

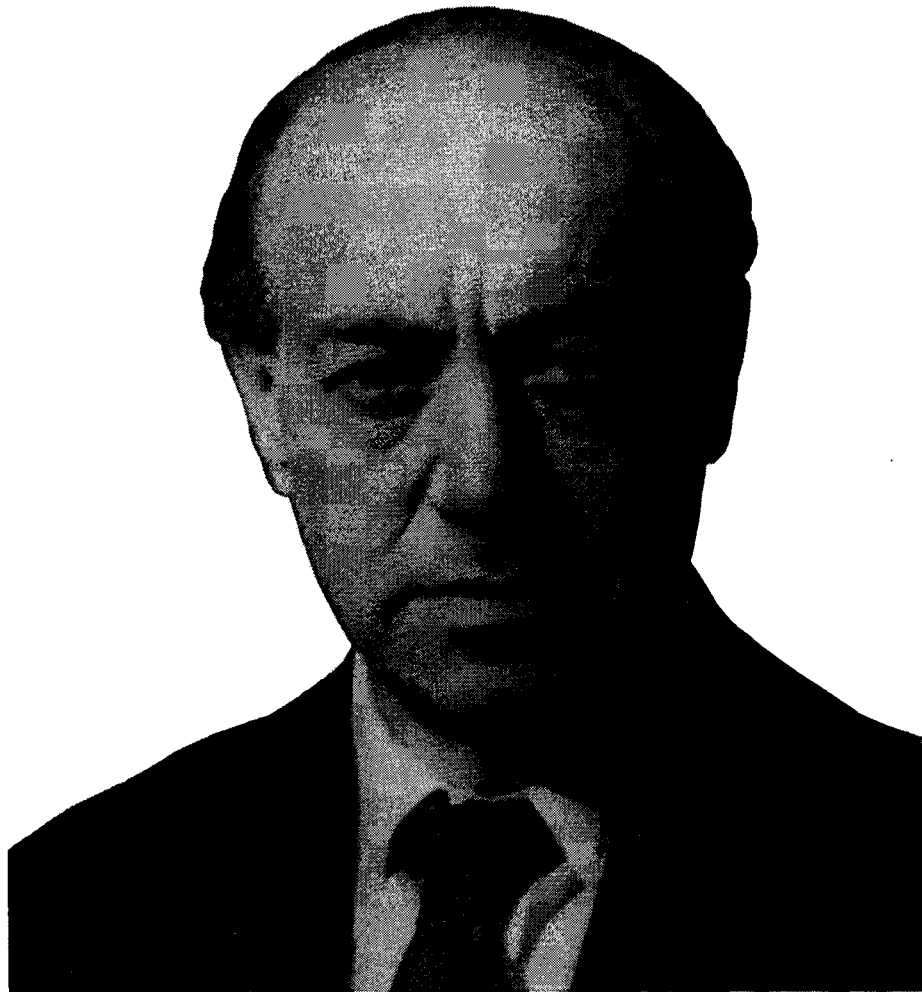
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LESLIE A. NEAL, F. R. C.

Deputy Grand Master for the London, England, area.

Greetings!



EQUALITY AND HIERARCHY

Dear Fratres and Sorores:

A hierarchy is a progressive order. It is an arbitrary arrangement by which individuals or groups of persons have a rank or distinction conferred upon them. Examples of hierarchies are the religious, political, and military organizations. As the hierarchal order is progressive, those at its lower end consequently have less importance, distinction or power than those at its top.

A hierarchy is an arbitrary classification, as it is man who determines the variation of rank of which a hierarchy shall consist. In a military organization the supreme authority is given a title indicating his supremacy. All steps or degrees of lesser importance in the sense of authority are likewise assigned their title or rank. Symbolically, a hierarchy may be likened to a ladder. In looking at the ladder each rung seems to have an appearance more or less similar. Further, if the ladder is laid upon the ground, there is still no great distinction between the rungs. They have a uniformity that suggests an equality. However, as soon as the ladder is placed in a vertical position for use, the relationship of the rungs in their importance changes. One of the rungs is immediately at the *top* and one is at the bottom; the others are in respective relationship to these two.

If we conceive the ladder as a method of attaining a certain plane or height, then, obviously, the top rung is the supreme one. When it is reached, the finality of the objective is then achieved. The bottom rung constitutes, in relation to the top one, a much lower order. In other words, it is a mere beginning.

Elementary schools, as well as universities, constitute a hierarchy in the arrangement of the years required to finish a prescribed course. The first grader is at the bottom of the academic ladder; the high school senior, at the top. A hierarchal order in life is inescapable. Yet there are those persons who resent the term *hierarchy*, or any applica-

tion of it. They believe it annuls the principle of equality, the basis of the ideal of democracy. Their contention is that no person should be placed in ranks or groups as being subordinate to others. They particularly dislike the reference of hierarchy as applied to spiritual rank or classification. They state that it implies that one individual is spiritually or divinely endowed more than another.

Let us go to the core of the issue by giving thought to the nature and extent of equality. Just how equal are we? Biologically, we all are of the same species, *homo sapiens*. There our biological equality ceases. It is hardly necessary to delineate the variations in our physical structure, the differences in size, weight, color of eyes, and hair, for example. Also, there are notable distinctions in the intellectual sphere. The ability of some persons, more easily than others, to assimilate the elements of their experience, to rationalize, to exercise judgment, to synthesize what they have learned, to adapt it to the affairs of living, is apparent in every level of society.

In the moral realm, as well, it is very evident that some individuals exercise greater self-discipline than do others. There are those who are antisocial to the extent that society refers to them as criminals. There are those whose interests are so limited that they do not extend beyond their own immediate welfare and who are so primitive as to be ruthless in gaining their own advantage. It cannot be said that equality refers to "equal opportunity." Genetically, some persons are born under a very distinct handicap. They are physically, mentally, or morally handicapped. It is also a psychological fact that certain environmental influences may distort the personality. They may cause a mental outlook that becomes detrimental to the social as well as the physical and mental welfare of the individual. A child born of diseased parents, a fact which may cause it to become permanently abnormal,

is certainly not "equal in opportunity" with others. No matter how much that child might try, it would never fully overcome its inheritance.

Only in the most abstract sense can it be said that men are equal. We can presume that this means that they are equal before God, the Cosmic, or the impersonal operation of natural law in their lives. Even here men are not wholly equal, if one takes into consideration the different religious and philosophical concepts of man's purpose and moral obligations. For example, there are those who look upon the doctrine of *karma* as a kind of divine imposition. They think of adverse karma from the point of view of retribution being exacted for some wrong act or sin of a past life. Until this deed has been compensated for in this life, according to those who so interpret karma, the penalty of misfortune and suffering befalls them. To such believers, then, men are not even spiritually equal. There are, in other words, those with shackled souls.

It is best to reason from the premise that we are equal only in being human, as distinguished from other living forms. From that point of view, our will, the cultivation of our moral sense, our intellect and environmental factors all combine to place us in one of many categories. Each of us, then, gravitates to some level in the sphere of our physical, mental, and social activities. Our friends, interests, affiliations, education, our economic and social progress, confer upon us a rank. They place us on different rungs of respective hierarchies.

Most of us have the opportunity of changing our rank in one or more of the hierarchies in which we find ourselves—if we so desire. Even the *desire* to change, to advance in some theatre of life's activities, in itself constitutes a rank. The reason for this is that some persons have aspirations and others are indolent and do nothing. If one considers success in some field of endeavor

as a rank which is to be attained, then those who do not so aspire are conceived to be in a lower degree.

In the Rosicrucian Order there is a segment of the members which is referred to as The Hierarchy. These members are especially distinguished; they are of the foremost rank in a certain *preferred* category. Does this mean that the Rosicrucian Order discriminates in its members? Does it also mean that the Order does not consider its members equal in their affiliation with it? The Rosicrucian movement does not discriminate in what it promises or provides each and every member. The member, however, may distinguish himself in certain relations he has with the Order. He may acquire, during his period of membership, specific qualities, characteristics, that set him off from others. Those, for example, who have remained in the Rosicrucian Order for years, who diligently and faithfully study, and who have served the Order as well as themselves, have cultivated distinguishing qualities. They have entered a certain class or rank which cannot be denied.

The Order has certain objectives. It makes, of necessity, certain demands upon its members for their and AMORC's welfare. These obligations are conscientiously fulfilled by some members—and by others, not. These obligations compose a hierarchy of qualifications, of merit, by which members distinguish themselves. Those who have done these things are of the *Hierarchy* to which AMORC refers. They have by their own efforts and observance of Rosicrucian principles created a rank for themselves and the honor which must be attributed to that rank. Those who are not as yet of the Hierarchy are equal with all the members, but they can make themselves unequal in the sense of attaining this honorary distinction.

There is nothing derogatory in the establishment of hierarchies because, as said, the variations of human nature and of its at-

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tainments create them. The nature of a particular hierarchy, the rank or classes of which it is composed, may place it above or below another hierarchy. Not only, in other words, are there ranks within a hierarchy but the hierarchies themselves fall into various classifications according to human interpretation and construction. For analogy, a hierarchy of social prominence might be considered inferior to hierarchies of science, education, and humanitarianism. The social ladder, in other words, may not be thought of as attaining the same apex of achievement as that of the great teachers or public benefactors in their respective hierarchies.

Fraternally,
RALPH M. LEWIS,
Imperator.

The Smell of Death

A soror rises and says: "What is the smell of death or how do you explain the smell of death? In books and newspapers I have read at times: 'The smell of death was in the air' or words to that effect. I do not, however, have reference to the putrefaction of the material body. During World War II, the message came that my son, a pilot, was missing in action. That night, as I paced the floor of my home, I sensed this odor which is hard to describe other than acrid or pungent. With this odor came the thought, 'This is the smell of death.' Several months later the final message came that my son had been killed in action. Is there an odor to death which is transmitted when we are subjectively and intuitively attuned?"

This subject is definitely related to that of *psychic impressions*. By that we mean impressions in the sense of ideation or thoughts which are intuitive in their origin. They arise suddenly in the fore of the consciousness and are not related to any immediate sensible, that is, objective, stimulus. Psychic or intuitive impressions, which come as a result of attunement with other minds, as in telepathic communications, produce *mental images*. The image itself is not transmitted. There are, however, radiations of a frequency and energy whose nature is not yet known which are transmitted and which are the cause of the images experienced. We may use the analogy of modern television.

Various microwave impulses are transmitted which actuate the cathode tube of the receiver. This produces a grouping of electrons in such a manner as to cause patterns of lights and shadows. These, in turn, compose the image of the object which was originally scanned by the television camera.

Now, let us think of the transmitted television impulses as being the radiations of thought. The cathode tube or receiver, we may say, denotes the mind, *the consciousness*, of the recipient of the message. The picture on the face or screen of the tube is the visual image that one experiences who is psychically attuned. There is a distinction, however, and an important one, that must be made at this juncture. The human receiver is unlike the television in that it is not limited to only physical and auditory images. The sensations had may also be realized as tactile, gustatory, and olfactory. Simply put, our psychic impressions may also be had as images of touch, sensations of feeling, those of varied tastes and also realized as scents and odors.

The most common of our psychic or intuitive images are those of sight and sound. These two faculties command most of our attention. We are more sensitive to such impressions. They ordinarily play a more prominent part in our daily experiences. Since the areas of our brain in which these sensations arise are more responsive through use, psychic impulses will more readily be transformed into these types of images. In experiments in telepathy, those who have been successful have at times not received auditory impressions of transmitted words, but *visual* symbols corresponding to them. Thus, for example, the transmission of the word *triangle* may not necessarily be received as a vocative image of the word but as a visible form of the triangle apparent suddenly on the screen of consciousness.

Many Rosicrucians, in reporting on their meditations in their sanctums or in conducting special experiments, have mentioned a combination of the sensations of tranquility and the scent of incense or flowers.

It would appear from a psychological point of view that the nature of the transmitted impulses determines the quality of the image to be realized. For further example, an attunement with another that is both successful and harmonious will arouse

memory sensations of a pleasurable nature. This may result in the scent of flowers, perfume, incense, or any olfactory sensations which were originally pleasing to the individual. If they are of a visual nature, they may not actually be received as an image of the person transmitting the impulses to them. Rather, what may be experienced is a mental picture of any object, incident, or scene that was once a gratifying experience. Many individuals, having these psychic attunements of a pleasurable nature, always experience brilliant fields of harmonious colors or scintillating geometric designs.

In the case of violent death, where there is a close affinity between two persons, as a mother and son, the unconsciously transmitted thoughts under the impact of intense emotion would be intermixed. They would consist of love, perhaps fear, and even hatred of the circumstances that caused the impending transition. These would then arouse in the mind of the recipient an intermingling of stimuli. The recipient would perhaps at such times realize them as an olfactory image, such as the referred to smell of death. Why would this particular odor instead of some other be realized by this soror? We can only theorize in regard to this. The soror may have, at some time during her life, had the experience of the scent of a dead body, animal or human, undergoing putrefaction. It would have had a strong emotional effect upon her, the memory of the scent being firmly registered in that association area of her brain related to the olfactory sense. As a consequence, intense psychic impulses of an inharmonious nature, of mixed emotions, would arouse such a scent associated with the experience of death.

Other persons undergoing the same experience with death might never realize such a scent. In fact, their *psychic* images might be tactile instead, as reported by some Rosicrucian members. These reports speak of the sensations of a chill, as though an individual were, suddenly and momentarily, exposed to a cold draught. They have also reported a sensation as of the blood draining from their faces and an icy touch on their cheeks. Actually, there were no physical draughts nor any icy touches. These were sensations psychically induced as tactile images in the manner in which we have explained.—X

The Extent of Loyalty

A soror, addressing our Forum, asks: "What is the nature of loyalty? Further, where does the bond of loyalty end? Is there a point to which it can be carried to the extreme?"

We may define *loyalty* succinctly as "devoted support." This support may be of an animate thing, as another person. It may also be of abstract things as some public cause or principle. Both of these elements, the devotion and the support, must be active before one may be said to display loyalty. Devotion, as an affection or attachment for some person, for example, may not, in itself, be productive of loyalty. There are gradations of affection and feeling that one may have for another. One may have a mutual interest with another in some enterprise. Consequently, the pleasure derived from such companionship engenders a fondness that could be called *devotion* to the individual. If, however, a crisis arises which involves the object of affection, the other person—in, shall we say, a public scandal—the devotion may not be deep enough to bridge the incident. One's sense of personal security and integrity may be greater than the affection he has for the involved individual. One may believe it necessary, in his own best interests, to become less associated with the involved person.

Mere support of some enterprise or apparently popular cause does not imply loyalty. One can be enthusiastic about some group venture that appeals to him. He may derive much satisfaction from personal participation and the support of its objectives. The enterprise may eventually perhaps be severely criticized by his religion, his employer, or a member of his family. He may consider the continued support not worth the breach of relationships incurred and, therefore, he may abandon the cause. Again, one may be *obliged* to support some person or activity because of economic or political necessity. Such support may be entirely devoid of any feeling of devotion or affection. Consequently, no sense of loyalty would exist.

Loyalty is characterized by that devotion which manifests as the *desire to support* the object of the devotion. The devotion is had for some element or quality of the object.

If it is a person, it may be because we admire the character or ideals of that individual. The devotion arouses a defensive and preservative attitude. One wants to see a continuation of those qualities to which he is devoted. Further, he may wish to amplify them in some manner. All of this requires activity. It is a *positive* inclination. It results in support. One is required to do, even to sacrifice, something to maintain the devotion which he has.

Loyalty becomes apparent only when the element of support is required. When the devotion and affection for the object is threatened, such activity as constitutes the support is then called forth. Two persons may display a mutual interest. There may never have been an occasion for either one to defend that interest or to support it by any act of sacrifice. If such interest is attacked and one makes a sincere effort to preserve the bond, he is exhibiting that support which constitutes loyalty.

Though we think of loyalty as a virtue, being the support of a devotion, often it is not rational nor even noble. The sense of loyalty can be grossly misplaced. One may be loyal to an enterprise which subsequent circumstances may reveal to be destructive in its function and immoral. There is a psychological factor that enters into loyalty which may account for it but also at times may work to one's detriment. Our devotion is always for that which contributes to the satisfaction of self. One is never truly impersonal. Even the most noble and spiritual pursuits are pleasurable to our moral selves. A deep and moving devotion that results in the support of the object of the devotion is intimately allied with our own *self-interest*. We will sacrifice and serve such an interest in the manner that is designated *loyalty* because it is contributing to our own idealism.

One has the same sympathetic support for the object of his loyalty as he does for that which constitutes the images, the impulses, and the ideas associated with his own ego. One fights for self-interest. He fights, as well, for those things to which self-interest extends and which it includes. As one often defends vigorously his personal preferences and qualities of character just because they are his own, even though they may be

wrong, so he likewise may exhibit misplaced loyalty.

Since loyalty includes the element of devotion, it is often more *emotional* than rational. That which engenders the feeling of affection and attachment may have no logical grounds. Something said or done may excite a wholly emotional appeal. The responsive action is to support that which pleases. We support it because, as said, we want a continuation of the emotional gratification. Consequently, there is much behavior on the part of individuals that may be termed *blind loyalty*. It is an impulsive and emotional motivation compelling action on the part of the individual that could not be supported by any rationalization.

There is the question as to whether one could be really loyal without the emotional impulsion. Since we have declared devotion to be one of the requisites of loyalty, this implies that emotion is the prime mover. Devotion is feeling. It is sentiment. Reason can, in its concatenation of ideas, stimulate the emotions. One could evaluate a thing rationally and, as a consequence, develop for it that deep attachment that would result in loyalty. Obviously, such loyalty would be of the preferred kind. It would be less frequently misplaced and less likely to bring about any personal disadvantage. Loyalty to abstract things is usually of this nature. A man's loyalty to his system of philosophy, for example, is founded upon its rational appeal to him. Since, however, one's reasoning is not infallible, neither are all the loyalties which may be built upon it.

Whenever devotion to an individual or to some cause requires support and thus crosses the bridge to becoming an act of loyalty, that is the time to carefully scrutinize the circumstances. One should question himself as to whether the circumstances warrant a continuation of the devotion and support. The crux of the matter is not whether one should make a sacrifice of his own comfort or security to defend such devotion. Many worthy loyalties require that. The emotional satisfaction more than compensates for any such sacrifice. One should, however, if he can, transcend his emotion with his reason and find whether his loyalty will be perhaps perpetrating some wrong.

Will his loyalty to the person or to the principle be constituting a gross injustice to another person? Will he, in the passion of his loyalty, be hurting others? Is he, in his display of loyalty, merely satisfying his ego at the expense of his own moral self? If one learns from such a self-inquiry that the answers are in the affirmative, then that is the time to terminate the loyalty. To do otherwise is to resort to an impulsive emotional support constituting *blind loyalty*.—X

This Issue's Personality

Some individuals are living symbols of their city or of their nation. Their manner and appearance reflect the culture and traditions of their homeland. Frater Leslie A. Neal is such a symbol. Born in London in 1902, and having spent most of his life in that city, except for intermittent foreign travel, Frater Neal represents what most persons in the rest of the world expect a Londoner to be like. He has an air of sophisticated dignity and a deep but dry sense of humor that is contagious.

On both sides of Frater Neal's family the male members were engaged in business and trades which dealt with mechanics and invention. This influence, however, did not greatly touch his life for his talents were more aesthetically inclined. After completing his secondary schooling, he became associated with a banking institute in London. This did not satisfy his imaginative and sensitive personality. All available spare time was utilized in a devotion to music and drawing. Young Neal wanted to go beyond a mere appreciation of music. He wanted to be able to express it, but environment and lack of facilities have never made that possible.

The sensitivity which yearned for expression in music was realized in the pursuit of religion and moral idealism. As a youth, Frater Neal became a member of the Church of England and gave strict observance to its tenets. However, the flexibility of his mind led him to go beyond the borders of sectarianism. He became an ardent reader of New Thought and philosophical works. His pursuit of such literature eventually led him to the portals of the Rosicrucian Order, AMORC about a quarter of a century ago. Frater Neal, subsequently, returned to the

banking business after an absence for a time. Since that time he has become associated with the foreign branch office of one of the most prominent banking systems in England. His aesthetic interests, however, were not satiated, and at every opportunity he traveled extensively on the continent of Europe. His centers of interest were the great museums and art galleries.

The dependability of Frater Neal was soon recognized, as well as his devotion to the teachings of the Rosicrucian Order. He was one of the founders of the Francis Bacon Chapter in London. He subsequently served a three-year term as its Board Chairman. In 1951, the Emperor, Ralph M. Lewis, and Grand Master, Raymund Andrea, of England, appointed him Deputy Grand Master of the London Area.

In 1952, with Frater Lawrence H. Ewels of the Francis Bacon Chapter, he toured the British Isles, lecturing to various groups of Rosicrucians. This activity of the two fratres laid the foundation for many new Rosicrucian bodies in Great Britain. The 1954 International Convention of the Rosicrucian Order, in San Jose, California, was honored with the presence of Frater Neal, who addressed the large assembly.

Frater Neal has a charming wife who is the daughter of a prominent writer on the subject of economics. She encourages his aesthetic and intellectual pursuits. In Frater Neal, the Rosicrucian Order has a most effective representative, and its members have a worthy fellow student.—X

Ideals and Their Application

In this modern age which is considered a stronghold of materialism, it is apparent that many people are still thinking in terms of idealism. They are asking questions and one question which has occurred in our correspondence, and which no doubt comes to most thinking people today, concerns the reason as to why there is an apparent lack of connection, or why there exists a great gap, between ideals and their application.

The intelligent individual can find much evidence today that ideals are the most important things in the world. Nations claim to work for peace; men claim, as individuals, to work for those virtues which will be for the purpose of establishing peace and good

will, as well as making the world a better place in which to live. Nevertheless, it seems that time and time again, regardless of the efforts that are directed in this direction on the part of individuals and groups of individuals, when a crisis comes, man seems to resort to the application of his original or animal nature. The tendency is for nations to go to war; for individuals to think primarily of their selfish interests and, in spite of the needs or demands of others, to proceed along their own path, in their own way, no matter how this may affect someone who may be near them.

We have been repeatedly taught that men and women of intelligence should be able to work out, calmly and intelligently, their differences of opinion. It would seem that in this modern age the civilization that has developed up to this time should be able to produce, as a result, a force or a desire, by which individuals should be able to compromise and work together. Yet it is well known to anyone who has lived in the past few decades that nations will resort to force in order to bring about the completion of the end they want to accomplish—that is, when faced with a situation contrary to their purpose—even though publicly they are supporting various organizations whose purpose is peace and arbitration.

The same is true with individuals; there are many individuals in every town, city, and locality of the world today who normally, in their day-to-day existence, are good people. They live more or less ordinary lives; they probably belong to some church or religious denomination in which they subscribe to certain ideals of practice. Unfortunately, many of those individuals cannot distinguish between the ideals supported by a group and their individual selfish desires. Under many circumstances, instead of putting into practice in their daily dealings with other individuals the ideals which their religion or philosophy has taught them, these individuals resort to any means they can use in order to gain an end which they feel is important at that particular moment.

Insofar as these individuals are concerned, most of these ends are economic. The person will frequently live a normal, well-balanced life, but may resort to mild forms of trickery or even mild forms of deceit in order to gain a few extra dollars. Furthermore, there

are individuals whom we contact in our daily life who talk a great deal about the ideals and principles to which they subscribe but actually, in their dealings with other people, they fail to put these principles into practice.

We all have a tendency to look for an ideal situation. We sometimes aspire to greater ideals than we are able to achieve. Man has always speculated concerning a perfect society, a place and circumstance where human beings would live together in perfect harmony, where there would be no greed, selfishness, or deceit. Such a condition has frequently been referred to as a utopia. The ancient philosophers as well as the modern have used this theme as a principle to illustrate the perfect social achievement of man. Man has been unable to achieve in his social and political relations a state where such conditions can exist at all times. It seems that there are always those who cannot wait for society to work as a unit. Such persons will take advantage of situations and attempt to gain something for themselves at a cost which will eventually have to be paid by society.

When individuals affiliate with groups of people who subscribe to ideals, they do so hoping that they will be put in contact with higher ideals and with people who behave in conformance with those ideals. Many individuals go to church, for example, not only because they feel that they must have expression for their worship of God, but because they will be put in association with individuals who profess to subscribe to the highest ideals of which man can conceive in this earthly life.

Individuals also join other organizations that have, as their purpose, the application of ideals which are for the benefit and welfare of man. Unfortunately, many of these people become cynics. The cynicism that creeps into their thinking is due to their finding out that the individuals associated with idealistic movements are just as human as they themselves are. In other words, the ideals that are exemplified by the institution or organization with which they associate are ideals that no member seems to actually attain and include as a part of his entire thinking and behavior. Individuals who are disappointed in the actions of other people are, of course, failing to realize that they themselves are no different. The fact

that they associate with a group in order to be put into contact with ideals is an indication that they are also aware of shortcomings insofar as the attainment and application of ideals are concerned. Then why should they feel offended because they associate with other individuals who feel the same way, or rather who have also the same shortcomings that they had hoped to be able to overcome?

In other words, if you associate with an organization in order to be inspired by its ideals, you are personally aware that you need such inspiration, that your life falls short of the ideals which should be its inspiration. Then, should you be disappointed, or should you take offense when you find others associated with you who are just as you are? They, too, are looking for a means of attaining or associating themselves with the ideals which they hope to achieve, but with the realization that they are at that moment far away from that attainment.

Every group or movement, even to an association of nations for the purpose of peace, has the very highest of ideals. All realize that these ideals have been unattained in practice, and it is due to their imperfection and their inability to carry out these ideals as individual entities or individual groups that they join with others who are no more perfect or no less perfect than they themselves are. They come together so that their united efforts may accomplish more than that of any one individual or entity.

It is not surprising, then, that ideals in their application fall far short of ideals in theory. This condition will continue as long as human individuals are as they are. In other words, we are growing toward the realization of ideals, and in the process we are gaining some inspiration and direction toward a perfect goal. The ideal to which we subscribe usually contains an element of perfection; that is, we are inspired by those things that are associated with a world that is better than that in which we now have our daily existence. In that association we see the possibility of perfection; and in contrast to our own imperfection, to our problems and the petty conditions with which we live, we are desirous of raising ourselves to a higher level where we can achieve perfection.

At the same time, we should be aware that human beings are imperfect. We are entities

placed in a material environment to gain perfection and, therefore, any association toward perfection is only one of degree. Perfection cannot be attained by merely wishing for it or by merely associating with others who are desirous of the same accomplishment.

Ideals do have value; they are the means by which we prepare ourselves to overcome the limitations of our imperfection. Ideals are the stars toward which we aim, toward which we direct our efforts. If it were not for ideals, man would have nothing toward which he could direct his desire to improve himself, or direct his attempt to improve the future for himself and others.

In the field of ideals is the inspiration that has caused worth-while accomplishments to take place. It is through the medium of ideals that the great philosophers and religious leaders have spoken, even though humanity falls short in its carrying out these noble purposes and ideas. Yet, without these idealistic concepts to guide us, the earth and those who live upon it would truly live a drab existence. There still are many things in the world in human society which most of us do not like. There will continue to be those forces operating which seem contrary to human ideals as long as man is a resident of this earth, but gradually these conditions can be modified.

Man has the ability to practice the ideals to which he subscribes, to the extent of his capacity. Man has the ability to put into practice the virtues which are a reflection of the highest ideals that may exist in the universe. Those things which contribute to the welfare of mankind; that is, the growth of the arts and sciences is the factor that makes life better, in one way or another. The practice of virtues that make good more important than evil, that make honesty the standard of behavior, that establish as a standard of living the belief that good is more powerful than any manifestation of evil, and that human beings can work together as a society, tends to further the evolutionary needs of the individual.

Human beings are given a certain amount of choice in their actions. This is neither the time nor the place to analyze the philosophical consideration of the problem of the existence of free will, but it is reasonable to assume that all men have the power to choose, to a certain extent, the actions that

determine their behavior. The thief has the opportunity to take the valuables which attract him or to turn away and leave them where they are. The clerk in a store has the choice to shortchange the individual who is buying from him or to give him full measure. In the application of these simple virtues that are so much a part of the daily lives of men and women, our choice is between those things which exemplify the virtues and the ideals that have been taught us in religion and philosophy; that is, the choice is between those actions that further only our selfish ends or those that seem to be desirable for the benefit they will produce in the evolvment of character.

In the practice of this freedom of choice on the part of the individual, man constantly has before him the choice that he can make; and this choice is, primarily, that man *can* choose to be good when he could choose to be evil. In making this choice, in choosing good rather than evil, man is infinitesimally adding to the total virtue of the universe. Good actions, right choice mean that goodness and virtue are increased, that in the universe, a little more good exists because of the action and the choice taken by the individual.

If man through choice will exercise the result of his own behavior and choose good when he could have chosen evil, then the amount of good and virtue in the universe will be increased; and by this gradual increase as the result of the choice on the part of individual men the time will come when the total amount of goodness will outweigh any negative force that functions in contrast. Therefore, the amount of good in the world may be increased if man will make the effort to increase it; and in direct proportion to his efforts and success in making this increase, the ideals to which religions and philosophy ask us to subscribe will come nearer to actual manifestation in our daily lives and, in turn, in society.—A

Outward Appearances

Many years ago, probably all of us were taught that we cannot always judge an object or person by outward appearances. Actually, at the same time we were taught to rely upon the impressions of our objective senses. In other words, it is odd that most of us in our early lives were frequently

given various moral and ethical precepts to live by and at the same time we were directed to rely upon information that reaches us through our senses of feeling, seeing, tasting, smelling, and hearing. We were also taught to consider the information so received as reliable. It is contradictory to believe that we cannot rely on outward appearances and at the same time be taught that the physical sense faculties are the ultimate source of reliable information.

It is, of course, a fact that outward appearances are frequently deceiving. It is very simple to criticize the behavior of other individuals or certain things they say. It is easy for us to do this because we have been taught to rely upon our objective faculties, so what we see, hear, and otherwise perceive becomes the basis for our interpretation. If we feel that an individual's behavior is inconsistent with his ideals, or the ideals to which he is supposed to subscribe, we become critical of the individual. We frequently fail to analyze carefully what the individual really feels and what his nature may really be. If we could examine the contents of the mind and thereby arrive at a better understanding of what the individual is thinking, our judgment would be modified.

As Rosicrucians, one of the first principles we are taught is that the physical senses are unreliable. That actual reality and ultimate knowledge lie in a field or area beyond the realm of the physical being is a fundamental principle of the A.M.O.R.C. philosophy. We are taught from the very beginning of our studies to develop and rely upon intuitive information. We are made aware of a fact of early childhood which we have forgotten—that awareness is possible without our depending entirely upon the results of our physical senses which are the product of our physical perception and judgment.

However, we sometimes forget that, even though subjective knowledge is more important than objective knowledge, the inner self requires development more than the outer self. Actually, we sometimes live and behave as if we were not convinced of this fact. Consequently, it is a challenge to all Rosicrucians, to all individuals who subscribe to the higher ideals of being, to constantly be on guard and make it possible for themselves to develop those habits that will cause judgment to be based not on objective realization

alone but on the consideration of all that is of value in everything that is judged.

An individual who is interested in knowledge would not throw away a book merely because of its outward appearance. If a book was battered and torn but still contained all the words that were originally printed in it, if the knowledge that we believed we needed was contained in that book, then we as intelligent individuals would read the book, regardless of its state of appearance to the physical eye. In other words, it is obvious, and really needs no repetition here, that the outward appearance of a book has nothing whatsoever to do with its contents.

This same fact obviously applies to many other fields. The color of one's skin, the nature of the behavior of an individual is not alone that by which character, ability, knowledge, intelligence, wisdom, or even psychic attainment can be judged. While it is true that one's character is reflected in behavior, the individual who has the ability to gain intuitive knowledge and to rely upon intuitive information will try to gain a deeper insight of what may be misinterpreted from outward behavior. He will do this in preference to drawing conclusions from surface observations.

There are many individuals from whom we turn away because we do not like their appearance or their behavior and yet these individuals may need our guidance the most. Sometimes the person who is overbearing and annoying expresses that type of behavior as a defense against his fear of insecurity. The individual who may be the most forward and who would be judged to be the most confident may be the one who most needs a helping hand. His bravado type of behavior may be a covering for his insecurity or lack of ability.

It is true that all of us should make every possible effort to put into practice in our objective behavior the ideals and principles to which we subscribe. If everyone could practice his ideals then his behavior would be synonymous with his belief and show of confidence. Unfortunately, there are few human beings who have advanced to the point where they can always depend upon their true character and true idealism to reveal itself through all phases of their behavior. Therefore, since it is obvious that we all fall short of demonstrating our ideals

in actual practice let us always carry in our own mind the realization that, we ourselves would not want to be judged exclusively by our outward appearance and behavior.

Everyone whom we meet and deal with in this world constitutes, in a sense, two individuals: the individual of objective behavior and the individual of personal hopes, ambitions, and ideals. It is our obligation to carry this thought constantly in mind so that we can temper our behavior and our objective attitudes by our real sense of value. As we do this, as we attempt to make ourselves comply in a physical world with what we really believe, we will gain the ability to see in other individuals an expression of the ideals and principles to which they subscribe. Therefore, prepare yourself to always look deeper than the surface. As you should not judge a book by its cover, do not get into the habit of making snap decisions as to any individual's worth or true value by his outward appearance, regardless of what that appearance may be.—A

A Glance at Fundamentals

Over a period of a good many years, I have watched with interest the ideas and principles which often are presented as new revelations. Many of these ideas are presented usually by some individual who uses an old idea or a known principle in a different way. In the new dress an old idea attracts a certain following of individuals who believe that this new presentation constitutes not only a different way of looking at a fact or idea but an entirely new concept. Many times such principles appear merely under a new name or under an appeal that has previously not been brought to the attention of the individual.

In the Rosicrucian Order, we constantly review the basic principles that compose our philosophy. Consequently, when we receive books or literature concerned with what is reported to be a new approach in thinking or a new system of thought, it is easy to gain the perspective of seeing in these so-called new approaches the same ideas which have repeatedly been expressed in other forms. The same thing has occurred many times. Frequently, individuals become quite indignant when a new book or pamphlet is

presented to me and I do not seem to grasp the importance of its concept.

Some years ago in a fad caused by a book that attracted much attention in this country for a few months, one individual even went so far as to state that AMORC's entire teachings should be modified to conform to the principles presented in the book which was reputed to be a new philosophy of life.

This point of view is, of course, an example of shortsightedness. An individual who is so swayed by reading a book or a pamphlet that he loses perspective of the fundamental ideals or principles upon which a basic philosophy stands has been influenced in his consideration by emotion rather than reason. Frequently, the appeal of books, discourses, and lectures is an emotional one rather than a rational appeal to his reason and better judgment.

An adverse criticism or a refusal to accept some of these presentations that are made from time to time cause some individuals to believe that such failure of acceptance is due to lack of progress by the individual or organization. For example, when an idea strikes a certain type of individual with an emotional impact, he tends to draw the conclusion that only those who lack a progressive sense would fail to see the value and the message contained in the new presentation. Actually, after one watches, over a period of more than twenty years, and sees organizations and individuals make an impression upon people's thinking and then disappear out of existence, it is rather discouraging to have to point out repeatedly the fact that what is presumed to be new is nothing more than an old idea dressed up in a new form. There is a great deal of difference between progress and the mere taking of a known principle and changing its appearance.

This fact is illustrated in modern industry. Frequently, the new model of some type of machine that comes to the market, with a great deal of fanfare and advertising, is nothing more than an outward change in the appearance of the same machine that may have been manufactured only a few months before. A complete new concept in the world of mechanics, for example, would be the utilization of new principles or an entirely new idea; whereas, most innovations are simply the same principles that we have known in the past but in a new dress. For example,

in the automobile industry there have been very few major changes in the combustion engine during the lifetime of most of us. The principle by which the combustion engine functions today is very similar to the first that was manufactured. Yet, to believe some presentations concerning today's automobile, one would think that it was a radically different machine from that which existed even a few years ago.

If one is to be truly progressive, the individual must not only be receptive to the presentation of reasonable ideas, but he must also have a creative and an imaginative point of view that will permit him to make new applications of old ideas. In the process of application or in the research to bring about improvements, there should be a rational tendency toward the development of a true basis of progress.

