the obligation to the country which supplies that form of democracy is also necessary to be maintained in order that such ideals can be retained within human society.

The average individual who has been a member of the Order for any length of time is quite familiar with the general concept of the Law of Karma. As individuals, we experience what we are prepared to experience. Our pleasures and trials are the result of previous activity and conclusions. We are therefore in a constant state of growth; and if we draw upon the best knowledge and experience available to us, we are minimizing error and lessening future trial and tribulation.

Closely interlocked with the individual is also the Karma of the group and the nation. The greatest patriot is the first to acknowledge imperfections in his country. No country is perfect any more than the human beings that individually compose it can be perfect; therefore, the country as a whole is subject to Karma just as is the individual. If the errors of our country, or the country

of which a member is a citizen, have brought about conditions that cause disagreeable events and circumstances, they can be solved only by the efforts of all individuals composing the citizenship of the country, through accepting their due part in the responsibility and the meeting of the obligations face to face.

At the present time this country is faced with grave international problems and circumstances. We all as individuals will disagree as to whether or not these conditions should exist; and possibly we will disagree as to their causes, but the intelligent person cannot but agree that they do exist. The obvious conclusion from this trend of reasoning is that every individual citizen is going to have to do his part to solve the problem, whether or not each part that is done by each individual is entirely in accord with his wishes.

During World War II almost everyone objected individually and personally to many regulations that had to do with the rationing of food and other products. In spite of our objections and our more or less good-natured complaining about them, the average citizen, or the great majority, complied with regulations. We, as individuals, usually did not do so with the cheerfulness that would have been ideal. We would rather have had what we did without, but in complying we helped the country out of a difficult situation.

It is only reasonable, and, in fact, it is instinctive, that man should prepare to preserve himself, his loved ones, and his property. It is therefore only prudent that this nation, or any other nation, should be ready in the event of war to protect itself. Therefore, as much as we individually may dislike the idea of war and all the implications that go with war, we cannot relieve ourselves from the responsibility of doing our part to prepare for the protection of our country. If one finds his skills and abilities useful in a war plant or a manufacturing concern dealing in war materials, the responsibility of the moment is to carry out those activities to the best of his ability.

At the same time, however, we need not take the attitude that we are only providing the means of destruction for someone else. We can work to the best of our ability for those influences and forces which will help produce peace. As individuals, we can think,

speak, work, and hope peace. We can apply, as Rosicrucians, the principles which we know that will be effective in the promotion of peace. We can take the time to transmit through correspondence our viewpoint to those responsible in government, and let our representatives in the legislative bodies of the country in which we live know of our support of those measures which we believe are conducive to peace and international good will. To question the advisability of working in connection with the production of war materials and then be unconcerned insofar as expressing ourselves to government authorities as to what our true point of view is, is a ridiculous situation when it is analyzed. To do our job well and to let it be known what our convictions are is a far more constructive procedure.

Group policies are frequently in conflict with individual convictions. This is unfortunate but it is true. Mistakes that have been made by nations in the past are causes of effects that are yet to be felt. A person may be idealistic, may have the highest aspirations and aims in life; nevertheless, as an individual citizen of the social group to which he belongs, he is to some extent responsible for the errors of the past. He must therefore participate in those steps that may help to rectify such errors in the present. This may sound like fatalism. It may seem to some who read these remarks that all is hopeless, that regardless of the individual ideals, the errors of the group, and particularly the errors of minorities, selfish groups will control future human destiny. This may be true but it is not fatalism. It is not beyond the scope of modification, provided people will honestly live and express the ideals which they believe.

In these comments, implications rather than definite rules have been discussed. The idealistic individual is constantly in the position of reconciling his thinking to the actualities of the material world in which he lives. It is only by sincere and conscientious study of one's place in the universe, of one's potentialities and abilities, and a growth in the feeling of the individual mystical approach to the concept of God that we may find the full answer. The answer may differ with each of us because this final answer lies with the God of our Hearts.—A

The Source of Incentive

"What is the ideal incentive for individual effort?" is the general implication of a question which should interest everyone under present-day living conditions. Incentive is technically that which tends to incite or stimulate thought or activity insofar as it applies to the human being. If there is no incentive to do anything, whether it is mental or physical, there is little effort and enthusiasm put into the act.

In the world today, incentive is primarily associated with money. The individual works for wages. These wages represent the necessities and, all individuals hope, some of the pleasures of life. Without that incentive it would be difficult to secure the services of any individual for any purpose. In view of the fact that our physical needs must be met, it is little wonder that so much emphasis is placed upon a material incentive. As a result, we find in every line of human endeavor today those individuals who have built their incentive entirely upon the material gain possible from their efforts and so have lost sight of those values which are of more importance than any material thing.

There was a time, and probably still is in the case of some individuals—but unfortunately they seem to be in a minority—when pride of accomplishment, skill, and workmanship, the producing of value for value, were also incentives for anything which was to be accomplished in a day's work. A person took pride in what he could do and do well. However, if an individual's outlook is so clouded by the material gain to come from effort that he fails to have any pride of accomplishment, the product or thing worked upon suffers due to this limited outlook of the individual. How many times have we all heard of inferior quality products and services. If we could investigate them, we would find that the individuals providing these things were looking only to their selfish material gains as the result of their efforts, and not to any sense of accomplishment.

