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# Rosicrucian Forum

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(See page 76)

# Greetings!



## FALSE IDEALISM

*Dear Fratres and Sorores:*

There is considerable fantasy associated with the ideas of *good* and *perfect*. In the first place, neither of these notions is absolute; it is relative as to actual or imagined limitations in our behavior and environment. The acme of what I desire and conceive to be pleasurable, either mental or physical, is both good and perfect. It is good because it is pleasurable. It is perfect if it constitutes a superabundance, a fullness of that goodness. If the good life means one's being able to indulge one's desires, then to that person the perfect life would consist of such unrestricted constant indulgence.

Various theologies have often created an impossible existence for mortals on earth because of their extreme and false idealism. They have conceived certain divine conduct, the behavior of the gods, as being transferable to mortal man. This *theocracy* or godly life they imagined was often quite contrary to human nature. It was thought to oppose the natural desires and appetites. This sort of godly life often actually vilified the body as a contemptible and evil thing. In the name of divine goodness and perfection, it developed a religious asceticism that was fanatical. Those who were not destroyed by it, either in mind or body, were those who secretly did not abide by its code and thus were made hypocrites.

Consequently, though our morals and ethics in the majority of instances in these times can stand repair, it is incumbent upon us to be guided by the reasonable necessities of our natural beings and of society. There are many things in which men indulge that were once thought to be perverse and inspired by evil entities. These we now know—or should—are impulses of our own organic being. They are motivations serving the fundamental laws of life. If kept within certain disciplinary bounds—not repressed—they in no way detract from man's spiritual or moral potentialities and attainments. It is not evil for a man or a woman to admire the physical attractiveness of a member of

the opposite sex, even though maritally bound. Such an interest is physiological, not evilly inspired. The moral element enters not in attempting to deny such a natural appreciation, but in recognizing one's moral obligation not to go beyond the sense of appreciation had. The same may be said of the indulgence of any material or worldly thing which brings a healthy satisfaction and gratification both to the body and mental interests. Without such satisfactions, life becomes a state of ennui, a drab monotonous existence with a stultification of most of the faculties of the mind and without emotional stimulus.

When some individual or thing is representative to us of our concept of the good, noble or perfect, we are likely to actually corrupt it in our enthusiasm and misapplied idealism. Instead of applying reason to the object of affection, respect or reverence, we resort to fancy, that is, uncontrolled imagery. We are inclined to cloak such persons or institutions in an unnatural behavior, to surround them with a kind of conduct or method of living that would actually be impossible for them to achieve. Often we draw upon the legendary tales of gods, saints and holy persons, which have descended to us. Some of these traditions are true in part, but mostly they are fictitious exaggerations of some incident. It must be realized that most of these accounts of saints and godly persons are merely word of mouth. To emphasize how these beings transcended the ways of most mortals, those who recounted the tales came to exaggerate, in their devotion, the habits and manner of living of these personages. Many of the tales of the miraculous birth of great Oriental founders of religion are sincere, but nevertheless unfounded fantasies. Psychologically, the desire was to remove these religious avatars, as much as possible, from the usual mortal circumstances and elevate them, thus giving them eminence in the mind of the worshipper. They could not, it was believed, be born as other men or die in the same manner. At all times, too,

they must surmount, by defiance in most instances, natural law to which other men submit and thus be almost constant performers of miracles.

There is also another psychological aspect in connection with these idealistic fantasies. We only deeply respect, admire—or fear—those qualities in another which excel or are extremes of our own character and personality. Let someone hand you a copy of an essay originally written by a renowned philosopher but which you have not read or heard of previously. Let this person, who may be a neighbor, tell you that he wrote it. You will perhaps read it through; you may think it quite well done and compliment him. But you will rarely declare it profound and of great philosophical import. On the other hand, if you read the same material in a textbook by the philosopher, who is known to you, you would be more deeply impressed. It is because there are associated with the name of the philosopher the idea of authority and the fantasy of exalted wisdom which, it is presumed, must transcend the ability of one less well known.

A person may often show little interest in a painting of modern art by some acquaintance; he may even be mentally critical of it. Another painting, no more expressive in symbolism, draftsmanship or color harmony, shown in a museum and proclaimed the work of a celebrated artist, will gain greater respect and sympathetic analysis. The more one is thought to rise above us in any manner, the greater is our silent or expressed tribute to him.

The officers of the Supreme and of the Grand Lodge of the A.M.O.R.C. and the executives on our staff are often confronted with this false idealism. They become unwittingly surrounded with an unnatural halo which neither fits them nor is becoming. The fantasies of some very sincere Rosicrucians regarding their officers make it impossible for these officers to lead a normal life

and, at the same time, come up to the expectations of these members. We have, for example, fratres and sorores, who, by their idealism, seek to transfer a phenomenal, *superhuman* memory upon the directors of membership correspondence. They will say in a letter—or a personal interview—“You will remember the problem I wrote you about four years ago last August.” Of course, the frater, the Rosicrucian correspondent, will frankly admit he cannot recall either the letter or the problem. The inquiring member is chagrined and disillusioned that a director of correspondence must refer to the files for the matter in question. The fact that the latter explains that he is obliged to answer dozens of letters, sometimes *in one day*, is not accepted as the plausible explanation it should be. The idealism, though false, has caused the member to anticipate the impossible.

We speak of *class masters* in our studies. These Rosicrucians are members high in the degrees of the Order and have an excellent comprehension of the teachings. They are not, however, perfect in the sense of the erroneous idealism by which they are surrounded by other members living at a distance from Rosicrucian Park. They are not perfect in the sense of having mastered every law and principle of the teachings. They make mistakes, they have human weaknesses, they become ill, they still must, and do, learn and evolve. These class masters are like all Rosicrucian students and inquirers into natural and Cosmic law. The only true master or perfect being would be one whose understanding embraced the absolute in all its omnipotence and omniscience. Our very Rosicrucian teachings instruct us that we strive for a greater evolution of these qualifications. When any consciousness has attained Cosmic perfection, its mortal embodiment is no longer necessary—so why expect the impossible from our humble but sincere members of the staff?

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We regret to say that this fantasy is so far extended to class masters at times by some members as to conceive that their class numbers are but a mere exclusive handful. A class master is assigned to a section of the teachings, perhaps one or more of the neophyte degrees, or one or several of the higher degrees. This may mean that he is responsible for the correspondence of *several hundred members*. This does in no way lessen, however, his ability to serve that number of Rosicrucians faithfully. In the first place, it is thought and asked that each Rosicrucian student will first carefully study the monographs and apply the teachings, seeking answers within the pages of the monographs and within himself before asking for further information. The one who eventually needs the extra help and writes will receive either a personal or a form reply, as the circumstances necessitate.

Every courtesy and attention, humanly and *economically* possible, is given. To have a personal teacher—that is, one who would limit himself, shall we say, to a mere handful of students—would, as any thinking member will realize, be impossible. Such a condition would require a staff of several thousand AMORC instructors. Each member would then need to meet this cost and that would necessitate dues many many times in excess of what the member pays now. Further, little would actually be gained by this, for the personal attention is contained in the monographs, in their preparation, in the thoughts presented, and in those letters which are extended. The Rose-Croix University in Rosicrucian Park is also an excellent method for additional instruction in class form.

When you meet Rosicrucian officers and staff executives, you will not find them attired in the white robes of antiquity but dressed as business or professional people anywhere throughout the world. You will respect them for their human ways, practical idealism, and real understanding of the teachings. You will admire both their frank admission that there are things above and beyond their comprehension, and their devout desire to acquire more knowledge, not alone for themselves but so that they may help those whom they serve. You will find in these teachers a more than usual adjustment between the material demands of the

day, customary living, and a devotion to those principles which are both philosophical and mystical. Figuratively, these officers and staff executives dwell on two planes, not just one. They are here on earth living as intelligent, morally circumspect persons, loving and enjoying life, and yet striving toward the mystical ideal of Cosmic consciousness.

Fraternally,

RALPH M. LEWIS,

Imperator

### This Issue's Personality

Frater Roland Ehrmann, of Springs, South Africa, was of an inquiring bent of mind at an early age. Not being satisfied with a communicated or secondary information, he always sought to gain immediate knowledge through personal experience. He was born in Switzerland, April 4, 1916. His parents were established in a joint hotel-and-restaurant business. After completing his primary and secondary education and being influenced by the business of his parents, he was given further training in the confectionery business. He held several positions in that endeavor in the French section of his homeland.

His first contact with moral and spiritual values was through the conventional channels of the Protestant Church of Switzerland. At the age of twenty, both mental and physical adventures were strongly appealing to him. Having completed his military training, he decided to visit personally some of the remote lands, details of which enchanted him and his youthful companions. Eventually, after a leisurely trip, he emigrated to South Africa. Within eighteen months thereafter, his training and trade made it possible for him to enter into a business partnership. This business he subsequently acquired and has since successfully extended.

He affiliated with the Methodist Church in his newly adopted land, giving his services to classes in Bible instruction. Unanswered questions related to Cosmic matters intrigued him and caused him to investigate them personally. This led him to the threshold of the *Ancient and Mystical Order Rosae Crucis*, and he crossed the threshold as a Neophyte on July 17, 1940. The enthusiasm which Frater Ehrmann had manifested in his hob-

bies, fencing and aviation, was now directed into philosophical and mystical channels.

Once again he decided to make a firsthand contact with the object of his interest. In 1951 he journeyed from Johannesburg to San Jose, California, to attend a term of the Rose-Croix University and the International Rosicrucian Convention. While there, he interviewed various officers and members of the staff as to ways and means of spreading the work of the A.M.O.R.C. in his country. Upon his return to South Africa, with the aid of other fratres and sorores, he organized the existing Southern Cross Chapter in Johannesburg. He presided as its first Master. In 1953 he accepted the appointment, by the Grand Lodge of AMORC, as Inspector General of the Order for the Transvaal.

Frater Ehrmann, though conscientious in his studies and a lover of abstraction, has an exceedingly practical approach to the problems of the Order. He has thus that balance of interest and values that constitutes the *Rosicrucian*.—X

#### Does Common Consent Make Right?

A frater and soror of the southern United States rise to ask a question of our Forum: "We beg to ask for additional information regarding some points in the monograph which we do not understand. It is stated: 'From the cosmic point of view, the doing of that which by common consent is forbidden is the breaking of faith with the cosmic consciousness. This, while not evil, is sinful.' What is meant by 'common consent'? Is it the consent of the group in which we happen to live as, for instance, the state or the country? Or the religious group we happen to belong to? If this interpretation is correct, would not then all injunctions established by common consent of a group enjoy cosmic sanction? We do not believe that this is meant by the statement in the monograph. We would like to know how to interpret it."

This question involves the subject of moral criterion or standard for man. Is *conscientia* a font of divine moral proscriptions and commandments, a series of do's and don't's, which have been implanted in man? On the other hand, is conscience, as moral rectitude, partially at least acquired from and cultivated by environmental factors, the social heritage of customs and accepted behavior? Rosicru-

cians take the middle, the conciliatory, path between the two extremes. The former is the old theological idea; the latter is the modern psychological concept. There is inherent in each man the desire to do right, to conform to what he conceives as the highest good of human society. No man who is normal wants to be ostracized by society; he does not want to think of himself as being extremely abnormal or subnormal. Even the criminal does what he thinks is best for himself as a member of the kind of society to which he belongs. There is always the inclination to do what seems the best, the proper, the most efficient way of doing things. This inclination, however, may not always be conceived in the terms of the moralist. Most men would want to do right, to be consistent with what tradition and experience seem to point out to be best, even if they had never heard such words as morality, ethics, or even God.

Early in life, it becomes apparent to any intelligent observer that there appears to be a right and wrong way of doing things. This right and wrong are not at first either moral or ethical values. They are appraised as the most efficient end in human behavior and relations. For example, it might be said that I do not take another's possessions because I would then expose my own to a similar seizure. Theft, therefore, is a practical wrong. But I likewise receive a kind of inner satisfaction when I do what I feel is right and proper. The person who is a thief has lost contact with the larger views of society and his values are distorted.

The form, the actual procedure, as taboos and necessary obligations, that morals and ethics assume is dependent upon the customs and traditions of society. Persons who travel to remote lands for the first time are often shocked by what they consider the impropriety of conduct by people of other nations. They may consider such deviations as sinful, evil, and the like. For those who are responsible for such acts there is no compunction in committing them. It is because they are not evaluated by them as improper and the customs of their society do not consider them as such. As a consequence, their moral sense or conscience is not in the least offended by what they do. The sense of "righteousness" or "wanting to do the best" is thus governed by our contact with others

and the accepted behavior. Our conscience is moulded—and perhaps not always for the best—by those about us. We are not born with a moral code; we inherit one from religion and from the dictates of the society of which we are a part.

The sensitivity of the individual, the responsiveness of his psychic nature to the influences of his associations, may cause one person to have a more acute conscience than another. Thus we speak of one person as having a stronger sense of justice or a more highly developed moral sense than another. Some persons add to their heritage of the common moral and ethical qualities of society. We find, for example, that certain religious sects object to the particular customs of general society which other people readily accept. They establish a new, a different code of their own.

Since principally our *public conscience* or prescribed code of morals and ethics are the result of *common consent*, we can expect that such might often be in violation of Cosmic principles. Common consent does not make right where it lies in the province of the individual to know that certain conduct is wrong. For analogy, in New England, in the early history of the United States, it was deemed quite proper to condemn someone as a witch—and torture and burn such an individual. It never occurred to the majority of the intellects of the time that such a belief was an absurd superstition. We might say that this majority, in sanctioning such trials and executions, were innocent in their ignorance. For centuries likewise it was not thought sinful for human beings to be held in bondage as slaves. Persons who in every other way were morally circumspect indulged in the “righteousness” of slavery. By *common consent* it was morally right and legal. Fortunately, time has, with the perspective of greater knowledge, changed this common consent and altered the public conscience in these matters.

The mystical principle involved is whether those who conform to such common consent were guilty of Cosmic violation. From our consideration of Cosmic values, we must say *no*. The Cosmic must, in its divine justice, take into consideration the *motive*. One who knows no wrong, does no wrong, so far as morality is concerned. A child is not morally guilty if he violates the law in his ignorance,

but nevertheless he must be prevented from doing so again. There could be no respect for Cosmic justice were the innocent to be found guilty of that of which they have no realization. However, one who, regardless of the times or his environment, realizes upon a higher premise or plane of thought that certain acts are inherently wrong and still indulges them, just because others do so or because they are legal, is guilty. He is in violation of Cosmic law because his *motive* is wrong.

There is much in our modern society that we sanction and in which we, in fact, participate with open mind and with a free conscience that a more enlightened period will come to condemn as morally wrong. You will find, however, that the basic morals, the so-called Golden Rule (a hackneyed and much abused term) and the cardinal virtues, arise out of necessity. These morals have been found to be the most efficient, the best, way of living; therefore, they please the inherent sense which we all have of wanting to do that which is proper and acceptable. The different religious founders and exponents of world religions have often attributed these virtues to direct exhortations of God and this view is generally accepted by the orthodox religionists. However, these religious exponents perhaps also meant that the universal acceptance of these virtues, because they are so related to human conduct, implies that they are of divine origin. We think that any society, even if it had never heard of fortitude, truth, honesty, temperance and the like, would soon have come to evolve these cardinal virtues from experience indicating their practical need.—X

#### Facts You Ought to Know

A frater has recently stated: “I would like to know something more of the administrative matters of the Order. There must be complex problems arising in such an extensive, international order as ours, problems which are quite a burden to our officers and staff. Though I know the Forum is concerned mostly with doctrinal principles, or the teachings, I believe if some of these tasks of our staff were explained there probably would be ways in which we as members might assist, or at least make the burden lighter.” In reply to the frater and for the

general information of our fratres and so-  
rores, we will set forth some of our problems  
and activities.

*Nonprofit corporation:* The Supreme Grand  
Lodge of AMORC, the legally incorporated  
body of AMORC, is recognized by the vari-  
ous governments of the nations in which it  
functions and is registered as a nonprofit  
body. This means that none of its funds,  
revenues, or properties can inure to the bene-  
fit of any private individual, officer, or mem-  
ber. The funds must be used exclusively for  
its constitutional purposes. In consequence,  
AMORC is not required to pay internal  
revenue taxes. Further, all donations, in-  
cluding dues paid to AMORC in the  
United States and in several other countries,  
may be deducted from the remitters' per-  
sonal income taxes. However, and this point  
is not generally realized by many of our  
fellow members, this does not exempt  
AMORC from the payment of *real property*  
taxes. This tax item on our property and  
buildings, together with their contents, is  
considerable, amounting to thousands of dol-  
lars annually, and frankly it is a heavy  
burden to carry. The Order is not a religion,  
and there is no better proof of this than  
that we must pay such property taxes—  
which churches do not.

*Revenue sources:* The principal sources of  
income to offset our numerous expenditures  
are dues, registration fees, Supply Bureau  
receipts, and occasional *donations* over and  
above the dues as made by thoughtful mem-  
bers. The donations help make up that which  
otherwise might become a serious deficit.  
Thus, any donations, no matter how small,  
are always very welcome. Other members  
have even been so kind as to leave a legacy  
in their wills to AMORC. Such thoughtful  
provisions and donations make possible many  
of the nonrevenue producing activities of the  
Order.

It must be realized that the member today  
pays only 75 cents more in dues than did  
the member in 1926—almost thirty years  
ago! That is not much over 25 percent in-  
crease in all those years, whereas almost  
all other items and services in the past quar-  
ter century have tripled! AMORC's operating  
expenses continue to increase monthly:  
paper, postage, clerical and operational ex-  
pense, equipment, maintenance, and the like.

*Nonrevenue activities:* The Rosicrucian Or-  
der is a cultural organization as well as a  
fraternity. It is interested not only in pre-  
serving its traditions and extending services  
to its members, but, as an organization, it  
also makes a contribution of some cultural  
activities to general society—activities which  
will add to the integrity and prestige of  
AMORC. The Rosicrucian Egyptian, Orient-  
al Museum, having the largest collection of  
such antiquities in the western United  
States, is one of these cultural media. The  
Rosicrucian Art Gallery and the Science  
Museum with its Planetarium are other ex-  
amples of this type of activity. Both Mu-  
seums are free of any commercialism and  
there are no fees or admission charges made.  
The Egyptian Museum, alone, had nearly  
100,000 visitors during the past year. These  
persons were from every part of the world  
with the exception of Russia and her satellite  
countries. The propaganda value, the good  
will of such a project, cannot be measured  
in terms of money. On the other hand,  
maintenance, necessary alterations, and ad-  
ditions to the collections constitute an ob-  
viously heavy expense. Donations and lega-  
cies for such an activity are indeed very  
excellent ways for the Rosicrucian member  
to perpetuate his memory and to be assured  
that he is not only assisting AMORC but also  
contributing something to the enlightenment  
of man.

*Films:* A new travelogue, constituting a jour-  
ney through Rosicrucian Park and its build-  
ings, in *color and sound*, is now being  
produced by the Rosicrucian Technical De-  
partment. It is a completely new and modern  
version of the film, *Domain of Destiny*.  
Beautifully, it pictorializes all the extensions  
of Rosicrucian Park, its buildings, and its  
varied activities. This film when completed  
will not only be shown to various lodges,  
chapters, and pronaos, but prints of it will  
likewise be exhibited to public audiences  
throughout the world.

Slides of certain Museum exhibits, in color,  
are also under production. These show the  
many arts and crafts as well as the spiritual  
ideals that had their beginning in ancient  
Egypt. The slides will be accompanied by  
descriptive narration on tape. These, too,  
will be available to any membership group  
and for public showing. Like the films, these

instructive slides and tapes are issued without charge.

*Dues:* While we are on the topic of dues—one of our greatest burdens is carrying the member who is chronically delinquent through *procrastination*. Since promptly paid dues are just sufficient to meet operating expenses, it is easy to imagine what happens when several thousand members each month allow their dues to become two to three months delinquent. Further, there is then the necessity of the added expense of notifying a member several times of the need to do his part in this matter. Everyone, of course, becomes a delinquent at times, that is to be expected. We are now speaking of the person who unwittingly does so but is nevertheless negligent in paying dues.

Actually, of the world-wide Orders, issuing detailed instructions—as charts, diagrams, special correspondence, publications, student examinations and similar material—as part of their fraternal services, AMORC dues are the most nominal. There is no exploitation of the membership. There are no large initiation fees either for entering the Order or for advancing from one degree to another. In fact, there are *no* initiation fees. Unlike many other fraternal orders there are no annual assessments of the membership for propaganda or for deficits of various kinds. It is this fact, however, that makes it highly important and essential that the members of the Rosicrucian Order be prompt in the payment of their dues.

*Lectures by officers:* Most fraternal orders and many religious groups are obliged to meet the necessary expenses entailed on those occasions when they desire an official of their grand lodge or supreme body to visit them and deliver a lecture. To enjoy these special privileges, the local body is required at least to pay the transportation expenses from the national or international headquarters of the visiting officer to their city. Some religious sects will not send out a field lecturer until the local church has guaranteed that all costs in connection with such a lecture will be met. That is not a mercenary attitude; it is a highly essential one. After all, someone must meet the expenses and it is logical that the bodies receiving the advantages do so. For many years, the Rosicrucian Order has sent its officers to various

lodges and chapters throughout the world and the entire transportation cost has been assumed by the Supreme Grand Lodge. With more and more subordinate bodies coming into existence, the demand for these officers increases—and so does the expense. Most lodges and chapters now kindly meet the local hotel expenses of the visiting officers, but very few have aided with the transportation costs which are obviously heavy. As long as it can, the Supreme Grand Lodge will continue this activity at its expense. But we must mention this item to indicate that this is just another one of the expenses that the membership dues cannot alone compensate for. On the other hand, if we were to eliminate this service, then the fraternal contacts with many of our members who cannot attend our International Conventions in San Jose would be lessened. The only solution to the problem is that the members, who possibly can, make an occasional contribution over and above their dues—any amount will help.

*Future projects:* We cannot here attempt to set forth all of the important developments under way connected with the teachings of the Order and the ritualistic activities that are planned and conceived for the years to come. Furthermore, it would not be appropriate that we announce here certain research which we are planning to venture upon. These things must be proclaimed in the monographs, in a more confidential manner. Further, we are now principally discussing the physical changes and material needs of the Order.

We can, however, relate that our late Emperor, Dr. H. Spencer Lewis, had as one of his favorite projects of the future, a day nursery school for children, approximately between the ages of two and one-half and five years. It was intended that this school be conducted in accordance with the latest scientific methods and with Rosicrucian principles and ideals. Some preliminary experimental work along this line has been carried out most faithfully under great difficulties by a few of our sorores in San Jose. The plan that Dr. Lewis had in mind for the future was to have a child psychologist in charge of the enterprise—or, at least, someone trained in that field. Projects would then be outlined for the play of the children and for the study of them at play, their



movements, their reactions, their speech. All of these observations would be carefully graphed and analyzed. The operation of the school including all of the provisions for the children would be at cost, for it would be a noncommercial venture. Each parent who left his children at the school every day would pay the same nominal charge that he would at any other day nursery. Here parents would be assured, however, of excellent facilities, scientific supervision and preschool training for their children. The project would not be limited to children of Rosicrucians.

The *important factor* is that the statistical results of this analytical study of the children under scientific direction and guidance would be made available in bulletin form, and gratis, to Rosicrucian parents *first*, and next to whatever parents our members would recommend.

Although the nursery school would be self-supporting, it would first require the ground upon which to erect an adequately sized building, and there would be the cost of the structure itself. A small sum would have to be available for taxes and equipment. What a wonderful, humanitarian project! Regular membership dues could not meet this expense, but *donations* and *bequests* could make it possible.—X

### What is Faith Healing?

A frater now asks our Forum: "Is there any differentiation between faith healing, cosmic healing, or spiritual healing? When did such practices begin and in these days of advanced therapeutics do they still have an important role or are they relegated to the category of old superstitions?"

Generally, all faith healing requires a dependence upon a supernormal power, a being of divine or Cosmic origin. Further, it includes the belief that this source of healing can be immediately contacted and can effect cures regardless of the nature of the illness or its duration. Faith healing, in point of time, may be traced back to the earliest period of medicine and surgery or the application of physical methods. In fact, they often were concomitant or interrelated systems. In the days of ancient Egypt, the priest-physicians uttered incantations, performed rituals and recited prayers as a routine preceding or during the proffering of

drugs to the patient. Such incantations were exhortations to the gods to bless the drugs being administered to the sufferer. There was a link assumed between the gods and the physical means used to help the afflicted.

In antiquity, many diseases were thought to be the direct consequence of malevolent spirits or punishments inflicted upon the sufferer by some deity. Thus the proper relationship between these spirits or gods and the patient had to be restored before the latter could be cured. Persons made ill, for example, by the frenzy of the Dionysiac mysteries were cured by wild music and dancing. However, the patient had first to have faith in the supernatural powers working through the music and dancing as a medium. In inscriptions at Epidaurus in Argolis in the 4th century B.C., it is related that "spots on the face, snakebite, blindness, and so on were cured by the faith of the sufferer." It is further related that the patient was put to sleep in a "temple-sleep," during which he saw a vision and in the morning awoke cured. It is apparent that the early priests were acquainted with the means of inducing hypnotic sleep and with hypnotic suggestions. It has been inferred from these inscriptions that operations of various kinds were performed during sleep; perhaps massage and other remedial acts were executed. The inscriptions refer to the remarks of one patient who "saw the god and his attendants seize him, cut open his abdomen and stitch it up and, when he went away on the morrow, cured, the floor of the sanctuary was full of blood." The priests of Asklepios, god of healing, are said to have based the success of their surgery on the faith that the sufferer had in the efficacy of the god.

Christian records are replete with numerous examples of cures effected which are said to be the result of the faith of the patient. A paralyzed man was healed through the faith of his friends (Matthew, 9:2); two blind men were healed by faith methods (Matthew 9:29); a daughter of a Canaanitish woman was also healed (Matthew 15:28). These are but a few of innumerable incidents mentioned. An interesting point in connection with this is that on one occasion Jesus did not or could not heal a sufferer because of his lack of faith. "And He did not mighty works there because of their unbelief" (Mat-

thew 13:58). This reveals that there was cooperation required on the part of the afflicted, that he must recognize a dependence upon the ultimate source of power. The early priests of Asklepios demanded this faith as a prerequisite to their treatment.

In the Middle Ages there was an increasing number of cures attributed to faith healing. Particular examples are the cures credited to St. Francis of Assisi and which "were listed in the bull of his canonization." The subsequent Cambridge Platonists and John Wesley set forth a specific philosophy of faith healing. Martin Luther and the German Pietists, of whom many were Rosicrucians, practiced the art of faith healing.

The methods of faith healing were not all pristine; that is, some employed supplemental objects as well. Spittle was often applied to the eyes of the blind to effect the restoration of sight, the faith of the patient being a factor in the cure. The rubbing of the spittle on the eye has been presumed in modern times to be a form of minor surgery in certain cataract conditions. There was also the practice of sympathetic magic or the law of contagion as indicated by the touching of articles which were said to be sacred: To lie in the bed in which a saint had died and to have faith in his power would cure. Such power has been attributed to the bed of St. Vincent Ferrer. To kiss or touch the medal of a saint was another means conjoined with faith healing and was said to assure a cure. A medal of St. Francis Xavier was reported to accomplish this result.

The Roman, Greek, and Christian cures made great use of the hand, particularly the *right one*, as an instrument of cure. The laying on of hands dates back to an early period. There are Egyptian tomb inscriptions showing the priests applying the hand to the nape of the neck and the spine of a patient and calling forth the divine powers of the god to pass through the priest and his hand to vitalize the life force (sa-ankh) within the afflicted one. The touching and kissing of the foot of a sacred one or his statue—if one had the faith—was still another method by which cures were said to be made. This practice is still to be seen in the Roman Catholic cathedrals of Europe and in South and Central America.

There are various techniques of faith heal-

ing, the difference in theory accounting for the difference in method. They are, principally, mental healing, magnetic healing, and spiritual healing. *Magnetic healing* is based on the belief that there is "a universal primordial force" which displays itself in the balance between pairs of opposites or persons of different polarity. We are charged with this universal magnetic force, and perhaps can be negative or more receptive to this force from someone else; or, conversely, we are more positive, that is, inclined to radiate this force to one less positive than we are. In the theory of magnetic healing a man is presumably more positive than a woman. In other examples, sex is not the determining factor as to whether one is positive; the important thing is the extent to which one can draw this universal force within him to a focus and radiate or transmit it to one more negative or receptive. The magnetic healer would thus be one having the positive faculty of transmitting—the healing actually being accomplished by the universal force, not by the practitioner or so-called healer. It is based on the physical law of attraction and repulsion. Such eminent philosophers and Rosicrucians as Roger Bacon, Paracelsus, and Robert Fludd practiced magnetic healing. The latter two were also medical physicians of note in their time.

Franz Anton Mesmer about 1775 became noted for his *fluid* idea. This conceived that there was a magnetic energy of the human body which functioned as a fluid that could be passed by means of the hands to various parts of the anatomy of another. This same fluid energy could induce sleep. We might say that Mesmer was instrumental in popularizing an interest in inducing an hypnotic state which became known as Mesmerism. He was by no means a charlatan as was claimed by most of his contemporaries. He may have misconceived the nature and function of some of his discoveries, and his theories were exploited by others, but we think of him as a sincere investigator of natural phenomena.

*Mental healing* consists of methods of applying the power of mind exclusively for curative purposes. This method is said to have both an *active* and *passive* phase. The active is "the importation of ideas and suggestions by the healer to the patient." This may consist of the healer's reciting prayers

which, in content, are affirmations or a series of suggestions to the patient. Then, again, they may be but affirmations, statements, intended to cause the patient to think and subsequently act in a manner conceived to be conducive to effecting a cure. The passive phase is one of "reception and assimilation" by the patient of ideas being suggested to him by the healer. Again the recipient must have *faith*, it is declared, in both the method and ideas being extended to him by the healer, if satisfactory results are to be achieved. It is interesting to note that the underlying premise of this system is that healing is to be accomplished by the patient himself. The suggestions are primarily to cause the patient to place himself en rapport, that is, in harmony with the Cosmic or universal forces which are conceived to be curative and constructive in their manifestation.

In connection with mental healing, one must not overlook the association of *mental telepathy* with its practice. It is conceded that mental telepathy or the transmitting of thought is an established scientific fact and not a mere fancy. Consequently, upon this premise a relationship of *absent healing* can be established whereby, with success, the patient may be cured or greatly relieved of distress. The same principle applies as in mental healing except that the ideas or suggestions are telepathically communicated.

*Spiritual healing* expounds that the spiritual or psychical qualities of the afflicted one need rejuvenation. This method contends that all diseases have their origin in the psychical nature of man; that is, that they are the result of lack of harmony between the body and the spiritual element of the individual. Man, it is further expounded, cannot actually effect any cure; he but re-establishes the fundamental unity between the body and the Divine or Cosmic forces. Thus the only real physician is the Divine. The spiritual method embraces meditation, invocations, and prayers, and endeavors to bring about an influx of divine power in the patient by which the disease will be excluded and the normal function of the human organism resumed. In this type of healing, the word *healer*, as applied to the practitioner, is a misnomer. He does not heal; he manipulates or, shall we say, directs by his methods the way in which the patient is to restore himself through the spiritual powers extant.

From the psychological conception, the underlying effect of faith healing is the *power of suggestion*. Much is said today about what has been known for a long time—namely, psychosomatic relations. We know that the body, through the nervous systems, not only can affect the mind and emotions but, conversely, the latter can bring about many organic disorders. Dominant ideas and notions can induce psychic states, emotional stresses, which take their toll in physical disorders. These interrelations can then be employed to effect cures by suggestions. If a person has faith in an idea suggested to him, it becomes a dominant power in the mind as a central idea in directing forces through the nervous systems. Persons will not always take advice, no matter how sound it may be logically. Such advice can often, however, be suggested indirectly if the recipient has the *faith* that will keep his mind receptive to the ideas which need to be implanted in it. Suggestion is best accomplished when the consciousness of the individual is made to focus upon some central idea. Then the idea of the suggestion may by-pass this focus of consciousness and enter the mind subtly where it accomplishes its work without impediment. Further, faith may so focus the consciousness of the patient upon the source of his faith that his fears, which ordinarily inhibit his own curative powers, become temporarily allayed. This subsiding of the aggravating thoughts and depressing of the nervous system often relieves one of the principal causes of his distress and a cure is accomplished. The patient may attribute his cure to the content of his faith, whereas actually many times the passive attitude of mind which his faith induced was the most important factor—though not the exclusive one.—X

### The Meaning of Religion

Religion is so complex that it requires a very careful analysis of its nature to avoid the fields of theology and comparative religions. Religion has different meanings to different individuals; it is therefore necessary to try to arrive at an average meaning so as to give the subject as a whole a reasonable definition and content. Religion is subject to controversy, and difficult to isolate, unless one constantly refers to the subject of reli-

gions or to the analysis of a religion. To separate religion from its various interpretations is to delete some of its essence so far as those who are interested primarily in theological discussions or in creed and dogma are concerned. In the following comments, I have tried to refrain from reference to any religion and to consider the subject by itself, free from opinion, prejudice, or the point of view of any particular religion—that is, to take the subject as one phase of the complex phenomena of human knowledge and experience and consider it in relation to human behavior.

It seems only proper to begin this discussion with a definition. To confine the study here to certain limitations, I have assembled four definitions, three of which I will present at this time, and the fourth at the conclusion. These first three definitions generally agree with what we might call the currently accepted concept of religion.

Definition *one*: “Religion is a service to, and an adoration of, divinity as expressed in forms of worship.” This explanation should be considered fundamental, and almost every individual of any religious affiliation would probably accept it with little qualification. It is, in a sense, what the average man might accept as a definition of religion. The practice through worship of showing a desire to adore and serve a divinity is nevertheless not a particularly heart-warming concept. Religion connected exclusively to forms of worship for the purpose of indicating service or adoration of a divinity seems to be incomplete, because it confines our religious responses to a pattern, or more or less a fixed procedure. This seems to take the personal interest and feeling away from the subject.

Definition *two*: “Religion is a system of faith and worship.” This definition also shows a tendency to classify. It limits the subject to a specific, established phenomenon by making it a system—in this case, a system of faith and worship. Most individuals today would agree that the modern concepts of religion number within them *faith* and *worship* as two important functions or practices. Nevertheless, to consider faith and worship as a system, that is, to incorporate these principles into a specific form, is to leave the resultant religious idea without some of the attributes which should make religion of most value. This attempt to sys-

tematize tends also to limit and to cause religion in this sense to be a fixed or unmovable idea.

The third definition concerns the individual more than it does a group of beliefs or a system. It is, “Religion is an awareness or conviction of the existence of a Supreme Being which arouses awe, reverence, and love.” This definition approaches closer to a concept of religious experience. It makes religion more of an actual experience, with man participating in it rather than treating it as a system or pattern that is somewhat separated from his experience. It is also the first of the definitions here considered to introduce the emotional response of the human being, for, as we shall see later, religion is not exclusively a matter of reason. It concerns a response or the total behavior of the individual, and that behavior includes not only the exercise of his reasoning faculties but also that of his feeling.

An individual may prefer any one of these definitions, by choosing the one that best fits his idea. Religion does not readily confine itself to any definition, nor does human interpretation of religion definitely apply to some one analysis or definition in particular. Religion may be fitted to any category that best meets one's individual needs and response to the subject. As a result, interpretations are as varied as are the viewpoints of the individuals who choose to make their own conclusions and formulate their own opinions. It is probable that no two forms of religion in the entire world are identical, because each religion has many phases given to it by the individuals who interpret it. Each individual ultimately arrives at his own concept regardless of the system or the pattern into which he tries to fit his religious behavior.

It is difficult, as I have already implied, to enter into a discussion of things of a religious nature without influencing the conclusions reached by one's own beliefs and prejudices. Unfortunately, prejudice is a very important consideration in the study of religion since most religious ideas are based as much upon prejudice as they are upon opinion and conviction. Prejudice grows in our social structure and also influences individual opinion. So it is that most forms of religion today are closely related to what we as individuals have made them in our thinking.

To interpret religion without letting those opinions affect our conclusions is impossible. Although this analysis is intended to be an objective presentation of the subject of religion, anyone reading these words who happens to know what my particular religious beliefs and convictions are would be able to find my beliefs affecting my conclusions even in this discourse, where I am making every effort to avoid reference to the particular religious concept in which I believe. It is foolish to try to discuss, argue, or elaborate upon religion or politics without admitting frankly that our prejudices will interpret and color what we have to say.

#### SYSTEMS AND FOUNDERS

Religion begins with a body of teachings which are those postulated by a personal founder. Without personality, religion would be lacking in its full meaning. It would seemingly have very little character, nor would it appeal to the average individual. The greatest religions that exist in the world today are closely connected with their founders. The personality of the founder is a factor that becomes important to the individuals who follow the teachings. These followers support the founder in his beliefs—in his behavior. They look upon him as a teacher. Some actually accept their founder as a prophet, and others deify him depending upon the doctrine that has grown about the establishing of a particular religion. Regardless of the position in which a religious founder is held, the body of teachings that have evolved, or have been built up from the sayings, writings, or traditions about the life and words of a particular founder, are the basis upon which religious doctrine has been founded.

Various stories and traditions exist about these religious founders. The controversy is particularly concerned with their authority, their inspiration—what they did and by what authority. It would seem to one who studies the matter carefully that those religious founders who truly exemplified the principles which they taught belong among those whom we classify as avatars. According to mystical philosophy, an avatar is an individual who has gained a high degree of Cosmic evolution. Such an individual is sometimes referred to as a master, but an avatar is an individual who has advanced in evolution physically, mentally, and spiritual-

ly to a point where future incarnations are for a specific purpose, usually in the service of mankind. Through that service, and through his life and teachings, there is established a system or a series of systems of thought which if followed in organized form becomes a religious group, body, or denomination.

To attempt to determine which of the religious leaders were truly avatars and which were not would be going beyond the scope of this discussion; furthermore, we would eventually end in hopeless confusion and controversy. We as human beings are not in a position to make this judgment. Frankly, we do not know. We can understand only certain points of evidence and gain hints that will probably help us to arrive at a conclusion satisfactory to our own acceptance or rejection of the teachings of any religious founder.

Actually, no one religion has the exclusive possession of an avatar. Different religions view their founder in different ways, but none of them can say in full truth that that one has exclusive control of the ways of God. There are a few religious bodies now active in the world that recognize equally all of those who have been considered to be avatars; that is, individuals who accept this premise realize that the revelation of God to man is in itself an evolutionary process based upon the ability of the human being to comprehend the revelation. Consequently, they believe, and it seems reasonable to accept this premise, that one avatar after another has appeared at different times, at different places, under different circumstances, but to point out one as greater than another is to enter into an unending argument.

It is impossible to arrive at an analysis or an estimate of the true background of all the personalities who were avatars. The avatars who came to bring a message to mankind, to devote their lives to that purpose, to assume vicariously the problems of humanity in order that they might be lived within the scope of the individual's experience, were those who came to present an idea or a system of thinking that would be for the welfare of humanity as a whole. To try to isolate those individuals who come under this classification is purely a man-made effort, and actually a waste of time. Furthermore, we must remember that many

of the established religions are far removed from both the time and intent of the lives of those who were their founders.

Most religions today are based upon a system of thought within the limitations of the doctrines and dogma decided upon by individuals, that is, by human beings like you and me. That the founders of the religions in which these doctrines are now established taught all the man-made doctrines that exist for us at this time is ridiculous. Yet most religions practice this principle. It does not take very long, after the passing of a religious founder, for certain metaphysical doctrines to become prevalent. Probably the first change in those religions having the body of tradition and writings that exist today is that the words spoken by the religious founder acquire different interpretations. The metaphysical question that always arises as a result of this is whether or not the content of the doctrine and tradition, and the whole body of the religion upon which they are based, remains or must remain the same as that established by the founder of the religious body and of which these doctrines were not an original part. To state this in another way, we must consider the question as to whether or not the doctrines and traditions built around the life of a religious founder are the final and authoritative word of God. There is always the further question as to whether the revelation proceeding from a religious founder existed prior to its revelation through the words and life of the founder; that is, are the words spoken by a religious founder a new principle, or based upon prior knowledge? Did they come into being through the personality and life of the religious founder himself as a new revelation?

#### PREPARATION AND PURPOSE

These questions are seldom answered in a religious doctrine except to the satisfaction of a limited group who have come to an agreement among themselves. Dogma and doctrine take the place of the answers, and certain forms and procedures are prescribed by which men live in various interpretations of the word attributed to a religious founder. Religious doctrine which is established by the successors to a religious founder usually differs profoundly from the original spiritual concept which was promulgated by the founder. These concepts depend upon the

intent of the interpreters as to how they will be stated. Religious doctrine, then, can free or it can enslave, and religion has been used for both purposes. Religion has, therefore, been used so that men's minds might be free to look toward God, that men might be able to lift their consciousness above the problems of daily living and see beyond their physical existence. On the other hand, religion has been used to bind people in fear and in superstition in order that they might be exploited and controlled by other individuals.

There have existed institutions and organizations that have used religion purely as a superstition and as a tool to keep people in ignorance and make them conform to patterns established by those who sought the spiritual revelation as a means of holding man in conformance to their own desires. We need only to look at history to find many illustrations of this fact. Today the problem of religion, among those who are farsighted enough to see it, is to separate religious dogma and doctrine from superstition and bring religion into the lives of individuals as a dynamic force for good rather than as a controlling force.

Religion in its purest form—that is, the words and the light of its founder—is a system that has emotional as well as intellectual appeal. No one has a right to expound or criticize a religion who is not sympathetic to its basic principle; otherwise, he views it entirely from the standpoint of reason and not from the way those who participate in its principles feel about it. Religion is actually based more upon feeling than upon reason. Consequently, reason seldom gives religion a fair hearing. To reason about religion is to consider the behavior and practices of its patterns and systems to the extent that we lose sight of the fact that reason is man-made, and how man feels is more important so far as his religious responses are concerned. To consider a religion fairly, we must, therefore, be tolerant not only of man's ability to reason but of his whole behavior and how he feels about his life and his relation to God. Whenever a group of individuals meet to decide upon certain tenets of religion, intolerance is an inseparable part of what they do because they cannot separate their own interpretations and their opinions from their prejudices. They build their interpretations upon their reasoning rather than upon the

effect of the feeling of those whom the religion may influence.

Reason is to a certain extent predictable; it follows certain patterns, whereas feeling and emotion determine behavior based upon one's reactions at a particular moment. If you know me well, you will know that there are certain things that will probably occur in my behavior pattern under certain circumstances. You know that I will follow a certain pattern as long as reason has dominance, but should an emotional pattern control my behavior, then something different from the normal pattern may take place. So it is that if religion is analyzed, if it is actually picked to pieces by analytical study, or if it is approached philosophically and psychologically, the true elements that made the religion lose their potency, because reason cannot pick out of a religion what there is in it of primary value. Reason can analyze only the things that are acceptable to reason, whereas that which has religious appeal to an individual and brings him some degree of comfort and help is based on feeling and not on reason.

Through reasoning, religion is sometimes made to fit into a circumstance for which it was not designed. There has always been an intimate connection between a religion and its cultural background. The fact that avatars appeared at various times and places causes us to realize that they must have been prepared to fit into the complexities of the particular environment in which they lived. Consequently, every religious teacher has presented material within the pattern of the culture where he lived and taught. He has taught in terms of the understanding and the knowledge of the individual of his time. Would it not be ridiculous to believe that avatars as superintelligent beings would incarnate in a certain society and circumstance and then present their teachings in terms not within the understanding of those to whom they addressed their message? Consequently, the words of every religious teacher need to be translated into the particular pattern under which he taught. The period, the social status, and the intelligence of the people at the time of the message must be considered in the light of the message, because it was presented in its particular content to suit the particular purpose of those who then heard it.

History shows that most religious founders do not propound many things that are completely new; that is, each teacher gives a fresh setting to an older idea or a particular emphasis to some aspects in accordance with the needs of those to whom he speaks. The particular pattern of each religion fits into the lives of those with whom the founder dealt.

Under present circumstances, it is well to consider the status of religion in modern society as to its value and its future. Regardless of what may be our religious point of view, regardless of what may be our prejudice or our thoughts of its future, there is one thing very obvious, particularly in the Western world today, and that is that religion is thriving. There is a lot of it. Drive anywhere in this country and you will see new church buildings under construction, new congregations being formed, new growth taking place. We cannot deny that this indicates a need and a demand upon the part of individuals for a religious phase of life. If people look toward religion and believe they need it, it would seem that an analysis of what religion may give them is worthy of consideration.

#### FOUR QUESTIONS

Therefore, we might consider the criterion of a religion that will meet the needs of man today in this more or less skeptical world. The criterion of a religion, it seems to me, can be decided by the answer you are able to give to the following four questions. In other words, I have not tried to set up an interpretation of any religious doctrine or dogma, nor have I tried to present new ones. What I am concerned with is religion in terms of human experience, and I believe that the answer to these four questions should be the serious consideration of any individual seeking the help and solace of a religion, as well as of those who propose to teach a religion.

The first of these questions is: Does the religion strengthen man's acuteness to spiritual knowledge? Religion is nothing unless it brings to consciousness the spiritual concept, unless it can link man with a source outside himself; so, consequently, the first criterion in the analysis of any religion must be that it within itself contain an ability or an attribute to sharpen the individual's perception for spiritual knowledge. The com-

prehension and the understanding of spiritual knowledge, that is, in contrast to physical or material knowledge, is the first prerequisite in religion so that it can be a potent force in the life of any individual.

The second question to be answered is: Does the religion provide the philosophy that can prepare man to face the pain, the sorrows, the disappointments, and problems of life on earth? Unless a religion can answer that question in the affirmative, it is absolutely useless. As long as we live within the environment of the physical world in which we find ourselves, pain, sorrow, disappointment, tribulations, and problems will be a part of our experience. As I have stated elsewhere, it is my belief that evil is closely connected with physical phenomena, that it is in a sense an attribute of matter. As long as we are associated and involved with the physical world, we are also involved with evil because it is a part of our experience. It is a part of the Cosmic plan of evolution that we be associated with evil. Consequently, anything that gives us the ability to cope with the problem of the physical world, that helps to raise our consciousness above the limitations of the material, is something that is essential in our development and a part of our all-over growth.

All of us have had what we believe to be more or less our share of these particular tribulations. Some have had more trials than others, but we have faced them, and we will have to face them again. There is no alternative so long as we live. The individuals who are unable to face the pain, the sorrows, and the tribulations of life become what we ordinarily classify as insane; that is, such individuals separate mental attention from the existing actuality and live exclusively in a world of illusion which they create themselves. Thereby they are no longer in a position to be hurt by outside influences, neither can they grow, develop, or continue in their Cosmic evolution. It is therefore essential that a religion provide an important criterion, a working philosophy, that will enable man to face these problems. Only through facing these problems do we realize what they are. If we cannot find the strength and solace from religion to help us to direct ourselves through life's maze, and face our problems as they occur, religion will be of no particular advantage to us. There is no

use to try to ignore these problems. We cannot deny the existence of the material world and at the same time expect to adjust ourselves to it. Neither can we deny those things that are a part of the physical world, such as sorrow and pain. We may try to deny or ignore them, but they will still exist about us, and we will fall short of our own accomplishments by not working with them.

We need to build a bulwark that will support us in the face of our tribulations, and not some means for avoiding them. We must learn by experience that a part of our life is to tolerate the inconveniences caused by those elements we encounter that are not to our liking. We have to realize value where value exists, and learn that Cosmic evolution, as I have termed it, is more important than any physical evolution. However, although growth within the spiritual concept is more important than the physical, the physical is still a consequence that we must face. If we cannot dominate or, at least, learn to live in the physical world where we have our senses and our being, how can we expect to be prepared to live in another world?

These thoughts lead to my third question of the criterion of religion: Does the religion provide a proper perception of values? Many of the questions of life revolve around value. The problem of value is as much a part of religion as it is of philosophy. Individuals can be judged by their sense of values. What any person values will immediately be reflected in behavior and evidenced in his character. In this sense, every individual is a reflection of the things he values most. The establishment of a sense of values, that is, to be able to place worth on those things that have continuous rather than transitory value, is an accomplishment toward which everyone should try to direct himself. A useful and worth-while religious concept will assist the individual in selecting those values in which he can have confidence, and which he can be assured will endure. We can accept those parts or portions of the material world which we find agreeable, but at the same time we need to put them in their proper category so they will not overshadow the values of the world of spirit which we must also acquire.

The fourth question in the analysis of religion is: Does religion create a sense of permanency in contrast to futility? The



greatest problem facing all people today, and this problem is particularly applicable to youth, is the need of an idea of permanency of values whenever it seems on the surface of things that much of living is futile. One might accept as a fact, if one does not reason far enough, that the whole world is going to be blown apart in a few years, or that some catastrophe will occur. Such an idea leads to expediency of action upon the part of the average human. Actually, however, there never was a time in history when something was not about to occur, and as a result, the world was not the same as it was before. The world changes—this is evidence of the process of evolution. We cannot stand still. We must adapt ourselves to change whether we like the pattern that is coming, or dislike it. It is a part of our experience or we wouldn't be here, so regardless of what is going to happen tomorrow, the most important thing for us to face at the moment is how to fit ourselves to the circumstances that exist at this particular time.

To decide to give up because something is probably going to happen in the future is to give up our whole evolutionary advancement. Whatever is going to be is partly due to the decisions that we make and the attitudes with which we face situations. At least, we know that up to this particular point in our lives, those things that have existed have been for the purpose of permitting us to gain something by our participation in the particular experiences that have occurred. The same principle will apply to the experiences in the future. A religion that will help us realize this sense of permanency that underlies all the apparent change will give us strength and will help us not to decide that all effort and worth-while purpose is futile.

#### VITALITY VERSUS INERTIA

An acceptable religion, therefore, must be vital; that is, it must live and it must add to the ability of the human being to live. A vital religion in contrast to a set of written dogmas and creeds must also include continuous revelation; that is, it must ever be renewed by the contact of its adherents through their association and realization of an actual living presence of God, not merely of some ruler who rather mysteriously exists to them through the pages of certain doctrine, books, or creeds. The idea that a religion can be like a package in a store, which after

being wrapped, tied, and sealed cannot be changed, has caused many religions to stagnate in their thought. There are religions today which at the time of their founding were a departure in the thinking of the people, but over the course of time they have become orthodox by their limitations to the concepts that were first conceived about them. Inspiration does not cease with the personality of a religious founder. The founder only points the way. Inspiration is a continually manifesting continuity.

It was never the intent of a true religious founder to live his life up to a particular point and make the end of his life be the end of the system of thought which he established. There have been those who have tried to bottle up religion in this way, to so bind it in dogma, creeds, and patterns of action that it could never escape these limitations.

The world ended for some people at the conclusion of the life of their religious founder. From there on, they have tried to live in modern times without variation and without realizing that the principle upon which their founder promoted or established his ideals was that man should realize constant revelation from God. Actually, revelation through growth and development toward higher concepts in religion is a continually growing potentiality of the human mind. The source of revelation is independent of any individual whether that individual be a religious founder, or whether he be you or I.

Revelation is founded within the consciousness of God, and that is continuous, because the personality of God provides a continuous revelation. It may be that there are those who comprehend revelation better than others. There are those who are able to perceive it more acutely than others, but all can perceive it to a degree. This constant perception and realization causes religion to grow and become developed into its higher forms. It can then adapt a metaphysical, mystical, and philosophical interpretation that will fit into the needs and behavior of the individuals who follow the particular ideal. It is in mysticism, whether it be religion or philosophy, that we find the highest expression of man's relationship to God. This is the concept that man himself can perceive God without the intermediary interpretation of any other individual.

## THE CONCLUSION

So I arrive at my fourth definition of religion—a definition which will be considered extremely unorthodox. It will shock those who hold rigidly to certain orthodox patterns, and it will not be accepted by those who are so tied to their creed and dogma that they cannot see beyond the meaning of an established religious pattern, feeling that it cannot in any way be modified. Yet I believe it incorporates the vitality that is necessary to maintain religious thinking in the modern world. My definition is the simplest of the four which I have given. It is: *Religion is the pleasure of the awareness of God.* The purpose of life, in spite of its trials and tribulations, is to exist as pleurably as possible. Although trials and tribulations must exist, they need not predominate. Man grows toward contentment and happiness, and in the process there is a degree of pleasure. So if we become aware of God as an entity, as a divine and potent force in the universe, as something of which we are a segment, we will derive satisfaction and pleasure in the growth of that relationship. Therefore, religion is a complex phenomenon primarily because man makes it that way. In its fundamentals, it is simple; and it can be reduced to its simplest element in being the pleasure of the awareness of God.—A

## Environment and Spiritual Progress

A frater, addressing our Forum, says: "I would like to know to what extent our environment influences our spiritual progress. Is it necessary that we make our own environment in this matter?"