Progress is as much a matter of application as it is of knowledge. Progress is the utilization of known principles free from emotional appeals in connection with environment as it may exist at the present time. It is progress to be able to use a foundation upon which to stand; the basis of a philosophy of life must be adaptable. It must include those principles which will fit an individual regardless of the circumstances in which he finds himself or the age in which he lives. Consequently, the fads that may occur in so-called new thought or modern concepts are usually situations where more emphasis is placed upon a particular interpretation rather than upon an application that could be utilized in an individual's life.

The Rosicrucian philosophy establishes a standard of developing those principles which meet this criterion; that is, the Rosicrucian philosophy is based upon concepts which had been utilized many centuries ago and can still be utilized today. There are few things that exist in the world today that have changed only slightly from what they were four or five or more thousand years ago. And yet, some of the principles which are taught in Rosicrucian teachings and which serve as a fundamental basis for the guidance of our lives are no different than they were in the time of the ancient philosophers.

That these same principles can be applied in a complex mechanical age shows that they have permanent and enduring value. As members of AMORC today we live in a

modern environment, and yet we can continue to apply these principles and find them helpful to our way of living. Such an application of principles is a true indication of the real progressive nature of rational ideas that can endure through time and still be utilized in practice as well as in principle.

In order to be familiar with the Rosicrucian principles, it is important that occasionally the basis and aims of these principles be re-examined. It is worth our while periodically to take inventory, whether that inventory is of our physical possessions or of our mental realizations and abilities. To be aware of what we have to work with is highly important. Frequently, a situation that faces us at any particular time may have the key to its solution in a knowledge that has been previously brought to our attention but which we, through lack of re-examination and review, may not have readily available. For this reason it is important to review, not only the fundamental principles that the Rosicrucian philosophy teaches so that we may draw upon that knowledge when we need it, but also that we keep practicing the exercises and principles which will make it possible for us to become proficient in their application and in bringing their usefulness into manifestation at anytime we may choose to do so.

A glance at the fundamental principles of the Rosicrucian philosophy will permit us to summarize briefly the basis upon which it has its foundation. I believe that these principles can be summarized by dividing them into three general classifications. The Rosicrucian philosophy exists and is based upon a system of thought which is essentially *psychological, metaphysical, and mystical*.

The psychological application of the principles of Rosicrucian teachings has to do with behavior and technique. These two factors are closely related. Fundamental to all the success that an individual may have in utilizing the Rosicrucian philosophy, for the benefit of his own evolvement, is his attainment of the ability to use the psychological factors of AMORC teachings. Following an introduction in the first few lessons after one affiliates with the Order, the teachings concern themselves primarily with such factors.

The first thing that a new member wishes to know is what he can do with certain principles and elementary knowledge. Therefore,

very early in the introductory Degrees of Rosicrucian teachings the principles of concentration, meditation, attunement, and other related factors are emphasized. Early in the teachings, experiments and exercises are introduced to make it possible for the individual to begin to develop the latent abilities that lie within that individual's consciousness and inner self. This is the psychological phase of the Order's teachings to develop techniques which will in turn modify the behavior of the individual. The importance of these techniques is the same as applied to any system of thought.

Frequently, music has been used as an illustration. An individual can read a book on musical theory and practice but until he actually practices the techniques presented he cannot be a musician. Therefore, to gain the ability to use the knowledge which the individual studies, it is of first importance to develop those techniques which permit him to apply such processes as concentration and meditation to the problems of everyday living.

The next general classification of the Rosicrucian teachings is the metaphysical. Some individuals might think that the metaphysical should be the first rather than the second—actually, the metaphysical underlies the psychological. The metaphysical aspect of the Rosicrucian philosophy concerns itself with the fundamental purposes and values of its principles. Metaphysics as a discipline has to do with the study of those things that are real. Consequently, metaphysics, insofar as it is a part of the Rosicrucian philosophy, teaches those real things which the individual may previously have not realized in terms of value and reality. We use the term *metaphysical* loosely; it frequently has more meaning than one might realize.

For example, we refer to many of the principles of healing taught in the Rosicrucian teachings as being metaphysical healing. This is true in the literal sense because in the healing principles taught in the Sixth Degree, for example, the Rosicrucian student is concerned with arriving at the foundation of the matter of maintenance of proper harmony in the human body—that is, the superficialities are put aside. Concern is directed toward those factors which will enable the body and the living entity, the human being, to function as it was ordained to function

through the full manifestation of those powers of the inner self and of the ability of the self to call upon those forces which lie outside of the immediate area of realization.

The metaphysical basis of the Rosicrucian teachings, therefore, sets forth in the mind of the individual a purpose in life. In other words, these principles clarify previously confused thinking. This process brings about a new concept of values. It causes the student to better realize that when he places himself in a position of being able to distinguish between the values of the objective world with which he has been primarily concerned in the past, and of being able to select those values which endure regardless of any impermanency of the physical world, that he then can gain a concept of a reality which will alter his entire thinking and be his basis for the development of a philosophy of life.

The third general classification of Rosicrucian fundamentals, the mystical, might again be questioned as to why it was listed *third* instead of first. Someone could point out that the Rosicrucian Order is fundamentally a mystical organization and that the mystical concept should be the first principle to be considered. This is true; and therefore even in the name of the organization the word *mystical* is used to indicate the Order's nature and purpose. But mysticism, as a thing in itself, is not easily introduced or presented to the extent of making a complete impact upon the mind of the individual until he has a foundation upon which to build.

The psychological phase, as I have already pointed out, concerns the development and the ability of the individual to utilize principles which he may not have in the past. The metaphysical phases of AMORC teachings cause the student to expand his horizon, to look for value, and to peer into the depths of reality that are lying outside his prior concept of existence. The mystical phase is a culmination of all this knowledge. Truly, it is the crux of the Rosicrucian philosophy. Through mysticism, you arrive at a final point where only two elements are left, you and God. In other words, mysticism is the system of thought, or the discipline if you prefer the term, wherein man can learn to associate himself with the Divine or with those forces which transcend those which manifest objectively in the material world.

This individual relationship, which each human being has the right to establish between himself and those forces that lie beyond him, is the ultimate purpose and the ultimate state of perfection. We often talk about the achievement of mastership. Mastership is no more or less than the individual's having reached that point where he feels that he is in communication and in close association with forces that exist beyond the level of ordinary objective and material existence.

The mystical concept is a combination of all the philosophies that we may have studied, including the element of personal awareness and assurance. Regardless of how well we may develop our techniques or how broad a concept we may have gained in the metaphysical world, these are of no value except as they equip us with the ability to eventually use as tools the principles learned, such as concentration, meditation, and attunement. This process makes it possible for us to reach that state of attunement where we will be related with our ultimate source.

It is through mysticism that man learns the application of intuition. Man has always had the ability to call upon intuitive knowledge but it is only through the mystical concept that he realizes how to utilize intuitive knowledge, a sixth sense as it were, and how to relate himself with forces that will prepare him for a future standard of living and bring him to the threshold of true mastership.

Through metaphysics we learn that the real part of man is that phase of him which is other than material, and which is usually called the soul. Elsewhere, I once wrote that the soul is the most direct of God's manifestations of which we can be conscious. Consequently, the soul should be treated with proper dignity and as an expression of God. It may be realized as the most intimate manifestation of God of which we can become aware. Consequently, mysticism is the final defense of the dignity of the individual.

Almost all principles in philosophy and sociology have a tendency to be interpreted at a material level—and thereby is lowered the value of the individual. Individuality, the true self, is frequently submerged by the erroneous concept that many beliefs attained by man are for the benefit of many individ-

uals. In fact, all beliefs when considered only in the field of physical application, tend to detract from the advancement of the individual. Materialism places individuality on the same level with other physical things; that is, it is the philosophy which considers man as a mechanism. Consequently, if man is to be dignified as an entity having the potentiality of evolvement, it is only mysticism that can uphold this inherent dignity of man's soul and permits man to evolve toward the realization of that force from which he came, the Absolute.—A

What Is the Subconscious?

A frater rising to address our Forum, says: "I am at a loss to understand *subconscious*. It is my understanding from a psychological approach that all desires which must be suppressed (because society says they are wrong) find their way into our subconscious. There they remain ever seeking to escape. The Rosicrucian monographs of the Neophyte Degrees indicate that suggestions which one wants to materialize should be placed in the *subconscious mind*. Is the *subconscious* of psychiatry the same as the *subconscious mind* of the Rosicrucian teachings? If not, where-in do they differ?"

Conscious has been subdivided into numerous related terms by various writers and investigators in the fields of psychology, psychiatry, and philosophy. There are such terms as *preconscious*, *unconscious*, *coconscious*, *subconscious*, and others. All those who discuss these terms are not in agreement upon them. Some schools of thought support one definition or term, and others another. Let us, for example, consider the eminent classical writer on the subject, Dr. Morton Prince. His works were authoritative in the field in the early part of this century. He became the exponent of certain theories in psychology that led to his being considered the founder of a particular school. His writings are thus considered to be classical authority as are those of Freud, Jung, and Adler. A very learned text by Dr. Prince bears the title: *The Unconscious*. Suffice it to say that in this work he postulates that the subconscious has two main subdivisions. One of these he terms the *unconscious*; the other, the *coconscious*.

The *unconscious*, to Dr. Prince, is a kind

of *physical* function of the subconscious. It consists of neurograms, that is, modified neural structures, the result of organic activity. Simply stated, it is a kind of unconscious pattern which has been established by certain physical functions which are carried out in our organism without our being conscious of them, that is, without our being aware of these impulses. To use a homely analogy, it is as if certain grooves or channels were being formed, which the impulses will follow, producing functions without our having an awareness that this is being done.

The *coconscious*, the other aspect of the subconscious, Dr. Prince states, consists of a chain of ideas which "do not enter conscious awareness." This function, as contrasted to the unconscious, is psychological. It is ideation rather than a wholly physical or mechanistic process. To state it more succinctly, the coconscious consists of a stream of ideation which combines and recombines, but which is coexistent with our conscious mental processes except that we are not ordinarily aware of this stream of ideas. This means that *behind* our thinking mind, our conscious thoughts, there occurs a process of other ideas. Some of these ideas of the coconscious (the subconscious) occasionally cross the border into the realm of the conscious and then we realize them.

Psychiatry, as that of the Freudian school, is of the opinion that these coconscious ideas, on entering the conscious mind, often assume a different character. In other words, the expression of the idea in the conscious mind is different from that which motivated it in the subconscious. It may be said in this sense that such ideas coming from the subconscious, often misrepresent themselves, or, at least, they clothe themselves differently when they enter the conscious mind. It is also contended, and has been clinically demonstrated, that some ideas become fixed in the subconscious of which we have no longer any conscious memory. Such ideas may become subversive—agitators in our community of conscious thoughts. They plague us behind the scenes. They disturb our conscious ideation causing fears and anxieties the cause of which we may not understand.

There are those, too, who use the term *subconscious* to mean a separate or independent mind or consciousness that has been implanted within man. They conceive this

to be wholly divine or supernatural in its nature and that it is ever more or less in conflict with the conscious state of the personality. Those who take this position are identifying the subconscious with the theological and certain philosophical explanations of *soul*.

The Rosicrucian conception is midway between these two extremes. It recognizes certain elements of both. Let it be said, however, that the Rosicrucian concept preceded by several centuries many of the modern theories of the subconscious. Of course, the word *subconscious* is relatively new. Early Rosicrucian philosophy used different terms to define its doctrines. To the Rosicrucian, consciousness is a stream of sensitivity which, for its functioning, is dependent upon the physical organism of man. It is not just the material substance of man as it is ordinarily thought of, that generates consciousness. On the one hand is the vital force and on the other, the energy of matter, which in combining with it brings forth life. From life there emerges consciousness.

Consciousness arises, then, out of the harmonious relationship of these two major forces of which man consists as a living entity. Consciousness, therefore, is not a substance; rather, it is a function, an effect. We may use the analogy of sound. Sound is the effect of certain vibrations acting upon air. A and B, in other words, unite to produce C. In the instance of music, A is that which originates the vibrations or impulses. B is the air upon which they act, and C is the sound or effect. The Rosicrucian law of the triangle illustrates the principle of this manifestation of consciousness arising out of the unity of two other conditions.

From the metaphysical point of view, Rosicrucians postulate that the vital force, that energy that combines with gross matter to produce life, carries with it an intelligence. The nature of this intelligence is held to be Cosmic. By this the Rosicrucians mean that there are certain universal patterns, governing influences, which, by means of this vital force, pass into *all* living things. These influences become mostly an unconscious direction of our organic being. They impel us in numerous ways to become the kind of being which we are.

This consciousness, this sensitivity or responsiveness, is *not* divided into separate seg-

ments, as the various terms applied to it would have one believe. We may use the analogy of the visible spectrum and its gradations of colors. The colors are only wavelengths of light which we interpret as red, blue, green, etc. Each color is part of the whole vibratory nature of which visible light consists. Because its various phenomena appear different to us, we isolate them, thinking of them as being separate.

The stream of consciousness likewise has its octaves of manifestation. These we call "states of consciousness," which have been given different names, the most common being the *objective* and *subjective* states. But behind them is the whole subliminal stream of consciousness with its impulses, the cosmic or universal drives of the vital force of which it consists.

This subliminal stream of consciousness, since we are not aware of its numerous variations of manifestation, we group into one general, all-inclusive state which we call *subconscious*. Its operations are being explored by both psychology and its offspring, psychiatry. For centuries, the mystics—and numerous religionists, as well—have known other aspects of it which they have come to term *superconscious*, *absolute conscious*, and *cosmic consciousness*.

Undoubtedly the stream of consciousness is like a hierarchy, that is, it is composed of steps or levels of sensitivity and responsibility. Those levels of everyday use, the *objective* and *subjective*, are its lower aspects. By that we mean that they respond to only the more gross vibrations. Their sensations are consequently of a lower order. Immediately behind them, perhaps, is that particular level of the subconscious in which lie those latent ideas implanted in childhood, or which in various ways have become resident there.

From the deeper levels of this stream arise those impulses which are in themselves without ideas. The notions which come to be associated with them actually arise in the lower octaves of our mind. In other words, ideas must have the qualities of our sense experiences. Everything we know, or that we come to realize, must, for example, have certain qualities or sensations, such as dimension, color, space, time, heat, pain, pleasure, or it is meaningless to us. Consequently, the cosmic impulses of the deeper levels of the subconscious, must transcend,

rise above the distorted ideas in the lower levels. They must come to the fore of the consciousness and associate with themselves ideas which figuratively would be like a breath of fresh air in their inspiration.

This reaching into the depth, or shall we say, *outward* into the stream of consciousness to experience the exalted impressions and to clothe them into ideas comprehensible to us, constitutes the technique of mysticism. It is an art which requires much study and perseverance. All persons occasionally experience the superior judgment that arises from the impulses of this cosmic stream of consciousness. It may manifest to them as an exalted idea, an inspirational thought commonly called a hunch. The details of such knowledge do not exist in the cosmic. But this higher state of consciousness has, we repeat, the faculty of organizing the ideas of the lower levels of consciousness into such thoughts which may go beyond the common faculty of reason to bring forth.

Dr. Prince, in explaining this function of the organization of ideas by the subconscious, says: "The process reminds us of the printing of visible letters by the concealed works of a typewriter; or of visible letters of an electrically illuminated sign appearing and disappearing according as the concealed mechanism is worked."

To conclude, the Rosicrucian concept of the subconscious mind is more inclusive than the subconscious as referred to by psychiatrists. Rather, their aspect is but one level of the whole, just as actually our objective and subjective states are likewise but part of it.—X

Cosmic Theft

A frater, addressing our Forum, says: "There are many persons whose moral values would never permit them to steal the personal belongings of another, in fact, any material assets. One, however, is caused to doubt the moral value of such persons whose ethics permit them to take from the Cosmic its many blessings, its inspiration and blueprints for happy living, without showing appreciation, without paying back into the 'Cosmic Bank.' Does not such lack of appreciation constitute *theft*?"

Logically, under the principles and philosophy of law as it pertains to property

rights, the acceptance of chattels—or services—for which one is obligated to pay, and does not, constitutes theft. In the moral and in the mystical sense, the human has a debt to life. If he receives certain blessings and advantages, he should show his gratitude to the Cosmic in some so-called unselfish service to mankind. To not do so would in this sense be a theft of opportunity and advantage.

It can also be contended philosophically that nature is quite indifferent and impersonal insofar as the individual is concerned. Man likes to think that he is constantly under the aegis of some supreme intelligence or mind. He wishes to believe that such is guaranteeing his security, or at least, that he can turn to it to rectify his blunders, the result of his own will. The average human is quite inconsistent in his thinking and behavior. He resents any interference with what he considers his innate right to think as he pleases and to exercise his will in accordance with his personal judgment. Almost every moment of his conscious life, he is creating circumstances which are wholly the consequence of his own decisions and initiative. When events are to his disadvantage, when his decisions have had a nugatory effect upon his efforts, then he seeks a divine or Cosmic intervention. It is at that time that he wants to surrender his will to what he conceives to be a higher authority.

The fact is that the Cosmic and nature are not concerned with the individual, or even with the species. There is a whole, or greater, pattern of which the human is but an infinitesimal part. If the human deviates from the progression, the evolutionary development into which he fits, he is sacrificed. Humanity can destroy itself and be permitted to do so if it does not conform to Cosmic and natural laws. Man will not be saved "in spite of himself." There are ways by means of which man has discovered—in his studies, in his meditations, and in the enlightenment of his consciousness—as to how he can work in accord with Cosmic and natural law; in doing so, he not only prolongs his existence but confers upon it a more general state of happiness and well-being. The faculties of reason, will and imagination, for example, permit man to perceive these Cosmic opportunities and to take advantage of them. But he also has the right and the power to reject them and subsequently to

learn of his errors through misfortunes which he brings upon himself.

Most of the advantages and benefits which we enjoy in life—even health—come to us through our relations with other human beings. In a complex society such as we have in our modern world, no individual is wholly independent or self-sufficient. His achievements, though they may have been initiated by himself, are dependent on others to a great degree for their fulfillment. No great industrialist, nor an inventor, has achieved without the indirect cooperation of others. The creator in every field draws from his mentality and from his intuitive self. But the manifestation of those creations, many of the elements that go into making them realities perceivable by others, depend upon the products and the services of other people.

When life has been kind to us regardless of our industry and creative ability, we are *morally obligated* to compensate society in return. We are not what we are just because of ourselves. It is incumbent on us to place back into society, into the collection of struggling humans, something of our advantages gained. If this is not done, society retrogresses. It becomes fallow and incapable of providing the opportunities for advancement even to the most ambitious and aggressive person. History confirms this principle. During the Middle Ages, all individual progress stagnated. Opportunities and advantages for the individual were exceedingly few. Those who were brilliant and industrious nevertheless found themselves shackled to a society that was ignorant, superstitious, and exceptionally lacking in true moral insight. Such individuals were confronted, figuratively speaking, with a great boulder placed in their personal path.

As man develops and influences liberal, moral standards, and cultivates ethics or a just behavior with his relationships, he opens the door to personal opportunity. Consider today those countries behind the Iron Curtain that have suppressed society because of political ideologies that are imposed upon the people. Consider *also* those countries *this side* of the Iron Curtain where there are various classes or groups of people who are suppressed by religious tyranny, as in Spain. The poverty, the suffering that results, the loss of freedom of conscience and expression, have been brought about by men themselves.

It is a Cosmic obligation, in the mystical sense, to show appreciation of the working of Cosmic laws. The Cosmic has not given us gifts, in particular such benefits as we may enjoy in life. These come chiefly as the result of our own application of the powers of self and the direction of the forces of nature. However, these powers and these forces which we exercise harmoniously (or otherwise), in accordance with our will, are of Cosmic origin. We must show gratitude not for what they produce, but because they exist for our use.—X

Love, a Practical Emotion

A soror now questions our Forum: "If creation of the universe and life is a mechanical process, then of what purpose is it for men to cultivate love and to help each other? Is individual love wrong because it is not universal? If so, how can it be avoided?"

The statement about the nature of creation's being mechanical alludes to forces which are not teleological, that is, that no mind cause brought *Being* into existence. However, reality may be the consequence of intelligence in the metaphysical sense and yet it may not be a purposeful creation of the particular details of the universe. It may be assumed that the underlying forces have a kind of inherent sensitivity equivalent to a state of consciousness. The forms or particulars of such forces need not necessarily come from intentional causes, that is, be preconceived. Absolute Being may be a self-sufficient, self-creating intelligence. All the phenomena which we experience could be but the consequence of the variations of being. After all, Absolute Being has to be something. Its intelligence is displayed in its persisting in what it *is* and not in being something else.

The particulars, the manner in which being manifests, need not be designed, that is, be the result of a supreme mandate. They could arise out of the very necessity of what being is. Men, for example, have fingers, not because it was so planned but because the conditions under which they became men necessitated fingers. The rain, sun, and soil were not conceived to bring forth plant life. Rather, plant life followed from the fact of the rain, sun, and soil.

This kind of conception which reconciles metaphysics with science, and which might be termed the *new metaphysics*, does not espouse a wholly mechanistic universe. It recognizes a universal intelligence as existing in, or manifesting through, the very phenomena with which science is concerned. It is an idealistic philosophy and yet it is not contrary to most aspects of science. To a great extent, the more profound doctrines of the Rosicrucian philosophy are in accord with it.

This intelligence operates both in inorganic matter and in living things alike. In living things the intelligence acquires a reflection of itself. In a living thing there is a consciousness of the necessity of the unity of its own organism. The living thing, in other words, strives to continue to survive and to preserve that unity which it is. By this it more closely conforms to the function of the greater reality or the Cosmic of which it is a part. In man, the organism not only seeks to preserve its unity but acquires, as well, a consciousness of its relation to other expressions of the Cosmic. Man realizes a greater oneness than his own being. Psychologically, emotionally, psychically, he aspires to merge with that which transcends his own nature. He has the realization of a greater depth of this universal consciousness of which he is an integral part. This motivation is the religious or spiritual impulse in man.

Love is desire. The desires of man are numerous. They compose a kind of hierarchy or scale. There are those loves which are related to our appetites and passions. They are the *physical* loves. There are also *intellectual* loves. They are our ideals and aspirations, as those of the artist, poet, and scientist. There are the *moral* and *spiritual* loves. These are engendered by our sentiments and particularly by our consciousness of the greater reality of the Cosmic or the oneness which we may attribute to God.

A desire is prompted by some insufficiency, actual or imagined, in our nature. There then follows an aggravation, which the desire seeks to remove by providing what is needed. Physical love is prompted by the sex urge or to gratify self, that is, the ego. One may love a friend, a member of his own sex, because the behavior of that person gratifies one's personal self. One who is kind

to us is pleasing to our nature, he is satisfying our emotional self. We desire—that is, we love—all that which is gratifying to the aspects of our being.

The individual love to which the soror refers is perhaps physical love for one of the opposite sex or of human beings because they in some manner please her emotional being. This individual love is an innate quality of our nature. It is no more wrong than to love food, comfort, or peace of mind. We desire these things because they are necessary to what we are. It was not designed that we love. Rather, we love so as to be what we are.

All men love but, unfortunately, the organic or physical loves are more common than the exalted kind. The grosser animal desires are stronger. They are more dominant. Man was an animal for a longer period of time than he has been an enlightened evolved conscious being. These primitive loves are the first necessary ones. We have to express the physical loves if we are to have a personal existence. There must be the plant before there can be the bloom. When men speak of cultivating love, they mean the more extensive *all-inclusive* loves, especially the moral or spiritual desires. These loves, even though they are related to our own personal satisfaction, in effect reach out to include the welfare of others.

The humanitarian in his benevolent and charitable acts is gratifying the desires of his emotional and psychic nature. To observe the suffering of humanity pains him. He desires to remove such mental and emotional aggravations. He loves then any conduct, any act, which brings the surcease to such suffering. Though this love is not impersonal—as no love is—yet it is more commendable than those loves which are confined to one's immediate physical pleasure.

When men love God or the Divine, they are but seeking a way to satisfy a desire for the whole of the Cosmic, to include more of it in their consciousness. They are plagued by a sense of insufficiency, of extreme finiteness, that causes them to feel helpless. They want to feel the strength of unity with all being which they vaguely sense. They want to embrace it and experience an emotional and spiritual security. This kind of love is referred to as *universal love* because it transcends in its nature all other kinds.

The universal intelligence, the Cosmic, does not love the individual as such. It has placed in man, however, the consciousness of its own nature which makes him love—and that is the most important. The Absolute Being or the Cosmic cannot love in any sense as does man. This is because the Absolute does not desire. It is self-sufficient.—X

Are There Soul Mates?

A soror of South Africa, addressing our Forum, says: "What exactly is meant by the 'twin soul'? My reason for asking this is that the question is frequently discussed . . . and it seems to be the great aim of some persons' lives to find their 'twin soul' or 'soul mate.' These persons seem to believe that illumination lies in this end. The unhappy part of it is that there seems to be quite a lot of unhappiness in many homes—since such persons believe they are bound to spend their lives married to the wrong 'soul' or 'half-soul.'"

Those who advocate a search for soul mates are of two distinct types. First, there are those who labor under a belief in predestination. Second, there are those who use the term to justify, at least to themselves, extramarital relations or to escape marital incompatibility.

Let us consider the first type. He is one who conceives that fate or a divine being has ordained all the major events of an individual's life. For that individual a member of the opposite sex, having complimentary soul characteristics, by which is meant a personality and physical attributes necessary for the perfection of his own life, has been created for him. His soul-personality, he assumes, is an incomplete segment; it is impossible for it to have its complete expression or unfoldment unless it is united with an exact counterpart of the opposite sex. To use a homely analogy, the individual thinks of his complete life as being like a jigsaw puzzle. His individual self he conceives as but one part of this puzzle. Somewhere there exists and has been designed, not by accident but by intent, the other and necessary part. This, when united with his own soul-personality, will result in personal perfection for both individuals.

Marriage, to this individual, is not a process of mutual understanding and the cultivating of sympathetic emotions and interests. Each of the segments of the soul-personality, he believes, need do nothing except to be mobile and observant. Eventually, in their respective peregrinations, they will encounter each other. Immediately, then, like opposite poles of a magnet, they will be drawn to each other in permanent harmony. They will not be attracted merely as members of the opposite sex, according to this belief, but will have complete physical, mental, and spiritual attachment. They will experience exaltation and accomplishment in all ventures, far exceeding what either could hope to attain individually.

The fallacy of this notion must be apparent to an intelligent, serious-minded person. If one's whole life were planned for him, if he were to be united with a specific member of the opposite sex to complete his entity, why then the mystery of it all? Why the hide-and-seek game? Why the necessity of an adventure to find a useful part of oneself? We have not, for analogy, been obliged to search for another eye to complete our sight, nor for another leg so that we may eventually walk properly. This handicap imposed upon humanity and obliging it to seek another part of its own soul would be a capricious act and not worthy of a divine being.

The soul is not a segment that is broken up into parts and implanted in separate beings who must unite so as to complete its nature. The soul is not a substance; it is a function—a unique state of awareness which we have. The divine intelligence impregnates and infuses the vital life force in each cell of our being. It is the consciousness and intelligence of each cell. The aggregate of these cells, the total of this consciousness, in a complex organism like man, engenders a high degree of *self-consciousness*. This self-consciousness is a realization of the divine intelligence and its various impulses which man experiences. This realization we call Soul. To the extent that it is developed and manifests, it is our personality. Thus we say soul-personality. The personality is but an expression of our realization, we repeat, of the innate consciousness and intelligence and the manner in which we respond to it. Our conscience or moral sense is an expres-

sion of our feeling and understanding of what we term *soul*.

The divine intelligence in all human beings is predominantly *positive* in its polarity, its state of reality, in contrast to matter and to the body which is of a grosser nature. In soul essence, then, both men and women are positive in relation to the predominantly negative quality of their physical being. One can develop his soul-personality, that is, quicken the consciousness of the Divine intelligence within him, without any relation with a member of the opposite sex. Rosicrucians, of course, do not advocate celibacy. They consider it as being contrary to natural law. The fact remains, however, that many ascetics, who have led a celibate life, became renowned mystics. Histories of mysticism and of religion reveal their names. The point made here is that mystical illumination and greater soul consciousness do not depend upon one's unity with some other "soul segment."

The second type of persons, who continually prate about their search for soul mates, are usually those trying to conceal the defects of their own nature. They may have made hasty and unwise marriages. They allowed themselves to become impassioned by some physically attractive member of the opposite sex. They, subsequently, discovered that they were perhaps incompatible in every other aspect of their natures. When their sex ardor cooled, then so did the attraction—for that was the only bond. As a consequence, instead of admitting their error, they professed that their spouse was not their "true soul mate."

Such persons are frequently searching for other and similar adventures in passion. They are often uncontrollably polygamous. They are not content with one mate. They say—or actually believe—that they will find a person who has all the characteristics needed for happiness and to whom they will be but physically attracted at first. They do not expect to have to make any adjustments or alterations in their own personality. They will need no self-discipline, no further restraints, or change of their habits or character. They believe they may continue to act and to think as they have and that this mysterious soul mate will, in some miracu-

lous manner, convert all of their idiosyncrasies to a blissful state.

In this class are included also those individuals who are just definitely promiscuous. They never intend to make the sacrifices necessary for a truly happy marriage. Marital fidelity bores them. They must have relations with numerous members of the opposite sex. Their immorality—or at least lack of self-control—they will not admit. They attribute their promiscuous conduct to their search for a soul mate. Those who know the character of such persons realize that the phrase they use is but a subterfuge.

Marriage fulfills a natural biological function. The opposite sex completes a union of physical polarity. There is a physiological and psychological imbalance until such relations as constitute marriage are complete. The celibate state can in many instances, through frustration, cause psychological disorders. The first and biological attraction of the sexes is physical. There are certain characteristics of each sex which *idealize* it to the opposite one. This is the physiological law of natural selection. It may result in a relatively temporary harmony or satisfaction of the physical appetites.

Man is more than a physical being. He is also a mental and psychic one. Under psychic we include the aspects of self which are attributed to one's spiritual or moral nature. A person who is sensitive in nature and of a highly cultivated moral sense can find no permanent harmony with a coarse and vulgar person. A satisfactory marriage cannot result where one member is highly intellectual and cultured while the other is ignorant and superficial in his or her interests.

It is rare that all qualities are equal in both persons. However, there must be some qualities common to both—more than just physical attraction. Man, as an animal, is polygamous. For a monogamous state, a marriage with one partner, to be successful in our modern society, there must be restraint and willingness to make sacrifices on the part of each. It must be realized that environment and heredity develop special interests and habits. These vary with the individual. Two persons, especially of opposite sex, cannot expect to have all the same interests, likes and dislikes. The indi-

vidual must be willing to tolerate that interest or activity which is not compatible with his own, particularly when it does not strike at health, morals, and the basic economy of the family.

A husband may think that many of his wife's indulgences are foolish or unnecessary. They may be customs which a woman has learned to enjoy from her mother, older sister, and other feminine associates. Likewise a woman will need to understand, for example, that a man occasionally enjoys "male talk." He likes to speak freely about sports or other activities that fall into the customs and interests of his own sex. There are also little personality differences which manifest because of variations in temperament and habit. One may be methodical and neat, while the other is informal in dress and rather negligent where details are concerned. The other again is perhaps highly spiritual with a strong moral sense relating to strict observance of religious tenets. The opposite member has perhaps an innate sense of righteousness but prefers a more liberal and individual interpretation of matters of conscience. Marriage is the striking of a state of balance between the extremes in personality of the married partners.

One gradually by long association, mutual respect, and that love that embraces the whole personality of the mate, *evolves* his soul mate. He does not find it ready-made.—X

Are Persons Possessed of Evil?

A soror of England now asks: "Do you believe that there is such a condition as being possessed of a devil? I do not refer to a person who is demented but to one whose utterances are full of venom, who is never known to perform a good deed or to say a kind word."

Everyone has met such a person during his lifetime. They are vindictive, malicious, and perfidious. They typify, actually symbolize, in their conduct what has been attributed to a Satanic being or devil. It would, upon first blush, seem that such persons are imbued with a malevolent personality.

The association of good and evil in conduct with beings or personalities goes back to ancient Zoroastrianism. Good or benevolence was apotheosized as *Ormazd*. This good principle was opposed by *Ahriman*, the

evil principle. In Zoroastrianism there was a constant conflict between these two principles or deities for the control of the human soul. To each of these supernatural beings were attributed all those qualities which man has come to associate with good and evil. Since good and evil are of a psychological nature, that is, related to our personal feelings, Ormazd and Ahriman assumed such characteristics.

Ormazd was the god of light—golden, inspiring, lofty, virtuous and beautiful. To dwell in him meant great happiness and peace of mind. Conversely, Ahriman was the deity of darkness. In darkness lurk dangers, disease, filth, and the vices. Darkness is likewise always associated with fear and death. These things bring pain and suffering to man. Man's enemies are thought of as being ugly in their hatred and viciousness. Ahriman was an enemy of mankind, since he sought to capture and imprison the souls of men. Consequently, he was depicted as a horrendous being, hideous in appearance. Zoroastrianism and Mithraism greatly influenced Judaism and Christianity and other religions with this doctrine of good and evil and the concept of a Satanic being.

The intangibility of these deities or supernatural spirits caused them to be associated with air, as that was the medium by which they were transported. Consequently, it was believed that they entered the body through the mouth or nostril. Among some primitive peoples, "elementals" or agencies of the Satanic spirit are thought to enter through various apertures in the body. Once within the body, these superstitious believers imagine that these elementals dominate the mind and personality of the individual. There is even a modern school of occult philosophy teaching the doctrine of the infusion of elementals and demons. Demonology is an age-old primitive concept.

In the Old Testament there are references to the insane as being possessed by demons. This belief prevailed during the Middle Ages. The mentally sick, and particularly the violently insane, were execrated by the masses. The victims were chained and horribly beaten and starved, all with the view of driving from them the devils with which they were thought to be possessed.

Today we have persons who ostensibly appear normal in their social relations on

the one hand and who, on the other hand, are so antisocial as to be referred to as evil. They participate in many of the customs of society, as do others, they dress like other people, they avail themselves of all the advantages of social institutions, but nevertheless they are cruel and brutal. They appear to have no moral sense and perhaps exhibit sadistic tendencies. Their characters are such that they typify, as said, all the traditions and malevolent conduct related to a Satanic being or "devil." They are, however, not victims of any inclusion; no spirit, devil or anything similarly termed by the superstitious, has inhabited them or taken possession of their will, mentality, or body. Rather, they are victims of a maladjusted personality.

Vicious or malicious personalities, who defame others or who enter into various antisocial acts, are suffering from psychological disorders. From a legal point of view, they are not insane. In other words, they are quite capable of knowing the difference between right and wrong from the moral and ethical point of view. They are also perhaps able to exercise their will so as not to enter into wrong conduct—yet they desire to do so. They enjoy their evil acts—in fact, they have a kind of fiendish delight in them. It is of this that their abnormality consists.

These emotional disorders that engender such behavior may stem from a number of sources. One may have experienced a psychic trauma, a severe emotional shock. Perhaps, for example, some group of society, a business organization or even a church, may have inadvertently opposed some ideal or desire of the individual. He may have been dismissed from some position which was highly gratifying to his ego. As a result, he had become unduly humiliated and embarrassed. Perhaps, as well, he already had suffered from a deep inferiority complex. The experience then constituted a considerable shock to the ego and the emotions. Such individual comes to feel that it is necessary, in some way, to retaliate for the actual or imagined wrong. Just as one will ward off a physical blow, so he feels it necessary to "strike back" at the source of his aggravation.

Such persons, because of emotional shock, suffer from faulty reasoning. They want to cause others to suffer in the same manner as that in which they experienced *hurt*. Often

this tendency to retaliate extends beyond those with whom such persons have had relations. They resort to contumely and perhaps vitriolic verbal attacks on the character of all people with whom they come in contact. Their personality has undergone such an aberration that they actually find, as has been said, a sense of perverted pleasure in bringing misfortune to others. They are quite aware of what they are doing and have such control as to often avoid detection of their part. At least they are careful to avoid legal responsibility for their acts.

Many normal persons are angered or emotionally disturbed temporarily by some actual or imagined hurt they have experienced. They may retaliate directly in an angry outburst which is natural. Then, again, they may harbor a resentment for a considerable time against the one who caused their hurt. Their personality will not be so disturbed as to exhibit a sadistic delight in what they are doing nor will they enter into a series of antisocial acts.