It is not wrong to work for what one is worth or to demand value received for value given, but it is wrong to live a life where all incentive comes from the outside as merely a stimulation of material things. True incentive comes from within, not from

without. The ideals that produce the values that have real worth to human life lie within the individual. If these ideals are cultivated and brought to the surface, the incentive is made greater and all human endeavor is completed with satisfaction as well as with material gain. The growth of human dignity is based upon the giving of values, not upon the accumulation of material wealth. If we lose sight of this fact, we have lost sight of those factors which link us with the highest purposes of life, and we, as individuals, are the losers.—A

Commercial Use of Ideals

The approaching Christmas Season reminds us of how little is left of the real ideals that the season represents. At this early date, and this is written about the middle of November, we are faced in our daily newspapers with one advertisement after another trying to entice from us the expenditure of money for Christmas. The giving and receiving of gifts at this season is older than the Christmas observance itself, but the extreme steps that are taken to commercialize upon this tradition cause many people today to stop and wonder whether or not it might be a good idea to suspend all giving and try to give some attention and time to the ideals that the season represents.

There are holidays, throughout the year, of religious and patriotic significance that have all been grasped for commercial gain by those who are engaged in commerce. Many people, at least the younger ones, could not elaborate too much upon the ideals represented by Thanksgiving, except as they are reflected in the price of turkey, or those represented by Christmas except as one compares the gifts which have been given and received, and by a mathematical computation determines whether his has been a gain or a loss. Probably if we were all engaged in retail business we might have a different attitude. We, too, would commercialize upon any holiday season or ideal that would bring us profit. This is not a condemnation of commercialism where it serves a purpose or gains someone a living, but it is a condemnation of the overemphasis of commercialism to the sacrifice of the ideal itself.

The ideal of Christmas should go beyond anyone's religious belief. There are people

of many religious beliefs who observe to a certain degree the Christmas holiday and the ideals it represents. The concepts of peace on earth and good will among men are ideals that the human race has aimed to attain since man became a rational being. Furthermore, these are ideals worth obtaining whether or not we believe in the theological doctrines surrounding the personality and the life of Jesus, and whether we are Christian, Moslem, Jewish, Buddhist, or not associated with any formal religion. To exemplify these ideals in our actions and words at the Christmas Season, and by our expression carry these ideals to other people, is of far more importance than the exchange of gifts.

Man is a rational being and therefore should be able to reach a medium point of view. He need not deprive his children of toys nor his friends of a Christmas card or a gift, but he should remember that the greatest gift he can give to anyone is by example and injunction to implant in the minds of other people the ideals that this holiday season represents.—A

Our Incarnations

How many times does the soul-personality reincarnate? Is there a limit to the number of times that the soul-personality will occupy a physical body and reside on the earth plane?

The incarnation of the soul-personality in mortal form is in accordance with a Cosmic cycle known mystically as the *Cycle of Incarnation* or popularly as the cycle of existence. The period from birth to rebirth constitutes a cycle of 144 years. This number of years in the cycle of existence is based upon the observations of mystics for centuries. These mystics and metaphysicians, in comparing the experiences of each other and those told them in conversations with numerous students who have been able to recall the events of past lives, concluded that this cycle approximates 144 years. It was not strange to them that the period after transition, or the time on the Cosmic plane if you wish to express it thus, should be in accordance with cycles. After all, as our monographs state, throughout the whole manifestation of the Cosmic, of which we have knowledge, there is found to be a periodicity, a thread which ties all phenom-

ena together. Such a Cosmic cycle of incarnation has a relationship to the movements of the planets, the comets, the sun and moon, the revolution of the earth and the periods of gestation for animals and plant life. Why should it appear amazing that there is a Cosmic cycle of existence, when our earthly cycle consists of a series of periods of seven years each, and which orthodox science has come to recognize?

As our monographs further relate, the ideal Cosmic cycle intended for man's existence consists of a full 144 years here on earth. After transition, the soul would then be reborn immediately into another body, the one best suited for the further evolution of such soul-personality. The fact that we do not live this span of 144 years on earth and must spend the difference, between that number of years and our age at transition, on the Cosmic plane, is our own responsibility. With greater knowledge of Cosmic laws and that aspect of them which we call *nature*, our earth span will increase and the Cosmic interlude will decrease.

When does this cycle of incarnations cease? Is there a specific number of lives which we must live? The number of lives one has lived or the *chambers of the soul*, as the incarnations are esoterically called, are not known. It is true that you may read occult and metaphysical literature outside of our Order that is quite emphatic in stating that the soul reincarnates two, seven, nine, or some other number of times. Such a statement, however, is wholly speculative and has no authoritative foundation. There are those who have had many ways of substantiating, to their own satisfaction, experiences which are of previous incarnations, and which have shown them that their incarnations exceeded nine in number, or even more.