Perhaps it would be best if we approach the consideration of this question by first determining what we mean by spiritual progress. As Rosicrucians, we take the position that every human being is fundamentally spiritual. He is imbued with the universal, the divine, consciousness in every cell of his being. This innate divine consciousness is what men know as the soul. The Rosicrucian philosophy further contends that no human being can any more be devoid of this quality than he can be devoid of his physical body. In essence, then, men are all spiritually endowed beings. This being so, what constitutes the progress which is associated with the term *spiritual progress*?

It is one thing to be in possession of some-

thing; it is quite another to have a realization of it. To have something and yet not know we have it is equivalent, in effect, to not having it at all. If something is not identified with the ego or self, it does not exist to the self so far as its utilitarian value is concerned. Consequently, it becomes necessary to discover or to make manifest our spiritual nature, to reveal what lies perhaps dormant within our own entity. We speak of a person's making progress toward the awakening or cultivation of talents. Spiritual progress means the realizing of our divine or Cosmic relationship and causing it to influence our objective existence. It is not sufficient merely to possess this spiritual quality.

We know that in the intellectual realm certain diligent practices must be adhered to if progress in learning is to be had. A perfunctory study of subjects, as language, law, or music, will never result in their mastery. There must be an integration of all those factors which will contribute to the accomplishment of learning the subject. One must have a capable teacher or text; he must conscientiously set aside a time for study and for any necessary practice. He must instill in his consciousness all ideas or associated thoughts that will cause him to have an appreciation of the object of his study. This association consists of being with people who have similar interests or of going to those places where such interests are to be found, and reading or listening to speakers that will add to one's font of knowledge in the field of one's interest. This will also whet one's enthusiasm, and enthusiasm is the necessary emotional stimulus by which ideas become more firmly fixed in memory.

When we start doing these things, we will *create an environment* conducive or sympathetic to the ideal which we want to realize. A sympathetic environment is one, for analogy, of a concert where the music student is brought into an intimate contact with the objectification of his aspirations. A sympathetic environment is always one which offers a minimum of opposition to our objective. It may not be a simple matter to establish the desired environment. It may entail sacrifice of time, effort, and even money. The student of classical music, to refer again to our analogy, may know that to hear a celebrated artist would definitely contribute to his own musical progress. To acquire funds

for the admission ticket might mean a personal sacrifice, but to the aspiring musician it is worth it.

Is there a specific kind of environment that will quicken the consciousness of one's spiritual nature and thereby accelerate one's spiritual progress? There most certainly is. There are spiritual values, all of us will agree. They are those values which cause our greater appreciation of the universal reality, the Cosmic, and all its manifestations. These things cause one's interest to transcend the limited finite nature of his own physical and social environment. All that which arouses compassion and the humanitarian love of one's fellows is attributed to spiritual love, the higher desires of one's conscious being. Love of nature, of the beautiful, of the constructive and creative enterprises of the human mind, as expressed in the arts and crafts, is of the spiritual content of man. In contrast to this are the sordid interests which are concerned only with the physical appetites and a disregard of human suffering—profane and vulgar displays which lower the dignity of man and overemphasize his animal nature.

Many times we are obliged to live in such vulgar and profane environment by circumstances, economic and otherwise, which are beyond our control. It is difficult for the finer and more sensitive aspects of man's nature, his moral and aesthetic qualities, to assert themselves under such circumstances. Consciousness of one's spiritual nature is submerged in the baser appeal to which one is exposed. If spiritual progress is to be made, a change in environment is necessary. At least part of each day or week, one must associate with men and women having an interest in the lofty, the noble, things of life, and a high idealism, those persons who are interested in cultural pursuits and the development of human character. This may be accomplished by affiliation with Rosicrucian lodges, chapters or pronaoi, or by attending some local church. However, if one attends a church to make spiritual progress, he must do so for the general association, not necessarily to be obliged to conform to any dogma or any limited theological concepts. Of course, the reading and study of the Rosicrucian monographs, with their Cosmic principles and their demonstrations of natural law, help the aspirant to imbue his consciousness with

thoughts which will quicken his awareness of his own spiritual nature. It may be said that *spiritual progress* requires the cultivating of the appropriate environment equally as much as the discovery of one.—X

### Do Stars Influence Us?

A frater of West Virginia, rises to ask our Forum: "Do the stars control or influence us in any way? At a recent gathering, I heard that they do not. How can anyone give such a positive answer when—who does really know?"

We believe that this subject has been quite extensively discussed in this Forum several times in the past. It is worthy of at least a brief additional consideration at this time. Previously, we have reviewed the early history of the belief in celestial influence upon the lives of men. The ancient Babylonians and the Chaldeans conceived that there was a *correspondence* between the planets, certain fixed stars, the earth, and human and worldly events. The stars were conceived as heroic beings and gods, each having a particular domain or realm of influence. They were thought also to have a sympathetic relationship between the phenomena of earth and the activities of men. The principle of correspondence postulated that whatever occurred as deeds or even thoughts, upon the part of the celestial powers, resulted in a corresponding response in human affairs. This constituted a theory of transference of the imagined powers, habits, and acts from the celestial beings, or stars, to mortals.

Among the Ancients, much of what is known as natural phenomena was considered to be of teleological origin, that is, having a *mind-cause*. The phenomena were not thought to be the blind function of impersonal natural law but, rather, conscious acts upon the part of the personalities associated with the planets, the sun, and the moon. Thus, these celestial bodies, in the theories of ancient astrology, intentionally influenced the lives of men to do their bidding. This teleological theory eventually went through a transition so that the celestial influence was thought to be wholly naturalistic, each planet having certain inherent qualities which could be either modified or intensified when the planet was brought into a certain conjunction or relationship with others. The principle of correspondence, however, still

persevered. Since human lives were related to the planets, depending upon the prevailing influence of the stars under which they were born, men were consequently affected in their earthly affairs by these celestial interrelations.

For centuries the most learned men, philosophers, scientists, and statesmen, gave serious study to astrology and placed much credence in its doctrines. This, of course, is no assurance of the accuracy of the belief since many learned men of the past have subsequently been proved to have been erroneous in some of their opinions. In connection with astrology, there developed an almost insuperable *fatalism*. Men came to deny their own judgments and conclusions in yielding to the expounded influences of the stars that prevailed. Many persons, even today, will not undertake some venture no matter what the circumstances are, or what reason may dictate, if the aspects of the stars are not favorable. Thus they submit their own intellect and will to a conceived naturalistic power which exercises complete control over every department of their lives. Some astrologers today, however, insist that the stars only incline but do not compel.

Astrology is one of the oldest consistent beliefs in the history of man. How factual are its doctrines? Is it but an age-old superstition, the shadow of an era of greater credulity? The Ancients, being the first astronomers as well, did, of course, discover the relation of various natural phenomena to the celestial bodies. They saw how the sun seemed to rise and set, and they noticed its apparent connection with the seasons. They charted its celestial journey through the zodiac, which path they were the first to inscribe in clay. They noted the different positions of the stars at various times of the year; they observed the heliacal or strange rising of other stars just at dawn and at periodic intervals. They studied the phases of the moon. Men began to speculate on the relationship of these phases to the tides and to functions common to women. All of these physical forces and conditions not only drew men's interest but it was presumed that since they affected the climate and the seasons, so too, they must, indirectly at least, influence all life on earth.

If the moon influences gravity and the tides, does it also affect the human nervous

systems? Because of its pull, does it in any way retard or stimulate the flow of nervous energy? Does it alter, even minutely, the transmission along the neural pathways? If the moon's phases have some attraction toward the magnetic balance of the earth, and since man is, as well, a kind of electromagnetic organism, to what extent is he affected by this attraction? Would any change in his electrical constitution affect his glandular response at different times monthly? If this is a scientific proof, then most certainly man's thinking and his emotional states vary slightly at different intervals *corresponding* to celestial influences.

It is no longer an old wives' tale that the phases of the moon have an effect on the growth of plants. Botanists have announced that their controlled experiments revealed the influence of the moon upon plant life, especially in connection with the time of planting. Photosynthesis, or the influence of the sun's radiations on the chemical structure of plants, is recognized.

I do not think that any intelligent person will doubt that there are certain physical influences exerted upon earth by celestial bodies. Science is concerned today with Cosmic rays, photons, and various radiations of the energy of the sun. With the passing of time, more of such phenomena will be discovered by astrophysicists and those in other fields of related science. The question is, do these subtle influences govern our lives? *Do they incline* one person to a distinct type of personality, as the aggressive, the philosophical, the poetic? Further, are they so far-reaching that these influences make particular times more favorable, for example, for travel, for romance, or for making contracts and other wholly human constructs?

We seriously protest—even though we may invite the criticism of some astrologers—that the stars enter in so specifically and directly to the individual destinies of men. We believe that such influences as the planets would exert, would be as waves of influence that would have a universal effect upon all men, as, for example, do the sun and moon. Some men, when under such an influence, because of the manner in which they are constituted, and the effect of the impact, would be more or less extreme in conduct than would others. To conclude, there is, we believe, a happy medium between the as-

sertion that all human decisions of importance are the result of the influence of the stars, and the converse belief that the doctrine is without any foundation in fact.—X

### Cosmic Visualization

One of our staff correspondents, addressing our Forum, says: "I notice, in our correspondence and requests for help, what seems to me to be one of the basic troubles which the members have at times. In visualizing, they make the picture too particular or, in other words, they try to say just how things should be done. It hardly seems plausible for one to tell the Cosmic specifically what to do. Also, one does not always know what is best. May we have some comment on this in the Forum?"

What is the whole principle behind Cosmic visualization, as set forth in our Rosicrucian teachings? It is that we are trying to set into motion, or rather to draw to ourselves from Cosmic sources, those things and conditions that we have in mind can be attained. Some simple rules exist as to how this is to be Cosmically accomplished.

A—One should not ask Cosmic aid for that which is contrary to accepted moral and ethical standards or what may be considered public conscience. Moreover, one should not petition for that which is in violation of his own personal conscience. If we know that what we seek is improper, wholly selfish, or detrimental to the rights of others, our moral or spiritual selves, then, are not brought into attunement with the Cosmic. In fact, we isolate ourselves, our higher conscious selves, from the very source of power and aid.

B—One should likewise not ask Cosmic assistance for that which lies wholly within his own province to provide. The Cosmic powers are not handmaidens to serve one who is too indolent to help himself. Such an indolent desire does not accompany the necessary emotional impetus and psychic motivation by which will be had that Cosmic intuition or guidance to achieve the end sought for. Whether we express it or not, we know when we are indolent and are actually avoiding responsibilities and duties which we should personally assume. It is only after we have exhausted, and sincerely so, all our own efforts, that *unconscious work*, as it is known, begins; that is, our creative faculties are Cosmically stimulated.

C—In Cosmic creating or asking for aid, the desire must be specific. If we do not know exactly what we want, we cannot expect others to help us. Scattered thought is very ineffectual in engendering Cosmic assistance. For analogy, it is useless to ask Cosmic aid in acquiring wealth, because wealth is not a thing, it is not a substance; rather, it is the consequence of a successful effort. One does not become wealthy except through inheritance or gift, unless he first is successful in some enterprise, the results of which then bring him its fruits or wealth. Further, one does not just ask for a job but rather desires the kind of work that he is best qualified to do. The point here made is that it is incongruous to expect Cosmic support in a matter that, even from the human point of view, is not logical.

D—Visualization or the organization of our thoughts on the screen of objective consciousness is a prerequisite for both *mental creating* and the *petitioning* of the Cosmic for aid. The elements one wishes or which, to him at least, seem essential are thus brought into sharp focus. It is like putting together the parts of a jigsaw puzzle until they are fully comprehensible and constitute a *specific picture*. Then, as we are instructed in our monographs, we release this picture into our subconscious, the inner self, by dismissing it from our conscious *thinking mind*. The inner self, the deeper reaches of the subconscious, transmits the picture to the Cosmic, we are told, where the constructive fulfillment of our desires must begin.

E—It is necessary that we fully understand the procedure by which the realization of the projected mental picture is ultimately accomplished. Actually, the Cosmic is not a genie or a superhuman being that, figuratively, like Santa Claus, takes the necessary parts off a Cosmic or ethereal shelf and puts them together and then materially delivers them to us to fulfill the mental order which we sent forth. Rather, the picture or mental image which we *transferred* to our subconscious self comes to establish an affinity between our mind and conditions external to it. There is, to use a homely analogy, a network of attraction established between our emotional and intellectual selves and those conditions and things which we need in order to realize our mental picture. To use another analogy, it is like having a series of electrical

circuits, each one attuned to a particular wave length or a high-frequency electrical impulse or vibration. When an impulse or radiated vibration, to which the particular circuit is attuned, is received, it responds. A light flashes on the instrument panel of that circuit as a signal. It advises the operator that the instrument is tuned with a sympathetic electrical wave length and allows him to make use of that contact.

Another comparable analogy is that of the great radio transmitters which beam communications, as radiograms and the like, to various countries of the world. The antennas of these large transmitters and receiving stations are all directional, that is, their masts and wires are all oriented in the direction of the countries to which they are tuned. Radio transmissions from any country are more strongly received by the antenna system which is in its direction. Thus, too, our mental image is associated in our consciousness, after it is transmitted to the subconscious, with those psychic faculties which will cause us to be more responsive to whatever in thought or objective experience is more directly related to it. Soon, then, we experience ideas or conditions arising which immediately suggest their connection with our mental picture. As a result, we are thus afforded the opportunity to take advantage of these ideas and conditions by incorporating them into reality, a practical plan for realization of our desire.

You know that, if you purchase something of which you are very proud, as a new piece of furniture for your home or a set of encyclopedias, or a new car, it seems that suddenly you become aware of many others like it. As you walk down the street, you see many automobiles, for example, just like the one that you purchased. You have never noticed so many of that kind before. Actually, there were just as many before you purchased yours. It is because you are intensely interested in that type of car and are keeping it foremost in your consciousness. You are thus particularly receptive to any objects similar to that mental image. This is how the Cosmic aids us in the fulfillment of our proper desires.

F—However, we must not presume to tell the Cosmic where the elements of our mental picture will be found or to declare the time when each such element is to be had. If we

are so certain as to how and when something should be accomplished, then we are master of the situation and, obviously, we are not in need of Cosmic aid and none will be forthcoming. Psychologically, it is to our *disadvantage* to presume to convey a picture of how and when the images of it shall be materialized. By holding in consciousness such presumed circumstances as time and place, we keep ourselves from having that *intuitive* responsiveness to those Cosmic impressions of which we are actually in need.—X

### Unity or Diversity, Which?

A soror of New York takes issue, in a very intelligent manner, with a former Forum discussion. She says, in part, commenting on the previous discussion: "The answer stated that 'it is the basis in fact of all mystical doctrines that, in the cosmic, there is *oneness* not *separateness*, not a myriad of particulars.' If this be so—then are there no myriads of worlds moving in cosmic space, no individuals (images of the creator or entities) inhabiting these worlds—no things in the universe—nothing that really exists? Why then creation at all? How can we really understand and interpret the occult law, 'as above, so below,' if consciousness reaches a state where even symbols of realities no longer exist?"

The question, as we see it, is whether reality is a unity, that is, a monism or possibly a plurality on the one hand and, on the other hand, whether reality is a monism but conceived by the human mind as a plurality. Let us consider basic reality as *energy*. We believe that this idea is consistent with scientific postulation today. In fact, it is contended that mass and energy are interchangeable. From the philosophic and psychological point of view, we may say that mass, or what we ordinarily refer to as matter, is that energy which, through our sense organs, has certain dimensions, qualities or form, as length, width, and depth—and which can occupy space and have weight. The removal of the sense of sight, for example, would immediately reduce the world of mass, of matter, considerably. All of the visual realities would disappear. Energy, then, under specific conditions, acquires qualities which the human consciousness perceives as the myriad of particulars.

Does our consciousness deceive us? Do these things have no existence at all? According to the concept of basic energy or universal *spirit*, as the Rosicrucians call it, which underlies all manifestations of matter, there is no form, there are no separate qualities. There is but *change*. There is but the scale of octaves of vibratory energy. These vibrations or impulses, impinging upon the receptor senses and transmitted to areas of the brain as sensations, result in the ideas of color, form, taste and the like, which we have. For analogy, sounds have no identity apart from the human ear and consciousness. They are but specific vibrations. The old philosophical adage is still true that, where a tree falls in the forest, there is no sound if there is no ear to hear it.

The separateness of things that seem to exist in perceptual space is due to our inability to perceive the relation or connection that exists between them. All things merge one into another *in essence* in the sea of underlying spirit or energy in which they exist. Our inability to conceive form or matter is an indication of the limits of our senses to perceive that particular energy. Consequently, space to us is a condition existing between those aspects of the energy which we are able to discern. The worlds the sorcerer refers to and which exist to sight, to the telescopic lens, and to the new astronomical radio detection telescopes, are concentrations of energy that, due to interpretation by the human consciousness, assume a *mass*.

Absolute being or reality, as we have had occasion to state before in this Forum, could not in its nature be static. *To be* is to be *active*. It is the positive state of existence. Rest or inertia is only a relative state in comparison to being. Consequently, being, as the great philosopher, Heraclitus, informed us centuries ago, is in a constant state of flux. It is always *becoming*, yet it never is. What seems to be at rest, or fixed in nature, is in reality a state of transition and not perceivable because of its slowness.

An analogy in connection with the previous statement will perhaps make it more comprehensible. When two trains, which are going in the same direction, run abreast of each other at about the same speed and we look out the window at the train opposite us, it seems not to move at all. If the other train is moving a little faster, then our train

seems to stand, or move very slowly.

The colors of the visual spectrum are still another example that the separateness of reality is dependent upon human perception and conception. Red, blue, and green are not separate realities as they appear to us. They are but vibrations of wave lengths of light. When we go beyond the range of sight, we still have existing the energy of light but what seemed as colors no longer exists.

We are conditioned by nature, by our organic structure, to experience this diversity and to transfer it to reality to make existence consist of a collection of things. Conversely, however, the philosopher, the mystic, and the modern scientist have striven to demonstrate the *oneness*, the unity, that underlies these varied phenomena. They have tried to show that the particulars of the world are but shadows of change, just as one manipulates his fingers to cast varying shadow forms on a screen. To approach the truth more directly we look behind these shadows to discover the basic essence which is the real.

Even the human being himself is but a combination of energies, some of extremely high vibration and others of lower. This combination, with its acquired function of *consciousness*, comes to conceive other such combinations as human beings or distinct personalities. The combining of various vibrations of sounds, to resort to another analogy, produces musical combinations to the consciousness but these combinations are not independent realities in the Cosmic.

We are immortal, yes, because that of which we are composed *in essence* is immortal; it is immanent in the Cosmic. The particular construction which we put upon our own personality, our physical powers, and the attachments which we have to the world of things are, however, not immortalized as such. We know that such a view as we here express is contrary to most orthodox religious concepts. It is, however, not contrary to *enlightened* philosophy, mysticism, or liberal science. Mysticism must go and has gone through a transition, not in its basic aims but in its interpretations. It is bound to feel the impact of a more advanced age and the fruits of knowledge of our era. It will, consequently, prune its dead limbs and allow more life to the trunk. If not, it will become decadent as have many of the prevailing religious doctrines.—X



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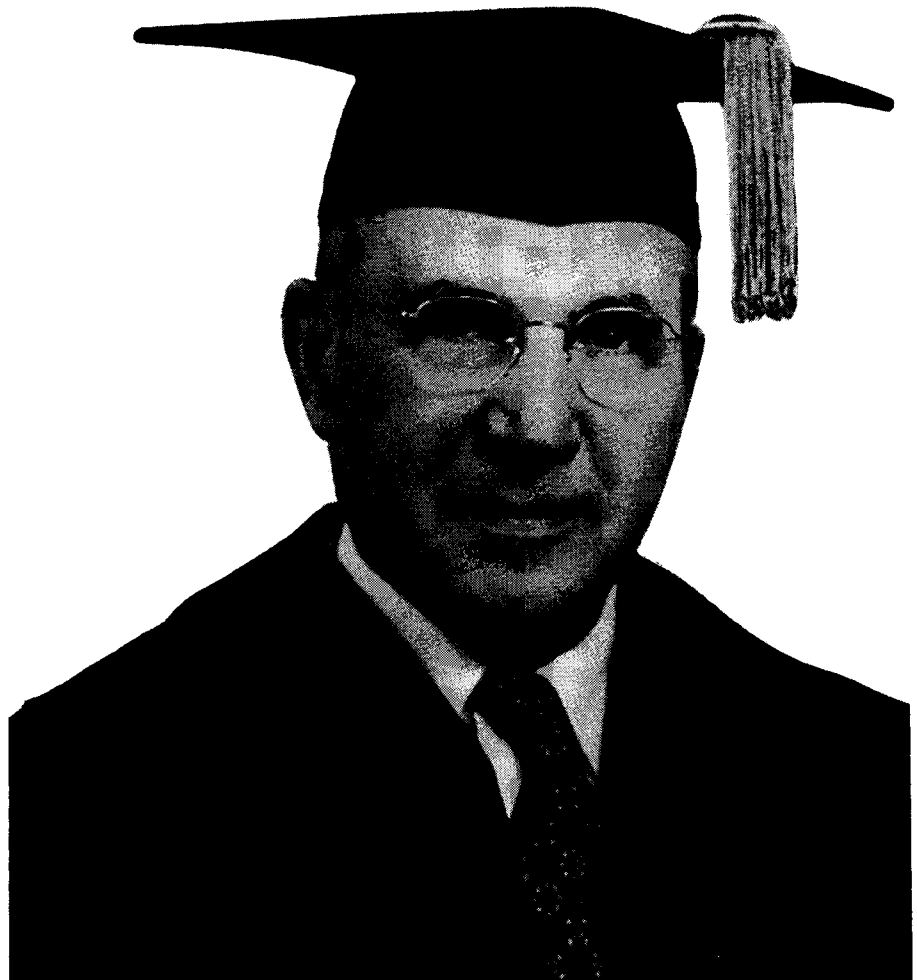
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# Rosicrucian Forum

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Dr. Gisbert L. Bossard, F. R. C., Grand Councilor of AMORC for the Midwestern states of U. S. A

(See page 110)

# Greetings!



## MAN VS. MACHINE

*Dear Fratres and Sorores:*

The word *automation* is comparatively new in popular usage. It generally signifies the increased mechanization of work once done manually and formerly requiring the employment of one or more persons. Automation has made considerable strides, particularly in the last decade. This is due principally to electronic control devices, commonly called *brains*. These devices can, for example, both detect characteristics of materials and utilize them for a specific purpose beyond the capacity of the human being to do so by his own faculties. In numerous industrial organizations throughout the world, and especially in the United States, automation has, consequently, reduced employed man power. The rising scale of wages, combined with increased taxation, has made automation seem economically advisable to many industries.

This substitution of machines for men on a large scale has obviously caused alarm not only in labor circles but even in business itself. It is one thing to produce in greater quantity more cheaply; it is still another to have a market for the increased number of products. Displaced unemployed persons cannot buy, no matter how much the cost of a product may be reduced because of automation. The paramount question is, Will there be a point of compensation where the persons replaced by machines in industry now will later be absorbed by some new gainful employment? For example, we shall presume that one hundred men were previously needed to perform a service or manufacture an object. Automation, a machine, disposes of ninety-eight of them. What shall these ninety-eight do to gain a livelihood?

Upon first consideration, the problem seems serious and without solution. We think, however, that compensating factors should be taken into account before there is any hysteria which might obstruct further technical development. First, engineering achievements and the progress in the field of electronics makes possible devices,

instruments and equipment for reducing time-consuming labor in the home. It likewise provides pleasurable diversions not previously conceived or possible. Consequently, such mechanization does not just replace men in the production of existing commodities. It likewise creates new appeals. Though much that is so manufactured might be termed gadgets or luxuries, their very existence establishes a demand for them—people want them. As an example, consider the average American kitchen with its increasing number of appliances. These are not all essential but they are desired because, to the average housewife, they are *symbols* of modernity. Automation has brought most of these articles within the purchase range of the average-income American family. It takes men off one job and employs them on another.

Automation is being used more extensively at present in producing basic materials, rolled steel, the cheaper production of coal and plastics. With the reduction of cost of such substances, articles once just dreamed about, or previously only in the drawing-board stage, can now be manufactured. The light industries making the finished products will counteract in the labor they hire the reduction in employment coming from automation, at least so it seems from present prognostication.

This trend in automatic labor-saving devices has still another effect upon the populace at large. It ultimately means that in each nation of advanced civilization there will come about the near abolition of unskilled labor. The assembly of all intricate machines and devices cannot be done entirely by still other machines. Mechanics are needed, men especially trained for certain functions in integrating the intricate parts that constitute the completed complex machine. As further example, a modern accounting or computing machine can perform a job far more rapidly and with a greater degree of accuracy on the whole than could several bookkeepers or mathematicians. But visit one of the industries that

manufactures the complex equipment. There you will see rows of skilled workers seated at benches assembling the multitudes of parts that constitute that mechanical brain. Certainly this number of employees must actually or nearly counterbalance those persons replaced by the mechanical equipment. This increasing number of skilled workers acquiring mechanical aptitude, who work and think in terms of machines, has the psychological effect of inducing inventiveness. These workers will be inclined to envision other products of a mechanical nature for public acceptance. These, in turn, will result in further employment.

A sociological problem connected with automation is whether an ultimate *push-button* age will cause a decline of initiative upon the part of the masses of men. Will a relatively few men become the creators, the scientific geniuses, who will provide at least the key to all the material ends of living?—will the rest of humanity become dependent upon the ingenuity of these relatively few? Any complex society, any civilization of the past, that moved out of the agrarian stage—that is, no longer was principally reliant upon agriculture—had men who were dependent upon each other. Each man's duties, if he needed to work for a livelihood, were dependent in part upon what someone else did, the whole constituting the economy of the society of the time. Very few could stand alone, be wholly self-sufficient. They required the services of craftsmen, artists, physicians, lawyers, builders, scribes, teachers, philosophers, and of almost all the categories of trades and professions which we know today as constituting the fullness of living.

In each age, however, there was always a minority, a few, that *advanced* the culture of the time. Though most people contributed to the requirements of their society by per-

forming some service or by producing something, in the end it was the *thinkers* and *organizers* who brought forth the new developments. The majority are always but repetitious and imitative in their functions. Obviously, however, everyone cannot create something new or radically different; there must be those who reproduce in quantity the new object or service so that others may enjoy it. Consequently, though automation may result in more and more facilities for the masses toward which they contribute little, behind such there will exist individual intelligence and initiative. In other words, there will in the future, too, be the dreamer and creator that designs and brings forth the ultimate push button.

Ease of living, less demand upon our time for necessary functions, the result of mechanization and automation, will provide more leisure. A consciousness that is not continually stimulated soon experiences ennui. Therefore, the future will find millions of persons vociferously demanding more and more devices, things, for entertainment to ward off boredom. Such persons will, of course, be dependent upon the relative minority to conceive and devise the mechanical and other contrivances to provide the pleasure. This minority, as a result, will create new avenues of production with subsequent *employment*. We do not believe, therefore, that automation will be a threat to the world's future economy. It undoubtedly will, however, offer further resistance to the impulses of the higher order of the individual consciousness. The tendency will be to become more objective and materially inclined in one's view toward the ends of life.

Fraternally,

RALPH M. LEWIS,

Imperator

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### Fallacies in Reasoning

A great injustice is committed by many people without the realization of their guilt. It is common for persons to *presume* a cause for an adversity that befalls them when the *actual* cause is unknown. In presuming the cause, they attribute to some condition, or to some person, circumstances which are actually nonexistent. A person may suddenly experience an illness and shortly thereafter be dismissed from his employment. These are two serious impacts upon the physical, emotional, and economic welfare of the individual. Obviously, they create a deep concern. He compares his present circumstances with those of a more favorable period. He may look back six months and recall that he seemed then to be enjoying good health, economic security, and a fair degree of happiness. Now, what precipitated his present circumstances? He can recall no thing or condition which directly contributed to his current misfortune. Why should he be dismissed? Of course, his employer gave him the reason of depressed business. But why, he continues to ask himself, should it happen to him, and all at this time?

In his thinking, the individual searches for a direct, all-embracing cause which will mark the turning point in his life from one of imperturbability to his present distress. In his mind he goes over the events of the last six months. Most of these are routine affairs, things he has done with some regularity most of his life; nothing distressing has ever been related to them. Therefore, he concludes that they are not factors in his present status. Suddenly, he remembers! It was about six months ago that he began reading a book on occultism that a friend had insisted he read. He had never read nor studied such subject matter before. The thoughts therein were startlingly new and they fascinated him. He enjoyed them immensely. It marked a new experience in his life, a definite departure in his mental routine, at least. The more he thought about this activity now, the more it seemed a definite point of change in his life. Yes, it was about thirty days after reading that book that he experienced the first symptoms of his present physical disorder. Before that he was well. There were no health troubles that he could recall. It was also about five months after the study

of that book that his employer called him into his office and informed him that business conditions necessitated his dismissal.

Two things stand out in the mind of the individual so strongly that a bond of relationship is very easily presumed to exist between them. They are: *first*, the reading of the occult book; *second*, the ill-health and the dismissal from employment. The first, then, is conceived (without doubt) to be the cause; the latter is thought to be the effect, or the result. In most instances, there is no attempt on the part of people thinking in this manner to analyze the imagined nexus, that is, the bond between the two factors. *How*, for example, could the reading of the book be a cause—in that it had caused his diabetic condition? Further, could the book have depressed his employer's business to the extent that the employee would be dismissed?

The individual is principally aware of the *transition* in his life, in his thinking, which occurred as the result of the study of the book. Since something had been changed in his conscious existence, that is, the creation of an interest in a new subject, all other changes, as well, are thus *arbitrarily* associated with the same cause. In other words, all changes in his life are sympathetically connected with the one cause in his mind, namely the interest he had in the book. This is *primitive reasoning*. It is the kind of reasoning anthropologists, ethnologists, and psychologists expect to find in a savage or primitive society. It is not the kind of reasoning one thinks of finding ordinarily among men and women of the advanced society of our times. Nevertheless, it is very common today. The Rosicrucian Order has actually had new members, *Neophyte* students, terminate their membership in fear of continuance because shortly after they affiliated they experienced a sudden series of adversities. Perhaps some loved one would be killed in an accident, or perhaps they lost some money or property. Not being able to discern the true and directly related causes of such events, they sought some recent event which was outstanding in their life after which time the calamities fell. Their affiliation with AMORC being the only recent outstanding change in their routine of living, it became the target of their false reasoning.

There is also another psychological reason for this transference of cause to some event

unrelated to a subsequent happening. Subconsciously, the individual may have a sense of guilt in connection with some act in which he participated. The act makes a very strong emotional impact upon him at the time. It establishes itself in his subconscious mind where it comes into conflict with his moral and ethical values. If any misfortune subsequently befalls the individual, emotionally he immediately associates it with the former act in connection with which there is a sense of guilt. The sense of guilt, and the anxiety aroused, obscures that clear thinking which would ordinarily reveal the real cause of the misfortune.

Let us give an analogy of the principle mentioned above. A relative asks a person for a loan of money for which he had a great need. The person appealed to refuses the loan on the grounds that he does not have the money available. Actually, the individual knows that he has the money and he knows he could have lent it if he desired. After refusing to loan the money, his conscience troubles him, no matter how he tries to justify it to himself. There is, he thinks, no way in which he can make compensation for his wrong except to admit that he told a falsehood; this he does not want to do. Thus, he continues to experience the pangs of conscience. Shortly thereafter, he meets with a series of disappointments. His application for employment promotion to a position long sought is turned down. He is obliged to dispose of real property for a price considerably below the amount of purchase. To him, these are retributions or punishments. For what is he punished? Why, of course, he thinks, for his falsehood in refusing to help a relative in distress. Actually, the true causes might be shown to be that the position for which he applied was beyond his qualifications—even when he first applied for it long ago. Further, it is quite possible that the property he sold at a loss was not worth any more than he received for it on the current market. The guilt, however, being so dominant, colors the reason and the consciousness; it, therefore, seems to be the cause, as well, of the disappointments.

One might ask, could not these misfortunes have been karmically caused through a previous and selfish act of the person? The answer is *No*, for *karma* is not a special kind of cause, in itself. Rather, it is a law em-

bracing natural causes. Our acts produce corresponding effects. This we term the law of balance or karma. In the analogy given, the natural causes of the misfortunes would be apparent to anyone who was not laboring under the sense of guilt.

The important lesson to be learned here is to avoid that superstition and attitude of mind that is *primitive reasoning*. It is the attitude that presumes, as in magic, a symbolic relationship between things, as cause and effect, a relationship which often does not exist in fact. If you allow this superstition to dominate you, you may come to deny yourself many fine things, even friendships, through condemning people falsely as being the causes of your troubles. Think! Analyze! Keep your imagination within the bounds of logic!—X

#### Are Projected Personalities Masters?

A soror rises to ask our Forum: "Do Cosmic masters ever permit themselves to be seen by mystical students. . . yet have no message for the students, no announced purpose in so presenting themselves? Are they not purposeful in their manifestations?"

This soror's question undoubtedly arises from experiencing a projected personality whom she assumed or realized to be a master but from whom she received no communication. First, it must be realized that a Cosmic master is a human being. He may yet be living on this plane or he may no longer in consciousness occupy a physical body. The word *master* means that the particular individual has, through study—trial and tribulation—acquired the ability to direct at will many of the Cosmic and natural laws. His *mastership* exists in his exceeding others by personal development of his faculties and the powers at his disposal. For analogy, he may be likened to a master musician, painter, or cabinetmaker. They have no particular faculties that other men do not possess. They exhibit no greater intelligence in other activities aside from their art or trade. Their mastership is found to exist in the skill relating to their specific training and experience. So it is with Cosmic masters. Through diligent study in this life or several others, they have raised self to an advanced and more profound plane of consciousness. As a result, their perspec-

tive and illumination is greater. They have come to comprehend common errors of thinking and living which most men make and which they know how to avoid. They have also learned of laws and principles not known or understood by a less prepared and enlightened humanity. As a result, like those of a master artist or craftsman, their achievements exceed those of other men.

These masters, because of their enlightened and mystical concepts, are true humanitarians. In fact, they consider it incumbent upon themselves to make sacrifices for mankind beyond the efforts expended by other mortals. As a consequence, they sublimate their characters, diminish their intimate desires, and extend their consciousness so as to include the welfare of others. They are sensitive and responsive to sincere appeals consciously or unconsciously made by those in distress or who truly need assistance for some worthy project. They respond by giving an answer to a question or a word or sign of direction by which a problem may eventually be solved. In most instances, they function not unlike any professional counselor to whom one might go for learned advice. The Cosmic master is not a genie or a slave to do the personal bidding of an indolent individual. Succinctly put, they never do for another what he should and *could* do for himself. They are not handmaidens standing at the right side of the thoughtless or indifferent individual.

We experience the help of these masters in various ways. Frequently the help which they will extend is realized as an *intuitional flash*. One is, let us say, perplexed over a problem. He has not been able to arrive at a satisfactory solution. In despair, he dismisses the problem from his objective mind for a time. Then, immediately, the *unconscious work* (as it is called in psychology) begins. The inner and deeper planes of consciousness take over. Within this subconscious realm the work or solution to the problem, transferred from the objective mind, continues. This subconscious level is more in attunement with the Cosmic mind than the objective one. As a consequence, an individual is more likely to be brought into harmony with the mind of a Cosmic master when this occurs. If the problem is consistent with Cosmic principles—that is, if it is one that is not in violation of Cos-

mic or natural law and if it does not abrogate the highest moral codes of man—the Cosmic master will project the solution to the mind of one who needs it. This may assume the form of a word or a sentence of instruction and guidance.

Let us presume that one is undecided whether to undertake a project that would consume considerable time but would be profitable in a financial way. One is also not sure whether the enterprise will ultimately prove to be unethical, even though profitable, and therefore possibly bring harm to others. The Cosmic master's answer would perhaps come in the negative, we shall say. Do not proceed because of this or that reason. The explanation would be self-evident, so cogent that one could not doubt the explanation given. The communication might be *auditory*, as though someone spoke from within. Moreover, and this is important for it is the distinction between intuitive impressions and Cosmically projected communications, the recipient always seems to have the impression of a personality being associated with the communication. If the communication is spoken, that is, auditory, it seems to be in the voice of another, a man or a woman. Further, in the mind's eye, that is, upon the screen of consciousness, one may at times *see* the projected personality of the master—that is, it appears in physical form. This projection is mentally transferred by the mind so that it appears to be objective, occurring in the room or place where one is at the time.

At other times, the Cosmic master's message may take the form of visual words. These are experienced less frequently. However, one seems to see in consciousness, as though appearing just before the eyes, a word or sentence giving the answer or the counsel needed. Usually the words are surrounded by an aura of scintillating white or violet. At other times, the master may appear during sleep and this is simply because the objective mind is then relatively dormant and Cosmic contact is more facile.

We do not believe that a Cosmic master will make contact with the mind of another without the recipient's deriving some significance from it. Cosmic masters on this earth plane or elsewhere do not project their personalities at random. Their mastership makes possible *controlled* intentional projection of

consciousness. The natural conservatism of these masters in keeping with the sacredness of the laws they invoke would prohibit them from a mere demonstration having no specific purpose. What, then, could be the projection the soror experienced? It was in all probability the unconscious projection of some personality. The person was not a master or he would have been successful in causing the soror to realize the purpose of the contact.

The soror assumes that the personality was a master because he was "a young man with a turban." The average Westerner, that is, person living in the Western world, has a misconception about Oriental dress. Since mysticism reached a high degree of development at an early time in the East, almost all its exponents wore, of course, the costumes of their native Eastern land. As a result, by an association of ideas, most Occidentals came to associate mystical and esoteric attunement with persons attired in a turban, tarboosh or fez, white robes and sandals, cordelieres about the waist and the like. The fact is that millions of Hindus, Mohammedans, Buddhists, Zoroastrians, Jains, and Parsis, as well as other sects, dress in this manner in the Near, Middle, and the Far East. Only a minute portion of these millions are mystics in the true sense.

The writer in his travels over the frontier lands of Tibet, high in the Himalaya Mountains, met many red-robed lamas. A number of these we photographed for our sound films. Some of these photographs have appeared in the *Rosicrucian Digest*. The lamas wore heavy wool robes, tied at the waist with cordelieres. Some wore the traditional pointed hat of a Tibetan. Almost all wore sandals or were barefooted. All of them were associated with a *gompa*, that is, a lamasery. Most of them spoke no language other than a lamaic dialect. They were picturesque, religious in attitude, but most of them were uneducated except in the dogma of Lamaism. We repeat, they were not mystics, though they inherited certain occult lore which they studied. In no sense were these numerous lamas masters or miracle workers, as numerous *fiction writers* would have you believe. The abbots, the chief lamas of the lamaseries, were usually special men. They were true masters of

mystical and occult principles, and of the ancient Sanskrit language as well as comparative religions. But these abbots were few.

Suppose one were to receive the unconscious projection of one of these lamas in his customary robe. Must one think him a master because of his Oriental garb? Clothes are not symbols of the state of consciousness attained. A master, when contacted, never leaves you in doubt as to his function and visit.—X

### Is Deep Breathing Harmful?

A soror now comes before our Forum and asks: "I have been advised that deep breathing continued without pause over a period of time (over-ventilation) is harmful to the material body. Will you, therefore, please advise how long the breathing exercises in our teachings should be continued?"

The first consideration in connection with this question is *why* so much significance in mystical and esoteric teachings has been assigned to *controlled breathing*. It is hardly necessary to state that respiration or breathing is a primary factor in life itself. Breathing is an involuntary function governed by unconscious processes. Fortunately, we do not have to remember to breathe, or most of us would have ceased to exist—were it not for the distraction that follows from a long period of suspended breathing. Aside from the physiological aspects of breathing, there are also its ascetic and spiritual connotations which date back into remote antiquity.

The very word *breath* has by many people been made synonymous with "life," "spirit," and "soul." In Genesis 2:7 we find: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The Hebrews had various names for breath, spirit, and soul, as *ruach* and *nephesh*. The Greeks used *pneuma*, meaning breath and air. In Latin there is *animus*, *anima*, and *spiritus*. It was natural to associate breath and breathing, not just with the phenomenon of life, but also with spirit or soul. It was obvious that life was dependent upon breath. Moreover, such attributes as consciousness and the function

of mind immediately departed with life and with the suspension of breathing.

With the advent of the concept of the duality of man—that is, that the self was distinct from the physical form—the self was attributed to the Vital Life Force and breath. The intangible entity, the inner being or soul, was associated with air, and with air's entrance into the body at birth and its departing at death. When Jesus breathed upon the Disciples, he was said to have imparted to them the gift of the Holy Spirit (John 20:22). The breath contained within it the divine essence and consciousness, it was assumed. The ancient mystics and philosophers, as the Rosicrucians, held that the soul was drawn into the body with the first breath at birth. In even the modern psychological sense, this concept would hold true with some qualification. Breathing is essential to life. In each living cell there is a kind of consciousness, an inherent sensitivity which directs and regulates its function. The matrix of these cells and their sensitivity constitutes a group-consciousness. In a complex organism such as man, this consciousness constitutes more than the perception of externality. It also is a realization of the organism itself, which consists of a *self-consciousness*. The enlarged self-consciousness, the cognition of our ego with its related moods and sentiments is what is generally recognized as *soul*. Breathing vitalizes the blood. It charges the cells and thus contributes to this mass consciousness from which, in man, there arises the concept of soul. Thus, there is a correspondence that can be drawn between the metaphysical and the scientific explanation of the soul concept.

Because of this relation of breath and breathing to the spiritual phenomenon and soul, they have played a prominent part in the religious ceremonies of the ancients. The Romans regarded it as "a religious duty" that the nearest relative should catch the breath of the dying just at that moment when the spark of life departed. The inhaling of the last breath was an assurance that the spirit of the deceased would continue its existence in the person in whom the breath was lodged. It is related that the Seminole Indians of Florida had a similar practice.

The Tyrolese peasants conceived that the soul may be seen departing with the last

breath like a small cloud. Many occultists have claimed that under certain ideal conditions, it is possible to see the last breath assuming a vaporous form as it departs. Of course, there has always been the inclination of people in the past—and many of the present—to conceive the soul as a kind of substance, as having specific qualities which might be perceived at times. The average Christian thinks of the soul as having dimensional characteristics—having size, and assuming a form not greatly unlike the physical form in which it is said to reside; he thinks of it in this light rather than as a function of the higher consciousness of the individual. If he did not think of it in such terms, he would not associate with the departed soul activities and functions in the next life which are similar in nature to this one.

Among some tribes, the medicine man is called in just before the transition of a person appears certain. He then places his hands on the breast of the dying person. Just after death, he transfers his hands to the nearest relative, and proceeds to breathe through his hands. This is to signify that the next child born to the kinsman of the dead person will receive the soul of the deceased. Here again is shown the relationship of breath and soul as symbolized by this act. In antiquity and even among primitive peoples today, the breathing on afflicted persons, or upon sores, is commonly practiced. The breath is assumed to contain the vital element, life, and divine qualities, and therefore is potential with healing power. In some mystical ceremonies, breathing upon a candidate is still practiced. It is symbolic of the vital force and the intelligence of the Cosmic being imparted to the individual. South American tribes are known to blow smoke upon warriors, saying concomitantly with the act: "Receive the spirit of bravery wherewith ye conquer your foes!" In this we see illustrated the belief that virtues, such as bravery, and other intangible qualities, are associated with the efficacy of the *living breath*.

It was the Hindus who made a *science* of breathing, and attributed both philosophical and psychological aspects to the phenomenon. The aspects of breathing were studied and classified by them. To each were relegated certain physiological and psychologi-



cal aspects. This science of breathing first appeared in the Upanishads, a philosophical system of speculation upon the creation, on the universe and man's place therein. Its origin dates back centuries before Christ. So analytical was this ancient science that centuries before Western science made any investigation of the phenomenon of breathing, the Hindus discovered that the normal respirations per day averaged 22,636 inhalations and exhalations. This is approximately 15.9 respirations per minute. Modern Western scientists estimate the normal respirations per minute, for a healthy adult, as being between 16-20. This is a greater rate than that reported by the Hindus but the meditative state of the Hindu ascetic and mystic would cause him to be more calm and thus slow his breathing.

This system of the Hindu philosophy assigned various functions to the breathing phases, that is, as to whether the breathing was accelerated, diminished, or suspended for a time. The depth of the breathing was also related to various states of consciousness and emotional reactions. The principal Hindu word for *breath* is *prana*. There was included in their instruction a fivefold list of *prana*. There was a physiological and psychological notion of breath established in connection with each of these kinds of *prana*. The *yoga*, which is one aspect of the Sankhya philosophy of India, stresses the science of breathing to attain ascetic and mystical states of consciousness. It is asserted that from this method of breathing come many beneficial effects to both the body and the mentality.

The early Hindu practices of breathing and the art of breathing, as expounded in the mystery schools, are not without support in the psychological research of modern times. Current psychology has not yet confirmed what the mystics know: that various kinds of breathing aid the self to attain higher levels of consciousness. However, the psychological inquiries do reveal that there is a distinct interrelationship between our thoughts, emotional reactions, and the respiratory system. Resistance to respiration—smothering—“produces vigorous skeletal movements” from which follows a thrust of the muscles. There is also the emotional reaction of anger or rage against whatever seeks to smother the breath. When one is

engaged in “rapt attention,” he is said to be *breathless*. A concentration of the mind, intense focusing of the thought, brings about a physiological change in the breathing rate. Respiratory changes produce emotional effects which can be perceived. There are sighs of relief when emotional tension has passed. We know how persons who are startled will “catch their breath.” A device known as the pneumograph traces a graph upon paper showing changes in the amplitude and the rate of breathing as the result of emotional excitement or attempts to deceive. This is an early version of the “lie detector.” The device is attached to the chest or to the diaphragm of the individual so that even minute changes in breathing are detected and registered.

As such experiments show the physical reaction in breathing to thought and emotion, so, also, the reverse process was developed long ago by the ancient sages. This consisted of having changes of respiration induce emotional characteristics and states of mind. It was conceived that man could thus attain a mastery over the body and mind. The Rosicrucian breathing exercises are not alone suggested for metaphysical and psychological reasons. They are also intended for the welfare and the health of the physical body. The monographs show, scientifically and accurately, what occurs when we breathe. They describe how air is the medium of both chemical and intangible Cosmic elements which stimulate the blood and cause certain minute charges of energy to be radiated from the blood cells. This energy has its polarity changed by alterations of the breathing. The polarity is thus important in relation to relieving and curing physical disorders as well as stimulating the mind or raising the level of consciousness.

The Rosicrucian student is never advised to breathe beyond a time that would cause discomfort or distress. He is never required to hold his breath for any length of time beyond the point of convenience. The Rosicrucian student is never obliged to indulge in periods of deep breathing over more than a few minutes—and once a day at most. Such would be less effort for the individual, for example, than would be participation in a sport, or in walking fast for a distance of two or three blocks. Obviously, the monographs must assume that the individual is

normal and in fair health. Consequently, we advise that if a person is suffering from a respiratory ailment, or heart condition where the heart should not be accelerated (the natural result of breathing exercises), such particular individual should not practice the exercises because of his subnormal condition. It is not that the breathing exercises are harmful in themselves! It is just that he is not then capable of them. These exercises are for ordinarily, healthy persons; they are essentially beneficial to a normal person, but one who has a cardiac disorder, a heart ailment, cannot participate. The individual, therefore, must use his *own judgment* in matters of this kind.—X

### Many Gods

"Thou shalt have no other gods before me," is probably the best-known quotation referring to monotheism in the Western world. This injunction from the Ten Commandments is that of the Hebrew lawgiver who set forth the principle of monotheism as the basis of the belief of the people who composed a great religion. It is the same injunction that has been repeated by others who have been proponents of monotheism. The statement proclaims that one God shall stand above all others and shall be supreme and absolute, both in the universe and in the mind of the people. This idea was probably first given to the world by Amenhotep IV, and it has been echoed down through the centuries by one great leader after another. This concept grew in the highest forms of civilization that have evolved, and we find it in the most enduring of religions. It is a basic principle of the greatest religions that exist today and many, such as the modern theologians in the Christian world, have reiterated the principle of one God. Other religions such as the Islamic, in the words of Mohammed, were presented with the concept that only one God exists and that man can only serve one.

We can nevertheless re-examine the statement. To state that the individual shall "have no other gods before me,"—presuming these to be the words of Jehovah, the God of the Hebrews—is definitely to imply that there are other Gods, because how could we select and state that there should be no other gods before one God unless other gods

did exist? And so it is that we find in this formal declaration of monotheism a statement acknowledging what might appear on the surface to be the very opposite of the principle of monotheism, that is, a confirmation of the fact that other gods exist. This seeming contradiction has existed throughout intelligent human thought and many who have most vehemently declared themselves to be the most radical in their belief of monotheism have nevertheless gone through life choosing their one God.

This formal declaration of monotheism is a statement of the freedom and the necessity that man must choose between gods, and the choice does exist. It may seem odd, however, that we in this modern day, in a world which pays homage to one God, or rather has accepted throughout man's memory a belief in a monotheistic principle, should have a choice as to what man will worship or the god that he will choose.

Man has always conceived that there have been two conflicting forces in the universe. Crudely and commonly these forces are interpreted as good and evil. Many religions have founded their basic premise and theology upon the principle that there exists a representative of both factors, a God and a devil, and that these two entities are constantly warring, in fact, are in a constant contest for the possession of the individual man's soul. This idea conveys the impression that if man adheres to the laws of God, he will conform to God's laws, while if he is tempted by the wiles of the devil he will be eternally doomed. Such a principle is the basis upon which much modern theology is taught in many of our present religious denominations.

Actually, this choice is stated rather crudely. For man to declare that one factor of creation is good and another is evil is probably one of his most presumptuous assertions. It is not within the power of man, either as an intelligent being or as a striving entity attempting to relate himself to the circumstances in which he finds existence, to determine what is good and evil. It would be much more suitable if man would choose between the good and the better. Man has within him the innate power to always look beyond any limiting circumstances that may exist at any particular time. He has the power to select those things

that ordinarily he might conceive to be evil, or such as may thwart his way or block his progress; and he has the ability to classify those circumstances and things with which he must cope, insofar as living is concerned, as being good or better and to strive toward the better.

There was probably never a time when man did not need this lesson—that is, man has never lived in a period when there was not a need of a revival of spiritual awareness. Since man is not perfect there could not be a time when man did not need a spiritual awakening, when he did not need to be alerted to directing himself more systematically and more consciously toward an attainment of a relationship with those factors and forces of the universe which are higher and more important than the mere everyday affairs of his existence. And in this way, man has constantly been faced with the necessity of choice. He has to choose between those things which constantly confront him. Many times the limits of choice are placed between duty and pleasure, or doing what one wants and doing what one should, in fulfilling one's obligations or attempting to avoid them.

In the process of making a choice, in acting upon the conclusion that we come to in our own thinking as a result of these considerations, we are actually choosing our highest concepts, and we are directing our attention toward either those things which were primarily to contribute to our selfish needs, desires, and ends, or those things which will lift us toward a realization of a better life. Our behavior resulting from our decisions is actually the result of our choice of gods. Do we choose the God of idealism, of high purpose, of inspiration, or do we choose a god of self-satisfaction, of greed, of selfishness, and of material possessions?

We acknowledge that today we live in a great civilization, one which has accomplished more than any other of which we have positive records. We have more physical conveniences and accomplishments to the credit of mankind than had ever been dreamed of even as recently as a hundred years ago. Furthermore, that this civilization is mechanistic cannot be denied. The accent upon the harnessing of the physical forces that we have found here on this planet

and the bending of them to the use we may wish to make of them, regardless of the purpose of that use, has definitely tied the civilization that we know in a close bond with the material culture which is the product of Western civilization as we have it. We can talk about ideals, principles, and concepts which seem to be most worthy of man's following and consideration but in actuality our day-to-day living, our normal function and behavior as individual beings, is definitely the product of the mechanistic influences that have become so much a part of our present-day civilization. The materialism of our age has actually infused all our thinking, behavior, literature, and even religion and philosophy.