From the mystically enlightened point of view—and psychologically as well—good and evil are primarily states of mind. They are not absolute conditions. The only absolute evil, if there is any, we might say is an intentional violation of known Cosmic and natural laws. Where one defies that of which he is a part and is dependent upon, he most certainly exhibits the nearest behavior to so-called evil. However, such is again a form of mental unbalance. All other so-called evil is related to human values and judgment. We, as a society, denounce this or that in man's behavior as being wrong or evil. We regard this or that moral or religious code as a standard and declare that which is opposed to it to be evil. Other societies or sects may even uphold much of that which we condemn or consider sacrilegious.

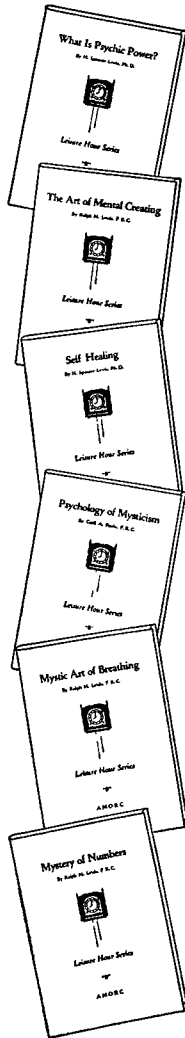
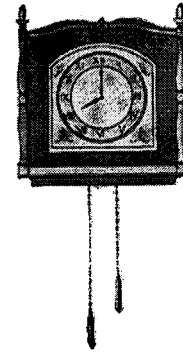
Good, evil, heaven and hell, lie within the boundaries of man's mind, as Buddha expounded many centuries ago. Our outlook on life, our estimation of its importance to us, establishes good and evil to us. For analogy, to some persons childbirth out of wedlock is an unforgivable sin. With others, having a more liberal mind, it is an indiscretion, not to be encouraged but most certainly no sin against God—and no sin against nature.—X .

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ALBERT MOORE, F. R. C.

Inspector General of AMORC for Southern California

Greetings!



IS MAN A SPONTANEOUS CREATION?

Dear Fratres and Sorores:

The creation of man has long been an issue between religion and science. Judaism and Christianity, using the Book of Genesis in the Old Testament as a divinely revealed source of information, claim creation to be the arbitrary will of the deity. This creation would have occurred, according to the information in the St. James version of the Bible, some time after 4004 B.C.! Geology, zoology, anthropology, and related sciences show the advent of human life as occurring tens of thousands of years before. Though science has not found any Primate from which it can show that man has directly sprung, it has revealed similar characteristics of a physical order between man and the anthropoidea. At least the intelligent person today knows that civilization, an advanced society of man, existed for many centuries before the period claimed for human creation in the Bible.

The opponents of the doctrine of the descent of man and evolution believe that such theories detract from man's divine status. It is their contention that man was especially ordained to be the most sublime creation in the universe. Man was the acme of divine intent, the image of the deity. Some religionists will not take issue with the idea of evolution of inorganic matter or lesser living things. They will, however, not concede that man may also have emerged from simple protoplasmic forms as plant life. They hold that such a conception, aside from opposing the exegetical interpretation, makes the human being too much of an animal. It does not account for the substance or quality called *soul*, which religionists also consider to be an exclusive human endowment.

Just what do we mean by man? Physically, organically, he is not greatly unlike other Primates. We know that his blood can be transfused into a chimpanzee and that it will harmoniously merge with it. But when

human blood is transfused into a dog or cat, for example, the red corpuscles of such animal are destroyed and death ensues. The religionist will concede, it is believed, that the distinction of man is in his intelligence and exalted states of consciousness. Man of all living things has acquired that state of consciousness which constitutes *self*. He has a realization of his being in relationship to all else. He not only responds to other reality but realizes it has distinction from his own nature. Man, as well, has aspiration, the desire to transcend his present status. He conceives ideals, criteria for his physical, mental, and emotional nature which he hopes to attain. In his religion he has conceived transcendental states of consciousness, sensations, which gratify his psychical nature.

Man attributes these impelling urges and their ecstasies and the mental images which they assume to a quality of his being that he calls *soul*. These latter sentiments and ecstasies are the qualities of man to which the human mind gives ascendancy. These are the things which man is inclined to think of as unique in the cosmos.

The attributes and functions related to the soul find no parallel in any other reality experienced by the human mind. They, therefore, seem an especial infusion or permeation of the human by a supernatural power or being. The qualities of soul appear as a gift, a mantle vested upon the human. It would, in the opinion of most mortals, depreciate the essence of soul to think that it exists in any form other than man. Further, this type of reasoning seems cogent to man because there is no behavior by other living things that reflects moral motivation.

Though such reasoning is traditional, and to think otherwise has been held to be sacrilegious, it is not sound. Why would not that of which the soul may consist also evolve? Why could not man have been but one of the numerous developments of the vital force of life? Why could man not have

subsequently become what he is, as a natural process of organic life? Suppose the soul in man is a product of evolutionary progress, does this detract from its attainment? Does, for analogy, the fact that our great telescopes have evolved from simple beginnings lessen in any way the value of their highly efficient modern contribution to the advance of knowledge?

That man has grown into his estate as a consequence of Cosmic and natural laws is no less a tribute to Cosmic intelligence. Eyes, ears, and fingers were not spontaneously created to serve their functions. They evolved out of circumstances which made them necessary so that the organism might survive. Other species no longer needed snouts when they developed prehensile characteristics, that is, when they could clutch and grasp with their forelimbs. They could then bring objects up to their eyes and nostrils to identify them by these senses. They were no longer obliged to put their snouts in direct contact with the object. When certain Primates no longer led an exclusively arboreal existence, they lost the power of opposing the first toe to the other toes of each hind foot. The rear feet then became mere supports for the body. The toes of the front limbs remained prehensile for clutching and climbing. The *intelligence* within these beings adapted itself to the circumstances in which it was precipitated.

The soul is not a substance. It is the name given a state of consciousness which the human has come to recognize. It is a consciousness of the intelligence resident within the Vital Life Force and which intelligence has developed an organ capable of its self-realization. Everything that is alive has this vital intelligence. The intelligence in other things, however, is not able to reflect and respond to itself. In other words, there is no *consciousness of consciousness*. The self is a reflection of what we call *soul*. The more the organism is capable of responding, not

just to its environment, but to itself as well, the greater becomes the self—the personality. The complex self, the highly evolved consciousness, is aware of its innate urges and impulses which are a part of the stream of intelligence within it. It is this innate motivation, this inner self, that men identify as soul. Part of this motivation is inherited from the long line of human descent. It is the memory of the genes. Part also is the very breath of life, the universal intelligence which life establishes in the physical organism and which is, as all energies, Cosmic in origin.

Every living thing, a blade of grass or the simplest invertebrate, has soul essence within it, that is, it is *potential* with the kind of soul expression that man has. It is only potential for it does not have the complex brain and nervous systems and glandular structure to permit its development and expression. For analogy, we may pass a ray of sunlight through the crudely beveled edge of a piece of glass and we will perceive some of the spectrum. We will not experience, however, the magnificent visible spectrum which we would if the ray of sunlight passed through a perfect optical prism. Nevertheless, the radiation source, or the light, is the same in essence in both examples. So also, the universal intelligence of the Vital Life Force only awaits the medium that will provide it with the qualities expressed by man.

Only when an organism attains the characteristics of the human, do we have the *living soul*. Soul is not made for man. Man *becomes the soul* when he acquires the means by which he manifests those qualities of soul that the human reflects. With the first breath of life, man becomes a living soul. First, however, he has reached upward and organically evolved to become man.

Fraternally,

RALPH M. LEWIS,
Imperator.

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Hallowed Places on Earth

A frater, a physician, now addresses our Forum. He says: "Are there any hallowed places on earth which are consecrated by the Divine Mind? I have reason to believe that there are."

Sacred areas, or those declared to be so, are as old as religious and religio-magical practices. The belief that a thing becomes sacred or that it assumes a supernatural quality is related to primitive concepts or magic. Contagious magic is the belief that whatever has once been brought into contact with a particular efficacy or quality, especially one of a supernatural nature, continues to retain that quality. If a shaman, that is, a medicine man, of a tribe touches an object, such as a stone or stick, in the course of his magical rites, it retains the influence of whatever power he is believed to have invoked. It is the primitive concept that there is a transmission of the quality from one thing to another, even that quality which has no material nature.

In sympathetic magic, we have the principle of *similarity*. This is the notion that things which look alike must necessarily have the same qualities. The primitive reasoning behind this is that similarity in itself is a reality. It constitutes the bond between the similar objects by which the quality of one is transmitted to the other. Amulets and images of gods or supernatural beings are thus thought sacred because of their similar appearance to the idea of the divine entity or being.

In modern religions as, for example, Christianity, theologians may contend that the religious medallions and images are symbolic only but, to a great number of their adherents, the idea of symbolism is perverted into a notion of primitive reasoning or magic. In other words, the objects are thought to be inherently sacred because of their use. They are believed to be possessed of a nexus with some divine efficacy. They are often kissed or touched with the actual belief that the touch transmits a beneficial influence.

The earliest sacred places were not edifices but rather areas of ground consecrated to magical or religious rites. In these areas ceremonies were conducted in which the supernatural forces or the powers of the gods were invoked. These areas were often se-

lected because of their physical appearance or their relation to some natural phenomenon. There might be, for example, a grotesque monolith, a large stone, which assumed the appearance to the primitive worshippers of an animal revered by the tribe. Consequently, the similarity of the appearance of the stone to the god caused the inference that the region was sacred. I have seen, in my journeys to the interior of Peru, the sacred shrine of an ancient tribe of Indians who were zoomorphic worshippers. The huge stone resembled a jaguar, an animal sacred to the tribe. A great stone amphitheatre was erected in front of the sacred object. The whole immediate area was set aside for religious ceremonies.

The sacred Kaaba in the court of the Great Mosque in Mecca contains the famous Black Stone toward which the Moslems face when praying. It is said to have been a meteor that fell to earth long before Moslemism was in existence. The phenomenon probably awed the early nomadic tribes. It came from the heavens where the gods were thought to dwell. It then had, so it was believed, a sacred relationship to them. Subsequently, with the advent of Moslemism, though a different interpretation has been given the stone, it retains its sacred connotation.

In Stonehenge on the Salisbury Plain in England is a great circle of huge monoliths built by an ancient people, the origin of which is under speculation. Some of these stones are so arranged that, by peering through an aperture between two vertical shafts at a certain time of the year, the phenomenon of the rising sun appears directly between them. The whole immediate region was evidently used for religious rites and worship of certain natural phenomena. The immediate question is, Are there areas which become hallowed not in men's minds, but by the infusion of some power or force?

From the mystical point of view, men, by their thoughts and behavior, may bestow a mysterious quality upon an area. They emit from their own auras an intangible vibratory or radiant energy which infuses the material substance, as rocks, trees, and ground. This, upon first blush, may seem to be fantastic and impossible of substantiation. Yet, it has been psychically experienced by many persons. In such regions the individual will be conscious of strange sensations

which induce feelings of reverence, of humility, and even the consciousness of some unseen presence. It is readily admitted that under some circumstances this feeling is merely the result of suggestion. A sensitive person entering a great and magnificent cathedral may sense this feeling, but principally because of the environment and the purpose which it suggests. Others, however, have such experiences in regions or places where there is no indication of consecration to divine objectives.

There is, of course, included in the Rosicrucian teachings the doctrine that the human being has an aura. The aura is an invisible and intangible radiation which extends from the body for varying distances. This aura we may compare to an electromagnetic field, though its qualities are unlike any energy known to science. For centuries, mystics have expounded this concept. Modern science is now trying to prove it in terms of natural phenomena. Mysticism claims no supernatural quality for the aura. Rosicrucians explain its relationship to the nervous systems and mental processes.

In some way, seemingly mysterious because the theory of it and how it occurs has not yet been proved, the human aura's radiations impregnate material substances. We may say that these radiations are captured by them and retained indefinitely. Consequently, these substances, in turn, radiate this subtle energy with which they have been infused. Human beings who are sensitive to these radiations detect them with their own aura. It is like one magnetic field being brought into contact with another. The detection of these impulses by the nervous systems engenders sensations which are experienced as feelings of awe, reverence, and related emotions.

It would appear that wherever persons come together and emit these psychic radiations, generated by the higher emotions which have been aroused in spiritual rites, an effect is left upon the material substances in the immediate vicinity. For such an effect to be produced, the area would have to be subject to these intense radiations for some time. I have experienced these sensations in tombs, shrines and temples, primitive and otherwise, in various parts of the world. However, each such place visited did not result in these sensations. Rosicrucians have

often experienced these feelings of higher emotions in their own ritualistic temples where they regularly consecrate their minds and thoughts to sublime idealism. That is why attendance at such fraternal gatherings and places is beneficial, and should be encouraged.

There are earth rays. In other words, there are terrestrial energies and magnetic belts caused by radioactive minerals and the very magnetic fields of the earth's strata. This has been well explained in one of the Rosicrucian Pronunciamentos in scientific terms with several references to their demonstration. Some areas of the earth's surface bring about a confluence of these energies, resulting in strange sensations to human beings and all other life that enters the region. There are certain regions where indigenous primitive peoples will not venture. They call it an evil place or words to that effect. Explorers have found that such areas produce "an eerie feeling," centering in the solar plexus. Some such places have, as well, been found devoid of all animal life and even of vegetation. Yet, immediately outside the region, the fauna and flora would flourish.

Conversely, we find that there are regions held to be sacred by primitive peoples only because within them sensations of great tranquility are produced. Such could rightly be called *hallowed ground* and yet could be explained by physical phenomena. Whether such were Cosmically designed to be hallowed, we leave it to the individual to decide for himself.—X

Habit Patterns

The psychology of habit formation is well treated in our monographs. The Rosicrucian learns that habits are patterns of the level of consciousness that lies slightly below what we normally refer to as our objective awareness. Even after the discussion of the basic psychology that underlies the formation of habits, our correspondence never ceases to have questions relating to the formation or the breaking of habits. That subject is not only well treated in our monographs but it also has been discussed from various points of view on the pages of this Forum in the past.

Why are we so concerned with habits? Probably the question can be most readily answered by the fact that habits are so much a part of our lives. We seldom stop to think of how many things we do habitually. Actually, we seldom think of constructive habits. Emphasis is placed upon those habits which we may feel are habit patterns that we would be better without. We here at Rosicrucian Park frequently receive requests from members concerning the methods of breaking habits. Oddly enough, this is a negative attitude. What we should concentrate upon more is the developing of good habits. Since a great deal of our life is regulated by the habit patterns which have been established in our lifetimes, then more attention should be given to the means by which habits can be established that are constructive and worth while to our welfare and general development.

Many times the breaking of a habit that we feel is not to our advantage can be brought about by a replacing of the undesirable habit—the habit which to us has become annoying—with one which is constructive and good. Possibly too much attention is directed by the individual toward the breaking of a habit rather than toward replacing it with a good one. The fact that those habits of ours which seem to be undesirable have so much of our attention is in itself a negative factor. We tend to emphasize the habits that we want to break and neglect ever thinking about those which are constructive and worth while. Were it not for the constructive and valuable habits which all of us have and of which we seldom think, we would be unable to carry on our daily activities. It might be a good idea to occasionally make an inventory of those things we do habitually which would require more effort and time if we had to think of them as volitional actions.

Whether we feel that all the habits are desirable and constructive makes no difference insofar as the fact that we are literally creatures of habit is concerned. Much that we do is directed and comes about as a result of our habit patterns. Whenever we find ourselves uncomfortable or irritated by environment, usually a close analysis of the situation will indicate that something is occurring in our environment that is not in sympathy or in harmony with our habit system.

It is a well-known fact that as individuals approach and pass that period known as middle age, they become annoyed with many events in their environment which to them are not acceptable. Our parents found our behavior when we were young annoying; and we, in turn, as we advance in years, find the behavior and attitudes of younger people equally annoying. The cause of our annoyance is not in what is done by the younger generation as being necessarily in error or in any sense morally wrong, but rather that these new forms of behavior or attitudes are so contrary to our habit patterns that we cannot readily adapt ourselves to the procedures and activities of the younger generation. We should be tolerant and realize that what they are doing is the result of their own experiences and the development of their own habit patterns. In future years new habit patterns of other people will be equally annoying to them. Environment in its ceaseless change may bring about an annoying effect upon their methods and procedures of life and the habit patterns which they will build up over the years.

When we are irritated by environment, it is because that environment interferes with our established systems of thinking, living, working, and playing. Consequently, if we are to adjust ourselves satisfactorily or to a certain degree, happily, to the situation in which we live, we must always take into consideration the fact that our habit patterns can also be changed, and the modification of those patterns may assist us in living a happier and more fruitful life.

To be in an environment where there is a great deal of activity is annoying to those who live a sedentary form of life, and of course the opposite is true. It does not mean that we have to become entirely remade, or gain an entirely different point of view, but we should realize that the habits which we develop are tools which we use as a means to assist us in living, and that we should never become slaves to habits, whether those habits be considered morally or socially good or bad.

While our bad habits seem to predominate, as I have already mentioned, and we frequently attempt to change them, we should also be reminded that sometimes our good habits may be the means of causing us not

to derive from living the satisfaction that we should. Even if what we believe to be a good habit restricts us, then possibly that habit needs renovation as much as some of the habits which we feel are negative.

How can our habit patterns be changed? Fundamentally they can be changed by directly bringing our interest to bear upon different situations. If your habits have caused you to feel that you have lost touch with conditions about you, then it will take definite determination on your part to devote some of your time to other things—things which will bring you into contact with activities that will change your point of view. The next time you feel it desirable to direct some effort toward the breaking of a habit that you feel may be annoying or not constructive to your health or well-being, or you find that something in your environment is annoying the pattern of your living, then determine to establish a new habit. Select an activity, something that you believe you can create interest in and an enjoyment by doing, and direct yourself systematically toward the establishing of a pattern that will bring about that particular end.

If as much effort were directed toward the creation of constructive habits as is directed toward the breaking of what are considered to be undesirable habit patterns, then life in itself would be happier and more content. Whenever effort is directed toward a creative end, instead of merely trying to do away with something that already exists, we are drawing upon the constructive potentialities of our own being; that is, the human entity was made to be creative, made to draw upon the ceaseless energy of the vital life force that flows through us as human beings. To channel that force into constructive effort, into developing attitudes, mannerisms, behavior, and general activity that is worth while and which will bring us a degree of satisfaction and interest in the world about us, is to utilize the forces that lie within us for a constructive and worth-while purpose. On the other hand, to strive constantly to break up our habit patterns as they exist today without trying to replace them, is to cause us eventually to become morose, pessimistic, and ill-adapted to the environment of which we are a part.

There is no simple key or solution to the breaking of habits or the establishing of new

ones. The process requires a certain amount of effort on our own part, and an amount of interest in the world about us, and the interest that we should direct to our own selves. These interests tend to stimulate our use of the divine essence within us, which is a segment of our being; and directly in proportion to the extent that we use the forces of our inner selves, we attune ourselves to those values and those principles which have permanent and eternal endurance.—A

Is There a Secret Essence?

A frater rises to address our Forum and says: "As I conceive it, the term Absolute has reference to some sort of essence. It is something that cannot be defined by any kind of words or thoughts, or compared to any *beings*, Biblical or otherwise, finite or infinite—the All-in-All. It is something that is separate, in a way, from all things, but yet is responsible for all things. But, as we think, somewhere, something has manifested as a point of manifestation, out of the Absolute, some sort of essence not known to man, nor was it an essence that had consciousness as we experience it. I do not think the *mystery of mysteries* can be understood by any *being* nor any state which evolves from it. The opinion of the *Rosicrucian Forum* on this subject would be appreciated."

The word *Absolute*, in the Cosmic and philosophical sense, can have no true definition. It cannot be defined by any qualitative or quantitative term. Absolute must be a pleroma, that is, a condition of fullness. This we construe to mean the *whole*, the *one*, the *essence* of all. It may have myriad manifestations and yet the Absolute is unlike any one of them. Further, the sum of all its manifestations cannot be it, either. To give a quality or condition to the Absolute would be to make it finite.

On the other hand, we think of the Absolute as being infinite, having infinite attributes. As Spinoza conceived it, it would in a sense seem to confer upon it a negative state. Something *is*, or it *is not*. If it *is*, then it must have *some* characteristics that give it its state of reality without necessarily limiting it. We can think of the Absolute as an amorphous essence, that is, without any limited, definite form. Its nature, its

being, is an essence, a kinetic energy from which may emerge those states which man perceives as different realities. None of these states are fixed. They are all in a condition of flux, of *change*, as Heraclitus said centuries ago.

Even this energy has no quality or characteristic by which it may be known. In its ever-changing nature it assumes the various energies of the electromagnetic spectrum of which we have knowledge and of an infinite number of which we do not know. The subject of the Absolute is one of ontology, or the nature of pure being. There can be nought but being. *To be* is to be *active*. Therefore, pure being would be just a primordial energy. Being is not a kind, it just *is*. That is the most mystifying and challenging thought for the finite human mind to comprehend. Quantity and quality are human notions. They seem like positive, absolute realities to us; therefore, we are strongly inclined to espouse them as having a relation to pure being. We think that pure being must have some determinative nature, some particular attributes. If being is all, it then is nothing in particular, nor can it ever be any single thing or collection of things.

Likewise, the Absolute cannot be bound by anything or have limitations. That which *is* cannot become greater in a sense of expanding into something else which is not of it. If it is all, there is nothing to assimilate or convert it into anything else. Also, there is nothing which can keep it from being what it is. The Absolute is ubiquitous and it is isotropic, that is, of the same essence throughout.

We say that the Absolute is infinite and yet as we speculate upon the subject, we wonder, can it be? There is, of course, no external substance, as we have said, or condition which could bound it, for that which would limit it would exist itself, and therefore be part of the Absolute. But might not the Absolute establish limits of function within itself? Relatively, would not these, then, be its boundaries? If, as we said, the Absolute or being is an ever-changing energy, the more concentrated that energy (which is merely a relative term) the more positive it would become. It would, in other words, represent more fully the active state of the Absolute. Any lesser condition, that

is, diminishing of that concentration would be negative by comparison.

We must assume that the energy of the Absolute is not constant in its activity. After all, any constant state would be a fixed one, a kind of arrested state contrary to what being must be—as we mortals try to conceive it in the abstract. Therefore, part of the activity of the Absolute must be an oscillation between its own self-generated poles, that is, between the extremes of the point of greatest concentration and the point of the lesser concentration. These points or poles—and we use these words in the purely relative sense—become the Absolute's internal boundaries, though it has no external limits and is thought of as being infinite.

To understand this hypothesis better, we may think of a *circle*. The line of a circle is ubiquitous, infinite; that is, it has no beginning nor has it any ending. The circle, however, we do consider to be finite because we can measure its diameter or circumference. This measurement of the circle is possible only when it stands in relation to something else of a tangible nature, as a line or wall. Let us suppose that there is nothing else but so-called space. Further, let us suppose that we were *in it*. We would then experience no limitation, no boundaries; there would be no diameter or circumference of even a circle. All such would be infinite in whatever direction we moved. Let us further suppose, that as we moved some distance in any direction, we would experience ourselves being gradually pulled back again toward our starting point by some force or attraction. That particular point in every direction where we would experience this attraction, this pull upon ourselves, we would come to conceive as the internal boundary. We would perhaps conceive the limits as being like that of a circle or sphere. The circle would be infinite, however, in the sense of having no external limitations. All there would be, would be the circle; yet it would be *finite* in its own internal state. The Absolute, thus, may have contrary extremes of the intensity of its own being. These extremes are its finite internal boundaries.

Modern nuclear physics is striving to determine whether there is a basic and absolute underlying energy in which all other radiations or energies have their roots. Rosicrucians call such a primordial energy *spirit*.

Out of spirit, they state, come all those variations that compose the particulars of which all known energies, such as light, consist.

In Rosicrucian terminology, spirit has polarity. By that is meant that there are aspects of it which are more positive, more active in their nature, and those which are less so. It is in this flux of attraction and repulsion between the two polarities that there develop all the kinds of radiations found in the spectra of energies.

Modern research into cosmic rays is the effort to determine whether they are the building blocks of the universe. Are they what the Rosicrucians call *spirit*, which literally means *energy*? Are they of the Absolute, the secret essence of being?—X

Heart Trouble

If we were to believe the newspaper reports of sudden transitions and the stories of specialists, it would appear that the American nation, at least, is rapidly disintegrating through heart trouble. Only a few years ago it was commonly stated that most of the American people were doomed to early transition through appendicitis. You were not normal unless you were abnormal with appendicitis. You were peculiar, unusual, or un-American if you did not have an attack of appendicitis and an operation for it. Now, you hardly hear mention of this great calamity. Before that, the common belief was that we were all ready to pass away through the great white plague, or tuberculosis. Were we to trace the cycle of waves of dire things that had fallen upon the American people, we would note that each one of these has gradually passed away, and the average "death rate" remains about the same.

Great emphasis is being given nowadays to the fact that diagnosis shows thousands upon thousands of cases of heart trouble. To substantiate this, we read in the newspapers that practically every person who passes away suddenly was a victim of unsuspected heart trouble.

I suppose that each one of us should be alarmed by these newspaper and medical reports and should become excited over the possibility of having a very weak heart or an abnormal one. We all look like a crowd of healthy individuals, but only a few years ago, they used to say to us, "Yes, you are

healthy now, but remember, the little bug will get you." That was when the germ theory first started and we were reminded that germs were responsible for every disease and that these little bugs were in all the food we eat, the air we breathe, the water we drink.

Young people were warned not to kiss, people started to refrain from handshaking, water filters were placed on every faucet, the air in our rooms was screened. Committees were organized in every city to examine the back rooms of bakeries, delicatessens, and restaurants. Candy stores had all of their equipment and materials examined; pure food laws were created over night by men who knew nothing about food, health, or germs. Officials were appointed at Washington to tell us what canned goods were safe, and the whole country was living in fear of the little bugs.

Still, we noticed that among the poor people, the children would eat fruit from unclean fruit stands, and sit on the edge of a dirty, filthy curb, while eating a piece of bread that was unwholesome-looking. Yet, these children lived, in a majority of the cases, and the little bugs did not seem to get them to the extent that we had been advised. Funny little bugs. Great intelligence they had for a time. They selected healthy persons and persons that lived in fairly wholesome circumstances, and made victims of them, while they closed their eyes or discreetly passed by the little children and adults that lived in unfortunate circumstances. We finally decided that maybe they didn't exist as profusely as we thought, or there were not so many varieties of them as the creator of them declared. And so the germ theory was swallowed up by one of its own bacteria.

So far as the heart is concerned, I want to say that statistics of a dependable and reliable nature show that hardly one person in a hundred has a perfectly normal heart because hardly one person in a hundred has any organ in the body that is perfectly normal, and not one person in ten thousand is perfectly normal in every respect. If we are going into an early grave for abnormalities, then you and I and everyone had better make arrangements for our funeral and prepare to have an early transition. One can hardly go to a dentist nowadays and have

him agree that he has ever seen a perfectly normal mouth. Even if you think you have perfectly normal eyesight and have no need for glasses, just go to the average specialist and he will point out where your eyes are abnormal in some regard.

Of course, we all have something slightly abnormal, and it is more than likely that the average person has some abnormality of the heart to a slight degree. In many cases, it may be more than a slight condition, but that does not mean that the person is going to pass out of life suddenly or that the heart is going to cause any trouble.

Here is a letter from one of our Sisters who is very much upset because her perfectly healthy and happy daughter has been told by an expert that she has a leaky heart. She does not know exactly what that means, but I'll tell you that it is just equivalent to an expert going to a farmer and telling him that the fine pump in his well that has been working so good and is still working satisfactorily leaks a little. I am sure that the farmer, uneducated in scientific terminology and knowing little about the super-seriousness of the specialist's work, would look at the bearer of gloomy news and say, "Well, what of it? The pump works good and what leaks from it isn't lost, and as long as it serves me well, let it leak a little, for I never saw a pump that didn't leak."

The truth is that the only pump that doesn't leak is the theoretical pump that scientific engineers and draftsmen draw on their plans or pictures in their textbooks, and I feel quite sure that the only heart in any human body that doesn't leak a little bit or have some other functional or organic weakness is the perfectly normal heart that we find pictured in the textbook on physiology. Of course, a heart can leak very badly and when it does, the patient will probably be the first one to know that there is something wrong with his health, or the heart, and it doesn't require a specialist to tell him.

Also, it is undoubtedly true that we are living at a pace that is overstraining the heart. The many hours of activity that we squeeze into each day, the lack of complete rest accompanied by perfect relaxation, the high emotional pitch of our indulgences mentally, physically, spiritually, and psychically, the mad rush to get away from uptown so that we can go downtown in order

to return uptown again, and the whole course of life here in the Western world is a heavier strain upon the heart than Nature intended.

On the other hand, Nature is gradually strengthening man's heart, just as it has strengthened the bones and muscles of certain parts of his body because of special use.

So far as sensations and symptoms are concerned, there are very many physiological conditions of the body and abnormal conditions as a result of diet, drinking, smoking, breathing, and exercise, which cause slight pains or disturbances in the upper part of the body, which we may think are indications of a weak heart or a serious condition in the heart.

The worst thing that any person can do is to worry about the heart, to concentrate constantly upon it, watch and listen for every little sensation in the chest, and interpret this as an abnormal action in the heart. Persons seem to forget that the heart is not the only organ in the chest and that there are two lungs there, and a very complex nervous system, and other functions besides the beating of the heart. The nervous system can be so upset as to cause twitchings and aches in and around the heart without having any real connection with the heart.

The same is true of the lungs and of the muscles and tissues in the upper part of the body. When a person becomes obsessed or frightened by the idea that he has something wrong with the heart and constantly concentrates his thoughts upon it with fear and anxiety, he centers all of his abnormal condition around the heart area and produces a condition that was not there originally. More persons have frightened themselves into a sudden stopping of the heart, producing transition, than has ever been suspected. Unless something more than a few aches or pains, or somebody more qualified than a nurse or physician who has examined you only once, states that you have a weak heart, you should not accept this dictum and proceed to create the very condition that you fear. Sudden transitions need not be the result of heart failure, as it is called, but do not forget that transition never occurs until the heart does stop.

In a medical college of many years ago, there was one hypothetical question put to every student. It was something like this: "A man in perfect health, slightly over-

weight, a mild smoker and drinker, not given to sufficient exercise, but inclined to overeating, especially of rich foods, developed certain conditions, etc., etc., etc. What would you say was the cause of his death?"

Those students who were not qualified to diagnose the man's condition properly from the symptoms given always fell back on the one safe answer to give. His transition was due to the stopping of the heart. Nobody could say that that answer was wrong. The person who passes away during an operation or while sick with scarlet fever, diphtheria, pneumonia, or any other disease, or who passes away during a sudden accident or injury, is a victim of the stopping of the heart—in other words, heart failure, because the heart failed to continue to function. Therefore, when you read in the newspapers that persons passed away suddenly because of heart failure, you should smile rather than become alarmed and while the statement is absolutely true, it does not mean what it is intended to mean.

Let us all become gloom chasers and refuse to be frightened by the wave of warnings about an epidemic of weak hearts. If you must think of your heart and concentrate on it, or direct your attention to it a hundred times a day, why not hold the thought that it is a pretty good heart and has served you pretty well for a long time and is going to serve you for a long time to come. Certainly, you won't hurt yourself by such thinking, and it will be more constructive than any other kind of thought. So much for the subject of heart trouble, as we contact it in our correspondence.

—by Dr. Lewis—R.C. Forum, June 1931

Applying the Laws

Sometimes I wonder whether all of our members take as many opportunities to test some of the laws and principles as they might were they to think a few moments about the possibilities. I am reminded of this through a letter just received from the Master of the English Branch in Montreal. He calls my attention to the fact that one time when he was in a very thick fog, he used the vowel sounds of the word in the higher grades and caused the fog around him to be dispersed to a considerable distance.

Members in the lower grades will find it

very interesting to stand in a heavy fog, when they have the opportunity, and pronounce the various vowel sounds that have been given to them and to note that in a few minutes thereafter the fog around them begins to lessen and seemingly to withdraw from around them, and to leave a wide open space in which it is easy to see.

Others have written to us that they have taken a hint from something said in one of the lectures about practicing the principles of concentration and of vowel sounds on sleeping animals, especially a sleeping cat or dog in the home. Such animals are very receptive to mental vibrations. It is easy to make a sleeping cat or dog rise and turn around or do certain things, if the experiment is practiced for a while.

No matter where one of our members may be, there are always some opportunities to test some of the laws and principles. Each test not only produces another interesting demonstration of the law or laws involved, but strengthens the member's power and ability to do these things. You know how often we make these experiments here, but we sometimes feel that our members confine their experiments solely to what is in the lessons and do not think of seeking for other opportunities. Let us keep this in mind and suggest it from time to time to those who do not think of it.

—by Dr. Lewis—R.C. Forum, June 1931

Contacting the Cathedral

Once more we have an interesting letter from a member who very clearly and concretely expresses certain experiences while contacting the Cathedral of the Soul. This experience is similar to that which many have had, and perhaps by analyzing and expressing it to our other members they may come to understand some of the peculiar sensations which they have experienced during such contacts.

The sister living in New York writes as follows:

"I wonder if any of our other members have had this experience in their contacts with the Cathedral of the Soul. First, a feeling that one's real self, or one's angelic, spiritual self is becoming a part of the actual walls or structure of the Cathedral. Secondly, after feeling that I am within the struc-

ture or a part of it, it seems that I can never force myself to be on the lower floor or lower level of the Cathedral, where I see a great many praying or meditating, but always find myself drawn upward toward a certain high place that is directly facing the altar and about on a level with the lavender triangle over the altar. This triangle always appears to me to be a fourth dimensional living and vibrating thing."

Certainly, there is interesting food for thought in this sister's comments, especially in regard to that point where she says that she senses that her real self becomes a part of the very walls or structure of the Cathedral. This we sensed long ago in our first experiments and that is why we called it the Cathedral of the Soul, for the very essence of body of the Cathedral is built out of the soul of those who contact it, and as soon as we contact the Cathedral and become attuned with it our spiritual bodies or ethereal bodies, as some call them, blend in and become part of the structure, leaving our mental personalities free to meditate and enjoy the worship of the place.

—from *R. C. Forum*, Aug. 1931

What Is the Philosopher's Stone?

A frater now asks our Forum: "The term, the philosopher's stone, frequently appears in literature. It is, of course, generally known that it was a term used by the alchemists. To me it seems that its actual meaning is either abstruse or else there is no agreement as to its nature. What I have read is not definite as to whether it was a substance sought, a principle or method, or a spiritual power that one in some manner acquired. It is an intriguing subject and one upon which I would like further light."

The philosopher's stone was the ultimate end of the alchemists' search or at least essential to it. Consequently, some consideration of alchemy is necessary for an understanding of this mysterious "stone." Since the earliest period of history—and before—the metal *gold* has played a prominent part in man's social, economic, and philosophical life. The importance of gold to ancient man was primarily utilitarian. But the religious-philosophical ideas associated with it conferred upon it another and intrinsic value. Its comparative rarity, its brilliance, was

likened to the sun, and its durability of luster suggested a correspondence to supernatural qualities.

Perhaps the oldest reference to gold is in the code of Menes, founder of the First and Second dynasties of Egypt, somewhere between 3500 and 3000 B.C. It is stated therein that one part of gold is equal to two and a half parts of silver. In the primitive burial pits of predynastic times there have been found crudely made objects of gold, indicating its still earlier value to man. The ancient Egyptian developed an alloy of gold and silver, the name of which, translated into the Greek, became known as *elektron*. Queen Hatshepsut used it profusely. One huge obelisk, erected by her and still standing, is said to have been originally coated with *elektron* which shimmered in the scintillating sun of Egypt.

Gold has been considered by mankind as a great treasure and an exalted gift down through the centuries. Pharaoh Tut-ankh-amen ordered a golden throne to be made for himself. Queen Shub-ad of Ur of the Chaldees had royal goldsmiths design her a fabulous golden headdress. The Queen of Sheba brought a present of gold from Ophir to King Solomon. King Croesus of the Lydians in Asia Minor founded a gold currency. He also amassed one of the greatest gold treasures in the ancient world. Alexander the Great used gold coinage to run his vast empire. Haroun-al-Rashid, renowned caliph of Baghdad, counted his wealth in gold dinars. In the Western World, the splendor of the golden work of the Aztecs became the envy of plundering Spain.