Even the teachings of the A.M.O.R.C. have speculated that there were perhaps but twelve chambers of the soul. This theory, and that is all it is at this time, was based upon the premise that the cycle of twelve would be in accord with the table of the chemical elements which the Rosicrucians state will prove to be 144. When the A.M.O.R.C., during the early days of the second cycle of its activities, stated that the chemical elements would reach a total of 144 in number, it was considered an absurd statement. The elements were then barely in the nineties. Scientific speculation at the

time postulated that perhaps two, three, or a few more would be all that would be known. Now we have advanced so rapidly in this field, have discovered so many new elements, that the A.M.O.R.C. postulation stands a chance to be proved empirically. However, the Rosicrucian Order has many times modified or completely altered an earlier postulation on the strength of later research and findings. Since Dr. H. Spencer Lewis wrote, many years ago: "—the soul may have twelve such chambers," he came to believe, through his many resources, that the probability of there being many more incarnations than twelve was very great. In fact, subsequent articles in this very Forum and in other Rosicrucian literature bear out this transition of his thought on the subject.

It would appear from the opinion of those who are masters of these mystical and Cosmic principles that, in the average case, the greatest number of incarnations or past personalities that can be recalled is twelve in number. It would seem that the memory of the soul diminishes or rather the impressions we receive objectively become very vague beyond the twelve incarnations. There may be a Cosmic purpose in not having the average person recall lives beyond the twelve cycles of incarnation. Most certainly we are now agreed that there is no definite number or limit for the incarnation of the soul-personality; at least we know of none.

It would seem more mystically consistent that an effect or result be attained by reincarnation rather than that there be a certain number of reincarnations. Man may measure cycles of manifestation mathematically, but Cosmically this number is of no importance because number is man-conceived. The mystical doctrine underlying the necessity of reincarnation is the absorption of the soul-personality into the Universal Mind. This process is called a perfecting of the soul-personality. Life by life through varied experiences the personality unfolds as we become more and more conscious of the divine or Cosmic intelligence resident within us. Our lives, our behavior, our thoughts, all reflect the profound insight which we gradually acquire as the outer self becomes more in attunement with the exalted self or that higher consciousness within us. When eventually our soul-personality, that is, the reflection of the soul in its human expression, is equivalent to the soul force

within us, to its intelligence, to its spirituality, then perfection is realized. We are then truly a manifestation of the Cosmic in the sense that we are *one* with its consciousness. At such a time, rebirth is no longer necessary. Life can no longer teach us lessons. The physical cycle of existence ceases. The soul-personality remains on the Cosmic plane absorbed into the One of which it was but an extension when in the body.

With some individuals this perfection, this *great cycle of the soul-personality*, may be realized in twelve incarnations. It is what the Buddhists call the stopping of the turning of the wheel. For other persons it may require fifteen or twenty lives or even many more before the necessary experiences are had. It is for this very reason that a true mystic is not boastful of the number of his incarnations. Certainly, there is no honor, for example, in having had twenty incarnations if it were possible to attain perfection in a much smaller number of lives. It would be like a youth who might ignorantly boast that he spent seventeen years in the elementary grades of school. Such would not elevate his status in the opinion of his listeners.—X

Are Our Lives Decreed?

A frater, addressing our Forum, points out what to him appear as inconsistencies in the monographs with respect to the topic of *fatalism*. He says that in one of the monographs of one of the higher degrees it says: "There is an appointed and decreed time for transition in the earthly life of each individual and there is also a Cosmic reason and purpose in a seemingly untimely ending of an earthly existence." Another monograph states: "Our own choice of vocation, manner of living and thinking will affect the probable date of transition." In still another and higher degree, it says: "In nearly every case where disease of the flesh of the body has seemingly brought about transition, or so-called death, there was also disease or an abnormal condition of the psychic body that actually brought about the transition." Finally there is the statement: "No true mystic can believe in fatalism, except the fate that we create ourselves. There is no mysterious hand that writes our life's fate on a scroll before our birth nor at the time of our birth except the mystic hand of our own acts."

There is a psychological inclination for every man to want to believe in fate. It is most disturbing for most men to feel that they are pitting their puny mental and physical powers against the magnitude of natural forces which surround them and of which they are aware. Man is fully conscious of his inability, most of the time, to direct these Cosmic powers to his own advantage. He realizes that this futility is principally the result of his ignorance. To believe that one must in some way direct his own destiny and yet not understand how, is frustrating. Consequently, fatalism, on the one hand, instills a sense of confidence and, on the other, a resignation to a power which it is presumed has predetermined the life of each individual.

The belief in fatalism frees some minds from any responsibility for their acts. They wish to believe that they can give themselves over to abandon. They further believe that the consequences of their acts, which are enjoyable, would have been so whatever they thought or did, and the same for any adversities they experience. This type of thinking transfers all causation or will entirely to some supernatural mind or deity. The individual prefers to be a puppet rather than to be troubled with the direction of his own life.

The most evident flaw in such a philosophical doctrine is the very apparent function of human judgment. We cannot escape the evaluation of our own experiences as well as those of others. We can perceive and apperceive courses of action which will lead to our welfare and others which will lead to our detriment. Further, we can *know* that, if we pursue one course, the result will be quite the opposite from what it would be, if we followed another course. Then, too, we know that will, as desire, can precipitate us into a preferred direction. Why this human *mechanism of mind*, if all causation or what men assume to be causality is alone possessed by a power that transcends man?

We mortals may not have absolute free will. It may be that we are obliged to follow either one inclination of our being or another. However, we do have these impulses to act, many of which are engendered by our own judgments and which would not be necessary if we were completely under the motivation of an external power.