We might ask why man has reached such an advanced state of civilization and at the same time has become a victim, as it were, of materialism and the mechanistic philosophy which now pervades practically all our thinking. History shows that there have been repeated cycles of various types. One cycle has been man's turning from a highly idealistic type of thought to that which is strictly material. There have been repeated times when men, in thinking that they were giving careful consideration to their own and to general human welfare, have found dissatisfaction in things as they existed and decided there must be other ways and means by which their lot might be bettered through some type of change. Obviously, without this type of dissatisfaction there would have been no progress. Dissatisfaction has frequently been the key toward growth, but as with many other things which were good at the beginning, their impetus carried them beyond the point of gaining advantage or benefit for the human being.

In the 17th century, Europe was in the midst of many wars and controversies. These became so frequent that man's life and property grew to be of little value. There was no incentive toward constructive living, toward properly directing time to an advantage other than to preserve the few meager possessions that an individual might have. There was constant controversy in both the government and in religious circles as to the interpretation of various doctrines related to the practice of religion. Religion had ceased to be, in the minds of many people, a means of man's gaining solace from a proper re-

lationship with God. It had become, instead, a political instrument that was used by those who sought power or who sought to preserve and hold the power which they already had. Individuals fought each other as a means of forcing others to conform to the ideas which they had decided were true. War became a common practice of subjecting people, not only physically but mentally, to the will of someone else. If a king, bishop, or other official decided upon a certain principle and someone else did not agree, then the ruler would attempt through war to subjugate such people so that they would have to accept, at least in practice, the principle in which he believed. Throughout the 17th century this condition existed. People became tired of it. Those who were poor and uneducated, as were a mass of the people at that time, would turn toward anything that would offer them a little promise of peace and security. Those who were the true thinkers, those who were the Rosicrucians of the time, or those who took religion seriously as a means to betterment of the human race and of mankind strove to attain some reasonable consideration that would stop the constant fight between factions for control of property and human life.

So it was that many individuals who were inclined toward philosophy, those who were attempting to preserve the knowledge that was the heritage of the past and pass on a useful knowledge that man could be benefited from in his daily life, looked away from religion and turned their thoughts to the natural sciences. The impetus of war, bloodshed, and the attempt of power to control man became the factors which caused thinking men to begin to develop an attitude of research toward the world in which they lived, and to attempt to explain the phenomena of nature in a way which became the basis of the scientific method that has pervaded Western thought since that time. The philosophy which gradually evolved wished to free itself from the limitations of theology and dogma, and, while it attempted to propose certain principles of idealism and religion, it eventually threw them off entirely so that the naturalism which developed was merely a material philosophy, a physical explanation of what man had observed and recorded.

The intent of many of the early philoso-

phers, or, we might say, of these first budding scientists, was of the highest. Early naturalism tended to create a basis for moral virtue; that is, since religion no longer controlled as it should the ethical and moral practices in behavior of human beings, it was decided that a different foundation should be built upon which to establish these moral principles. In other words, these first philosophers in naturalism wanted to provide a means, a foundation or a premise, upon which man could live in conjunction with his fellow man in a way that would be conducive to his own and to the other's growth.

They believed in moral virtue, they believed in the principle of right prevailing over wrong. They wished to establish good as a worthy aim of life and wherever possible combat evil. However, in attempting to use a new philosophy, the philosophy of natural science, as a base upon which to build the criterion for moral virtue, they soon were pushed aside from their aim, and their purpose was lost in the process of development itself; that is, the purpose of these early explorers in this field was soon absorbed in scientific inquiry and application. These early scientists became so involved and so occupied in the process of understanding nature, of trying to interpret the world in which the human being found himself a part, that they were unable to any longer provide out of their findings a basis that would serve as an inspiration for man to live an upright life. In other words, they failed to provide from their original inquiries those principles that would make moral virtues of more value than the fruit of their scientific inquiry and discovery.

Today the achievements of science cannot be denied. We owe a great debt to these early scientists. The lack of feeling for human value has left us with many material attainments, which at the same time also are lacking in permanent values, an awareness of the true source of all being, the world of the inner self which is the connecting link between man and God. Here we are considering God in the sense of being representative of those forces which are more than material, which have values superseding or transcending all material function.

So man today still chooses between gods. He chooses between the God that will give

him an upright life and will inspire his children and those who follow him to do better, or he chooses those things which will bring him comfort, convenience, and pleasure for the moment. Man finds that both are offered, that in the process of scientific inquiry and its many discoveries the by-products have been those things which have entertained and brought pleasure. It is easier for man to accept material things than it is to turn to the analysis of his real self, his true being, and how he is related to God as a universal force and to his fellow beings, who like himself are living in a stage of evolutionary advancement through which they must pass.

The awareness of God through the will and by the true desire of the individual to attain the best, as expressed in him, is possible only through his own contact with that higher source. We need not put aside the mechanical and material achievements of the last few centuries, but we need to coordinate those things that they may be used for a purpose greater than is inherent within them. In other words, how can our modern civilization and its advancement help us to know our place in life, help us to develop ourselves to the point where we will no longer be floundering human beings beset with troubles and problems, subject to pain, sorrow, and suffering? Man has sought happiness, and happiness is an end that can be achieved once man has gained the perspective that will permit him to put those things which only contribute to his physical well-being into the category in which they belong—that of a minor category.

As Rosicrucians, we try to be both idealistic and realistic. We try to accept the world and accept the principle that the inconvenience that may be caused by our physical existence here is a part of a process through which we must pass if we are to attain anything better. If we are to be free from the restrictions of material limitations, if we are to have sound bodies and clear minds, as well as to be able to control factors about us rather than permit them to control us, we must reach the understanding of the essence of the force that causes all things to be because now we are only dealing with the periphery of that force. We are only dealing with such manifestations of it as can

be perceived and comprehended in a material or physical world.

The channel by which man can relate himself to this ultimate ideal—that is, the ideal of God that is perfect, the ideal of happiness, of peace, and of a life or condition where one cannot be thwarted by pain or physical limitation—can be realized only by searching within one's own being because that is all that to us is real. The physical world which the materialist values so highly cannot even be proved to exist, because he only knows it as it appears to him within his consciousness according to his realization of the pleasures that he thinks he gains by possession and manipulation of the physical world. Without consciousness the possession of all the world would mean nothing. And so it is through that channel, the channel of the inner self, of our real being, of what we call the soul, that man has the ability and the facilities with which to reach the source from which that soul originated.

It is for that reason that we as Rosicrucians uphold the principle that mysticism—that is, the means of direct awareness of God—can revive the value of human souls and make a sound foundation for moral virtue, that we can replace the overemphasis on material values and successfully oppose those forces that are contradictory to the development of the self to a point where it can become really united with the highest aims, purposes, and forces of the universe. Man can conceive a God—a God of his own experience, a God that is the answer to all questions, to all shortcomings, and is a means or a way toward the attainment of ultimate happiness, peace, satisfaction, and enduring knowledge.—A

#### Postscript

The day after I finished writing "Many Gods," I was reading a publication which probably many people consider to be one of the most materialistic periodicals in the world. It was the *Wall Street Journal*, and my attention was attracted to an article by William Henry Chamberlain, whose line of thought was very similar to some of the ideas which I expressed in "Many Gods." Referring to twentieth-century civilization and the status of its values, he wrote in part:

"The human brain has developed out of

all proportion to the human spirit. There has been no growth of the soul to correspond with the multiplication of gadgets which minister to the comfort and convenience of the body. Wherever one looks, there is a yawning chasm between material progress and the moral and cultural advance that should accompany this progress.

"Americans are a richer people than their forefathers; but it would be hard to prove that they are either happier or better. Indeed the crime, suicide and divorce statistics might suggest the contrary.

"It sometimes seems that the speed at which people live in this mechanical age slows down their capacity for quiet contemplation and creative thought. We have developed methods of mass communication that would have seemed miraculous 100 years ago and amazing 50 years ago.

"But what is communicated often seems hardly worth the effort. Perhaps those who used to read the Bible and Shakespeare and Plutarch's Lives and a few other standard classics by lamplight in the days before radio and television and even movies were getting a better education.

"The hydrogen bomb is only a symptom of the basic disease of modern civilization, the lagging of the moral and cultural faculties behind the mechanical. It is easier to recognize this disease than it is to prescribe a cure. It is simpler to draw a blueprint for a plane capable of achieving supersonic speed than it is to suggest an effective program for a moral and cultural renaissance.

"Such a renaissance, if it is to come and bridge the dangerous schism which now exists, will not be the result of any law or institutional change, of any drive or crusade. It can only be the fruit of the still small voice of conscience and reason, working on the individual and awakening his instincts for self-reliance, self-improvement and self-perfection."

If business men and women of our day, as well as the leaders of our nations, will sincerely heed such messages as this, possibly the true values of civilization will really endure.—A

### This Issue's Personality

On August 12, 1890, in the German industrial city of Cologne, a child was born whose own growth and development proved to be closely associated with the new age which was then just beginning. He was named Gisbert Ludolph Gerhardt, Baron von Sudthausen, later changing his last name simply to Bossard. As early as 1915, he became interested in metaphysics and Oriental mysticism, gradually leaving the strict confines of his early religious associations. His increasing spiritual insight and a mystical view of natural laws led him to pioneer a great many developments in the physical sciences as an electrical research engineer. This unique combination of mystic and scientist proved to be the elusive key needed to unlock some of nature's most treasured secrets.

Dr. Bossard participated in the design of the electric switch gear for the Panama Canal. His grade-crossing railroad flashing signals and his automatic railroad block signal system are standard equipment on American and European railroads, and credited with saving thousands of lives and millions of dollars in property. He is also the inventor of the first electric door chime, and honored by having President Franklin D. Roosevelt install his "Telechime" in the White House.

During the last war he served the United States Government as Technical Adviser, Ordnance Engineer, and Automotive Expert Adviser—again, pioneering the early development of electronic brain devices in our defense apparatus.

Over a period of many years, he has served as president, general manager, and director of engineering for several nationally known manufacturing companies. At present he is consulting engineer and active head of the Acme Technical Institute in Cleveland.

For his work as scientist, inventor, engineer, and educator, he has repeatedly been honored by American and foreign universities and governments. He holds degrees of: Doctor of Philosophy, Psychology, Divinity, and Metaphysics, as well as the Master's Degree in Religious Science. The American Institute of Electrical Engineers honored him with their highest professional rank, that of *Fellow*. He holds hundreds of patents, and

ranks as one of the foremost inventors of our time.

Frater Bossard's Rosicrucian activities are receiving equally as much devotion and time as his far-flung research work. A member of AMORC since 1937, he has been the author of numerous articles which have appeared in the *Rosicrucian Digest*. As a member of the International Research Council of AMORC, he has contributed valuable information for the Rosicrucian lessons. He was chairman of the International Rosicrucian Convention in 1941; he reorganized both the Dayton and Cleveland Chapters of AMORC, serving as Master of Dayton Chapter; and currently he is Grand Councilor of AMORC for the Midwestern states of the United States.

There are few contemporary Rosicrucians who have earned the world recognition and degrees of honor accorded Dr. Gisbert Bossard. His contributions to modern technology and his application of Rosicrucian principles to his work are exemplary of the Rosicrucian life.—B

### Prejudice Against Bigness

Sometimes a moment's pause and an insight into our human foibles can spare us much cynicism and mental distress. Our psychological reaction to strength and power is of two kinds. The first kind is the *awe* felt in the presence of physical or mental greatness and the power of influence. This awe, if it does not necessarily threaten our own security, engenders our admiration of its source. We admire the aggressive personality, the strong man or woman and the genius. We like to bask in the light of his or her eminence. We assume a transference of the glamor of their qualities to ourselves—as if the quality were a substance that would rub off on us by association. It is for this reason that we are aware of the numerous celebrity worshippers, those who thrill in the presence of those they conceive of as being great. Small boys make heroes of athletes. Many men idolize noted explorers or political figures. Multitudes of women, young and old, almost deify popular cinema actors and actresses.

If the power or strength we perceive in another (and which we assume exceeds our

own) appears *competitive*, it instills fear, this fear being the other psychological reaction to greatness. A feeling of inferiority is the consequence of actual or imagined inadequacy as compared to what we hold to be a standard. If one looks upon the qualifications of another, mental or physical, as the acme to be attained, and if he feels not equal to it, it inculcates within him a sense of inferiority. The other person—or the thing—appears as an obstacle and detracts from one's own self-respect and confidence. That which strikes at the ego arouses the emotion of jealousy and even hatred. There is the instinctive inclination to defend the ego, to retaliate, to strike back at the offender. If the person or thing resented cannot be removed physically, it is then frequently maligned, libeled or slandered.

The individual having this sense of inferiority wants to reduce the distinction or the power of that which he feels to be superior to himself. He believes that if he can disqualify it by his remarks and action it will thereby lose its eminence or importance to others. Psychologically, the notion is that as the other goes down in importance, the status of oneself, or ego, will proportionately rise. In a crude, primitive way this notion is found expressed in the uninhibited actions of animals. Where two pets are rivals for the attention and affection of the master, they may often be seen jostling each other out of his presence. Each desires to be the sole recipient of his caress and attention.

Unfortunately, this envying of power, of influence, is extended by many people to whatever is successful and affluent. There are persons who habitually bear a grudge against large corporations and businesses that are powerful in their sphere of influence. In their remarks, these persons associate unethical conduct, immorality, and ruthlessness with every mammoth group regardless of the nature of the business. In their arguments they assume that a business, or an individual, could not become wealthy or extremely influential without having resorted to dishonesty and abuse of all principles of decency.

It is an accepted fact that the analysis of the history of any large and successful enterprise will reveal some acts that can be subject to reproach; in fact, in many instances, certain of their transactions could be called

extremely unethical—even seem dishonest. However, every large business is a combine of many personalities that are aggressive. Some, as individuals, have a highly evolved character, and are disciplined in their actions—others are not.

Let us assume that you were to group a number of large businesses, industries, and financial institutions in a nation. Next, you would consider them as *individuals*, not plants or firms but *persons*. You would then find among them no more discrepancy in character, no greater deviation from common standards of righteousness than you would from a group of the same number of actual persons in the commercial world or elsewhere. A hundred persons selected at large would display comparable moral and ethical principles to this business group.

Let us keep constantly in mind that enterprises are composed of people. Boards of directors of corporations and executives of large enterprises are, as a whole, no more corrupt and lacking in consideration of others than are the corner grocer, the pharmacist, or the enterprising local plumber. The rudiments of character will assert themselves in every circumstance. Power is *potential work*. The work can be for good or bad. The weak, the depraved, the selfish, the ruthless, will assert whatever power is at their disposal for results which society will condemn as harmful or evil. The more successful one becomes in acquiring wealth, money, and possessions—and the influence which accrues from them—the more power will be at his command. This power, this ability to achieve work of a kind, is not inherently evil. The principles of the individual determine the manner in which he will direct the power attained. Certain mammoth corporations have, of course, committed wrongs against society, have exploited public interests. Their size and power, however, should not be condemned but, rather, the characters of their directing personalities.

Conversely, many a huge corporation, both directly and indirectly, has in numerous ways well served the public interest and the advancement of society. That they have done so at a profit to themselves does not detract from the effects had. Such enterprises do not profess, after all, to be philanthropic or humanitarian ventures. They are organized

for profit, and they so proclaim themselves in their legal structures.

The fact must not be overlooked that the large corporations today depend to a great extent for their financial support upon the sale of stock. The man in the street, the average individual and millions of his neighbors and fellow citizens, own *huge portions* of this stock. They invest in it for the same reasons as do the organizers and executives of the corporations—for dividends—for profit. We do not know of any recent collective protest by these large blocs of stockholders of the policies and practices of such corporations! Further, we do not know of any petitions by huge numbers of public stockholders decrying the methods used by a large enterprise that was paying them dividends with any regularity.

The large corporations that are accused by individuals as being dishonest and working against public interest are those very ones whose stock is held by a cross-section of the public. Further, the complainant is most often one who has no financial interest whatsoever in the enterprise. The millions of persons who do own such stock are not heard to utter the complaint. Are we therefore to assume that the average man is quite content to get his dividends regardless of the policies of the enterprise in which he has invested? If so, then that would be further proof that the morals and ethics of the average individual are not on a higher plane *because* he is less big financially and influentially. If, on the other hand, no protest is heard from this multitude, it might also be construed that it is because the individual finds no particular deterioration in the policies and conduct of big business.

To venture an opinion, we would repeat the statement we have made before—that there is actually a general decline at present in ethics. It is, however, not particularly reflected in big business except in proportion to the power which such organizations exert. The ethics of the average man today, if projected to a similar proportion of opportunity and power, would be sadly lacking. We think that avarice, dishonesty, and lack of compassion may also be seen in the affairs of many petty businesses and trades, but with less obvious results. Bigness is not a



fault in itself, but it makes more evident any fault that it acquires or develops.

Inferiority is not a virtue by which all that exceeds it is to be protested as a vice.—X

### What Are the Knights Templars?

A soror rises and asks our Forum: "What were the Knights Templars? Did they accomplish any lasting good? Did they have any affiliation with the Rosicrucian Order, and why were they abolished?"

The Knights Templars were an outgrowth of the Crusades of the Middle Ages. As is generally known, the Crusades were a series of military expeditions to Syria and Palestine, the later being called the "Holy Land." Such Crusades consisted of hordes of "devout and adventurous kings and knights," as well as ecclesiasts, soldiers, and simple peasants. Their motive was to liberate or reclaim the Holy Land, the birthplace of the Christ, from what they referred to as the "infidel Turks." At this particular period, Christianity meant the Roman Catholic Church; there were no other Christian sects. All other faiths and beliefs were non-Christian and consequently, according to the prevailing illiberalism of the time, were pagan, and their followers, infidels. In the literal sense, a *pagan* is one who does not recognize the God of revelation. A pagan, however, is not necessarily an atheist. But in the opinion of the Christians of that era—and of many now—a devout person who may conceive God in the pantheistic sense, or as a "universal consciousness, is nevertheless a pagan. Most certainly, all non-Christians were thought to be such.

It seemed irreverent and a sacrilege to Christians that places related to the birth and times of Christ should be under the domination of non-Christian authority. Small bands of pilgrims, for years before the Crusades, had made their way to Palestine for the purpose of visiting the holy shrines. In their devotion and primitive belief, they conceived that such visits would endow them with a spiritual sanction, assuring them especial blessings in the next world. The countries through which they journeyed, mostly on foot and at great sacrifice, were rugged and away from the cities where little law and order prevailed. As a consequence, these pilgrims suffered assault, robbery, and loss

of life by roaming bands who preyed upon them. These tales reached Western Europe and Christendom and became the incentive for the Crusades.

During the twelfth and thirteenth centuries, every generation raised at least one great army of Crusaders. Besides these huge armies, sometimes numbering as many as three hundred thousand, there were "small bands of pilgrims or soldiers of the Cross." For approximately two hundred years there was an almost continuous stream of kings, princes, nobles, knights, ecclesiasts, and common people from England, France, Germany, Spain, and Italy pouring into Asia Minor. Ostensibly, these migrations were for religious purposes, drawing, as we have said, many adventurers whose motive was exploitation. Murderers and thieves journeyed to the Holy Land and robbed, pillaged, and raped as they went. The devout, law-abiding Mohammedans whose culture far exceeded that of Europe at the time, were shocked by the conduct of these "Christians." It was to be expected that they would protect their families and property from these religious marauders. They, in turn, killed the pilgrims or drove them off. Undoubtedly, many innocent pilgrims lost their lives because of the reputation established by the conduct of some of their number. The non-Christian peoples of the Near and the Middle East could not distinguish between those pilgrims having noble purposes, on the one hand, and those whose objectives were perverse, on the other.

Being aware of this situation, Pope Urban II, in 1095, at Claremont, France, exhorted the people to begin the first great Crusade. He called upon the knights and the feudal barons to cease their warfare against each other and to succor the Christians who were living in the East. "Enter upon the road to the Holy Sepulcher; wrest the land from the wicked race and subject it to yourselves." It is related that when the Pope had finished, the vast crowds listening exclaimed almost as one: "It is the Will of God!" This phrase subsequently became the rallying cry of the motley masses that comprised the Crusade armies. They were convinced that they were under the direct will of God and that brutality, murder, rape, and pillaging in the Eastern lands were all justified by their mission.

It was impossible for these thousands to take sufficient food with them for the journey, for the journey lasted several months and was made under trying conditions. Consequently, they were obliged to live off the lands they invaded. Many innocent peoples of the East, non-Christians, were killed, their cattle seized, and their homes ransacked to provide sustenance for the Crusaders who moved in upon them like a swarm of devouring locusts. The retaliation was swift, of course, and severe. Great numbers of Crusaders were slaughtered by the Hungarians who rose to protect themselves against the depredation of the hordes in their passage through their country.

The spirit of avarice took advantage of the circumstances. Many of the Crusaders sought passage by sea to Palestine and to Syria, to avoid the longer journey made entirely by land. Wealthy merchants of the prosperous cities of Venice and Genoa contrived to give the Crusaders "free" passage to Syria and Palestine. However, from these pilgrims they exacted the obligation of exclusive trading concessions in any city that the Crusaders might succeed in conquering. This would then permit these Western merchants to have trading centers in these Eastern cities and to obtain the excellent products of their craftsmen. The jewelry, pottery, silks, spices, furniture, and needlework of the East excelled anything produced in Western Europe at the time.

Out of the Crusades there came into existence many curious religious and military orders. Two of the most important of these were the Hospitalers and the Templars. These orders "combined two dominant interests of the age, the monk and the soldier." During the first Crusade there was formed from out of a monastic association the order known as the Hospitalers. Their objective was to succor the poor and sick among the pilgrims journeying to the East. Later, the Order admitted knights as well as monks, and subsequently became a military order. The monks wore a cross on their robes and swords were suspended from their girdles. They would fight when required, though devoting themselves principally to succoring the afflicted pilgrims. They received generous gifts of land in the countries of the West. They also built and controlled fortified monasteries in the Holy Land. In the thirteenth

century when Syria principally was evacuated by the Christians, they moved their headquarters to the Island of Rhodes and later to Malta. The Order still exists, its emblem being the Maltese Cross.

The other prominent order was called the Knights Templars, "or Poor Knights of Christ and of the Temple of Solomon." This Order was not founded for any therapeutic aid. It was, from its inception, a *military order*. Its founders were a Burgundian knight named Hugues de Payens, and Godeffroi de Saint-Omer, a knight from France. In the early part of the twelfth century, they undertook the protection of pilgrims flocking to Jerusalem. They really sought to be an armed escort for such groups. They were subsequently joined by six other knights. This number formed themselves into "a religious community." They took a solemn oath to the Patriarch of Jerusalem, in which they vowed they would guard public roads and forsake worldly chivalry; their oath included the pledge to live in chastity, abstinence, and poverty.

The function of the Templars captured the imagination, not only of the lowly free-men but of those high in secular authority and within the Church. Baldwin I, King of Jerusalem, handed over a part of his royal palace to this Order of warrior-monks. The palace was adjacent to the Mosque of Al-Aksa, the so-called Temple of Solomon. Because of this location they acquired the name *Knights Templars* (Knights of the Temple). They wore no uniforms nor any distinctive habit at first, but dressed in their customary clothing. Eventually they wore white robes with the double red crosses upon them. Their first act which drew universal attention to them was their seeking to redeem excommunicated knights. Many knights had been tempted to violate their high calling of chivalry while on expeditions to the Holy Land and had been excommunicated by the Church. These, the Templars sought to redeem and have enter their Order. They likewise undertook to "prevent rogues, murderers, perjurers and adventurers from exploiting the Holy Land."

There was one act at an early date which brought them into conflict with the ecclesiastics. They sought to grant freedom to their number from excommunication by parish priests and bishops.

The executive head of the Order was called the "Master of the Temple at Jerusalem." Later, he was Grand Master of the Order in Cyprus. The authority of this Grand Master was considerable; however, it was not absolute. He was required to consult the majority of the Templars on such matters as, for example, waging war. Over many years the Templars waged war against "the infidels." The so-called infidels were principally the Saracens, the Mohammedans who, in themselves, were a devout people but fierce in the support of their faith. Often the Templars, though displaying great valor, were slaughtered in these campaigns, as in the battle of October 18, 1244.

The Templars, as an Order, grew extremely wealthy. Their wealth consisted mostly of great estates bequeathed to them, and the gifts received from royalty. This wealth and the power following from it, had its effect upon them. There was at times such an authoritative display by the Templars as constituted arrogance. Nevertheless, they continued by various means to align themselves, as individuals in particular, with the ruling families of Europe. "One Grand Master was godfather to a daughter of Louis IX." "Another was godfather to a child of Philip IV." Their influence was felt within the circles of the prelacy, for the Templars were summoned to participate in the exclusive Church councils such as the Lateran Council of 1215.

A curious function, quite distinct from their avowed purpose but which was indicative of their power, was that the Templars became the great financiers and bankers of the time. It is related that their Paris Temple was the center of the world money market. In this bank, Popes and kings, alike, deposited their money. The Templars successfully entered into foreign exchange of monies with the East. This was perhaps the first of such enterprises for Europe. They charged no interest on loans, for usury was prohibited by the Church and the crown as being immoral. Rental fees above the usual charges for rent on mortgages constituted, however in fact, a kind of interest which was tolerated.

History relates that the Templars reached the acme of their power just before their ruin. In effect, they had become "a church within a church." A quarrel eventually re-

sulted with Pope Boniface VIII. On August 10, 1303, the King sided with the head of the Templars against the Pope. This King Philip eventually betrayed the Templars. He had suffered great financial loss and he was unable to recoup his resources. He conceived that the suppression of the Knights Templars would be of advantage to him. He planned to unite all the Orders under his authority. It was first necessary, he believed, to discredit the Templars. This he sought to accomplish by claiming that the Order was *heretical* and *immoral*. He sent spies into the Order who perjured themselves, it is related, to falsely reveal the rites, oaths, and ceremonies as being of a nature defiling Christianity. The public at large knew the Templars had secret rites, but they actually did not know their true nature. There were unfounded rumors that the rites and ceremonies were salacious and blasphemous. Consequently, the statements of the spies and perjurers of King Philip seemed to confirm these tales.

The Pope was not inclined to believe and act upon the accounts brought to his attention through the machinations of Philip. The King then cunningly brought his fabricated complaints before the Inquisition which at that time prevailed in France. This Inquisition had the power to act without consulting the Pope. As a result, the Grand Inquisitor demanded the arrest of the Templars. On the 14th of September, 1307, Philip directed that the members of the Templars be seized.

On June 6, 1306, Jacques de Molay, Grand Master of the Templars, from Cyprus, was consulting Pope Clement V about "the prospects of another Crusade." He took the occasion to refer to the charges that had been made against the Templars, and then departed. All during the time of the incriminations against them, the Templars had made no defense. Six months later, Jacques de Molay, with sixty of his brethren, was seized in Paris and forced to confess. They were first tortured by the royal officials. Subsequently, the latter turned them over to the Church Inquisitors for further torture. Most of these Templars were old men, and died from the inhuman cruelty inflicted upon them by these representatives of the Church. The confessions wrung from them were false; they had been made to confess acts

of irreverence and heresy. The Grand Master was obliged to write a letter in which he admitted acts against the Church.

The Pope eventually sanctioned the acts of the Inquisitors, and ordered the arrest of the Templars throughout Christendom. Perhaps he was dubious of the injustices, for he later established a new Inquisition to *reconsider* the charges against the Templars. Believing that they were to receive a fair trial, the Templars withdrew their former confessions which had been made under compulsion. They were, however, greatly deceived! The retraction of their confessions was punishable by death by fire, a punishment which many were obliged to suffer.

On the 14th of March, 1314, Jacques de Molay, Grand Master, and another were brought to a scaffold "erected in front of Notre Dame." They were then supposed to further confess before the assembled papal legates and people. Instead, they withdrew their confessions and sought to make a defense of the Templars to the vast crowds watching the proceedings. They proclaimed the innocence of the Order. They were immediately ordered *burnt*. They were thus executed in that manner with the approval of the Roman Church.

What had the Templars accomplished? Many attributed to them the stemming of the spread of Islamic power into Europe. This they may have helped to accomplish, but it is a moot question as to whether the spread of Islamic culture into Europe would have been detrimental to it. Generally, it is conceded by historians that civilization would have been advanced by centuries if the wisdom in the possession of the Moham-medans *had* been allowed to spread in Europe at that early time. It took several centuries for knowledge in Europe to equal and surpass that possessed by the Moham-medans at that time. The Islamic people were the preservers of the early knowledge of the Greeks and of the Egyptians.

Perhaps the greatest achievement of the Templars was the encouraging of virtue among the valorous and the strong. Many of the knights had acquired much learning in the Eastern countries during the Crusades. They discovered that in the East there was a civilization of a higher order than to be found in the cruder society of the Christian West.

Many Templars were *secretly initiated* into the mystery schools of the East, wherein the wisdom of the past was revealed to them. Though a Christian Order, the Templars were independent enough of the Church so as not to be dominated by it in their thinking. Many became Templars because within the sphere of influence and the protection of the Order, they could study and pursue knowledge that they dared not, as individuals, study outside of such a circle. The liberal-minded were given a kind of asylum within the Order of the Knights Templars. It was these studies, these intellectual pursuits and mystical rituals, that perhaps gave credence to the rumors that the Templars were heretics.

Rosicrucian traditional history relates that many knights had "*crossed the threshold*" of the Order and those in esoteric schools affiliated with it. A number of the knights dared to inquire into realms of knowledge which their adventures into Eastern countries had made possible. It was a knowledge which lay outside the restricted bounds of inquiry of the Church.—X

### Is There Absolute Truth?

A frater in Canada, who, we believe, is new to our Forum, asks a question: "Is there such a thing as absolute truth in logic and in human knowledge? If all things are forever changing and in a process of evolution and devolution, can our objective thinking ever arrive at 'truth' and ascertain what is valid? If our thinking is limited to the total of our present knowledge, is not what we assume as 'valid' relative to further knowledge or 'truth' of which we are unaware?"

This is a question that periodically appears before this Forum. Because of the interest shown in it and its importance to what is accepted as knowledge and truth, it justifies further consideration even if the explanation may seem repetitious. Before one may entertain any notions as to the kinds of truth, such as absolute, relative, and the like, an acceptable definition of truth should be made. Perhaps no word is more bandied about than truth, with most of those using it having no real conception of its meaning.

Truth may be identified with *reality*. However, this must not be construed to mean

just that which has substance of an external or material nature. Rather, we use here the word *reality* to mean *existence*, that which is real being that which we assume exists or has, if you prefer the word, *actuality*.

Immediately someone may query, Is there independent reality? Do things have a nature as we perceive them? Reality, as experienced by the human consciousness, is conditioned, as Kant explained, by the categories of our senses. We know and have demonstrated to ourselves, by the scientific means at our disposal, that many so-called realities are but notions and have no exact archetype beyond our minds. For the purpose of defining truth, it will suffice to say that reality is that which has a kind of existence to us. It is that which we accept and act upon as having a specific kind of nature. Thus we say that something is *red*; others may perceive it as red also, and thereby confirm our sense experience. Its reality to us, then, for all practical purposes, is *red*, regardless of its actual causal nature and its relation to light waves and to the structure of our eyes.

Reality, in this regard, is not to be limited to the impressions received by our peripheral senses. Our thoughts, coming as the consequence of reasoning and judgment, may likewise have this quality of reality to us. The numerals, two and two, seem to me to add to four. The syllogism, "No finite being is exempt from error; all men are finite beings; therefore, no man is exempt from error," also seems to be *real* to me. It has the quality of existence, of being. It is not tangible; it is, in fact, abstract. Yet it has a definiteness that, to my reason, has a kind of substance, it is equal, in my acceptance of it as an experience, to that which I see, hear, or feel.

It is obvious, then, that the significance which I confer upon truth is the equivalent of that which is real to me. When we say with conviction to another that such-and-such is true, do we not mean by this that it is real? It has an actual existence to us. It is positive. It has a being or nature corresponding to the idea associated with it. Succinctly, then, *truth is what is real*. Of course, we mean by this what appears as real to us.

From the very outstart of the analysis, we have qualified the word *reality*. We have

conceded that reality is contingent upon the categories, the qualities, of the human senses and the individual interpretation of them. Man cannot know reality as it may be, as he does not directly experience its nature. Its impulses act upon his sense organs and produce sensations. There may be, and undoubtedly is, a vast difference between the sensation and its primary cause. If we assume this premise, then reality to us must change with our sense impressions and our interpretation of them. As we extend the power of our receptor organs, such as sight and hearing, by means of powerful instruments of detection and magnification, what once was conceived as the real will no longer seem so. Our *knowledge* of reality will thus, as it has in the past, constantly change. Likewise will truth change, since we have identified it with a varying reality. As any student of history knows, our truths are *relative*. What once was accepted as real, factual and true, as in the Middle Ages, is no longer such.

What are so-called absolute "truths"? They are presumed to be those points of knowledge or realities that remain unchanged. They are eternal, about which there can be no doubt; they are not capable of being refuted. There is knowledge now which each of us might bring forth and say that such conforms to the nature of absolute truth. Actually, however, such is only relative to our limited capacity at the moment to see its varying nature. For something to be absolute, it would need to have a permanent quality, to stand apart from the universal flux of existence. It would need to be eternally inert, neither adding to nor diminishing its characteristics. Such realities would be contrary to all we think at present to be mass and energy or as the laws of same.

Even God is not absolute! This may evoke protestation and invite challenge. We think, however, that a moment's reflection will bring agreement with the statement. The very definitions of God, as had by any collection of people, will disclose that they entertain no *absolute* notion of God. As individuals, they have an idea of God but there is no agreement on the realities of His nature. Furthermore, there is no absolute agreement among human beings that there is a God. We may call that section of men who disbelieve *atheists*. Nevertheless, the

fact that all men do not believe, regardless of the nature of belief, proves that the belief is not absolute.

The notion of reality is not of a general nature. It is always an idea of something; it is specific. Everything we hold to be real has to us concrete, specific nature or qualities. Therefore, it will not suffice to say that the notion of the existence of reality is universal and, consequently, absolute. No one has a notion of reality without an associated idea of its content or consistency. What, in fact, does reality mean to you? If you have no meaning, it does not exist to you. If you have a meaning, it will not have universal acceptance. There will be others who will disagree with you. Therefore, "your reality" will not be an absolute one.

The fact that there are no *absolute truths* should not alarm anyone. For the practical purpose of living, what seems constant and real to us, and therefore an apparent truth, is sufficient. For the time being, within the limits of our understanding, whether they be for a day or a lifetime, such truths have the validity of being absolute to us, if not so in actuality.—X

### Prayer For the Dead

A frater from West Africa now joins our Forum to ask: "Do we pray for the dead, or to the dead? And why do we do so?"

The prayers for those who have passed through transition are determined by the religious concepts of those who pray. First, one does not pray *for* or *to* the deceased unless he believes in immortality. Patently, one who does not hold to the belief in the survival of the personality has no need for such a prayer. A belief that the soul is impersonal and survives by absorption into a Universal Consciousness would not require such prayers, as we shall discuss later, even though this constituted a version of immortality. The average believer in immortality is not content to think just in terms of the conservation and preservation of the divine essence within his being after death. Rather, he wants to believe that the soul is a higher form of ego, and that it has a consciousness of its surroundings after this life; further, he wants to believe that the soul has self-awareness, knows where it is and who it is, in terms of its earthly personality and asso-

ciations. This, of course, is a kind of primitive impulse—this desire to immortalize the characteristics and functions common to mortal experience.

There are those, as well, who presume, as part of their religious beliefs, that the soul after transition remains in an intermediary state. This may be called *Purgatory*, that is, a kind of existence where the soul is conceived as undergoing a purgation of its "sins" before it is permitted to again enter the full grace of the Supreme Being. The ancient Hebrews also taught such an intermediary state for the soul after death. Several other ancient religions have had these "places" and periods of trial and test of the soul before what was thought to be its final salvation.

For these souls, suspended as it were, between salvation and eternal damnation, the theologians advocate a series of prayers. The prayers are not directed to those who had thus passed through transition, but, rather, they are pleas of intercession for them; they are addressed to saints or angelic beings. These beings, as a result of the prayers and the performance of specific liturgies of a sacrosanct nature, would so intercede that the period of penitence would be lessened. The catechisms of such sects innumerate prayers designed *for* the penitent.

Those souls who are presumed to have attained a status of divinity approximating God, who are one of the hosts of angelic beings in a heaven, have divine powers attributed to them. There are many sects who subscribe to this conception. In some theologies, there are those who have passed through transition and who are conceived as having been imbued with a special efficacy. Theology refers to them as *saints*. Consequently, it is thought that they have the prerogative of exercising their divine powers at will, for and in behalf of mankind. They are primarily mortals who have passed through transition and become immortalized. Rituals and prayers have also been devised in these religions by which man can, it is taught, properly approach the saints and have them intercede for him.

Actually then, prayer *to* or *for* the dead is dependent upon the individual's religious conception of what occurs to the soul after transition. Let us presume that one has the general *mystical viewpoint* of the soul's ex-

istence after transition. The soul, it is thought, is an *extension* of the Universal Soul or consciousness, which pervades all mankind. The soul is not a segment or separate substance deposited in man at birth, according to this view. Rather, it is a flow as, for analogy, an electrical current through a circuit. The human body is installed into that circuit and is thus made an illuminated self-conscious being by the fact of the flowing through it of this Universal Soul. It is further contended that there is no individual soul in mortal man, but rather a *separate manifestation* of the whole soul force in his being. The soul force in every individual human being is in constant association with the universal consciousness which is resident in all men; thus, all men, in essence, are united but they are not aware of this unity objectively unless they evolve to that understanding. Further, that aspect of the universal consciousness which is not flowing through human bodies, that is, the source itself, is always in intimate contact with the inner consciousness of man. It is only required that men come to an objective realization of the unity of their souls with this Universal or Cosmic consciousness pervading all.

Since, according to this mystical conception, there is no distinction between the essence of the Universal Soul and that flow of it through man's being, men are therefore, in their inner natures, divine! Being fundamentally divine, they have inherently all the attributes of divinity, as perfection, absolute goodness, and omniscience. The soul in its essence in men can never be corrupt or in any sense perverted by human conduct. The soul lies beyond the capacity for the human will and conduct to affect its di-

vine nature. Men, however, may through their perversity and ignorance, live lives called *evil* which only *obscure* the full function of their divine nature. Such conduct does not diminish or alter the divine quality of the soul. To use an analogy which we have often used, the faulty or inadequate electrical lamp does neither diminish nor alter the nature of the electrical current in the circuit into which the lamp has been inserted.

This mystical conception further contends in its progressive explanation that the human soul therefore needs no salvation. It is never lost nor damned. It is, therefore, never placed in a Purgatory, or intermediary state. At transition, the soul-personality of man is absorbed into the whole Universal Consciousness from which, as said, it has never been severed. There is no personal divine will that imposes punishment upon the soul for "sins" or evil. The Universal Soul can obviously not inflict penalties upon itself. The law of karma, or compensation, however, causes the individual during his mortal existence to experience suffering for wrong deeds, and, conversely, confers the reward of happiness for virtuous ones. Objectively, man experiences the consequence of his own acts—in this life or in another.

The prayers of the true mystic, therefore, are neither *for* the dead, nor *to* the dead. One does not appeal to the Universal Soul to purify or redeem itself! Prayers *by* the individual, and not through the medium of another, should be directed to the Universal Soul, the Divine Mind within his own being. These prayers are for further understanding and for the full manifestation of the power of the Cosmic resident within one's own self.—X

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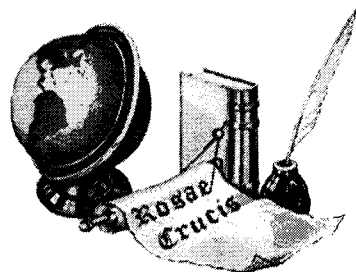
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# Rosicrucian Forum

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ALBIN ROIMER, F. R. C., Grand Master of Sweden and  
Grand Secretary of France

(See page 133)

# Greetings!



## IS PAINLESS DEATH ADVISABLE?

*Dear Fratres and Sorores:*

Recently an alderman in England made a public statement in favor of *euthanasia*—painless death. What prompted his statement was a visit to a public institution where helplessly crippled and deformed children were patients. A great majority of these children had afflictions which were congenital; they would never be able to care for themselves nor speak. In fact, they exhibited less self-consciousness than most lesser animals. It is obvious that such beings merely vegetate. They are but animate masses of matter. They are unable even to simply evaluate life in terms of happiness, friendship, hopes or aspirations. With most such cases where the abnormality began at birth, it is not alone a matter of a distorted or deformed body, but also of a mental deficiency—and of arrested personality.

The primary and realistic question in a matter of this kind is what is accomplished by the preservation of such beings? Can they bring happiness to their families, or do they but bring years of heartache and economic burden? They are not only unable to contribute in any small way to the welfare of society but become a liability to it as well. Further, they are not able to discern their surroundings and derive any satisfaction from the basic life force flowing through them. They are little more than automatons. If society caused them to be put to death painlessly, would such—free of sentimentality and religious dogma—be not best for all concerned?

The very subject of *euthanasia* is shocking to many persons. They, however, often completely dismiss its rational aspects, being influenced almost entirely by their own emotions. Euthanasia is not a new theory, but actually is a practice with a historical background. As one example of many, the early Macedonians considered the helpless incurables as a burden upon society. Food often being inadequate, painless death by the state was the order for the insane, imbecilic,

and even the aged. It was considered an injustice to yoke the active, productive element of the population with those who could no longer share their responsibilities in war and contribute to the economy of the land. This attitude was, of course, an extreme one, especially in the instances of the aged who still had possession of their mental faculties and were only incapacitated by physical infirmities.

The moralists and religionists object to euthanasia on the principle that it lies not in the province of man to take life under any human consideration—that for man to do so is comparable to relegating to himself the omnipotence and omniscience of the Deity. These same moralists, however, are not wholly consistent in practice. They have not succeeded in prohibiting *capital punishment*—the taking of life by the legal edict of society. Apparently, they are of the opinion that divine justice is not sufficient and that the further punishment of death must be inflicted. Likewise, the dogmatic religionists have not been able to remove the stigma from modern society of that mass destruction of human life—*war*. Both acts, capital punishment and war, are less defensible on principle than euthanasia.

There are also the occultists, metaphysicians, and mystics who abhor euthanasia on the premise that man, by so doing, is interfering with Cosmic law. The soul, it is declared, is permitted to inhabit an abnormal body at birth, a body distorted and perhaps having an arrested mentality, for the purpose of expressing itself in that manner. The self, they say, has a lesson to learn from the abject experience. It is further contended that the parents, perhaps karmically, are expected to endure this depressing experience to compensate for past violation of some Cosmic precept. These persons declare that to have the victim of these circumstances spared a useless life, perhaps one of suffering as well, by means of a painless death would violate the Cosmic purposes underlying such instances.

Let us for a moment look with an open mind upon the postulations made by these persons to see whether they are wholly justified. We shall begin by taking the example of the incurable child, the one whose mental and physical deformities are congenital. The child, as in many cases, never acquires that *self-consciousness* whereby it is able to completely distinguish between self and other realities. Its whole activity consists of involuntary responses to its environment, like some simple organism. It is incapable of attaining that state of consciousness where it would be able to evaluate its environment and its own acts in moral terms. In other words, it cannot distinguish between what men call *good* or *evil*. It is not able to exercise judgment or restraint. In that state, the soul-personality *cannot* possibly evolve. It cannot learn lessons, become cognizant of those deeper impressions which man attributes to the psyche or soul impulses. From a purely polemic point of view, it may be contended that the intelligence of life, called *soul*, is ineffectual where there is no self-consciousness. After all, one must know that *he is*, and place that consciousness of self in a comprehensible relationship to his surroundings and behavior, before there may be said to be an expression of soul.

After all, what is that condition which mystics relate as being the *evolution of self*? Is it not one's becoming conscious of the subtle impressions of the divine presence within reaching through the subconscious mind to one's objective state? The development consists of a series of adjustments and responses to these finer psychic impulses. Mystics advocate awakening and heeding the voice of conscience, the dictates of the inner being—*Know Yourself*. But all of this, likewise, requires the mechanism of what is considered a fairly normal functioning brain and nervous system. It is not enough to possess a *light* within ourselves; one must

also have the faculty of discerning that light and thereby be able to use it as a guide. The mystic should—and really advanced ones do—reconcile the principles and laws of mysticism with the laws of physical phenomena, called *science*.

It is therefore sound mysticism to question the speculation that a soul-personality would be thwarted if such incurable individuals as described were to be subjected to humane methods of euthanasia. Then, there is also the matter of being logically consistent. The average modern mystic personally applies, and encourages his family to do likewise, one or more methods of healing. Besides mental healing or faith healing, he may perhaps patronize a medical practitioner or a drugless physician. Why does he do so? Is it not to rid himself of some malady? He wants to abolish pain, the result of some physical infirmity or subnormal condition that has resulted. But, by the reasoning stated above, would not such treatments be likewise *interfering* with the Cosmic order of things? Could it not also be said that it was Cosmically or karmically ordained that the individual is to experience his discomfiture as a lesson to be learned? If it is proper not to resign oneself to illness and pain, and if such does not incur Cosmic wrong by intervention, then why is euthanasia a moral error?

There is much that man does, and rightly, to correct his circumstances and to make a change in them. He does not ordinarily consider himself, by so doing, in conflict with the Cosmic! Euthanasia is, then, an attempt by man to likewise make adjustments as he thinks best for all concerned.

Obviously euthanasia as a civil practice would require the mutual consent of the parents and of unimpeachable physicians. It could not be made compulsory otherwise. As to whether the state would ever be justified in surmounting the objections of parents and church is a moot question. However,

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in many countries of the world today, civil authorities can compel surgery and medical treatment for a child where its welfare is concerned, and over the objections of parents and church.

The point of this discourse is not an attempt to solve this complex problem, or to take a stand concerning it, but rather to present both sides of the issue for your serious thought upon it.

Fraternally,  
RALPH M. LEWIS,  
Imperator

### Music for Meditation

The use of music as a background for various activities goes back to the beginning of the development of music. In our temples it is customary to have selections of music played during certain parts of the ritual and for meditation periods that may be observed in connection with a Convocation. This use of music is also frequently employed by individual members in their own meditation and concentration. It is therefore not unusual for us to receive requests concerning suitable types or selections of music that are most appropriate for meditation and during temple convocations.

The history of music is closely related to the development of various practices in any ritualistic type of activity. We find in the earliest civilizations that the development of music took place simultaneously with the development of activities that were associated with religion and with other serious or more solemn practices of individuals in any type of observance that may have been a part of their social structure. Music is used not only in connection with religions and rituals, but it is also consistently used in festivals and in other types of observances that are primarily for entertainment and enjoyment.

The history of music further shows that its progress is closely related to the emotional life of the individual. That its effects were sensed more keenly by those who reached higher degrees of development, insofar as civilization is concerned, is indicated by the simultaneous development of music, in most cases, with the advancement of civilization. As an example, we find that in ancient Egypt a great deal of time and con-

sideration was given to the study, the practice, and the execution of music. A number of very fine musical instruments were evolved and developed. Some of them became unique in history and were used particularly in connection with observances in the temples of the various sections of Egypt where religious practices and various types of observances were held.

It is common knowledge that much of the music of the Western world had an impetus for its development in connection with the early history of the Christian church. In that way religion has contributed to the development of the heritage of music which is ours today. During the past few centuries, many of the great musical compositions were related directly to church activities. The composition, direction, and presentation of music in the cathedrals and churches provided many composers with their only means of livelihood.

In considering music for meditation and temple use, it is also of interest to consider briefly just what music is. Music may be thought of as sound created by various instruments, which combine rather simple principles. Most musical notes with which we are familiar today are produced by two things coming together and producing a noise, or by a forcing of air through a tube or some type of hollow structure, or by one object coming in contact with a tight string or wire which produces a certain vibration.

Music, however, is more than sound alone. Music is related sound, that is, certain sounds put together in a manner that is connected. In that sense, music can be compared with language: the notes are the letters; the phrases or measures of the musical score are the words; the themes are the sentences. Letters and words by themselves carry little meaning, but they can be combined into sentences, and sentences into paragraphs which produce continuity of thought and express definite ideas. In other words, they say something. And so it is that the sounds or notes that compose music can be put together into phrases and themes and arranged in such order that they produce, in connection with a rhythm, a timing, and a melody, certain things which can be understood as a whole. Again, these notes tell us something and the theme is readily understandable.

Music, as explained to us in our monographs, is a universal language. We can understand it to a certain degree without knowing the language of the composer who wrote it. It can be understood in the light of our interpretation of the effect that the sound makes upon our consciousness. That music affects us in various ways can be proved by a selection that is solemn, or one that has the rhythm of a march, or music that is of a faster tempo and usually associated with dancing or other types of festivity.

In addition to the close relationship of the development of music with religion, music has also been associated with many forms of ritual and drama. The highest form of music insofar as drama is concerned is, of course, the opera. Here the theme or idea that the author attempts to tell is put into a musical setting and written to be performed as both drama and music. In ritual, music usually forms the background or the means of setting the mood for the ritual that is to be performed. We almost immediately associate a great cathedral with solemn, processional-type of music. We associate a place of amusement with music that is light and gay. In ritual, such as our own nonreligious Rosicrucian ritual, certain phases of musical composition are conveyed to the participant's consciousness. These create an attitude of calmness, also an attitude which contributes toward the best possible understanding of the ritualistic presentation, and will set the stage for what is more important to be accomplished by the ritual itself.

To understand more completely the use of music as related to meditation, it is important that we thoroughly understand meditation itself. The subjects of meditation and concentration are so important that they are among the first ones introduced in the earliest monographs of the Rosicrucian teachings. We might say that the processes of meditation and concentration are the fundamental disciplines of the mind. It is through the channel of concentration and meditation that we are able to use our mental faculties in such a way that it is possible for us to gain in wisdom, experience, and in our over-all psychic development. Without these two processes, there would be no use for any other type of study. These are the channels by which we admit into consciousness the knowledge that it is essential for us to

learn if we are to gain anything from the experience of life, and if we are to develop the ability to bring consciousness and creative mental power to play upon the function of living and the using of our mental faculties creatively.

Upon examining the mechanics of meditation and concentration, we will realize that they are different. Concentration, we might say, is an active mental process whereas meditation is a passive mental process. In other words, when we concentrate we try to bring all the mental creative ability that we have within us to bear upon a certain thing, such as a problem or something that we are attempting to learn. Concentration is the funnel, we might say, through which our mental faculties are brought to bear upon the situation to which we wish to give our attention with the hope of reaching a solution.

Meditation, on the other hand, is a more or less passive procedure by which we attempt to absorb those impressions that may come into consciousness and to sort out those that may have value to us. It is a period of reflection, of preparation wherein we attempt to rest physically and to assemble our mental attributes so they can be used in more active mental processes.

We can comprehend consciousness in a visual way. This can best be done by selecting a symbol to represent consciousness, and the most perfect symbol for that representation is the circle. The circle is complete and inclusive, as is consciousness, at any particular time. Our consciousness at any moment consists of the things which we are perceiving and the memories that are passing through our mind. In other words, consciousness is at any one time a composite of many impressions that are flashing through our mind just as if we were viewing a scene through a window.

Whatever may be our behavior at any moment is the reflection of our conscious state. We may be thinking of work that is immediately at hand, or of problems waiting to be solved that seem difficult at the moment; we may be having certain physical sensations which may be pleasant or unpleasant; we may be thinking of an engagement we have to keep tonight or tomorrow, or of an event that may have occurred yesterday and brought us happiness or sorrow. All these impressions are constantly pushing

themselves into the state of our present consciousness or awareness.