Gold in ancient Egypt was mined principally by slave labor. A Greek geographer, Agatharchides, about 150 B.C., relates a vivid and shocking description of these slave mining-operations. In part, he tells that some of the miners had their wives and children living with them. An artisan in charge of the work would point out the rocks. The young men burrowed and followed the veins, which spread like roots of a tree. They had lamps strapped to their heads and were lashed by overseers to pick away constantly at the mineral-bearing rock. Adolescent boys were forced to enter the tunnels and remove the rocks, carrying them outside. Older men and multitudes of the sick transported them to the crushers; these were men less than

thirty years of age and especially strong. Women who had been sent to the mines with their husbands worked at a grinding mill in groups of three. More skilled slaves performed less arduous tasks in the process of refining the metal.

Notwithstanding the avaricious urge for gold, there is nothing in their writings that relates that there was any attempt by these ancient Egyptians to make gold through an alchemical process. The oldest record that may be construed as a kind of alchemical formula is contained in the famous Leyden papyrus found in the early 19th century. The papyrus was written in the 3rd century A.D., and was found in an Egyptian tomb. It takes its name from having been purchased by the Leyden Museum in Holland. It was written during the syncretistic period in Egypt, a time of gradual merging of Egyptian, Greek, and other cultures.

The papyrus relates how to imitate gold and silver and how to make false gems. It outlines methods of producing alloys which give the appearance of gold. It is quite evident that the author well knew that he was not actually transmuting other metals into gold. Whether he was a counterfeiter, or a clever artisan, who was merely relating how to make artificial gold and silver, is not certain. It would not be appropriate to call either him or his methods truly alchemical. The value of the Leyden papyrus is the fact that it is the earliest record of formulas for imitating gold.

The origin of the word *alchemy* in itself is a mystery. The word *chymeia* is of Greek origin. The Greek geographer Agatharchides, referred to previously, relates that the Egyptians used the word *chyma* to refer to an ingot of gold, this word being a derivative of the Greek *chéo*, meaning to pour or to cast. It was not until about 100 A.D. that the word *alchemy* began to make its appearance, and this was in the city of Alexandria. This city was a virtual melting-pot of the legends, religions, and philosophies of Africa, Asia Minor, and Greece. During this period a manuscript, signed by Democritus, and subsequently proved to be a forgery, made its appearance. It related the four elements of Democritus—namely, air, earth, fire, and water—to astrological signs and the powers of planets. Astrology had been introduced into Alexandria from the civilizations of the

Twin Rivers, that is, from the land of the Tigris and Euphrates. Further, the Stoics had adopted astrology and given it prominence in Alexandria as well.

Eventually one name in literature originating in Alexandria came to receive credit for the "invention of alchemy." This mysterious character was known as Hermes Trismegistus. The latter part of the Greek name means, literally, *thrice great*. Manetho, ancient Egyptian historian, relates that Hermes Trismegistus wrote 36,525 books, and that he was the founder of alchemy. The number of books was, it has been conjectured, related to the number of days in the year—a book for each day. The name Hermes was that of a Greek deity who functioned as a *psychopompos*, that is, according to mythology, he guided the souls of the dead in a procession.

Hermes Trismegistus became associated with the traditional Egyptian god *Thoth* who was also a *psychopompos* and played a prominent part in the Osirian rites and Egyptian theology. It is Thoth, it is said, who stands at the judgment scales in the afterlife when the souls of men are being weighed. To Thoth was attributed the invention of writing and the bringing of learning to men. During this syncretic period in Egypt, names of the deities of different civilizations began to be identified with one another. The great city of Thoth in Egypt became known also as the city of Hermes. The wisdom, arts, and sciences attributed to the Egyptian deity found their correspondence in the achievements of Hermes.

Clement of Alexandria (150?-220), Christian father, wrote that Hermes had written thirty-six books. These were treatises on the religio-philosophy of Egypt, though they were now appearing in Greek. They included works on medicine, healing, astronomy, alchemy, religion, and philosophy. This group of treatises became known as the *Corpus Hermeticum*. One of the earliest of such works attributed to Hermes Trismegistus is that known as *Poemandres*, literally meaning the shepherd of men. It is a mystical work. There is considerable speculation on the origin of the title of Trismegistus. A 10th century writer has said that Hermes was "called Trismegistus because he spoke about the Trinity, saying that the God-Head is one in three."

It is generally conceded that there was no single individual who bore the title of Hermes Trismegistus. Rather it was a collection of occult and esoteric writings by the Egyptian sages, later Greek writers and even Arabs, who assigned to their work the title of Hermes Trismegistus. In fact, it may be theorized that the Egyptians who claimed that what they wrote came from Thoth were merely rendering tribute to that mythological character. They probably meant that they had been inspired by the god Thoth, that their words were merely his coming through their minds and hands. In a sense we have the same thing today when treatises on certain esoteric subjects are referred to as Hermetic philosophy, and yet are relatively new.

It is possible that literature actually proving the founding of alchemy in Egypt was destroyed by order of the Roman emperor, Diocletian. In 297 A.D., Diocletian put down a rebellion in Egypt. He then ordered the burning of all books in Egypt on the "chemia of silver and gold." He thought that then the Egyptians would not be able to recoup their financial losses with the destruction of such formulas.

The doctrines of alchemy may be divided into two general classes: one is *physical* and the other, *transcendental*. The former is the one most frequently encountered in reference to the early beginnings of the science of chemistry. For an understanding of the transcendental, one is required to refer to works on philosophy and mysticism or the direct writings of some of the alchemists themselves. With the ancient Greeks began an explanation of the cosmos along material or physical lines. They sought the unity of all observable phenomena. With Thales they departed from the old theogonic cosmology, that is, a world created and directed by a family of gods. Empedocles (490-430 B.C.) had declared that there were four separate elements which accounted for all things—earth, water, air, and fire. They were combined and recombined to make all the various substances by the action of two forces, two contraries, *love* and *hate*.

Aristotle, in later opposition to Empedocles, declared there was but one *prima materia*, that is, one primordial matter. This was associated with four essential qualities: heat and dryness causing *fire*; heat and wet-

ness resulting in *air*; cold and dryness in *earth*; cold and wetness in *water*. A change in the proportions of these properties would account for all the substances of our world. This suggested scientific procedure, experimentation with various substances and their properties, to make changes, to *transmute* one substance into another.

Actually, Aristotle was not an alchemist. His theories and postulations, we may say, did inspire alchemy—if it did not exist long before in Egypt. Assuming, as most historians do, that physical alchemy grew out of the studies of Aristotle, it did find fertile ground in the Greek colony at Alexandria. These Alexandrian alchemists did not think of mass and behavior as being the essence of matter. To them other qualities, such as color, were an indication of the nature of a substance. A metal alloy, for example, having the color of gold was thought to be of that substance.

The Arabs conquered Egypt in the 7th century. They embraced all Greek learning, which they spread westward along Africa and brought it into Spain. They likewise took with them Alexandrian alchemy. This included the two aims of alchemy: (1) to transmute base elements, as lead and copper, into gold; (2) to discover an *elixir*, a living substance that would cure all ills and prolong life. No matter what we think of the methods employed, both were worthy aims. The theory, so far as the metals are concerned, is that they differ from each other in degree but are the same in essence. In other words, any base metal, such as copper or lead, could be changed into gold. Metals were thought to be living substances. For example, they generate in the womb of the earth. There are, however, numerous conditions in the earth that oppose the proper maturing and perfecting of the metals. It was believed that metals could be injured by nature or deformed and thus fail to attain their true perfection. Lead, for example, was thought to be deformed silver. The function of alchemy was to get rid of these defects and permit the metal to rise to its true state of perfection.

Geber was the most famous of the Arabian alchemists. We are not certain as to when he lived, but it is generally held to be during the 8th century. He and his Arabian successors modified the philosophical theories of

the Alexandrian alchemists. It was contended that the true nature of matter is not in its essence or in a single quality. Rather, the fundamental principles were sulphur, fire, mercury, and salt. These were not actually the common properties by such names, but were more embracing in their meaning. Geber's idea was really *anthropomorphic*. The metals were living, as we have said; they were thought to generate, to enter into marriage with opposites, to become pregnant and go through many of the functions which mortals do. The metals also had a body and soul, the latter being an essence of which more will be said later. It was the work of the alchemists to purify the body of each metal. The body was its outer form or appearance. When the body was prepared, then it was to be infused with the soul which would best suit it.

The *elixir* was a living substance, a fundamental quality in matter of a high degree of perfection which, when introduced into any metal, would transmute it into a state of perfection. When alchemy was related to the planets, it was conceived that there was a correspondence of qualities between the celestial spheres and metals. Gold corresponded to the sun; silver to the moon. Mercury, iron, tin, and lead corresponded relatively to Mercury, Mars, Jupiter, and Saturn. Planetary signs were assigned to the metals, some of which still remain as identifying marks for certain elements in modern chemistry.

The principal search of the alchemists (speaking generally of the different theories) was for a pure and penetrating matter which, when applied to the metals, plants or vegetables, exalts them. This perfect essence, this soul of matter, imparts its nature to all which is brought into contact with it. Other things are refined by this pure and penetrating matter. This substance which transmits its perfect qualities was called *the philosopher's stone*. It was the power in nature that could transmute base metals into gold. The philosopher's stone, it was said: "is a combination of the male and female seeds which beget gold and silver. Now the matters or elements of this stone, and the prima materia above all, are concealed by a multitude of symbols, false and allegorical descriptions, evasive or deceptive names."

An alchemist, describing the philosopher's

stone, said: "In appearance it is a subtle earth, brown and opaque; it stands the fire, and is considered to be of no value (to those who do not know its nature)." Pierre Jean Fabre, French physician and alchemist, said that "the philosopher's stone is a seed out of which gold and silver are generated . . . it may be found in all compound substances and is formed of salt, mercury, and sulphur which, however, are not to be confounded with the vulgar substances so denominated."

The physical alchemists were of three different classes. First, there were those who had one interest only, the transmutation of base metals into actual gold—the making of gold was their whole purpose. We can presume that their interest was exclusively mercenary. Probably the majority were of this type. To them, the philosopher's stone was a fundamental essence of matter which had the property of purifying other metals, transmuting them to gold. It is this which they sought in their laboratories. Then there were those alchemists who had what might be termed the scientific spirit. They were inquiring into the mysteries, the phenomena, of nature. They believed that beneath the various forms of matter was a first material. They thought it had the power to change one substance into another. As a result of their search, like the efforts of Geber, they developed new processes, such as distillation, which are perpetuated in the modern science of chemistry. They likewise compounded many new substances of value to mankind. They were, in fact, the progenitors of chemistry.

The third class of physical alchemists was candidly the charlatans. They did not experiment, did not believe in the principles of alchemy. However, they counterfeited all professed transmutations, and claimed to have achieved transmutation. Their purpose was one of deception and fraud. It is they who brought alchemy into disrepute. No matter how wrong the other alchemists may have been in their methods, if they were sincere they are worthy of our recognition for what they sought and did. That their methods were involved with religious rites and with superstition is the result of the mentality of the times, and we must look at it from that perspective. A derisive attitude on our part toward them does not flatter our own intelligence. We should not be

quite so smug. What of the malicious and superstitious attack in our age on the scientific doctrine of evolution? What will men five centuries hence think of such illiberal views and of our current race discrimination?

Alexandria, Egypt, in the second and third century was a philosophical and religious center. There was great rivalry between Gnosticism and Christianity. Simultaneously, Neoplatonism, the Egyptian mystery teachings, and the old cults from the civilizations of the Twin Rivers were flourishing in Alexandria. The Hermetic philosophy, which is attributed to Hermes Trismegistus, included elements of all these studies and teachings. Out of these Hermetic doctrines there emerged *transcendental alchemy*. Those who pursued its teachings disdained physical alchemy. They did not resort to retorts, pelicans, and alembics. To them the prima materia, the philosopher's stone, was not a substance. Sulphur and mercury were but names for human qualities, not actual elements.

Man, the transcendental alchemists expounded, consists of dissoluble elements. Before his Adamic fall from grace and into corruption, he was of the same pure elements of which paradise consists. He has since sunk to the level of the material, corruptible elements of which his body consists. Consequently, the search for the philosopher's stone was to recover the *incorruptible* immutable elements of man's true nature. These alchemists then sought to transmute the base elements, the weaknesses and passions of human nature, into the gold of spiritual qualities. They sought to help man rediscover his soul, to experience rebirth and attain immortality.

To these noble-minded transcendental alchemists to acquire spiritual truth was the only reward of their labors. By transmutation of metals they signified "the conversion of man from a lower to a higher order of existence—from a natural life to a spiritual life." Basil Valentine, noted alchemist, wrote: "First, there should be the invocation of God, flowing from the depths of a pure and sincere heart; and a conscience which should be free from ambition, hypocrisy and vice, as also from cognate faults such as arrogance, boldness, pride, luxury . . ." In this sense the philosopher's stone is the spiritual

gnosis and exalted wisdom whose virtue, when once learned, transmutes man to a higher plane of consciousness and personal power. It is evident that these transcendental alchemists were *mystics*. Transcendental alchemy is a syncretic doctrine, a combination, borrowing the principles of alchemy and mysticism.

The *Rosicrucian* alchemists were both experimental scientists and transcendental philosophers. Several eminent scientists and thinkers were associated with the Rosicrucians in their alchemical researches or they were themselves members of that fraternity. The following are a few of that number: Paracelsus, Robert Fludd, John Locke, Michael Maier, Robert Boyle, Christopher Wren, John Dee, Ashmole, and Isaac Newton.—X

Experiments That Fail

Members often write and say that some of their experiments were not as successful as they hoped and they are, therefore, sticking to the experiment week after week, and letting the new lectures pile up because they do not want to go ahead until they have mastered each one of the experiments. This is the wrong method to take to progress or even to master any of the experiments. If you have tried any one of the experiments two or three times and have not had the proper success with it that you expected during the week, the thing to do is to lay that lesson and experiment aside and go on with the new lessons and the new experiments just as though you had mastered the previous ones and were ready for the new ones.

You will always find that the new lessons and the new experiments cast more light on the previous ones and help you to develop so that some day when you go back and review the previous experiments, you find that you can now do them better than when you first tried. Many of the new experiments that come to you in the new lectures deal with the same laws as contained in previous experiments, but they are presented in a different way or from a different angle. Very often the new ones are more easily performed than the old ones, because they bring into use some other faculty or power you possess, and which you have not used.

We always advise such members to pass by the experiments that they have had difficulty with and go on with the new ones, and then a month later go back to the old ones and try them again. Such members are astonished with the results they have had when they go back to the difficult experiments of the past and now find how easily they can do them. This convinces them at once that they have been progressing inwardly and that the time was not ripe for them to do the experiments when they first tried.

In other words, do not allow anything to interfere with your going ahead with the new lectures as they come. If you get behind for two or three weeks and have a number of lectures piled up that you haven't studied, take the new one when it comes and read it and study it thoroughly and then follow this by reading one or two of the old ones that have piled up on you. In a few weeks you will have covered the old ones and be right up to date with your new ones.

Remember that when inner psychic development is once started it must be constantly nourished with new principles and higher laws in order to keep it alive and growing. All of our lessons and lectures are arranged to do this very thing, and for that reason members should not hold up their progress while they go back to try some old experiments or labor unnecessarily long with some experiment that can easily be passed by for the time being and taken up at a later date.

—by Dr. Lewis—R.C. Forum, June 1931

This Issue's Personality

Albert Moore was born and brought up in the staid, conservative atmosphere of Glasgow, Scotland. After graduating from high school, he attended part-time classes at the Royal Technical College in Glasgow. He majored in mathematics and machine design. To supplement his studies, he served an apprenticeship as a marine engineer. Young Moore had chosen marine engineering as a career.

Frater Moore was reared in a family of strict adherents to the Protestant faith. He was thus obliged to conform to many precepts punctiliously. With a growing maturity of mind, he found he could not subscribe to some of the postulations because

they provided no inner response. Further, many of the subjects, the questions that crowded into his active mind regarding life and man's purpose were dogmatically condemned as heretical or sinful thoughts by the church of his childhood affiliation. This opposition to an honest search for truth caused Frater Moore's rebellion to his religious affiliation. Ultimately, he severed his religious obligations and began an independent inquiry for satisfying truth.

About this time, in the year 1923, Frater Moore migrated to the United States, arriving in Portland, Oregon, in July. He anticipated following a career as a marine engineer for which he was prepared. However, not being an American citizen he was not permitted to serve in that capacity. It would mean a wait of five years before citizenship could be conferred upon him. Frater Moore was determined to be a citizen of his adopted country. The circumstances meant that he would have to alter his plans for a livelihood.

After much deliberation, Frater Moore decided upon the field of building construction which had been his second choice as a career. His technical training at the Royal College in Glasgow stood him well. After additional studies of two years in architectural draftsmanship, he was prepared for his new work. He has never regretted his decision and has become a successful home builder in the Los Angeles area.

There was still the haunting desire to find answers to the mysteries of life which had plagued him as a youth. As a consequence, he became a prolific reader of books on mysticism, philosophy, and occultism. On one occasion, Frater Moore's wife bought for him a book on the power of mind. Within the book was a leaflet about AMORC. A reading of it brought immediate response on the part of Frater Moore. This was that for which he had long been searching. Frater and Soror Moore both applied for membership into the Rosicrucian Order, AMORC. They crossed the threshold in 1940.

Ten years later, Frater Moore served as Master of Hermes Lodge, in Los Angeles, California. Upon the retirement of beloved Frater Gilbert N. Holloway, Sr., as Inspector-General for Southern California, the Emperor duly appointed Frater Moore to that position. He now functions in that office.

Frater Moore is not only conscientious in his regular visits to lodges, chapters, and pronaos in the region which he counsels, but he is also well respected by members and administration alike. His unassuming, friendly manner, his warm greeting, his practical approach to problems dignifies the office which he holds. Soror Moore is equally active in the work of AMORC and is an inspiration to her husband.—X

Sane or Insane?

None of the world's greatest psychiatrists or psychologists has been able to draw a definite line between sanity and insanity, or to establish any standard demarcation of mental and physical actions showing where sanity ends and insanity begins. This is because the condition called *insanity* or *abnormal mental status* is a relative condition and not a positive one. I am inclined to agree with the most rational and common-sense psychiatrists when they say that all of us—including every human being who lives—are insane to some degree and therefore sane to some other degree. It is when this degree of insanity is larger than the degree of sanity, or when the actions resulting from the degree of insanity make themselves more manifest than usual that we call a person *insane*.

After all, it may be said that any unusual or out of the commonplace mental inclination on the part of an individual is a degree of insanity. The man who a few years ago insisted in going about the streets of the city without a hat because he believed that he felt better, that his hair grew better, and that certain scalp conditions were prevented by not wearing a hat, was looked upon as partially insane by the multitudes who saw him. From the psychiatrist's point of view in technical language, he was insane—on that one point.

The man who will take every possible opportunity to get away from business and find every excuse to slip out of his office and break any social engagement to play golf at any hour of the day between sunrise and sunset is an example of a degree of insanity—on one subject. Those of us who are spending much of our time in delving into ancient manuscripts and prefer seeking the unusual truths of life in preference to the

standardized pleasure, would be called *insane* to some degree. The inventor who refuses to eat or sleep properly and ignores his family and his own physical well-being to lock himself up in a little room day after day and night after night with his whole mind and all of his thoughts concentrated in trying to make a square peg fit in a round hole may be hopelessly insane or merely insane to some degree, depending upon whether or not he has a really rational idea by which to solve his problem.

I knew a man a few years ago who went around New York seeking capital of a small amount to help him manufacture an auger for boring holes. He said that he had invented a bit that would bore a square hole instead of a round one. It was pitiful the way men with money and men of scientific comprehension would listen to this man with a twinkle in their eye, thinking that they were dealing with a hopelessly insane fellow, and then smilingly tell him that they had no money for his invention but if he could find a way of boring holes in the ocean or boring holes in the clouds they might listen to him. Everyone who heard him through could only think of round holes being bored by a brace and bit. They had a conviction that since all holes previously bored had been round, any wide divergence from a round hole was impossible and anyone who thought he could do such a thing must be insane.

However, the man finally succeeded in manufacturing his device, and it is now sold by most places where carpenters' tools are sold. He has proved himself to have been sane and rational.

By this we see that we judge sanity and insanity by certain relative standards. I have heard a pianist say that he has always believed that the man in every orchestra who plays the large viola must be insane. He said, "Imagine spending time learning how to play a great big instrument that is as clumsy as a piano in a home and yet will give you nothing more in the way of music than um, um, tum, tum. The man who learns to play it can never satisfy his musical inclination by playing a nice melody and he can never play a solo nor get a real kick out of his musical education until he joins an orchestra." From the pianist's point of view

the viola does not produce music except as a background for other instruments.

We who think ourselves sane often wonder whether a man who calls himself a psychiatrist and who spends all of his time during the day and during the night, studying the lives of people who do peculiar things and reads ponderous books about the ifs, ands, and buts of people's minds, is really sane himself.

We are told that the person who has an outstanding obsession of some kind which inhibits all his thinking and dominates all of his thoughts and actions throughout days, months, and years is truly insane. That would open the doorway to most of us who are obsessed with the idea that there are secrets of life not generally known and which we are determined to discover and become acquainted with. It would also include thousands of specialized thinkers in all parts of the world. It would include the men who are burrowing their way deeply into the earth's crust examining every grain of sand and making long and copious notes and comments about the strata of soil as though there was nothing else in the whole universe than the dirt beneath the surface and ignoring the sky, trees, flowers, mountains, rivers, and all the beautiful things of life.

It would include the man who is sitting in a small room with hundreds of pounds of glass around him and all kinds of funny-shaped bottles, working with a blowtorch late into the night hours trying to invent a bottle that can never be refilled after it is once opened.

It would not only include the man who is seeking to invent a machine that will demonstrate perpetual motion, but it would include the man who is trying to make a model airplane fly in a perfectly vertical line from its resting place on the ground. It would also include the man who is sitting in the midst of thousands of books and with pounds of manuscript around him writing profusely his draft and scheme of how a peace plan can be promoted that would change human thinking overnight and end all warfare and strife.

This idea of insanity would include the men who are digging into the ruins of Egypt seeking for certain secrets connected with the coloring of the pigments used on the

walls of the temples. It would include the man who is trying to find a way of making a fountain pen that will not leak. It would include a host of men and women who are trying to find a way to self-mastery through a quick understanding of all of life's secrets by attending a class of five paid lectures in one week.

How, then, are we to decide who is sane and who is insane? The answer always depends upon the viewpoint of the one who is passing judgment. If we should suddenly standardize our walking in America and say all persons going east must walk on the right side of the street then we might call any fellow on the left side an insane person, but he would have just as much right, backed up with logical arguments, to say that all of the rest of us were insane and he was sane.

There are some degrees of insanity, of course, that are unquestionably the indication of a diseased brain and one that is not only abnormal in the psychological sense but in the pathological and physiological sense. Such cases, however, are not the ones that are puzzling either to psychiatrists or the average human being.

The safest attitude to take is never to pass upon the insanity of any one because we never know the real thoughts back of any outward demonstration of the mind, and we never know what is actually going on within the mind.

As to whether everyone of us passes through one incarnation of unbalanced mental attitude in order that one may learn some lessons, or whether one generally escapes this and only a few have this experience, I am not prepared to say and I do not know where any positive information on this subject may be found. The safest thing to do is to consider all persons sane but different in their mental ways of functioning. Pass no judgment on others lest judgment be passed upon you, and there is not one of us that is so free from peculiar ideas and peculiar ways of doing things or uncommon habits and tendencies that some busybody psychiatrist or mental expert cannot put his finger on us and say, "Here is a most perfect example of abnormal mentality."

—by DR. LEWIS,

R. C. Forum, June, 1932

Adhesion, Cohesion, Magnetism

Though this subject is fairly extensively treated in our monographs, yet it occasionally occurs in questions. A frater asks this Forum: "What is the relationship between adhesion, cohesion, and magnetism?"

From common observation, *adhesion* is where there is an attraction between particles of different kinds. Wood and glue, stone and cement, paint and wood are such examples. Another observable fact about adhesion is that the attraction does not cause separate particles to lose their identity or become *one* in quality. No matter how great the adhesive attraction or strength of glue and wood, we can perceive the difference in their nature. What causes this adhesion between certain particles? Physics explains this on the principle of molecular attraction. In their atomic structure there is a field of attraction which causes the molecules, the particles of some substances, to adhere to others.

In *cohesion*, the particles of some substances do not just adhere but they completely unite so as to be one in appearance. In cohesion there is not just an attraction but a merging of the substances. Drops of mercury, for example, will, when brought together, enter completely into the nature of each other so as to form a larger drop of the same substances. Several drops rolled about so as to touch one another by cohesion will unite themselves into a visibly perfect whole. Physics likewise explains the action of cohesion as being "the force of molecular attraction." The effect of cohesion is principally noticed with liquids like raindrops running together to form larger drops upon a windowpane.

An experiment in physics shows an interesting comparison between adhesion and cohesion. Suppose we have two U-tubes with their side tubes 30mm. and 1mm. in diameter. We pour water colored with ink in one of the two U-tubes; in the other, we pour mercury. We then note that "in neither case are the surfaces in the two sides of the U-tubes at the same level." The explanation is that the water wets the surface of the glass and is attracted to it. *Adhesion* is, therefore, established. In other words, the water clings to the glass and so the surface of the water remains at a higher level. On the other hand, mercury does not wet the

glass. The *cohesion* of the particles of mercury draws them so close that it looks as though there were a repulsion on the part of mercury for the glass. In other words, it is as though the mercury were pulled away from the glass and contracted into itself. Because of this cohesion, the surface of the mercury in the U-tube pulling down into itself appears concave and lower than the water. It would appear that in cohesion there is a stronger attraction between the particles of a substance than there is toward any other matter.

Also the effect of *adhesion* is found in the capillary attraction of soil. When it rains heavily, the water permeates the soil to some depth. When the sun shines again, the moisture on the surface evaporates. The water below then is drawn upward toward the drier surface. There is, we can say, an adhesive attraction of the soil for the water.

What is magnetism? This is still a question for which orthodox physics has not had a thorough explanation. Physics offers theoretical explanations but it is not satisfied with them. Magnetism continues to be one of the research projects of theoretical physics. There are thousands of applications of magnetism in our daily life but its nature still mystifies. We know how to use it without having a thorough comprehension of it. The most common examples of its application are the electromagnetic fields in the multiplicity of different motors and generators of various appliances in daily use.

The word *magnetism* is derived from Magnesia, a region in Asia Minor. The ancient Greeks found there an abundance of rock called *lodestone* which attracted iron filings or iron dust. Lodestone is also found elsewhere in the world. Magnetic properties can be induced from a lodestone into iron and steel by rubbing them with a piece of the rock. We know, too, that magnetic properties can be induced into a bar of soft iron by winding around it coils of copper wire and passing an electrical current through the wire. This is known as *electromagnetism*. The poles of a magnet are of different polarity. One is known as the N-pole and the other as the S-pole. The N-pole being attracted in the direction of the North Magnetic Pole of the earth if the magnet is allowed to swing free. It has been observed, as every beginning student in

physics knows, that like poles of a magnet repel each other and unlike attract each other.

Science owes its first scientific investigation of the phenomenon of magnetism to Michael Faraday, the eminent physicist and Rosicrucian. Faraday made a special study of what he called the *lines of force*. He sprinkled iron filings on a sheet of paper and placed a magnet beneath it. He then studied the pattern or directions which the iron filings assumed on the surface of the paper. He noticed that they were like a multitude of small arrows all pointing in the direction of the N-pole of attraction and also indicating the repulsion of other poles. In other words, each little iron fiber became like a little magnet itself with its own poles of attraction and repulsion. Faraday then conceived that these lines of force existed in space about the poles of a magnet even if there were no iron filings present. He thought of them as being an extension of the force of attraction and repulsion of each pole of the magnet.

The theory of magnetism was first advanced by the French physicist, Ampere. According to his conception, every substance has minute electrical particles, as *electrons*, which have fields of attraction and repulsion. Ordinarily, their cumulative effect does not exhibit the phenomenon of magnetism. When, however, the object is magnetized, then its inherent minute particles become rearranged with their poles all lined up in order like soldiers at attention. Thus the lines of these particles would have their N-poles facing toward one end of an iron bar and their S-poles toward the opposite end, with a certain neutrality or balance in the middle of the bar. Just how magnetism accounts for these arrangements of the electrical charges of the substance is not yet explained.

In general this theory of magnetism is also in accord with what Rosicrucians have long taught about the subject as well. The *Rosicrucian Manual*, in an article on magnetism, says in part:

"Every electrified body has its aura, and when that aura is active it constitutes a magnetic field and the aura is sometimes called *magnetism*. Magnetism, from a purely electrical point of view, is described somewhat differently; but even so the fundamental law

involved in the foregoing definition remains. The fact that some minerals are 'naturally' magnetic, as iron of a certain nature, while others can be made magnetic, indicates that magnetism is not a result of the atomic or molecular structure of matter but rather of an electrical action that is taking place within the substance or which can be set up within the substance. In electrical science, we are instructed how to induce magnetism in a metallic body by surrounding it with an electrical charge; but this further illustrates the law that magnetism results from action in the aura that surrounds all matter. This aura is fundamentally an essential part of the electron, and the molecule therefore has an aura which is a mixture of the auras of the electrons composing it."—X

Reversion to Type

On my trips to Europe, I have had the opportunity to study old familiar cases which clearly illustrated the tendency on the part of human nature to revert to type.

In several cases where young people had been taken out of the unfortunate primitive customs and habits of their tribes or classes of people, and taken to other cities to be educated, trained, and modernized, when left to turn to their former environment, they gradually abandoned all of the modern training they had received, even to the extent of abandoning the better clothing which they had, and which they could easily maintain, and adopted the unclean and unpleasant methods of sleeping and eating. In each of these cases which I have studied, it was found that these persons moved along the lines of least resistance and found it easier, despite the many years of education and influence in other cities, to adopt the primitive, unfortunate ways of living of their relatives and friends.

All of us in our more subtle forms of habits in thinking and acting constantly revert to our individual type, and this fact is one of the most difficult conditions to overcome in the processes of human evolution.

Regardless of the mooted points relating to the astrological conditions and those of reincarnation and Karma, the fact remains that each one of us is born with certain tendencies, characteristics, and evolving desires which constitute our fundamental na-

ture, and no matter how we may try to change these by changing our environment or desiring to improve ourselves, we will continuously revert to type unless we deliberately use our will power and our other dormant faculties, and lift ourselves out of the mold in which we have been formed, and re-create a new character and personality for ourselves.

—by Dr. Lewis—R.C. Forum, Dec. 1934

The 144-Year Cycle and Population Change

A frater of Australia addressing our Forum asks: "If an atomic war of an unprecedented scale were to sweep the world and the human race was greatly diminished in number, would this upset the law of incarnation of 144 years? Under such circumstances there would be a lesser number of bodies to accommodate the soul."

This is a question that frequently recurs although an explanation of it in recent years has been given at an early point in the studies (the Second Neophyte Degree). To begin, let us consider the source of the *soul*. Rosicrucians do not think of soul as a segment, that is, as an individual or separate substance which is implanted in each human body. Rather, they hold to the doctrine that the soul in each human is an extension of the *one universal soul* of Cosmic origin. It is a flow of vital force and intelligence which permeates all humans—and other living beings. Its individuality, the Rosicrucians further affirm, is only apparent and not actual. This universal soul intelligence is affected in its expression by the organism of the particular body through which it flows. The brain, the nervous systems, the will and behavior of the individual may, and do, inhibit the manifestation of the soul force and intelligence. The extent that the soul's urges and impulsations influence the individual, and further the extent that he responds in moral or spiritual behavior, constitutes the individual's soul-personality. Our personality or self is therefore a reflection of our mentality and our abidance by the motivation of our soul force.

Consequently, from this reasoning, two individuals having the same perfect universal soul force resident within them will, however, display different degrees of spiritual

insight and behavior. Further, from this point it is obvious that there are not any very old, or fewer or more perfect, souls. There is but *one* divine soul essence. As we have explained, it is expressed variously due to the body or the being which it infuses. One does not develop or perfect his soul; this lies beyond the province of man. The soul is perfect as an extension of Cosmic mind. Man evolves his self-consciousness, that is, his *realization* of the soul or divine quality; and, as a consequence, his personality becomes more in accord with the nature of the soul.

We may use a homely analogy which we have often used before to further explain this principle. It is that of a high-fidelity musical recording. We shall say that it has been produced by master musicians; it has been recorded by expert technicians, and with apparatus capable of covering the full scale of vibrations produced by the musical instruments. Mechanically, then, the recording is as perfect as human knowledge is capable of devising. Now, one purchaser of the recording plays it on an old-style reproducing machine. His apparatus is not able to cover the full scale of octaves of the originally played music. The base notes of his equipment are not low enough, and the treble notes are not high enough. The result is an imperfect reproduction of an originally perfect musical selection.

Another person who purchases the recording has a modern reproducing device; it is capable of expressing the original music in its pure, full, and perfect quality. So it is with the purity of the soul: different human vehicles—bodies, mentalities, and circumstances—cause the individuals to manifest different expressions of the one perfect soul force and intelligence within them.

The 144-year incarnation cycle is a Cosmic law and phenomenon discovered by the ancient mystics after much observation, study and recording of facts. It would appear, according to this law, that the natural cycle of man's life is 144 years from birth to death. In fact, modern biologists contend that the natural span of an animal's life is from five to seven times its growing period. This would, by the law of averages, also mean that man should live to be about 144 years of age. However, man's disregard

of many of nature's requirements centuries ago has diminished his natural span to a considerably lesser number of years of life. Gradually, in some countries of the world today, due to improved methods of living, the human life span is increasing.

According to the 144-year cycle of incarnation, if one lived here on earth the full number of years, he would then almost immediately incarnate in another mortal body on earth after transition. Since man does not live the full span on earth, part of the cycle is on earth and the remaining years are in the Cosmic realm. For example, if one lives until he is eighty years old on the earth plane, then during the difference between that and the 144 years (or 64 years) the soul-personality would dwell in the Cosmic before being *reborn*. In other words, the cycle is 144 years from birth to rebirth.

There are millions of persons passing through transition each year. Consequently, there would need to be an equal number of bodies to accommodate these soul-personalities when they are reborn. All this would be quite simple if there were no fluctuation in world population. The fact remains that the population of the world is rapidly increasing. The plausible question then is, Whence come the *new souls* to occupy this additional number of human births?

For an answer, we return to the subject first considered, namely, that there are no separate souls. There is but one universal soul force. This force flows through any number of human bodies—or any living beings that exist for it as a channel. Through whatever human form this soul force flows, it becomes a living soul. Such human beings are not new souls, for the universal soul force has no determinative quality such as *age*. The body through which a soul force flows for the first time is but *experiencing* this ageless and infinite intelligence for the first time. It is a new experience for the human, but that which he experiences, in essence, is *not new*.

For further analogy, when you place a new electric lamp in a socket, you are not manifesting a new electrical current. It is

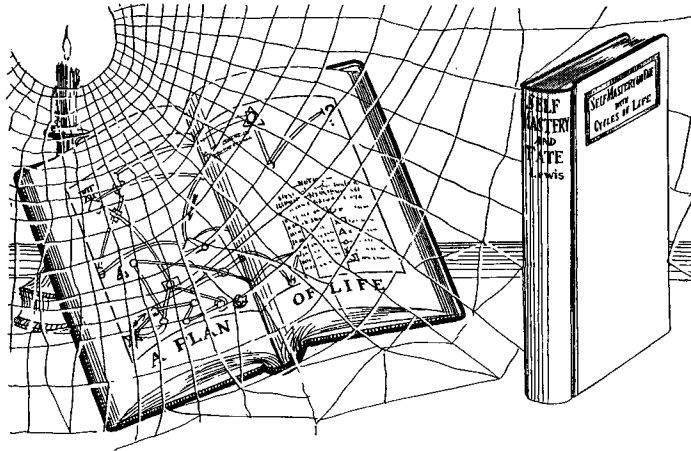
the same electrical force expressing itself in a new form. You know that the electrical current is relatively inexhaustible. You could string up about your home many new lamps where there had been none before. Each of these lamps would then express a "new personality," that is, give forth light; yet, each would be activated by *the same electrical current* as had been flowing through the older lamps. No matter how many lamps were added there would always be the ever-ready electrical current to illumine them.