How then do we reconcile what appears as inconsistencies in our monograph statements? Is there an appointed time for the transition of each individual? Or does one's thinking and manner of living contribute to the probable date of transition, as another one of the monographs states?

Actually both of the above questions may be answered in the affirmative, with some qualifications. Potentially within us is the appointed time of our transition as a result of certain factors, some of which lie within our control and others do not. Biologically, our inheritance of health and mental and physical qualities and our intelligence, to a great extent, predetermine the course of our lives and our transition. Environmental conditions, as customs, opportunities for education, exposure to disease, and economic sufficiency, also shape the course of our lives and, to an extent, establish the time of our transition. For example, the mortality tables of the great insurance companies throughout the world can predict, with a great degree of accuracy, the *average* life span of people in different sections of the world. Such statistics are founded upon empirical conditions, the circumstances under which people live and the customs of living. Therefore, each of us, as we fit into the Cosmic order, has an appointed time for transition which, however, is influenced by what we are. This Cosmically appointed time is not absolute. It is flexible. *We can alter it*, and extend our lives by a change in our thinking and in the manner of our living.

To understand this better, let us use a simple analogy. We shall say that there is a large commercial building containing many floors of offices. To this building each day come many strangers to conduct business with those having offices on one or the other of its many floors. These visitors, upon entering for the first time, observe a door leading to an elevator which is close at hand. This elevator ascends only to the fourth floor of the building. A little farther down the corridor are doors leading to other elevators that go to higher floors, but are not so easily seen. As a result, most of the visitors to the building enter the nearest elevator because they do not trouble to look farther. These persons are obliged to leave the elevator at the fourth floor, even though they wish to go higher, and are thus disappointed.

It would be easy, then, for a statistician to predict that a given number of persons entering the building each day would have their ascent cut short at the fourth floor because of their lack of observation. If they were more alert, these same visitors could, by looking and inquiring, ascend by means of one of the other elevators, to the higher and proper floor. By the exercise of their intelligence and natural faculties, they could change the statistical average so that a greater majority would ascend properly.

The gradual advancement of the human race is not a predetermined destiny. It is not a fiat of fate that man shall be this or that he shall be that. Destiny is governed by environmental factors, as stated, and primarily by the exercise of human intelligence. Certainly in a large proportion of the illnesses which prevail, man comes to realize that he is the main contributor to them. He will admit improper diet or the abuse of his health in some other way. Therefore, if illness contracted in such a manner eventually shortens his life, making it less than that of the average span, it is not fate but *himself* who is the cause.

Many fatalists refer to adventitious events, that is, sudden unexpected happenings which vitally affect their lives, as being examples of the intervention of fate. They are confusing fate with *probability*. Inasmuch as man cannot ascertain in advance all those causes that will have an effect on his life, it is most probable that the element of surprise will enter into his life. This probability, however, is not a series of ordained events. Further, probability can be reduced by projecting our judgments of experience into the future, which permits man to avoid certain trends and what are called *accidents*.

As the monograph has stated, a mystic, a Rosicrucian, cannot accept fatalism. To do so would be to deny his Divine heritage, his natural faculties, and to abandon the ideal of personal evolution and aspiration to perfection.—X

The Oneness

A frater rising and addressing our Forum says: "I would like to know something further about the Oriental philosophical conception that 'All is One and One is all.' Further, can Occidental mysticism accept this conception without modification?"

The *one-ness* of reality, or the monistic conception of being is treated by many religions and philosophies which were Eastern in origin, or which had their roots in the Orient. Though their terminologies are different, basically their concept is the same. Perhaps the highest ideal of the human mind and one of the most commendable has been the search for *unity in diversity*. In a world of such apparent separation, of so many determinatives, it is a splendid commentary on human thought that it should have conceived the possibility of a sole reality—that is, a oneness.

This speculation and belief in monism, or the *one*, goes back to the very beginnings of history. Today, as well, modern science is endeavoring to unify its various fields of inquiry only because it has proved the contiguity of one phenomenon to another. Science does not profess that it has discovered the whole order of manifestation, but day after day it is confirming the doctrine of the *Cosmic Keyboard*, that is, the unity of all reality, which has been one of the principle Rosicrucian teachings.

Oneness of reality is a subject of pure metaphysics, known technically as *ontology*, or the science of being. The aspect of this topic upon which the frater wishes further enlightenment is just how the *all* can be *one*, and yet there be that separateness which is the human personality. First, let us touch briefly upon some of the Oriental conceptions of oneness. Perhaps, the oldest doctrine of *monism* is to be found in Indian philosophy, more specifically in that higher treatment known as Brahmanism. For example, we find in the Upanishads: "All this is Brahman—He is myself in the interior of the heart, smaller than the germ of the smallest seed. He is also myself in the heart chamber, greater than the earth, than all these worlds."

In this statement, we find that *Brahman* is the sole reality; it is without attributes, distinctions, or determinations. It is the Absolute, pure being, out of which all expression or form appears—and in which they all remain a part. "The Brahman, the power which presents itself to us embodied in all beings, which brings into existence all worlds, supports and maintains them and again reabsorbs them into itself, this eternal, infinite, divine power, is identical with the *Atman*, with what, after stripping off all of this external, we find in ourselves as our

inmost and true being, our real self, the Soul."