We are taught, in connection with the study of concentration and meditation, the importance of ridding our consciousness of all this miscellany of impressions in order to succeed in concentrating our mind upon any one thing and really directing our attention to it thoroughly and completely. To thus completely dismiss from consciousness every impression except one is a most difficult process to learn. Concentrating on one thing requires a technique that takes practice over a long period of time. The circle of consciousness, that is, the state of awareness which is composed of our sensations and thinking of the moment, is so completely our private life, our personal situation at any moment, that it is difficult to sort out or to throw any part away or to push out of our mind the many impressions surging through consciousness. Even though we may direct our attention exclusively to a problem that may be confronting us, we are nevertheless constantly pushing back into the unconscious or subconscious area of our being those things which we do not wish to have intrude and bother us at a particular moment.

The circle of consciousness, then, is something which we have to learn to control if we are to concentrate successfully or if we are to be able to free our minds for the benefit of inspirational meditation. In concentration, the attention is directed toward one fixed thing which becomes the point in the center of the circle.

Music becomes a valuable aid in concentration when it fills our circle of consciousness. In meditation or in concentration the background of music attempts to occupy a certain amount of our attention, at least enough of it that certain extraneous thoughts—certain ideas that are cluttering our mind at a particular time—can be forced into the background and the music allowed to take their place. Music becomes to a degree the content of consciousness, but we need not direct our whole attention to it. It can be heard in the background and at the same time be enjoyed if it is music of a type that tends to inspire and to make us calm and relaxed. It is under those circumstances that we are in the best position either to enjoy relaxed meditation or to bring defi-

nitely before consciousness a specific problem and direct our whole attention upon it.

In other words, music becomes a filler for our circle of consciousness; it becomes a background which tends to shut out those impressions that might otherwise interfere with the pure function of meditation and concentration. The selection of music for that purpose cannot be definitely regulated by any absolute criterion. There are only certain general principles. Obviously, highly exciting music as used in the most exaggerated form of the dance or martial music that is used for a military band, is not going to be the type of sound that will captivate our consciousness to make it calm and at ease. Background music, that is, music which is built of simple melodies or simple themes and which is quieting to the consciousness, is the most effective type. This does not mean that all music for meditation must be extremely soft in volume, but it means that the ideal music for meditation runs more or less evenly. Certain themes and variations, such as the fugue and other similar structures in music, are those which are ideal.

It is sometimes best not to consistently use music of which we are overly fond or with which we are too familiar. Music with which we are familiar and the words that accompany it, if used too often, may distract our attention from the purpose of meditation and concentration. Furthermore, music of which we become very fond may attract our attention to itself or the intricacies of its performance. It is therefore best to select neutral music as often as possible. Various compositions can be tried.

In the Rosicrucian Supreme Temple an attempt is made to select music that is appropriate to various parts of the ritual. No final solution has been reached concerning the exact music that should always be used at any particular time. This is clearly indicated by the fact that we are constantly looking for new music, and adding selections of different types and moods for this use. This music is selected with the intention of contributing to the sense of *purpose* in the Temple convocations, and to build up, to the best of our ability, a situation and an environment suitable for the work and worship which is the purpose of the Rosicrucian Temple.—A

### Fraternalism and Religion

It is obvious that there has been an increased interest in religion, particularly in organized religion, in the past ten years. Many new religious groups are being formed, new churches built, and there is much activity in relation to these groups. By looking at the church page of any newspaper, one may see the many choices an individual has in his desire to gain any religious information. This gives rise to many questions upon the part of both members and nonmembers who write to us concerning the Order's position in regard to various points of religion.

Occasionally a letter is received inquiring that if we are not a religious organization why do we ask in our application that an individual affirm a belief in God. Their question is based upon the premise that anything that has to do with a belief in God, a Supreme Being, or a mind which is greater than the human mind, has to do directly with religion. The idea that religion has exclusive control, possession, or interpretation of matters dealing with the Infinite is a misconception. Man can contemplate, study, or reason about God, a Supreme Mind, or a purpose in the universe without necessarily being a part of or participating in a specific religious activity.

It is of course to be acknowledged that the definition of religion can be made extremely broad, and if it is made to include everything that has to do with any power outside of man himself, then we might conclude that religion's province was the province of anything beyond human manifestation or function. Nevertheless, the fraternal Order can exist independently of any specific religious interpretation. There can be, of course, fraternalism in religion and there can be religion in fraternalism. There are fraternal organizations which require, or at least set up as a standard, the religious beliefs of a certain group or body and it is to be accepted as a matter of course that all of its affiliates will be also members of a certain religion. The reverse could also be true—that a religion could be built upon the concepts or the association of a certain group. However, the larger fraternal Orders are usually not associated directly with any one particular religion or religious concept.

The Rosicrucian Order, AMORC, is particularly a good example of this. Among its members are representatives of practically every existent religion known in the world today. Due to the international extent of the Order, it is obvious that those who affiliate with it come from many religious backgrounds. They do not necessarily affiliate with the organization because of their religious background, but rather to study a philosophy and a system of thinking that will assist them regardless of their religious beliefs and training.

The study of Rosicrucianism in many cases supplants or complements the religious belief of the individual. It may even add to that belief because it brings to the thinking individual respect for those forces that lie inherent in man and that are manifestations of the Absolute or of a Supreme Being. But on the other hand, this does not necessarily mean that an individual finds in the teachings confirmation of his religious beliefs. The individual who affiliates with the Rosicrucians must be open-minded and must be desirous of searching for truth regardless of where it may exist. This will not detract from religious feeling or religious association. In fact, truth should make religion even a more potent force in anyone's life.

It is therefore our recommendation to members of this organization that they study and find solace in those forms of religion that appeal to them. There is no reason why they should in any respect give up their religious ideals. At the same time, they may go beyond some of the manifestations of their religion in the understanding of man's place in the world.

Religion, insofar as it relates to the study of man's ability to live uprightly and to relate himself to God, is a powerful force, but many religious organizations are so overshadowed with their procedure and with their desires to gain certain control in other fields, such as politics, economics, and sociology, that they deviate from their most important field—that is, of developing within man a sense of respect and humility insofar as his relationship to God is concerned. Anything that fortifies man for his betterment—to better understand himself and the universe of which he is a part—contributes to his well-being. Whether he finds these answers in the field of religion, philosophy, psychol-

ogy, or the occult makes little difference. The intelligent man draws upon all fields that are available to him and in his own mind formulates his final belief and interpretation of the Absolute.

Fraternalism, as exemplified in the Rosicrucian Order, therefore provides true seekers of truth with a channel by which such truths may be eventually obtained. It contributes to proper living—it gives man respect for God and the forces of the universe, but it need not detract from the fact that worship and adoration are a means by which man finds strength and solace in meeting the problems and vicissitudes of the course of life.—A

#### Is Church Attendance Necessary?

A frater arises to address our Forum. He says: "There is something that I would like to get your opinion or conviction on. It is the matter of church attendance especially when church attendance conflicts with our own tenets—reincarnation, and others. It is quite possible, for example, for one to have taken church obligations or made confessions which give him qualms when he goes to analyzing them later. It makes it even more difficult when one has made public pronouncements and given his name thereto as subscribing to certain religious principles with which he is not in harmony at a later time. If his difference of belief is finally known, then when he attends church he is looked upon as a 'deviationist.'"

Many progressive-minded persons whose views have changed with their greater maturity of thought are confronted with this problem. It is exceedingly unfortunate that in many faiths children or youths are obliged to take obligations to a religious creed or dogma, obligations which would, in effect, appear morally binding upon them. Such young persons have little experience with life. They have had no study of comparative religions, no familiarity with classical philosophies or contemporary ones. They have had little exposure to the errors of theology—even the ones of the faith to which they are blindly required to subscribe. In most instances, their whole association with religious activity or theological creeds has been in the church to which their parents sent them. Their conformity, the obligations they

assume to it are more in the nature of a compulsion than of intellectual or spiritual choice. They think that what they have done is best because of the counsel of their elders. But will they be so ready to accept the doctrines to which they have pledged themselves when they have matured?

The attitude of parents that, What is good enough for me is likewise good for my children—is erroneous because it is logically unsound. The idea of God is not universally interpreted; if it were, there would be a *universal religion*. The idea of salvation or spiritual sanctity is likewise not universally accepted, so also are not the conceptions of evil, immortality, and spiritual purification. Each parent has the right to urge, and it is their duty to guide, their children toward moral circumspection and an appreciation of Cosmic unity and omniscience. It is a fallacy, however, for a parent to assume that his manner of construing these ends in the form of certain dogmas or creeds is the only and infallible one. Such an attitude is more harmful than beneficial. While the youth is under parental influence, he may not question or rebel from the compulsion being applied. However, if the youth in his independent thinking later, as an adult, discovers that the religion to which he formerly subscribed is no longer satisfying, a conflict occurs. Such a conflict may have deep emotional significance. The young man or woman finds that a choice must be made between personal convictions as to what represents truth to them and, on the other hand, a violation of a solemn oath taken at an earlier time.

In most instances the insistence of parents that children or youths take obligations to their church or faith, is a selfish one, whether they admit it or not. It is usually psychologically prompted by the motive of wishing to bind the young person before he or she might arrive at a counter opinion. It is the deliberate intention of putting the son or daughter under a *handicap* so that he or she cannot escape into other channels of thought. These parents defend their position by saying that they are keeping the child from straying and protecting its spiritual welfare. Actually, all this could be accomplished through religious or moral training *without* the binding obligations to a particular sect. A sect that demands such



obligations is also exhibiting selfish motives regardless of the traditions and other reasons it cites.

True religion is not an *external compulsion*. It is the result of an internal one, a moral desire to be part of that which, to one's conscience, is the good and the true. Any other influence has no spiritual content and will only eventually result in moral conflict.

Is the child or young person who is compelled or induced to take such oaths at an early age justified in abrogating them? Under certain conditions, Yes. An obligation should be taken and *maintained* only if it represents the plethora of the personality at the time. It should represent the individual's full judgment after due inquiry and should be sanctioned by conscience as being the right course of action. If the obligation is consummated under lesser circumstances than these, it can be said that *the self* of the individual did not actually participate in the obligation. We may really say that under such circumstances there is no binding contract, in either the legal or moral sense. When one in later life finds that in some other religion, or in metaphysics, mysticism, or philosophy, there is a more adequate and more representative truth, one that is soul-satisfying, he is justified in deviating from the obligations made under the earlier influences.

Of course, later in departing from earlier obligations one should not take any steps that would actually bring injury to others. Thus, if one's church obligation had included any secret elements, he would be bound in principle not to divulge them to others, even if he no longer was attending its functions. For one to continue to attend a church because of an obligation made during a period of immaturity of mind, and to which pledge he can no longer subscribe in good faith, constitutes *hypocrisy*. Such a state is far more disrespectful and morally wrong than a quiet departure along new and more gratifying channels of spiritual study. When the authorities of the church threaten to invoke anathema or to imply punishment in the afterlife for such a departure, one should then be convinced that it is truly time for him to make a change. Such acts on the part of church authorities indicate the wholly mortal impulse to build or hold together a

temporal organization by duress. Such conduct, in itself, is quite a deviation from a professed lofty and spiritual motive.—X

### Can the Psychic Self Be Retarded?

A frater of New York rises to ask our Forum a question: "Can the physical body do anything to harm or retard the psychic body or self?"

We think of the physical, the corporeal body, as being distinct from the psychic self, from the Cosmic Intelligence that resides within us. Actually, this dualism is *functional* only. There is not a complete separation of the two, but rather, a parallelism and a mutual dependence upon each other. Our physical organism is also of Cosmic origin. Though we term it *matter*, and though it is subject to the laws of molecular structure as is all other matter, it is related to the whole Cosmic order. Heat, light, electricity, life force, nerve energy—all of these are correlated in the whole spectrum of Cosmic phenomena. Each is but *manifesting differently*. The body, the physical one, is a grosser manifestation of the same Cosmic laws as function through mind and the ego, which we call *consciousness* of the self.

We have explained in our monographs that there are levels of consciousness. We have described how consciousness is like a musical scale with its various octaves. In each octave we have a realization of a different reality, that is, our experiences are different. The lowest of these octaves is what we commonly refer to as the objective consciousness. It is more directly related to our receptor senses, as, for example, seeing and hearing. In the higher octaves of consciousness, the self, the *you*, has more direct contact with the Cosmic Intelligence, which enters our being with each breath of life. This Intelligence, by the mechanism of our being, is implanted in each cell where it performs specific duties. This Intelligence of the cells, taken collectively, forms a psychic consciousness having a greater sensitivity than that of our sense faculties. It is this exalted united consciousness which we realize in our meditations and when in passive moods, and to which we attribute the term *our psychic body*. The psychic body is therefore not a substance but a more expansive consciousness. It is more directly in harmony

with the whole Cosmic of which it is a part. We are not dependent for our realization of it upon our physical mechanism, our body and its organs. In fact, we cannot perceive the psychic in the same manner that one would a material reality.

We see, therefore, that the duality of our being to which we often refer is functional. There is a distinction in its *expression*, but *not* in basic kind or essence. The objective consciousness is bound to the objective senses. Your realization of the "I," the inner self, is not tied just to your physical functions; however, both states of consciousness are part, as we have said, of the one stream of consciousness. To make this point a little clearer, we will use the analogy of light and electricity. They are related phenomena. For our realization of them, however, they need separate media, different conditions, in other words, to manifest to our understanding.

The objective faculties and the subjective ones of perception, reason, will, and imagination cannot, no matter how we exercise them, harm the psychic self. They cannot contaminate, if you will, the realization of the higher states of consciousness within us. Your physical self, in other words, cannot destroy the psychic body. Even if one were to take his own life, he has not destroyed the psychic force. He has but released it. Just as matter cannot be destroyed by the changing of its form, so the psychic essence which impregnates our physical being cannot be destroyed or harmed by any of our acts. We can, however, *obstruct the functioning* of our psychic body. We can prevent it from having that freedom of direction which it should have over the body. When one denies the impressions of self, the intuitive impulses which would incline him toward one direction or another, he is then hindering the expression of the psychic self. He is then retarding the *function* of his psychic body. Even if we refuse to be guided by this exalted, immanent Intelligence, and will not abide by its impressions, we in no way actually affect its real nature. After all, rejecting an influence is not corrupting its source.

For further analogy, a sagacious and kind friend may offer you excellent counsel in some circumstance. You may completely refuse to heed his words of advice and

proffered assistance; yet, your rejection has not diminished in the slightest your friend's capacity to think logically, or his ability to aid others who are more receptive to his counsel. So too, is the relationship between our will and reason on the one hand, and the psychic Intelligence on the other. If there *is* any harm accomplished by such a hostility of attitude toward our psychic impressions, it is only to our objective welfare, our health and peace of mind. Certainly, we cannot corrupt or contaminate that Intelligence and Cosmic essence which men call *Soul*.

The homely analogy of likening a radio receiver to our consciousness can appropriately be applied here to make this point more explicit. Let us liken the consciousness to the radio tuner. It is sensitive to vibrations of various wave lengths. We can focus our consciousness, attuning it, if you will, to a specific wave length of vibrations. Consciousness is continually being bombarded by impulses. Some are from without, as the vibrations of heat, light, taste, and scents. When we tune our consciousness to the wave lengths which are received by our ears and eyes, for further example, we are then said to be wholly objective. When, however, we tune our consciousness to our faculty of reason in endeavoring to combine various impressions into new sensations or ideas, we are then *subjective*. But when we withdraw consciousness from external impressions and from our own reasoning processes, and figuratively turn the dial to the range of higher wave lengths, we then receive the impulses which are being transmitted from the Intelligence of the Cosmic Mind flowing throughout us.

If we decide to keep tuning our consciousness to external impulses, to the world of matter, we thereby shut out the vibrations that are being transmitted to us from within by our psychic intelligence. We are then willingly depriving ourselves of more magnificent experiences. We limit our life. We may even be impairing our health and happiness, for after all, the psychic intelligence seeking to *get through* to us is always working for the harmony of our whole being and personality with the Cosmic. If you insist on retaining an unbalanced state of living, physically and emotionally, by being principally objective and refusing the other as-

pects of your being, you will eventually manifest the error of your decision.

Further, the more one keeps attuned to the physical aspect of his being, the less becomes his power to respond to the higher psychic impressions. Figuratively, the consciousness gets into a groove. He finds it difficult to respond to the finer and less vigorous vibrations of the Cosmic. For further analogy, it is like one whose ears are continually deluged by extremely intense sounds, as of gun shots or of a pneumatic drill, for hours each day. Such a person acquires a kind of tone-deafness. His hearing is impaired, at least temporarily, for all sounds beyond or below the range of the sounds to which he is accustomed. So, too, one who persists in confining his consciousness to the objective realm becomes handicapped. Eventually, he may even deny the existence of the qualities of his psychic self—only because he is no longer able to discern them.—X

#### Achievement of the Mystical Viewpoint

In retrospect, the mystical experience gives a meaning to routine living previously lacking and provides a perspective within which life's values can be better appreciated. It is, as the mystics who have reported their experiences have agreed, a means of bringing further enlightenment, of causing the questions which perplex and irritate us to be approachable in a way that gives them meaning and sense. The mystic may not as a result of one or a hundred experiences be able to solve all the problems of his life, but he gains a perspective that helps toward better adjustment. He gains a source of supply, of help and support that he previously did not have. It is through the combination of these experiences—the ability that the known can be felt and that the difference between the knower and the known can be bridged and that consciousness can be one—that inspiration is carried over into the daily life of the individual.

Plotinus expressed these experiences by saying, "The Supreme is close at hand, radiant, above the knowable. Here we may put aside all learning. At this stage, swept upward in beauty, suddenly lifted on the crest of the wave of the spirit, the seeker sees, never knowing how. The vision floods the eyes with light, but it shows not some other

thing—the light *is* the vision. Seeing and seen are one. Object and act of vision are identical. No memory remains of past seeing. Before, the consciousness had known. Now all knowing is drowned in the surge of love, in the intoxication of rapture. In this raptness lies profoundest happiness."

Again, we have analyzed the expression of a mystic that has been parallel to similar experiences in the lives of all those individuals who have attained a degree of mystical insight. I direct the attention of those who would question the validity of mystical experience to the consideration that this consistency, these principles which seem to be fundamental to the lives of those individuals who have entered into and participated in mystical experience, could not be accidental or by mere coincidence so systematically the same fundamental experience, had the reports by the mystics been the ravings or imaginings of disordered minds.

On the contrary, the mystics are complete personalities. The individuals who have stood out as the greatest of mystics in human history are those who conducted their lives with not less than normal efficiency and many even excelled it. They were thus very specifically distinguished from mere visionaries who had ideas that were never worth while to be put into practical application. Many mystics have been leaders of men, leaders of countries, leaders of religions, of philosophies; many individuals whose names are recorded with the greatest respect in the pages of history are those who drew upon the mystical experience and thereby upon sources other than themselves by which to gain the abilities and leadership which they exemplified.

To emulate the great mystics is our privilege. It is a privilege and in a sense a duty because, through the medium of mysticism, man can reach his proper position in the Cosmic scheme. Mysticism can become human experience insofar as we as individuals participate in it and prepare ourselves for that way of life. Men can deliberately cultivate a way of life which will increase the number of mystical experiences and the validity of knowledge that comes from these experiences and at the same time enlarge the range and the content of the revelation that comes through this process. This is the procedure by which man can

correct his position in relation to his environment and by which he can properly rearrange the experiences of life and the things with which he must deal so that experience has meaning.

There are of course requirements. There is nothing that can be attained without paying a price. We cannot, as I stated earlier, find a compromise between materialism and idealism; the stand must be taken one way or the other and to emphasize one means to give us the other. A requirement for the mystic life is a nonattachment to the ordinary goods of life. This does not mean a complete disregard of the physical world. An individual does not have to become an ascetic, but he has to develop a proper evaluation of values. He must be able to analyze, as he lives within the environment of which he is a part, which of those things can be utilized for worth-while constructive purposes and those which must take secondary place. This concept is a matter of analysis, a matter of drawing upon the experiences of those who have reported their mystical experiences to us and of drawing upon our own experience and using it constructively.

The process of mystical achievement is not all negative; that is, it is not merely the giving up of worldly possessions and worldly experience that will bring about the mystical state of mind. A person can become a dreamer and accomplish nothing. There is a positive phase to the attainment of the mystic way of life. This positive side is the practice of certain exercises that produce efficiency in concentration, meditation, and contemplation. These exercises make it possible for the individual to enter into those experiences which precede the mystical revelation. Without that procedure, nothing is gained.

In Rosicrucianism, which is a well-rounded philosophy directing the individual toward the mystical life, there are step-by-step methods by which we are taught to utilize these exercises of the mind and of the body which tend to create conditions conducive to psychic development. Such exercises build up within us the ability to be receptive to those impressions which come essentially through the mystical experience itself. Therefore, we are constantly developing insofar as we are attempting to apply and become perfect in the performance of these simple exercises and experiments. These exercises

produce efficiency in being prepared to recognize the valid mystical experience when it takes place. If, on the other hand, we direct our effort toward always grasping for some material thing, we will never raise our consciousness above the level of the thing for which we seek, the thing toward which we reach our hand to grasp.

A person's ideals can never be higher than his aims. The aim, if limited in scope, will produce ideas that are limited in scope. The unlimited aim, the desire to experience this oneness with the consciousness with which we can enter into an intimate relationship with this unity is the experience which will bring about a dedication to values which have more reality and more effectiveness within our day-to-day lives than anything of a material nature which we can possess.

Through directing our attention toward the mystical experience, we can find our inspiration and direct our aim toward the same accomplishment. It is constantly a process of exercise within our own consciousness and our looking upward toward those aims that are higher than that which we have already achieved. We must aspire toward perfection if we expect to utilize the message which experience can convey. The mystical process, let me repeat, is a dynamic process. It is the filling of life, the filling of consciousness with a purpose and with an aim that can become an actual expression within ourselves. It is something that we cultivate and build up to be the most important in our lives; it is the ultimate of the breadth of human conception because mysticism is fundamentally no more or less than a name applied to the process by which we relate ourselves to God.

Whichever way we want to go, the choice is ours. True, we are handicapped by certain limitations of our strength, our bodies, our environment, but man can rise above all of them. Most of us do not do this—most of us do not have motivation sufficient to drive us to forsaking those things which impede the progress which we hope to attain. We should, however, acknowledge the progress we have made. The fact that your mind meets in this reading other people who have decided to direct their attention toward involvement is a step which the materialist has not yet taken. You have at least given word support to the principle that there are

values greater than those which are immediately accessible within your physical environment.

Whether we all become proficient in the mystical process is still a choice of our own; it is a choice which we can make if we want to pay the price. "The end of all ends, the ecstasy of living," Plotinus said, "is the mystical experience of the soul. He that has the strength, let him arise and draw unto himself, foregoing all that is known by the eyes, turning away forever from the mortal beauty that once made his joy. All our labor is for this, lest we be left without part in the noblest experience, which to fail of is to fail utterly."—A

### This Issue's Personality

A combination of circumstances destined Frater Albin Roimer, F.R.C., for a prominent Rosicrucian role. His mission, it would appear, was to serve AMORC in an international capacity. Frater Roimer, a native of Sweden, received his early education in a missionary school. After subsequent education, he became a medical gymnast. In that capacity he was greatly interested in various phases of therapeutics or healing. This brought him to inquire into the motives of persons and the effects of them upon their lives, emotionally and otherwise. His investigation into the various concepts held by persons about their function in life led him to a study of occultism and mysticism.

In the year 1939 he affiliated with the Rosicrucian Order, AMORC, in Sweden. The Grand Lodge of that Jurisdiction at the time was located at Malmö. The teachings found immediate response within him and he diligently and enthusiastically applied himself to them. In 1948, he and his wife, Alice, also a member of AMORC, journeyed to Rosicrucian Park to attend a term of Rose-Croix University and the International Convention. Hoping to be of assistance to the Swedish Grand Lodge of AMORC, he availed himself of the opportunity while in San Jose to study the Order's methods of operation in America. It was providential that he did, for shortly thereafter, the transition of Frater Anton Svanlund, beloved Grand Master of Sweden, occurred. Frater Roimer was recommended for the office of Grand Master;

his recommendation was approved by the Emperor and he was duly installed.

During the subsequent years, Frater Roimer, with the aid of his loyal wife and with considerable effort and personal sacrifice, rehabilitated the Rosicrucian Order in Sweden. He introduced many innovations, the result of his study in Rosicrucian Park. The first Convention under his direction in Sweden was attended by the Emperor, Frater Ralph M. Lewis, and other dignitaries of the Order in Europe.

With the recent transition of Soror Jeanne Guesdon, Grand Master of AMORC of France, Frater Roimer was once again required to assume great responsibility. Meeting in France last April with the Emperor and with Frater John La Buschagne, director of the AMORC administrative office in London, England, it was decided that he should succeed Soror Guesdon. Consequently, Frater Albin Roimer is now also Grand Secretary of AMORC of France. From the Grand Lodge offices in France, he directs the combined Jurisdictions of Sweden and France. His most proficient wife and a capable administrative staff assist him. His authority was conferred upon him in France by the Emperor.

Frater Roimer is vigorous, determined, and practical. He functions at all times in accord with his high idealism. He is another excellent representative of the Rosicrucian teachings in practice.—X

### The "Domain of Destiny"

We are proud to announce the completion of a new travelogue—in both color and sound—through Rosicrucian Park. In a very excellent manner, this film takes one through the Supreme Temple, the administration offices, the museums of AMORC, and to laboratories and libraries. Your visual tour is quite comprehensive in enabling you to see several of the offices and personalities of the Supreme and Grand Lodge. The photography also portrays the magnificent spacious lawns, shrubs and flowers, of Rosicrucian Park. The film is a modern and completely *new* version of a much earlier film of the same title.

*Domain of Destiny*, as the film is titled, is exceedingly interesting and instructive to Rosicrucians, as well as to their friends and the general *public*. It is 16 mm. in size.

Lodges and chapters are invited to write to the Technical Department of AMORC to schedule this film for local showing.

Obviously, the film has, as well, excellent propaganda value and should be shown at public gatherings. It has been exhibited with success before civic groups, service clubs, women's organizations, and various fraternities. If you, as an *individual member*, can make arrangements for the exhibition of this film before any group of fifty or more persons, it will be provided *free of charge*. Certain guarantees, of course, must be made in addition to the necessary anticipated attendance. We must be assured that the film will be shown by an experienced projectionist who will take every precaution against damage. A film of this kind is expensive. Neglect may permit it to be badly scratched requiring replacement with a new print at a cost of several hundred dollars.

Since *Domain of Destiny* is likewise good entertainment, make arrangements to have it shown at some event of an organization, club, or society with which you may have connections. As we have only a limited number of prints of this film and these are in constant circulation, the Technical Department must have advance notice of approximately sixty days to fill your requirements. The film will be shipped to you without cost of any kind. The receiver, however, will assume the expense of its proper return to the Technical Department of AMORC.

There are other films of AMORC for similar purposes. If you are not familiar with them, write to the Technical Department for full information. Most of these films are also in color and sound and 16 mm. in size. A new film in black and white and sound, dealing with the ruins of the ancient Inca Empire, is now in the process of production. It was filmed in the interior of Peru, high in the Andes Mountains and reveals the culture of these mysterious and fascinating peoples. It is not expected to be available for release until the first of next year, so this announcement is made considerably in advance.

These sound films, and color slides as well, accompanied by taped discourses on a variety of subjects, are part of the function of the Rosicrucian Technical Department. Our Sound-Recording department is kept busy producing various tapes of recordings

of discourses by the officers of the Order. This department also produces dramatic travelogue narrations and audio instructions of various kinds. Most of these sound tapes are available only to Rosicrucian member bodies, however,—such as lodges and chapters. All of these functions are part of the membership service facilities of the Order and its promotional activities. This material has a world-wide circulation, some of it being presented in several languages.—X

### Applying Law of the Triangle

A soror now asks the Forum, "Can you give us some examples or illustrations of the application of the Law of the Triangle in daily life?"

The Law of the Triangle as explained in the monographs concerns the Law of Opposites or contraries and their unification from which occurs manifestation. It is as well a *law of development* by which a harmonious relationship is made manifest. As Hegel, the philosopher, pointed out, we have first *thesis*, then *antithesis*, and finally in the relationship of the two we have *synthesis*. Much of the phenomena of the Law of the Triangle is psychological in its origin. It has to do with the conditioning of our minds and with the limitations of our sense categories. What we perceive to have a positive, a definite nature, we also imagine to have an opposite or negative state. This negative may be nothing more than the complete absence of the positive quality.

For analogy, *nothing* is the conception of the absence of *something*. We first must have knowledge of some thing before we can conceive of a state wherein that thing or any other does not exist. We cannot conceive at first of nothing, for that has no existence, and we would not know it was nothing until we had previously experienced something. Thus we can understand that the conception of positive and negative realities includes their imposing limitations upon each other. These qualifying conditions create, to our consciousness at least, a third state or condition which embodies the other two.

In any enterprise that we are undertaking there must be more than two elements taken into consideration. We are the moving element, the *active* one. The next element

is the person or condition to be acted upon, which is relatively the *passive* one. The result of our action, the effect that follows from it, is the third element, or third point of the triangle. This third point must be analyzed, given as much thought in advance as are the other two points of the triangle. Much personal failure in enterprises, even in personal projects in our daily lives, is due to a lack of consideration of this third point of the triangle. The individual perhaps just plunges in. He proceeds to act upon the second person or condition. He may have an objective in mind which is to a degree the third point of the triangle. However, the Law of the Triangle necessitates that one realize that an end is not just the result of number *one* acting upon number *two*. Two also in a less positive manner exerts an effect upon number *one*. The original action exerted by number *one* is consequently to a great extent altered or mitigated by its contact with number *two*.

When, for analogy, a person fires a projectile at an object to estimate the effect it will have, he must first have knowledge of the object fired upon. It must be determined what resistance the object will offer to the velocity of the projectile, or otherwise the anticipated result, the point *three* of the triangle, will be a failure.

In seeking to attain certain results or objectives, individuals will sometimes in their planning by-pass point *two* of the triangle. They and their plans are point number *one*. The end which they hope to attain is point number *three* of the triangle. In their enthusiasm, they adumbrate the importance of, or completely overlook, the intermediate point *two*. As a result, they do not succeed. Number *one* cannot act by itself. There must be *two* causes for every effect—one the active and the other the relatively passive.

If one, for further analogy, wishes to attain success in a material way in life, to enjoy prosperity, we shall say, and the luxuries and physical comforts it affords, he must consider in advance point number *two* of the triangle. There is first the individual with his ambition and initiative. There is then the objective as the point number *three*, the desired end of wealth or prosperity. How is point *one* to be bridged over to point *three*? Before point *three* can be realized, the individual must have some intellectual quality,

profession, skill or trade which he can sell as point *two*. It is only in doing something, in acting upon, evolving, and developing something that there can arise out of such the third condition of success.

We have in this Forum in the past defined success as "the satisfactory culmination of an enterprise." Unless you take part in some enterprise, render a service, or make a commodity, you cannot possibly know success. It must be realized that success is not tangible. It is not a thing in itself, but rather a state or condition arising out of two other elements—one the *moving* and the other the *passive*.

In applying the Law of the Triangle to daily life, the formula is to determine in advance as much as is possible the relationship of the three points of the triangle. It is readily admitted that sometimes either the second or the third point may be *x*, the unknown quantity: for example, the young man or young woman who desires to be at the top in the business world. The question is, the top of *what business*? They should not concern themselves at first with an ultimate end, but rather with the intermediate step. What activity should they indulge in? What vocation or profession should they prepare for? What education, training, or experience is first needed? A concentration on one of these things plus hard work, initiative, and the application of intelligence will help bring into being point *three*—success.

The same Law of the Triangle may be applied to marriage. What is the temperament of each of the parties who are to enter into matrimony? A consideration of their potentialities, their character, moral sense, education, and initiative should be considered if the third condition, a happy marriage, is to be eventually realized. If this is not done, if one or the other does not reveal his potentialities, the unity of the two opposites may produce a third condition, a marriage state that is not compatible.—X

### Are There Guardian Angels?

A soror rises now to address our Forum. She says: "Are there really guardian angels, protective, divine beings who concern themselves with the welfare of human mortals? We know that the Bible and theological works, directly and indirectly, imply such

entities. Further, are such beings associated with a concern for human kind, a concern also attributed to Cosmic Masters? What is the origin of the belief in divine spirits and angels?"

The concept of benevolent forces and entities, as wholly or semisupernatural beings, does not have its origin in the Christian Bible nor in the Old Testament. A study of the culture and the magico-religious beliefs of the Aryans, and of the peoples of ancient Babylon and Egypt, shows that they, too, had such notions. Also, an examination of the religious ideas of primitive peoples of our times who have no knowledge of Biblical literature, or, in fact, of the ideas of the ancients, disclose notions of protective gods or entities.

The idea of demons and spirits is associated with *thaumaturgy* and the earliest form of religion, known as *animism*. The latter belief is the concept that all things, both animate and inanimate, are *alive*. The life within the object may be possessed of a willful intelligence, constituting a thinking, designing entity. There is then conceived to be a parallelism between the intelligence of the object and man. In other words, the entity thought to be embodied within the object, whether it be stone or tree, is motivated by the same emotions and ends as man. Thus, the object may hate, love, fear, experience suffering or pleasure. It would likewise retaliate for an injury or an effrontery as would mortals. Consequently, man's relation to these objects caused him to imagine the kind of thought and will that each displayed. If, for example, a boulder was dislodged on a slope of a mountain and, rolling down, nearly or actually did strike a passing person, the action was presumed to be teleological, that is, an intentional cause. Such an act was considered malevolent; the boulder, in other words, was thought to possess a demon, an entity, whose whole function was to perform evil acts.

Conversely, natural phenomena or objects whose functions are beneficial to man, were attributed to the kind intentions of a benevolent spirit. From these concepts arose the magico-religious practices, on the one hand, of invoking the powers of these spirits to work in behalf of mankind, or, on the other, of conducting rites and ceremonies to appease the gods or spirits by the proffering

of gifts. Students of comparative religion and anthropology can discern the development of the idea of *angels*, *devils*, and *demons* from these primitive concepts. A certain mythology was constructed around the tales; these were eventually ensconced in the hagiography, that is, the sacred writings of various sects, to become venerated even to our day.

There are persons who resent any assumption that the dogma of their religious sect has a relationship to any earlier or primitive notions of man. Each religious devotee—and the Christian is more often *not* an exception—would like to think that the doctrines of his faith are pristine. He makes very little study of his own theology, or he would know that *much* of its dogma and of the living religions are syncretic; they have been borrowed from each other and from religions which, to the average man, are almost unknown. Any student of history, philosophy, and comparative religion knows, too, that most of the doctrines incorporated in the beliefs of the denominations of Christianity have *parallel concepts* in religions antedating them—sometimes by centuries. Blind faith adds very little to our spiritual unfoldment. It often compels one to *hate* truth so as to preserve the erroneous conviction that what one believes is original and inspired.

It is interesting to note the various and often conflicting theories of the Christian fathers on the origin, nature, and function of angelic beings. It became necessary for the *apologists*, those early theologians who sought to defend the claims of Christianity, to explain the kind of beings that sacred literature referred to as *angels*. Further, there was the dangerous inclination toward the establishment of a cult of angels; men were inclined to direct their worship to them instead of to the members of the Holy Trinity. The belief in angels also offered excellent grounds for the superstitious notions and practices that men inherited. To discourage this trend, the early fathers found it desirable to explicitly define the qualities of angels and their proper relations to mankind.

We shall first consider the theories advanced for the *creation* of the angelic beings. Chrysostom, Greek Christian theologian, relates that angels were possessed of an incorporeal nature; their substance, it was said,



was not of matter. He further relates that angels are "less liable to sin than man," but they are not incapable of it. Ambrose and Jerome, Latin church fathers, were of the opinion that angels were created before the material world came into existence. They, too, held that angels were beings without physical bodies. Saint Augustine contended that "angels are spirits of an incorporeal substance." He further affirmed that they are invisible, sensible, rational, and intelligent immortals; they were created directly from out of the Holy Spirit and thus were the true *sons of God*. The noted Thomas Aquinas, in his *Tractatus de Angelis* relates: "Angels are altogether incorporeal, not composed of matter and form; (they) exceed corporeal beings in number, just as they exceed them in perfection; differ in species since they differ in rank, and are incorruptible because they are immaterial."

From the foregoing, the creation of angels, according to the theological theories, is from the Holy Spirit, or directly out of the nature of God. They have a substance or being that is not of a corporeal, or material nature. The further assumption being that since they are not composed of material substance, they cannot be corrupted at all or, at least, are less susceptible to evil influences.

The theory of *angelic function*, according to these Christian authorities, is likewise interesting, though conflicting. Origen, early Christian writer, informs us that angels are the ministers of God. Their purpose is to aid in promoting the salvation of man. In fact, according to Clement of Rome, whole hosts of God's angels stand by ministering to His will. There is also an obscure reference to the effect that "to some of them He gave also to rule over the ordering of the earth, and he charged them to rule well."

Justin defines the functions of angels as beings who are commanded by God to care for men and all things under heaven. From Justin's version we gain the notion about angels as being assigned in a supervisory capacity over the various functions of nature, including mankind, to see that Divine will is obeyed. Justin also accounts for *evil* as being the transgression of angels. These are angels who had "transgressed the Divine appointment, and by sinful intercourse with women produced offspring who are demons." These demons, says Justin, subdued the hu-

man race and sowed seeds of wickedness. It is interesting to note that all angels are, therefore, not *good*. There are those who fall from high grace, actually committing sins and becoming tempters. Sometimes, according to the version of Justin, these are referred to as *demons*; others retain their designation as *angels* notwithstanding their perverse conduct.

Athenagoras, another Greek writer on theology, defines the *function* of angels: ". . . to direct the providence of God over those things ordered and created by Him." Thus, we have God as the principal executive, and the angels as his subalterns. Origen also refers to the angels of the Church as the latter's "invisible bishops." The angels, as we understand Origen, are to intercede for man, to present the prayers of the faithful. However, he admonishes mankind that these angelic beings should not, in themselves, be worshipped. Their powers should not be invoked; there should be no cult of angels.

Tertullian, noted Latin father, relates that angels look down upon mankind from heaven, their principal function being to "record the sins of Christians." The angels, Tertullian further tells us, are corrupted by their own free will. They are not corrupted by any external compulsion but rather because they intentionally deviate from the course of divine purpose—as theology relates it, they have fallen from high estate. From such fallen angels, Tertullian continues, have sprung a race of *demons*. It is these demonic beings who are said to inflict on mankind all of the evils man experiences, such as diseases and disasters. A further act of demons, according to this same authority, is the deluding of men, causing them to practice idolatry.

Saint Augustine postulates that the function, the duty, of *good angels* is to announce to men the will of God, offer to Him our prayers, to watch over us, to love and help us. These angels are said to form the heavenly city of God and to minister alike to Christ and to the church fathers.

The great mystical writer who influenced Christian theology considerably is Dionysius, the Areopagite (A.D. 500). Considerable reference is made to Dionysius' concepts in the Rosicrucian monographs. He wrote of a *celestial hierarchy*. This consists of three orders, each order being further subdivided

into three, or a triad. The first order was the highest, the one next to God. The lowest was nearest mankind. If we think of these orders as being like steps with the Deity at the top and mankind at the bottom, we gain a better picture of this hierarchal idea. Each of these orders was composed of angelic beings arranged in ranks, those closest to God having greater illumination than the rank or order nearest below.

These orders constituted a spiritual hierarchy or graduated scale of divine beings. The members of each triad or order of three were equal to each other. The power of God emanated downward through these beings to mankind. Further, men were encouraged to climb upward, to return to spiritual perfection by ascending through these orders to the consciousness of God. This concept of Dionysius was perhaps influenced by the earlier Neoplatonic doctrine of emanations, which taught that a radiation from the perfect *One* descended to matter, the emanations or radiations becoming less perfect as they descended and became more distant from their Divine source. The notion is perhaps also derived from the similar and earlier Gnostic concept of aeons.

Thomas Aquinas, on the subject of the function of angels, relates that "they cannot be localized"; neither can they be in more than one place at the same time. He explains that angels are not pure thought because a created, active being having a substance is different from the reality of pure mind itself. This assumes that angels though not having a corporeal substance, do have a nature which distinguishes them from a merely isolated mind, or just thought itself. Thomas Aquinas also says of angels that "They have a far greater knowledge of God than man." They also have a limited knowledge of future events. They have *will*, but it manifests only in one direction—Good. They are devoid of passion. This, we see, contradicts the view of other Christian theologians that angels may deviate from divine purpose by the exercise of their will in the direction of evil.

In general, the function of angels from the preceding comments of the theologians, would appear to be the ministering unto the will of God, or Supreme Being. They have the performance of certain duties in the direction

of natural phenomena and the spiritual affairs of men.

In the realm of angelic *guardianship* of men, collectively and particularly, the Christian authorities have much to say—and again their views conflict. Hermas, one of the apostolic fathers, taught the doctrine of *guardian angels*. He proclaimed that each man has two angels—one of righteousness, and the other of wickedness. Here again, we find the idea that all angels are not committed to acts of goodness. The good works are inspired by angels of righteousness—"Evil works by angels of wickedness." Origen assigns to each nation its guardian angel. However, it is related that God reserves Israel for "His own inheritance." Origen, too, contends that each individual has his guardian angel to whom is "entrusted the soul of the believer." This guardian angel is presumed to protect the individual from the power of the devil. The guardian angel is apparently not infallible because Origen admonishes us that if it fails, the soul comes under the influence of an evil one. Basil, the Greek father, is of the opinion that "the guardian angel is drawn away by sin as smoke drives away bees . . ." Though Augustine has angels watching over mankind in the collective sense and being concerned with the care of nations, he does not assign a guardian angel to each individual.

We must not overlook the psychological factor in man's wanting a guardian angel, or its equivalent. Each individual at some time in his life, becomes cognizant of the limits of his own capabilities. It is thus gratifying and inculcates a sense of security to believe that one is under the aegis, the protective influence, of some transcendental power. It is the same sense of security that a child has in the belief that in the event of misfortune his parents are omnipotent, and will somehow extricate him from the situation. It is this realization of lack of self-sufficiency and confidence that causes men to want to believe that they are individually *guided* and *protected*. Men resort to all sorts of means to invoke these transcendental personal powers. In fact, this very belief in individual guardian angels resulted in the cult of angels to which we have referred, and this began to rival the power of the Church hierarchy. It is likewise for this reason, as we have shown, that some

of the early fathers in alarm declared against believers invoking angels or praying to them.

From the mystical conception, no intermediary, as *an angel*, or a *personal Master*, is truly needed. Mysticism advocates an intimate and immediate consciousness of the Divine Presence or the Cosmic Mind. This attainment of knowledge of the Cosmic is accomplished through one's *own self*. The premise of mysticism is not to seek intercession by external beings, but rather, to achieve individual attunement directly with the Divine or Cosmic Mind. Pure mysticism is in opposition in this respect to orthodox theology and church dogma, as the latter in the main depends upon certain external factors for man's communion with God. Mysticism takes the position that man may personally bridge the gap between his mortal consciousness and spiritual attainment. This bridge requires the awakening of the inner light, a Dawn of Illumination. To the mystic, all liturgy and creed are thought to be incidental, merely an aid by which the individual attains the personal knowledge of God.—X

#### What Is Self-Consciousness?

A frater now directs a question to our Forum. "What causes a person to change from unconsciousness to self-consciousness? One minute the mind can be asleep or unconscious, and the next it may awake and be self-conscious. Does the subconsciousness speed up the activity of one's brain, causing one to have self-awareness? According to my understanding of what I have read, one has to be using his sight, hearing, and feeling to be self-conscious. But if I shut my eyes, plug my ears and lie very quiet, I can still be completely self-conscious."

The common definition of self-consciousness is "an awareness of self." This, however, needs further qualification. One must need ask: "And what *is* the self of which one is aware?" To attempt to answer that question thoroughly now would be impossible because it is a complex subject. However, upon first blush, we mean by *self* the ego, the I, as distinguished from all other reality. This self, as we note, has various categories. For example, if I perceive my arms and my legs and if I touch my physical person, I say that these sensations constitute my self. How-

ever, these impressions, especially the visual ones, are not thoroughly convincing. I could be seated in such a position that a foot near me—even clothed in a similar shoe—might appear to be mine. Only, when I want to move might I find that it was another's foot protruding and not mine. Self, then, is not our objective, external appearance. As the frater has related, if I block out the sensible impressions, those of my receptor senses, I will still continue to have the realization of self. I will continue to exist to myself. What then causes that consciousness of our own being? Of what does it consist?

We can never fail to have a realization of some sensation when we are either in an objective or a subjective state. For analogy, even when we seek to block out our peripheral sense impressions—that is, when a blindfold covers our eyes, and our ears and nose are plugged,—we are yet conscious of certain internal stimuli. We may sense internal pressure or feel the rhythmic pulsation of the heart or of our breathing. In this, there is a distinction of which we are aware. We realize that apart from such impressions, the feelings of our own organs, there also exists *Will*. We sense that we have the function of volition, the ability to choose, to arbitrarily change from one set of impressions to the focusing of attention on another. In other words, there is a *consciousness of consciousness*. There is the realization of intelligence, and the realization that we can set aside in mind, a group of stimuli apart from the very consciousness itself which experiences them.

The whole faculty of consciousness itself is realized when we are either objective or subjective. More simply stated, the *knower* and that which is *known* are both known to the same consciousness. Let us use the analogy of a mirror to make this statement more comprehensible. When we gaze into a mirror we see not only our own face, but we also see the mirror itself. So too, with consciousness, or the sensibility of the life force within us, it reflects as sensations, as images, the impulses that register upon it. Likewise, it registers the subtle vibrations of its own inherent nature. All other things realized have qualities, characteristics, if you will, which are related to our senses, such as hard, cold, fragrant, loud, and large. The notion of self, on the other hand, has no such specific

quality. It is realized only as the power of discernment and of volition. As Descartes so succinctly expressed it: "I think, therefore I am." Mechanically described, we may say that consciousness in man has such a complexity as to be able to record itself.

When we are unconscious, as under the influence of an anesthetic, we do not have this realization of self. The mechanism of the mind by which consciousness is realized is not functioning. The function of certain areas of brain have been arrested by the anesthetic, and consequently the impressions of self do not register any more than do visual or auditory vibrations of the external world. This must not be construed to mean that the essence of self, its basic nature, is confined to, or limited by the organ of brain. Consciousness of which self consists continues to exist even in the anesthetized person, that is, that sensitivity which makes consciousness possible. However, certain functions of self are retarded and suppressed as the result of the anesthetic. The subconscious activity is continued. The intelligence, for further example, continues to direct the functions of the cells. The life force in the anesthetized person is resident, but it cannot reflect itself in that manner which we discern as self-awareness. For further analogy, when one breaks a mirror in which an object has been reflected, the image is gone. Or, if he covers the mirror, the image is likewise gone. Most assuredly, however, we would not take the position that the *object* had also disappeared. We know that we would only need to uncover or to replace the mirror, and the image, the reflection, would again be visible.

The self can and does realize itself, that is, have existence *on other levels* of consciousness than the objective and the subjective.

These other levels are of the subconscious. They lie behind the borders of the objective and the subjective. The things which we do or experience objectively may at times reach through, go beyond the borders of that state of consciousness, and have an effect upon other levels of the subconscious, influencing the other aspects of self. We may not be aware of their subtle impact upon these other aspects of self. Emotional disturbances are examples of those conditions which may affect the deeper self. Eventually, these aspects may return in the form of strange stimuli or sensations to the objective self. On some occasions we may have peculiar anxieties, fears, or notions that we cannot directly connect with any experience. It is because these have returned to us from a deeper subconscious level. The latent impressions of self, when they again enter the objective, associate ideas with them which, in fact, may have no true relationship to their origin. They may be symbolic only of what originally disturbed this *consciousness* of the *consciousness*, or the nature of self.

Whenever the brain is functioning in such manner that there are manifested those mental states of the objective or the subjective, there will then be had, as well, the consciousness of self. Under such conditions, consciousness of self is almost inescapable. In deep concentration, the faculty of attention being focused upon some problem, one may not momentarily be aware of self—with this experience we are all familiar. It is because the stimuli of the ideas concentrated upon are more intense than is our realization of our consciousness, that is, of the self. Whenever the intensity of the concentration lessens slightly, then this awareness of self is again sensed.—X



*Remember the Rosicrucian Convention:  
July 10 through 15, 1955*

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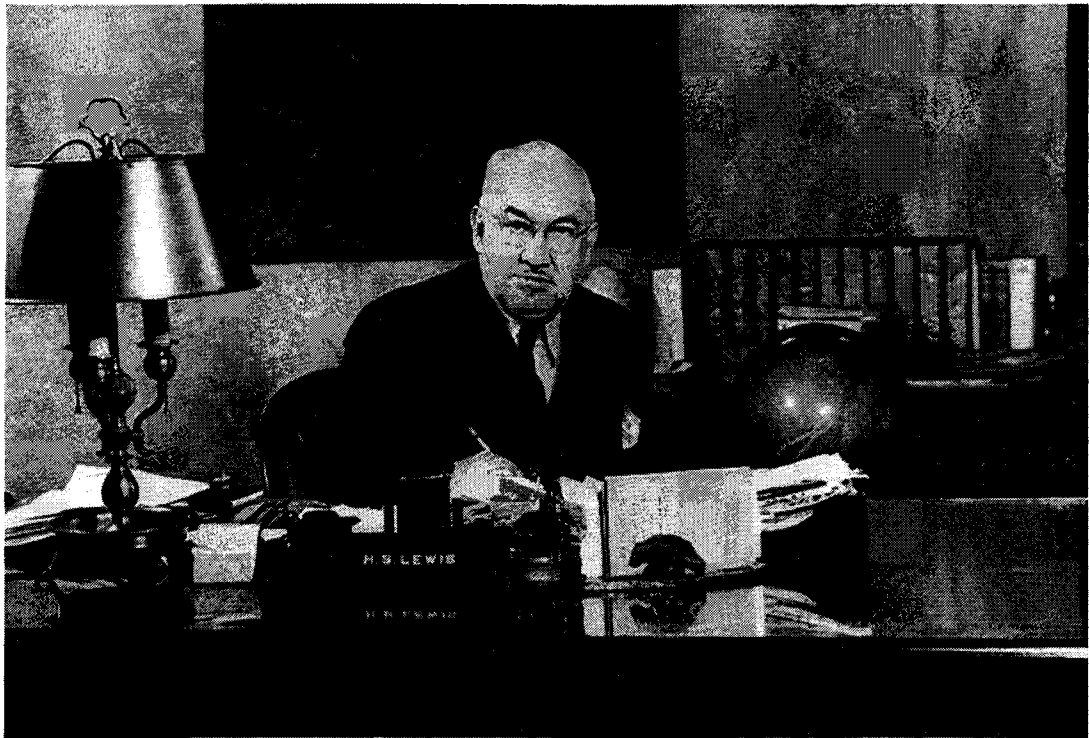


August, 1955

Volume XXVI No. 1

# Rosicrucian Forum

A private publication for members of AMORC



Doctor H. Spencer Lewis, late Emperor of AMORC, seated in his sanctum-office at the very desk at which the first issue of this publication was conceived, a quarter of a century ago.

# Greetings!



## TWENTY-FIFTH ANNIVERSARY

*Dear Fratres and Sorores:*

A quarter of a century ago, this publication, *The Rosicrucian Forum*, was born. It had been conceived quite some time previously by our late Emperor, Dr. H. Spencer Lewis, but conditions did not make its issuance feasible until 1930. Since that memorable date, *The Rosicrucian Forum* has been subscribed to by members in nearly every part of the world. It has never missed an issue even during the turbulence of the Second World War. The policy laid down by Dr. Lewis, that it was to be an exclusive magazine for members only, has always been conformed to also. Its obviously limited circulation has made possible greater freedom of expression in matters related to the confidential teachings of the Order.

*The Rosicrucian Forum* has likewise, except for its front and back covers, adhered to its original policy of confining all its pages to text. It has avoided interior illustrations and advertisements. It has thus assumed a conservative and scholarly appearance which, we believe, is worthy of the interest of the Rosicrucian student. To a great extent the subscriber to *The Rosicrucian Forum* reveals himself as the more intensive student. His subscription indicates a more inquiring and analytical mind. The reader of the *Forum* wants to know more about the subjects of his interest. All who refer to themselves as students are not necessarily alike in the depth of their interest or profundity of thought. In study, as in other things, there are levels or degrees of perseverance. *The Rosicrucian Forum* reader is one who goes beyond what is required of him in his monographs.