Now what of the opposite circumstances—that of an atomic war which might decimate the world population? What would happen to those soul-personalities who had not completed their 144-year incarnation cycle? The destruction of the body no more affects the universal soul force than the breaking of an electric lamp affects the electrical current to which it is connected. Upon the destruction of the body, the soul-personality would be of the Cosmic, of that to which it had always been related. The soul-personality would then remain in the Cosmic, united with the universal soul force, of which it was a part, until such time as there would be a human form to again accommodate it.

In the Cosmic there are no such qualitative conditions as time—as we have often pointed out. The incarnation cycle exists as a function. The years related to it are merely a man-made determination of the duration of the cycle. As to what adjustment would be made for the long period in the Cosmic realm before the individual personalities could complete their 144-year cycle, we would not venture a conjecture.

What we would like particularly to emphasize in conclusion is that souls are *not segments*. The soul force is independent of the human bodies through which it flows. It accommodates itself to whatever human forms are available so that there may be an expression of what we call the soul-personality. A diminishing, or an increasing of the population of humanity, would have no effect upon the nature of the universal soul.—X

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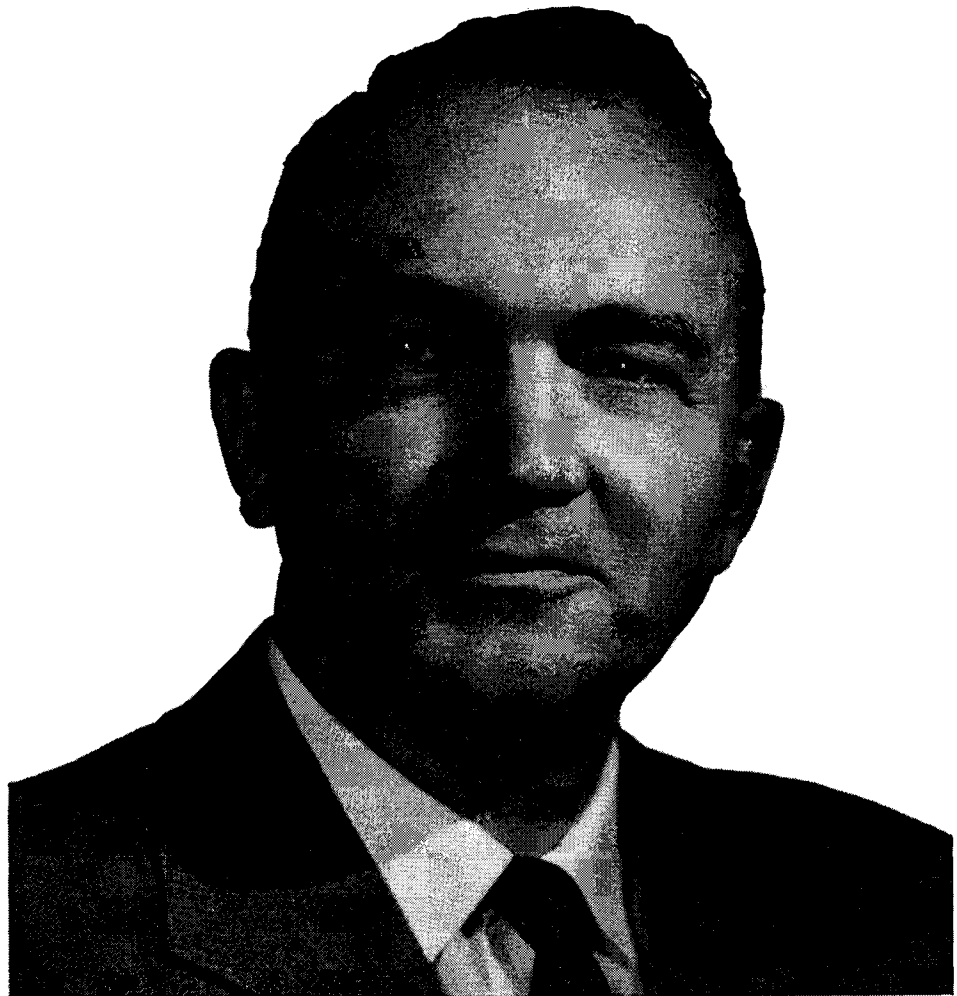


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HAROLD P. STEVENS, F. R. C.
Grand Councilor of AMORC for Eastern Canada

Greetings!



IS DEVOTION TO DETAIL WRONG?

Dear Fratres and Sorores:

Is the individual who methodically and meticulously devotes himself to details intellectually inferior? Which is the more commendable, doing numerous things yourself to your own satisfaction or assigning details to another? These are questions much discussed in the business, academic, and the social world. An arbitrary position in regard to them, that is, a specific answer to these questions, has at times resulted in considerable embarrassment to individuals. One has often been made to seem negligent or indifferent because he is not inclined to the pursuit of details. Others have been caused to feel that they have a small mentality because they like details involving minute particulars.

There are two principal factors that must be considered in any project assumed by an individual. The first is efficiency; the second is economy. The rule of *efficiency* is to do the job well in a minimum of time. Even if one is performing some duty for himself, it is presumed that he cannot devote to it an indefinite amount of time. The exception to this, of course, is where the individual particularly enjoys his activity and intentionally prolongs it for the pleasure derived. Such, however, constitutes *play* rather than work. Psychologically, it is advisable, of course, for one to do what he likes whenever he can. However, necessary duties, even if they be liked, cannot usually be prolonged for pleasure. Consequently, we will presume that *time* is a factor in whatever has to be accomplished.

An analysis of efficiency usually resolves down to the element of avoiding waste motion or effort. For analogy, let us assume that a person is obliged to pick up two separate objects, of which there are a number, and to assemble them into one piece. Efficiency would consist of so arranging the two separate kinds of objects as to form convenient piles. Certainly no one would wish to place

all the objects in one heap, thus requiring that they be sorted before each assembly. Next, a study of the two separate objects would need to be made to determine their relationship. What would be the quickest method of engaging or uniting them? It would not be efficient to give this consideration each time the objects were picked up.

There is also the matter of adaptability of the individual to the task. Some persons are more dexterous than others. There are also those who may have, as applied to this analogy, more mechanical aptitude. This means that a mechanical problem and its intricacies are more quickly comprehended and its solution reached. It is known that many persons of an artistic temperament, as musicians, seem very inept at even the simple task of driving a nail or removing a screw. This lack of efficiency in mechanical things is not altogether inherent in the individual. It may be a cultivated dislike resulting in insufficient observation of even the most simple mechanical techniques. Further, the dislike may cause an unconscious maladroitness with tools or machinery.

The other element entering into the performance of any project, as we have said, is *economy*. If cost enters into the final result of any work program, then the amount of time and labor consumed is of vital importance. It is patent that if one shows slight mechanical aptitude, for example, and is thus inefficient, consuming unnecessary time in his work, he should not be employed at that type of activity. For economy as well as efficiency, we must consider the attitude of the mind of the worker. Does he like what he is required to do? Has he been assigned a task which annoys him and causes him to fret, to make mistakes or repeat his actions? There is an old adage that a race horse should not be harnessed to a plow. If he is, he will dissipate his energy and perform unsatisfactory work. The abilities and inclinations or temperament of a person

are like the functions of some intricate apparatus. They can be used effectively only in connection with some project that corresponds to their nature.

Every achievement is an evolved one. It may be conceived, that is, at first imagined, in its entirety as a completed thing. But there are usually several elements that must enter into its finality. There are two types of creative personalities. One is deductive and the other is inductive in his approach to the creation. The former, the deductive, has a tremendous faculty for visualization. In his consciousness he perceives the final image, the design and whatever function or purpose it is to serve. To conceive the final image, he must have some conception as well of the factors of which it is composed. One, for further analogy, cannot very well imagine a door without the corresponding idea of the manner in which it is to open or close. With such an idea would likewise be the thought that hinges would be required for the door's support and movement.

This conceptualist, however, might not visualize in what manner the hinges were to be constructed or installed on the door. In fact, he might not be at all interested in giving any thought to such *detail*. The idea of the door, its ultimate purpose, which perhaps inspired him, might lose its emotional stimulus for him, if he were obliged to think about such details.

The other creative personality, the inductive one, is more minutely analytical. He finds no satisfaction in a mental picture unless each of its parts, with its relationship, is first understood. He is not satisfied with the fact that a vehicle moves and transports loads. Rather, he asks himself: Why does it move? Why does it move in the direction in which it does? Further, why is it as it is instead of some other design or shape?

The detailist, this possessor of the inductive creative mind, is often less an idealist than a realist. He cannot—or psychologically will not—consider some project and its pos-

sibilities until the individual elements of which it is composed have been demonstrated to him. The idealist, the imaginative mind, on the other hand, chafes under this laborious process of analysis and test. However, his dreams and visions are not possible of fulfillment without the essential details. Many expert accountants, for example, are not capable of conceiving a new industry nor a completely new business venture. They can, however, analyze such a proposal introduced by another and tell whether, financially, the plan in its economic potentialities is sound.

The man of vision, popularly referred to as the "idea man," is helpless without the detailist, the specialist who works with the minute elements upon which the whole structure depends. Where one, however, is endowed with creative imagination and, we shall say, is promotionally minded and can visualize projects as future realities, he should not be burdened with details. In referring to details as burdens, we do not do so in a deprecatory sense. Details are a burden to an individual only when his mental powers become harnessed to the dot and cause him to lose sight of the outer circle. The ability to analyze and work with the specific or the detailed is more common than is the ability to visualize in order to accomplish or complete a reality, especially in the creative sense. Conversely, those who are capable of conceiving a new advertising campaign, for example, which is different in its sales and psychological approach, might not be able to design the special literature it would require or to write its copy.

The one who stitches and sews the garment has as much a place in that industry as the designer. No detailist is misplaced if he is efficient and finds satisfaction in the perfection of the particulars. The perfect bricks are needed for the strong structure.

Fraternally,

RALPH M. LEWIS,

Imperator.

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Are Sins Forgiven?

A soror in Canada addressing our Forum writes: "The karmic laws say that we must balance our good or ill. If we do wrong we must pay for it. How can this be reconciled with the teachings of the Master Jesus who says that our sins shall be forgiven us and be remembered no more? Does this set aside the law of karma?"

Again, as we have so often said, the law of karma or compensation is not teleological, that is, it is not a mind-cause. There is no intent to exact a penalty to make us pay for anything. There is no purpose such as the imposing of punishment. It is strictly a matter of *causation*, or the law of cause and effect. If one pushes down on one tray of the balance scales, the other tray accordingly rises and vice versa. The trays have no motivation of a moral or ethical nature in their movement; rather, they conform only to natural law. So it is with karma, for it is likewise impersonal.

Etymologically, the word *karma* has its root in a Sanskrit word meaning "deed" or "to do." As we *do* in our thinking and actions we *cause* certain conditions to arise. The nature of such causes determines what shall follow from them. A series of malicious and malevolent acts will ultimately create reactions in our personal lives of a like nature. The ill experiences we then have in this life, or in another, are of our own making. They are *not* the expressed intent of any mind seeking to punish us for our acts. Since karma is cause and effect, it is no more adverse than it can be beneficial. We can and do bring about most of the real, lasting happiness and so-called good fortune which we may experience in life.

A sin is that which is held to be a *moral wrong*. Before one can sin there must be certain moral standards, codes, or mandates established with which he is obliged to comply. Philosophically, and from a rational point of view, one cannot sin who is ignorant of that which is professed to be good. The Christian is an infidel and a sinner to the orthodox Moslem. The Moslem is an infidel and a sinner to the orthodox Christian. Both of the persons violate, either through ignorance or intentionally, certain of the sacred edicts of each other's religious creeds. Under such circumstances, neither one considers

himself to be a sinner; neither one confers any divine content upon the majority of the other's doctrines or beliefs. A code must be accepted as having a moral and divine precept inherent within it before the violation can be accepted as a sin.

Does this mean, then, that the atheist who accepts no divine being or source, would not be a sinner? Further, does it mean that there are no absolute sins which can be committed whether man knows of them or not? We maintain our position that sin is the parallel opposite of that which we recognize as morally good. If one accepts no moral good—insofar as a code is conceived—he cannot sin. There is this distinction, however, whether one accepts it as a sin or not, if he violates a Cosmic principle or natural law, he must and *will* experience the consequences of his acts. Let us use a homely analogy. If a boy throws rocks, whether he has been told it is wrong to do so or not, he is subject to whatever consequences, as damages, ensue from his act.

Whether one recognizes the divine or not, if he lives in such manner as to be out of harmony with it, he will experience the adverse consequences. In this sense, there are certain absolute conditions which must be conformed to. It is really erroneous to call their violations "sins." They are Cosmic laws. The goodness related to them is but a man-made interpretation. It is based on how he experiences their effects upon him.

Many sins, those proscriptions established by theology, have no divine counterpart. They are in no way related to Cosmic forces and laws. They are but theological structures without any Cosmic consequences if they are violated. Examples of such so-called sins are: the eating of pork by the Jews, the refusal to go to confession by Roman Catholics, and the killing of animals by the Hindus. Where one has violated Cosmic law or a law against nature, there is no forgiveness, in a sense, of an arbitrary removal of the effects of the act. The religionists may dislike this statement; this is because it gives them a sense of satisfaction—even a feeling of security—to think that when they have violated some law which they consider to be a sin, some supernatural authority will, under some unique conditions, summarily set aside the effect. Mystically, what is meant by our sins being forgiven is that we

are forgiven when we turn to Christ, or to the practice of the Christ principles in our way of living. If, in other words, we begin to live in accordance with the Cosmic harmony within, there is set up a series of *counter-causes*. The effects which follow from them offset, or mitigate, that which might have followed from the previous acts.

A sincere attempt to live a clean spiritual life can so alter the effects of a previous immoral one as to seem to constitute a personal pardon or forgiveness. By turning to Christ, or any system of moral living that conforms to natural and Cosmic principles and which employs self-discipline, and the higher aspects of the consciousness of self, one can transform his life. His sins, then, are "remembered no more," in that the effects of the previous causes have become arrested, that is, blocked by the subsequent acts.—X

Do Tranquilizers Produce Mystical States?

One frater states: "I would like discussed the effect of tranquilizer drugs on the mystical state." Another frater asks: "What is AMORC's attitude toward mescaline and such aids in attaining visionary or psychic experiences?"

To summarize these questions, Can drugs induce such a state of consciousness as would constitute a mystical experience? The answer is, *Yes*, they can produce similar experiences but they have definite disadvantages in mystical attainment that make their use for such purposes inadvisable. Just beyond the level of the objective consciousness and the subjective, with its functions such as reason, imagination, and memory, are other levels of consciousness. They are like closed doors behind which exist conditions of which we are not conscious in the objective sense. The doors sometimes open by themselves. Impressions come out and slip into that chamber we call the conscious mind. There they influence our thoughts and account for unusual inner experiences which we have. Their origin is not always recognized. We cannot always realize that these impressions come from behind some inner door of the mind. We may actually believe them to be the result of our thinking processes and to be in some way related to the reality of the objective world.

Consciousness is a stream; its shallow portion is that in which we ordinarily dwell, the objective and subjective states. The rest of this stream, which grows much deeper, is grouped under one title, the *subconscious*. It has its impressions that are conveyed to it by the very life essence within each cell of our being. The stream of consciousness has its memory carried over from untold numbers of generations and transmitted down to us. It also has a relationship to the Cosmic forces of which life itself and the energy of our material being consists. These memory and Cosmic impressions are more subtle than those provided by our receptor senses. They do not as easily command our conscious or objective state as do the vibrations of light, sound, and touch, for example. These impressions of the subconscious levels are realized only under ideal conditions. To use an analogy which we have often used before, they are like the notes of stringed instruments which are being drowned out by the brass in an orchestra. Our normal consciousness is too close to the brass instruments, the objective impressions, to be easily aware of the stringed instruments, the subconscious ones.

In the Rosicrucian and related authentic esoteric teachings, the individual is taught how to contact, to perceive, these finer impressions of the subconscious. He is likewise told about their value, and how they can be applied to the affairs of living. He is shown how they are as *natural* as what one ordinarily realizes but that they are on a different plane of consciousness. He is shown, also, that he can, in a natural manner, become aware of these subconscious realms of his being. The fundamental principle or method is to suppress the conscious state, to free our realization from the activity of the receptor senses. It is obvious that, if our attention or concentration is upon some visual or auditory image, we cannot be aware of the more subtle impressions of the subconscious and the mystical realm of the mind.

Actually what is really done in the practice of attaining mystical consciousness is to elevate the state of one's awareness. It is to lose completely the ordinary state of consciousness. Self, as we ordinarily realize it, with its material and emotional qualities, then disappears. In its place a new kind of

consciousness is engendered. We are not unconscious under such conditions, except to the impressions of the external world. To use another analogy, it is like one who suddenly turns from the window where he has been gazing at the outside, and then concentrates instead upon the interior of the room. You would not say that, because the observer is no longer aware of what occurs in the street, he is unconscious. Rather, you would say that he has *transferred* his consciousness to a theatre of other activities.

The inducing of the natural mystical state of consciousness is not easy. In fact, it is difficult. It is a difficult experience for those who, most of their lives, have disregarded all inner impressions because of fear or ignorance. The overzealous student of these principles and phenomena, learning of the advantages of mystical illumination and guidance, wants to accelerate the process. He becomes impatient. He is inclined to try quick methods, some of which may be unsatisfactory, if not actually dangerous. Such persons would resort to drugs such as reserpine, chlorpromazine, and mescaline, and even alcohol and different anaesthetics. Such drugs bring about a detachment of the objective consciousness from the demands of the senses and the objective world. They make contact with the subconscious fairly facile. However, the individual finds that, upon returning to the objective state, he is not able to retain the elements of his experience. They seem like a vague dream. Consequently, their practical value is lost.

William James, the classical psychologist and philosopher, in his work *Varieties of Religious Experience*, relates experiments with drugs to induce the mystical state. We shall quote these in part as confirmation of the inadvisability of resorting to such methods.

"Nitrous oxide and ether, especially nitrous oxide, when sufficiently diluted with air, stimulate the mystical consciousness in an extraordinary degree. Depth beyond depth of truth seems revealed to the inhaler. This truth fades out, however, or escapes, at the moment of coming to; and if any words remain over in which it seemed to clothe itself, they prove to be the veriest nonsense. Nevertheless, the sense of a profound meaning having been there persists; and I know more than one person who is

persuaded that in the nitrous oxide trance we have a genuine metaphysical revelation."

Then James quotes J. A. Symonds, an intelligent investigator of the phenomenon, who reported a mystical experience with chloroform. We here give Symonds' comments in part: "After the choking and stifling had passed away, I seemed at first in a state of utter blankness; then came flashes of intense light, alternating with blackness, and with a keen vision of what was going on in the room around me, but no sensation of touch. I thought that I was near death; when, suddenly, my soul became aware of God, who was manifestly dealing with me, handling me, so to speak, in an intense personal present reality. I felt him streaming in like light upon me . . . I cannot describe the ecstasy I felt. Then, as I gradually awoke from the influence of the anaesthetics, the old sense of my relation to the world began to return, the new sense of my relation to God began to fade. I suddenly leapt to my feet from the chair where I was sitting, and shrieked out, 'It is too horrible, it is too horrible, it is too horrible,' meaning that I could not bear this disillusionment. Then I flung myself on the ground, and at last awoke covered with blood, calling to the two surgeons (who were frightened), 'Why did you not kill me? Why would you not let me die?' Only think of it. To have felt for that long dateless ecstasy of vision the very God, in all purity and tenderness and truth and absolute love, and then to find that I had after all had no revelation, but that I had been tricked by the abnormal excitement of my brain."—X

The Scope of Tradition

To what extent should tradition be a factor in our lives? This question should be considered seriously by every thinking individual. Tradition is an influence in the life of everyone whether or not it is readily acknowledged. Many of the things which we do more or less habitually are based upon tradition. We accept certain ways and means of accomplishing desired ends and find that tradition is a helpful key to the methods or procedures by which we carry out a plan of action.

To a certain extent in this modern world, there is an emphasis by some upon the defy-

ing of tradition. In many cases the individual who claims to be in favor of defying all tradition is more or less an exhibitionist; that is, some individuals call attention to themselves merely by doing things differently from other people. They really do not have a constructive end in view. They simply believe that by defying the procedures which society accepts, they will stand out in society; and therefore, in their own mind, this action gives them more importance than if they were going along with the crowd. There are times, of course, when going along with the crowd is an error; that is, tradition at times must be defied. In many cases history has proved that the individual who had the courage to defy tradition was able to accomplish ends that would not have been possible had the individual abided by all the forms of tradition existing in the society of which he was a part.

Tradition, like so many other things, can be an aid or a hindrance, depending upon our attitude taken toward the circumstances involved. Actually, tradition should be considered as a thread of continuity upon which we can base the standards of our actions. Tradition considered in this sense acts as a form of stability for the individual to have something upon which to stand. One does not have to defy or comply with tradition completely; that is, it can be a guiding force or a means by which an individual can modify circumstances that will still fit in with the spirit of tradition and yet make it possible for that individual to carry out those activities and purposes which are constructive and worth while.

Tradition should always be taken into consideration with environment; that is, there are circumstances that change the effect of tradition upon a situation of the moment. For example, in the Rosicrucian Order, there are traditions being maintained in our rituals and teachings. These traditions have developed during the course of the history of the Order. They are the landmarks upon which the organization stands, but probably in the early temples, wherever they may have been, there were procedures and activities done slightly different from what is the policy today.

Many years ago there were no electric lights. Today we use those lights in the Supreme Temple to make possible the creation

of the environment suitable to the Rosicrucian convocation. The lighting of the Supreme Temple and of temples of Lodges and Chapters throughout the world makes possible effects that are impressive and that appeal to the aesthetic sense of the individual. In the use of the relatively modern application of electricity toward various forms of illumination, we are enlarging upon tradition; that is, we are calling upon the mechanical aids that are readily accessible to us to make the environment of the Temple even more conducive to the purpose that is to be accomplished in the work and worship that takes place in that Temple.

There is no disrespect of tradition in the use of these modern aids to carry out the ends and purposes that we have in mind. In other words, the individual who would say the Temples of our Order should not use these modern means of illumination, or the sound system for the reproduction of music, would certainly not be working for the best interests of an organization or its members. Such attitude would be depriving the individual of those mechanical means which help impress the traditional factors of the Order through its rituals and teachings upon the mind of the participants in the convocations that are conducted in Rosicrucian Temples.

One of the most important factors of tradition in connection with AMORC is that it establishes the continuity which makes the organization a living thing yesterday, today, and tomorrow. When we participate in a Convocation such as the annual New Year's observance, for example, we are taking part in an activity that has grown with the Order, that has become an established custom; it is a procedure that makes it possible for the individual to relate himself to other Rosicrucian members of the past and present, and at the same time it serves as a bridge, so to speak, for those who will come in the future.

Man needs a time in his life to pause and to reconsider his own situation. It is at these times that he takes inventory of his own advancement and of his own aims and aspirations. The annual observances, such as the New Year Festival which is traditionally a part of our structure, is one of these times. In the participation of those activities which go to compose the ritual that makes an annual observance a definite procedure, we

have the opportunity to renew our own devotion to a principle which has been found to be practical, useful, and inspiring to individuals in many eras of time and in many places.

The philosophy that underlies the Rosicrucian teachings has been found extremely flexible; that is, it can be applied to the life of an individual today in whatever status he may live. He uses the principles because he develops the true values of his own nature. The fundamental philosophy of the Rosicrucian teachings is to extend the proper dignity of position and value to the inner self, to the development of that self, of the soul, if we wish to use that term. The self then may take its place not only in our present economic and social environment, but in the Cosmic scheme of which we are a part, and where our relationship is of more importance than is our physical relationship to the physical environment.

A philosophy which makes it possible for any individual so inclined to turn his attention to these values which are permanent and eternal, rather than transient and temporary, is conducive to the well-being of that individual. It places the individual in a position to live in such a way that his primary effort is related to the preparation of himself for a life which supersedes the life that exists in terms of the physical world.

There are various kinds of values with which the individual must deal. There are the values which have to do with his private life, with his family and his friends. There are economic values in the accumulation of possessions and property which make it possible for the individual to live with a reasonable degree of adjustment to his surroundings. The highest values are those which are not related in any way to persons and things of the environment with which we associate ourselves as physical beings.

The physical world is transitory, and it is only logical that the individual who is using his ability to think is using this transitory world as a step or a ladder that will prepare him for a life of more importance, or which transcends any phase of life of which we can be aware within the limitations of a physical world or a material existence. Therefore, we draw upon all factors which will make it possible for us to utilize that philosophy in our advancement as individ-

ual entities. We are using the landmarks established in the past. We respect the traditions that exist, because they are the product of the experience of those individuals who have gone before and who have found that the principles maintained by tradition were steppingstones, points of advancement toward the ends that we want to accomplish.

Regardless of the progress of the modern world, the individual of one hundred, five hundred, or a thousand or more years ago, who looked seriously at his relationship to God and the Cosmic, was trying to adjust himself to the realization and utilization of higher values that would put him in proper relationship with the Cosmic, of which he is a part. Therefore, to respect those traditions that have been established as a result of the efforts of other individuals is to respect the time-honored principles that will be conducive to our own advancement. At the same time, if we are intelligent entities, sincerely desirous of improving our own status and that of others about us, we will never cease to draw upon those aids and advantages which can be applied in addition to accumulated tradition, and to do our part in enlarging or creating further traditions that will be of aid and benefit to those individuals who follow.—A

Headlines in Your Life

How recently have you seen a newspaper without headlines? I mean by headlines the large black type that usually reads across the top of the page from left to right. With a few notable exceptions almost every newspaper today carries these large black letter words at the top of every edition issued throughout the day. When we consider the number of newspapers issued in the civilized world, we realize that there are many headlines. If you live in a large city in America, you will see headlines on a number of competing newspapers, and frequently all of these headlines are different. To read such papers might lead you to believe that a number of events which constituted a crisis had occurred simultaneously. These headlines attract attention. They are the banner headlines that help the sale of the publication.

A little analysis will cause a thinking person to realize the artificiality of many headlines. Obviously, when an event of momen-

tous interest or force takes place, a headline may be warranted, but did you ever stop to think how daily headlines are selected? Is there a crisis in the world at every moment of our waking life? Probably this statement might be true if applied to the life of certain individuals. Actually, can you visualize the editor of a newspaper looking over a number of news items that he believes worthy of making front-page stories, trying to determine which ones to put in headlines? The question for the reader to consider is, does the story put in headlines warrant the space and attention given to it, or was it chosen merely as a necessity to give some story more importance? Was the editor of the paper in selecting that particular story as a headline item merely fulfilling the need of the edition going to press at that time?

The point of these comments concerns the headlines in your own life. If you have made your own headlines by depending upon the daily newspaper, you are having a very complex view of the world and the people in it today. I do not overlook the fact that we live in a complex world, but is it not complex enough without exaggerating it? In other words, why should the public have headlines forced upon it every day even in our present world where social, economic, political, and other types of news are being made fast.

Is it essential for our own well-being and for the welfare of humanity that in our daily newspaper we should constantly be faced with headlines that seem to exaggerate and to bring out of focus the events that may have taken place since the last edition of the newspaper was published? This constant exaggeration of people and events should lead us to consider from time to time just how we should react to the presentation of the daily news.

We take great pride in that the free world offers a free press to the readers of news publications. But is a press completely free when the reader may be influenced to select those items which the publication or its editor chooses to place in exaggerated form? Frequently these headlines apply to conditions or situations which have a tremendous emotional impact upon certain individuals. Some of these events could well be made

less conspicuous than to be exaggerated in the position of headlines of the publication.

There are events in the life of every individual that are headlines to him. The turning points in life, the results of great decisions, the circumstances that surround tragedy, the events that cause life to change or be better are headlines in our own lives. We can date the habits that we have developed, and the general course of our own life by certain turning points that were to us in a position equivalent to a headline. Actually, we do not live or at least we should not live constantly in a state of extreme tension created by having our attention directed to one crisis after another. We should not always need as a motivating factor the impetus of a strikingly emotional appeal to cause us to regulate our lives from day to day. Many of the less complicated events of life, in time, become the most important.

Most of us cannot remember the headlines of a year ago, or even a month ago, unless they concerned some outstanding event of world-wide consequence. Yet, if we would look back through the files of the newspapers, we would find that almost all of them carried a large headline every day. The events that made headlines a month ago, six months ago, a year ago, or five years ago, or even more, probably influence our life very little today. The same comparison is true for us in our individual existence. Events that concerned us a few days past may not be so important as they were then, and conditions which seemed to indicate a crisis a year ago have either been solved or we have learned to live with them. Even from the most distressing circumstances there seems to come some type of a conclusion. We reach a position where we have to adjust, correct, or live with certain conditions.

In the book *Urto Thee I Grant* there is a paragraph that illustrates this point, it reads "Pain that endureth long, is moderate; blush therefore to complain of it: that which is violent, is short: behold thou seest the end of it." It might be well for everyone of us to think of the problems that are ours today and realize that in the past we have had probably equally as difficult problems. These problems that face us at the moment are like a headline that we see across the top of the evening paper as we walk home or go about

our business after concluding our working day. They stand out in front. We seem to be unable to avoid them.

A problem that is ours is constantly irritating us by being ever in consciousness, and the question as to its solution is constantly irritating us and probably affecting everything that we do. If we realize that similar problems have existed before, that we have had those irritating moments in the past and yet cannot now even remember what some of the problems were, we recognize that many of the circumstances of our day-to-day existence are of no more permanent significance than the headlines of the newspaper that we may have read today or will read tomorrow.

Every individual has to learn to properly evaluate events as they take place. These events may have very significant meaning to us as individuals, but our exaggerating them will not help us. To exaggerate a problem is to emphasize it. Sometimes a problem can best be solved by devoting a certain amount of time to concentrating upon it in its solution and then attempting to leave it alone.

To work constantly upon a problem causes it to grow; we cultivate it. We bring in extraneous factors that tend to exaggerate the circumstances and actually make its ultimate solution further removed or more difficult just as the headlines in the newspaper may be an exaggeration of a situation that need not necessarily monopolize our consciousness. So may our own problems be the result of our own headlining of situations that need our conscientious concentration and meditation rather than continuous concern. Remember the real headlines in your life are momentous occasions that you can easily distinguish. Do not try to make every event and every situation that occurs in your day-to-day existence have the proportions of a headline.—A

Immortality and Belief

Men have asked, through the centuries, What is immortality? It is not my purpose here to analyze the answers to this question. To the Rosicrucian, the answer is that immortality is now. It is life—life in its most expansive sense; that is, the force that makes life is a force which we relate to the Divinity,

and consequently it is an existent force that goes on through all time. We cannot understand in our finite knowledge all the implications that this apparently simple explanation of immortality brings to us. We cannot grasp exactly what it means to conceive of a force that always has been and will be.

However, as has been reiterated so many times and in so many places, we should, as intelligent entities, realize that if there is one factor of which man can be aware, that is permanent and enduring regardless of the changes that may take place as to our consciousness, then that factor must be, and obviously is, related to the one force, power, or entity that has permanent and continuing endurance. It should be our purpose and object to learn how we can become aware of the importance of this factor and how we can live our lives so that we will be placing primary emphasis upon the value that will be related to such a force or factor.

There are so many things that have been written, discussed, and presented upon the subject of immortality that a review of all of them would be of little value. From the time that man has been a thinking being, he has shown tendencies to direct a great deal of his thought toward a future life, consequently much religion and philosophy have been built around the question of immortality.

In the Western world, the three great religions place different interpretations and stresses of importance upon this immortality, but, generally speaking, the Western concept of immortality is that life survives beyond the time when the problems and difficulties of this earthly existence are over. The concept is that certain forms, beliefs, and activities should be complied with as an assurance that the immortality, or the phase of immortality that follows this earthly life, will be worth while, and, in many cases, enjoyable.

Oddly enough, this concept of relating enjoyment with immortality tends to limit it to a more or less physical level. The religions that hold out the existence of a heaven for those who comply with the requirements of the religion usually picture that heaven as being similar to a physical existence, except that there will be none of the drawbacks of physical living; there will be no pain, for example. No such difficulties as we are usual-

ly accustomed to in the material world will be experienced.

I am not going to question the validity of such thinking. We have no way, actually, of proving whether or not these ideas are true, a part of the truth, or merely wishful thinking as to the individual. What is more important is to remember that immortality is not a state in time. It is a state of continuance, a state of living, and wherever it may take us, or whatever its surrounding circumstances may be and our relationship to them, our situation to which we have to adjust, become a part of, will be a condition already established whether or not it conforms to our preconceived concept.

Unfortunately, one of the by-products of man's religious interpretation of immortality, including, to a certain extent, his philosophical considerations of it, has led to some misconceptions and ideas which are not necessarily conducive to the highest values in life. If life is a continuing entity, then man is not in a position to judge just how that continuation will take place. Neither is he in a position to know which manifestations of life, as we are aware of them in individual segments, will exist and under what circumstances.

Probably, insofar as my interpretation of the subject is concerned, one of the most inconsistent concepts related to immortality is that life, regardless of its manifestation, is not taken into consideration by the average religious belief in immortality. In terms of most Western religions, the concept of immortality concerns human beings. I may be wrong, but, to my knowledge, there is little information given as to what becomes of animal life, of plant life, and life as a whole as it manifests in our environment, which literally teems with life. Is the life of an animal to be considered as ending with the ending of existence of its physical being? If an animal grows old and dies because of the natural processes of physiology, and the biological concepts which we understand to be related to physical life, does it mean that just because the segment of life had manifested in animal form rather than a human form that its life must cease to exist?

Actually, from a physical and physiological standpoint, man is also an animal. There is no reason to believe that the segment of life that manifests in me so as to make me

a living being is in its fundamental nature any different from that which exists in a horse, a dog, a bird, or even an ant—that is, the *life* itself must be the same. Similar physiological processes take place in all living forms, but religion, even though its purpose is that of relationship to God, seems to be quite silent upon what will happen to these individual manifestations of life that for convenience we classify as the animal world.

Another factor that religion does not seem to take into consideration is to think of the number of individual manifestations of life that have existed on this planet since it first began. To conceive of all those individual entities of life as existent at some time and place manifesting all at once is a concept that goes beyond the ability of the human mind to conceive.

Hypothetically, imagine a place in which every living thing that has ever existed on the face of the earth, and which has, from the physical standpoint, died—or, as we say, passed through transition—imagine all those manifestations of life existent at this moment in one place and existing in a way parallel to that which we exist here on earth. Yet that is more or less the concept that religion gives to immortality. How is man going to re-relate himself to all those life entities of which he may have been aware even in the comparatively short scope of his own lifetime?

The answer to that question is purely academic, because actually it is unimportant whether it is answered or not. The fact is that the individual life that is ours is the thing with which we are most concerned, and, of course, the lives with which we have been associated have created certain emotional reactions and attachments which have a profound effect upon us and our thinking. How all these will be gathered together into any kind of functioning unity at any time in the future is entirely beyond our conception.

Whether or not we can ever understand as physical beings this state of immortality is also a factor that is unimportant, because, as we live, our different areas of awareness seem to develop or grow with us. The child does not have the same area of awareness or the same concept and consciousness as the adult; and we, as individuals, have only a

glimpse of immortality and are unable to relate all those factors which tend to reach a point of culmination at some time or place.

The more important factor for us to consider is to learn to utilize the potentialities we have, to put values in the proper place, and to the best of our ability, to live in such manner that we will be satisfied to account for our method and procedure of living, whether it be here and now or tomorrow and somewhere else. Then gradually, as we go through the phases of life, a segment of immortality, we will fit into those conditions as they come about, and we will gradually, step by step, realize the whole purpose of which now we see only individual parts.