In the above doctrine, the *One* is made to appear a universal, divine, and infinite power. It is the cause of all. It would appear that as a force, its action or motion is to extend itself, and thus it assumes the form of the many worlds, of the universes, and the particulars of those worlds. This Cosmic motion of Brahman, it would seem, is both expansive and contractive, for we are told in the above reference that it *reabsorbs* what it creates back into itself. This does not mean to imply that there is ever any loss of its nexus, or connection. Whatever form is expressed, the bond is not destroyed; it is always part of the *one*.

It is also interesting to note that the *atman*, which is the Soul, is said to be identical with Brahman. This would make the Soul an extension of the universal *one* into the human form. Such a concept is quite consistent with Rosicrucian mysticism. In man, the divine force exhibits a dual manifestation of its own nature; or, rather, in man we find a unity of the different phases of the *oneness*. This oneness, or unity of man is characterized by *atman*, Soul, or his higher self. It is only this oneness of the nature of man that is capable of realizing the *infinite oneness* or the divinity of which man's nature consists. In all being, it is only that which has the lesser oneness of self-consciousness, as man has, that can come to realize the existence of the greater oneness—namely, the Cosmic.

In Buddhism, which was influenced by Indian philosophy, we are told in the Jijimuge Doctrine of the Kegon School of Japanese Buddhism: "All things are one and have no existence apart from it—the one is all things and is incomplete without the least of them. Yet the parts are parts within the whole, not merged into it; they are interfused with reality while retaining the full identity of the part, and the one is no less *one* for the fact that it is a million—million parts."

We understand this to mean that, though all things are of the one, yet the sum of all things is not the whole of one. In other words, the one is *potential* with becoming far more than the number of things which appear separate. A particular thing is not a part of the One. It is, rather, one of the infinite ways in which the sole reality ap-

pears to us. Things, in relation to the One, are like the colors of the spectrum; colors are not independent creations of light; they are, rather, the way in which the nature of light, its wave bands, are perceived by us.

Buddhism makes plain that no thing—including man—is detached from the One, except as we are conscious of it, the way we perceive it. We are one, but we must *know* that we are one. We are not truly conscious; that is, we have not fully exercised our exalted consciousness until we realize our oneness with all else. This doctrine, then, is also consistent with Occidental mysticism and the Rosicrucian philosophy. The aspiration toward *Cosmic Consciousness* is nothing more than the human desire for man to have the experience of his unity with the One.

Aristotle, too, sought to expound unity between matter, form, and mind. He declared that the Divine was an *unmoved movant*. This meant that it was an absolute substance which, in itself, was the moving cause of all, yet remained unmoved by anything else. Within this divine substance there was the potential of all the states which we recognize as form. There is an entelechy, or series of ideals progressing upward, prompted by this sole divine mind and power. Each time the ideal was reached in its progressive scale we have a particular expression, or a definite kind of matter. The acorn has potential within it—the final state being, of course—the tree. Thus, according to Aristotle, starting with the laws expressed, this ideal inherent within the unmoved movant passes on and upward, through the soul of man and finally returns to itself, completing a cycle. The One has extended itself and then is reabsorbed into its own formless state. Aristotle makes the point that *pure being*, the One, is formless. What we perceive as form is an activity of the Divine.

With the later Stoics, God was considered immanent in everything in every part of the universe. The sole reality, the *One*, is *God*. The Logos, the rational principle or the mind of God, permeated the entire universe. In the lower or material substances, the Logos constitutes what we know as the physical laws, or the very order of natural phenomena. In man, the rational principle, the Logos, is called *pneuma* and is the Soul.

Specifically, according to the Stoics, the One is the universal consciousness. Then, in the lower order of creation, this *one* be-

comes the law of nature itself; in the higher expression, the One is again Mind or Intelligence. Every particular, then, no matter what its nature, is the consequence of the very mind substance of which the *One* is.

In the Neoplatonism of Plotinus, we see this doctrine of the *One* assuming the character that later became infused in Occidental mysticism. In the *Enneads*, V. 12, of Plotinus, we find: "The One is not a being but the source of being which is its first offspring. The One is perfect—that is, it has nothing, seeks nothing, needs nothing—but we may say it overflows, and this overflowing is creative."

By stating that the One is not being is meant that it has no determinative qualities; we cannot describe it because being has no qualities by which it could be identified in the sense that we know matter. The concept of Absolute reality, or pure being, without qualities, is truly mystical, yet difficult to comprehend. The *overflowing* referred to, is what we may call the *expansive activity* of the One, by which function we come to perceive it as having many attributes which, in fact, it does not.

After the intellectual denudation, that is, putting aside our objective side, the One finally appears to the Soul in this manner, we are told: "And, they are no longer two but one, and the Soul is no longer conscious of the body or of the mind, but *knows* that she has what she desired, that she is where no descriptions can come, and that she would not exchange her bliss for all the heavens of heaven."

As previously stated, this means that we have attained *oneness* on the lesser plane. Our self-consciousness has evolved to the point of experiencing the greater consciousness, the oneness of which it is composed.