We think it appropriate to quote Dr. H. Spencer Lewis's *Greetings* as they appeared in the initial issue of this publication:

"I am happy to have this opportunity to greet our members through the channel of our newest publication. I have not had an opportunity to read through all of the matter that is to appear in the first issue, and I

am not quite sure of how much of the interesting discourses and discussions occurring at headquarters in my private class instructions have been taken down by the stenographers and prepared for this publication. I do know, however, that it is a real joy to realize that hundreds of other members, if not thousands of them, will eventually have this special information that has heretofore been limited to those who assemble from time to time in my study for private instruction.

"Most of the matter discussed in these sessions could find no place in any of our regular lectures, inasmuch as it deals with personal problems, or with matters disconnected from the points in the graded lectures. On the other hand, every one of the discussions has been filled with intense helpfulness not only to those in the class but to me, because it is through the working out of the problems of our members, and the discussion of the teachings with those who are the most advanced, that we have been able to bring out of the shadows many important points that have heretofore seemed insignificant. It is only through test and application that we come to realize the true importance and power of some of our principles.

"Therefore, I greet each one of the readers of this publication and welcome you into my personal gathering, not as an eavesdropper, but as one who deserves to have this information, and were it not for such a publication as this, the possibility of contacting the knowledge brought forth in these private discussions would be meager, indeed.

"May peace and power come to each of you and bring you joy and happiness."

Those who were on our staff during the time that Dr. Lewis prepared the text for this publication will remember his literary method. He would be seated in his large office, now retained as the A.M.O.R.C. Conference Room, before a desk often piled high with correspondence. This consisted of letters

principally directed to him by members and officers of the A.M.O.R.C. throughout the world. Some of such correspondence had been addressed to various members of our Instruction Department. It was of such nature, however, that it was decided it should be answered personally by Dr. Lewis because of his greater insight into the matters therein contained. Behind him was a large window over which was lowered a green venetian blind. This blind was so arranged that the sunlight emitted but a soft green glow into the room. This crepuscular lighting created an atmosphere of tranquillity conducive to contemplation.

The Emperor would select a letter, read it intently for a few minutes and then put it down and begin to dictate in a firm but low tone of voice. There would be no hesitancy in his speech, no pauses to collect thoughts nor a need to reframe ideas. His diction was excellent; the inflection of his voice was conversational; there was an absence of mandatory implication so often experienced in dictation or in oration. His phraseology, though sufficient to communicate his ideas, was never pedantic or abstruse. The most profound thoughts were readily comprehended and appreciated alike by academicians and those who lacked a higher education. In this regard he had a Socratic quality of challenging thought and satisfying inquiry without appearing either to be speaking "down" to one group or "over the heads" of another.

Though the contents of the *Forum* articles speak for themselves, those who were so fortunate as to hear the late Emperor dictate were amazed by his sagacity and acumen. Rarely did he need to refer to a text or reference work when dictating on historical or technical matters, his memory being exceptional and his fount of knowledge, encyclopedic.

In those early and formative days, the members in a certain high degree of the A.M.O.R.C. were relatively small in number and, as a consequence, Dr. Lewis took it as

an obligation on himself to answer personally all their questions pertaining to the teachings. This, in addition to his numerous other duties, however, was a considerable task. The questions asked by these members and the answers he gave constituted the principal content of each issue of *The Rosicrucian Forum*. In those issues throughout the years until 1939, the personality of Dr. Lewis lives on. It is my desire, sometime within the next few years, to compile a book of these articles with subjects arranged in related order. There could be no greater tribute to Dr. H. Spencer Lewis's memory nor any greater aid to the Rosicrucian student. Some of these choice articles have now been made into discourses for our Rosicrucian lodges, chapters and pronaoi and have proved their continued usefulness and inspiration in that capacity.

Time has necessitated some modification in the preparation of *The Rosicrucian Forum* but without deviation from Dr. Lewis's conception of its purpose. It is no longer possible for the incumbent Emperor to personally answer all the correspondence of members of any one degree in the Order. Instead of feeling chagrined because of these circumstances, we should, as members, rejoice. It is evidence of the growth and accomplishment Dr. Lewis so desired for our beloved Order. However, every article appearing in *The Rosicrucian Forum* by the present Emperor and his worthy assistant, the Supreme Secretary, is based on direct questions asked by the fratres and sorores, or they are an elaboration on some point or principle of the Rosicrucian teachings.

*The Rosicrucian Forum* is, in no sense, a commercial publication. It accepts no paid advertisements and is supported only by that portion of the membership who subscribe to it. Its issuance, therefore, is mainly a membership service and labor of love.

Fraternally,  
RALPH M. LEWIS,  
Emperor

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### Facts About the FUDOSI

Because some persons are wont to attach a mysterious significance or some ulterior purpose to the past dissolution of the Fédération Universelle des Ordres et Sociétés Initiaticque (F. U. D. O. S. I.), the following facts are presented. The information herein given is quoted from *The FUDOSI*, an international journal of that organization issued in November, 1946:

"In 1908, the famous Dr. Encausse, who is better known under his mystical name of Papus, tried to gather in a vast Initiaticque Federation all the authentic and regular Orders who give to their followers and adepts the traditional teachings of the Mysteries. He held in Paris a great Congress where all the Spiritualistic (spiritual) Rites had been invited. But his Federation was unable to organize and carry on such a work. In 1914 began the first World War. Papus was mobilized as a military doctor and suddenly passed through transition in 1916.

"In 1930, the European Emperor of the Rose + Croix, Sar Hieronymus, Sar Peladan's disciple, deemed it advisable to take up again this idea to harmoniously federate all the initiaticque movements. He, therefore, opened extensive negotiations with representatives of several Orders and Societies and, on the 8th of August, 1934 he successfully and officially opened the first International Convention of the new Federation in which fourteen Orders or Societies were duly represented. Other confidential Conventions were held in Brussels in 1936 and 1939 and in Paris in 1937. The dreadful war we have just passed through kept the Orders and Societies from all active work or co-operation ever since 1939, and it is only after overcoming most unusual obstacles and difficulties, and through secret means, that some contact was maintained between America and Europe during the long and hard years of the human upheaval and of the enslaving of Europe. But, in spite of cruel persecutions, of arrests, of the Gestapo's questionings, of police raids and searches, the sacred and initiaticque work never stopped and the flambeau regularly passed on from hand to hand, at times in most unexpected and inaccessible places, such as church towers and ancient crypts. It was, therefore, with great joy that, thanks to the valuable friendship between

all the leaders of the Federation, the various Orders were able to meet again in a fraternal gathering and to organize their work.

"Some persons, whose minds have not as yet received sufficient light, have been wondering why it was necessary to gather in a Universal Federation the Initiaticque Orders and Societies which, in their own field of work, enjoy the most absolute and complete freedom and perfect autonomy and independence. To this query we may reply that, more than in anything else, it is in the Initiaticque work that the greatest vigilance is indispensable and that a strict and active international discipline must be exercised.

"We must acknowledge, and regret, that there exist many false prophets and a number of so-called Initiates who use, for selfish and tyrannical purposes of domination, the pretext of initiation to thrust themselves on, and exploit, gullible and sincere persons. It was high time to warn the public against these false leaders and against noxious doctrines which they taught to trusting souls.

"In each country, each authentic and regular Order knows its imitators and such false prophets. It was necessary to watch these clandestine movements, to expose these impostors or instruments of hidden and unavowed forces, in all countries, wherever they be operating, and thus avoid any confusion between the regular and authentic Orders and false organizations that are harmful or that give teachings that have nothing to do with the Universal Tradition and Esotericism.

"And also it was necessary that the authentic Orders be careful in selecting their members and their officers and in maintaining their adepts and students on the right path of the true doctrines, obliging them to follow a strict line of discipline, rational, sincere, and conscientious work, so as to avoid radical teachings and heterodoxy. . . .

"It is our much regretted (lamented) Emperor, Dr. H. Spencer Lewis (Sar Alden), who created and drew the Universal Symbol of the F.U.D.O.S.I. (shown for years in the A.M.O.R.C. literature). He presented it to the members of the Congress in 1934 and, owing to its profound significance, its uncommon and original combination, it was unanimously adopted. It represents the Mystical Egg which, in Egypt, of old, involved

all the Mysteries. In its center are two bipolar magnets, representing the two hemispheres united in one same spiritual brotherhood. Initiation is indeed universal and all men of good will are entitled to it, whatever be their birth country. An unfinished triangle and incompleated square are coupled together in its center, because all traditional initiations, far from combating each other, are complementary, one to the other, so as to give a unique Light to the Neophyte. The holy Cross in the center represents the Christian current of Initiation, whereas the square symbolizes the Hellenic Initiation and the triangle, the Martinist Initiation. This symbol thus achieves the miracle of realizing the spiritual unity.

"During the Convention held in Paris in 1937, our Brother, Sar Iohannes, showed to the astonished members of the Congress that, by placing the symbol of the F.U.D.O.S.I. on the revolving disc of a phonograph and giving it an increasing speed, there came a moment when a new esoteric symbol appeared which, by itself, involved and vivified all other symbols; the true Swastika of the Traditional Hindu Initiation. . . ."

The chief executives of the F.U.D.O.S.I. were the *three Imperators*, Sar Alden (Dr. H. Spencer Lewis of the A.M.O.R.C.); Sar Hieronymus (of the Rose + Croix of Europe); and the late Augustin Chaboseau of the Martinist Order; and the Chancellor of the Federation, Sar Elgim (Jean Mallinger). Numerous international conclaves were held in Brussels and in Paris under the direction of all or a majority of these illustrious officers. After the transition of Dr. H. Spencer Lewis, the incumbent Imperator of the A.M.O.R.C., Ralph M. Lewis, succeeded to the office of one of the three Imperators of the F.U.D.O.S.I. He, too, participated in these conclaves in Brussels and Paris and deliberated upon their important matters.

By the issuance of much literature in several languages and through the medium of the journals of the respective member orders and societies, as, for example, the *Rosicrucian Digest*, the purposes of the F.U.D.O.S.I. were gradually achieved. Information gathered through the representatives of this august body was published, disclosing the false claims of the pseudo and clandestine organizations. The sincere and thoughtful investi-

gators of the esoteric were alerted to the impostor societies. Though many of such false groups, mostly small numerically, still exist, their efforts are ineffectual. The real investigator of occult, mystical, and metaphysical societies, now knows the true character of the false bodies. Those individuals who persist in affiliating with such clandestine movements are of a type of mentality that must learn through severe experience of their wrong judgment.

As was stated in the official F.U.D.O.S.I. journal, from which we have quoted, the initiatic orders and societies had originally, in their respective fields, enjoyed "the most absolute and complete freedom and perfect autonomy and independence." When, therefore, the work for which the F.U.D.O.S.I. came into existence had been achieved, the officers of the respective organizations of which it was composed thought it was advisable thereafter to concentrate all their efforts once again upon their individual societies. To maintain the F.U.D.O.S.I. indefinitely, when its main purpose was served, would have been an economic burden on many of these esoteric orders which had just emerged from the destruction of the war in Europe. Further, with there being no longer any great need to pursue the aims of the F.U.D.O.S.I., the various societies and orders, through their representatives, might inadvertently tend, in their enthusiasm and loyalty to their own doctrines, to impose their views upon their fellow members. This would, of course, defeat the harmony of the F.U.D.O.S.I. It was becoming evident that this condition might creep in as a result of the human equation. The principal officers, therefore, decided that it was time for a *harmonious dissolution* of the F.U.D.O.S.I.

The final document of dissolution, as drawn up on the date of August 14, 1951, at a conclave of the officers in Brussels, sets out the reasons for the dissolution in detail and then concludes with the following statement:

"1—The FUDOSI is dissolved on this day, 14th of August, 1951;

2—Each and every one of the affiliated movements will maintain its initiatic autonomy and independence, without being bound in whatsoever manner to the other Orders;

- 3—None of the Orders previously affiliated to the FUDOSI will be allowed to reconstitute it without a written agreement signed by the Orders' founders, or may take advantage of it in the future;
- 4—The present declaration will be published by the various Orders in their own publications without any commentary.  
Brussels, the 14th of August, 1951."

This document was signed by Sar Hieronymus, Emperor of the Rose + Croix of Europe, Ralph M. Lewis, Emperor of the A.M.O.R.C., and Jean Mallinger, Chancellor of the FUDOSI, who, as said, met in conference in Brussels, Belgium, on the above-mentioned date. The document was prepared in two languages, English and French. The English version, carrying the signatures and seals of the above officers, is in the vault of the A.M.O.R.C. at Rosicrucian Park. It, with numerous other documents, is available for inspection to all members attending the International Rosicrucian Convention in San Jose annually. In fact, committees composed of members examine this and other documents every year. Any and all other members of the AMORC, who are in good standing, may inspect it at the Grand Lodge of the AMORC at any time upon formal request in advance.

AMORC, as a consequence of this conference, as well as the other orders and societies of the F.U.D.O.S.I., discontinued the use of the F.U.D.O.S.I. official emblem in its publications. Such discontinuance does not imply that any member society was expelled, removed, or disqualified in any way. Ugly rumors to such an effect are worthy only of the various enemies against whose attacks the F.U.D.O.S.I. was originally constituted. If and when circumstances require, *as before*, the reactivation of the F.U.D.O.S.I. as a militant body for the defense of truth, it will again be called into existence. As AMORC, through the efforts of the late Dr. H. Spencer Lewis, was one of the chief functioning powers in the furthering of the purposes of the F.U.D.O.S.I., so it will be again, if there be need.—X

### Are the Good Always Poor?

A soror asks: "Why do so many inventors and writers become famous and rich while leading immoral lives, and yet the poor who are good morally receive no earthly riches and fame?"

There is no parallel extant between material success and moral rectitude. The rewards of a morally circumspect life, one lived in accordance with conscience, are not to be found in mortal fame or wealth. The wages of sin, we have been told, are death; but the wages of virtue are not necessarily a plenitude of worldly goods. It is likewise an erroneous conception to think that everyone who is a pauper is of a highly moral and spiritual character. Among the impoverished, you will find vileness of thought and iniquity, as well as among those who are affluent. Being a success in a trade or profession does not imply that one is any less moral than someone else. We believe that an analysis of the known facts of the lives of such personages as Thomas Edison, Henry Ford, the Wright brothers, Michael Faraday, and hosts of other inventors and scientists, would show them as morally conventional as any other less-known group of people.

In our daily lives, each of us is guilty of acts and behavior which are less than circumspect; and if the focus of public attention were to fall upon these acts, it would incriminate us. The public does not know most of us, so our lives are not subject to scrutiny. Once an individual is in the light of public interest because of his business or professional attainments, every act of his life is open to analysis and criticism. His morals may then be considered by a certain cross-section of the public as what they should not be. However, the morals of famous persons in most instances do not fall below the average of the same section of the critical public.

The moral life should be indulged not for public recognition. The morally upright person should find his satisfaction in knowing that he lives in harmony with his own conscience. If it is true that one cannot buy spiritual insight and peace of mind, then one should not expect, likewise, material compensation because he is striving to attain the virtues. If one is morally circumspect and also in economic distress, the latter con-

dition is wholly the result of his environment or perhaps his lack of ability. There are many persons who live a devoted, moral life, and they are sincere in their religious affiliation, but they may be nevertheless *stupid*—and often *lazy*. It is thus to be expected that such persons will have less opportunity for advancement and accomplishment in any material field.

Conformity to a moral code does not carry with it an assurance that one will be exempt from struggles with the vicissitudes of life. It is true that a clean-living and clean-thinking person is a more apt channel for Cosmic inspiration and for intuitive guidance—but he must also make the effort to achieve success in some material endeavor. One cannot go about just wearing the mantle of virtue and expect that the material rewards of life will be made miraculously manifest for him. It is likewise quite true, statistically as a law of averages, that many spiritually-minded persons who are industrious and intelligent are yet poor. Their poverty may be, and usually is, a combination of unfortunate economic and other circumstances which have nought to do with their religious convictions or morals.

There is still another aspect to this subject upon which comment should be made. The inventor, as well as the successful writer in the nonfiction field, must have vision and must be progressive. He cannot allow himself to be hampered by often obsolete conventions and ethics. He is thus able, through the flexibility of his intelligence, to see the perfunctory actions of society and its foibles. He will, consequently, rebel against them, and at a time usually far in advance of the eventual social changes. As a consequence of his bold writing and vision, he becomes a victim of the criticism of those who lack his vision, or who are hypocritical in their living and beliefs. The conduct of such an individual is then condemned as being iconoclastic, sacrilegious, or even generally immoral—all of this, of course, without any justification. As we look back upon the life and times of Thomas Jefferson with our now generally broader perspective, we understand why he was execrated and libeled as an atheist by many of his orthodox, illiberal contemporaries. His mystical concepts far transcended their notions. During the Victorian era, much conduct which today is generally ac-

cepted as being of good propriety, would have been shocking and held to be immoral by the populace of the time.

By the foregoing, we do not mean to imply that every individual who has attained fame and wealth today has likewise been of a highly moral plane in his conduct. Many persons gain wealth and success in some endeavor only by a complete disregard of all moral precepts. These have set for themselves an objective in life to which all decency and moral values are sacrificed, all of their energy and intelligence being centered in one direction. We cannot always judge their personal happiness by the material baubles with which they later surround themselves. Such individuals oftentimes never know that peace profound that comes from simplicity of living and sincerity to oneself. They are frequently cursed with an inexorable restlessness which keeps them changing from one diversion to another to find the satisfaction that many less affluent persons know. However, there are many persons who are wealthy and yet have retained their spiritual dignity. They have learned how to employ their material gains in such a way and so impersonally as to bring satisfaction to their psychic and moral selves.—X

### Death and Transition

A soror now rises to address our Forum. She says: "This query is in regard to the frequently used expression, 'transition,' which is substituted in much of the Rosicrucian literature for the simple word, 'death.' While I am aware that it refers to the survival of the soul, and is considered spiritually more accurate, still, this word is so frequently used by those who fear physical death that it has acquired (to me) repugnant connotations. If death is not to be feared, since survival of the soul is assured, why should the Rosicrucians, who are scientists, fear the simple, accurate and unprettified word, 'death'?"

The Rosicrucians substitute the word *transition* for *death*, but most certainly not because of any fear of the latter. Rather, since the word *death* has so varied a theological and philosophical connotation, some of which definitions are quite opposed to the Rosicrucian concept, it is logical to supplant the word with one that has a more intimate significance to members. Almost all religious

sects and moral philosophies proclaim an afterlife; they adhere to the doctrine of the immortality of the soul. However, most of these beliefs and systems of thought assume that death is a permanent truncating of mortal existence. It is thought to constitute a final end of life on earth. They believe that death is not merely the dissolution of the body, but the termination for eternity of the soul's expression on earth. Simply put, the majority of these other concepts do not concur in the doctrine of *reincarnation*.

The Rosicrucian philosophy professes a belief in the return of the soul, its re-embodiment in a mortal form upon earth. The Rosicrucian Order does not insist that the member accept this view. There is a considerable value to be found in the teachings whether one subscribes to the doctrine of reincarnation or not. Obviously, a failure to accept the idea makes abstruse and complicated other propositions in the teachings built upon that premise. Since the premise of reincarnation is part of the Rosicrucian teachings, death is looked upon only as a *change* of consciousness. In other words, it is only a transition from one state of awareness to another. The body is dropped, its mechanism is discarded, and that form of consciousness known as the mortal mind becomes nonfunctional. The inner aspect of consciousness, or self, is preserved in a manner difficult to define in terms of mortal experience. Since this exalted consciousness attributed to soul is declared to eventually reside again in the body and to be associated with a realization of mortal realities, or the world, the whole cycle is looked upon as merely a series of changes of consciousness. Thus, there is the preference for the word *transition*.

To the average religionist, death is a most terrifying and horrible experience. Part of its horror is, of course, primitive and instinctive. Life and self-consciousness ever strive to preserve themselves. Whatever circumstance tends to oppose them or bring about a suspension of their activities precipitates a sense of helplessness and futility—resulting in great fear. In fact, in all society, the biological mysteries, as one ethnologist has referred to them, have always been precipitates of wonder and of fear. These are *birth*, *puberty*, and *death*.

Aside from what may be said to be the

natural instinctive fear of death, most religious teachings concerning the afterlife have a tendency to inculcate a further dread of the experience. Theology has long laid stress upon the punishment for sin to be inflicted after death for those who have not atoned here. Though theological creeds, codes, and liturgies have given extensive explanations of how the sinner is to expiate for his sins, the devotee is frequently left in doubt as to his salvation. *Purgatory* with its fantastic burning of souls, and *hell* as a place of great torment of them, are dramatized and actualized by the priesthood and most of the clergy. To escape these completely, or any long confinement in them, is usually made a complex affair, shrouded in much mystery, superstition, and ignorance.

Even in our time, religion has assiduously built up this concept of punishment in the afterlife. It has intentionally made it a terrifying experience so as to retain its control of the mass mind through fear. It has, for example, made it appear that salvation—escape from such torment—can only be had through an unquestioned allegiance to the church and its hierarchy. The threat of excommunication and refusal to confer the sacraments upon a religionist is the strongest tie the church has upon the will of the individual. However, when the individual no longer *fears* the afterlife, no longer believes in an actual purgatory and hell, the act of excommunication is a meaningless and futile rite. The individual is then neither psychologically nor otherwise affected by the excommunication.

To the Rosicrucian, whether it be contended his views are fact or theory, they are, at least, logically more consistent than many of the theological concepts pertaining to death and after-existence. The Rosicrucian philosophy expounds that salvation and compensation are to be had here on earth. It is here where we have consciousness of that deeper self which men allude to as *soul*. Here is where there is that evaluation of the experiences of reality on the one hand, and the immanent urges of that called *conscience* on the other. It is here, too, where we experience that ecstasy, that afflatus of the soul that places men en rapport with the Cosmic. It requires the mortal mind to evaluate the various states of consciousness to which the self is capable of attaining. It



is here, too, where we make compensation for the violations of Cosmic and natural laws. Our thoughts and deeds are *causative*, and the effects we experience are the *real heaven and hell*.

The Rosicrucian likes to believe that he is given the opportunity to adjust to life's experiences and to compensate and make amends, if you will, for his errors—if not in this existence, then in another life here on earth. The Rosicrucian likewise conceives the soul as an extension of the Divine Consciousness in man. Therefore, the soul is never corrupt and need not be saved, for it cannot be lost. We provide our own rewards, and in numerous ways, inflict our own punishment. The word *transition*, to the Rosicrucian, better symbolizes these views than the unqualified word *death*.—X

### The Scope of Perception

It would seem that man's scope of perception is almost unlimited. It is obvious that one of man's primary functions is that of an observer of phenomena or a perceiver of phenomena. We live in a world composed of phenomena. Everything about us is in a state which we term *existence*; that is, it is something that exists other than ourselves and has a degree of actuality.

We perceive the objects of the physical world and we know that our environment exists; that is, the world about us is in existence, and we are made aware of it through the perceptive apparatus with which we are equipped. Everything we know of the physical or the phenomenal world is that which we have perceived or a result of the understanding of what someone else has perceived. It would therefore seem that our scope of perception is unlimited. We adjust ourselves to the world in which we live as a result of what we perceive—or at least we think we make a reasonably satisfactory adjustment. On the other hand, we know that we make many errors, that man's adjustment to the physical world is imperfect, and that we do not completely understand all of its functioning or our relationship to it. This fact brings us to realize that actually our knowledge of the physical world is limited.

Apparently, man's five physical senses serve him quite adequately, but they do not serve him in absolute perfection. The five

physical senses are themselves limited not only in their range of vibration—that is, the vibrations which can make an impression and register upon these senses—but also in the structure of the physical senses. Physiologists who have made a study of the complex structure of the sense organs are aware that these are not in any sense of the word perfect. Any research in the most modern literature available on the human senses makes it clear that our knowledge of the sense organs and how they operate is limited, and also that we are limited in the knowledge which we are able to perceive through these senses. When we consider how much we depend upon our five senses for information and for adjustment to the world in which we live, it causes us to consider carefully how much we can depend upon them. Authorities on the subject agree that the operation of our sense perceptors is far from perfect. This fact causes us to realize that we cannot be an absolute judge of our environment if dependent upon our senses alone. Neither the physiologist nor the psychologist can tell us exactly how our senses operate. We do not know the actual means by which the sense organs function. We only know in general that they operate and are sensitive to certain vibratory forms.

For example, the eye is sensitive to light. It perceives light and operates much in the manner of a camera, but exactly how these light impulses are translated from the retina of the eye through nerve endings into the brain, producing the sensation of sight, is something that still lies beyond the complete ability of the scientist or the physiologist to explain. Even more difficult is the explanation of the senses of hearing, taste, and smell. The nerve endings of these senses are of such nature that they bring us the perception of the world in a limited extent insofar as their ability to perceive is concerned, but exactly how sound waves are translated into terms of sound within the brain is a mystery still unsolved by the human intellect.

On the other hand, we cannot avoid the conclusion that most of us find adequate the five senses with which we are equipped. Without attempting to analyze them or becoming technical insofar as their operation is concerned, we believe they are reasonably

efficient. We see, feel, hear, taste, and smell to an extent that which has become more or less habitual with us. We use these sensations that are accumulated within consciousness, as a result of the sense organs, sufficiently so that we are able to perceive a degree of the outside world. We "get by" as it were, and we think of our sense faculties as being reasonably efficient because we have reasonable success in our communication with the world outside ourselves.

Actually, we live in two worlds: (1) public and (2) private. The public world is that of phenomena, which we perceive with our sense organs. The perceptions result in the sensations that produce a mental impression which is a composite of consciousness. When we are at any place at any time, we have in consciousness, as a result of our perception, certain sensations that translate themselves to us in a manner that makes us aware of the position and place in which we are. Through combination of memory and the sense of sight, we produce what is normally called a mental picture within our mind. This picture enables us to relate the existence of things about us as they are at the moment to other sensations that we have perceived in the past. Through memory and perception we are able to orient and adjust to the environment in which we find ourselves momentarily.

Whether or not what I perceive is identical to what you perceive is something that can neither be proved nor disproved. I look at a certain color which I have been taught is *red*. Actually, what I perceive is the reflection of light against a certain physical object. Part of the sun's rays, or the white light that may strike upon that object, is absorbed and part is reflected. What is reflected enters my eye, and as a result of the sensation I am aware of the color *red*. You and I have been taught that a certain type of sensation registered in the consciousness is the color *red*. Whether you would recognize as red what I consider red is something that we cannot prove because we all perceive within the privacy of consciousness. In consciousness we relate the various forms of perception that enter into our consciousness and cause us to interpret the external world as we see fit and as we have been taught to adjust ourselves to it.

It would seem that, since the various sense organs of the human being appear to be similar in each individual, what one perceives would be identical with what another perceives. However, not only are we limited by the differences in the physical organs themselves and in our understanding of them, but also we are limited in the effect of consciousness and attention upon any particular event or condition existent at the moment. It is a well-known fact that witnesses are often unreliable in reporting the sequence of events that caused an accident or some other event. On the witness stand, individuals with no intent to lie or perjure themselves, have reported conflicting evidence when they were supposedly giving an eyewitness account of a single event. It would appear to the uninformed that these individuals were making up their individual stories. Actually, each is a report of the individual's conscious awareness resulting from certain perception rather than the perception itself. An event that takes place before two or more people will be interpreted not only within the range and limitations of each individual's physical senses, but it also will be colored by the experience, memory, and various sensations of that individual which are related as a result of their own conscious direction of the sensations that compose consciousness.

This is also true in the analysis of literature. Many individuals will approach a book, a letter, a manuscript with the idea of confirming something that they already believe. We occasionally find individuals reading into Rosicrucian literature information that is not there. I recently had the experience of an individual completely misinterpreting the purpose and scope of our booklet *Liber 777* that describes the functions of the Cathedral of the Soul. This individual interpreted the booklet as being an essay in favor of spiritism and pointed out that its principles were the same basic principles that are taught by Spiritualism. Actually, the content of the book is far removed from anything of this nature. This book neither condemns nor recommends Spiritualism; it has nothing to do with the subject. Yet an individual in attempting to seek a confirmation of his own beliefs, read into this manuscript things that were never there. He also interpreted the book as if it had been re-

cently written, while in reality many of our members know that it was written over twenty years ago by a former Grand Master.

Consciousness constantly alters and changes the scope of our perception. We look for that which we seek, and frequently, sometimes to our disadvantage, we find it. We change our viewpoints and thereby alter what we see or otherwise perceive. We are constantly adjusting our perception to adapt it to the concepts already existent within the mind, and for this reason some individuals reach a place where they are referred to as being old-fashioned or reactionary. If an individual is constantly attempting to confirm that which he already believes or that which he hopes will happen, he will constantly be picking out of all the things he perceives those things which go to confirm the particular point he believes. As a result in consciousness he will honestly assemble a series of ideas and principles that are consistent with what he wants to believe and what he hopes will be true.

We are also aware that insofar as our relationship to the world in which we live is concerned, there can be other differences between that world and the privacy of our own thoughts. Philosophy has raised the perennial question, to what extent do the things which we perceive agree with the actual thing perceived? or to state this in another way, are perception and what we perceive identical? If we apply the Rosicrucian terminology to this problem, we can state it in this manner. Actuality, in accordance with the Rosicrucian monographs, is identical with physical phenomena; that is, that which exists in the physical world we refer to as actuality. The functions and manifestations of the material world are designated in the Rosicrucian teachings under the term *actuality*. In other words, to put this definition into the simplest terms, actuality is the physical world which we can perceive through our physical senses.

Now again referring to the philosophical problem which was previously raised, are perception and actuality identical? Do we see what actually exists? The most simple explanation of this problem is known as naive realism: the belief that the external world, the world of actuality, is identical with what we perceive. But logic does not confirm this. We are intelligent beings, and

we have already realized or analyzed that there is a difference between the actual world and that which we perceive because our perceptions are colored with our own ideas, with our own associations, and to a certain degree with our prejudices. What we perceive is a world of actuality, but we realize that which we create within our own consciousness. Working with the results of perception as raw material, which we bring into consciousness, we alter what we perceive to fit the needs of our present circumstances and of our wishes, desires, hopes, and prejudices. The world of actuality is only known to us through our realization.

Again, we will refer to Rosicrucian terminology. To distinguish from actuality, realization is what we believe a thing to be. If I see an object in the distance and interpret it as being a man walking toward me, my realization of the actuality of the object which I see is that perception in consciousness which results in a man. In other words, I realize a man and insofar as my realization is concerned for that moment, it is complete and true in terms of my own experience, my own consciousness and complete understanding of the situation. The actuality which I am perceiving is realized as a man. If, on the other hand, as I approach closer to that object, I learn that it is a post with a stick across it that at a distance makes it appear to be a man, I will come to the understanding that my realization was inaccurate since it was based upon the misinterpretation of the perception which had come to my eye that made me believe the actuality was a man.

Many things can cause errors of perception. It may be that I am nearsighted and cannot see clearly enough at a distance to be able to properly identify the object. It may be that my attention was superficial and not sufficient to arrive at an accurate conclusion. It may have been that I was expecting a man to be at about that particular place and my glance seeing an object there immediately interpreted the object as being a man. In other words, the limitation of the senses, the content of consciousness, and the ability of our perceptive apparatus to perceive a thing adequately, caused the actuality to be interpreted in a way that was in conformance to my conscious state at the moment and had no bearing upon

the actuality itself. Realization produced a man. It is true that further analysis proved that realization to be wrong, but, for the moment, the realization was complete and I acted, behaved and functioned, as if I had perceived a man. This is the important difference between realization and actuality.

We as human beings function upon a level of consciousness which is based upon our perception at the particular moment. The behavior and the state of consciousness which exists at any time is based upon our realization not upon our actuality; that is, whether or not there was an actual man that produced the realization within my consciousness did not matter insofar as my behavior was concerned. I may have moved forward to meet the man. I may have remembered certain incidents of previous association with the man whom I expected I would soon be meeting. Realization was the important factor in my consciousness for that moment. I was concerned only with the realization that had come as a result of a sensation which was produced by an actuality that turned out to be a post.

Hundreds of illustrations bearing out this same principle could be brought out of the experiences of almost every individual. We have all had experiences in which our realization of a situation has not proved to be consistent with actuality and as a result some tragic or humorous situations have resulted. There is a popular cartoon series being shown at a number of theaters which is based upon this principle. It concerns a nearsighted character who misinterprets everything because of his inability to see properly. As a result many humorous situations develop, of course, greatly exaggerated in this cartoon, but this series has proved popular because people like to laugh at the mistakes of others. The principle illustrates the same idea I have attempted to elaborate upon here. We base our conclusions, many of our actions, and much of our behavior upon the realizations that we have of the world. If we are in error through some manner or other in coming to a particular realization, then we do not adjust ourselves properly to actuality and our behavior is in error.

The errors of perception, particularly in the field of visual phenomena, are well exemplified by the many optical illusions used

as illustrations of the ability of the eye to perceive and also utilized by magicians and those who perform sleight of hand in order to deceive an audience. The fact that the sense of sight cannot always be relied upon to function accurately shows us that we must constantly be on the alert to analyze those situations which we perceive. The eye adjusts itself, more or less, to the situations with which it is familiar, and will interpret all those situations that it perceives in the same manner. We cannot at this point go into the scope of function of the various optical illusions, but they have always fascinated man and are based upon the principle of relationships; that is, we perceive a thing in a certain relationship that makes it appear to be different from what it actually is. As a result we misinterpret the length of lines, the height of objects, or other common associations which are prevalent in most optical illusions. When we give attention or study to any of the simple geometrical illusions that are used in textbooks to illustrate the unreliability of the eye, we must bear in mind not only that we are mistaken when we look at these illusions, but also that they are an extreme example of the limitations of the perceptive ability of the human being.

Actually, we know very little about the physical world. That does not mean that we are inadequate, that we live without proper realization of the world because we do gain a certain knowledge, but there is so much still unknown that we should be very humble before all phenomena. Those who gain too much pride in the contemplation of the world and believe that they have mastered it actually do not realize that the human race is still young and, even though it has existed for centuries, it may still be centuries in the future before the human race will be able to assemble the answers to the mysteries which yet remain unexplained.

We are placed in this physical world to gain certain experience and certain knowledge. We have been equipped with sense faculties that help us to perceive this world, and we should use them to the best of our understanding and ability. At the same time we should become aware that our perception is limited, that our senses deceive us, and that what we perceive is not always what we actually think it to be.

If we perceive illusions and know our

senses misinterpret lines and drawings, then many other things which we perceive may also be illusions. If you show a child some of the usual optical illusions, he will accept them at face value; that is, he will interpret them as being exactly what he perceives them to be. He does not attempt to analyze the fact that he is seeing something actually different from what does exist. He simply accepts visual evidence at face value. We are not much different from the child in many ways. We will go through this particular day perceiving things which we presume to be actualities as they exist. We accept those things as perceived much in the manner we have always accepted them. No one points out the difference to us, or if they do we have a tendency to believe that they are wrong or possibly not quite sane. There seems to be no one to determine what particular field of perception is consistent with actuality and what is illusion. We live in this world of physical phenomena, and insofar as our intelligence, our interpretation, and our experience is concerned, we believe we interpret it, but actually might it not all be a world of illusion with our actions based on our failure to perceive the truth that exists behind the manifestations we perceive?

We know so little. If I make no other point in these comments, I would like to convince all who will give attention to these ideas that the scope of knowledge that exists and which is still unknown is so vast that the very thought of it should cause any intelligent person to realize how little he knows and understands of the world in which he now exists. We have gained much in knowledge in the course of human history up to the present time, but that knowledge is absolutely nothing in comparison with what is still unknown. The greatest achievements of man have but touched the outer circle of the field of physical phenomena. We cannot logically depreciate what man has already gained, but we must realize that he is still young in his understanding of the physical world. He is like a child when the child first learns to talk. In the ability to use language he has gained a great deal, but we well know that such a child is not yet in a position to make decisions that will affect all the experience of his later life. Furthermore, if we are to realize how limited our

understanding of the physical world is, then how much more limited is the world of psychic phenomena which has only been touched upon insofar as man's experience is concerned.

The scope of experience before man which is to understand the rest of the physical world that is unknown and then to go on into the psychic world, shows that eternity is none too long a time for man to become familiar with his existence, his place in it, and the scope of creation. This should also help us not to be discouraged if we feel that our understanding of the psychic world has not grown as much as we think it should. If we still are unable to properly interpret all the physical world of which we are a part, and in which we live, surely we can realize that our lack of complete interpretation of the psychic world is only logical. Before we can master psychic phenomena, we must master physical phenomena, and we may be, insofar as human experience is concerned, many centuries away from the mastery of physical phenomena. Consequently, the absolute mastership of psychic phenomena can still be a great accomplishment lying in the future of our experience.

We are intelligent beings and we should become alert to the situations that exist at the moment. The individual who is able to push himself ahead in human society today is one who can recognize the lack and limits of knowledge as well as the extent of that knowledge. He will constantly be alert to observe all the laws of physical phenomena and to acknowledge the laws of psychic phenomena. Growth within the scope that we are able to use and realize is the step that is for us today.—A

### What is the Kabbalah?

A frater rises to ask our Forum, "What is the relationship or value of the study of the Kabbalah as presented by the Rosicrucian Order?"

The Kabbalah is historically of Jewish origin, though many of its prominent exponents have claimed for it a mysterious beginning dating far into antiquity—even probably from an unknown race. Broadly, it may be defined as a system of metaphysics, particularly stressing ontology and creation. It concerns itself with the relation-

ship of man to the initial cause and to the powers and forces of the universe. It professes the divulging of certain keys to natural forces by which man may command the phenomena of nature to do his bidding. In this sense, the Kabbalah has been, and was long considered by many as, a magical art. In no sense was the word *magic* used by the great Kabbalists to mean the invoking of supernatural forces or powers of malevolent beings. The traditional Kabbalists and the true occultists defined magic as a secret art by which uncommon knowledge of Cosmic laws and powers might be used for the welfare of man. We might say that the Kabbalah, from this point of view, was a metaphysical science.

The Kabbalah first came to public attention in Europe or to those interested in related subjects in the 14th century. There is every indication that it was known to occult societies and particularly to the Rosicrucians long before that time. The Kabbalah's profundity and its endeavor to provide man with a direct connection to the deity and his divine powers made an impression upon Christian scholars during the 15th century in Europe. We are told that "a leading Italian scholar, Pico della Mirandola, urged Pope Sixtus (A. D. 1471-84) that doctrines of the Kabbalah should be accepted as part of the Christian doctrines." Thus, the Kabbalah came to have different meanings to different groups of people. It depended not alone upon the interpretation of it by a specific group, but how they imagined they might employ it to their own use. Some saw in the Kabbalistic teachings an attempt to explain metaphysically the Book of Genesis, and to reveal the unknown secrets of nature. By these groups, Abraham was thought to have been the originator of the Kabbalah and there is, we are told, sufficient reason to believe that he had at least made a substantial contribution to it. In fact, in the *Sepher Yezirah*, one of the books of the Kabbalah, appears the statement: "After that our father Abraham had seen and pondered over, investigated, and understood these things, he designed, engraved and composed them and received them into his power." Other groups saw in the Kabbalah a theurgic method of gaining control over nature for personal advantage. Still others looked upon

the Kabbalah as a sort of intellectual game by which numbers and letters were used both to propound and to solve philosophic problems.

The word *Kabbalah* means *tradition*. It is stated that some learned Jews have maintained that, in addition to the written law, the Bible, or the spoken law, the Talmud and Midrash, the Kabbalah had equally divine secret teachings never written or spoken except by initiation. Esdras, one of the Apocrypha or books commonly banned from the Bible, declares that the Lord told Moses: "These things shalt thou declare, and these shalt thou hide." There is every reason to accept the traditional idea that the Kabbalah was a religio-science teaching of the ancient Jews and certain of their contemporaries. It was an attempt to explain the phenomena of the universe along spiritual and physical lines, that is, to disclose how the phenomena of nature are directly the consequence of law and not arbitrary manifestations.

Such teaching was beyond the comprehension and general knowledge of the masses of the time. It was profound and exalted above the common knowledge of the day. Consequently, it was reserved for the individual who, by his moral and intellectual life, had shown his worthiness to receive the same. It was, in all probability, one of the *mystery teachings* of antiquity, accepting the word *mystery* with the connotation attached to it at that period. The manner of divulging such a teaching was almost always by way of initiation. These initiations were ordeals for testing the qualifications of the seeker for an exceptional gnosis; the whole initiatory rite being an introduction to the unique wisdom.

The *Sepher Yezirah*, the first book of the Kabbalah, is thought to be the oldest and twice refers to Abraham as its author, a quotation of which we have given. Another name for the *Sepher Yezirah* is the *Book of Creation*. It has been traced back to the 6th century but it is, very obviously, of a much older source. It constitutes the main introduction to the collection of books of which the Kabbalah consists. The Kabbalah is, like the Bible, a number of books placed in a sequential order according to contents. Other

principal books of the collection are: the *Sepher Dtzenioutha* or *Book of Concealed Mystery*, and the *Book of the Greater Holy Assembly*. The part of the collection which includes these three is called *Zohar*, which literally means "Shining Light."

The origin of the *Zohar*, we are told by one source to show the diversified nature of the accounts of the beginning of the Kabbalah, was the teaching of a celebrated rabbi of Galilee in the second century. This rabbi was Simeon ben Yohai, a renowned miracle worker. The enthusiasm shown by the people for his achievements, and the following he acquired, aroused the Roman authorities. He was eventually condemned to death by them, but escaped and hid in a cave for thirteen years. It is in this cave, according to legend, that there were later found the magic books of the *Zohar*.

The largest of these books is *The Greater Holy Assembly*. This work discusses the mystical properties of God and how they have extended themselves to bring forth the physical universe and man. It expounds that these creative divine properties are inherent in both letters and numbers and can be utilized by man if he knows their right combination. The third book of the *Zohar*, the *Sepher Dtzenioutha*, is more fully concerned with the application of the forms of Kabbalistic letters and numbers and the secret of their magical (natural law) properties. We might, for analogy, say that this work is one of formulae and procedure. *The Book of Concealed Mystery* opens with the words: "The Book of Concealed Mystery is the work of equilibrium of balance." In a lengthy but scholarly manner, this equilibrium of balance is declared to be an equal balance between contraries. It is the balance between any set of opposing forces. Thus true equilibrium is a harmony of rest and freedom from stress. When two forces are equal in strength, like two men pulling on separate ends of a rope, motion ceases and is succeeded by a state of rest. This rest may result in a kind of amalgamation of the qualities of both the opposite forces. Thus, if light and darkness are equalized, it is declared, we have that balance that is shade or the quality of both those contraries. This work then relates that the ancient symbol for this equilibrium of balance is "a circle

with a point in the center." It implies that the contraries are thus unified as symbolized by the circle and the point in the center thereof alludes to the concentration of their integrated forces.

The first principal axiom of the Kabbalah is the name of the deity which is held to be "ineffable." Translated in the version of the Bible, this is "I am that I am" or "Existence is existence." Metaphysically, this may be construed that *God Is*. He is Absolute Being, whose nature is potentially everything. Thus a more specific description is impossible. However, the Kabbalists did not hold that God was formless. His nature was a composite of many attributes and powers. This form was not to be idolatized. Eliphaz Levi, renowned philosopher, occultist and Kabbalist, says, in his *Historie de la Magie*: "The Kabbalists have a horror of everything that resembles idolatry. They, however, ascribe the human form to God but it is a purely hieroglyphic (symbolic) figure. They consider God as the intelligent, living and loving Infinite One."

The word *Sephiroth*, used frequently in the Kabbalah, in general means "numerical emanations." There are 10 Sephiroth, numerals 1 to 10. These numerals have an abstract or symbolic meaning in relation to the deity. Some say that Pythagoras' system of numbers, wherein he attributes properties to numbers and claims each expression of nature has its number, was derived from the Kabbalistic theory of numbers and symbolic values. This, however, we very much doubt. Pythagoras was a student of the Egyptian mysteries. He studied at Heliopolis, Egypt, under the guidance of the learned priesthood there. The greater part of his exceptional knowledge, which resulted in particular in demonstrating the mathematical relationship of the musical scale, was undoubtedly a knowledge imparted to him by the learned Egyptians at Heliopolis who taught the early sciences. There is every probability that, if the Kabbalah has the antiquity attributed to it, it has inchoate the early secret wisdom of the Egyptian mystery schools.

Among the Sephiroth or numbers, singly and in combination, it is declared, are to be found the development of the person and attributes of God. In other words, God's

nature has a numerical value and His powers are expressed in the sound of certain spoken letters, the creative power of God, therefore, being in the spoken word. This very concept dates back to the Memphite teachings of ancient Egypt. The god Ptah, whose principal seat of worship was Memphis, was called the Architect of the Universe. He created or objectified his thoughts, we are told, by the spoken word. Some of the Sephiroth are male and some are female, this being the principle of duality. Before the deity first manifested himself as male and female, "the universe could not subsist." It was, as we are told in Genesis, formless and void. When, metaphysically speaking, there was a unity of the two contraries, male and female, positive and negative, there existed that equilibrium, that arresting of motion, that prevented creation. It was only through their separation and distinct manifestation that the necessary motion of creation came into being.

The first Sephira is Number One, the monad of Pythagoras or the self-contained creative unit. Leibnitz' theory, as set forth in his "Monadology," may have been influenced by the early Pythagorean doctrine of the monad. In this numeral *One* all the other 9 numerals are hidden according to the Kabbalistic teachings. The *One*, it is explained, is indivisible and likewise incapable of multiplication. Divide 1 by itself and you still have 1. Multiply 1 by 1, and it remains unchanged. Thus the Number One in the Kabbalah—as in other systems of metaphysical philosophy—represents the deity, the great Father. One is the self-sufficient, the integrated, power of all creation. How does 1 add to itself? How does it expand or acquire its diversified expressions which account for the particulars of the world? If we are able to define in any manner this *One*, the Absolute or God, it must have an image of itself, we are told. This image is really, according to the Kabbalah, a *reflection* of itself which is called *Ediolon*. It can be seen that it was necessary to give force and motion to the *One* to explain the multiplicity of its forms. A thing cannot act upon itself. It must act upon something else by which *change* occurs. The *One* is complete; it is a sole reality. Nothing else exists upon which it can act.

Therefore, the Kabbalah expounds the concept of the *One* having a reflection of itself. This results in a *duad*.

Vibration, it is stated, begins between the *One* and its reflection. This vibration is the creative interaction, the force or energy by which creation occurs. The whole 10 Sephiroth are declared to represent "Heavenly man or primordial being." The ten numbers and twenty-two letters are the foundation of all things. These numbers and letters have a direct nexus with the vibration existing between the *One* and its reflection. They are, in other words, the key to the universal vibratory energy. "He (God) hath formed, weighed, transmuted and created, with these 22 letters, every living being and every soul yet uncreated." According to the Kabbalistic teachings, twenty-two letters are formed by the voice and impressed in the air. These letters are audibly uttered in five situations: "in the throat; guttural sounds; in the palate; through the teeth, dentals; and by the lips, labial sounds." In this statement do we find the early beginnings of the use of *vowel sounds* to evoke certain powers and forces.

Ibn Ezra, noted Hebrew philosopher, was born in Toledo, Spain, in 1092 A.D. [Scholastics refer to him as Abenare or Avenard.] He was, as well, an astronomer, physician and poet. He was prominent at the time in the capacity of grammarian. In writing on the Kabbalah, he said of the Numeral *One*, the self-contained monad: "God, called the *One*, is the creator of everything. This name of God signifies the *One* that is self-existing, requiring no other cause for existence. And if it be considered that, from an arithmetical point of view, *One* is the beginning of all numbers and all of them are composed of units, it will be found that this is the *One* which, at the same time, is the whole. . . . The soul of man has been brought hither in order to cause it to see—to see the writing of God."

Certainly the foregoing is sufficient reason for Rosicrucians to have a familiarity with the Kabbalah. It is one of the oldest metaphysical systems known to man. It is one of the earliest attempts at a science to relate man to God and to the physical forces of the universe. Any student of philosophy, metaphysics, or occultism will immediately see the eclectic relation of many systems of



thought extant today with that of the Kabbalah. It constitutes an insight into the thought of our ancient forebears, many of whose notions we continue to perpetuate.

A word of caution, however, is necessary. The Kabbalah, like many ancient teachings, has been corrupted. A number of contemporary writers have written pamphlets and books upon the subject which are wholly their own interpretations. They have not attempted an accurate representation from early translations. They have had preconceived ideas as to what the Kabbalah *should be* or what it really meant and have altered it accordingly. Others have bent the contents of the Kabbalistic teachings so as to conform to some teaching of their own. *The Rosicrucian instruction* on the Kabbalah, though not infallible, is a sincere attempt to present, as closely to the original translations as possible, the true Kabbalistic ideas.

It will suffice to say that a Rosicrucian who does not study the Kabbalah will *not* be hindered in his progress in the Rosicrucian teachings. However, one who does study it will find it intellectually profitable, at least.—X

### Power of Habit

A recent letter asked if certain courses of study that are currently advertised could assist an individual in breaking a habit. There must be many people trying to break certain habits because there is much comment upon habits and announcements of means, devices, and courses that will assist an individual in breaking what is established as a fixed habit. We are, to an extent, victims of habit. But at the same time we depend upon them. Many things that we do through the day are the result of habit, and without such habits we would have to devote much more time and effort toward the accomplishment of these things that are necessary in our daily lives. Habits are useful mechanisms which take over and automatically carry us through many circumstances of our daily routine.

There is a tendency to exaggerate or elaborate upon habits that may be injurious to our health and well-being. Such habits are probably brought to our attention more than the habits that are useful and assist us in

carrying on our everyday work. It is of course acknowledged that we all probably have habits that may not be conducive to the best of health and the best of the performance possible by us, but we seldom take inventory of the many other habits that are to our benefit and even to our good. Many of the things which most of us do automatically are beneficial; in fact, we each probably have more beneficial habits than injurious ones and, furthermore, many injurious habits seem to become more so when our attention is directed to them too often.

Habits are established through use. They are the development of a technique in the most elementary analysis; that is, we develop the ability to do a thing without directing too much conscious attention to it. We dress, for example, without thinking too much about it. We automatically go through the motions that accomplish our daily tasks. Many of the things which we do in connection with our occupation are habitual. Certain phases of our daily work, such as reaching for the telephone, or even dialing a number, or reaching for our pen, paper, or whatever tools we may use, are habitual. If we do not find the object when our hand reaches the point where it should be, we are surprised and our attention is directed to circumstances that would otherwise have gone unnoticed.

Habits, then, are something to be cultivated, not to be condemned. Possibly there is too much attention given to the breaking of habits and not enough to the making of desirable, useful, and good habits. Habits can be established, and anything that can be established can be broken. Any habit that can be developed can also be discontinued. You use, in a sense, the same process in reverse, and the reason the process of habit-formation seems easier than that of habit-breaking is probably due to our attention being directed in a different manner.

When we form a habit, we do not as a rule begin with the conscious effort to establish a particular pattern or habit. We do not necessarily have the concept of habit in mind in forming it as we have when we attempt to break it. Rather, we see an end we want to accomplish. We want to gain the ability to perform a certain act or do a certain thing, and in our desire to gain that

end we often overlook the steps that it takes to create the habit that brings it about. Consequently, once a habit is established we forget that a process existed in bringing it into existence because at that time our minds were directed beyond the accomplishment of the thing itself.

By applying this same principle to the breaking of a habit that we want discontinued, we might find the breaking of that habit somewhat easier. On the other hand, when we attack the problem of breaking a habit most of us think in terms of the habit itself; we concentrate upon it and in that way we set in motion the functions of the body and mind that tend to carry out the habit rather than to inhibit it.

Actually, the breaking of one habit is best performed by substituting another in its place, by inhibiting the performance. If a habit annoys you, move or change the position of some of the objects that are connected with the functioning of that habit. Bring something else into the pattern or the picture that will attract attention, and at the same time devote attention toward the new aim that you hope to accomplish. If you are going to break a habit you are going to do something in its place, so work toward the creation of that new thing rather than entirely to directing yourself to the breaking down of the old pattern. In this way you concentrate, as it were, upon a purpose rather than upon the destruction of an established pattern.