Immortality cannot be defined in terms of belief in religious doctrine or man-made philosophy. It can only be grasped by the process of living it; that is, immortality is to be learned through being immortal. No other factor will explain all the questions that arise in the mind of man, and he had better devote himself toward that principle of living, rather than to trying to explain in terms of his present environment that which he cannot understand.—A

Intuition Distinguished From Desire

Two sorores address our Forum on related subjects. One asks: "In obeying hunches and impulses, how may 'intuition' be distinguished from 'desire' actions, and resultant errors obviated?" The other soror queries: "Do we not accept actual memories as being intuition on occasion? Or are intuitive ideas actually memories—memories of the soul-personality of long ago or of this very life?"

Admittedly, many impressions or ideas arising in the mind and declared to be intuitive are forgotten incidents of memory. Such ideas are also often engendered by desires which are subliminal. Because of their unfamiliar nature, they are mistakenly attributed to the intuition. The intuition is commonly related to the supernatural, by students of mysticism and esoterism. It is conceived as a function of the Divine Mind, if not the actual imparting of Cosmic wisdom to man. What such believers conceive as flowing from the intuition, they are wont to accept as a spiritual or Cosmic revelation. To accept the intuition in this sense without further analysis is often to deceive oneself.

It is reminiscent of those who were absolutely devoid of all knowledge of simple psychological principles and thus in the past have attributed all such phenomena to supernatural entities or gods. There are still those who hold that dreams have a correspondence to realities and to intelligences transcending this world.

Let us attempt an understanding of this subject by inquiring into the nature of so-called *intuitive knowledge* or *impressions*. The former consists of those notions or ideas which seem to flash into the consciousness without volition and without the process of reasoning. The knowledge is usually self-evident, complete, satisfying. Such are popularly called *hunches*. The source of this gratifying object of knowledge is usually quite mystifying. The mystery in connection with it arises either from the fact that its content is not associated with any recalled train of thought or it fills a gap which prolonged reasoning has not been able to fill.

Intuitive impressions are in the first category. They are usually random ideation, isolated ideas, which seem to come from nowhere into the consciousness suddenly. They may be in the form of a single word, a phrase, or perhaps a visual image as a scene. In themselves the words, the sentence, or the scene may be intelligible. Its causal connections, its relationships, however, appear unknown. In other words, why did the thought arise? Why should one be thinking of that without any previous consciously associated ideas?

However, all that is attributed to intuition, as we have said, is not worthy of that in the highest sense of the word. Psychologically, it is an established principle that all we perceive is not consciously experienced. There are things seen or heard, for example, whose impressions pass through into the subconscious without any awareness on our part. Subsequently, such ideas may be released into the conscious mind where they assume a new and unfamiliar experience. Many of these *unconsciously* recalled experiences are, therefore, attributed to intuition. Current experiences may have some particular sensations which have an affinity and association with the latent experience in the subconscious. They, figuratively, trigger the subliminal ideas, draw them to the fore of the consciousness.

Almost everyone to some extent has repressed desires. There is a distinction between suppression and repression which must be understood. Suppression is a voluntary act; it is wilful, intentional. We are conscious of what desires we suppress. Repression is an *unconscious* function. Urges and inclinations of our ego, the self, which may be natural to it, may be in conflict with our beliefs and our moral standards, for example. As the Rosicrucian teachings have so clearly pointed out, we have, by our decisions and opinions of right and wrong and our conscious habits formed in relation to them, come to establish an unconscious law against their violation. This unconscious law is the function of repression. *It holds back the desires.*

To use a homely analogy, this repression manifests like a fire which is being confined to the attic of a home. Those living below may not be aware of the fire in the attic which the closed windows and the plastered wall have confined to that area. Occasionally a wisp of smoke enters below. The occupants see it and know there is a fire but they are not immediately aware of the source or how it originated. So, too, eventually these repressed urges crash through the barrier into the conscious mind. There they align themselves with various sense impressions to become strange or unfamiliar ideas.

The ideas, in which these desires are eventually clothed, do not usually have direct correspondence to the latter; that is, they may be quite unlike the desires in their nature. The ideas may be only *symbolic* of their cause. Consequently only one who has made an extensive study of such symbolism may discern their connections. Even these specialists often interpret the symbols wrongly. These images, prompted by the repressed desires, constitute much of what many persons allude to as intuitive impressions.

From the mystical point of view there is a latent Divine Intelligence inherent in man. It is often referred to as the wisdom of the soul. This mystical principle can be reconciled with certain biological and psychological facts. Life force which vitalizes every cell of the human organism has what may be referred to as its consciousness and its intelligence. It conforms to the inherent necessity of its being, in doing what it has

to do in such manner as to be called *intelligence*. This intelligence is harmoniously responsive to energies of which man is just learning in his sciences. The mystic would say that the life force is sensitive to other cosmic impulses in the spectrum of energies of which it is a part. Furthermore, the genes transmitted from parents to offspring for untold generations implant their subtle inclinations in this life force.

Thus behind our conscious mind and inherent in the instinctive impulses of life, and its designated intelligence, is an *a priori* judgment. This judgment does not consist of particular ideas, however. It has no such qualities as dimensions, colors, sounds or tastes. Rather it is but latent registered impressions. To use a further analogy, they are like impressions that have been recorded on a magnetic tape. In their latent state such magnet impressions are not words or music. But when the tape passes through the proper electrical mechanism, the impressions are *converted* into intelligible sounds. When, then, the latent impressions of the life force, the so-called instincts and the memories of the genes, become stimulated or aroused, they exert an influence upon our thoughts. This influence constitutes a higher judgment, an *unthinking* process which comes forth as intuitive ideas.

We refer to it as a higher judgment because our thoughts and the sensations which they arouse, if they run counter to these inherent and latent experiences, are often modified by them. The intuitive impulse is often—though not always—the better judgment. It may be experienced, however, not as an idea, as we have said, that is, a specific communication, but as a mood or inclination. One may have a “feeling” as a deterrent toward something he wants to do. Again, it may be a feeling of assurance that he should proceed when objectively it would appear more logical that he not do so.

A preponderance of the success of reliance on intuition has given it that complimentary reference of higher judgment. Of course, we, as mystics, do think that these latent impulses and their relationship to cosmic impulses and their influence upon the thoughts of an individual entitles them to the designation of higher judgment.

As to exactly how one may distinguish between these impressions from the sub-

conscious, to be certain that they are of the higher judgment or intuition, is difficult. The only definite distinction is that truly intuitive impressions, in the sense in which we have discussed intuition, are those which are *illuminating* and appear as self-evident. They are also the ones which tend to bring about a solution to perplexing problems over which we may have labored and to bring, as a result, deep emotional satisfaction. Those impressions that arouse a sense of guilt, fear and conflict are most likely from the source of repressed desires.—X

What Is Divine Love?

A frater now rises to address our Forum. He asks: "What is divine love? I understand, of course, that divine love is not the same love as is manifested between two people, such as mother and son. Because God is not a personal condition, I also know that Divine love cannot be like human affection as experienced between two people. The Church says 'God is love,' and the Rosicrucian monographs state that 'Love is the supreme spiritual law.' Is there not some other word, term or phrase, which more closely explains or defines to Rosicrucians the mystical law of which we speak?"

In the human sense, love is the fulfillment of a desire. There are various kinds of loves: sexual love, the love of a child for his dog, the love of a musician for the creations of his art, the love of a religionist for his God. Love is for all those particulars which will gratify either a physical, mental, or psychic desire. We all love what appears beautiful to us because it is that which is pleasing to us in some manner. Since our concept of beauty changes, so too, our love of things may vary. There is not, however, an impersonal or selfless love as religionists, poets, and even mystics have often declared. What we love, we love because, as said, it brings some part of our being satisfaction. The mother who loves her child is conforming to the gratification of her personal, maternal instinct. The love of man for his God is likewise not impersonal. He is conscious of a transcendental state, of a spiritual idea which he has conceived. It affords him great peace of mind and emotional satisfaction to give vent to this exaltation through prayer and otherwise.

What of Divine love? Do we mean by that a kind of paternal love that God has for humanity? Such would be anthropomorphic in nature. It would be the conferring of human qualities upon the Deity. The frater who asks this question has definitely stated that he does not consider Divine love to be of this nature. In both the philosophical and mystical sense, we must consider Divine love as a *grace*, that is, a state or condition of absolute Divine harmony which encompasses all things. That love which is of the Divine is an inherent harmony. It is the concord of which all things conceived to be of the Divine consist. Since nothing can actually fall outside of the scope of the Divine insofar as its nature is concerned, all is thus embraced by this Divine love.

Orthodox Christian theology holds that men can fall from, or out of, grace—the Divine love. Rosicrucianism, mysticism, and metaphysics contend that such is not possible. All things consist of the nature of the Divine, and since their very substance is in conformity to the Divine law, no thing can be separated from its very nature.

Man, however, is a highly developed organism with a highly developed consciousness in comparison with other living things. Consciousness in its states of realization, that is, in itself, constitutes a reality. Consciousness is not a substance, rather, it is a state or condition. As such a state or condition, the human consciousness is either *in harmony* with that upon which it depends for its existence, or it is not. The consciousness of the human depends upon the physical organism, the vital life force in that being, and also its responses to various impulses that play upon it.

The human consciousness is capable of experiencing an exalted tranquility, or harmony, that comes from its response to the Cosmic forces which act upon it. The lofty consciousness of man is one, then, that desires to be aware of, to realize, its unity with the Absolute of which it is a part. This lofty consciousness is not content just to accept the fact that the elements by which it exists are of the Absolute or Divine. It also wants to realize the greater harmony of that divine unity. When it experiences such harmony through prayer or meditation, or by whatever means it is aroused, that, then, to the lofty consciousness constitutes Divine Love.

This lofty human consciousness is not actually the recipient of a particular love extended toward it. It is not the *beloved*, as theology considers man, but rather this lofty consciousness is the *lover*.

When man relates that he has experienced Divine love, he means that he has perceived within his being the greater harmony of his own nature with that of the Divine. This ecstatic experience he then depicts as a particular emanation to him. Actually, he dwells in it all the time but he may not know this until he becomes aware of the internal concord which it has produced within him. That awareness, then, is what he calls Divine love.

We may use the homely analogy of one who has been traveling for days on a large ocean liner but who has for some reason been confined to his stateroom. Finally, he goes upon deck for the first time. There, the whole majesty of the sea stretches out before him. He is thrilled by the experience. He has been continually upon the sea, since the very beginning of his journey, but it was only when he looked out upon the sea that he came to realize his true relationship to it. The sea did not seek to impress him with its existence. He could not escape it since the actual vessel in which he was traveling was afloat upon it. It was he who brought the sea into his consciousness and thereby acquired an awareness of its significance.

Divine love, then, is our realization of the all-embracing nature of the Divine in our own beings.—X

Does Beauty Lie Within an Object?

A frater, now addressing our Forum, asks: "Does the beauty of the rose (or any other object) lie within the rose; or does it just exist within the mind of the viewer?" Beauty is psychological, not physical. Each quality of our senses has its ideal. With the olfactory sense, things are either fragrant, acrid, or fetid. The taste sense has three qualities: sweet, bitter, and salty. The visual sense has color qualities and spatial dimensions. Hearing has pitch and such variation of intensity as loud and soft. It is not difficult for us to determine what is the preferred quality of each of our senses. It is the one that provides the most pleasing, the most satisfying sensations. To man the beautiful is that which is the most gratifying experience. We generally refer to pleasing visual

or auditory sensations as being beautiful. There are other experiences which are likewise beautiful, but we designate them by other names, as fragrant, harmonious, and the like.

A beautiful visual object is one of which the symmetry of line and contour and the colors are pleasing to our sight. Let us take the rose which the frater has mentioned. Neither its color nor its fragrance, which contribute to the concept of its beauty, actually exist as qualities within it. The substance of a red rose is of a nature that filters out all other wave lengths of the visual spectrum of sunlight that fall upon it except one, the vibrations of the wave length of red. These wave lengths then reach the retina of the eye and are thence conveyed to the brain where, as sensations, they are interpreted as the color red. The rose in its chemical structure gives off from its oils vibrations which, upon reaching the nose, excite the olfactory sense and are realized as fragrant.

It is a common experience that a color-blind person might not perceive the red rose as being red. Perhaps to him it might be a shade of blue or even gray. A person who has had an injury to his nose or who has a severe cold will not be able to perceive the odor of the rose as fragrant. In fact, it might even be unpleasant to him. This is an indication that concepts of beauty are relevant to our senses and their receptor organs.

We must not overlook the fact of environmental influences, such as social customs, in their affecting our ideals of beauty. Writers on anthropology and primitive society, as E. B. Tylor in *Primitive Culture* and J. G. Frazer in *The Golden Bough*, reveal the various types of feminine beauty among such peoples. Elongated ears, stretched by wearing heavy earrings, extended necks, and changes in the conformation of the skull beginning with childhood, are good examples. We know, too, that each race generally has a tendency to admire its own physical types as being outstanding. We have also established character and personality as representations of beauty. We think of a person who has nobility of character and who displays high moral standards, such as the traditional virtues, as being beautiful in spirit.

What we are accustomed to, as certain art and music standards, also tends to constitute our conception of beauty. Most truly

Oriental music—not the Western version of it—is not acceptable to the Occidental. It may sound shrill and inharmonious to him. Likewise to the Oriental, the clothing, the attire, of the Occidental, man or woman, may seem very plebian, not having sufficient grandeur to be called *beautiful*. These ideas of the beautiful are not always a matter of variation in the sense organs or even of culture. They may be due to the basic personality, the emotional and psychic nature of the individual. To some individuals intensity in anything, color, scents or sounds, is offensive and, therefore *ugly*. Conversely, that which is more subtle and appeals to the sentiments, imagination and the higher emotional self, the so-called aesthetic nature, is acclaimed as beautiful. This difference is easily noticed in the selection by people of their clothing, jewelry, furniture, the architectural design of their homes and even the type of car they may purchase.

Those things which principally appeal directly to the appetites, and thus fall within the category of the beautiful or equivalent terms, are usually of a cruder nature. That which appeals to the lofty planes of consciousness, to the more delicate sense of values, requires more artistic skill to produce. As man cultivates his mind and his faculties of imagination, perception, will, reason, and idealism, his objects of beauty are more intricate, his sense of harmony becomes more complex. He sees beauty in many things and in combinations which may be lost entirely upon a less cultured person.

It is often said that real beauty is found in *simple* things. That is true only so far as the particular nature of the object is concerned. But before such a simple thing as, for example, a seashell, may be conceived as beautiful, there must exist in the mind an ideal which may be complex. The mind must find in the seashell, in its delicate configurations and pastel colors, some sympathetic response to inner feelings of harmony, of proportion, and color, and a relationship to many other psychic feelings difficult to express.

The evaluation of life begins within our own consciousness. To a great extent we label our experiences as being either worthy or unworthy. It is still appropriate to say, therefore, that life is greatly what *we* make it.—X

What Are Vibrations?

We frequently use terminology without an adequate comprehension of its meaning. The word or term may be appropriately associated with other words to imply some general meaning, but by itself it might be difficult to explain. We find, therefore, many students of the esoteric using the word *vibrations* though knowing little of the phenomenon. They use the word in connection with philosophical, mystical, and esoteric phenomena and presume that, therefore, it has little relationship to its physical counterpart. Generally, vibrations have the same meaning, no matter how applied, although there can be various types of them.

We shall take a few moments to review some simple laws of physics. A broad definition of *vibration* is that it is an oscillating or underlying motion or pulsation. Consequently, vibration does not exist in itself—a point that mystical students must keep in mind. If vibration is a kind of motion, it patently must be a motion of *something*. There is that which moves or *vibrates*. When, for example, we pluck the string of a violin, it gives forth a note, a sound. If we look at the string while it is in motion, it appears broader than when it is motionless. We realize then that it is oscillating back and forth. It is pushing the air in a wavelike motion, which finally reaches our ears. Solids, liquids, and gases may serve as carriers of the vibrations of sound; that is, they can so vibrate as to transmit their movement to the air and thence to the ear. A solid, for example, may also transmit its vibrations directly to the ear by induction, if it touches the mastoid bone of the ear, causing us to have auditory sensations.

There is no sound in a vacuum, because there is no air to become a medium for the vibrations. The speed of vibrations varies in different substances. The vibrations, in other words, are more easily transmitted as motion in some substances than in others. Some substances more easily retard than accelerate a motion. For a homely analogy, a wooden object can be thrown farther with the same effort than could a pillow of the same size. A comparison of the speed of sound in various substances is shown by the following examples. The numbers represent meters per second.

Air - 331	Hydrogen - 1286
Oxygen - 317	Water - 1487
Steel - 4700-5200	Sea Water - 1730

In water we can see the effect of vibrations, that is, their wavelike motion. We see a series of crests and troughs. These give an undulating appearance. The hollows or troughs are called *nodes*; the peaks or crests are known as *loops* or *anti-nodes*. The motion is an up-and-down oscillation of the water between the nodes. The distance from one loop or crest to another is called the *wave length*. The number of such waves that pass any given fixed point in a second determines the frequency of the vibrations.

If we fasten one end of a flexible tube, like a rubber hose, to a hook in the wall and hold the other end, and then move it in a wavelike motion, we produce what are called *longitudinal* waves. The disturbed particles of the hose move along from the end held in our hand toward the one fastened to the wall. Water waves are both longitudinal and *transverse*. A coiled spring produces longitudinal waves. If we depress one of the coils and then release it, we then see that that coil depresses the next one to it and that in turn still another, and so on, the disturbance traveling longitudinally along the spring.

Vibrations travel well through many solids. Let us suspend a small steel rod and rub it with a cloth dusted with rosin. This induces vibrations (a kind of motion) which are transmitted along the steel rod. Proof of this is had by holding against one end of the steel rod a small ivory ball suspended on a string like a pendulum. The vibrations from the rod cause the ivory ball to oscillate, to rebound from the rod.

There are what is commonly known in the physics of sound as *sympathetic vibrations* or *resonance*. Let us set up two tuning forks of the same frequency (the same number of vibrations per second). The forks may be separated by several inches. If we then strike one fork a vigorous blow with a small hard rubber hammer or even with a pencil, causing it to vibrate, we will observe—in fact, hear—the other fork vibrating in resonance or in harmony with it. This demonstrates the mystical principle of harmonious attunement between two persons who are in the same state of consciousness.

Down through the centuries there have been various theories as to the actual nature of that energy known as light. At one time the corpuscular theory of light prevailed. Simply, this means that light was conceived as little corpuscles that were shot in streamlike bullets. The prevailing theory today is that the phenomenon of light is wavelike. Its vibrations are said to travel transversely. It has its wave lengths and frequency as explained previously. The quantum theory of energy constitutes, we may say, a combination of the corpuscular idea and that of waves. According to this concept, each particle or unit of energy radiates in conformity to the wave theory.

A frater has asked about the vibratory rates of particular substances such as oil, food, and even man himself. Such objects are compounds, being composed of many chemical elements. Their atoms vibrate individually to different frequencies and unite as molecules to have a composite or particular vibratory rate. Such vibrations, like those of light, are electromagnetic. They are far different from the vibrations or oscillations of sound, for example. They undoubtedly have, as we Rosicrucians teach—in fact, they must have—an aura, a subtle emanation of their combined vibratory nature. Once the vibratory number of that particular thing or substance is known, then that becomes its true identity. However, though in principle we know that this is so, in a physical way it is difficult as yet to determine this particular aura of substances. Galvanometers are sensitive instruments for measuring very delicate electrical currents but as yet science has not devised one capable of determining the minute frequency of the energy of various substances so as to give them a vibratory identity.

As for the human being, the Rosicrucian teachings make it quite plain that man is a composite of the chemical elements of his body on the one hand and, on the other, those of the vital life force which animates the body. This means that he is predominantly *negative* so far as the polarity of the vibrations of the chemical elements of his body are concerned. He is predominantly *positive* in the polarity of the vibrations of the vital life force which animates the body. These two polarities combine to comprise a mean aura—by that we mean an average

of either negative or positive polarities of an extremely high frequency of vibration. Sometimes this average may be predominantly negative, if one is extremely objective, that is, if one heeds little the higher or more positive aspects of the life force within him. At other times, when one seeks to suppress the physical and devote himself to meditation and to his subliminal self, the aura is more positive in its polarity.

If as yet there are no instruments to measure the human aura in terms of specific vibrations, how do we know it exists? As stated in our Rosicrucian teachings in certain of the higher degrees, man perceives the aura not objectively but *psychically*. The word *psychic* in this sense is not a vague or mysterious term. Man has a built-in mechanism by nature in the form of his subconscious mind, the psychic aspect of his being. This, with the sympathetic nervous system and the psychic glands, detects such vibrations. These in turn cause sensations to which man responds and by which he realizes the human aura. For analogy, no man has ever seen an emotion as a combination of sensations. Men can measure only physically their reactions to emotions. Yet the human organism, as we all know, can respond to and sense emotions. Therefore, we know that such phenomena do exist.

As a further analogy, for untold centuries, man could respond to the phenomenon of light with his organs of seeing (the eyes) before he had any instruments for measuring it. Yet even without these instruments men did not doubt that light exists. So, too, there will be a time when the specific vibrations of composite things will be charted in mathematical tables, though this is still in the science-fiction stage.—X

Illness and Thought

A soror in Canada now rises and asks our Forum: "I realize that the Rosicrucian Order, long before modern medicine began the use of the term *psychosomatic* in connection with symptoms, was teaching this interplay between body and mind. However, my question is, Where does one draw the line? I refer to individuals who believe that every ailment a Rosicrucian may be prey to is the result or consequence of wrong thinking."

The Rosicrucians have long referred to the

psychic body and mind. They do not mean by this an actual body or substance. Rather, to them it connotes a state of consciousness which transcends or lies beyond the objective consciousness. They hold that this psychic mind and consciousness has its organization and its nervous system. In other words, it functions more directly through the autonomous and sympathetic nervous systems and thus is quite responsive to cosmic forces. There is a certain *parallelism*, the Rosicrucian teachings state, between these two, the physical and psychic bodies. We may refer to the psychic body as the subconscious and emotional self of man, if you will. What impresses itself upon either of the two reacts upon the other. There is a transference of sensations from the psychic body or self to that of the physical organism.

Likewise, our thinking and behavior can set up a detrimental reaction in the emotional and psychic self. Fear, anxiety, tension, frustration, these can and do establish psychic conditions which produce certain diseases, through the nervous systems connecting the organisms.

The Rosicrucians have held that this psychic body, in its energy, is positive in polarity, in contrast to that of the physical organism whose material substance is predominantly negative. The Rosicrucian teachings also postulate in detail that there is a closer harmony between the psychic body and all the other universal or cosmic forces than there is between the latter and the physical body. It is through the psychic self that all mystical exercises and demonstrations must be conducted. Simply put, the psychic body is more contiguous to the Divine than are the other aspects of man's dual nature.

It is often asked, if man's psychic body is more attuned with the cosmic, how can any disturbances or inharmonies be engendered in it by our physical self and our thoughts. Actually we do not corrupt or alter our psychic body by our thought. What we do at times is to *interfere* with its harmonious relationship to our physical selves. Allow me to present an analogy to further explain this point. When an automobile motor is out of tune, this does not necessarily mean that any of its components or specific parts are in themselves destroyed or ineffective. It means that their integration or functioning

in unity has in some manner been interfered with.

Though our psychic minds can react unfavorably upon our physical organism, due to our thinking and consequent behavior which constitutes a psychosomatic condition, this does not mean that every ailment is from that cause. A digestive disorder, for example, can occur from excessive eating of rich and spicy foods. Only in the most extreme sense could this be called a psychosomatic condition. One might argue that lack of forethought in one's diet, resulting in arousing the intelligence of the life force to rebel against such foods and causing the digestive organs to function irregularly, is psychosomatic. From an exaggerated point of view, of course, this is true. But, frankly, such a digestive disorder is not one of the mental life or thought so much as it is a *lack* of thought.

Let us look at psychosomatic relations in terms of cause and effect. Primarily the psychic cause of an ailment is an emotional disturbance, a nervous disorder which reacts, through the sympathetic and spinal nervous systems, upon various organs, resulting in physical inharmony. The psychic cause may also result in a mental aberration at times without any corresponding physical illness. Generally speaking, the psychic cause is a *secondary* one. It begins by mental or physical inharmony which, as said, is a transference of that condition to the psychic. Excessive worry, for example, is a mental cause of illness. It eventually is transferred as a disturbing condition to the subconscious, from which a neurosis may develop. This then becomes the secondary and *active cause* of the illness which is finally realized as an effect.

Many of our illnesses are due directly to behavior and to physical causes, and the psychic effects are minor. If one excessively exposes himself to the sun, is severely burned and develops a toxic condition, the result is most certainly not due to any psychosomatic relation. For further analogy, if one for any reason neglects his sleep and depletes his energy and incurs illness because of it, the primary cause of his inharmony is objective. Also if one exposes himself, without due precaution, to communicable diseases, again the cause of the illness that he may contract is purely *somatic*, not psychical.

Likewise cures cannot be made by thought alone. Certainly to a degree right thought in stimulating the psychical regenerative powers is necessary. But any therapeutic system which opposes methods of treatment other than that of "holding the thought" (a trite term) is inadvisable and irrational. One cannot violate the laws of hygiene and health, abuse his body with indifference, and presume that by his repeating daily to himself the affirmation "I am healthy," he will actually remain so. The body is subject to physical and material elements and forces of which it is composed. They, too, must be considered—not just the psychic nature of man. As Rosicrucians, we know that man is dual in function. Consequently, both aspects of this duality must be intelligently and conscientiously considered in the problem of health.—X

This Issue's Personality

Environmental conditions, such as the Great Depression of the 20's, combined with natural inclinations toward philosophical and mystical pursuits led Grand Councilor Harold P. Stevens to the threshold of AMORC. Born in Chicago May 16, 1903, Frater Stevens completed his elementary and secondary education in public schools of that area. He entered Oberlin College where he chose chemistry as his major. After two years, he found himself without funds. He considered that he was at the crossroads of his life and felt uncertain as to how to proceed. He decided to enter upon a five-year plan of "financial and intellectual orientation." During this period, he entered into various kinds of employment in Chicago, Florida, and elsewhere.

In 1928, he resumed his education by enrolling in the University of California, and majored in physics and mathematics. Economically, it was necessary that he support himself by part-time work for the University. He graduated in 1931, the depth of the economic depression in the United States. Industries offered him no opportunity at that time, notwithstanding his specialized training. Frater Stevens returned to the University taking post graduate courses and whatever employment the University could offer him. His income was exceedingly meager;

at times hardly sufficient for bare necessities. However, his time was well spent in meditating upon the vicissitudes of life.

The door of good fortune suddenly opened in 1934 and several offers were made to Frater Stevens. He chose, however, to return to Chicago and to work in the research laboratories of the American Can Company. His work was highly technical in the physical fields of heat, electricity, and the mathematical treatment of same.

Another side of Frater Stevens's life was strongly asserting itself. When he was but a lad of twelve, he discovered that he had the faculty of mentally controlling many of his body functions, such as reaction to external stimuli. This phenomenon fascinated him and he pondered over it, as well as using it to his advantage. At fourteen years of age, Frater Stevens had an illumination that left a deep emotional impact upon him. It constituted an enlarged view of the purpose of life. He felt that every individual has something that he must contribute to the welfare of mankind. He was determined to know just what his particular Cosmic obligation was. In college he had taken additional courses in philosophy and psychology. He now began to pursue reading in comparative religions.

Diligence in his work resulted in numerous promotions for Frater Stevens. He eventually was chosen by his company to organize and operate a laboratory in Canada.

He was appointed manager of its technical research department. In the interim, he had come across the *Rosicrucian Digest* which he read with interest. He wrote for literature, but for some reason never received it. He became affiliated with the Anglo-Catholic Church. The priest assiduously instructed Frater Stevens in mystical principles—later he learned that the priest was a member of AMORC. Finally, Frater Stevens Crossed the Threshold of the Rosicrucian Order in December 1951. He subsequently became a member of the AMORC Hamilton Chapter, in Canada, and served in various capacities in that body. In 1954, he was honored by an election to the office of Grand Councilor of AMORC for Eastern Canada.

Frater Stevens' work requires him to travel extensively, speaking before many technical bodies. This particularly affords him the opportunity to address many Lodges, Chapters, and Pronaoi of AMORC—both in Canada and the United States. His counsel and discourses are always of great benefit to Rosicrucians.

Frater Stevens has a "Rosicrucian family." He is proud of the fact that Soror Stevens is a companion member. His daughter is a Colombe and his son James a member. Whenever Frater Stevens has been asked to perform some service in his capacity as a Grand Councilor, even where personal sacrifice was entailed, he has done so most promptly and efficiently.—X

Remember the
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Rosicrucian Forum

A private publication for members of AMORC



TED SOUZA, F. R. C.

Inspector General of AMORC for Central California, U. S. A.

Greetings!



AMORC WORLD-WIDE ACTIVITY

Dear Fratres and Sorores:

In a world of increasing materialism and emphasis upon technical development, that a movement devoted to philosophy, metaphysics, and mysticism is able to survive is encouraging to idealists. The Rosicrucian Order, AMORC, has more than endured in various sections of the world; it has made exceptional strides. Where publicity has made it appear that the physical sciences are the salvation of mankind and the sole preserver of life's values, it is obvious that functions such as those of AMORC are confronted with great obstacles.

The Rosicrucian Order, far from being hostile to science, has in its history included in its membership some of the world-renowned scientists. In fact, as every modern Rosicrucian knows, the teachings of AMORC include aspects of the various sciences which have kept abreast of the times. We as well pride ourselves that in our research we have anticipated years in advance many principles now heralded in the mundane world as new discoveries.

What we do deplore is the relative disregard of the *humanities* today. Such studies are necessary for that true refinement of the nature of man which constitutes civilization. The world is now engaged in having a race in a vast armament. As a result, all industries and sciences essential to such a program are called *necessary* and *utilitarian*. The most unfortunate thing in this activity is that the current young generation is given a false conception of life's values and of those things that contribute to it. Education is made to appear solely as a feeder for engineering and technical professions and that which is immediately related thereto. Education more and more takes on the aspect of a utilitarian significance.

It is apparent that it is the task of such humanitarian, philosophical, and nonsectarian organizations as AMORC to keep alive

an interest in the *immaterial* motives and ideals in life. If such is not done, even the fine arts will suffer—as they have suffered in past civilizations. The United States is obviously the wealthiest and most economically powerful nation in the world. From a strictly monetary point of view this means that the average American has more money to indulge his interests than persons of less fortunate nations. Actually, however, the growth of the Rosicrucian Order, AMORC, in the United States percentage-wise, considering the population, is less than in other nations that are not so engrossed in materialism.

When our fratres and sorores read this, the writer will be in Asia Minor with two other fratres. He will be gathering unusual material for a series of *Rosicrucian Digest* articles and for other publications. The fratres accompanying him will be taking a series of professional cinema films of the sites of those ancient civilizations which had their origin in that region. These films in color and sound will eventually be shown to members in various areas of the world. Also the fratres will take a series of still photographs of historical and archaeological sites to finally appear in Rosicrucian publications.

Of all the esoteric orders, AMORC has been the most diligent and outstanding in rendering this service, that is, in presenting photographs and articles concerning the sites of ancient mystery and initiatic schools, as well as the places where the great philosophers, mystics, and scientists lived and taught. By this means AMORC has united the past with the present, and this unity has made possible a rational approach to the future, by providing as guidance the great preceding thoughts and deeds of mankind.

The Emperor and these fratres will then attend a special conclave of members and officers of the Order in London (August 31 - September 1). Not only will Rosicrucian

members throughout the British Isles be present at the conclave but dignitaries of the A.M.O.R.C. in Europe. The following eminent personages have declared that they will be present on this auspicious occasion:

The Grand Master and the Deputy Grand Master of Sweden; the Grand Master of Denmark and Norway; the Grand Master and Grand Secretary of the Netherlands; the Grand Master of Italy; the Grand Master of Germany; the Secretary of the AMORC of France; the Deputy Grand Master of the London area who will represent the Grand Master of Great Britain. Each of these men will be introduced to the assembly of members and make a brief address.

Following the general conclave which will be similar to rallies of subordinate lodges and chapters of AMORC throughout the world, there will be an *international* symposium of these officers directed by the Imperator. The result of this meeting will be far-reaching in its beneficial effects for the Order as a whole and for the individual Rosicrucian in particular. Any active Rosicrucian member of any jurisdiction or any degree is eligible to attend the conclave in London upon presentation of membership credentials and registering for the occasion.

The Imperator, and the fratres from America accompanying him, will then have the honor and privilege of attending the annual Rosicrucian Convention in Skalderviken, Sweden, at which Frater Albin Roimer will officiate. This event is always a memorable one and a tribute to the activity of that jurisdiction of our Order. The Imperator and his associates will then depart for Copenhagen where they will address a convocation of the Grand Lodge of Denmark and Norway in its temple. This convocation will be under the direction of Grand Master Sundstrup.

From Denmark, the Imperator and those accompanying him will journey to Paris. There the Imperator will spend some time in conference with Frater Raymond Bernard, the Secretary of the Grand Lodge of AMORC

of France, at the Order's administrative office. A special conclave of Rosicrucian members from throughout France has been called for Paris. The Imperator will address them there. The *Jeanne Guesdon* Chapter of Paris will act as host upon the occasion to other officers of AMORC from throughout France, Belgium, and Switzerland.

We must not fail to mention the very gratifying progress that the Rosicrucian Order is making in Brazil. For years there were subordinate chapters—now lodges—in that country. Just a little more than a year ago, however, the Grand Lodge of AMORC of Brazil, as a subordinate body to the International Supreme Grand Lodge, was established. The teachings are now issued in the Portuguese language directly from Rio de Janeiro. The issuance of the teachings in the language of the Brazilian people has increased the membership and scope of the Order in that country considerably. Tribute for this activity must be paid to Soror Maria Moura and Frater José de Oliveira Paulo, members of the Board of Directors of the Brazilian Grand Lodge, for their tremendous efforts.

In Germany, under the leadership of the Grand Master, Frater Wilhelm Friedrich Mueller, AMORC has become well established in new quarters. Re-organization has taken place which assures a sound future for our Order in that country. The Rosicrucian Order, AMORC, in Italy has now passed the first formative stages of its new cycle of activity. The Grand Master, Frater Giuseppe Cassara di Castellammare, has issued attractive literature which is being disseminated throughout the nation. Monographs in the Italian language are now available to fratres and sorores. The Italian Grand Master will also confer with the Imperator in Rome during the latter's journey en route from Asia Minor.

Fraternally,
RALPH M. LEWIS,
Imperator.

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This Issue's Personality

Frater Ted Souza's kind and affable personality is winning many more people to Rosicrucian ideals and practices in Central California. There his work as Inspector General for AMORC goes tirelessly on. When not working with the public, he spends nights and weekends helping nearby Rosicrucian chapters and pronaoi in their affairs. In his home chapter in Fresno he has served as Master, editor of the chapter bulletin, and currently instructs Rosicrucian degree classes at the chapter's quarters.

Frater Souza, born February 1 in the small town of Atwater, California, is one of those fortunate people—in this day of exceedingly great urban development—who have spent their early years on a ranch. There in the quiet of the countryside he had ample time to think about God and nature. In his own mind, and without theological benefit, he was able to catalogue his position in the Cosmic scheme. Since then, and especially since he crossed the threshold of AMORC, he has tried to emphasize a good balance between the esoteric and the exoteric. He is a firm believer in the practical aspects of Rosicrucian study.

It was Frater Souza's wife, Nadine, who brought him and herself to the portals of the Rosicrucian Order. This ideal union of man and wife has resulted in a family of Rosicrucian adherents. Their three children are being raised with a liberal knowledge of Rosicrucian philosophy. The entire family greatly enjoys close contact with the beauties of nature, and summertime often finds them picnicking in the Sierras, or swimming, fishing, or beachcombing along the shores of the Pacific.

Since early childhood, radio became Ted Souza's province of endeavor. He received his amateur radio license and his call letters W6FKL in 1932. Later, he joined the Merced County Sheriff's office where he directed the purchase and installation of the County's first two-way radio system. From these beginnings, he worked his way into commercial radio broadcasting. Even during a tour of duty with the U. S. Coast Guard at the time of World War II, he served in the field of radio installation and service. Since then he has made great strides in the industry. He now is studio engineer for the

largest broadcasting company in Central California. This enjoyable position provides Frater Souza with an extensive outlet for his special talents, his love of people, and his dedication to AMORC.