The Sufis are the Islamic mystics. They put aside much of the external ritualism of Mohammedanism and sought the ultimate verities that could be attained through the doctrines of Mohammedanism. Actually, their meditations transcend, in beauty and profundity, the basic teachings of Mohammedanism. Their prose and poetry constitute a collection of some of the most inspired mystical precepts ever to illumine the mind of man. They derive their name *Sufi* from

"Suf," the word for a rough, white wool clothing which they wore, and which contrasted against the silken garments of the wealthier, sensual Mohammedans. One of these Sufi mystics, Awarif al Ma'arif, says: "Except God, Who is the real and absolute existence and operator, nothing else exists. All other existence, attributes and independent actions are unreal; thus, the reflection of every existence is from the light of the absolute existence."

In other words, we cannot confer upon the particulars of the world any substance, any reality, no matter what it appears to be, other than calling it a reflection of the *one* reality. The more we rationalize that something cannot be of the divine because it appears to be inconsistent with the godly nature, the more unreal we make it. A thing is either of the One, or it is not real; and therefore is nothing.—X

Dangers of Nationalism

The Rosicrucian Order has long been convinced that world security and freedom from war can only be attained by a thorough internationalism. In fact, we are of the opinion that the ideal solution of many of the world problems now being experienced, social and economic, can never be eliminated until there is *one world*. Such a world would, of course, necessitate the abolition, by agreement and peaceful means, of the individualism of nations. The ideal of dispensing with nations, as political entities, does not infringe upon the rights and opportunities of the individual. In fact, those who have the humanitarian and expedient concept of one world think of it wholly in terms of the betterment of the lot of the individual.

Admittedly, the ideal of one world, by peaceful and voluntary acceptance, is some time away from realization. There are those who criticize the concept as being fantastic and too abstract. Though it cannot be accomplished in the immediate future, the first step toward it is the promotion of true *internationalism*. When peoples of various nations can and will work in closer unity and understanding, such condition will be apodictical of the obsolescence of nationalism with all its old ills.

Certainly the Rosicrucian Order, AMORC, as an international organization, has had much opportunity to observe firsthand the advantages of internationalism, even at a time when nationalism has become more intense. One of the commonest reactions of a people precipitated into relationship with others who are thousands of miles distant is their surprise at the similarity of problems which they share. Of course, one people can imagine the common concerns of employment, sustenance, and health of a people remote from themselves. It is in the ordinary affairs of the day, in matters which they have been accustomed to associating with their own particular history and personal lives, that they are the most surprised to learn that others have the same problems. To find that another people think more or less as you do, struggle with social factors as you do, notwithstanding differences of customs and traditions, creates a sympathetic understanding. This understanding in turn engenders tolerance.

Before Japan opened her doors to the West and before extensive trade with China, the peoples of the Occident or of "Christianity," as they preferred to call themselves with egoistic pride, actually looked upon the Orientals as some kind of sub-human. Ignorant as they were of the Orient, they nevertheless ridiculed its peoples and despised them because of their non-Christian faith. Any endeavor to include such peoples of the Orient in an equal social status was objectionable to the mass mind of the West. Even today in the United States particularly, and in other Occidental nations as well, there is the oft-heard reference: "We are a Christian nation." Whether admitted or not, that constitutes the implication that the non-Christian nations are inferior in idealism and in the propensity of spiritual attainment. It is such prejudice that keeps peoples, as nations, races, and creeds, separate from each other, suspicious and hateful.

What makes one religion superior to another? In the first place, such is a moot question. The superiority of a religion, from the point of expediency, cannot be said to be its intellectual standard, its doctrines and dogma. It cannot be judged like a philosophy entirely on its appeal to logic. Religion must be appraised on the character it develops in the individual and the adjustment it causes

him to make to life and to his fellows. In other words, "by their fruits shall they be known." Strictly on analysis of their history, almost all of the self-affirmed Christian nations are hardly in a position to refer to themselves as virtuous or as paragons of Christian principles. If it is admitted, then, that the human equation and not religion alone accounts for the conduct of a people and a nation, then let us stop conferring superiority upon ourselves on the grounds of religion.

Each of the world's great *living religions* has doctrines and dogma that represent the finest in human spiritual aspiration. Each also suffers by interpretation and the influence of human self-centeredness. It is the blind faith of a religionist or a loyalty amounting to intolerance that causes the religious zealot to refuse to recognize those virtues of another faith that are equal in moral idealism and in practice to his own.

Nationalism, through centuries of time, has come to adumbrate all other customs and beliefs but its own. It has tightly bound up in many states of the world its particular dominant religions and standards of living with the concept of supremacy. In the leading democracies of the world there may be no prohibited thinking or speaking about that which is different from their domestic religious tradition and customs. However, public opinion makes such free thinking and speaking seem offensive. It makes it appear as a kind of national sacrilege to consider with favor that which is not of the national background. Consequently, with most peoples, it is easier to remain a member of society by moving with the current of nationalistic customs than by climbing out of the stream to look directly upon the rest of the world.

In endeavoring to conduct its international, philosophical but *nonreligious* and *nonpolitical* activities, AMORC has encountered this rip tide of nationalism. Strange or different phraseology in our literature, practices which are not common but which appeal to the human mind, often bring opposition because they differ from the customs of a nation. The usual objections we experience are, for example, to quote them: "This cannot be presented in our country; our people are not accustomed to such activities," or "We do things differently here," or again

"The Rosicrucian Order must take into special account the feeling of a large group of our nationals." In other words, the general theme is: "When you are in Rome, you must do as the Romans do." Think and believe as they do.