In the study of the Rosicrucian teachings we are actually in the process of developing many habits. Every monograph should be the pattern by which a trend or step is taken toward the development of new habits. Not only are we gaining a new point of view and the development of techniques which will make it possible for us to live better, possibly more successfully, more happily, but we are developing individual units of these processes that are most important to our all-over well-being. Each monograph presents principles—principles that we want to incorporate into our life and experience. If we are to so incorporate them that they become a worth-while thing or have a true value within our life, we must have them become a part of us, and in becoming a part of us become more or less automatic in their func-

tion and performance and, in that sense, fit into the category of a habit.

We cannot expect a study of a system of thought to change our whole lives unless that system is used. If, after the study of the Rosicrucian teachings or any phase of them, an individual hopes to replace all bad habits with good habits with no effort upon his own part, then he is approaching the whole matter of living with an improper attitude. Actually, we must remember that we cannot expect the Cosmic, or God, to do anything for us that we might be able to do for ourselves. If we were not given the potentialities we have, we might be more in a position to call upon divine aid to do things for us. We are given the abilities to develop and these we can use ourselves, and the strength that we find for living—the strength that we find to meet the problems of existence—is what comes up in our consciousness through development of our own abilities and innate potentialities.

It is therefore important, if we are to continue or attempt to speed up our evolutionary growth, to take inventory of our habits, stop and give them a little consideration, list those which we find desirable and of aid to us so that we can cultivate them. Those that annoy us can be brought to our attention and then a new aim selected that will take their place and in that way we will be able to grow in the devising of means and methods and purposes that will have more value to us and, in turn, will contribute to our well-being and happiness. Above all things, we must draw upon the knowledge that is available.

We so frequently overlook the convenience with which we receive Rosicrucian teachings in the form of monographs. They come in the mail, we accept them, we do not always stop to realize that the content of one monograph may be the evolvement of thought of many people over a long period of time. Let us determine to draw upon that experience and knowledge, to incorporate into our lives the points of information and the instruction given us for the development of good habits and good techniques, so that we can use this knowledge and develop our habits from a pattern that has

proved to be a means of bringing man the best that is possible in the course of living.—A

### Some Aspects of Projection

The subject of projection has been frequently discussed in these pages. It is obviously a topic, a subject, of Rosicrucian teachings, upon which there will be repeated questions because it is something which is not familiar in the everyday life of most of us prior to the time of studying subject matter such as is covered within the Rosicrucian teachings. It is not the intent of these comments to proceed into analysis of the methods and procedures of projection. Such are to be found at the proper place in the monographs and should be reviewed by those who have already passed that point, and should be anticipated by those who have not yet reached that point in their studies. In anticipation, it should be borne in mind, too, that the proper development of the principles taught in the preceding monographs is important toward the understanding and the useful and beneficial application of the subject when it is taught.

I wish at this time to point out some of the psychological phases of projection that may assist the student, who is studying and practicing the exercises in connection therewith, to have a better background for the understanding of the procedure and the process which is taught in our monographs. In presenting this contemplation on projection, we will be assisted by considering a new definition of the subject—a definition that will place the subject matter in an entirely different perspective from that in which we have previously considered it.

This informal definition is, to consider projection as the *awareness* of the *illusion* of space and time. In our earliest monographs the fact was brought to our attention that space and time are not the physical entities that we normally conceive them to be. In our daily lives we cope with our environment, and, in relation to that environment, we have set up the realization of space and time so consistently within our consciousness that most of us unconsciously consider space and time to be the same type of actuality or entity as is any object in this room. We

look upon space as being only different in composition from a table, for example, that occupies space—and consider time in the same manner—each being only a different type of measurement from the foot ruler or the yardstick that we may have in our home or office.

Actually, space and time are conditions which are primarily the concept of consciousness. In other words, we are taught that the whole existent universe is the result of certain vibratory energy constantly in manifestation. As physical beings we are equipped to directly perceive some of that vibratory energy. In other words, the physical objects in this room, including its walls, that we see as we look around are the type of vibrations of which we are constantly aware, and to which our eyes attune as we become conscious of the perception of light which is reflected from those objects. Without light we would not see them. We also know them by the function of our other senses—we can feel them, for example, if we are close enough. But what lies in the room in addition to these physical objects, as we normally call them, are still vibrations; that is, vibrations are existent everywhere, and what seems to be the vibrations that are not interpretable within our consciousness in terms of our physical perception, we normally call *space*. In other words, they appear to be gaps in human consciousness—gaps because we do not have the proper mechanical equipment with which to perceive these particular vibrations that are existent.

Time is also similar. Time is a span of consciousness. Time is very illusory. If we are enjoying ourselves, we know that time passes quickly. If we are burdened with toilsome work, particularly if it is something we don't want to do, time passes very slowly. These relative conditions make us realize that these entities that we commonly call *time* and *space* are actually conditions existent primarily within our own conscious state. The realization that they are illusions in the strict sense of the word, that time and space do not exist to the Infinite, enables us to comprehend that projection is merely the circumvention of the ordinary limitations of time and space of which we are normally aware.

In the process of projection we are concerned primarily with an expansion of consciousness. Consciousness, being a vibratory energy in itself like all other things, is not limited merely to the cranium or to the physical brain. It vibrates unceasingly everywhere but it takes training for us to utilize all of it. The random movements of a baby indicate that consciousness is a very minor feature of his existence. He does not coordinate thoughts, actions, or principles; coordination has to be gradually developed. Gradually awareness takes place and he becomes able to put together in consciousness and in thought and behavior a unified function. But once we gain sufficient knowledge of consciousness and a sufficient control over our perception to take into consideration the world in which we normally function or can exist with the least effort, we fail to realize that consciousness may have possibilities of expansion beyond that point; that is, we limit it to our immediate needs. As long as we can find something to eat and a place that is comfortable to stay when we do not have to work, many of us are satisfied and consciousness is developed no further.

Actually, projection is a continuation of the development of consciousness—the ability to make ourselves aware of situations that seemingly are limited by our ordinary day-to-day concept of time and space. Once the illusion of space and time is banished from consciousness, then projection, or the realization of conditions outside the normal limitations of our brain perception and thinking, is immediately opened up to us.

We also must learn that there is a vast difference between physical and mental contacts and impressions. It may seem strange that we should strive for perfection and attunement, projection, assumption, and other processes that we are taught in our higher degrees, but we must bear in mind the fact that we are already aware that there is a difference between a physical and a mental impression. If I touch a table, I receive a certain physical sensation that is transmitted to my brain. This becomes a concept within consciousness and causes me to have a certain realization that is connected with the physical thing which I am touching and with previous memories and association. But if I *think* about touching a table, although I

can be conscious of almost the identical sensations and impressions, we all know that they are different. If you do not believe this, then the next time you are hungry *think* of eating a meal and see if it gives you the same satisfaction as though you were actually eating one. This is an illustration of the difference between physical and mental concepts and experiences.

It is therefore to be realized that since we can live, as it were, on two planes, a physical and a mental one, insofar as our relationship to the physical world is concerned, we can also live on still another plane insofar as our relationship to the psychic or Infinite world is concerned, and that our impressions, sensations, concepts, and other means of awareness will be different and our ability to perceive them must be cultivated. Only time and experience and applied effort are known to be the way by which man can gain the ability to improve his knowledge and the extent to which he can function. Therefore, if we are to become proficient in the psychic arts as well as the mental and physical arts, we are going to have to practice them just as we have had to practice the development of all techniques that may be a part of our behavior.—A

### On Faith and Belief

A frater, addressing our Forum, says: "Possibly it is not out of order to repeat my suggestion that our Forum consider the distinction between faith and belief or what relationship they may have."

It is first appropriate to make a distinction between knowledge and faith. A discussion of knowledge usually precipitates one immediately into the realm of the abstract and into the lengthy subject of epistemology and its various theories. For our purpose here, however, we may presume to give a brief explanation of the nature of knowledge. All that is realized through *perception* or *reflection* and which has the quality of reality to us is knowledge. What we are aware of objectively and which assumes specific qualities to our senses, as, for example, color, dimension, sound, is a point of knowledge. Further, whatever is communicated to us, as a written or spoken word, and which symbolically becomes associated

with ideas we have personally experienced, is likewise knowledge because it acquires a reality to us. This is knowledge through perception.

When we reason, combining the elements of our thought, and arrive at a conclusion that seems self-evident, we have then *reflective* or conceptual knowledge. Such concepts, if logical and if not refuted by objective experience, are as specific a knowledge to us as anything we may have seen or heard. *To know* is to have that realization by which something comes to have reality to our minds. One may think, yet he may not necessarily know. All that we think does not have positive existence to us. We often doubt the validity of our thoughts as, for example, in conjecture and speculation. When we *know* something, we mean that we have that consciousness of an impression or an idea that makes it appear to have as much existence as we do to ourselves. We cannot always immediately substantiate, that is, make factual, many of our most logical conclusions. Nevertheless, if they have such force of conviction, because of their rational connections, as to be accepted by us as a reality, they are then a point of knowledge.

*Faith* is a substitution for knowledge. It is a reliance upon a thing or circumstance whose reality has not been intimately experienced. I have faith that the sun will shine on another day but I have not yet experienced that future day. It is not, therefore, actually a point of knowledge. Faith consists of dependence upon the implied nature or quality of that in which we have faith. Wherever there is faith, there is that which suggests to the mind the *probability* of fulfillment of a certain condition. Since I have experienced the sun's reappearing many times, I deduce from that fact that it will continue to do so. That deduction is not related to immediate experience. Therefore, it is faith.

It might be asked, And what is the difference between this definition of faith and reflective knowledge as we discussed it previously? The elements of reflective knowledge, with the exception of the conclusions derived from them, are founded upon experience. This very explanation as to the distinction between faith and knowledge is an example of reflective knowledge. I have

inquired into the basis of the faith of others and myself and I have observed the processes of a person's thinking. Such is factual to me. To me at least they are realities. Therefore, they are points of knowledge. Upon them, then, I have based my proposition as to the nature of faith which is to me reflective knowledge. My conclusion developed out of the realities of my experience; in other words, in some instances faith does parallel reflective knowledge. But since faith does not universally do so, we cannot declare it to be the equivalent of knowledge.

Faith, generally, is dependent upon probability and implication. One is said to have faith in the authority of the clergy of a certain sect. As a consequence, all statements made by such individuals with respect to the doctrinal matters of the sect are taken upon such *implied* authority. They are thus not knowledge born of either intimate experience or of reflection upon such experience. A child has faith in the opinions and statements of his parents. The child looks upon his parents as omniscient and *presumes* that the statements which they make constitute reality or truth. Though tradition has made faith a virtue, in reality it may often be a deterrent to the acquisition of knowledge. Faith is often *blind*. It is interwoven with emotional qualities. Where there is religious devotion or love for some source of information, there is then no inclination to be skeptical of that source. There is, in other words, a sense of loyalty toward the object of love or reverence which tends to restrict open inquiry into the ideas which it imparts. Further, this loyalty of *faith* is sometimes so militant as to refuse to consider any factual data which may oppose it.

In the absence of empirical knowledge, that conveyed by the receptor senses, or conclusions based upon the same, faith provides a sense of security. It may fill a void in experience and satisfy curiosity. One may have faith in the contents of a sacred writing by virtue of his inability to disprove it and because it provides a certain moral and psychological satisfaction. But one must be ready to reject this implicit faith and the entire contents of the work whenever the phenomenal world discloses that certain of its statements are factually false or that they must not be interpreted literally. To do

otherwise is to obstruct knowledge. As a personal opinion, we would venture the statement that faith must be placed in a *secondary* relationship to knowledge. The latter, in the majority of instances, is more expedient and therefore potential with personal accomplishment.

*Belief* has a similarity to reflective knowledge. All that we believe is not possible of objectivity, that is, of being experienced objectively. You may, for further analogy, believe that there is an underlying cosmic energy in which all else has its origin. Extensive research in physics and astrophysics may compel a logical theory that such a primary kinetic energy underlies the most minute particulars of the universe of which man has knowledge. It may be believed then that this primary energy must conform to certain basic laws of other energy known to man. This conclusion, obviously, is parallel to what we have considered reflective knowledge to be. The belief is so positive that it, too, assumes a reality to us. It does, however, fall short of perceptual knowledge in the fact that it cannot be objectively confirmed by our receptor senses.

Belief is inferior to perceptual knowledge in that it is principally subjective, though its ideas may arise out of the observation of phenomena. Perceptual knowledge, on the other hand, is actually *both* objective and subjective. What we see has reality to our sense of sight and is, as well, accepted by our reason because its qualities are perceivable. I will, for analogy, not reason against the form of something that *persists* to my faculties of sight and touch. Belief must, therefore, be subordinated to perceptual knowledge for the reasons given. We must not persist in our beliefs when objective experience refutes them. To adhere to a belief, notwithstanding fact, is to resort to faith, a mere allegiance to probability or implied knowledge.

The beliefs of many persons are but conditions of faith. Such individuals have not arrived at their beliefs as a result of their own reasoning and consequent conviction. They but accept notions communicated to them which are often devoid of any elements which are demonstrable to the individual so believing. These so-called beliefs, we repeat, fall wholly within the category of faith.

Much of our learning, so far as conviction of it is concerned, is but faith. We do not take the trouble or do not have the means of empirically proving that which is imparted to us, so we rely on the authority of the source.—X

### Are There Soulless Beings?

A soror now addresses our Forum: "I recently read an article regarding an instrument lately perfected which is used to register the heartbeats of an infant just before and during birth. It was stated that no doubt many stillborn children died for lack of oxygen and also it was thought that the lack of oxygen at this crucial time might be the cause of many weak-minded children or children without a conscious mind. The thought came to me: 'Do these weak or imbecilic children have a soul? Is it possible for a human being to live and have no soul?' These questions I submit to our Forum."

Unless a thing is realized, it is not of us. We may have a particular faculty or a material possession but, unless we are aware that we have the same, it has no real part in our conscious nature. The fact that others may perceive something as being related to us is of no value to us unless we can be made to have the same realization of it. What one cannot realize he cannot consciously utilize. It is undoubtedly true that there is much of our composite being of which we are not aware and which in some manner contributes to our existence as well as our being. Nevertheless when we speak of ourselves, we mean our ego, our conscious entity. Therefore, that which lies beyond our self-realization is lost to our personal conscious being.

Upon this premise one is, in fact, *soulless* until he has that awareness of self that constitutes what man designates as conscience, the moral sense or soul. The soul is a manifestation of Divine consciousness and Vital Life Force within the physical organism of man. It is a function or state of self which man comes to discern. Psychologically, we can say that soul is a high degree of self-consciousness. Eventually, this awareness of certain immanent urges and sensations creates the notion to the mind of a reality set off and apart from the physical organism. It

becomes to the mind an entity independent of the world and of the body and it is given the identity of soul. In other words, man has come to say: This quality, this functional characteristic of my being, I refer to as soul.

If one has no such conscious response to these inner sensations and mandates or transcendent aspects of self, to himself, then he has not soul. To himself, because of the lack of perception of his deeper consciousness, he is *soulless*. A man has soul only when he realizes it. The function of soul is to make the mortal side of man cognizant of its nexus with a power that transcends the mortal being. Where this function, for any reason, is not active—that is, it is dormant—that being for all purposes of soul is, in fact, soulless.

Man has attributed, in part, his supremacy to other living conscious things on the grounds of his highly developed self-consciousness or soul. Whenever for any reason he lacks this quality, he no longer is superior in a Divine sense to other animals. Rosicrucians contend that all living things have soul essence in them. The Divine consciousness is *universal*. It permeates the lower animals as well as man. The physical structure of these lower animals, the organism of the brain or the nervous system, does not make possible that sense of introversion of consciousness, as in man, that brings about a realization of the indwelling intelligence. Therefore, a dog may be said to have the *element* of soul but not its function, for he is incapable of that more extensive realization of self.

One who is an imbecile is, therefore, soulless in this same sense. He is not able to respond to the essence of soul, of realizing the Divine quality of his own being. Again we repeat—this, of course, does not mean that the individual is devoid of that essence from which the consciousness of soul emerges. The connection is there but the reflective mechanism by which it manifests is non-operative. It is for this reason, in discussing karma, that we have said that imbecilic persons are not examples of karma, for they personally are unable to realize karmic effects. One must have an awareness of those causes which he has induced through his thoughts and deeds before karma is effective.

Certainly it will be agreed that one is neither effectively punished nor rewarded who has not experienced the causes of the same.

Likewise, this fact enters into one's guilt or whether he is to be adjudged evil from the consequences of his acts. Unless it can be shown that a person knew that what he has done is in violation of the accepted moral sense or contrary to what is right, he is not morally guilty. He may be guilty in a legal sense and, therefore, be punished or at least prevented from a continuation of his acts. If, however, he is unable to evaluate his acts in accordance with the standard of conduct which is related to the commonly accepted virtues, he has committed no moral wrong. We excuse infants for this lack of moral value and judgment of their acts. Likewise, there are others whose soul in effect is so suppressed in its manifestation that they are declared to be, in principle, *soulless*.

Contrary to traditional beliefs, our soul is dependent upon the normal functioning of the organ known as brain. The essence of soul exists, of course, independent of the brain; that is, the brain is in no way the creator of it. Certain areas of the brain, however, in connection with our nervous and glandular systems, make possible the full functioning of this soul essence, the Divine consciousness. We may use the homely analogy of a finely produced motion picture. The story it has to portray is excellent: technically, the film is splendidly produced; there is fine photography, sound recording, processing, editing, and the multitude of details that enter into the perfect film. However, an ineffective or damaged projector, optical, and sound system, may reproduce a distorted version of the film. In fact, the projector may even be unable to project the perfect film at all. When the arc lamp in the theater suddenly ceases to function, the screen goes dark. No intelligent person in the audience would think the film had vanished or dissolved or that there was no film at all. Rather, he would realize that the mechanism was unable to manifest the properties of the film. So, too, some are soulless in their functional nature as human beings, even though they, and every other human being, possess the soul essence.—X



## TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry*, *fear*, and *anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before* and *after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

### *Accept This Free Book*

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

### *Child Culture Institute*

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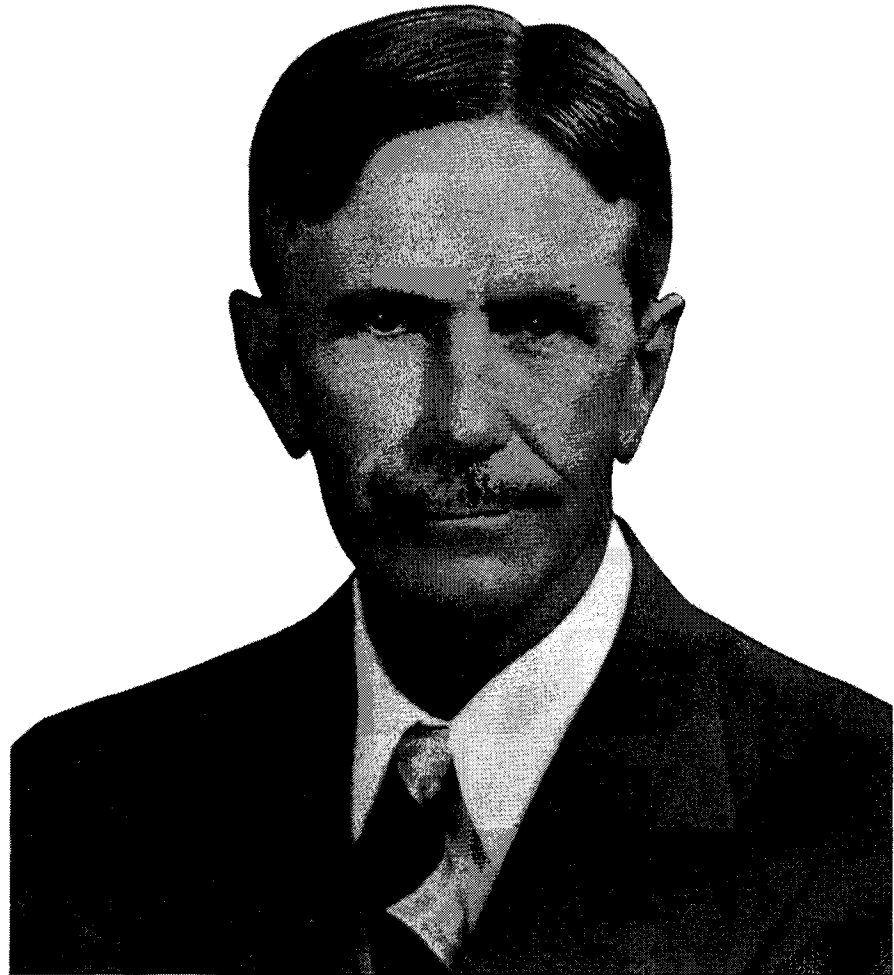
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Volume XXVI

No. 2

# Rosicrucian Forum

A private publication for members of AMORC



CAMP EZELL, F. R. C., Grand Councilor of AMORC for Southwestern States, U. S. A.

# Greetings!



## PROGRESS AND REFINEMENT

*Dear Fratres and Sorores:*

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

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

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

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

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

cause it has greater value to us. The diamond is not an evolvement from carbon, in the sense of having a greater value in the scheme of nature.

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

In our human affairs, then, we have a norm by which to judge our progress. Progress does not just consist, in our affairs, of a change from what we have or are to what we want to have or wish to be. It must be an extension of what we have or are. You have not become more complex, you have not extended yourself, if you have acquired greater learning at the sacrifice of your health. You have not, by the same reasoning, progressed if you have gained great wealth and economic security at the expense of your self-respect and peace of mind. Progress is not a shuffling of our virtues and inherent assets, a discarding of some for others. It must mean an elaboration of the same evaluation which we put upon self today. This does not mean that a substitution of a right concept for a wrong one is not progress. The recognition of a virtue is most certainly the equivalent of its elaboration. It is presumed that you recognize that a healthy body and mind are basic requirements of the human, in the physical and mental sense. It is presumed that you recognize that observation and thought, or study and reflection are necessary for the intelli-

gent direction of self and your surroundings. It is presumed that you recognize the need of social unity, of working with your fellows collectively, and yet preserving for them and for yourself certain inherent rights and freedom of expression. If you recognize these factors as necessary to human existence and welfare, then anything which expands them, gives them more complexity, is *real progress*. Anything which may tend to suppress them or cause them to retrograde, no matter how appealing to the imagination it may be is not an advancement from simplicity to complexity, but just change.

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

Fraternally,

RALPH M. LEWIS,

*Imperator.*

(Reprinted from *Forum*—August 1944)

### Living the Teachings

A frater now says: "I have just been reading the monthly bulletin of our chapter and have come across an article entitled 'Effective Help.' This article reads as follows: 'New members often wonder how the teachings can help them in their daily work. Here is a simple way expressed by one of our fratres: "I am being warned or informed two or three days ahead if I am going to run into trouble at work. Depending on this reliable information, all I do is to be very careful. I sort of double-check everything I do and, with my co-workers, I try to keep my mouth closed, and this always keeps me

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out of trouble. It's as easy as that, *but* you have to know it."

"I, too, am a new member and the thought expressed here strikes me as being unusually simple and outstanding in that, regardless of whether one is pre-warned or not—*being very careful—double-checking on things—and keeping one's mouth shut* are primary requisites of success. If this frater has learned that through the teachings of Rosicrucianism, he needs nothing further in life. I would enjoy knowing your (the Forum's) reaction to this thought."

We do not quite agree with the frater that the above conduct alone is an assurance of success in life. There are several other factors needed. However, these qualities of character to which he refers are very helpful. One of the first principles of the teachings is the need to develop or rather to manifest our *intuition*. Immanuel Kant conferred upon intuition the quality of "*a priori*" knowledge. He held that there is a synthesizing or combining power of the mind that puts our experience into an order from which truth or real knowledge can be extracted. On the other hand, John Locke, English philosopher, inveighed against the idea that there is an innate knowledge. "When men have found some general propositions that could not be doubted of as soon as understood, it was a short and easy way to conclude them innate."

There is a happy compromise between the concept, on the one hand, that there is implanted in the minds of men a complete wisdom as a collection of ideas and, on the other hand, the notion that all knowledge is the direct result of objective experience. We, as Rosicrucians, contend that there is a deeper synthesizing judgment of the human mind that is innate or *intuitive*. This intuition is of experience inbred in the human mind and organism. It is part of man's harmonious relationship with the whole Cosmic scheme of which he is a part. We believe that man's judgments and experiences, if brought before this bar of intuition, are properly evaluated. At such a time we *feel*, rather than know, them to be either wrong or right. Therefore, we can act in accordance with such innate impulses if we will.

There are definite categories or limits of the mortal intelligence and faculties as we

know. Whenever an experience is contrary to these categories, if we have developed that sensitivity by which we can realize them, we intuitively respond to them. There is derived from the experience a kind of psychic judgment which in no way is objectively apparent. This judgment either vigorously impresses the mind with an opposing view or it may actually confirm our reasoning, giving it a kind of self-evidence.

What we may think of as a *premonition*, as knowing something in advance as this frater says, is a psychic perception of the subtle elements of things and circumstances that we cannot as yet objectively discern. We may have a knowledge not born out of what our receptor senses appear to reveal to us that this or that is to occur. It is as though we had an x-ray quality to our consciousness that can penetrate an object and reveal its flaws which our eyes do not detect. This premonition is then an intuitive perception, the consequence of psychical powers. The Rosicrucians, as we have said, stress in the early phases of their teachings the need for cultivating and relying upon this faculty of intuition. They caution against presuming that a mere opinion or disinclination to act upon our experiences is a true intuitive impulse—there is a vast difference. The derision by some rationalists of intuition has been based upon this common confusion of its nature and the belief by many that intuition consists of an actual reservoir of innate facts or points of knowledge to be withdrawn like objects from a shelf.

Being *cautious* is instinctive. When one exercises caution it is indicative that some experience which he encounters is not conspicuous to him. Man has learned through untold generations that things which are not thoroughly comprehended or fully apparent may have lurking within them an element of danger. This attitude is very evident in the behavior of the lower animals. An animal will carefully approach any unfamiliar object or circumstance prepared either to flee from it or defend itself from that which threatens. There is then every need to relate intuition to caution. One who resorts, at every possible opportunity, to his awakened and cultivated intuition, is exercising caution in his affairs. Such a person should be

quite successful if he is also both industrious and just—and has as well a normal degree of intelligence.

As for the last precaution to which the frater refers in a homely way, that of *keeping one's mouth closed*, that, too, under certain conditions is very beneficial. There is an old adage which, in effect, says: "Only speak when what you have to say is more golden than your silence." Thoughtless speech is an uncontrolled power. It goes forth aimlessly and may do untold harm in confusing minds or unnecessarily disturbing persons. The object of speech by man is not merely a vociferous response to his emotions as a cry of pain, pleasure, anger, or exclamation. We talk—or are presumed to—for the purpose of communicating ideas—the transference of intelligence from one mind to another or others by means of the voice. One should ask himself before he speaks, Has what I am about to say any real value? If not, it is obvious that silence would be better. It would prevent us many times from becoming involved in the aftermath of our speech, if we would *think* first.

It is quite true that much of our conversation is impulsive. We automatically give voice to our feelings and random thoughts. Therein lies danger. In many instances, after having spoken, the folly and fallowness of what we have said is finally realized by us. There is not one of us who has not at some time in his life wished he could have retracted a *thoughtless* impetuous remark which he has made. It is difficult but necessary to hesitate a second in speaking to become conscious of the impact of the idea to which we are going to give vocative form.

In correspondence, we have found it necessary, since we represent not just ourselves, but a world-wide organization, to write a letter from the point of view of how it will sound when read aloud to others. Is there something being said in the letter that you would not want read back or published a month or ten years hence? This compels caution and a judicious presentation of the thoughts that enter into a letter's composition. The same policy, with much advantage, can and should be displayed in our speaking.

Most of us, in general, in an indirect way, know these things. The Rosicrucian teachings, however, point out and emphasize the

fundamental laws underlying them. As a consequence, they take them out of the realm of mere conviction and cause them to be practical, that is, applicable to everyday living.—X

### Is Karma Deferred?

A frater of the British West Indies arises now and asks our Forum: "May a question that has been bothering me for a little while be submitted to the Forum? If effect follows cause as a natural consequence, how is it that a person's karma may be deferred? Would not the Cosmic be precluding the law from taking its normal course?"

Karma, as we have on many occasions explained, is the law of *compensation*, or the law of *causality*. It is in no way an arbitrary intelligence interceding in the affairs of men, nor is it an act of retribution for the misdeeds of humans. With this premise understood and accepted, karma is then realized to be entirely *impersonal*. It is exercised alike against individuals of any station in life, creed, or race, whose thoughts or deeds—as a *cause*—invoke it. To the sentimentalists, this may seem harsh, naturalistic, and merciless. However, in the uniform exactitude of karma there is to be found Cosmic justice. One would and should expect a Cosmic precept and law not to be immured by prejudice or bias.

The responsibility for the consequences of invoked karma lies always upon humans. For analogy, one does not try to transfer to the effect of gravity any injury he may have suffered when he falls from some height. Neither should one assume that karma is intentionally adverse or beneficent in the effects that follow from the laws of which it consists. To refer to karmic laws as though they consisted of a matrix of special phenomena, or unique causes and effects, is erroneous. Karma is a generic term for the relationship of all laws, both physical and spiritual, to which man is subject. Karma, as well, includes the relationships we have with our fellows and with society at large. If one acts in such way as to arouse jealousy, hatred, or envy, he has engendered psychological causes that are bound to result to his detriment. These, too, would come under the heading of *karma*. The psycho-

logical reactions of those we have hurt—or pleased—since they are natural law, the phenomena of nature, are obviously of karma.

Logically, and as Sir Isaac Newton made plain in his laws of motion, there is never a single cause. A thing cannot act upon itself. It must act upon something else. The active cause and that which it acts upon are *both* causes. The effect rises out of the interaction between these two causes, the active and the passive. Therefore, there is always a set or pair of causes for any effect experienced. There are also no preferred causes. Man may prefer certain effects that come from causes, and therefore, he chooses active ones that produce them. Cosmically and in nature, at times, a cause whose effect on man may be adverse will be much more active than one whose results man may prefer: For analogy, a cause that might ruin our health can, on occasion, be more direct and immediately effective than one which we might choose to improve our health. We can so dissipate our life as to bring about ill-health in a very short time, such a cause being very intense. Those who are ill know that the most beneficial causes of health, or of a curative nature, are relatively slow in their effects in comparison with those which are ruinous.

It is cogent that man must seek to know something of the causes, such as natural phenomena and Cosmic law, that influence life. It is obligatory upon him to *select* those which are more efficacious and to avoid equally effective ones that may be adverse. There is a common saying “playing with fire.” This alludes to a behavior which experience has shown precipitates as causes a series of events from which (if no action is interposed) seriously adverse effects will follow. Just as there are such causes which can be harmful, so, also, there are acts and thoughts that can work to our advantage.

An active cause is never arrested nor ceases to *be* until some *more active* one is interposed. When this occurs, the first cause becomes relatively *passive* to the one which acts upon it. If one has precipitated a cause, as a natural or Cosmic law, of which one is cognizant, he can only escape its effect by invoking a more active counter-cause. The new one will either mitigate the former somewhat, or completely defer it. To illus-

trate this, let us use the further analogy of a ball on a billiard table. A fast rolling ball is moving to an undesirable corner of the table; that corner represents some conditions or effects not wanted. Now, if another ball is set into motion obliquely across the table so as to collide with the first ball, this first one will have its course diverted or completely stopped. So, too, we may defer karma by employing thought and deeds of counter-purpose.

Karma, as a law of causality, has one purpose, if we wish to use a term that suggests arbitrary action, and that is, from every set of causes, *effects must follow*. Therefore, again we say—it is man’s responsibility as to what the effects shall be. Either intentionally or inadvertently, man institutes the causes. For man not to be able to defer karma, would make karma a retaliatory action, which is not in accord with Cosmic principles. Does this mean then that one can escape the effects of his wrongdoing by instituting a counter-cause? The only way a counter-cause can be established is to precipitate one whose nature and function is distinctly different in every respect. Thus, what man calls an evil act (which is a cause) can only be mitigated or deferred by one whose nature is more harmonious and what men call a spiritual good. A *spiritual good* is one of motive, as well as of action. Thus, to invoke a counter-cause to oppose an evilly engendered one, the motive must be sincere. The counter-cause cannot merely be to evade the consequences of one’s acts.

Morally right acts that put into motion constructive causes are not just those determined by a religious code, nor are they necessarily limited to the dictates of society. To act just within the law, whether that be temporal or ecclesiastical, is not sufficient. The deed must also conform to one’s conscience, to his personal sense of rectitude, or it will be productive of a cause other than that desired. A man must act in accordance with the spiritual level of his consciousness, that is, as he personally believes the right to be. This right, it is patent, must not be one limited to the personal or selfish advantage of the individual. One may believe it right to gain whatever he wants; this, of course, is a response to the lower nature of man, to the welfare of the im-

mediate self. But the higher aspect of one's self-consciousness is more expansive. It includes one's relationships with other humans as well.

A man cannot set his hand against his fellows for his own advantage and think that he is acting in accordance with expansive, Cosmic law. Such conduct only induces causes of like nature to be instituted by others against him. Consequently, the individual experiences the effect of the hurt he has imposed upon others.—X

### Did Man Evolve?

A frater now presents an interesting question to our Forum. He writes: "In Genesis it states that God created man on the sixth day, and on the seventh day He rested—having completed his work as far as this earth was concerned. If his work was completed then, all mankind must have been created at that time—the sixth day. It does not indicate that God kept on creating man. Of course, we understand that a 'day' did not mean twenty-four hours, but a period of time. In that case, man could have been created at different times during that period, which would make the Soul-Personalities of different ages.

"Some philosophies teach that man evolved through the mineral, vegetable, and animal kingdoms. It is my understanding that our Rosicrucian teachings proclaim that man was created a Spiritual Being, as *Man*, and came to this earth where he functions in a physical body while here. We are also taught that at his advent upon this earth, man was bisexual. The only bisexual animal life we know of is very low in the scale of evolution. Just where in the evolution of physical forms did man appear? Was he self-conscious or did he have only animal consciousness, or was he a single-celled, bisexual, animal-like man when he first came to earth?"

As Rosicrucians, we hold to the concept that man was not a spontaneously created being. He did not come into existence with the intelligence and full development of the faculties which he now possesses. We further contend that organically man was not created as he appears, that is, as a homo sapiens. We are quite cognizant of the fact that this

concept is contrary to orthodox theological notions and the literal interpretation of the Book of Genesis. Such orthodox views are not in accord with the knowledge which man acquired through the sciences. Further, they are not wholly consistent with the more profound understanding of mystical philosophy.

First, we hold to the position that man organically, that is, physically, is a *developed* being, call him *evolved*, if you wish. He is what he is because he has been thus fashioned by his environment and biological selection. His eyes and ears, the nose and hands, the feet, are not arbitrary creations especially designed for their function. They are, rather, the adjustment of the living organism to the necessity of its subsistence. Animals were not given eyes so that they might see; they have eyes because they do see. The organs and functions of sight *evolved* out of the needs of the organism *to see*. For analogy, it does not rain so that things may grow; rather, things grow because it *does* rain.

This concept does not detract from the principle that a Divine impulse imbued matter with life. It does not remove an infinite Intelligence, as a conscious force, acting through the phenomena of nature. Instead of promulgating the idea that the Divine Intelligence brought forth a spontaneous creation the completed physical form of man, we declare that the Divine impulse was at first of simpler forces and energies. These simpler forces and energies persisted. They are *universals*. Out of them there evolved numerous expressions, or the organic forms that we know, *including man*. This view may rob man of the vainglory that he has set for himself. It makes of him but *one* of the creations of the Divine Intelligence, not the *central* one for which all exists. It does not, however, deny that he is the highest manifestation of the Divine on earth in that he is able to have that self-consciousness by which the Divine is realized.

That man evolves in intelligence should not be doubted. In our present era there still exist aborigines who are in their behavior animal-like. Their offspring, if placed in modern environment, adjust rapidly, evolving, if you will, to the manner of living of modern man. In two or three generations they display intelligence or a coordinated

power of mind equal to that of modern man. Of course, it may be contended that these aborigines are already humans—which they are. There is no link, to use a hackneyed term, which has yet biologically established the fact of man's emergence from any particular lower form of life—as for example, the anthropoid apes.

Man has proved in his experimentation that various forms of life can be altered. Mutation occurs through such controlled factors, as temperature, nutrition, and stimuli of various kinds. The similarity of man's organic system to that of other living things is a strong and substantial support, at least, of his biological emergence from other organic beings. The study of the embryo and the development through which it passes before the human stage is attained is also extremely convincing.

Why should man feel distressed that the Cosmic life force and the Divine impulse has manifested itself through less evolved and complex forms—that is, from the invertebrate to finally attain the vertebrate? In our Rosicrucian philosophy, we consider the body a fulfillment of Cosmic law, as is all matter, but of a lesser manifestation than that of the soul-personality. The body is but the vehicle by which the soul-personality comes to express itself. Why then the great concern as to from what substance or pattern it has descended? After all, when we think of man, is it not that high degree of self-consciousness which is conceived as *soul*? We do not define man as a *body* consisting of this and that, of organs and systems! Such mechanisms are only incidental to that function of the Vital Life Force and Divine consciousness within them which produces the ability to become aware of the infinite cause and to realize its Cosmic unity with all else.

From the strictly philosophical point of view, in whatever form there would evolve that state of consciousness constituting the attributes of soul, we would then have *man*. Though biologically man is a distinct species, mystically and psychologically we concede man as a *state of mind*. Is it not this state of mind that concerns us most rather than the physical factors that serve it as a medium? If the divine part of man is the realization of his Cosmic cause, then his form *is*, and must be, of subordinate im-

portance. If man can endure another million years, in all probability that exalted consciousness of which he would consist would reside in a form quite unlike his present one.

In many circles today, it is accepted that intelligences reside on other worlds. The flying saucer enthusiasts enter into long discussions in some of their accounts as to what these "super-intelligences" are like. Some of the descriptions relate these intelligences as being quite *different* in appearance to man. If then there are beings exalted to man in consciousness, which gives them a more highly evolved soul-personality, how can man think that his physical form was spontaneously created by the will of God, as it now is? Man in his present physical form would then be *inferior* to the different species from other worlds which some men assume to be superior.

Let not our ego cloud the real value of our being, that is, the consciousness of the deeper aspects of self. It is that which is truly man.

Organically, in his simpler forms, man was probably bisexual. There is every indication of that as we study simple organisms. In using the term *man*, we are doing so in the biological sense. We still hold, that there is not *man*, mystically, until he has attained that state of consciousness of the Divine that makes him the lofty being he is.—X

### Dreams and Visions

Fully 75 percent of the dreams and visions reported by our members are so personal and intimate that an analysis of them would lead us to tread upon very sensitive ground and an interpretation would be so personal and intimate and of so little interest to anyone else that the matter would soon become boresome and monotonous. Then again, I cannot conceive of such a plan because I do not know of any individual who could properly analyze and interpret the dreams and visions of our members since the second party is seldom likely to know all of the points that constitute the background for the dream and vision or the points that would be emphasized by the interpretation. I occasionally have a symbolical or mystical dream that is of intense and



seriously important significance to me, but I cannot conceive of its being interpreted by any other person or for any other person to be able to arrive at its true significance.

For instance: A few weeks ago while thinking of some matters pertaining to a laboratory device for demonstrating the harmonics of music and after spending one evening studying the mathematical relationship of the musical tones, I retired after midnight and, after attending to scheduled contacts I had to make, fell asleep. I was awakened around three o'clock by a very strong musical note that really brought me back to wakefulness. At the same instant I saw a large harp, as used in symphonic orchestras, with one of its strings being played by a mystical hand. This hand coming from an invisible arm seemed to be plucking one string about two thirds of the way down or nearer the lower end of the string than the upper end which impressed me as being very peculiar. In the morning I analyzed this dream and suddenly realized that it was a complete explanation of one of the problems puzzling me—namely, that in building my device I must arrange it so that the musical string would be plucked nearer to the sound box rather than at the other end and that I should take as my fundamental note that which I had heard. This I discovered, by playing on my cello, to be the note of D.

Now suppose I had made a report of that dream to anyone of you or described what occurred. Without knowing what I was interested in and the problem which greatly puzzled me, could you have interpreted the dream or vision? In an attempt to analyze and interpret the dreams and visions of our members we must know all of what has been in their consciousness for some period of time and which has concerned them not only for the past few days but for weeks, months, or years. Often we must also know what problems are about to arise in the future and to which the dream or vision might have some relation. For this reason a vision or a dream to be analyzed would have to be accompanied by a mass of manuscript that would take hours of study before attempting to interpret the dream and even then our interpretation might not be associated with the proper incident or problem that has confronted them or is about to confront them.

Thinking of my dream I can recall now that there were at least four or five other matters of interest to me about that time to which the dream could have been related by a second person.

(From *Rosicrucian Forum*, August 1934)

### This Issue's Personality

The field of journalism offers one of the finest avenues for the expression of those ideals which best serve the public interest. Through a free press Rosicrucian idealism also finds its way to the hearts and minds of people who are searching for more understanding. Where a member of AMORC is aligned with journalistic endeavors, he experiences a privilege of expression which can be mutually beneficial. Such a member is Frater Camp Ezell, Grand Councilor of AMORC for the Southwestern States. And few men have used their association with the press to better advantage for the good of all people than has he.

Born July 23, 1894, in Beeville, Texas, Camp Ezell entered the printing trade upon graduation from high school. Starting in the composing room as a *printer's devil*, he eventually became a linotype operator. In this profession he worked for many of the nation's largest daily newspapers. After several years of learning the mechanics and routine affairs of a newspaper, Frater Ezell turned to that phase of newspaper work in which he found his true mission . . . . speaking to the people through editorials and special columns. Backing up his years of experience with night school and special courses in journalism, he began working with some outstanding writers. This led him to buy and publish his own newspaper for several years. Having always had a sentimental attachment to the place of his birth, however, he soon returned to Beeville with his wife, Helen, and for the past ten years has served as editor of the large weekly *Bee-Picayune* in that city.

That part of Frater Ezell's history which is related to his search into occult literature, mysticism, and finally the Rosicrucian Order, AMORC, carries all the fascination of a mystical adventure. Born into a religious environment whose doctrinal confines later became much too rigid for his inquiring

mind, he early in life began a study of comparative religion. This led him to investigate the tenets of many faiths, but, in his own words, he was always searching for something he could not find in books. He tried in vain to find satisfaction in creeds of various denominations, but not until he crossed the threshold of the Ancient and Mystical Order Rosae Crucis did he find that for which he was seeking.

With that happy union more than twenty-five years ago, Camp Ezell began a life of service and dedication to AMORC. His love for its traditions and landmarks has moved him to participate in many Rosicrucian events which required much of his time and also extensive travel. He and his wife were two of only a few Rosicrucian members from the Western Hemisphere who joined the Emperor in the sacred ceremony held in the King's Chamber of the Great Pyramid near Cairo, Egypt, on August 19, 1953. On other occasions he has attended Rosicrucian rallies in New York, Philadelphia, London, and Dallas, and for many years, the International Convention in San Jose, for which event he also served as Chairman in 1948.

Frater Ezell is that kind of Rosicrucian who combines greatness in personal achievement with a love for the simpler elements of life. His hobbies are music, travel, and good literature. He finds great joy in caring for the animals on his small ranch, from hiking through the woods, attending baseball games, or from such cultural pursuits as opera, art exhibits, concerts, and stage plays.

Like Rosicrucians everywhere, Frater and Soror Ezell have a room in their home set aside as a private sanctum. Here they enter, with a feeling of humility, to find attunement with the Cosmic. In this way, and in his diligent attention to the needs of AMORC in Southwestern United States, Camp Ezell fulfills his mission and his *greatest* joy—that of serving the Rosicrucian Order, AMORC, and the many, many people in need of spiritual and material assistance.—B

### Giving Treatments to Others

Many questions come to us asking us to outline the ethical and legal aspects involved in the giving of treatments at home.

In answer to these questions, I want to say very positively that each and every member of our organization who is not a licensed physician should not attempt to give treatments to the general public, or to friends, or neighbors, or especially strangers who may come to them or solicit their help. The lessons contained in our course of study regarding treatment work, especially those lessons pertaining to contact treatments where the patient must be present in the same room with the one giving the treatments, are for the purpose of enabling our members to take care of any emergency that may arise in the home to help alleviate any pain or suffering among members of his or her family. These lessons are not intended to make healers or treatment practitioners out of our members so that they can give treatments to anyone and everyone. The Rosicrucian organization is not a healing cult nor a movement for the progression of any new or old system of therapeutics. The healing work is purely incidental and is only one of the phases of our teachings and only one of the many benefits that come to our members as a result of their association with us.

Ethically and legally no member who is not a licensed physician should give any treatments to anyone outside of his own home and he should never do even this without the assistance of a regular licensed physician, if he has any suspicion that the illness may be a contagious one, or a very serious one, or one which he does not thoroughly understand. It is always better to call in a licensed physician to have the patient's troubles properly diagnosed and properly treated, for such treatment will not interfere with whatever additional help is given by our members through our own methods and it will save many embarrassments.

According to the laws of most states any person who gives a treatment to another person with or without any fee or with or without any attempt to make a complete cure is "practicing medicine" within the meaning of the laws and is therefore liable to a fine, or imprisonment, or both. When we speak of a licensed physician we mean a physician who is licensed by the medical society or state board and is therefore legally permitted to practice whatever system he has

studied and from which he has been graduated and received permission to proceed as a practitioner.

Some of our members have attempted to treat strangers and to almost set themselves up in the business of healing. Because of the great success they have with our principles they find it very attractive to help many people and build up a reputation as a successful healer. Many of these have found themselves suddenly face to face with a legal problem and have been heavily fined or threatened with imprisonment. It is not a question of whether they accept fees or a voluntary donation or anything else. It is merely that they are violating the law by giving treatments without being licensed to do so. I must warn all of our members against attempting to establish themselves in the healing work among strangers unless they are licensed practitioners.

(By Dr. H. Spencer Lewis, from *Forum*—Aug. 1933)

### Giving Material Help

One of the problems that often perplexes me because of the difficulty we find in solving it is that of trying to guide our members in a rational way in the giving of material help to others. It is especially difficult when we find that our members are giving money or other material things to those who come to them asking for it. It is so easy to make mistakes in this regard and, on the other hand, it is so easy to remain indifferent under the belief that one is avoiding the errors of wrong giving.

We are not the only organization of a fraternal nature where the members are approached by those who make a living out of soliciting help, especially financial help.

I trust that all of our members will read in the *Forum* magazine what I am now saying, for it is for their benefit. There are two kinds of persons who should be carefully investigated before much help is given to them. First, there is the person who claims to be a member belonging to one of our branches and who lost or mislaid his membership card and who is now stranded in some distant city and wants the members of that city to help him. This is the kind of solicitation that is well known to every fraternal organization. In ninety per

cent of the cases the one who is pleading for help is not a member of the organization at all but has become familiar with its terminology and general purpose through reading some of its literature. If very closely questioned it would be found that he has never been a member, or at least was a member for only a few days and was then either suspended or asked to resign for some very excellent reason.

Strangers who call at our branches, or upon individual members of our Order asking for help, should be requested to show a membership card proving that they are either in good standing or have paid dues up to within a very recent date. It may be argued that a person who is in want could not possibly have his dues paid up to date, but therein lies the loophole for the pretender to take advantage of you. If he cannot show a membership card and prove he is a member in good standing and worthy of your special help, then you should deny him any special favors as a member until you can investigate. Of course, if you choose to help such a person in the same manner as you would any stranger who may not be a member of this organization, that is a matter for your own mind and heart to answer. But you should take into account the fact that anyone who will stoop to pretend to be a member of the organization for the sake of working on your fraternal sympathy is unworthy of your help under any circumstances. Some such persons have gone from city to city and collected large sums of money and even clothing and other things upon the promise of repayment or a return of the articles.

The second type of person is the one who lives right in the community of one of our branches and who has actually been a member or may be a member at the present time, but who is constantly soliciting financial help on the grounds that he or she is unable to find employment or find any means of support. These persons are few indeed, for we seldom find an actual member in our organization who is in such a predicament even during these trying times. But if anyone claims to you to be in special need and there is a Sunshine Circle operating in connection with this Lodge or Chapter, then you should have that person go to the Sunshine Circle and solicit help. The

Sunshine Circle will help each person in the proper way and will prevent you from making any mistakes by giving to the occasional person who is a professional solicitor and who has no intention of finding any work or any other means of support so long as he or she can beg and borrow.

(By Dr. H. Spencer Lewis, from *Forum*—Aug. 1933)

### Jesus Forgives

Here is a question of mystical interest to all of our members and yet it involves a fundamental of theology and Christian doctrine. One of our members in Minneapolis asks this question: "What is meant by the statement in the Ninth Chapter and sixth verse of Matthew which reads: 'The Son of man hath power on earth to forgive sins?'"

This Soror says that according to her understanding the people whom Jesus healed had not sinned against Him and others who sinned in many ways had not sinned against Jesus in any sense, then why should Jesus forgive them and why should He have the power to forgive them or why should He have assumed the arbitrary authority to forgive them? Since sinners had sinned against God and against divine laws, God alone should be the one to be able to forgive. She wants to know if the verse in the chapter has been correctly quoted or translated.

In the first place, we cannot rely upon the exact translation of any particular sentence attributed to Jesus. The utmost that we can depend upon, and from a mystical point of view that is quite sufficient, is the spirit of the sentences and paragraphs, attributed to Him. We all know that listening to an orator, preacher, or lecturer delivering his sermon or listening in person makes an entirely different impression upon us than when we read his exact words taken down precisely by shorthand. In such a case there is no change in the wording, but there may be a change in punctuation, since in such a case the punctuation is more or less arbitrarily used by the reporter, and many pauses or breaks in the flow of speech which give emphasis to what the lecturer is saying are overlooked. Then there is the additional shade of meaning that is often given by the emphasis upon a carefully selected word in a sentence. All of these are lacking

in a cold, printed form of any discourse. For these and many other reasons we should not pin our faith and our understanding to the precise words used in the Bible.

Every mystic understands that when Jesus said He forgave the sins of others He was speaking as a representative of God and as a channel for the Cosmic laws. He meant that in the mind and consciousness of God and the Cosmic the sins were being forgiven to such an extent as any sin can be forgiven. Forgiving the sins did not mean completely neutralizing them, completely wiping them out of all existence and leaving the person in the same status as though he had never committed a sin. It meant the forgiving or prevention of the direct results of the sin, thereby leaving the sinner only the burden of remembering the lesson and thus making proper compensation. Jesus meant to teach this idea and tried to make plain the fact that if we asked God or the Cosmic or asked God through Jesus, the representative and Son of God, the emissary of God's omnipotence, for forgiveness, the very attitude on our part was one of admission of guilt, regret for our act, a recognition of the omnipotence of God, and an agreement to make compensation for our error. All of these combined would neutralize part of the Karmic debt that would follow any and every violation of divine or natural law. I am sure that this is the true and correct mystical interpretation of the quoted passage.

(By Dr. H. Spencer Lewis, from *Forum*—Aug. 1933)

### Making Cathedral Contacts

I think all of us rejoice each time we read a letter in any of our departmental mail coming from a member who has suddenly made a perfect contact with the Cathedral of the Soul after many weeks, months, or perhaps a year of futile test and trial.

None of us is able to tell just why some of our members do not make these contacts quickly and easily, as a majority do, and we are not able to help them in overcoming the difficulty, whatever it may be. We have learned, however, through the past years, that those who continue to try are eventually successful, and when success comes to them it is abundant, for after a long series of disappointments the first contact they do

make is generally so supreme and beautiful as to constitute a rich reward for all of the delays and worry. In fact, many of those who seem to have to wait until certain internal phases of spiritual development are complete, before making the Cathedral contact, have a more perfect and complete contact when the time is ready and thereafter have less difficulty in continuing such contacts than those who make them so easily at the first trial. Many who contact the Cathedral the first time they attempt to make the contact make only partial contacts sufficient to convince them that the contact is made and they are in attunement but not sufficient to give them all of the beautiful realizations they wish. Such members have to build up gradually the degree of contact and fullness of its realization until it is what it should be. Those who are delayed in making the first contact are evidently carrying on some inner development that precedes the contact rather than that which follows it, and after the contact is once made they do not have to go through the same developing process as do others. Why this difference exists we cannot tell, but in the end both kinds of members attain the same end and the same degree of rich spiritual attunement.