The Rosicrucian Order is indeed proud to number among its ardent workers this frater from Fresno, California.—B

Psychic Sight

Throughout the degrees of the Order, there are many references to "psychic sight." We likewise use the phrase, "psychic eyes." Exercises are given in the monographs for the development of these. Members are sometimes confused and ask, "Just where are the psychic eyes located in relation to the psychic self?" We have answered that "psychic eyes" is really a figure of speech, that the more proper term would be "psychic sight," and it is that which should be developed.

To begin with, we must realize, as has been pointed out, that psychic impressions (that which is transmitted Cosmically and received by us psychically) are extremely high vibratory rates. These vibrations are not in the octaves of our receptor senses. They transcend all such vibrations as those which we objectively discern. They do not have the same quality as sound nor do they have the wave lengths of light such as we experience as color, nor do they include such sensations as we associate with touch. In fact, they are in extreme ranges or octaves beyond the physical forces. Each Rosicrucian, who has attained the Fourth Degree, is familiar with the Cosmic Keyboard. Therein he will note that we have shown scientifically that the phenomena of the cosmic are all arranged mathematically according to a scale, that certain manifestations and phenomena occur in various octaves. We are able to discern objectively only a comparatively few of these octaves. The psychic impulses are far beyond the rates of electrical waves, radioactive matter, and cosmic rays. Yet we are able to discern them.

Psychic impulses can be translated into objective sensations which we can experience. The psychic impulses are not reduced, their nature is never altered, but we do *interpret* them, under certain circumstances, as having visual characteristics—namely,

form, dimensions, colors. At other times they are perceived as being auditory, as a voice or message. Or they may seem tactile, that is, as producing waves of feeling, warmth or coldness.

The psychic impulses are received by the *sympathetic nervous system*. It is this sympathetic nervous system which is attuned to these higher frequencies. It is responsive to them. The psychic centers, then being acted upon, induce into the spinal nervous system impulses of lower octaves. We may look at it in this way. The sympathetic nervous system receives the psychic impulses. They are carried to the psychic centers. Within these psychic centers, vibrations are set up which are far lower in the scale than the psychic ones, just as every musical tone in the scale has a harmonic in the octaves far below, or above it. These *lower* vibrations, then, are transmitted as energy impulses along the spinal nervous system. Finally, these impulses enter the brain where they actuate certain areas of the cerebrum and produce in these areas sense data or sensations which are related to one of the objective senses.

The brain area which is most responsive at the time the psychic impulses are received, produces, as we have said, results which are related to it. If the most responsive area is auditory, then we experience the psychic impulses as sounds, as voices, or as music. On the other hand, if the area which is acted upon in the brain is related to the visual sense, then the psychic images are of a visual nature—things seen.

Now we know that for objective impressions, those of which we wish to become particularly aware, we must concentrate. We must direct our attention to that which we want to see or that which we want to hear, and the other senses are accordingly suppressed. Even when we are not concentrating, when we are not making one of our senses particularly sensitive to stimuli, one of the areas related to our objective senses may predominate. If a psychic impulse comes through at that time, it will be translated in terms of that particular objective sense which is dominant.

The transmitters of psychic impulses, those who are trying to send a message to us through the Cosmic, may have certain pref-

erences. They may desire that we receive the message in a visual form or they may wish us to have it in an auditory or in an olfactory sense, such as the smell of incense or the fragrance of flowers. Though one may desire us to experience the psychic impressions in a certain way, we may have the experience in an entirely different manner. The reason for this is, as we have stated, that one or another of the areas related to our objective senses might be particularly sensitive at that time and thus the psychic impulses would be interpreted in the qualities of that area. Consequently, if we want our psychic impulses to have a visual nature, to appear to us as something to be seen, then we must quicken or stimulate the *psychic sight*. This means that we must stimulate that area of the brain by which the impulses are interpreted in a visual sense.

We know that the body often generates more energy than it consumes. We are told in our monographs how our bodies consist of two polarities of energy and how these polarities are replenished in our body, one through the food we eat and the other through breathing. A normal person will generate excess energy, that is, more than he usually expends in his physical or mental activities. This excess energy radiates from the nerves of the thumb and the first two fingers on each hand. To conduct experiments in psychic sight, it is necessary to use this excess energy to stimulate or awaken that area of the brain which translates psychic impulses into that which has a visual nature.

This should be accomplished by sitting relaxed with the feet apart. In this particular exercise, one takes the first two fingers, after the thumb, on each hand and presses these fingers together. He then places the two fingers of each hand lightly against his temples. The pressure should not be great enough to cause discomfort and one must be certain that the thumb and other fingers do not touch the temples. A slight warmth will be generated and, after a few minutes, a magnetic sensation, as a tingling, will be felt.

Next, the eyes should be closed and a deep breath taken and held as long as comfortable. The eyes should then be opened and, as one exhales, one should try to look toward a dark area in the room, or at least at an area that

is dimly lighted. If you have been successful in stimulating psychic sight, images will seem to form. You will be interpreting the psychic impulses you may have received at that time as visual forms.

Let us be clear on one point. As the monographs have pointed out, what you see on this occasion is not occurring theurgically—that is, as strange phenomena outside of you. It is not happening within the space of the room. What is occurring is occurring on the screen of your own consciousness. Remember that you are stimulating an area in your brain wherein the impulses transmitted along your spinal column to that area are being experienced as visual sensations.

This, then, is what is meant by developing psychic sight. We must point out again that psychic impulses are formless. They have none of the determinate qualities of sounds, forms, or any sensations which we objectively know. They produce these things *within us*. You can channel these psychic impulses through any one of the five senses. When you quicken your psychic sight, you are making them assume a visual form.

Many persons have had the experience of smelling a strong scent of incense in their sanctum or in some room of their home where no incense had been burned recently, if ever. Such is definitely a psychic impression. It does not mean that the scent of incense was transmitted to them but rather that the olfactory sense of their objective consciousness was dominant at the time and the psychic impression was translated as the fragrance of incense. If at that particular time they had tried the exercise of quickening the psychic sight, in all probability the same psychic impression would have assumed some visual form.—X

¹ (From *Forum*, Oct., 1948)

Cosmic Masters

There is no greater wrong, or more dangerous practice than the negligent or wilful distortion of a truth. There is an old philosophical axiom which says, "There are no half truths." In other words, that which is stated as a law or principle having veracity is either so in its entirety, or not at all.

It is indeed most unfortunate when students of Rosicrucianism, mysticism and oc-

cultism read a simply presented mystical principle and then make out of it a harmful misconception. It is hardly necessary to re-cite here that our monographs, in certain of the degrees, explain about "The Holy Assembly," "The Cosmic Hosts," and "The Celestial or Esoteric Hierarchy." It has simply been presented in our teachings that these intelligences, of which there are but a few, by virtue of their spiritual development, constitute an intermediary for defining for man the Cosmic decrees and the divine revelations which he has from time to time. These Cosmic Masters are often mentors only in the sense that they aid us in establishing contact with the Cathedral of the Soul, and in properly understanding the Cosmic impressions which we receive as our consciousness is quickened by the practice of the exercises contained in our Rosicrucian teachings.

We first want to make plain and emphatic that there is *not* an individual Cosmic Master for each individual human being, as a sort of ethereal shadow behind or light that goes before man. The same limited number of these Cosmic hosts may assist millions of mortals. Over and over again we have recited in the pages of the *Forum* and in the *Rosicrucian Digest*, and in monographs and special letters that it is not in the province of these Cosmic Masters to become personal guides of mortals in that they supervise their every human act. Such conduct would be in violation of the powers which the Cosmic has decreed man should have, and which he personally should exercise.

If we were continually to be guided in everything and in all things, man would need no soul, with its means of determining right or wrong in the Cosmic sense. He would not need will, or the agency of choice. He would not need to reason, or to analyze, or to consider the voice of self, in fact, self as an ego would not need to exist. All that man would become would be a puppet, a sort of flesh and blood robot, who would be actuated by these masters to do and not to do certain things. Mankind would be as a person in a hypnotic state, who loses all self-initiative and objective powers, and whose actions are subject entirely to the commands of the operator under whose influence he is.

To intelligent men and women, belief in personal Masters, in the sense described

above (and as believed by some), is most objectionable as it attempts to negate the Divine faculties with which man has been blessed. Further, it is most dangerous to harbor such a thought, for the person who so believes suppresses his own objective powers almost entirely. Though the Cosmic Masters *are not* continuously directing every simple, homely little personal human affair, such persons are wont to believe that every idea, every impulse that flashes into their objective minds is not merely the result of the psychological functions of their mental selves but *the voice of the Master* commanding them to do thus and thus. Such ridiculous beliefs are not founded upon Rosicrucianism, as taught in the official monographs of AMORC, nor on the true principles of mysticism, as expounded by the great teachers throughout history. It is an abortive conception that, if persisted in, eventually leads the believer into the realm of mental aberration, and to the door of a psychiatrist.

The worst type of these cases, or, we should say, a logical development from them, have the delusion that their *personal Master* has made them a medium by which to decree the conduct of others. They thereupon begin issuing and proclaiming fearsome edicts, attempting to regulate the lives of those most credulous people with whom they associate, or who come to listen to them.

At first they confuse their friends, for they speak with such words of assurance, in such a positive manner that the unthinking person is inclined to respond to their suggestions. He is apt to think that they are "gifted" with some power which the ordinary mortal does not possess. As time goes by, however, suspicion creeps into the minds of the well-meaning and trusting friends and associates, for each week finds their personal lives, their own wishes and desires encroached upon. This *invisible Master* is constantly compelling them, through the mouth of this medium, *this third party*, to do this and to do that. They can see that if this relationship were to continue, their own souls would be in bondage to this person, who *claims* to be in constant communion with this or that Master. Further, from the nature of the edicts, when they begin to think about them, they can see how uncosmical they are, how nonsensical some of the comments appear, and how unlike what

would emanate from a great, true Cosmic Master.

I have had letters come to my attention which are worded somewhat along the following lines: "Mrs. John Jones tells me that she is constantly attuned with the Master Blank. This Master has ordered her as number 55 (?) to tell me that I should cease living at home, that I should cease studying this philosophy, or my soul development will forever be thwarted. Mrs. Jones further says that Master Blank has declared that my number is 71 (?), and that I must report to her each week for further Cosmic orders which she alone will receive and issue."

Moreover, some of these innocent victims, such as the one who wrote the above type of letter, have the Cosmic truths which they have gleaned from a concentrated study of long traditional and well-established sources of knowledge, torn to shreds, which leaves them bewildered, mentally upsets them, and affects their health. The person who is deluded into thinking he or she is a medium for Cosmic inspiration for *all other persons*, injects all of his personal opinions on every profound, mystical topic into these so-called messages which he passes on. He is apt to give ridiculous definitions and interpretations of the nature of soul, of the Cosmic, and of the functioning of the laws of nature. His conceptions are often such that, if followed, they would prove ruinous to the health, morals, and sanity of those who believe them.

It is not always that those who claim to be in constant communion with the Cosmic Master, who is giving them messages for everyone and the world at large, are malicious in what they are doing. It is, in fact, often that they are ignorant, sometimes mentally deranged. Frequently each impression which enters their objective consciousness, and about which they form a conclusion, is not conceived by them as a personal opinion which they have arrived at by a normal mental process, but they conceive it as a Cosmic message from the Master. It has in it all of the flaws of their illogical reasoning, often their lack of experience and education, and yet they try to compel all others to guide their lives by such words, as if they were the declaration of a Cosmic pundit.

When, fratres and sorores, the Cosmic Masters find it essential to enlighten you, it

will not be on the petty, common affairs of life—where you should go, what you should do, and whom you should meet—rather it will be the interpretation of some Cosmic experience about which you are not certain, and from that interpretation you will gain personal power and knowledge. You will be able to think clearly, and, most important, you will be able to direct the Mundane affairs of life *yourself*, as the Divine Mind intended you should. Beware of individuals who proclaim themselves mediums for a Cosmic Master, with the intent of diffusing their impressions and opinions hither and yon, and imposing them upon others. *The Cosmic Masters need no other individual to attune with in order to deliver a message to you.* The psychic self we each possess is the bond, the Divine bond, with these Cosmic Intelligences. It is the assurance that we can personally attune ourselves with them, and that we do not need the channel of another human.

Do not be intimidated by the dire threats made by these persons, who have set themselves up as channels for the Cosmic Masters. If the voice within has not spoken to you, no message at the time is intended for you; no message has been given another for you, thus you do not need to accept what others say was intended for you, and you will suffer no punishment for refusing to heed them. No ill will befall you, I repeat, if you do not heed the words of these self-proclaimed Cosmic mediums. If you once believe that the threats they utter might actually invoke a destructive power, you are making yourself subject to the oldest fear known to man—the superstitious belief in black magic.

The Cosmic will inform you direct, or *personally* through a Cosmic Master what is intended for your consciousness to comprehend, what is needed as a stimulation or inspiration for you, and will not use the deluded minds of mortals who believe they have been chosen as messiahs by the Cosmic Masters. Also beware of the teachings, the doctrines, the exercises, and any and all things which emanate from such persons, or that which they ask you to do or perform under any circumstances, if you value your health and your sanity.—X

(From *Forum*, Dec., 1948)

Are Our Lives Deceaded?

A frater, addressing our Forum, points out what to him appear as inconsistencies in the monographs with respect to the topic of *fatalism*. He says that in one of the monographs of one of the higher degrees it says: "There is an appointed and decreed time for transition in the earthly life of each individual and there is also a Cosmic reason and purpose in a seemingly untimely ending of an earthly existence." Another monograph states: "Our own choice of vocation, manner of living and thinking will affect the probable date of transition." In still another and higher degree, it says: "In nearly every case where disease of the flesh of the body has seemingly brought about transition, or so-called death, there was also disease or an abnormal condition of the psychic body that actually brought about the transition." Finally there is the statement: "No true mystic can believe in fatalism, except the fate that we create ourselves. There is no mysterious hand that writes our life's fate on a scroll before our birth nor at the time of our birth except the mystic hand of our own acts."

There is a psychological inclination for every man to want to believe in fate. It is most disturbing for most men to feel that they are pitting their puny mental and physical powers against the magnitude of natural forces which surround them and of which they are aware. Man is fully conscious of his inability, most of the time, to direct these Cosmic powers to his own advantage. He realizes that this futility is principally the result of his ignorance. To believe that one must in some way direct his own destiny and yet not understand how, is frustrating. Consequently, fatalism, on the one hand, instills a sense of confidence and, on the other, a resignation to a power which it is presumed has predetermined the life of each individual.

The belief in fatalism frees some minds from any responsibility for their acts. They wish to believe that they can give themselves over to abandon. They further believe that the consequences of their acts, which are enjoyable, would have been so whatever they thought or did, and the same for any adversities they experience. This type of

thinking transfers all causation or will entirely to some supernatural mind or deity. The individual prefers to be a puppet rather than to be troubled with the direction of his own life.

The most evident flaw in such a philosophical doctrine is the very apparent function of human judgment. We cannot escape the evaluation of our own experiences as well as those of others. We can perceive and apperceive courses of action which will lead to our welfare and others which will lead to our detriment. Further, we can *know* that, if we pursue one course, the result will be quite the opposite from what it would be, if we followed another course. Then, too, we know that will, as desire, can precipitate us into a preferred direction. Why this human *mechanism of mind*, if all causation or what men assume to be causality is alone possessed by a power that transcends man?

We mortals may not have absolute free will. It may be that we are obliged to follow either one inclination of our being or another. However, we do have these impulses to act, many of which are engendered by our own judgments and which would not be necessary if we were completely under the motivation of an external power. How then do we reconcile what appears as inconsistencies in our monograph statements? Is there an appointed time for the transition of each individual? Or does one's thinking and manner of living contribute to the probable date of transition, as another one of the monographs states?

Actually both of the above questions may be answered in the affirmative, with some qualifications. Potentially within us is the appointed time of our transition as a result of certain factors, some of which lie within our control and others do not. Biologically, our inheritance of health and mental and physical qualities and our intelligence, to a great extent, predetermine the course of our lives and our transition. Environmental conditions, as customs, opportunities for education, exposure to disease, and economic sufficiency, also shape the course of our lives and, to an extent, establish the time of our transition. For example, the mortality tables of the great insurance companies throughout the world can predict, with a great degree of accuracy, the *average* life span of people

in different sections of the world. Such statistics are founded upon empirical conditions, the circumstances under which people live and the customs of living. Therefore, each of us, as we fit into the Cosmic order, has an appointed time for transition which, however, is influenced by what we are. This Cosmically appointed time is not absolute. It is flexible. *We can alter it*, and extend our lives by a change in our thinking and in the manner of our living.

To understand this better, let us use a simple analogy. We shall say that there is a large commercial building containing many floors of offices. To this building each day come many strangers to conduct business with those having offices on one or the other of its many floors. These visitors, upon entering for the first time, observe a door leading to an elevator which is close at hand. This elevator ascends only to the fourth floor of the building. A little farther down the corridor are doors leading to other elevators that go to higher floors, but are not so easily seen. As a result, most of the visitors to the building enter the nearest elevator because they do not trouble to look farther. These persons are obliged to leave the elevator at the fourth floor, even though they wish to go higher, and are thus disappointed.

It would be easy, then, for a statistician to predict that a given number of persons entering the building each day would have their ascent cut short at the fourth floor because of their lack of observation. If they were more alert, these same visitors could, by looking and inquiring, ascend by means of one of the other elevators, to the higher and proper floor. By the exercise of their intelligence and natural faculties, they could change the statistical average so that a greater majority would ascend properly.

The gradual advancement of the human race is not a predetermined destiny. It is not a fiat of fate that man shall be this or that he shall be that. Destiny is governed by environmental factors, as stated, and primarily by the exercise of human intelligence. Certainly in a large proportion of the illnesses which prevail, man comes to realize that he is the main contributor to them. He will admit improper diet or the abuse of his health in some other way. Therefore, if illness contracted in such a manner even-

tually shortens his life, making it less than that of the average span, it is not fate but *himself* who is the cause.

Many fatalists refer to adventitious events, that is, sudden unexpected happenings which vitally affect their lives, as being examples of the intervention of fate. They are confusing fate with *probability*. Inasmuch as man cannot ascertain in advance all those causes that will have an effect on his life, it is most probable that the element of surprise will enter into his life. This probability, however, is not a series of ordained events. Further, probability can be reduced by projecting our judgments of experience into the future, which permits man to avoid certain trends and what are called *accidents*.

As the monograph has stated, a mystic, a Rosicrucian, cannot accept fatalism. To do so would be to deny his Divine heritage, his natural faculties, and to abandon the ideal of personal evolvment and aspiration to perfection.—X

(From *Forum*, Dec., 1951)

Birth Control and Soul Development

Now a soror from Canada rises to address our Forum. She states: "With the persistence of the question of birth control, particularly in overcrowded countries like India and China, where there are many millions, if birth control is largely practiced (I am not questioning its wisdom), what will happen to the soul-personalities who are seeking evolvment through reincarnation? Will the face of the earth change once more? Will new races people the earth in order that evolution may proceed? Will the birth rate of our own race increase?—surely never in proportion to the rate of decrease that may well take place in such place as India. Is there a Cosmic law that would show all races what is the Cosmic will so that the race of man might not interfere even though attempting to lift itself up?"

At first blush, it would seem that contraception or birth control would eventually arrest all further evolvment of soul-personalities. One who had attained, we shall say, the second plane of unfoldment, might not, because of birth control, be afforded the medium of another physical body for further evolvment. In endeavoring to answer the

soror's questions, we shall not enter into a consideration of the moral or Cosmic principles involved in the practice of contraception, the reason being that this subject was extensively treated in this Forum recently. Let us presume that the practice is agreed upon and that it is not Cosmically wrong.

By the time that there could be a voluntary *universal acceptance* of birth control among the peoples of the world, there would, as well, be a universal higher unfoldment of the soul-personalities of these peoples. Those who advocate birth control as a *humanitarian measure* have a more profound consciousness of the needs of humanity—and this notwithstanding the exhortations of many religionists to the contrary. These persons sincerely believe that there is less evil in restraining birth than there is in overpopulating areas of the world with starving and underprivileged people. The argument that the correction of such conditions can come through improved economic, social, and political conditions without birth control, is not wholly sound. It is the congestion due to *overbirth* that makes for these deplorable states to a great extent. The intelligent advocates of birth control recommend that its practices not be followed where there are adequate means for raising a child to a higher status, spiritually and economically.

People who can intelligently and sympathetically discuss and propose these measures for the welfare of mankind have attained a high degree of spiritual unfoldment. If most of mankind would reach such a pinnacle of understanding, then patently there would not be need for so many cycles of rebirths or reincarnations. That in itself would, then, decrease the necessity for soul-personalities to have bodies in which to express themselves. Further, as stated, where the level of idealism of the mass of humanity ascends, there is a general improvement in human relations. Under such an ideal state and with more illumined minds, there would be a desire for children. Such persons would then want to rear families so as to further contribute to the advancement of man. In other words, the condition would readjust itself.

Certainly such a venture would not be a Cosmic violation and, therefore, would not incur Cosmic opposition. Those who object

on the ground that this whole plan is an intervention of Cosmic order may, as well, say the same of all effort to prevent disease and human suffering, for the latter are natural also. Further, are not the attempts, by such reasoning, to ease man's labors contrary to the Biblical injunction that man shall earn his daily bread by the sweat of his brow? Mystical principles and moral teachings take on a broader interpretation with the evolvement of the human consciousness and the advancement of society. It is not that the principles lose their efficacy with time, but that demands of a more expansive society require them to be interpreted in the light of that society and its needs.

The Mosaic laws, the edicts of Moses, cannot, for example, be as literally applied to our times. Though their hygienic and moral content is still valid, different practices must be observed to express them. Consequently, in an advanced society of one or more centuries hence, where there would be an unselfish agreement on birth control, the soul-personalities to be embodied in the populace of the time would *begin* their cycle on a higher plane of consciousness. This would reduce the number of incarnations required of the individual. This itself would prevent any mass arresting of undeveloped soul-personalities.

Is spiritual attainment concomitant with economic security? Would a society that was more prosperous and educated have a greater number of spiritually enlightened people? Common experience has shown that wealth and ease of living are not necessarily synonymous with moral enlightenment. Poverty and the social conditions which accrue from it often foster crime. Congestion, filth, undernourishment, lack of privacy, all these contribute to social irregularities in which crime more easily breeds. Conversely, however, some of the greatest spiritual leaders were born in a humble environment. Further, other enlightened persons who sought to aid humanity have taken vows of poverty and have lived most frugally. In weighing the two extremes, however, against statistics, we can say that the elimination of poverty and the congestion of living makes for an environment freer from moral problems.

Overpopulation prevents adequate education because of the economic problems which it entails. Though education, in itself, does not constitute a spiritual awakening, it does afford the opportunity for that understanding of self that results in spiritual unfoldment. Education eliminates much of the superstition, and consequent fears that follow, that are an obstacle to the expression of the higher aspects of self. One who, for example, fears, as a supernatural act, every natural phenomenon which he cannot comprehend, can never fully realize the impersonal harmony of the Cosmic. He believes himself constantly obliged to appease a will so that it may act in his behalf.

We can say that regulation of birth control, if inspired by humanitarian ends which have as their ideal the perfection of the individual, physically, mentally, and morally, will make for an advanced race of mankind. If it is motivated by reason of power or repression of society, it can only result in the degeneration of mankind.—X

(From *Forum*, Feb., 1952)

The Akashic Records

A frater of Iowa, addressing our Forum for the first time, says: "I should like additional information on one point in my recent lessons. The Akashic Records are said to contain knowledge of all the past, present, and future. Is this to be modified in such a manner as to indicate that this is merely true of natural laws of manifestation? Or are there records of human individual destinies as well? If this second be true, does it not indicate an essential corollary belief in predestination?"

Then a frater from California also rises to speak upon the same subject. He states: "After studying my last monograph in which I learned of a subject which is called the Akashic Records, my mind has been in doubt as to whether all things are predestined or not. Many things in my own experience have caused me to suspect that they were. I wonder what opinion the Rosicrucian teachings have concerning this subject? Could a little light be shed on this matter for me, possibly in our Forum?"

At first, it is advisable to relate a part of what has appeared in our monographs with

respect to this subject. The Akashic Records are an abstract principle. They must not be construed as meaning a material record, a writing or inscription of any kind in the ordinary sense of the word. Now, as to the word *Akashic*, it is derived from the Sanskrit word *akasa*. In the sankhya philosophy of the Hindus, the akasa is one of the five elements of that system of thought. In fact, the akasa represents the primordial substance as space, ether, sky, or—as we Rosicrucians say—spirit, out of which all material form is manifested. This, then, is the key to our whole understanding of the Akashic Records. Spirit, we know, is a substance or element which in itself is amorphous, but out of which come any and all things that have reality to our consciousness. However, in our Rosicrucian teachings, we are shown that spirit is but the negative polarity of the universal force. It is only one attribute of it. So behind spirit is this Cosmic universal force, dual in its polarity. We refer to this Cosmic universal force as being *mind*.

From a more analytical point of view, perhaps *mind* is not a wholly appropriate definition of the Cosmic. Most certainly we will agree that the Cosmic does not display all the teleological causation of the human mind. In other words, it does not exhibit all the imperfections of our own minds. However, we confer *mind* upon this universal primary nature—in other words, the Cosmic—because we seem to perceive in it certain functions which at least resemble our own minds. For example, it appears causative, as having purpose, as having order, as displaying justice and the like. If we were still more critical in our analysis, we would perhaps not even assign such things as purpose and order (as we ordinarily think of them) to the Cosmic. However, it is necessary for us to conceive some nature for the Cosmic in order that it have a reality to us, so the word *mind* seems most acceptable.

In the Cosmic there can be neither past nor present, nor future. It is just Absolute Being. The appellations of past, present, and future are man's designations of the movements of his own consciousness; they are names for the various states of his consciousness. For example, that which seems to be a static experience, we are inclined to call

past; that which is most dominant in its impression, we think of in terms of the *present*; and that which the mind creates within its own processes, independent of the senses, such as the faculty of imagination, we think of in terms of the *future*.

Consequently, all that has occurred, all that man conceives as being of the past, is nevertheless still rooted in the Cosmic. It is just as active now as it was in any year that man can conceive. It consists of those laws by which it had its manifestation. The nature of what has occurred is never a reality such as we objectively experience. In other words, Cosmically, an experience does not consist of a day or of a series of colors or of a form or a sound. These are but our perceptions of the manifestations of the nature of the Cosmic. The Cosmic, the primary nature of all, is not static. As being, it is a constant ceaseless motion. We experience the changes of this eternal motion. That which causes any manifestations we experience, or the change, never ceases to be. After all, a portion of the Cosmic cannot escape from itself and disappear. Thus, that which caused a “past” experience of man continues to be of the eternal nature of the Cosmic.

As for the present, what is of the essence continues as of now. As we stand upon the beach and look at the breakers rolling majestically inward, each appears, in some degree, different from the others. If we were to remain upon the beach for eternity and have our full powers of consciousness, we would perhaps never perceive exactly identical patterns of breakers. Nevertheless, the primary source of those breakers, the ceaseless ocean itself, would be the same. Each breaker is part of that vast, ever moving, body of water. Each breaker seen by man and that which will be seen by him, originates in the action of the sea and its relation to the shore.

Likewise, every human event, every thought and deed is potential in the Cosmic. It is written in the Akashic Records, in the Cosmic mind, that all that which manifests shall come from the matrix of laws of which the Cosmic consists.

It is stated in our monographs, “From these records, the thing is fulfilled and completed at the time when best done.” Cosmi-

cally, *nothing is impossible* except the negation of the Cosmic itself. The Cosmic cannot cease to be, for nothing cannot be, except as it is related to something. Since nothing never preceded something, something cannot return to it. Therefore, out of the Cosmic anything can eventually be materialized if it is in harmony with the Cosmic. We can so direct Cosmic intelligence, the motion of its being, that it will create conditions that will have a nature, a substance, or form such as we wish to realize. Again, we repeat, it is written in the Akashic Records; that is, it is possible for anything to be *as we conceive it*. We must conceive it, because we are the ones who really give form to the formless Cosmic by our senses, our reason, our state of consciousness.

We refer in our Rosicrucian teachings to the "God of our Hearts." We mean by that term the god that we, as individuals, can conceive, of which we are conscious and that has understanding to us. Now, obviously, there cannot actually be as many gods as there are concepts of God on the part of human beings. However, God is *potential* within any form that the mind can conceive. In other words, God can assume, by the nature of His being, any concept the human mind chooses. So, too, the Cosmic is capable of assuming any kind of reality that our minds and selves can bring about. We give out a thought that we wish would eventually materialize. It is already written in the Akashic Records that that shall be done. In other words, it is possible for it to be done, if we are consistent with our wishes. We must begin to make ourselves selective of only those aspects of the Cosmic as will bring it about. By our thoughts we must draw to our inner selves that Cosmic inspiration and those powers that will make possible, through our human talents, our abilities, and relations, what we want. That which we seek is wholly in the Cosmic in essence but, in relation to our human lives and our notion of time, it will manifest in a future.

Another way to look upon this subject is to think of the Cosmic as being a plastic substance such as soft clay. From this soft clay may be created multitudinous forms. Within the clay, within the primary substance, all things which the mind can con-

ceive are wholly extant. We must, however, to realize a particular form, mould the clay, cause it to correspond to our ideas. The clay must become a counterpart of our concept, our idea, before it is what we want. Therefore, in communing with the Cosmic and in petitioning for what we seek, we must adapt the Cosmic forces to the mould of our own intellect, our own personal powers, and our psychic consciousness. We thus put ourselves in attunement with those qualities of the universal nature, the Cosmic, as will quicken our consciousness in the direction of the end which we wish to attain. We make the attributes of our being responsive to those Cosmic vibrations which will develop them. As a consequence, we find ourselves drawn to people and to conditions as will make it possible for us to realize objectively that to which we have aspired.

It is thus written in the Akashic Records that man can be or have all that of which he is capable. We are, then, truly the *masters* of our lives. The Cosmic is the supply house. The assembly of these supplies and the realization of them is our responsibility. Though clay is possible of any form, it requires the application of the individual powers of the sculptor. Though the Cosmic can provide the substance for anything, it is man that must learn how to mould that substance to conform to his concept.

This does not mean that there are already predetermined in the Akashic Records, as a form, as a substance, as a condition, the individual things of our lives. Not at all—just as in a mass of clay there are not predetermined all the things that the sculptor is going to bring out. There is only in the Cosmic all that *can be*, if we will it to be by applying those powers with which we have been endowed and then by drawing it forth, through self.—X

(From *Forum*, April, 1950)

Attunement with the Planets

A soror in Canada addresses our Forum: "I have been interested in impressions that keep coming through to me recently. These are that our familiar planet is very near destruction—insofar as life is concerned, anyway. Can these impressions come from

the minds of human beings now living on earth that have accepted the thoughts of atomic destruction, or can they be true Cosmic impressions? Recently also, I feel that we, in our inner consciousness and being, have passed beyond the aura of this planet and the moon into Cosmic space, becoming adjusted to a superior planet altogether.

“Is it possible that advanced consciousnesses in human form can thus progress from planet to planet in Cosmic space, and am I right in thinking that our present Earth may be coming to a final end?”

An increasing number of persons are having dreams amounting to nightmares in which they experience internecine atomic warfare. They wake with a vivid recollection of the horror of vast cities laid waste before them, and of structures and human forms, alike, torn asunder. Some have realistic dreams of hearing jet planes which fill the sky, and which, although beyond the range of sight, appear to them at the time to be hostile. In these experiences, the persons dreaming have seen whole cities bathed in a sudden, unnatural glare of light and then have felt a terrific paralysis creeping over their being as if from an invisible radiation; and finally they sank helpless to their knees.

It can be related with assurance that the majority of such experiences are wholly a consequence of mass suggestion and hysteria. The numerous published accounts detailing the holocaust and cataclysm that will befall humanity, if it is so unfortunate as to indulge in an atomic war, have a tremendous effect upon the mind. The individual needs little imagination to visualize the scenes depicted for him in these written and verbal statements. Moreover, he is inculcated with a sense of helplessness, a feeling that he cannot adequately prevent such statements from becoming a reality. If the individual could conceive of a proper defense or the development of amiable international relations, he would reject these accounts as exaggerated and most improbable. Unfortunately, the trend of events only confirms the deteriorating of diplomatic relations between the rival powers.

There is, then, on the part of millions of persons, a latent fear of what seems to them

to be the inevitable. They do not express a defeatist point of view, nor do they resort to any hysterical conduct. The fear, however, is so firmly planted in their subjective minds that the anxiety finds expression in the uncontrolled or random ideas of which their dreams consist.

This fear can be *psychically* transmitted, as well, so as to be sensed by others as an impending disaster of ineffable proportions. In other words, those who do not speak of their fears or of their dreams which follow from their anxiety, nevertheless radiate a disturbing, negative vibration from their auras. Other persons become conscious of the accumulative impact of these depressing psychic radiations. In fact, they are contagious; they spread throughout the whole of society. Some persons have not been able to associate this depression with any idea as to the imminence of war, but, rather, it is an emotional pall which hangs over them and which they cannot seem to shake off.

This condition will continue until there are positive, constructive events which act as a stimulus to the morale of the masses, and until there is a return of individual confidence in the immediate future. The layman has noted statements made in the press of the United States, for example, by noted military authorities, that the nation must expect severe destruction of one or more of its large cities “in the next war” and a severe loss of life in those areas. Still others emphasize that if the nation were to expend double its present annual outlay for defense, it still would not provide America with any immunity from attack “in the next war.” These remarks, then, are most conducive to the negative type of mass hysteria now being experienced as weird dreams and states of anxiety.

As to whether some of these impressions being received are directly from intelligences residing on other planets, we are inclined to think not. Of course, there are occult schools that have expounded for some time the theory that the soul-personalities of humans progress from one planet to another after death in accordance with their development. According to this theory, assuming that the earth is of the lowest order in this hierarchy of habitats for man, the soul, after transition, inhabits a planet where the plane of consciousness is higher. After a series of births

and deaths on the second planet, if the soul-personality continues to evolve, and reaches a certain point of development, it then moves on to the next higher planetary plane.

In this doctrine, the planes of consciousness to which the soul-personality evolves, become identical with celestial bodies—actual planets. To use an analogy, it is like a schoolboy who, with each advancement in his learning, actually ascends a flight of stairs to a classroom higher in the school building.

The Rosicrucians have never held that there is any such necessary hierarchy of planets, namely, that there is a Number One for the highest intelligences, a Number Two for those less evolved individuals, and so on down the scale. In other words, the Rosicrucians do not contend that there are planets especially ordained as theaters for certain degrees of evolution of the human consciousness, or soul-personalities. Any planet, any Cosmic body in ours or other universes, which has been capable of supporting for thousands of years intelligent beings, would eventually become the “home” of highly evolved soul-personalities.

Further, from the Rosicrucian doctrinal point of view, the soul consciousness permeates the whole Cosmic. It is resident in all living things—which is, of course, a mystical, pantheistic conception. However, only when a living organism becomes complex enough to have a *self-consciousness* is that being aware of its divine or universal properties. Wherever, then, life could be sustained for a great period of time and grow into such an organism as man is—complex in nervous systems and brain—it would have a consciousness of soul; there would be *self* as we know it. It is absurd to think that in the whole cosmos, the earth, alone, is the only planet exhibiting the phenomenon of life.

As Giordano Bruno, philosopher of the Renaissance, said: “Only one bereft of his reason could believe that those infinite spaces, tenanted by vast and magnificent bodies, are designed only to give us light, or to receive the clear shining of the earth. . . . What! is a feeble human creature the only object worthy of the care of God?”

If it is possible that life could exist elsewhere, then it is equally as probable that in

the myriads of worlds beyond our galaxy there are several where the life forms have an intelligence and a state of consciousness exceeding ours. Most certainly worlds far older than ours exist, where for much longer periods of time there have been conditions conducive to life, and where highly evolved forms must exist as a result.

If minds exist elsewhere in the Cosmos, whose ramifications psychically and in mechanical achievement far exceed our own, they would be aware, then, of our existence. Just how they would communicate with us we do not know. There truly might not be a meeting of the minds; their faculties, because of their physical environment, might be quite different from our own.