Now, what is the basic fallacy of such an idea? A philosophical doctrine, which is different from what people think or are accustomed to, could never be introduced if it had to conform to the usual stream of thought. In other words, no matter how much a doctrine might later be proved to be to a people's advantage, it would be barred for its being in conflict with their nationalistic conventions and beliefs. The Rosicrucian teachings are by no means new but to the minds that have never before been contacted, they, of course, seem to be. As a result, they may jar and challenge the complacency of customary thought. We cannot, however, comply with the old doctrine of "When you are in Rome, etc."

Further, the individual who is bound by nationalistic customs and refuses or resents that which differs from his usual methods or belief is not very progressive. He is hardly one who is ready for the doctrines of the Rosicrucian teachings. Moreover, if AMORC were to reconcile itself with the traditional concepts had by any given society, then such would no longer be AMORC teachings or methods. It would, in fact, be that of which it became a part. We have members who, as individuals, are conscientious Rosicrucians but who do not wish the Order to issue literature in which there is an appeal about *mystical* or *occult* principles. They say: "The people do not understand these matters in our country." They further state that one must resort to self-improvement and applied sciences as his appeal. The fact is that the individual who may be only interested in self-improvement will most likely not be interested in the Rosicrucian teachings. The reason for this is that to many persons self-improvement means a particular training for a vocation or a profession such as accountancy, law, music, or the like. Such training, is in no way conceived by them as being for the improvement of their psychic self, or to acquire a philosophical approach to the realities of living.

The same may be said of an interest in applied sciences. Though the AMORC

teachings include much of physical science, as every member knows, yet they do embrace much that is not materialism. Generally, those referring to applied science, as our inquiry has proved, do not interpret such to mean mystical or mental science but the physical ones only. Further, since our Order is mystical in the wholly philosophical sense of that word, why conceal this subject in our literature and in our approach to those whom we wish to interest?

We are often amused by the well-intended suggestion by members in distant countries who say "American ways of introducing the Order in my country are not appropriate. They are quite different from our national customs." What amuses us is the members' belief that our methods are wholly American. They may be different to the general habits of a people or country, but they are not exclusively American just because the Grand and Supreme Grand Lodge of this jurisdiction are located in the United States. As an international organization, we incorporate elements of psychological appeal in our literature and in our practices which are not of any one country. The fact that such may appear different to some people does not necessarily mean that they have an entirely American flavor.

The fact remains that in all countries where it has been said by a few that "the AMORC cannot introduce its activities here by the modern methods it employs," we nevertheless have done so and, in most instances, with success. Internationalism is slowly overcoming the odds which it is working against. In the very countries where it has been said that modern methods of introducing mystical and philosophical teachings could not succeed, such activities have been going on. We have, on occasion, pointed out similar activities by cultural groups of which objectors to our modern methods were not aware.

We readily admit, however, that a study of the psychology of a people and of their customs is always necessary before launching any international activities in their midst. For example, where a country is religiously dominated, where the Church rules the state and is consequently intolerant of all other religious, and also of philosophical or social ideas which are different from its own, caution must be exercised. Such a religious

state will *persecute* all members of fraternal orders such as the Rosicrucian, Freemasonry, and Theosophy. Likewise, the state, where a political ideology seeks to suppress all freedom of thought, as the church-dominated one, must be treated with exceptional consideration by AMORC so as not to jeopardize the welfare of its members who reside there.

Other than where such policies of suppression exist we, as an organization and as individuals, must not let wholly nationalistic customs and traditions prevent the spread of international humanitarianism and enlightenment for which the Rosicrucian teachings stand. Remember that there is nothing in the work of the Order, its teachings or practices, that is immoral, socially degrading or seditious.

Periodically, from almost every country of this jurisdiction of AMORC, we receive requests to establish regional offices within the country. In each country of our jurisdiction, there are lodges and chapters and regular times and places for conventions, convocations, and rallies of the members. The requests for regional offices do not mean a place for the congregation of members for that has already been established wherever possible. A regional office means *an administrative office*, a place where the administrative work of the Order could be conducted. Such an office would be a *duplicate* of the administrative activities of the Grand Lodge at San Jose. Such requests are often founded upon a wholly nationalistic pride but at the expense of the efficiency of the whole Order. It is true, however, that many commercial organizations do have such duplicate administrative systems in the countries in which they operate. Their offices are necessitated by the export and import laws of the particular country in which they do business. They are not established by reason of efficiency or economy.

Let us consider one factor alone in connection with the establishment of a regional administrative office. This factor is mailing or postage. Though there is some periodic delay to members in different parts of the world in the receiving of their mail, generally after the first delay the mail comes with such regularity that members are not frequently deprived of their studies or membership benefits. To duplicate the mailing

system and clerical help of the Grand Lodge in part for each country, where we have members, would be a very *expensive* undertaking. It is the large centralized activity of the Grand Lodge which makes possible the use of modern office machinery necessary which, in turn, reduces operational expense. Whenever we find it actually to the advantage of the Order's activities in a country to have a regional administrative office and it warrants the additional expense and investment, we are glad to undertake it. However, we cannot do so merely to cater to nationalistic pride. We cannot establish a series of administrative offices throughout the world when we already have lodges and chapters providing fraternal contact and ritualism. Rosicrucian members, wherever they are located, must think of the Grand Lodge administrative offices as being *international* and not localized. After all, if the Grand Lodge of this jurisdiction were not here in San Jose, it would have to be some other place, such as Toronto, Paris, Sydney, or Rio de Janeiro.