Let us rejoice for a moment over such a contact being made after a long and disappointing series of experiments by our good Frater MacCartney, a medical physician in Florida. He writes on May 8 of this year as follows:

"It is now 9:20 a. m. and I am quite elated. I have been very diffident about trying any longer to contact the Cathedral, feeling that I was unworthy and, therefore, could not bring it into realization. I tried again last night but found that a number of radios playing near me interfered, and as a final trial I proceeded this morning to follow the usual custom, and what joy! For a few minutes nothing seemed to happen, and then I saw a purple light which developed and became larger and turned into a brilliant violet, and I knew it was the light of the sacred triangle in the Cathedral and soon I was conscious of the fact that the soul of me was entering within the sacred place. I am more than delighted and know now its great peace and power."

We can rejoice not only over the fact

that he has had this surprising and inspiring contact that will remain a conviction and reality throughout his life, but we know from the experiences of hundreds and hundreds of others that having made this contact so completely he will now find it easy, simple, and beautiful, to lay aside, many times during the day and evening, the outer, worldly cloak and self, with all of its trials and tribulations, worries and problems, and enter freely and happily into a sacred place where he will find holy communion, beautiful music, supreme rest, inspiring, vitalizing, intellectual food, and Cosmic peace. He will be like a dweller upon two planets with the power to change his place of abode at will. The world of Light, Life, and Love, free from earthly things, is now as open to him as the so-called freedom of the world here below. What a magnificent thing it is to be able to transpose oneself from one world to the other and yet return and carry on, knowing always that one does not have to wait for transition or the complete separation of body and soul to enter into the kingdom of heaven and find Light, Life, and Love.

I hope that you will keep this in mind in your contacts with members and tell them of this incident, typical of thousands of others who may even now feel in their disappointment that the time may never come when they will contact the Cathedral. The time is always close at hand and trust and confidence are keys which help to unlock the great closed doors that separate the future from the present.

(By Dr. H. Spencer Lewis, from *Forum*—Aug. 1933)

### The Life of the Masters

Here again is the question that has been asked and answered so many times. It relates to that peculiar book called, *The Life and Teachings of the Masters of the Far East*, or with a similar title, written by Baird T. Spalding. This book paints very fascinating pictures of an investigator's journey into Tibet and of what he saw and learned there regarding the great Masters and their marvelous phenomena. When the manuscript of the book was first read to me in San Francisco, I condemned it as being absolutely contrary to the real facts of Tibet as known to everyone who has had any contact by correspondence with the teachings of Tibet

and who knows anything of the real teachings of those people. Nevertheless, the book went into print and from the time it fell into the hands of the people up to the present hour a constant investigation of the life of Mr. Spalding has been made by literary geniuses and students of human nature. We have received newspaper clippings from all parts of America alleging that Mr. Spalding has admitted that he never was in Tibet and never made the contacts described in his book and did not know anything about the things he has described. Whatever his personal life may have been, one thing is certain, the book is not an accurate account and is not dependable in this regard, and our members would do well, indeed, to refrain from taking the book seriously or recommending it to any seekers as a true account of the lives of the Masters of the Far East. Many of the points in the book have been proven erroneous and so one must hesitate to recommend and indorse such a book. Generally speaking, the book is childish—even silly.

There are many books that we constantly recommend and indorse highly and there are some books that we condemn as being absolutely worthless because they are not even good fiction but simply pure and unadulterated falsehood invented for the purpose of deceiving and making money out of their sales. When Mr. Spalding's book was still being revised and prepared for printing it was offered to us to be sold by us as a part of the Rosicrucian Library. We knew its title would lead to a tremendous circulation. We knew that from a monetary point of view it would be one of the best books some publisher could offer for sale for a few months. But we immediately condemned it and refused to have anything to do with it and today we are of the same opinion. The San Francisco newspapers at one time were filled with items alleging the admissions on the part of Mr. Spalding that his book was not reliable or even based upon reliable information. We know that the stories in that book of the action and lives of the Masters are not only inconsistent with the facts but absurd and insulting to the intelligence of any thinking person.

(By Dr. H. Spencer Lewis, from *Forum*—June, 1934)

### Jealousy and Love

Our good Frater, Dr. Thomson of Nevada, enters the Forum this afternoon with a request that we comment on the emotion of jealousy or the passion of jealousy, as he calls it, and reveal its relation to the various fundamental human tendencies and emotional activities. He says, rightly, that the general belief is that jealousy is in some way related to love and that jealousy is born out of love. He feels, however, that jealousy is something that is directly the opposite to love. What interests him mostly is the fact that he has observed in his professional career that many forms of ill-health were attributal to long or intense expressions of jealousy or the maintenance of a jealous attitude.

Now before we speak on the ill-effects of jealousy or how jealousy in the heart and mind of an individual can produce illness, let us analyze jealousy itself as an emotion or passion. First of all, we realize that it is not something that we can attribute exclusively to human beings for jealousy, like love, will be found among various species of animals and in some animals jealousy becomes a very treacherous thing or leads to the most treacherous of actions, breaking down all of the highly developed attributes in the animal which it has acquired through years of training at the hands of animal experts. In fact, animal trainers have told me that they have little fear of the most ferocious of animals so long as jealousy is never born in their hearts or minds and that once the emotion of jealousy is awakened all of the fine development of the higher qualities of the animal are annihilated and the animal returns in all of its mental activity and emotional expression to the most primitive state of its forbears. There seems to be something of a destructive, explosive, uncontrollable, poisonous nature in the emotion of jealousy that knows no law, that listens to no reason, and will not be restrained even when the effects are self-destructive. It is, therefore, one of the most powerful of all of the destructive emotions possessed by animals who have the ability to do any form of reasoning or thinking. Jealousy is born out of desire and, therefore, is accompanied by or dependent upon some degree of analytical reasoning, but the rea-

son is always erroneous for it is based upon a false premise and is obsessional in its effect.

The desire out of which jealousy is born is the desire to possess. It is a strange fact that the highest emotion known to man and to animal alike is that of love and that the greatest good done by man is done through the impulses of love, and yet love itself can create expressions of two very opposite passions—namely, the passion to give and to share what one loves, and the passion to own, possess, and control that which one loves. The one passion is wholly unselfish, finding its pleasure and happiness in the joy and happiness of others. The other is purely selfish, even to the degree of being miserly and seeking no happiness or pleasure out of the desire but being willing to see others suffer and even to bring suffering upon oneself in order to satisfy the desire to possess.

We see in these facts that one form of love is purely harmonious with Cosmic law. Undoubtedly the highest and most sublime emotion of the divine consciousness of God is that of love. His love for men, His love for all things created by Him, has resulted in the establishment of laws and the action and reaction of these laws in a beneficial and bountiful manner whereby continuous blessings and benedictions are bestowed upon man. It is through that God's unbounded love that we have life and all of the rich heritage that is ours throughout the universe. There is not the least restriction upon the dominating action of love throughout the universe. When this divine emotion reflects itself in the heart and mind of man, it makes him unselfish, sympathetic, and joyful, for he too finds the greatest happiness in life through loving and sharing that love and by encouraging in others the desire to love and to share love. In the material affairs of life this action manifests itself in the very broadly human tendency to want to have others love what we love and enjoy that which brings us happiness and creates love in our hearts. Most of the beautiful things created by man have been conceived and produced under the impulse of love and because of man's desire to share with others that which he loves that others may also love the same things.

Jealousy, on the other hand, is just a reversal of all of this. It is born of a selfish desire to possess and to keep to oneself that which is loved or enjoyed or valued. The fire of jealousy is fanned into greater heat by the very thought that the thing which is loved is likely to be shared or enjoyed by others. Therefore, jealousy is not a part of love or the true opposite to the emotion of love. Hatred is the opposite of love, but even hatred will not have the reaction upon the individual physically and mentally that is sure to result from the harboring of jealousy in the human breast.

A person who is affected by the emotion of jealousy is constantly throwing the entire psychic and physical system of the human body out of harmony with Cosmic rhythm. This alone would be sufficient to produce ill-health. But the continuation of this emotion leads to many forms of mental reactions and these reactions tend to break down the mental stability and integrity of the objective mind and brain functioning so that in addition to the effect upon the purely physical standard of the body the mind is also weakened in its integrity and resistance. To be jealous and to hold within the human breast the emotion of jealousy and allow it to express itself in any form (which it inevitably does) is sure to start the process of destruction in the physical and mental body of man. It is an insult to the object desired and to the love that is supposed to be the foundation of the jealousy. When jealousy begins to manifest itself in destructive ways outwardly as, for instance, attempting to destroy the object that is loved in order to remove any further expression of jealousy, the mind begins to weaken in its rationalism and in its ability to comprehend things in their true light and from this moment on the jealous person is "possessed of evil spirits" and is in truth controlled and dominated by one of the darkest forces of the world of evil. Real love is gracious and kind, bountiful, generous, and ever seeking to be harmonious with the universal love of God. It seeks not to possess the object of its love nor to limit it and restrict it in being loved and enjoyed by others, but finds happiness and peace in the knowledge that all enjoy that which is worthy of being loved.

Undoubtedly there is some degree of sincerity back of every expression of jealousy.

It is most certainly true in those human relations in which love and jealousy are generally involved. When a man loves a woman deeply enough to have the emotion truly classified as love, there can be no jealousy, for love is kind and harmonious and always unselfish. If the man seeks to own and control, possess and dominate the object of his love and becomes jealous because he cannot hold unto himself exclusively the object of his love, he is transmuting the goodness of his love into the evil of his selfish desires. Any attempt to restrict love by dominating it and limiting it will be sure to destroy it, for love is extensive and ever-increasing. But it must be unselfish to remain free of the destructive elements. The same is true of a woman's love for man. These great emotions operating within the human body are always of two classifications: those which are harmonious with and a part of the Cosmic laws and principles and those which are contrary to them and are of the worldly kingdom. Until man rises above the one and attains glorification in the other, he cannot be truly happy and approach a spiritual kingdom.

(By Dr. H. Spencer Lewis, from *Forum*—June, 1934)

### The Fascination of Reincarnation

I believe there is no doubt that the subject of reincarnation is one of the most fascinating of those which occur in the study of any system of metaphysics, mysticism, or occultism. I base my conclusion on the fact that few subjects demand the amount of correspondence or number of replies to so many questions, particularly from early degree students, as does reincarnation. To those individuals who are first introduced to the subject, reincarnation seems to have an extreme fascination. This fascination, in turn, affects the student in a way that makes him seem to be unable to secure enough information on the subject. As a result, there are many questions upon which the student wants elaboration and, in spite of what is provided in the lessons to read and study—or even the answers to the questions they submit—the questions still keep repeating themselves. In fact, new questions related to reincarnation come frequently to our Correspondence Department.

Reincarnation is not a simple subject. It is one that we could readily classify as vast. Its implications include a great scope of human understanding and experience. Nevertheless, it is difficult to explain to members of A.M.O.R.C. anything about the subject which they do not already know. They have studied the presentation of the theories concerning reincarnation which are contained in the Rosicrucian Monographs, and no doubt many have read the book by the late Dr. H. Spencer Lewis, *Mansions of the Soul*. These are the two best sources for information concerning reincarnation, and almost anything else that is written, or said, is merely a commentary upon the monographs and this book.

To clarify in other ways, or to provide additional information concerning the subject, is merely to take individual phases of the subject and elaborate upon them. We might also question, why does reincarnation appeal to the individual? Why do the questions to which I have here referred come so many times and keep coming from many groups of students? The same questions occur month after month and year after year so that our Correspondence Department becomes familiar with the type. At the point in the monographs where the subject is introduced, sometimes almost the identical wording is used in questions regarding reincarnation. The attempt to analyze the appeal of reincarnation, the attempt to answer why it has such a fascination for the individual, is an attempt to unravel the mystery of the human mind; and this is of course impossible.

Reincarnation and its full meaning is closely related to the whole scheme of things—to the whole scope of life and being. It is not limited to the point of view of any one individual, or any one group of individuals; the ideas which compose it must be constantly judged in connection with a scope which is universal and therefore limitless. The whole understanding of the subject probably lies beyond the ability of the human mind to grasp its explanation. Reincarnation, with its questions, is a part of the eternal question of the why of existence and being; it is, therefore, unanswerable.

Reincarnation appeals to the thinking of individuals and stimulates the mind pri-



marily because of its mystery. It is certainly a mysterious phenomenon to those who have never heard of it or have not seriously investigated its concept. To the individual who knows little or nothing of its theory or principle, it is something so completely outside his experience that it appeals to him as probably the outstanding mystery of all experiences. Its mystery lies in the same appeal as all mysteries appeal to us as individuals; that is, it is closely related to the question of the past, the present, and the future. If you stop to consider carefully, you will realize how so many mysteries can be analyzed into interpretations or segments of time. Reincarnation stimulates the imagination concerning the nature of the past. It causes the past to be a series of actual events with which there may have been personal association rather than events which are recorded in a history book. It makes us feel that we are more closely related to the past than we had ever before been aware of.

The theory of reincarnation alerts the individual to the realization that the past is not simply a series of events that have been recorded about somebody else at some other time, and which therefore are only distantly and indirectly related to our life and concepts. Reincarnation brings to us the realization that the same individuals have existed at various times and in various eras; and we can imagine that situations and conditions existed with which these individuals, such as you and I—and perhaps actually you and I—had to deal in the past in the same way that we have to deal with various problems in existence today. Therefore, reincarnation causes the past not to be merely a record of events of another time, another period and another group of people, but rather the past becomes a living entity that exists in terms of consciousness as well as in terms of recorded history because of the possibility that we may have been related closely to it, if the theory of reincarnation is true, and may have actually experienced another period of history at a different time. This appeal of relating or associating our thinking directly to the past is naturally one reason that the study of reincarnation appeals to us.

Many individuals, frankly, have studied reincarnation in the hope that they might discover who they were in a previous rein-

arnation. As in the case of many natural laws and principles, however, the theory is not so simple. To isolate ourselves as individuals at some point in the past, among millions of others, would even be a difficult problem if our memory were continuous. Actually our memory is so closely associated with our objective consciousness that we cannot readily reach into the inner recesses of the memory of the soul. The subject of memory needs elaboration beyond that which can be given to it in these comments. Whether or not we learn of our individual existence at a certain time and place in the past, the fascination of the possibility of our existence still causes the appeal to be made to our consciousness in seeking more knowledge about such a theory. The fascination of the study of reincarnation is not, however, completely related to the events of the past.

The mystery of reincarnation also appeals to human imagination in that it offers some explanation of the present. The present is always inexplicable. It is as it were a great question mark. To the best of our knowledge, there has never been a period of time when people were settled and not wondering what was going to occur next. Much of the behavior of the human race is based upon their reactions to the uncertainty of the present and its approach into the future. To believe that we, today, exist in circumstances that are more difficult, or that cause a more complicated problem to our particular experience, is a misunderstanding. To attempt to instill impressions into the minds of people now living, and particularly young people, that the situations that face us are more difficult and more trying than were those faced by individuals in other periods of history is a mistake. This does not mean that the problems which confront us today are not important and certainly to date many have not been solved, but it does mean that they are peculiar to our state of existence at this particular time.

Intelligent analysis makes us aware that there have always been and always will be problems regardless of the period in which individuals live. Such a point of view causes materialism to be exaggerated. It also sometimes causes individuals to abandon responsibility, to postpone serious decisions. If

individuals live with the concept that they may be blown up by an atom bomb tomorrow, then the attitude is one of carelessness which ignores present-day experience, which ignores an attempt to explain the present by not making it a challenge. Actually we should continually be attempting to meet the challenge of the times. To fail to face such a challenge is to tear down the foundation upon which character and moral structure is built. If the present is leading into a future much more undesirable than the past or the present with which we are familiar, then we are not going to solve our problems or answer our questions by giving up our intention to live with the present merely as best we can.

The present is explained, to a degree, by the theory of reincarnation because every situation that exists does so because of certain forces and factors that have existed in the past. This is not a statement that the past is wholly responsible for the present, but is a conclusion based upon the general concept of cause and effect. All causes, whether they be known or unknown, eventually culminate, and the culmination of those causes is the manifestation of which we may become aware at any particular time. There also exists the manifestation of causes or processes that have not reached a point of culmination. We are, regardless of when and where we live, always challenged by the existence of circumstances that have their roots in the past, and a part of their culmination in the present while other processes are going on to reach their eventual culmination at some future time.

Those who regret the fact that they are living today, who feel that conditions are beyond their ability to handle, or bewail the existing circumstances of modern day, should seriously ask themselves the question, "With my particular mentality, my physical equipment as I am made, and the past circumstances in which I have existed, how could I possibly exist anywhere else at a different time?" We are here because the immediate circumstances act as a means of completing a phase of our experience. A sound conclusion to these considerations will bring us to the realization that, if we are intelligent, the circumstances surrounding us at this particular time are those which we should ex-

perience because they could not be different. We could not be anywhere else at the moment any more than we could force a square peg into a round hole. This is the law of cause and effect on a universal level. Acknowledgment of this law will make us realize that our existence, as it may have been in the past and as our attitude may be now, is, in a sense, a niche which we had created and in which our experience must take place.

Another phase of the mystery of reincarnation is its concern with the future. If reincarnation brings to consciousness a different consideration of the past, if it helps us to a degree to explain the present, it also holds out hope to the future. Throughout the record of human existence, it has always been presumed that the future may be better than the present or the past. Humanity has always hoped that conditions for life are better or will improve. Religion thrives upon this principle, the principle of much religious doctrine being that regardless of how things may appear under present circumstances that the future, either in this life or another, will be better. This appeal is a constant hope on the part of the individual that the future will be less oppressive or less difficult than the present. None of us live as perfectly as we would like. None of us have all the things physically, mentally, or spiritually that we would like to attain. Therefore, any principle, be it religious or philosophical, that holds out hope for better circumstances in the future naturally has appeal.

While religion and philosophy hold out such a hope, they offer very little to bring about its realization. The only real hope that a better condition may exist in the future, that more happiness, more understanding and complete knowledge and growth can be ours, is within the belief that we live in a constant, growing, Cosmic scheme of which our own life is an individual segment. This scheme is something that goes on growing regardless of what we as individuals may do, and if we can fall into step with that progress, then we too will evolve with the growing scheme that is a part of the universal one, and that as one part we will grow with it and realize our place in it. Reincarnation offers that hope for the future. It offers the hope that we

can be different, that we can have certain control over our destiny, that we can live today for the purpose of our own evolution, that we can choose our behavior, and by living right, being just, and to the best of our ability utilizing our own potentialities, we can advance ourselves in attunement with the Cosmic growth, with the universal growth. Thereby, in each life and in each moment of life we approach nearer to God.—A

### More Suicide Nonsense

In analyzing Freud's nonsensical ideas regarding suicides, we find that the specialists in Freud's system of psychoanalysis contend that in many cases the person whom the suicide hates and wants to destroy is his own father. These Freudian experts contend in their ridiculous system of psychiatry that the dominance of the father in the life of every child plays an important part in shaping his future personality, and that this natural admiration of the child for the father develops later on into a sort of jealousy, suspicion, hatred, or envy, and that the adult eventually looks upon the father as the one who is the natural enemy of the child, or the grown-up child. These experts claim that in place of affection a simmering subconscious dislike develops.

Now such statements are typical of the nonsensical ideas of Freud. If he were speaking solely and exclusively of that class of people known as the abnormal, mental abnormalities, or the mentally unsound, there might be a degree or percentage of correctness in his statement for it is common for the mentally unsound and irrational to believe that the person who is injuring them and who is responsible for their confinement or their imaginary troubles in life is someone close and near to them, and very often the mother or father is the one who is censured the most. From my personal dealings with the unsound and the insane in many years of specialized study and treatment of them, I have found, however, that only a small percentage of them are mentally unsound, and almost exclusively those suffering from one definite form of mental and physical unsoundness are continuously obsessed with the idea that their loved ones,

particularly mother, father, wife, or husband are responsible for the imaginary wrongs that have been built up in the unsound mind. The large majority of these persons accuse persons outside of their family circles, blame all their troubles upon someone outside of their immediate family group, and very generally name someone who was either unassociated with any of the conditions, real or imaginary, which the unsound person constantly reviews, and very often the individual selected as a target for their attacks is a purely imaginary person, or one who is so indefinitely described and named as to be impossible of identification.

It would be a strange world, indeed, if all of the mentally unsound, as well as the insane, harbored resentment, hatred, envy, and the desire to kill against a father or mother.

In dealing, however, with the subject of psychic suicides, the question was asked by the scientific writer of a newspaper article whether psychic suicide is a reality, and whether a person can take his own life without shooting or without taking poison, or doing any material things to bring on so-called death. His question was whether the purely mental desire to die was sufficient to terminate a healthy person's life. Now according to this writer in the *New York American* of March 4, 1934, Professor A. A. Brill of Columbia University, an eminent psychiatrist, answered that such psychic suicide was a possibility. Dr. Brill in arguing his point seemed to assume the idea that all persons desiring to commit suicide are in an abnormal mental state, or in other words are insane. I am sure we will take exception to that fundamental assumption, for unless you prove that having only one irrational, illogical, and unsound idea in the mind constitutes a completely unsound mentality, or a degree of insanity, you will have to admit that many persons apparently very rational are moved to suicide not through any insane obsession or abnormal psychological idea, but by an emotion that is to some degree perfectly reasonable and yet Cosmically wrong. The man who believes that by his transition his support will be taken from the shoulders of those who cannot afford to support him, and his insurance money or other material effects will assist the others

in their fight for the necessities of life, is not essentially irrational in his thinking, despite the fact that his idea is wrong from a purely social and Cosmic point of view. The argument regarding psychic suicide hinges wholly upon the belief on the part of these strange psychology experts that if a person determines that he desires to die and concentrates his thoughts upon it long enough, and becomes obsessed with the picture of the method by which he wishes to die, he will establish within his being certain destructive conditions that will bring about so-called death without the use of poisons or injury to the physical body in any sense.

It is well-known in the treatment of diseases that hopefulness is a very helpful thing in being able to cure, and that despondency and the absence of all hope is a very deterrent factor in the making of cures. On the other hand, there are thousands of notable examples in the history of therapeutics proving that those who had abandoned all hope and who had been told that there was no hope and who had made all reasonable and proper arrangements for the immediate and inevitable transition, and had abandoned themselves to a quiet position of awaiting so-called death, were healed and cured in spite of their mental attitude, and lived a long life thereafter. Such cases are exceptional, of course, but like James said, it only takes one white crow to prove that all crows are not black, and these exceptional cases prove that the attitude of the mind does not always destroy nor heal according to the ideas held in it. At any rate these doctors and scientists should be discussing mental suicide and not psychic suicide, for they are using the term psychic erroneously, and I suspect that they have deliberately done so in order to make their talks and writings appear more attractive to the public.

Unquestionably, we affect our health by our thinking, and unquestionably a despondent, doubtful attitude of abandonment is far more harmful to the person who is ill than may be suspected, but just whether a perfectly healthy person can destroy his life or bring about transition solely through a mental attitude is a very doubtful matter, and even if it is ever proved that such a possi-

bility is indicative of a fundamental law, it still would be mental suicide, and not psychic suicide.

(By Dr. H. Spencer Lewis, from *Forum*—April, 1934)

### Music and Rhythm

At this time I want to discuss something that is still one of the most appealing of all emotional instincts of the human consciousness. I have a letter before me from Frater Cobern who wants to know why classical music appeals to some, why popular music appeals to others, and why some do not like jazz while some seem to actually love it and feel unhappy without it.

Now when you divide music into its various forms you are dividing harmony by rhythm, for music is a combination of both and that which distinguishes the one class of music from the other is mostly the element of rhythm. Musicians may refer to the rhythm as movement and there may be other names that are familiar to you but, after all, you will understand exactly what I mean if I tell each one of you to stop right now and take a lead pencil and start tapping it on the desk or table or chair next to you. If you tap the pencil regularly with a slight pause after each tap you will have a form of rhythm. If you vary that rhythm by tapping the pencil once and after a long pause give it two taps and then one again, then after a long pause three taps close together, you will have a different form of rhythm and will be approaching a fundamental or basic principle of music.

If you will start down the piano keyboard and strike any one note in the same manner in which you were striking the table or chair with the pencil, you will find that the repeating of the one note with the same rhythm or same time space between two touches of the note becomes monotonous, because in the first place the rhythm is regular and primitive, and the note does not vary. If you strike two different notes, alternating them and having the same space of time between strokes, there will be no variation in your primitive fundamental rhythm but there will be variation in your tones. This variation in tones will begin to reveal a melody and, in fact, there are many mar-

velous pieces of classical music in which two notes are often repeated in this same manner a number of times. Now if you had a third note and go back and forth between the three with an even amount of rhythm, you still have unchanged primitive rhythm but you have an increase in the melody. By striking note No. 2, then going to note No. 1 and then No. 3 and then striking No. 3 a second time and going back to No. 1 and then going to No. 2, you begin to build up melody even if your rhythm remains fixed. Now with these three notes, if you start to vary the rhythm by making longer or shorter pauses between some of the notes, you will begin to have a higher form of the development of music.

Classical music and popular music are created in the same manner. If you strike two notes at the same time you will have either harmony or the lack of it, called a discord. By striking several notes in combination you have harmony. Now by taking melody, which means the number of different notes in their periodic relationship to each other, and some note struck at the same time, it gives you a chord of harmony and by varying the rhythm or time a little you can easily compose a piece of music which may be classical, popular, or crazy jazz, just as you choose to make it or call it.

Now rhythm, or motion, and the periodicity of time between motions and the cycles of the periods are fundamental principles throughout the universe. Everything in the universe works according to a law of motion and in rhythm with all other motions. Your heart beats in rhythm with some of these other rhythms and so are the actions of various organs and parts of your body. Your entire being, therefore, has a rhythm of its own that is in harmony with certain other universal rhythm. If this rhythm is upset and you are out of harmonic time with fundamental Cosmic rhythm, illness is bound to result and you will be sickly even to such an extent that injuries may occur to the body.

Because each one of us has a fundamental rhythm of our own, we are naturally attracted to certain kinds of music that have an harmonic rhythmic relationship to our own rhythm. For this reason the strange and unique syncopated rhythm of jazz is pleas-

ing to some persons. The jazz represents and is attracted to the rhythmic condition of certain persons' bodies and minds while other forms of rhythm and music are strong affinities for the rhythm of bodies and minds of other persons. Reading, thinking, meditating, and other psychic or Cosmic exercises can change the rhythm of the human body and therefore certain pieces of music that were pleasant at one time may now become unpleasant or inharmonic or distasteful. Nearly all jazz music and all forms of modern dancing are based upon primitive movement and primitive rhythm. For this reason highly intellectual, cultured, and refined and especially Cosmically developed persons do not agree with jazz music and jazz music does not agree with them. But it is difficult for such a person to pass judgment upon jazz music or to understand why anyone else likes it and he had better not attempt to do so. There are certain kinds of music, harmony, and rhythm that are like food to my soul and help me in many other ways and there are but a few chords and a few movements of rhythm that are so destructive to my sensitive qualities or abilities that they are almost maddening at times. But I would not think of believing, let alone expressing, the idea that the music that is disturbing and annoying to me must likewise be disturbing and annoying to most people and should, therefore, be condemned.

All you have to do is to analyze some of the travelogues and other moving pictures that deal with primitive dancing of distant tribes and which show all the motion and sound, to see what great joy or great consolation or grief or exuberance certain types of people get from certain types of music and rhythm to understand that every form of music and every form of rhythm has its proper place in the scheme of things and is good for someone somewhere. Fortunately, music is something that most of us can control, select, or modify unless it is coming from a neighbor's radio. For this reason it has not become the very detrimental thing that it might be in the lives of some and I regret to say that too few make use of the proper kind of music to benefit themselves as they might.

(By Dr. H. Spencer Lewis, from *Forum*—April, 1934)

### Improbable Situations

There is no doubt that mystery and apparently unusual or unsolvable problems appeal to the minds of many human beings. This natural trait can be used to our advantage. The appeal of the unknown and the mysterious can bring us both pleasure and knowledge. If no appeal existed, we would not exert an effort to do anything different from that we have done before. In other words, we would not attempt to learn nor attempt to gain knowledge. Man simply would not evolve. Man would still be a cave man or some other type of aborigine if he had not had the slightest interest in something that was otherwise unknown and had attracted him.

On the other hand, the sense of mystery that man is endowed with gives him another important faculty, that is, the ability to reason. Man can draw upon his experience and knowledge; and, as a result of comparing notes within his own mind, he may from the facts that he knows and has experienced, or that may have been explained to him, draw upon such experiences and knowledge. By the process of his own mind, he is able to draw conclusions as he judges information or situations that come to his attention in the course of his life's experience. It is, therefore, important that man develop his ability to reason and his ability of judgment. It is also possible that the mystery that may appeal to him, the glamour of the unknown, or the exaggerated statements of someone appealing to the gullible, may place the individual in a classification where he will be influenced by those situations which do not bring benefit to him.

The use of reason gives man the quality that has frequently been called *common sense*. Common sense, when used in the full implication of its meaning, is a most valuable trait. It is very easy for one to be swept off his feet, as it were, by claims that are the result of those appealing strictly to the individual who does not exercise this use of common sense. Almost every day one may read in a newspaper of some individual who has lost property, money, or even life as a result of following the schemes of individuals who set out simply with the purpose of taking advantage of some indi-

vidual. Such schemes or such actions of dishonesty are based upon the premise, at least in the minds of those who perpetrate them, that the average individual is more affected by the glamour of the unknown and by the mystery or the desire to get rich quick than he is by reason and common sense. In other words, criminals could not carry out many of their schemes if individuals exercised common sense. They would then not fall victims to the appeals to their imagination and to their hope for something different.

I received a letter recently in which a member stated that she had read in a book of an instrument that had been demonstrated to photograph past events. This instrument, according to what the soror wrote, had taken a picture, so it was claimed, of Washington delivering his inaugural address more than a century and a half ago. It was claimed that this mechanism was able to capture vibrations that were normally imperceptible to the human eye, and record the event, photographically, that had taken place at a time in the past. Just how the instrument was able to pick out one isolated event at a specific time was not explained. The letter reminded me that this idea is not new.

Some years ago, an enterprising individual here on the West Coast of the United States claimed to be able to tune in sounds that had occurred in the past just as we tune in a radio station. He could, for example, tune into the words of the Roman Senate as they conferred concerning the Roman Empire in the years of approximately the time of the birth of Christ. He could tune in the words of the Sermon on the Mount, or of Lincoln's Gettysburg Address. The basis of his claim was that these sound vibrations never completely ceased and could be picked up just as a radio picks up the vibrations sent out by the radio transmitter.

I was amused by the soror's letter of this week that now the same thing can be done with photography because of the incident of which I have just written. Picking up sounds in the past was supposed to have been done when radio was comparatively a novel thing and everybody was listening to it to hear the new programs. This photographic idea seems to be affected by television which is gradually replacing radio as

a medium of entertainment. The soror actually asked if such a thing were true, and if it were within our power to explain the working of such a mechanism or even to furnish one of them to her for use.

I think that most individuals who will use the reason and common sense to which I have previously referred will stop to think that such instruments are, at least at the present time, beyond the ability of a human being to assemble. I do not question the fact that vibrations may go on forever. If a rock is dropped into an absolutely still body of water, the ripples from it will first appear to be quite radical, the water will be agitated, but gradually they will disappear until the lake appears to return to a complete smooth state, or as it was before anything was introduced into it. Actually the vibrations probably continue beyond the ability of the human eye to see them, and it is logical to believe that any vibration, once started, may go on throughout eternity. However, to accept the principle that these vibrations are interpretable—that is, capable of being grasped and brought back to their original status or strength—is a different matter. While the vibration of my voice as I dictate these comments may affect the air in this room, in fact may affect the environment around me sufficiently so that people may be able to hear my voice in the adjoining rooms, in the hall, or even out of my window, it does not mean that these vibrations in understandable form will go on indefinitely. The vibration may exist but if you are a mile away, or, as a translation into terms of time, if you are a year in the future, these vibrations would be so far removed from their original source that it is doubtful they could be reassembled in the form that could, in any manner, reproduce my voice again.

It is also important in the analysis of any such statement, as the one to which I have referred, that there be a fine line drawn between the realm of the probable and the possible. I have just pointed out that it is within the realm of possibility that vibrations, once set in motion, continue to exist

forever. That does not necessarily imply that it is within the realm of probability that these vibrations can ever be reassembled in their exact form and manifestation at the time of their origin.

It is within the realm of possibility that man someday may be able to travel in interstellar space. He may be able to visit the moon, but it is also within the realm of improbability that you and I will do it within the next few days. It is well for us to examine all claims of the kind to which I have referred and weigh them carefully before deciding whether or not to take them seriously.

We must also bear in mind that a thing or an idea may have an element of mystery, but that does not in any way mean that it is related to the metaphysical, the mystical, or the occult. There is, to a certain extent, a popular belief that anything that is of an occult, metaphysical, or mystical nature is shrouded in mystery. This is a front presented by those who are sometimes unscrupulous in their ideas concerning these fields.

Actually, nature works in a comparatively simple form. The complexity of nature lies in our misunderstanding of its laws. Most people misunderstand those principles which we classify as being in the category of the mystical, the metaphysical, or the occult. Understanding of their meaning and function causes us to realize that they are not mysterious, they are not involved, and that we do not need to elaborate upon the mystery or the unknown phase in order to make them of interest or of value to us. The greatest things of life are found in our own experience and, while there is nothing wrong in being fascinated by things we do not know, and by the appeals of the unknown and of mystery, we would be wise to moderate this fascination by common sense so that we can live a balanced life and be, at all times, in a mood and with an attitude to avail ourselves of all the bounties of the Creator, and attune ourselves to the constructive forces of the Cosmic.—A



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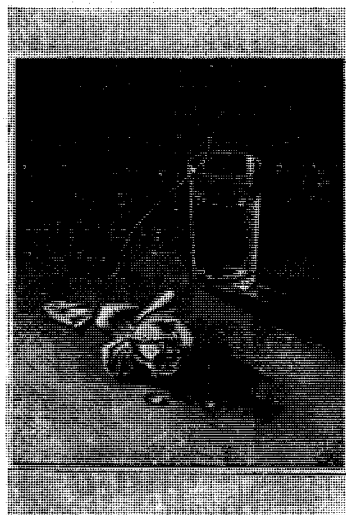
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J. LESLIE WILLIAMS, F. R. C., Grand Councilor of A.M.O.R.C. for Pacific Northwest States, U. S. A.

# Greetings!



## THE UNITY OF CULTURE

*Dear Fratres and Sorores:*

A very little of the world's population today is mystified by the living habits and culture of modern society. Within the present span of life of those who are middle-aged, it can be recalled when modern devices would awe people in remote sections of the world. The primitive areas of the world were rarely introduced to the technical advances of civilization. The line of demarcation between that which stood for the highest human achievements, especially in the sciences, and primitive customs was pronounced. The aborigine was very often terrified by the phonograph, the automobile, the rifle, flashlight, and similar common objects of civilization.

The basic and traditional habits of a primitive people change slowly. Their reluctance to divest themselves of crude ways of living is not due only to sentimental attachment or tradition; in the main, the problem is economical. The improved way, the higher standard of living in the physical sense, is usually an economical impossibility for them. They prefer the better but cannot afford it. However, there is an amazingly ready acceptance of the technical miracles of the advanced civilization. Television, which followed the advent of radio, finds the natives of East Africa, the Egyptian peasant of the Nile, and the Indians of South America curious but neither awed nor fearful. More and more their culture is being subject to the inroads of the by-products of civilization. Jeeps penetrate where once only burros or llamas trod. Power lines cross deep canyons and stark mountain ranges where once only isolated thatched roofs broke the continuity of virgin land. Lumbering trucks, manufactured in a land thousands of miles distant, intrude upon pastoral scenes and hardly receive any notice from people who still dress much as did their ancestors of centuries ago.

Where necessary, these indigenous peoples readily adapt themselves to the use of technical devices. They become capable truck drivers; they operate complex powered

farm machinery for large landowners. They learn, with surprising rapidity, the intricacies of present-day machinery and become efficient mechanics. The mechanical aptitude that made them proficient in their simple crafts, likewise makes it possible for them to bridge the development of centuries and learn the mysteries of today's machines.

My travels during the last twenty years have often taken me beyond what has been called the fringes of civilization. I have intentionally entered remote areas. I sought to study the customs of the people, their beliefs, religion, and their concepts of life, death, and immortality. I have noticed the tremendous transition taking place with such peoples, especially in the last decade. It is becoming more and more difficult to find a people or culture that has not experienced an intrusion of the elements of the twentieth century. Plastic and metal household objects, simple but practical, are being purchased by these peoples. Manufactured shoes are taking the place of crude sandals. Needles and thread are replacing primitive handmade implements. Corrugated iron is slowly taking the place of straw for roofing. Metal implements are replacing stone and wooden agricultural ones. Textiles produced in a modern plant in Europe or America are beginning to compete with hand-woven fabrics. Inexpensive simple musical instruments, produced in one of the great cities of the world, are competing with the traditional ones made laboriously in a stone hut by a primitive craftsman.

The psychological factor is that most of these peoples evince no hostility toward the mechanical age and the facilities it provides. They are not tradition bound. They acknowledge the superiority of that which an advanced civilization provides in a material way. They have no false pride which would cause them to cling to those customs and objects which are obviously obsolete. The new generation, in particular, wants what it sees—the new, the different. With an improved economy, where these people—as, for example, the Peruvian Indians whose habi-

tat I recently visited high in the Andes—can be gainfully employed, they will live as any other modern people.

Education, of course, will heighten the standard of living, especially in such matters as hygiene. Actually education will be enhanced by the introduction of the products of civilization. When these primitive peoples see the advantages of material things in comfort and pleasure, they will want them. They learn, subsequently, that many of these things can only be had provided they prepare themselves to learn how to use them and to earn them. Education thus has to them, at first, a utilitarian purpose, a way to material ends. After being subjected to the influence of education, the native intelligence, which is often very high, responds and finds joy in intellectual attainment for its own sake.

It would appear to this observer that the gradual unifying of living conditions, causing persons to want and to depend upon similar devices and to find their livelihood and pleasure more or less alike, is the first step toward the establishment of *one world*. People are more easily reached objectively than they are subjectively. An individual will respond more quickly to an improved form of transportation or the heating of his home or to entertainment, for example, than he will to *your* concept of God. Religious, spiritual, and political idealisms are abstract and are, therefore, intangible. As a consequence, they are not easily comprehended. It is difficult, notwithstanding what missionaries may advocate to the contrary, to show how your god or your view of the after-life is superior to another's concept. In fact, sometimes it is quite questionable, in the opinion of the writer, whether the missionary's religion has any moral superiority over that had by the one he seeks to convert. But show the individual how he may till his soil more easily, acquire better clothes, and find simple new pleasures, and you have

won his admiration and respect. When he discovers that education will enlarge on these advantages, he is then ready to be introduced to abstract subjects.

The great nations of the world will be taking a practical step if they continue appropriating sums of money to introduce freely or cheaply their products to backward peoples. Get such people to live somewhat alike and their viewpoint, their visualization and idealism, will begin to converge to a common end. When the majority of peoples come to accept such practices and commodities as being essential to normal living, they become less inclined toward political ideals which may oppose those ways of living.

Fraternally,  
RALPH M. LEWIS,  
*Imperator.*

#### Phenomenon of the Human Aura

Of particular interest to all Rosicrucians is that phenomenon known as the human aura. To those who do not understand even though they have experienced the subject, it seems mysterious, almost supernatural. Actually, the aura is the result of Cosmic and natural laws, as are all other phenomena which we experience. As Rosicrucians, we know and realize that there is no such thing as the "supernatural." Nothing is beyond the Cosmic and natural order; everything is in accordance with it.

In a discussion of the human aura and how it affects us, it is first necessary to begin with a brief analysis of its nature. Man's body has a radiation extending from it. This radiation is an energy. We may liken this radiation to an electromagnetic field, because it has characteristics similar to electricity and similar to magnetism. This radiation from the human body is vibratory, as are all energies. But it has, as we have said, magnetic qualities, as well; that is, it

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has what we choose to call *polarity*—*positive* and *negative*. The polarity manifests itself, or is evident to us, by the fact that the aura will, at times, attract and, at other times, repel—as will the magnetic field around the poles of a magnet. We call one of these polarities of the human aura *positive* because it is the most infinite in its manifestation; it is more extensive. By contrast, the other polarity is *negative*, or finite, limited.

The negative polarity of the human aura is the result of the material elements which we consume in our food. The human body itself is negative because it is an organic substance made up of the finite material substances of the earth. We replenish our body with finite substances and so our physical body, generally speaking, is primarily negative. These negative properties constituting the spirit energy of our body, contribute the negative polarity to the human aura.

The other polarity of the aura, the *positive*, is the result of our taking into our lungs a creative energy of a very subtle and highly vibratory nature. This energy emanates to the earth from the sun. We take in this subtle force, this infinite, vibratory essence, with each breath of life—and that constitutes the positive element and polarity of our aura. This positive vibratory quality that we take into our being with each breath is so high in its frequency, in the rapidity of its vibratory nature, that it exceeds the vibratory rates of any electrical energy known to man—that is, energy which we define as “electrical.”

Therefore, we have two polarities, negative and positive, which form a kind of electromagnetic field, as we have said, around the human body. It can be intensified to such an extent that it will extend itself great distances from the body. Each human aura, however, is not distinctly separate; it is not isolated in space, because the human aura as a vibratory energy, can combine with other energies which surround us. In our Rosicrucian teachings we have been told that the spirit energy of matter, that is, the energy which causes matter to manifest in its atomic structure, is *negative* because it is finite and limited. We have also been told that the vital life force and the psychic energy which is, as I have said, taken into our lungs through our breath, is positive

and infinite in its nature. Now, when we wish to extend our aura, to project it outward to any great distance, it is the positive polarity that must be extended. We cannot increase the negative polarity of our aura and expect the aura to radiate any distance from the body. It is the positive polarity of the aura that becomes the medium, the vehicle for the projection of our psychic consciousness, that carries it forth through time and space.

In our Rosicrucian teachings we are also given instruction about the intonation of vowels and how beneficial they may be in many ways. We know that when we intone a vowel sound, we set up vibrations in the air around us. Through our intonations we disturb the air, and the air becomes a medium for transmitting those disturbances, or vibrations. Those vibrations may be conveyed to other persons who may hear them. As a result of their hearing them—or as a result of feeling these vibrations in certain ways in which we shall explain—the psychic centers of these persons are stimulated, are affected, and they respond psychically and emotionally to such vowels.

As we have been told in our Rosicrucian monographs, there are a number of psychic centers. These psychic centers are really transformers for changing the rates of vibration that are high into a lower octave, so that they will produce certain effects upon our organism and our mentality. A few of these psychic centers are the pituitary, the pineal, and the thyroid glands. When these glands are aroused by the intonation of vowel sounds, they stimulate the sympathetic nervous system, which system is attuned with the Cosmic forces. In consequence there is caused a greater flow of the positive vital life force through our whole being, and the positive polarity of our aura increases. As a result, our aura is extended outward for an infinite distance, depending upon the amount of stimulation.

When we are close to one whose aura is strong and positive, we feel, shall we say, its magnetic effect; there is a kind of attraction which we respond to psychically. The aura of such an individual reacts upon our own sympathetic nervous system and that, in turn, acts upon our spinal nervous system and we have a psychic and emotional response to it. In fact, the human aura

is detected principally by us not in a physical way, but as a psychological and emotional response. We can truly say, therefore, that we feel an aura because the qualities of an aura are not directly perceived in the sense of being seen, as we shall further explain. Severe illness may temporarily weaken the aura. Illness depletes the vitality; it upsets the polarity balance of the aura and causes it to become extremely negative and limited. It will then not extend itself more than a few inches from the body.

The auras of a number of people may, at times, blend, or be made to produce a mass effect, especially where a group of people are brought together to conduct an experiment. There will be a general harmony of their auras and perhaps the effect of a mass aura which will be very intense. Such auras, however, are not always positive; this depends upon the thoughts and actions of the people. Thus, a group of people meeting together in love and harmony will have a *positive* aura; the aura will be attractive and appealing. Those brought together under the intense emotions of hate or fear will have a *negative* aura which will be repellent or disturbing to others.

Groups of persons who gather together for spiritual purposes, for mystical exercises, for philosophical discussions of a constructive nature, will generally manifest a positive aura as a group; the effects of such an aura will be beneficial to all who contact them. Such auras may extend outward at a great distance from the people who are so meeting. Now, this does not mean that all persons who are gathered together conducting a similar work or discussion have an actual unity of auras. Each person's aura is slightly different and it is because of that slight difference that there is that harmonious attraction between them. Actually, two auras that are identically positive or negative would repel each other as would two poles of a magnet having the same polarity.

For analogy, we may compare the extension of the aura from the human body to that of the projection of a radar beam. We know that in radar a beam of ultra high frequency energy approaching the speed of light, functions like light; it can be projected in a straight line, and its angle of reflection will be similar to its angle of incident. In radar, when a beam is sent out and contacts

some obstruction, something in its path, it is reflected back, like light, to its source. By this means, instruments determine the location of the obstacles. In a similar way, a positive aura can be projected outwardly, and directed so that it may contact the auras of other persons and various objects whose nature it may affect in certain ways. Whenever an aura is so projected, if another individual is at all sensitive to psychic impulses, he will sense the projected aura. He will feel as though there is some presence around him. He will be conscious of another personality. Such a person need know nothing about the nature of an aura. After all, for further analogy, one does not have to know the physics of light or heat to experience them.

One's mental attitude and his psychic development, as well, can change the nature, that is, the polarity of one's aura. One who harbors hate, who is inhibited with fear, or who exhibits extreme jealousy, is in a negative state and, as a result, his aura is negative and contracted. Conversely, one who displays compassion and love, or spiritual inclinations, is in attunement with the higher self of his own being, and as a result, his aura is positive and more extensive. It must be realized, of course, that our aura, like any electromagnetic field, is always composed of both polarities—positive and negative. But the aura is likewise always predominantly one or the other polarity in its manifestation.

Deep breathing adds to the positive polarity of the aura for we take into our lungs the vital life force with its positive qualities. This energizes our being with a positive force. The excess of energy, then, gained through deep breathing, not only radiates in our aura, but actually radiates from the radial nerves in each hand. The terminus of these radial nerves is located in the thumb and first two fingers. If we hold a glass of water by placing our hands around it and breath deeply, we charge the content of that water with the positive radiations of our aura. Such water, after being charged by our aura, has a beneficial effect when taken internally. The exercise of charging the water by breathing and affecting it with radiations from our body need not be carried on any longer than for a period of about five minutes. Sometimes during this

process of charging the water, we will see certain physical changes in the water itself; it will seem that slight globules are forming on the surface; these are similar to the appearance of water under high temperatures when it is about to reach the boiling point and will soon begin to vaporize.

The aura may be developed by the concentration of its force and of its quality—that is, by deep breathing and by concentration upon another with a constructive purpose in mind and the attempt to reach that person psychically. It is just as though we concentrated our energy upon the muscles of our arms by exercising them; as a result, our muscles would become enlarged and would tend to become capable of feats of greater strength. We have been speaking of the positive aspects of the aura and how we may develop it by our thoughts and actions. We have touched upon only the negative side. Our thinking is highly essential in relation to the development of our own aura. By negative thoughts we mean destructive and pessimistic thoughts. Such thoughts keep our auras so negative that they become, as we say, *body-bound*; that is, a negative aura is more or less limited to the immediate physical person. Its extension when it is primarily negative is almost impossible!

The colors of the aura, or the colors that are associated with it, are characteristic of the conditions of our body—our general health and our state of mind. We might say that the colors are symbolic of the kind of aura we are manifesting. The colors will reveal, as well, whether our aura is negative or positive. Furthermore, the colors of the aura reveal *the causes* of the polarity of our aura, that is, what is causing it to be either negative or positive.

In connection with this, it is necessary to make plain to you that actually the auras *have no color* inherent in them. An aura truly does not have color, but it does produce color, or rather, causes us to associate the idea of color with it. The aura frequency—that is, its vibratory rate, or, we shall say, its electromagnetic emanations—is so high, that it is beyond the ocular range, beyond visible light. Consequently, it is actually impossible for the radiations of the aura directly to excite the retina of the eye.

Being similar to an electromagnetic radiation, an aura can and does induce—that is,

does bring about—vibratory changes in other energies. When the vibrations of an aura impinge on a field of light, that is, come in contact with a field of colored lights surrounding a human body, they produce a distinct change in the frequency or vibratory rates of that light. The impinging of the vibrations of the aura upon a field of light produces a subtle change in the color or light, but the change is sufficient to enable us to notice it objectively as a slight change in the field of light itself. In other words, what we are seeing, then, is not colors in the aura, but the *effects* which an aura produces on a field of light. We see the changes in the field of light; those changes we mentally associate with the aura. Those then, are the so-called *colors* of the aura. Actually, what we are seeing are the secondary effects of the aura upon light. For this reason, in most of our aura experiments, we have a field of light set up by the projection of certain colors and lights upon a screen. Those lights are very definitely physically produced. Then, we place an individual before them and the radiations of his aura produce, to use technical terms, a beat frequency, an intermediary vibration, constituting a change in the field of light. That change or color, in a lower octave, corresponds to the particular state or condition of the individual's aura.

It is also possible for us to perceive colors of an aura, or those which are produced by an aura, without the physical means of colored lights. Sometimes when we are close to a person and we sense that individual's aura, we also realize simultaneously a kind of color sensation—the color seems to surround the person. Actually, we are not seeing that person's aura, but the vibrations of the aura impinge upon our sympathetic nervous system. As you have been told in the monographs, the sympathetic nervous system is connected with the spinal nervous system by little nerve branches called *rami*. The vibrations of the aura are transformed and reduced to lower vibrations in the sympathetic nervous system and then transmitted through the connecting *rami* to the spinal nervous system. There, these vibrations are carried to an area in the brain where the impulses are received as visual sensations—realized as colors. For example, when you press your fingers against your closed eye, you produce impulses by that pressure which

are translated in your brain as changing colors—yet you are not actually seeing any light or color. Therefore, you can also see the color of an aura around an individual without any physical means, but you must realize that the sensation of color is in *your brain* and consciousness—not in the auric radiation!

Now we will consider briefly some of the principal colors that considerable experimentation has proved are associated with the aura's polarity and are the result of our thinking and deeds. The color *purple* indicates that the aura has a strong positive magnetic attraction; its effects will extend far. It indicates that the character of the individual is honorable. There is, as well, considerable psychic development. Therefore, the purple aura is a *positive* one.

The color *violet*, that is, a color predominantly violet, indicates an individual who has an inquiring mind; he is a lover of truth and knowledge. It also indicates humility and a mystical zeal. That aura, too, in its polarity is *positive*.

The color *blue* is symbolic of the intellectual type of individual, the lover of truth. He is given to rationalizing, to thinking things through. He has a strong sense of justice. We cannot say that he is necessarily highly developed psychically, but he is spiritually inclined and possesses strong moral precepts. This aura, too, is *positive* in its polarity.

In an aura, the color *green* alludes to virginity. It also indicates aspirations to the finer, nobler things of life. It shows that the individual is spiritually unfolding—by that we mean that a psychic development is taking place. That aura, then, is likewise *positive* in its polarity.

Bright *red* as associated with an aura indicates that the individual is an extreme materialist. He is skeptical of anything abstract or idealistic. Furthermore, the individual may be pugnacious and have a tendency toward brutality. He is definitely lacking in an aesthetic sense; he has little love of the fine and the beautiful. Such an aura in its polarity is *negative*.

When we are conscious of the color *yellow* in relation to an aura, we know that the individual is philosophically inclined. He desires knowledge, but not merely for utilitarian reasons, as a profession or a trade. He

wants to know and derives satisfaction from the displacement of curiosity with facts. Such a person is also usually kind in his relations with others. He is noble in his character. Such an aura, too, is *positive* in its polarity.

In conclusion, I would like to discuss briefly the subject of psychometry, often known as vibroturgy. This is a field of psychic science. It is a means of perceiving or sensing the vibrations of the nature of things, places and conditions, without actually objectively perceiving them. In other words, we sense the nature of the thing psychically without actually seeing, tasting, or smelling it. This psychic science parallels the Rosicrucian explanation of the Fourth Dimension. In space, we think of there being three dimensions: length, breadth, and height. But those three dimensions by themselves do not tell us the nature of an object. What the object is, its reality to our consciousness, depends upon our perceiving its mass atomic vibrations. This identification is the *Fourth Dimension*.