As a member of mankind, let us become internationally-minded.—X.

Go to School Again

Have you thought about attending this summer's term of Rose-Croix University—or of *reattending*? We are never through studying and learning, unless we wish to close our minds. Experience begets experience. The more we think, the more we observe—the more channels are opened to us. It is amazing how many persons who have academic degrees, or who are in professional life, find their interest further stimulated in higher education through the Rosicrucian teachings. The monographs challenge their imagination and cause them to think along lines unthought of before, or which had been forgotten. Their attendance at the Rose-Croix University provides them with the opportunity for a brief and thorough study of those fascinating subjects which later in life have come to appeal to them.

A great number of those who attend Rose-Croix University have never attended college or university before; when they were younger they perhaps did not have the means nor the opportunity to take up a

higher form of education. Now, as Rosicrucians, there is a particular subject that interests them—something that down through the years they have wanted to know more about. They have not been able to attend college or university for a four-year course because of having a family, business, or other obligations. The Rose-Croix University terms make it possible for them to start learning what they want and do so in a relatively short time—three weeks, of six days each; they find the courses are *economical*, as well.

If you can understand the monographs, if you can understand the *Rosicrucian Digest* and the contents of this Forum, then it will be equally as easy for you to obtain tremendous value from the Rose-Croix University studies. The subject matter, though technically correct and thorough, is presented in the same *easy-to-understand* way as the teachings of your monographs.

We suggest that you write for a recent copy of the *Story of Learning*, which is a prospectus of the various courses of the colleges of the Rose-Croix University. It is true that you may have had a copy of this booklet in the past, but *new subjects* are being continually added, and we suggest that you write for another copy and make your plans to come this summer.

The subjects taught are many. You have a very excellent choice: art, music; Rosicrucian healing—which includes biology, physiology; physics—which includes the study of the structure of matter, various manifestations of vibrations, sound, light, and color; philosophy—the great thoughts of the thinkers of the past; metaphysical doctrines; alchemy; psychology and parapsychology—the training of the mind, the functions of the mind; and many other subjects too numerous to mention here.

Remember, too, that at the Rose-Croix University you will receive *personal instruction*. Each teacher, or professor, is a member of AMORC, in addition to being a fully qualified teacher in his subject. Most of our faculty members are teachers and professors in other colleges and universities. As Rosicrucians, they know how to present

their subjects so that they are related to the Rosicrucian teachings. In simple ways, they show the effectiveness of the topics in everyday living. In addition to your classroom instruction, there are many demonstrations. We have fully-equipped laboratories necessary to prove the many laws and principles expounded. An extensive Research Library is at your disposal.

You will have much opportunity for *self-expression*. Not a year goes by without the current of life of some student having been changed by the fact that he or she has attended Rose-Croix University. Here is an opportunity to discover latent talents or to develop them. Many have become successful in new fields of endeavor because of the stimulus of a term at Rose-Croix University.

There is a balance in activity at the Rose-Croix University; all is not study. You have the opportunity to hear discourses by the Supreme and Grand Lodge officers. You have fraternal relationship with men and women who attend as students from various parts of the world: Europe, Africa, Australasia, and South America. The spacious campus with its shady nooks, flowers and lawns, gives excellent opportunity for meditation and relaxation between classes. Further, there is the splendid recreational side of attending. The student body organizes various events for fun and frolic—dances, banquet, week-end trips to the nearby Pacific Ocean and to the Giant Redwood forests. The social and fraternal aspects are not forgotten.

In conclusion, we would like to add that nowhere will you find such thorough study facilities and all that goes with them, at such a *reasonable tuition cost*. To enroll in the Rose-Croix University, it is necessary that certain brief matriculation studies be obtained, first. These matriculation studies are to be done at home so as to prepare you for attendance at the Rose-Croix University. So, make your plans now—learn about these courses through the special booklet. Write today for a complimentary copy of the *Story of Learning*, to: Rose-Croix University, Rosicrucian Park, San Jose, California, U. S. A.—X



"My Mamma Told Me"

Is Your Advice As Good? As They Deserve ♦

THERE is no question of your motive. You want to give the best advice—but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels — to awaken natural latent talents — to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl — *those few words each day* — that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, are your job.

The Junior Order of Torch Bearers (a nonreligious movement), devoted to the cultural training of

children, has prepared a series of intensely interesting, simple-to-read and easily understood, lesson-stories for parents to read to their children, or for children to read for themselves. Whether your child is five or fourteen, there is a lesson-story to fit his or her mind. They teach appreciation of beauty, art, and music; they indicate the need of self-reliance, and the consideration of others — they encourage initiative.

Send For These *Free* Particulars

Without obligation you may have further information on how you may receive these child guidance lesson-stories or lecture-lessons. Just write today to the address below and ask for the "Keys to the Chest of Knowledge" (JO-LG-512), a guide to parents. It will be sent free.

The Junior Order of Torch Bearers (AMORC), San Jose, Calif.