By psychometry we psychically sense the nature of things which we may not be able to perceive objectively. We know that every object, animate or inanimate, like a grain of sand or a stone, has nevertheless a vibratory nature because it consists of spirit energy of which electrons, atoms, and molecules are units. Therefore, since everything has vibratory energy, it has *an aura*. Modern physics speaks of the probable electromagnetic field that exists in the shell of electrons, circling the nucleus of an atom. This electromagnetic field is the *aura* of the atom. The mass of atoms or molecules produces an aura for everything that exists. Persons who have reached a high degree of psychic development or sensitivity, or who are born with it, in picking up an object can tell from the aura of that object certain associations it has had with other things or people. Objects that are brought into contact with the human aura absorb certain of its radiations in their own aura in some way which we do not entirely understand as yet. Inanimate objects, for example, retain some of the radiations of the human aura in their own electromagnetic sphere.

As a simple example of this, often someone in touching a coin or an article of clothing will immediately experience a peculiar sensation from it. In his consciousness, he will have an image of a person who owned

that object. Objects are particularly affected by intense auras, those which are extremely positive or negative in polarity. You may have had the experience of walking into a hotel room or a home that was most acceptable in its physical appearance, and yet, for unknown reasons, you had felt depressed by the surroundings. It would perhaps be because of some great emotional disturbance or illness that had left, from the aura of the person involved, a subtle impression upon the physical structure of that room. Everyone entering the room would not experience this effect, but some would. There are those who can pick up an object belonging to someone, whether that person is living or dead, and, by holding it in their hands for a few moments, sense enough of the vibrations of the aura of the original owner to be able to give a fair description of the person, or of some particular incident which had greatly affected the life of that person.—X

#### This Issue's Personality

Once again we have an example of good business sense and a practical course in life merging harmoniously with mystical philosophy and idealism. This example is found in the life of J. Leslie Williams, Grand Councilor of the A.M.O.R.C., for the Pacific Northwest.

Frater Williams was born in Birmingham, England, in 1906. At the tender age of two years, he was brought to Winnipeg, Manitoba, Canada by his parents. In that city he received his early education. After completing his formal education, he began what he first thought was to be his career—association with a large financial institution. With the passing of time, restlessness grew upon him; he discovered that he desired participation in the mercantile world. He found it pleasant to mingle with people and, having the ability to express his ideas well, he entered the field of salesmanship.

In 1929, Frater Williams became a member of a large paper-and-stationery organization, working in the territory of the Canadian prairies. The famed beauty of British Columbia, however, lured him to Vancouver in the year 1937. Many changes in his life were to occur as a result of this westward move. He became a sales executive in charge of packaging and specialties of a large concern and, subsequently, took over the distri-

bution of the products of a new division of the company.

Throughout the years, Frater Williams felt a haunting interest in mystical and related subjects. He was eventually conscious of a desire for definite information on such subjects. This quest led him to the Rosicrucian Order, AMORC. In 1942, he "Crossed the Threshold" of the Vancouver Lodge of the A.M.O.R.C., to find the satisfaction he had long sought. In 1947, he became Master of that Lodge, serving it most efficiently. Two years later he was appointed Inspector-General for Vancouver by the Grand Master of the A.M.O.R.C. In 1949, the Grand Council of the Order, with ratification by the International Convention, elected him to the honored office of Grand Councilor of the A.M.O.R.C., for the Pacific Northwest. In the year 1950, he served in the capacity of Chairman of the International Rosicrucian Convention in San Jose, California. He is also a 32nd Degree Mason and a member of the Rotary Club.

Frater Williams is married and has two fine children. What spare time his domestic, business and fraternal activities afford him are divided between his hobbies of golf and the reading of classical and philosophical literature. Frater Williams' wide experience in the business world and his devotion to the Rosicrucian principles have made his counsel on various matters invaluable to all fratres and sorores who know him.—X

#### Food and Nutrition

Are you interested in what you eat? If you are, you have an interest in common with other people. The sale of books and periodicals on the subject of nutrition, food and diet, as well as the products of various food stores, constitutes a large volume of business which has increased in the last twenty or thirty years. This volume of business in food products and increase in the demand for publications that are devoted to the subject of diet is indicative of the fact that individuals think a great deal about their food consumption.

This interest is universal, as it should be. As Rosicrucians, we study about health in our monographs. To provide additional information on food and diet, some years ago the Supreme Grand Lodge published the book, *What to Eat—and When*, by Dr. Stanley



K. Clark. This book has been reprinted many times which shows the interest that exists in what we eat, according to the members and individuals who secure publications from the Rosicrucian Supply Bureau.

If you are interested, if you are one who reads books and periodicals that are devoted to the subject of nutrition, then you will be particularly interested in the coming term of the Rose-Croix University. At the 1956 term of Rose-Croix University, we are planning to offer, for the first time, a course entitled "Food and Nutrition." If some other title is selected, this title which we are now designating for the course will be descriptive of its contents.

This will be the first time that the Rose-Croix University has offered a major course concerning nutrition. This course will be of the same length as other major courses described in *The Story of Learning*, the booklet which describes all courses offered by the Rose-Croix University each term.

It is our intention, at the present time, to secure the services of an individual who is trained and competent to teach the subject of human nutrition. There are many schools of thought in regard to food, diet, and nutrition. Almost everyone has personal ideas on food. Just as on religion and politics, there are people who have fixed ideas upon this subject—always willing to discuss their point of view, and, in fact, attempting to impress others with their point of view, and theirs only, as being the right one. Furthermore, some individuals actually promote diets, or are promoters of fads and ideas, which may or may not have actual validity. Time alone sometimes proves the effectiveness or the usefulness of these ideas. Those competent to make tests and trials study the various nutritional factors that are involved in the consumption of food by human beings, and they arrive at some general knowledge as to the types of food that should be used and their effect on the human system.

Common sense brings the realization that food is a very important factor in human existence. People live to eat in many cases; wars have been fought; arguments have many times been started over the question of food or the acquiring of areas of land that would be productive of food. Many habits of ancient men grew out of his moving about, and this in turn was governed

by the availability of food. Whether or not ancient man was very much concerned about the kind of food he received, there is not as much record as there is about his need for food and the quantity to support himself, his family, his tribe, or the group of which he was a part.

In these days, when very few individuals, at least in the Western world, produce their own food, food becomes even more of an important factor, because we have an obviously large choice of what we are able to purchase or use to meet the nutritional needs of our body. As a result, as I have already stated, many interpretations of this subject have been promoted. Various types of diet have been suggested by different people. Many of them have proved to be of value and others have proved to be merely a passing fancy on the part of the originator of the idea. Oddly enough, if one should study all the diets that have been proposed for human use, one would find so many extremes that it would be almost impossible to decide which ones really had value.

It will not be the purpose of the course offered at the Rose-Croix University to promote any one particular diet or system of nutrition. The course will, instead, analyze the human being from the physiological standpoint. The nutritional needs of man will be studied. The basic principles of what food is and how it is assimilated into the body will also be studied. The course will teach the general principles of nutrition and food consumption, as well as its preservation and preparation. Various types of diet will be studied. An attempt will be made to approach different food habits and ideas with an open mind, so that the student that takes this course should have an excellent background with which to analyze, intelligently, various diets that may come to his attention. In this manner, he will learn the basic fundamentals of human nutrition so that he can intelligently act upon those principles that will lead to his own well-being and health.

This is only one feature of the 1956 term of the Rose-Croix University, and we hope that our Forum readers will write to the Registrar of the University for more information concerning the many interesting courses that will be available to those who become a part of the student body of the

1956 Rose-Croix University session. While on the subject of the University, let me repeat here what has been stated before—that one does not need an academic background to attend the Rose-Croix University. This University offers its courses of study to Rosicrucians, and the students who attend these summer sessions are average members of the organization. Anyone who can read and comprehend the monographs can be sure that he will understand the courses presented at the Rose-Croix University, and that he will be directed towards further study in the field of his interest.—A

### The Concept of Immortality

Most men have hoped for immortality. This is a statement from a historical standpoint as well as from an individual one of the present. Human beings prize life. They cannot conceive of a time when life will be no more. These individuals believe that life is such a priceless possession that death is something which is to be feared; something to guard against at any cost. In other words, the individual that looks upon life with such value, looks upon death as the greatest of all evil. Such a concept is so common, that many superstitions, fears and practices, have been built up around the belief that death is the end of all existence. As Rosicrucians, we try to instill in the mind of our students the idea that the end of life, or at least the life that we know at this time, is transition; that is, life is changed from one state to another; and consequently, death, in the sense of being a termination of all things, does not exist.

The hope for immortality on the part of man has not always been supported by the highest of motives. It has sometimes been a purely selfish desire to perpetuate oneself, or in many cases to perpetuate even one's property, possessions, or pleasure. In other cases, this hope for immortality has been a pathetic hope. Many religious doctrines have had as a basis for their beliefs—and have appealed to all who may have suffered or been persecuted—the principle that life after all is not what it seems to be. This belief is ingrained in the mind of all those who may be unfortunate or living at a low economic level. The appeal held out by such a doctrine is that there is a better life than that which we now live. This life

will give us, as it were, a chance to be even. The idea is held out to those who suffer, that the time will come when such suffering will be no more; when those who are now rich will be poor, and those poor will be rich; and those who now suffer will be free from pain, and those who now are free from pain may then be caused to suffer in order to balance out their freedom from suffering at this time. In other words, this is the fundamental doctrine upon which the belief of heaven and hell is based. These concepts grew out of the primitive religions, and were gradually incorporated into the thinking of men in various parts of the world. This thought is, nevertheless, based upon a fundamental principle that life is a continuous entity that would at one time arrive at its ultimate purpose and its understanding of all things, and at the same time find its reward or its punishment. This concept of immortality is so limited that it causes us to restrict our whole concept of God in the Cosmic.

The belief that the Cosmic purpose is to equalize the incidents of individual lives, is to place actually too much value or emphasis upon those individual lives. It is inconceivable if we use our broadest powers of reason and judgment to think that a God, who is all-powerful and all-wise, would devote any of His attention or time—if we can conceive of Him as an individual—to planning that a man who committed a crime today should suffer doubly for that wrong tomorrow. In other words, if one individual is particularly lucky in life, and another is unlucky, that is no reason to believe that the reverse should take place in another life, or that one individual should suffer eternal punishment while another would suffer eternal bliss. I say suffer because each would get tired of the circumstances in which he existed if it were to go on through eternity.

What I would like to convey, in these thoughts, is that the concept of God and the Cosmic is much bigger than anything of this type that a man can conceive of in his own reason. God and the Cosmic, and the Cosmic after all is no more than the composite of laws that God has put into effect, concerns the functioning of the entire universe. It concerns the functioning of everything that composes it from beginning to

end, and since it is a part of a plan, everything that fits into it is also an element of that plan; and it will function in accordance with laws which have been ordained for its operation. The concept of Karma is that we will sow what we reap; that is, we will make our lives, whether now or in the future, exactly what we wish them to be, or based upon our behavior. Immortality, then, is far greater, far bigger than any human interpretation of good and evil.

We find it difficult to put away a concept that is limiting rather than expanding. The accepted orthodox religious viewpoint has frequently restricted the thinking of people to a point that man cannot reason beyond heaven and hell. Man finds it difficult to conceive that immortality is a state that exists throughout eternity. It does not begin, and it does not end. To believe that death, to use the term by which we ordinarily refer to the end of life, is a complete end would be to believe that birth was not a beginning, because actually, birth and death are the same thing. If we have consciousness on a plane different from that of earth prior to birth, I believe that as the time of birth approaches, that in consciousness, there might be the same concern as we might have towards death here on earth; that is, we would be concerned with the future just as we are concerned with the future now. Birth and death are both transitions. They are a change of status. They indicate a time when we pass from the known to the unknown. Whether the process is what we call *birth* or *death*, it is an identical phenomenon. It is transition. It is growth.

It is not within the ability of man to conceive or describe those phases of immortality of which we are not presently conscious. Immortality is a condition which lies completely beyond us. We cannot describe it because we are not aware of it. We do not know, for it is impossible to define an unknown. You cannot describe to me, for example, a mathematical formula with which you are not familiar. What is unknown is impossible to put into words, to put into any kind of objective manifestation. Therefore, to attempt to describe an experience that has not previously existed in consciousness, that has not come into the state of objective realization, is im-

possible; and, therefore, a concept of immortality consisting exactly of what it is and how it functions lies beyond the grasp of human consciousness at the present time. Nevertheless, there does seem to be evidence that life is a continuity, and I believe that continuity is eternal.

I believe that man is fundamentally no different after transition than he was before. I believe that if personal immortality prevails throughout all times, that individuality, which is the essence of my soul and the essence of my character, will also continue in some form. I believe that one hour after transition I will have the same wants, the same wishes, the same aspirations, and even the same prejudices that I had an hour before. I will still be, even after transition, an imperfect entity in the state of formation, like clay in a potter's hand. Whether I function on a physical plane or on any other plane, I will remain imperfect in manifestation and function, because when I am perfect, I will no longer be functioning on any plane that I can possibly conceive of in terms of human reason. I will, at such time, reach a category of consciousness in which I will understand everything that is now unknown. I will see the whole aim of life, and of the universe. In other words, the whole picture will be clear. But until that time, I will continue to probably live as I have, regardless of where I am, by a process of trial and error, until I reach some kind of condition where consciousness and realization shall be enough to make me understand the purpose of existence.

We all are entities in a certain point of growth. We have reached, each of us, different stages. Some have advanced further than others, but what we are at the actual moment is our status as it exists at this particular time, and the processes that have brought us to this point are natural. As all processes in nature are gradual, so will our evolvment be gradual and we will continue to grow. The fact that our physical body wears out does not mean that we suddenly take on mental, psychic, and spiritual powers, knowledge or experience, that we did not have before. When the physical body has served its purpose, we still go on, we still have to learn, we still have to grow, and that growth goes on until an eventual level of consciousness is reached when we,

to use the terms of the East, are reabsorbed into the Infinite from which we originally had our being. This situation also defies description in terms of words, because it is absolutely impossible to put into words that which we have not previously experienced.

—A

#### Growth of Interest in Religion

It has been stated in these pages before that it is obvious to anyone who is reasonably observant that religious interest is on the upgrade; that is, there is growth in religious interest at this time. This conclusion will be reached if we judge by the fact that there is increase in attendance at churches, and a greater growth in the physical structure of church buildings. There are more churches, there are bigger ones, and more expensive ones. These indications tend to give us the impression that there is a great religious growth, or rather more of the religious feeling sweeping the world today.

In times past, twenty-five to fifty years ago, such condition might have been called a revival. Many individuals will remember the days when revival meetings held by various churches were a community project or activity. People regarded them as quite an event, particularly in a small town. There were no major forms of entertainment to occupy time, and the revival meetings held from time to time, particularly if a well-known evangelist participated, attracted a great deal of attention; this was looked forward to as a period of, more or less, relaxation and enjoyment. In those days there were a number of well-known evangelists, as there are today. Some of these became known as "a name evangelist," just as we apply the word today to people who are well known to the public.

It might be interesting to judge the apparent interest prevailing in religion today by its results. Religion, in the strictest sense of the word, has been that force which has attempted to uphold the highest aspirations in man; that is, religion is supposed to have been an influence that has led to culture, a high sense of ethics, and to high moral standards. We will not debate the point whether religion has always succeeded in accomplishing these ends, but few people would disagree that these are ends that are most worthy for a religion to attempt to uphold.

Today, however, there is not much evidence that the interest in religion that seems to be growing is doing a great deal to actually change the feeling of people; that is, there is evidence to indicate that much of the current religious interest is not truly genuine or permanent. I believe that there are a lot of people who want God in the same manner that some want a hot-water bottle during the night—that is, so that they can obtain control or relief from temporary discomfort. Turning to God, in a sense, brings about such a relief. An individual who is uncertain regarding his living habits, or of his social, business, or personal habits and practices may use religion as something to turn to in order that he might be directed to God long enough to get his mind away from the things that he feels he should not be doing in the first place.

While it is true that membership in some churches is growing rapidly, and that the nation's population is the highest ever recorded, there is also an increase in debt, crime, and taxes which seems to accompany the increased population. Consequently, we would not say that the increase in debt, taxes, or crime is an indication of growth, and it causes a serious-minded individual to ask the same question as to the increase in religious interest. However, there is a statistical increase in the number of individuals indicating their interest in religion; there is also an increase in criminal cases coming before our courts. Too, it seems, from the publicity on the front pages of newspapers, that there is an increase in the seriousness of criminal offenses that take place with a degree of regularity in many civilized countries of the world.

It has not been my purpose to declare that religion does not have its place or is not of value. The truly devout individual is an asset to his community, and is an inspiration to those who will look to him for guidance and help. But a genuine revival of that type of religion, it appears to me, is not taking place. There are no more devout people in the world today, there just are more people claiming that they are interested in religion. In other words, as I have already stated, they are turning to God as a temporary relief from their own conscience, or from problems that may bother them.

While religion has its purpose, and should

serve a most useful end in human society, man's search for God does not necessarily need to be limited to his religious beliefs. Man should learn some of the fundamental principles that the greatest religious leaders of all time have taught themselves—that is, to refer to the Christian principle as an example; the kingdom of God lies within the individual. The attainment of release from tension and pressures of modern-day living is not necessarily to be found in the adapting of practices laid down by an organized religious group, but rather within the process of looking into our own inner selves, and understanding that the life spark that is within us is a part of God with which we can become more intimately associated. Consequently, the individuals who truly should become the examples for the future and should be the leaders insofar as our spiritual welfare is concerned, are those who are truly mystics, and whether or not they support the neighborhood church, or whether they contribute to its building fund, is of far less importance than it is to learn how they, too, can become aware of the presence of God within their own life and consciousness.—A

### Infinite Awareness

Awareness is the description which we apply to the definition of consciousness. Without this word we would have difficulty in conveying in the form of a definition the concept of consciousness. Consciousness does not lend itself readily to a definition. It is extremely difficult to put into words that state which we recognize as an inherent quality or attribute within ourselves and accept as a matter of fact. We consider consciousness as a condition that is always with us except during periods of sleep or occasionally as a result of some physical or chemical change of our physical structure.

Consciousness is our concept of continuity of being. We are aware of our existence because of this state which we call *consciousness*. Even though we divide consciousness into objective and subjective forms, we realize that it is a state of continuing existence that makes us intelligent entities. While it cannot be proved to exist in terms of objective phenomena, nevertheless we are aware that without it we would not have any existence whatsoever.

The most familiar things sometime become the most difficult to explain. It is hard to conceive a state of complete lack of consciousness because our entire life, experience, and learning is definitely related to consciousness. We have our whole being, as it were, in consciousness. Without consciousness we would experience neither pleasure nor pain, but would have merely an existence which might be called *vegetative*; that is, we would be like a tree or any form of plant life that seems to have the life impulse within it without the existence of any central unity. The lack of objectivity makes consciousness so much of a private experience that its conception is impossible except in terms of that experience. To define a thing in terms of the thing itself causes us to be lost within the complexity of terminology; and yet we find ourselves unable to understand consciousness through a definition unless we use the concept of awareness as a descriptive word or factor.

Awareness includes the functioning of everything that is evident to our concept of life. We have our relationships with other individuals and with our total environment because we are aware of their existence and the fact that they also function. To exist without this awareness is inconceivable, and yet awareness is no more or less than our attempt to describe a state which actually underlies that process. Awareness as a process is our description rather than our definition of consciousness because consciousness is experience. Consciousness in infancy is only a potentiality. The objective consciousness, for example, at the time of birth is a faculty which has the potentiality of consciousness only insofar as impressions would be registered upon that consciousness. As these impressions became registered, we built up awareness of ourselves and of the situations around us so that consciousness became a composite of all that we are—that is, a total of our knowledge and experience.

Our awareness seems to be very far-reaching. It is extensive to the point that we can take into consideration many factors. From the average individual's mind or consciousness, at any one time, there can be drawn many experiences and much knowledge that the individual has stored there. Consequently, it seems unlimited; however, but little of our total consciousness is included at the

focus of our attention. The point of attention, that is, the point to which we are directing our consciousness or what we might call the "area of awareness," is extremely limited at any one time. Whatever we are doing usually occupies our state of awareness at the moment. If we are working or playing we are directing our attention to our activities and the associations that are brought about in our consciousness as a result of the activities and those things to which we attend. Such attention can be voluntary or involuntary. It is voluntary when we concentrate in any degree, when we direct our attention, or rather direct our consciousness through the attribute of attention, directly toward any one thing. Attention is involuntary when we daydream or merely idle away time and allow any impressions at will to enter our state of awareness and occupy the central portion of our consciousness at that particular time.

It is evident that consciousness has a scope far beyond our average use of it. By properly applying ourselves, that is, by directing our attention to things that need consideration or that we wish to consider, we realize that the ability of man to become aware of many things is practically unlimited. This human ability of attention is seldom exercised to its fullest extent. It is remarkable, when we stop to think of it, how little we know; that is, we know only certain facts, principles, or results of experience in terms of a comparatively narrow area. The expert in one field may have only very limited or elementary knowledge of other fields. Because an individual becomes an expert in one field of learning or develops a degree of skill in one act is no indication that he is also an expert in other fields of knowledge and endeavor.

Since we do not use our consciousness to our fullest extent, it is obvious that many things, of which we are not aware, are passing by us. Repeatedly there is demonstrated the lack of ability of individuals to report everything that they see. We walk down the street, and unless things in particular occupy our attention we pass by without seeing many occurrences or incidents. This has become a problem from a legal standpoint, since frequently witnesses, who are completely conscientious and truthful, misrepresent facts because they were not aware

of all the circumstances existing about them concerning the events of which they are testifying.

If this is true insofar as objective consciousness is concerned, it is very logical that it is even more so where awareness relating to a broader field is concerned. Much of our lack of appreciation of the early experiments in the Rosicrucian studies, for example, may be due to the limitations of our own awareness. There were possibilities of development in these experiments, but sometimes our attention was directed so definitely towards the specific end that we may have had in mind, or the end for which we hoped, that we were not able to grasp the full import or the complete meaning of the exercise or experiment which we were attempting at the particular moment.

It is obvious that we must voluntarily control our attention if we are going to direct our awareness towards the accumulation of knowledge of things that happen about us in the physical world, and it is also equally logical that we must cultivate an awareness of even more subtle phenomena if we are to contribute to our ability of psychic perception. The mystical point of view, that is, the ability of man to relate himself to the Absolute and to become aware of the more subtle influences that enter consciousness, is to be developed by the acuteness of our attention and by the ability to broaden our awareness so that we may grasp and become conscious of those things which take place about us, not only insofar as our physical sensations are concerned but as the impressions and intuitive urges come into consciousness. To be able to grasp the psychic impressions, to be able to learn through our subjective—that is, to comprehend that which enters our consciousness—is to develop our ability to an awareness of all impressions that may come before our conscious mind.

The development of attention and extension of our state of awareness is going to go beyond the limitations of a physical field or a state directly connected with material phenomena. It will become possible for us to expand our concepts to the Infinite. This is Infinite Awareness, the ability to conceive, to understand, and to grasp all impressions that may enter one's consciousness. To be able to relate ourselves to those

forces which are constantly a part of us is to be able to grasp not only the purpose in life but the solution to problems which may assist us to better adjust ourselves not only to our physical environment but also to our psychic environment.—A

### Health and the Individual

Rather recently a question came from a member who is studying the Sixth Degree, asking why results are so variable insofar as the use of some of the Rosicrucian principles of treatment are concerned. To answer this question, we must take into consideration what sometimes is not given thought in a therapeutic treatment—that is, the vast differences existing among individuals. Individual differences are so definite that individuals respond differently to the same stimulation. We know that individuals differ insofar as behavior is concerned. They may differ in extreme. In other words, you may be amused at what irritates me. There actually are cases where the same stimulation produces sorrow in one individual and mirth in another.

Insofar as our physical structure is concerned, we are different just as we are in our mental outlook and attitude. Not all of us respond in the same way to a particular type of physical treatment. Many systems of therapeutics have been established on the principle that a chemical or structural change of the human body would produce a certain result. In other words, to put this into a simple form—a certain pill, when taken internally, is to accomplish a certain thing. For example, many people take an aspirin tablet to stop a headache. Usually aspirin stops the headache, but some people do not react favorably to aspirin. Some do not react at all. There is no apparent reason for the result to not be the same in all cases; that is, fundamentally our physical bodies are similar, and it would appear that when a chemical enters the body, it should react the same in yours as it does in mine. Experience proves this is not always true.

The same principle applies to structural changes, whether the changes are brought about through manipulation or through surgery. If an individual has a certain change made, permanently or temporarily, in his physical structure, it is on the basis of a theory that that change will produce a cer-

tain result. Sometimes, the result is not forthcoming, and the individual is disappointed, or feels that the treatment has been a failure. This objective analysis of the success or failure of any type of treatment is of course influenced a great deal by the feeling of the individual. If you or I have gone through the experience of having a certain type of treatment that is not successful, we are naturally opposed to that treatment. We may even be resentful that the treatment occupied time, cost us money, and probably much inconvenience. We do not know what the present circumstances would have been if it had not been for that treatment. Possibly, we would have been worse off than we are now.

The fact nevertheless remains that, in all systems of healing and in the maintenance of health, particularly in the field of professional therapeutics, it is important that more consideration and more study be given to the principle of individual differences. We cannot refuse to recognize the fact that individuals, in their reactions, are as different as they are in their moods and ideas. Consequently, whenever we approach a therapeutic application of any principle, regardless of what its basic idea may be, we should feel that, generally, the idea applies and the principle will work, but that the results will be in accordance with the capacity of the individual's ability to assume or take on the treatment to which he is subjected.

I believe this is particularly true insofar as the application of the principles of Rosicrucian healing is concerned. It is difficult for many people to have complete confidence in such type of healing. Many individuals associate Rosicrucian healing and treatments with the so-called ideas of mental healing. This is not quite true. Rosicrucianism does not necessarily present the idea of mental healing, it presents the basic principles that a balance between the forces that constitute the soul qualities and the physical qualities within the human being needs to be maintained. You learned in your early monographs that we refer to these two phases as the A and B polarities. We know that the A element concerns the nonmaterial, or what is ordinarily referred to in common terminology as the spiritual component of our being, and that the B element concerns the physical or the material composition which

makes up our body. When these two elements are in perfect balance, the human body is a most efficient operating mechanism. In fact, it is more than a mechanism; it is a uniquely operating entity in that it is energy self-contained. It is life vibrating through a physical medium.

Unfortunately, we do not maintain that perfect equilibrium throughout life. Various incidents, such as tension, accidents, and illness, that come about as vicissitudes of living are conditions that change the status of our existence. As a result, our balance is lost to a certain degree, and in some cases, it is never completely restored. To work toward the ideal of balance, to try to maintain a proper level of existence, is an ideal for which we should always strive. In other words, to maintain constantly, in proper balance within ourselves, a manifestation of the A and B elements as they should be is an ideal, whether or not we can achieve it as an actual fact.

The Rosicrucian teachings inform us how we can exist so that our living will be conducive to a certain level of existence. The teachings give us additional steps, so that we can add to these A and B elements within the body. But we must always remember that in applying these Rosicrucian principles of health, we are applying them to an existent entity—that is, to a being such as you or I—that has a complex history of existence. In other words, we all have lived through circumstances, some of which were our own fault and some the result of our environment which we could not completely overcome. We can, however, direct ourselves in reaching or returning to a closer balance of harmony within ourselves than may have existed before. Individual differences are conditions that were probably established before we became familiar with all of these principles. Most of us were adults before we knew anything about Rosicrucianism; and, consequently, we could not possibly have lived in such way as never to have had any inharmonious circumstances develop in or about us during a lifetime.

Another fact is that transition is inevitable. There comes a time when we have served our purpose as entities on this particular level, and the balance that is idealistically to be maintained within us as living human beings is resolved for a purpose higher than

that with which we are familiar. Consequently, at that time there is no type of treatment, no pill or procedure of any kind, that will change the course of events, because we are then passing on to another level where we will attempt to apply constructively the lessons that we have learned here in still vaster fields of existence.—A

### The Purpose of Soul

A frater of British Guiana asks: "If the soul dissolves back into its source after transition and is fundamentally divine and cannot be corrupted by human conduct, then why its manifestation on earth? For what purpose has it come?"

We prefer to consider soul as a *function* in man, rather than an arbitrarily created separate entity implanted in the human. Early primitive conceptions and medieval theological views which still persist, conceive the soul as a substance. To them, it is a divinely created entity quite apart from all else, and this, they believe, has been conferred upon man. The theologians who have sought to make man not only the greatest of all creation, but to make him even the very purpose of existence, thought that man, alone, possessed a soul. This assumption was heightened by the fact that man of all living things displayed conscience, or a moral sense. These functions, it was declared, were attributes of soul. Since they were not exhibited by other forms of higher life, it was concluded that other living things were devoid of soul.

To the more philosophically and metaphysically minded, this assumption was not logically sound. Further, the advance of modern science, particularly in the realm of psychology, has shown the fallacy of the substance idea of soul. It reveals that self-consciousness, upon which conscience and the moral sense depend, is not exclusively limited to human beings.

Let us think of soul as a *universal intelligence*. It is an intelligence that has a co-existence with life force. Every liberal biologist will readily admit that there is a consciousness, a sensitivity and a persistence of function in living cells that constitutes a kind of intelligence. In fact, the word *intelligence* is most appropriate to explain these characteristics of living matter. All life, then, has a universal intelligence. At their



bottom, the living cells of complex and simple organisms have similar responses and characteristics.

Is it an exaggeration to refer to this consciousness and intelligence that is of life, or which accompanies it, as being *divine*? The entire phenomena of the cosmos, that are commonly called *material* and thought of as immaterial, have a common unity. We either think of this whole as being but a mechanical procedure, or as an intelligence which manifests in myriad ways. This basic intelligence is then God, Cosmic, or Divine Mind, whichever term you may wish to use. The mystical pantheist, as the Rosicrucian, will not detach the functions of this intelligence from its nature. In other words, the Rosicrucian will not say, as does the theist, "This is God" on the one hand—and, on the other hand, "here are His powers or manifestations." Rather, the Rosicrucian will say: "They are but one and the same."

For analogy, we cannot detach the beam of light from the lantern. Though different in nature, the two are one. It is not a lantern if it cannot emit light, and the light cannot exist as a beam without the lantern which produces it. Therefore, God, or the Cosmic, is likewise the efficacy and the manifested power and intelligence of which everything consists.

This intelligence constitutes the force, the energy, and the laws of nature. It is in the rocks, the grain of sand and the material substance of the human being. Likewise, its intelligence is the vital life force that impregnates and animates matter. Further, it is also the consciousness of each cell of the living organism. Consequently, no living thing is devoid of a divine intelligence. It is the divine intelligence which gives each thing its form and its expression. By this, we do not mean that the organism was arbitrarily designed to be the particular kind that it is. The form that it assumes, including its characteristics, is the result of biological development and a product of environmental influences, as well. The intelligence follows the mold that heredity and environment have created.

As the organism develops, becomes more complex, it acquires numerous additional attributes and functions. The universal consciousness and intelligence expands its modes

of expression. There evolves a *consciousness of self* by which the entity comes to realize itself as existing, or seeming to exist, apart from other realities. Duality is established; there is then the ego and the world. There is the body and the mentality. With further evolution of responses to the innate consciousness, finer sensations of it are to be had. The mental states and the emotional and instinctive urges are evaluated in terms of personal satisfaction. These are less gross than the pleasures of the appetite. Often the living entity comes to realize a conflict between the finer sensations of self and the desires of the body. The more exalted or sensitive impulses of the consciousness are not so easily isolated, or clearly associated with the organic self. We can trace our hunger to specific, physical conditions. Our feelings of conscience and of moral wrongdoing, however, are not identified with any particular organic process. To man's understanding, they seem to stem from a mysterious, innate function. Their dictations seem to be the conclusions of an embodied but intangible intelligence. This experience is what has caused man to allude to an "inner self," a "divine presence," or *soul*.

The declarations in rational terms, in words or thoughts, of this soul, this enlarged function of the universal consciousness, are not the same in all men. The organism, the body and mind, through which the universal consciousness must manifest, varies as a result of heredity and environment. This accounts for the soul-personality, the personal expression in other words, of the same universal consciousness.

A simple analogy may make this individual variation of the universal essence more comprehensible. Today, we have high-fidelity recording and reproducing audio equipment. This equipment is designed and constructed so as to include a much greater range of the octaves of sound. With the use of such equipment, music can be recorded and reproduced with the same fidelity as the ear hears it in the concert hall. It is a very simple matter to prove this. An excellently recorded selection played upon one of the older audio systems does not produce the full scale of tones; they are dampened or throttled, shall we say. The very same record played upon a high-fidelity apparatus sounds amazingly different and more bril-

liant. The old and new audio systems thus have different *personalities*. We could not properly say that the record used was different in nature when played on either system. We know it was the same, and that it was perfectly recorded. The difference is in the channel, the medium through which the music of the record was given expression. Thus, the same is true of the soul-personality. The variations are not the result of different souls, but of the difference in the human organisms through which the universal essence finds expression.

Man declares he has soul because he has arrived at that state of organic development that permits him to respond more fully to the universal consciousness resident in his being. He is aware of qualities and attributes of his being which other beings cannot yet realize. He perceives, for example, that of which the intelligent dog has but an immature perception. A dog, however, has a degree of self-consciousness, as does also the anthropoid ape—the chimpanzee, for further example. This self-consciousness is commonly exhibited as a sense of guilt and shame, as well as of pride. It is a crude display of those attributes which, in man, become soul characteristics.

It may be said that there is no soul insofar as man is concerned until he *realizes* it. That which we do not realize is, for all practical purposes, nonexistent to us as individuals. In man, soul consciousness is greatest because man is capable of realizing its finer or more infinite qualities. Man returns to God in *conscious life* only when he experiences unity with the Cosmic within him. Man, like all things, is a product of the universal consciousness. His ego, the self, however, is not *of* the Cosmic until it *knows* that it is. It is because the function of self is the realization of its full ego. This realization signifies our knowing that we *are* and that we are part of the whole. Until man has this realization, the self, then, is isolated in its function. It must know itself and its relations.

What, then, is the purpose of soul? The acme of consciousness is realization, not just of the various universal expressions of its nature, but the realization that it *is*—"I am that I am." The divine consciousness has its *self-consciousness* in the fact of man's

realization of his soul, of the universal consciousness in himself. Man in his awareness of his Cosmic unity becomes—in that awareness—God's self-consciousness. The universal consciousness extends outward to create the multiplicity of forms of reality. It completes its cycle and returns to itself, when one of its expressions, as man, realizes the fundamental essence of which he is composed.—X

### Can We Oppose Karma?

A frater, addressing our Forum, says: "My first question is, If the assumption is correct that certain diseases and especially those which are considered hereditary may be caused by karmic conditions, would medical help interfere with the Cosmic law of karma? This leads to the second question, If man can never wilfully interfere with the operation of karma (as I am disposed to believe), should we not then reconsider our way of disposing of the body after transition? Instead of cremation or burial, should we not place the body at the disposal of competent medical agencies so that it can be used to the good of our fellow men?"

First, let me once again briefly review the traditional and doctrinal meaning of karma. The word is of Sanskrit origin. Literally translated, it means "deed" or "to do." As we think or act, there follow from such thought and deed certain results. Thus karma is the *law of causality*, of cause and effect. Each motivation, acting upon our environment or upon the lives of others or as it may invoke natural and Cosmic law, will produce certain effects. There is nothing supernatural or arbitrary about it. Natural law is karma. A stone thrown in the air is acted upon by gravitation and the effect is the return of the stone to the earth. A harsh word is a cause. The effect upon the ego of the one toward whom the word is directed, and his reaction to it, is likewise karma. Kindness shown someone and that person's eventual reciprocation toward the doer is still another example of karma. We must reiterate that karma, as cause and effect, is not all adverse. It can be, and often is, salutary as well.

Since karma is not arbitrary, that is, fixed and fatalistic, there is no reason why it

cannot be countered or modified by other causes and effects which man may induce. If one is, for example, aware of adverse karma, the result of some previous conduct, why should he not adopt a pattern of behavior of which the effects would counter the karma? If one later wants to live a charitable and impersonal life in accordance with Cosmic principles, he may. He thus sets up a series of benevolent effects which may, to a great extent, mitigate the results of some previous wrong acts, in the moral sense. If this were not possible, then there would be no reason for one ever to seek to improve his life.

We do not mean by the foregoing that when a series of causes has been engendered by our conduct that simply having a spirit of contriteness or new intention would stop the effects of the previous acts or thoughts. To use an analogy to further explain this, one may have disregarded good judgment in his diet and have overeaten on rich foods. As a result of these acts or causes, he acquires a digestive disturbance. Subsequently, the mere resolution to alter his eating habits is not going to relieve him of distress. He has actually to establish counter causes. He has to go on a rigid diet and seek various ways and means of rectifying the harm he has done himself.

We are, in our daily life, constantly opposing and modifying karma, as we should. We learn a lesson from misfortune in business, health or our domestic lives. If we are intelligent, we adapt ourselves to a new course of action so as to counter the previous effects. When, for further analogy, we have a severe toothache, it is karma. We have violated in some manner the natural health laws necessary to prevent the dental distress. Perhaps this is due to early parental neglect. When we go to the dentist for treatment, we are opposing one karmic cause by setting up, through the treatment method, a new series of benevolent causes. The principle of karma has thus been served. That principle is to familiarize ourselves with certain natural laws by which a more harmonious adjustment to life can be made.

When one is born with a hereditary disease that causes suffering, certain lessons have already been learned by that unfortu-

nate individual. He has experienced the pain of the ill or of the physically handicapped. It should make him humble and compassionate. He can take therapeutic treatment, medical or otherwise, to alleviate his suffering and mitigate his karma thereby. Let us suppose that he takes such treatment and yet has no feeling of compassion for the suffering of others. He is physically relieved of his own suffering without learning his lesson. Has the principle of karma been defeated? I think not. Such an arrogant attitude will only cause that individual eventually to violate the conventions and ethics of society which, in another way, will bring him detrimental effects.

The disposal of human remains is governed by two principal factors. First, there is the religious concept of the deceased or his family; second, it is governed by the hygienic requirements of the community. Many orthodox religions, interpreting the Bible literally, abhor cremation. The reason commonly given is that cremating the body, turning it into impalpable ash, would make it impossible for restoration at Judgment Day. Even if one accepts this judgment resurrection literally, the practice of interment of the body is inconsistent with it. With the passing of time, the body, as it is now commonly interred, is reduced to nothing but a dust. Any semblance to human form is gone. If, then, some miracle can restore such dust on Judgment Day once again into an animate human form, so could the same miracle reconstruct the cremated ash. Mystically, cremation is the most consistent disposal, for thus the body is returned, quickly and hygienically, to the simple elements of which it is composed.

There is certainly no adverse karma being created by willing one's body or members thereof to a scientific institution for research purposes, the results of which would contribute to human welfare. Since karma is not all adverse and since it is not intended as a punishment or as an act of retribution, it is quite in order to help in this way to alleviate human suffering.—X

### Time, Space, Motion

A frater of London, England, propounds an interesting metaphysical question. He says: "If time is motion that we are con-

scious of for a certain duration, what is inherent in space to give rise to motion? Certainly mathematical order is there or, otherwise, the tick of the clock would not be able to manifest itself; there would not be a continuity of ticks and one tick would represent a beginning and an end, a finality. A state of No-time and correspondingly of No-space and No-mind would exist to appreciate the tick, that is, one factor could not exist without the others.

“Motion must be the product of space and matter and space must be, in my present state of knowledge, a manifestation of spirit energy. From this I imagine that the only thing in the universe that can exist of its own accord in a permanent state of No-time, thereby being infinite and everlasting, is the Universal Divine Mind of the Cosmic of which our soul is a part. The whole of existence seems to me to suggest that the mortal world is a creation of this cosmic consciousness, which is itself a mammoth mind, the like of which is reflected in our own.”

When we speak of time as being motion, I think it is necessary to explain that motion is not inherent in time itself. Rather, time is a concept, the consequence of motion. To declare that time is of motion is to give time an absolute, that is, a positive, existence which it does not have. The quality of time is perceptual and conceptual. It is, in other words, a product of experience and of change in the consciousness of experience. The concept of time arises from the duration of the consciousness of an experience. It is the *measured* interval of our realization of anything. You stare at this page. The *time* of your perception or the seeing of this page consists of dividing that interval of consciousness into mathematical units of seconds, minutes, or hours.

Consciousness has *motion* in the variations of the sensations which it has as a result, for example, of seeing, hearing, or feeling some external stimulus. However, to the mind our state of consciousness, our realization of some experience, may seem sustained. Before the experience changes, in other words, the period of consciousness of it might be considerable; but how long is such a period? The only way in which that can be determined is by arbitrarily applying motion

to the apparently sustained conscious state. This is accomplished by the mechanical movement, for example, of the hands of a clock. So many movements constitute a minute, an additional number constitutes an hour, and so forth. By counting these *changes*, these arbitrarily established movements, we are able to determine the length of the duration of consciousness. This length is perceptual and conceptual time.

The theory has been postulated in the past that there is *absolute* time. This is the notion that time is a reality independent of the human consciousness. This concept contends that *past*, *present*, and *future*, are realities of which man may become conscious but which have no dependence upon him. The concept of absolute time seems convincing to the average individual who has become accustomed to using *time* in his life as though it were not an abstract, but a tangible thing. The present, the *now*, constitutes an immediate experience. I look out the window and I see a tree. I say that such is immediate experience. It is of now. It is the present. Actually, however, there was a fraction of a second necessary for the visual impression to become an idea in my consciousness. Where then did the now begin? Was it when the light waves, causing the image of the tree, struck upon the retina of my eyes? Or was it when I derived the notion of “tree” from the visual sensation? The whole of such an experience is, in fact, a chain of physiological and psychological links. Which part of the chain begins what I choose to call the *now* of the experience?

May we not look at the matter in this way? Whenever I am conscious it is *now*. How can I distinguish in time between what is immediate as an external experience and an impression of memory? If I recall what I did twenty seconds ago, when I realize it, it is as much an immediate experience as something seen or heard. The memory idea is occupying my consciousness. My consciousness does not move forward or backward. It but changes from one experience to another. An experience may be of something I touch or it may be of an impression recalled from memory. We give our experiences a sequential order. Those that are sentient, that is, directly received by our

senses, have a greater vividness than do the impressions recalled from memory. Also we realize the difference between the memory impression and one arising from our sensory impulses. Such memory impressions are given a secondary category. They are termed *past*.

It might be said by someone that the memory experience is repetitious and thus it is obviously of the past. The argument might be presented that the experience was *first* had through the senses and then, secondly, as a recollection. Since the memory impression is secondary, it might be contended that that is why we realize it to be past in the stream of consciousness. However, with a little thought on this subject, it will be disclosed that such reasoning is not altogether cogent. It is a psychological fact that no two experiences are had simultaneously, no matter how they may seem to be so to us. Therefore, each experience, so far as our realization of it is concerned, is *independent* of every other. Each is *now*. A memory impression is of now, regardless of how we may relate it to any other *now* experience we have had. The relating of it to a sequential order and the terming of it *past* is but an arbitrary act upon our part.

Let us suppose that, like those mental unfortunates who have lost contact with reality or the objective world, you were to live entirely in the subjective. Then each memory impression, each idea, the result of your imagination, would be accepted by you as of the *now*. It would be, to your mind, an *immediate* happening. You would not be in position to compare one experience with another so as to confer upon the experiences a different temporal relationship as past, present, or future.

Place or space has considerable to do with the concept of time. Our consciousness is the observer. As it is moved into different relationships to the energy of the Cosmic, our notions of time are changed. What we see occurring in the heavens as a nova—that is, a new star, flashing into vision or a meteorite rushing across the night sky—seems to be *now*. Actually, in the physical sense it is not. The phenomenon you see may have occurred a million light-years ago. Light travels at the speed of 186,000 miles per second. The light that causes us

to see a distant star when we gaze into the heavens may have left innumerable light-years ago. By a light-year we mean the distance that light travels in one year. Consequently, what we see and what to the consciousness appears to be of the present is in the past *if* it is measured by the term of the speed of light, by which visual impressions are conveyed to us. The causes of all our sense impressions are, in this regard, in the past if you relate them as a link in a chain of factors that lead to our experiencing them. The same events may be *future* to one whose consciousness is at a greater distance from the cause of the impressions than yourself.

Let us agree on the fact that all Being is in motion, including our own consciousness. The now is when the consciousness is moved to the realization of some phase of cosmic energy. In the cosmic there is no time because in it there are no gaps or blanks as the hiatus in human consciousness. One change merges into another in the cosmic. Nothing is sustained long enough to have such a distinctive relationship as to be of the past, present, or future. Nothing *is* in the sense of being arrested or fixed. Therefore, nothing *was*.—X

### Is Vegetarianism Necessary?

A soror rises to address our Forum as follows: "What is the Rosicrucian Order's opinion of vegetarianism? May vegetarians eat fish and eggs? Why do eggs create passion? Did Jesus eat fish? Was Jesus a vegetarian? How about the karmic effect of meat and fowl? Meat eating has saddened my conscience for quite a while and I have almost completely stopped with the exception of fish and eggs. I realize that vegetarianism cannot make you good, but if you are striving for Divine goodness, how can you eat meat with an undisturbed conscience?"

The reasons being given for abstinence from flesh eating are several; not all of them are moral or ethical. The practice dates back to antiquity, but the actual name *vegetarianism* is as recent as the year 1847 when a society gave it prominence. Among the orthodox Hindus, meat eating is prohibited, and has been for centuries. The

worshippers of the Hindu deity *Vishnu* abstained. The practice is not limited to Oriental sects, however. The Seventh Day Adventists abstain from flesh eating, as also do the Dukhobors and several Catholic Orders such as the Trappists. There are numerous lesser known sects and societies who have made vegetarianism, by name or practice, one of their fundamental requirements.

Vegetarianism does not merely exclude the eating of meat. Some of its adherents have included a proscription of fish and fowl. Some persons even exclude "all animal products such as milk, eggs, and cheese." *Fruitarianism* is a term that applies to those who exclude from their diet all vegetables; they confine their diet to fruits, nuts, and grains prepared in various ways. There are those who refuse to eat any vegetables the roots or tubers of which are grown underground, as for example, potatoes and beets. The reason is given that these are not exposed to the sunlight and therefore lack essential, if but intangible, nutritional elements.

The reasons for the practice of vegetarianism may be divided into two main classes: the first of these is *health and economy*; the second is *religious*, or the *moral and ethical*. The health reason is the idea that animals have communicable diseases which may affect the human organism in various ways. Along with this concept is the one that meat may contribute to our nutrition, in part, but that it is detrimental to our general health and is not essential for our physical well-being. These theorists have also contended that the eating of meat deprives man of the nutritional value of other foods in which he would otherwise indulge to a greater extent.

The religious, moral, and ethical concepts have been far more influential in winning abstinence from flesh eating than have the reasons of health. To eat flesh, fish or fowl, means to destroy life, to kill. The moral principles of many religious sects throughout the ages prohibited the taking of life for the purpose of sustaining it. In the Hindu religion, Brahma, or the Universal Soul, permeates all living things. Man has no right, according to this concept, to deprive the individual manifestations of that Universal Soul from evolving by destroying any of its earthly forms. With some other

sects, only certain kinds of animals may be eaten because it is said that the flesh of all others is morally contaminated. Behind such prohibitions was perhaps a hygienic motive. The inclination toward the excessive eating of pork in Biblical times was undoubtedly detrimental to health. The excluding of it on moral grounds was the only way, perhaps, that abstinence could be achieved.

Among some who refuse to eat meat, the reason offered is the inheriting of the characteristics of the lower animals thus consumed. In other words, it is contended that the lower instincts and animal passions are transmitted in the flesh of the animal. The consumption of such flesh, they claim, heightens the animal instincts of man and his passions will tend to obscure his spiritual advancement. This is, of course, a kind of primitive reasoning. It presupposes a magical contagion by which the properties of one thing are transmitted to any and all other things which may be brought into contact with it. It reasons that habits and character are qualities which are infused throughout a whole organism. The taking into the human organism of any part of an animal would, by this primitive reasoning, transfer such qualities to man. Persons who believe this are of the confirmed opinion that the meat eater could not possibly be truly spiritually inclined. They think that not only is his being subtly contaminated by the flesh eaten, but that his conscience, as well, will be weighted under a sense of guilt in destroying life.

From the dietetic point of view, statistics establish that most persons who are not engaged in hard, physical labor do consume more meat than is necessary for them. The average American in the last two decades has increased his consumption of meat considerably more than most people throughout the world. This is due chiefly to America's favored economic situation during this period. In past centuries the English people were leaders in meat consumption. It can hardly be contended that either the American or the British peoples are less spiritually or morally evolved than others.

Let us look frankly at the moral question. Admittedly, it is a controversial one. The opinion given here will undoubtedly not be acceptable to the confirmed vegetarian whose

abstinence is on moral or religious grounds. The moral sense, conscience, or the consciousness of soul, *transcends* that order or vitality that animates the body. Every religionist looks upon the consciousness of self as being of a higher order than that which causes his physical organism to function. He looks upon the body as merely a medium for the expression of self. It is a shell for the nucleus of the more expanded self which he calls *Soul*. From this conception, if the highest manner in which the body can serve the whole man is to be maintained the body must remain in good health. Certainly, it would be conceded that the body does not confer any spiritual properties upon the higher consciousness. Proper nutrition does provide for taking into the body *Cosmic qualities* to maintain a perfect, or nearly perfect organism. Eating can do no more than this.

The spiritual consciousness, so-called, is not a substance that is fed by material elements. It is evolved by its experiences in its relationship to life and to reality. There are no properties or elements existing in food which *directly* nourish the soul or moral sense of men. We cannot eat our way into spirituality. It is, as well, an instinctive urge and biological law that one kind of life will live upon another. It may be contended that man, with his advanced reasoning, has it within his power to modify and refine these primitive urges. The realization of the finer sensations of consciousness, defined by us in moral terms, lets us establish our own values of right and wrong. However, there is no command direct from on High which declares that the taking of life for food consumption is immoral. The command in the Decalogue, "Thou shalt not kill," is not qualified. It may be interpreted to apply to human life or any kind of life according to the sentiment of the individual interpreting.

There is brutality and repugnance experienced in the slaughtering of animals for food consumption. If the average person could visit a slaughter-house and see sheep and cattle killed, he would find that his appetite for meat would subside considerably, at least for a time. There is no doubt that from a nutritional point of view, substitutes for meat can be as healthful as meat, and

especially so if they are fortified with the proper vitamins. The sentimentalists, whose feelings we can understand, can thus abstain from meat eating as a personal initiative; they thus can personally feel encouraged by the fact that their abstinence from meat consumption is in no way inflicting pain upon lower animals because of any desire on their part.

The ethics of the vegetarian, however, should be consistent with his doctrine. If he believes it is morally wrong to kill for food, it is likewise and equally as sinful, then, to take animal life for any other reason. I have known of vegetarians who were vociferous in their protestations of meat eating, but who nevertheless *wore leather shoes!* They used leather handbags and many articles in their homes were made of animal by-products. Such objects were only possible by the killing of animals. The practice of these individuals obviously made their protestations ludicrous and even to appear hypocritical.

As to whether Jesus ate fish, we know that he associated with fishermen. His disciples fished for a livelihood. Whether he personally ate fish or not, he did associate closely with those who caught fish for human consumption. Logically, then, he did not consider the taking of life of the lower animals, for subsistence, as being a crime against the Divine, or an obstacle to spiritual progress.

Conscience may be *social* or *individual*. Social conscience consists of the taboos and proscriptions of society, that is, what men collectively may declare to be wrong or evil. The individual conscience consists of the interpretation based on his own sense of righteousness as related to his personal habits and affairs. The individual should, for his personal happiness and peace of mind, be guided by his personal conscience wherever and whenever it does not interfere with the welfare of society. If meat eating is repulsive and demoralizing to you, refrain from it. Do not necessarily, however, become a crusader for it. This is a Rosicrucian postulation and conception with the added emphasis that what we eat, as long as it does not destroy health, has no relation to the expanding consciousness of man or his soul qualities.—X