To presume that such intelligences could invade our consciousness with their ideas, we should have had a more general indication of it before now. Certainly, if they are altruistic beings and possess such a far-reaching sense of perception, they would have sought to alleviate the suffering of mankind long before this atomic age. Why would not they have told us of the fate that would befall us in the events of the past? In their earliest struggles long before the atomic age, men have almost exterminated themselves without warnings from space. Even if these Super Beings could not penetrate our consciousness then, and can only do so now, causing the vague impressions some seem to have, it would require a huge portion of our population to experience this kind of attunement before men would respond, alike, to such subtle suggestions. There must be an almost miraculous enlightenment come to mankind in the immediate future, from some source, if it is to save itself from its own folly.—X

(From *Forum*, April, 1950)

The Subject and the Object

Have you ever asked, “What are the most important attributes of human existence?” The attempt to answer this question is an expression of a fundamental principle of duality. The reason is that there is no one fundamental attribute of existence aside from life itself. Whenever life exists in a form that we can be aware of, then its expression is

in a form that is more than a unitary incident. It is expressed in a dual manifestation indicating that human existence is more than any one factor. To place this principle, or rather these principles, in expression we can say that the fundamental attributes of existence are in the existing subjects and objects. In the most simple analysis, a subject is self. The object is everything else that exists outside of self or in addition to self.

The individual insofar as his ability to comprehend, to learn, and to experience is concerned is himself the subject. Everything that exists is also the result of this subject insofar as the individual is concerned. This does not mean that he, the subject, is the cause of everything else, but without the subject there would be no awareness of any type of existence or of any manifestation of phenomena or being; and, therefore, being itself is *subject*, insofar as its being a state of awareness of a subject which perceives a group of objects which constitutes environment. Man, therefore, lives in two worlds. He is the self, the entity that perceives everything else, and the environment which exists outside that field of perception and is the direct cause of all perception.

If only one self existed in all the Universe, then the explanation or awareness of existence of subject and object would be apparent. If I were the only self, then I would be the subject by which all things other than myself would be registered upon consciousness. There would, consequently, be nothing in the Universe as far as I was concerned except myself as a subject and the phenomena that I perceived as objects. If we could simplify this situation even more and say that I was the only subject and that only one object existed, then the total experience which would be mine as an intelligent entity would be the actions and reactions taking place as a result of me as a subject being aware of the one object that existed outside of me.

This situation would be the most simple subject-object relationship that could possibly be conceived; however, it is highly hypothetical and completely impossible. In such a situation I as the subject would become aware of a thing which existed outside of me. That object, whatever it was, let us say a

piece of stone, would register impressions upon my consciousness as I perceived it. These impressions would cause me to build up certain ideas that were the result of the interplay between myself as the subject and the stone as an object. I would arrive at certain conclusions as to what the stone actually was, and I would probably speculate as to why it was. And as a result of my perception and speculation, I would attempt to explain myself and the object which was my environment because my total experience would be nothing more than the perception of this simple object.

Under such circumstances we might inquire as to what the relationship between the subject and the object would be. It would seem obvious at first that there would be an expression of two distinctly different things. I as the subject and the stone as an object would be two things existing separately from each other. However, as a subject, would I ever perceive the stone or would I merely build up impressions of that stone which affected my reasoning and consciousness? The stone, having certain attributes revealed through my perception, would cause me to reach certain conclusions as to its nature such as, for example, that it was hard, that if I tripped over it, it might injure me, or that if I needed something as a weight or something to hang on to, it would be useful.

Various impressions would be created in my consciousness that would be the basis of my reason and philosophy because of the experiences I had with this object, the stone. It might be interesting to know what kind of a philosophy of life would be evolved if only one subject and one object existed. Such an illustration is too simple. There are many subjects and objects and the constant interplay between them builds the opinions, ideas, prejudices, and philosophy of all who constitute the human race and therefore are the subjects in our particular field of consideration.

The relationship of subjects and objects gives us a glimpse into the potentialities of the mind. We are subjects placed in an environment made up of something other than ourselves so that as a result of this interplay we may gain experience and knowledge. The subject, then, is an evolving entity placed in

a situation where it should gain certain evolution. The purpose of this evolution should be to complete the experience of that subject, because the object would have no endurance in a world where objects no longer needed to be perceived in order for the subject to have such experience and growth.

The conclusion, then, is that the subject exists for itself while the object exists for the subject. The subject is therefore the phase of all creation that may have permanent value and may be a part of an immortal force that goes on through all time and space, while the object is only an incident which exists merely for the convenience or the benefit of the subject at one particular time. Generally speaking then, the subjective and the objective worlds are the worlds of value and of transitory material. The subjective world is the world of self, the world we cultivate. This is given to us as an expression of the ultimate manifestation of life. It is the segment of the essence that is life, that is the force and power behind all manifestations having its origin in the mind of the Creator. The object on the other hand is purely an accompaniment of this force, one which is placed in existence as a means of permitting the subject to be able to experience certain activity and to arrive at certain conclusions.

If this analysis is valid, then true value lies in the subject, and we have at our disposition a great potentiality to evolve because in the evolution of ourself, of our awareness, we are working with the forces or with the force which will perpetuate itself in time and existence, and which re-relates itself to the force which caused it to be in the first place. The objects will deteriorate and vanish and have no valid existence except as they have accumulated experience and knowledge within our consciousness and within the soul, the seat of the subject, which will endure beyond the limitation of any objective phenomena.—A

Realms of Being

The supernatural has always held a fascination for man. In defining this idea, we must also define the natural; and, in so doing, we realize that these terms are highly artificial. We actually cannot find the divid-

ing line between what is natural and what is supernatural. These terms have been applied in different ways by various individuals. In the terminology of philosophy and of religion, we find that barriers have been set up in the attempt to separate the natural from the supernatural, but when we attempt to analyze and establish an actual line of demarcation where the two differ or where the two separate, we find that the line cannot be finely drawn.

We know that we accept certain things in the phenomenal world in which we live as natural occurrences; yet, we also know that the miracle of life, the miracle of a seed sprouting and growing into a plant or a tree, cannot be definitely said to be either natural or supernatural except from the standpoint with which we look at the occurrence. This means that life is continuous, that what is natural and what is supernatural is primarily based upon the concept with which man interprets the world in which he lives. Our tendency is to accept things with which we have become familiar as being natural phenomena; those things which we cannot readily explain, we classify as supernatural.

We can also approach the subject on the basis that all creation is a continuity—that God has created a universe with many facets and that man is merely an observer of, and a participant in, this universe. Man understands a part of it, but a part of it he does not understand and may never understand within the limitations of his finite comprehension. The fact that these two orders exist is convenient for man's classification of knowledge because he is aware that there are, in a sense, two orders of reality—that is, the world which is physical and in which he functions to a certain degree, and the world which consists of powers and forces which underlie the manifestations about him and of which he cannot be completely sure in explaining their existence, their purpose, or their being.

Man is constantly attempting to adjust himself to these two orders of reality. Science attempts to explain as much as possible in terms of the phenomena with which it deals. The individual who accepts a teleological interpretation of the world, who believes in the existence of a divine force or a divine mind directing all these phenomena, is often con-

tent to merely say that certain things are not understandable by man and are known alone to God. The mystic is not satisfied with such a simple faith; he is the individual who attempts to live intelligently in the world in which he is a part and at the same time strives to raise his consciousness to a level whereby he can come into contact with the source and first cause of all phenomena to build a philosophy upon his understanding of God. The mystic interprets God in a pantheistic sense; that is, he accepts as a basic belief that God is immanent in the world and at the same time transcends it.

Belief in God is related to man's wish to know to what extent God participates in the affairs of the physical world and to what extent man may approach God. The question that man has asked since he has been an intelligent creature is to what extent he can contact God, or does God contact him? Can we come to know God and can we understand, to a degree at least, this phenomenal universe of which God is a part, yet in many ways so far removed?

The answers to these questions are to be found in our awareness that there are two orders of reality. There is the material order and there is the spiritual or, we might say, the psychic order—or to use our common terms, there are the natural and supernatural orders. If we are to use these terms, we should accept certain principles in regard to their meaning and among them the concept that the supernatural order is something that is completely real and exists just as surely as does the natural order. Also, this supernatural order must be accepted as being perfect and that the natural order is morally imperfect. The eternal reality which is the supernatural order is related to the natural order—that is, God is immanent in this order and also transcends it. The nature of the relationship between the two orders depends, at least in part, upon the living souls who populate the natural order.

The supernatural order is not susceptible to the same methods of investigation that are effective in the natural order. Man's knowledge of the supernatural must either be based upon divine revelation or sought by submission to special laws that are not found in the physical order. The supernatural order may, from time to time, manifest itself in natural

phenomena, but these manifestations are not predictable or controllable in the same way as are the manifestations of physical events. Divine revelations—that is, information which comes to us from a supernatural order—are consistent with reason and may find the support of reason, but such knowledge cannot be obtained by the operation of reason alone.

I fully realize there are many difficulties in this explanation because it touches at the very heart of the order of reality. Any explanation that is attempted to be made by any individual will be subject to controversy and criticism. It seems to me that we must accept these two orders of reality, and we must accept the fact that God is both of a transcendent and an immanent nature—that God functions in the universe by a process which may be called the transcendence-immanence relationship. This concept, advanced by the English philosopher C. M. E. Joad, can be comprehended by many through the understanding of the natural order by studying physical phenomena and by approaching the mind of God through mystical attunement.

It is somewhat difficult to illustrate this concept, but possibly the following illustration will convey the idea to some extent. Consider the movement of a sonata or a symphony; it is a collection of musical sounds, notes, and phrases, which science can analyze as being nothing more than vibrations in the atmosphere. Such analysis does not fully explain a musical composition, for it is also a series of notes and phrases arranged in a particular pattern. When we listen to music, we are more concerned with our conscious reaction to it than with a scientific explanation of sound.

The musical pattern prescribes the order in which the notes are arranged and the intervals between them. The pattern is imposed upon the sounds by the mind of the composer; the sounds are arranged in a pattern that is at once the expression and the embodiment of the musical idea which the composer has conceived and is trying to make immanent in the world of physical phenomena. The sounds as they are arranged in a pattern constitute a unity or a whole. In using such an expression, we understand that the whole composition is

more than the mere sum total of the different sounds. Furthermore, the sounds when heard as a part of the whole composition are different from what they would have been had they been taken out of their context and heard in isolation.

In other words, it is because of the immanence of the musical idea that the sounds are arranged as they are and the whole composition sounds as it does. If it were not for the immanence of the musical idea in the composition, the arrangement would not occur and composition would not be achieved.

In a musical composition, we find an illustration of the transcendence-immanence relationship. The idea of the composer transcends the musical note and the composition becomes something more than a combination of various sounds. The immanent idea of music is not exhausted or used up by any particular sounds and particular combinations. When a musical composition is composed, it does not prohibit the re-use of the same sounds in a different arrangement to produce a different composition. The musical idea is more than any particular rendering of it, more than any number of renderings of it. It would still exist in the composer's mind even if the music which embodied it were never written. In this sense, the musical composition transcends the actual physical composition of music.

To use another illustration—we might say that the universe is the stuff with which God works. He is immanent in it and His combinations of material are made known to us and can have meaning beyond the fact that they have actuality. A stone, a piece of wood, or any other material thing, can be brought into use when the human mind realizes the potentialities in matter which, in turn, are due to the immanence of a higher force within it. Whenever we utilize physical things, we are utilizing not only the physical matter itself but rather the potentialities which lie in it just as the musician is utilizing the keyboard of a piano, and the various vibrations that constitute each sound, by putting the tones together in a way that manifests something more than the mere combination of individual notes.

To thump on a piano and make individual unrelated sounds is utilizing the piano, but to execute a composition is to bring some-

thing into existence that did not exist in the mere individualization of the notes. Even though these illustrations may be inadequate, they attempt to show that in many ways, man is led into two orders of reality. Man lives at all times subject to the influence of the effects of the transcendence-immanence relationship through which God manifests. God is related to the earth and its creatures by being at the same time both immanent in all creation and by the transcendent function toward which man may direct his consciousness.

My purpose has been to attempt to show that man is the resident of a sphere in which he is subject to two realms of being—the mental and the natural, the physical and the spiritual, the material and the psychic. In these realms of being in which we have consciousness, God manifests through a transcendence-immanence relationship. God is therefore infinite and beyond all things that man can measure; yet He is immanent and manifests Himself through the mediums that are accessible to man.

By being somewhat isolated in a universe of matter, man attains freedom to the extent that he learns to cope with matter and also that he realizes the potentialities of his spiritual evolverment. Man can transcend the physical or material world. Also, man can become aware of God's immanence. There is a point at which the mind of man may become aware of his own soul and through that medium have direct communion with God. Man is confined to the physical body, God transcends the universe, but God is also immanent in the universe and man is capable of transcending the limitations of his physical body through the development of his mind and the spiritual attributes of his being.

As man transcends his physical limitations and perceives material things in their proper perspective, he reaches a mental state where he becomes aware of God's immanence in all things and at this point the two orders of reality can meet and unity can be achieved. This unity is the means by which man becomes aware of God; it is the mystical culmination.—A

The Meaning of Tolerance

Many questions come under what might be defined as being in the *why* category. We live in an age that is referred to as being enlightened. In the free world most people have an opportunity for an education and can in theory make progress in accordance with their abilities and their determination and application of their own efforts directed in proper channels. Yet we know the world seems to reflect much imperfection. We find that many of the problems with which we as individuals and as nations are faced lie fundamentally through to errors created by individuals. The consequence of these facts are in part the reason so many people ask questions preceded with the word *why*.

There is, of course, a legitimate use of the word *why* in the seeking of useable and worth-while information, but many of the questions that begin with the word *why* are, in part at least, unanswerable. The real meaning behind the question does not always become apparent and the circumstances necessary for its answering and solution lack transparency. A typical question of this nature is concerned with the application of intelligence to the achievements and abilities which the human race has attained in the period of modern civilization. Why are so many people intolerant? Why do so many conditions exist that cause friction and irritation among men when there is no reason for those conditions to exist if tolerance were practiced?

The fact is that in theory tolerance is a simple concept. For example, let us visualize three average homes in a ordinary community. These homes are typical of a residential community and in good repair. They are in a comfortable section of the community, the community might be anywhere in the civilized world. These three homes indicate that the owners are of probably equal mental ability and have an approximately equal economic and social level of living. In other words, even though I dislike using the overworked expression, let us say that these three homes are occupied by three average individuals and their families. These individuals making up the three families are examples of the average family of today as I have already implied. They are individually different, of course, as are all human

beings, but yet they do not have any outstanding characteristics either to the good or to the bad.

Now, let us examine their individual differences. Let us say that each head of a home has different mental concepts. Let us presume that the man in house "A" is a Roman Catholic, and is a devout member of that church. He is also a member of the conservative political party in his country. He is a firm defender of the principles of that party, and much of his life is built around his religious and political concepts. Many people in the world today do live with their whole behavior pattern modified by the social implications of these two concepts. Religion and politics do to a greater or lesser extent modify the behavior and the thinking of many individuals.

In house "C" we find a man with other ideas and concepts. He belongs to a Protestant church and is a member of the liberal political party. He is a devoted supporter of both. Therefore, religiously and politically as well as socially, the individuals in house "A" and "C" are in a sense diametrically opposed to each other insofar as their outlook upon life and their interpretation of values are concerned.

Now, suppose that I live in house "B," the house in the middle. I do not belong to any church. I do not subscribe to the literal doctrines and dogma of any religious creed or denomination. I do not consider myself irreligious because I believe in God. I also believe that every man has a right to approach that God in accordance with his own way of thinking. Also, I am non-partisan. I do not give my support wholeheartedly to any political group. On the surface, I would sound like a rather innocuous, harmless creature. I have no axe to grind, as it were. I am not promoting any religious doctrine. I am not advocating any particular political form of life, but nevertheless my social life is affected by my opinions and beliefs.

The social life is so closely associated with strong beliefs in religion and politics that one with a lesser belief would live in a different social world. In other words, my neighbors, "A" and "C," would move in a different world from mine. But the important question here concerns our getting along with one another. We three live side by side

in a neighborhood. Is it not reasonable that we can still be human beings, that we can respect each other's viewpoints and permit one another to express those viewpoints as each sees fit? Is there any reason whatsoever why the three of us cannot live happily side by side without interference, respecting the God-given right of every man and woman to choose for himself certain principles of belief and practice?

The answers to my questions are, obviously, *yes*. There is no reason why we cannot live together in peace and harmony. The same concept should be applicable not only to three individuals in a normal community, but should be applicable to three families, three states, three countries, or even three worlds. The question, then, that any intelligent person would consider is why don't people live together in peace and harmony under such circumstances? There are very few cases where they do. Whether I and my two hypothetical neighbors could do so or not, I cannot answer because I do not actually live within such circumstances, and I could only know by experience. But according to reason, we could—and this is the crux of the whole situation. Tolerance is not based upon reason. It is based upon emotion. While we talk of tolerance as if it were something amenable to reason, actually tolerance is a condition that is affected far more by feelings than it is by reason.

As already pointed out in these comments, we have advanced a great deal in this civilization of which we are a part, but not to the point of knowing the full meaning and use of emotions, as well as their control and development. If the world and the people in it could live together in a perfect era of reason, then the problems that now face the world would probably be solved very shortly. It would be very simple for reasonable human beings to get together and by reason and judgment settle their differences to the point where one could carry on without interfering with the other and still adhere to those principles in which he was placing the greatest of values. But, unfortunately, while reason has come to the front in the development of knowledge and its application, we have not equally brought to the realization of thinking people the facts that we are dealing constantly with emotional situations

and emotions lie deeper than reason. Emotions are elements that are inherent within the consciousness of man.

Emotions existed before reason. Individuals could feel and have reactions to those feelings before they even knew how to talk, let alone how to record their thoughts in written form. The greatest field of development of the human race is not in projects concerning the atom or any other physical substance, or even in increasing the world's knowledge and its application, but rather in increasing the ability of individuals to dovetail their emotional reactions, to realize that emotions are the deep responses of the human mind to circumstances both within and without.

When individuals awaken to the fact that emotional responses must be based not alone upon principles established by social prestige or social custom, but upon our awareness of a power or force which is resident within us or upon God, if we prefer to use that word, then man can begin to develop a psychology of life which would acquaint him with the physical reactions associated with emotions. He would learn how emotions can be directed toward constructive as well as destructive channels. In this way men will live together in tolerance, sympathy, and understanding. But until we realize this situation as being an emotional problem rather than an intellectual one, men will go on talking about tolerance, but the results will not be practical unless they are felt.—A

Time and Environment

To the new student of Rosicrucian philosophy, one of the apparently complex factors in becoming familiar with the philosophy is the concept of time as it is presented in some of the earliest phases of the teachings. So many neophytes ask as to how the Rosicrucian philosophy deals with time that it is difficult to select any specific question for further elaboration upon the subject. Most of these questions have been elaborated upon through letters from our Correspondence Department and in the *Rosicrucian Forum*, as well as in supplementary material provided in the Rosicrucian monographs themselves.

To the individual who has not considered time from a philosophical standpoint, the impact of the concept presented in the early teachings of the Order seems to be in complete contradiction to the student's previous experience with the understanding of time. To reiterate briefly the underlying philosophy of the Order, insofar as it concerns *time*, is that *time is the duration of consciousness*. This seems vague to an individual until he is able to experience that concept.

Gradually as the student proceeds in the study of the Rosicrucian philosophy in its application and comprehension within his own life, that concept becomes more and more real. Through experience, the individual tends to realize that many things with which we deal in our physical environment take on a different complexion; that is, they become different in terms of our experience with the phenomenon of time and with other factors, as far as that is concerned, because of the expansion of our own horizon, of our own concepts.

To the individual who thinks of nothing but his daily physical welfare, *time* is nothing more or less than a guiding factor toward the events of each twenty-four hours that constitute the day. One who lives exclusively in the physical world, whose entire thought and efforts are related to those things of a mechanical and physical nature, gives no more consideration to time than is necessary to adjust his sequence of daily living; that is, he has a time at which to arise to do the things necessary to permit him to report at his job or position, or whatever work that he does at another fixed time.

For example, it may be necessary for him to get out of bed at six o'clock in the morning in order to take care of his personal affairs and to arrive at his place of work at eight, eight-thirty, or nine o'clock in the morning. Then his entire day is more or less governed by time.

If he is an employee, he has to devote a certain number of hours of his effort to that employer. Consequently, as he goes through the day of carrying out his routine, his concept of that routine is based upon the movement of the clock from one hour to the next until that clock reaches the point indicating by the measurement of the dial that he has

given the value which he has agreed to give to his employer in return for the compensation agreed upon.

The rest of his day then is more or less his own. He has obligations. He has certain requirements to meet in his personal life, and he has time available for his own recreation or to suit himself, but, nevertheless, from the time he quits work, let us say at five o'clock in the afternoon, the balance of his time until he again reports for work must be divided between eating, sleeping, resting, taking care of personal affairs, and recreation. How he divides that time is more or less his own personal problem. He has less interference in that area than he has in the hours set aside for his employer as a return for compensation which constitutes his livelihood.

It is very easily seen from this analysis that an individual, under such circumstances, is more or less a slave of time. To a certain extent, we all have to heed this physical measurement of time; otherwise, we would find ourselves completely out of touch and out of harmony with our environment. Also, we might be unable to make the necessary livelihood which is essential to our physical existence.

This typical situation is an illustration of the individual's tying his life so closely to his environment that he is dealing constantly with values which do not endure beyond the terms of the physical world. If the individual never thinks of anything besides the physical world of which he is a part and the time by which the units of that individual world are measured, then his life never takes on value other than that of the physical world to which he devotes himself.

As soon as the individual begins to speculate as to what his real purpose is, what life is for, and what he is to do with that life, then he immediately begins to extend his consciousness into an area that goes beyond the demands of the material world. As soon as he gives any consideration to the realization that the material world is of secondary value, he immediately becomes aware of the fact that time itself is simply one of the factors of that world. Consequently, time has no value whatsoever insofar as his permanent growth, advancement, and true self are concerned.

In other words, man is an immortal being and time has no bearing upon immortality. To realize the philosophical implications of time, we must constantly be aware that time exists primarily because of our measurement of it and our attention to it. Actually, there are many simple illustrations proving that time is not a fixed measurement in itself. If we do something to which we are devoted, time seems to pass quickly. If we do something that bores us, time is on our hands; it drags, and never seems to reach the point that we hope it soon will. Actually, there is no difference in these experiences in consciousness. Man has measured the duration of his consciousness. But when the mind is alert and active, then many things occupy our attention and physical time makes little impression upon us.

Probably in this modern era where rapid transportation and communication have cut down so much upon the utilization of physical time, many of us have had experiences bringing to our consciousness this awareness of the rate at which time seems to pass more potently than it could have in any other circumstance.

A few months ago I flew from San Francisco to Chicago. The actual flying time is less than six hours, but it so happens that the units of time by which the events of life are measured in San Francisco and Chicago are different. The time observed in San Francisco is Pacific Standard Time; in Chicago, Central Standard Time. The difference is two hours. In other words, when it is ten o'clock in the morning in San Francisco, it is already noon in Chicago. Consequently, I left San Francisco at approximately eight o'clock in the morning, and when in approximately six hours I arrived in Chicago, my watch said it was 2:00 p.m. In other words, according to this dial on my wrist, I had measured physical time and found it to be six hours, but when I walked through the air terminal in Chicago, I noticed the clock said 4:00 p.m. Of course, what I observed is a fact known even to a child who has studied geography; that is, there is a difference in time zones. However, each time I experience such a circumstance, it always causes me to ask myself—What time is it? Is it two o'clock, or is it four o'clock? If I had flown directly to New York, the time

would have measured a difference of three hours.

Actually, it makes no difference to my consciousness what the clock says. The clock is merely a simple guide to the people who live in San Francisco and the people who live in Chicago. They use their clocks to measure their day, which consists of work, recreation, eating, sleeping, and other activities, as I have already mentioned. What the clock actually says makes little difference. It is the events that are related to that clock that have importance.

In the Waiting Room of the air terminal in Chicago, I took off my watch and advanced it two hours, then took a taxicab or some other form of transportation to a hotel, and oddly enough, by the time I arrived there, my consciousness had adjusted to the new time factor. It no longer seemed to be two o'clock or a little after two. I had adapted myself to the circumstances of Central Standard Time, and it was four o'clock or after by the clock as well as in my consciousness.

In other words, my relationship to environment quickly makes it possible for me to qualify myself in being adjusted to it; and so it is, that if we turn our attention to those values which endure beyond the limitations of the physical world, if we think in terms of eternity instead of finite existence, then the clock of our soul (if I may use such a phrase) will adjust itself to the realization of those values which are equally impressive upon our awareness. We can become accustomed to the values of eternity as we can to the difference of two hours between Pacific time and Central time. It is a matter of adjustment. It is a matter of opening our realization to the concepts with which we have to deal. If we are going to deal only with the physical world, we will adjust ourselves to the concepts of its method of regulation. If we are going to deal with our souls and their eternal value in their relationship to God and the Cosmic scheme, then we will, figuratively, set our clocks in accord with those values which go on forever. Such values permit us the possibility of growth and free us from the restrictions of material factors.—A

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RAYMOND BERNARD, F. R. C.
Secretary of the Grand Lodge of AMORC, France

Greetings!



THE AGE OF FRUSTRATION

Dear Fratres and Sorores:

Without entering into a series of technical phrases, we may define frustration as a state of mind arising out of a blocked desire. We are motivated to act by instinctive, organic, and *mental* desires. Such motivations as the appetites and passions are a common experience.

Mental desire is the impulsion of *will*. It is not organic as is an appetite. Rather it is the consequence of reason. We evaluate a condition or a thing in terms of its contributing value to ourselves. We know or imagine that it will bring us satisfaction and we accordingly desire it. When one, for example, believes he needs a new car and that it will bring an added pleasure, he is then experiencing a mental desire.

There is a notable distinction between organic and mental desires. One has an appetite and the desire to gratify it *before* he experiences any image that will fulfill that appetite. It is only through habit that we come to associate certain objects or conditions as seeming necessary to satisfy an appetite. When we look upon articles of food in which we have indulged with pleasure previously, they may by association arouse the appetite. Other persons whose diet never included such articles of food may find they make no such appeal. The appetites compel the desire to find that which will bring about their temporary gratification.

Mental desires most often create, that is, imagine, an object or condition that will add a pleasing stimulus to the body or mind. One, for further example, may dream of an adventure that will substitute for a relatively uninteresting life that neither excites the body nor the mentality. He may come to learn, however, that his image was but an illusion and that it results in an aggravation rather than in a satisfaction.

The continual concentration upon some ideal which is assumed to be essential to

happiness strengthens the mental desire. It may become as intensive in its aggravation, in its insistence for satisfaction, as a natural appetite. Until the desire is fulfilled or until it may be discovered that it is not possible of realization, it can torment the individual. As long as the individual believes—or actually realizes—that he is achieving the end of his desires, he can live with himself in some degree of tranquility. When he is equally conscious of the insistence of his desire, however, and its obstruction, he then comes to know the pangs of *frustration*.

We eventually come to certain terms with our desires. We either, for one reason or another, wilfully suppress them, unconsciously repress them, or determine to press each to its fulfillment. Organic desires as the appetites are not successfully suppressed. They are essential to our organic being. They are not a product of the mentality, a creation of reason or imagination. They have necessary and fundamental functions. They are so related to the organs and systems of our nature that interference with such desires can have a detrimental influence upon health.

At times we feel disposed to substitute for these organic desires. In good faith one may believe a natural desire should be suppressed and supplanted with a mental one. The inordinate moralist believes that in his code of celibacy, for example, and the mental gratification he derives from his sexual abstinence, he has found a satisfactory replacement. Such behavior often only results in conflicts. The natural desire continues with unabated aggravation. To endeavor to submerge its sensations, the substitute mental desire must be heightened by the individual. This frequently accounts for religious fanaticism. In pursuit of mental desires, in such instances, one may go beyond the bounds of rationality in endeavoring to extract the unnatural and to substitute satisfaction.

The repressed desire is the *unconscious* obstruction. It is where one is holding back the expression and fulfillment of the desire without a realization that he is doing so. As the psychologist and psychiatrist know, one may not even be conscious of the repressed desire. Its urges may never reach the frontier of the conscious mind. The drive of the desire, the impulsion of its energy, being obstructed in its natural channels, perhaps early in childhood, seeks and finds other outlets. As a consequence, it stimulates emotions which are not directly related to it. It causes a disturbing chain of ideation and thoughts in the conscious mind which the victim of the frustration does not at all associate with the cause.

To avoid excessive frustration and its contingent evils, an intelligent analysis of our desires is necessary. Ask yourself what is behind your desires. If they are natural desires, as the appetites, then gratify them within the bounds of *enlightened society*. An enlightened society is one that teaches, in its schools and universities and by dissemination of information, the causes and needs of our functional urges. It can and will explain what constitutes their natural purpose as well as their abuse. An enlightened society will also explain the need of morality, and for this reason a degree of self-discipline is required in the exercise of our appetites. Such a society will point out fanatical moral restrictions which may conflict with nature and cause frustrations.

Much of the frustration in modern society, in the so-called advanced civilizations, is of mental origin. It lies in the appeals to the ego and imagination. Modern advertising, with its alluring appeals, is psychologically prepared in its physical design and word content. It creates mental attitudes of self-insufficiency and inferiority. It causes an individual to measure his success in life, his very individuality, in terms of possessions and social standards. It principally creates

these standards of living and then causes the individual to feel inferior if he does not conform to them.

Man is a gregarious being; he is a social animal. The modern person does not want to feel isolated or ostracized from society. *He wants to belong*. Belonging is not construed by most men as a mere association with others, as living and working in a community with their fellows. They want to share what is held to be the common good. What society has accepted as the beautiful, the affluent, the distinguished, the progressive, they want as well. Anything less affects the ego. It causes the individual, who is ambitious, to think of himself and his family as being placed in an inferior status. It has a tendency to diminish the ego.

Modern advertising spells out, in attractive artwork, colors, forms, and language, sentient appeals which are made to represent happiness and fulfillment of life. These appeals crowd in upon the consciousness of the individual constantly by way of the press, radio, television, and a myriad other advertising media. They establish in the minds of people a multitude of *mental desires* and the images which are supposed to satisfy them. It becomes an economic impossibility for the average person to realize all such created desires. These desires vie with each other for indulgence. There is a realization of neglect by the individual of some desires which seem to be essential and, as a consequence, frustration ensues. Frustration is psychologically experienced as inadequacy. The individual considers himself inept in some manner in realizing that which he has been conditioned by the times to think of as essential to his welfare and happiness.

These frustrations can be greatly mitigated by the application of reason—or even of good common sense. You cannot have everything; you cannot do everything. What activities, mental and physical, from your experience contribute to your greatest happiness in life?

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Are these activities in any way related to your natural abilities, talents, and opportunities? For example, one would not aspire to be a concert singer if his voice qualifications were quite ordinary or mediocre. Does what you desire also lie within the realm of your economic status? If it will seriously disturb your financial security and independence, it is then a futile desire, unless you have some assurance that it will compensate for such present sacrifice.

It is also rational and expedient as well to ask oneself whether that which is wanted is the paramount desire. In other words, does it compete with some satisfying habit which one will not forego? One can have a hierarchy of desires, and most of us do. As we advance in life, our interests change with experience. We discard previous desires and indulgences and replace them with others which we think, and which may be, superior in their satisfaction. Two or more desires which compete in their appeal may mean the foundation of frustration. Streamline your desires in this age of frustration to avoid the penalties of physical and mental ill-health.

Fraternally,
RALPH M. LEWIS,
Imperator.

Value of Confession

A frater, addressing our Forum, states, "I would like to know something more of the subject of confession in relation to religious practice. I know this subject has been previously discussed by this Forum. I am particularly interested in the basic principles of confession, why it has been made a part of religious systems. Confession seems even more significant today in light of the fact that psychoanalysis uses what certainly is a method of it."

Confession can be either oral or written. It can be a brief spontaneous recital or an elaborate analytical declaration made to a single individual or to a group; or it can constitute a general avowal not particularly directed toward any human. Why does the individual voluntarily confess? What is the motive behind it? A confession is prompted by a psychological aggravation, the result of a mental conflict. Knowledge which the individual has concerning his own relation-

ships, his conduct, or the conduct of others is experienced as being in conflict with his own moral sense. The subject of the confession is, therefore, foreign to the psychic self of the individual. It tends to produce anxiety and mental distress by its contrary nature. Relief appears only to be had by a confession, by an avowal of sin.

From this it can be seen that the motivating factor of confession is the individual's conception of sin. Unless the individual is conscious that he has violated his accepted religious, moral or social creed, he has nothing to confess. The wrong or evil conduct must be a personal conviction. It must be an intentional abuse of what the individual has morally subscribed to as good. A code, religious, moral or ethical, which is not in accord with the moral or spiritual self of the individual, will not give rise to a desire on his part to confess its violation.

To be considered an evil or sin, the deed must constitute, first, an offence against the self. The moral precepts underlying the compulsion of confession may be associated with an external counterpart, as a religious or moral system, but they must have become an integral part of the self-consciousness of the individual. The realization of wrongdoing thus becomes a psychic disturbance. If this distress did not occur, the individual would never resort to confession. In fact, the confession is a form of purging, the ridding oneself of a distraction, so that, psychically and emotionally, purity of thought and, most of all, *peace of mind* may be restored. In almost all religions, including those of the non-Christian sects and of the mystery school of antiquity, the rite of lustration or purification was always related to confession.

Fear, of course, plays an important part in the instigation of a confession. The individual seeks a remission of his sins to avoid the prescribed punishment of his religion. Almost all religions ascribe to the Deity, and often to his supreme temporal representative, the faculty of perceiving man's sins directly, whether he confesses them or not. Consequently, the devotee believes he cannot successfully conceal them. As a result, he confesses them, not to acquaint his god with his evil acts, but to show that he wishes to expiate them. To the sinner who fears, a failure to confess is held

to be a further indulgence of his wrongdoing; it is a compounding of it, incurring a heavier penalty.

The confession may assume the form of a creed to which the individual subscribes. Thus, for example, the individual declares that he believes himself to be of such a nature, being incomplete and imperfect, and praying for light and for divine intervention. The form of many prayers is in itself a confession, concluding with the appeal for absolution of sins.

Psychologically, the individual can derive a satisfaction from his confession only if it is made to an authority that can grant forgiveness or help him to attain it. The authority must be external and can be approached outwardly or through the medium of self. The mere reciting of evil acts committed does not provide a psychic or emotional relief, unless the sins are absolved or, from the confession, there arises some means of atoning for them. The principle here involved is that the individual believes that he has impaired his own spiritual nature or his faith by his evil conduct. Restitution must be made by him personally or through an intermediary that will restore the original state within him.

To explain this, we may use the analogy of a man who finally discards a large quantity of refuse from his own home because it has offended his sense of orderliness and cleanliness. Though this refuse is no longer present, having been discarded, the home is not quite restored to normal. The refuse has left stains upon the floor and walls. These he must remove so that the house will assume its original cleanliness. Thus a contriteness is not enough in confession. The individual wants security as well, the conviction of the restoration of his original moral and spiritual status. This is attained in accordance with the rites and dogmas of the faith of the individual. As one of the fathers of the early Christian church said, "The soul is healed by confession and declaration of sins, with sorrow and the prayer of the church."

Confession has been popularized by Christianity as a fundamental rite of the various Christian sects. However, confession has appeared in the rituals and customs of those people of antiquity who preceded Christianity. There is no Babylonian or

Assyrian word for confession, but there is evidence of the idea. It is indicated that the individual acknowledged before a deity an offence against religion, justice or morals. In Babylonia, the concept of sin was principally a violation of the prescribed ritualism. There has been found, inscribed in cuneiform, the Sumerian confession: "Uncleanliness has come against me; and to judge my cause—to decide my decision, have I fallen down before thee." In connection with Sumerian rites of purification is found the phrase *pit pi* which means "opening of the mouth." It appeared that a requirement of cleanliness was the speaking of the truth, a cleansing of thought.

In Egypt, there are no formal ritualistic requirements for confession. However, in effect confession is very much in evidence in the liturgies of ancient Egypt. The *Book of the Dead*, a collection of ancient liturgies, reveals a number of them. The ancient Egyptian had a highly developed sense of wrong conduct. The virtue of right conduct was set forth in numerous places. The *Book of the Dead* declares that Ka, the soul, was to be weighed in judgment after death. In the great judgment hall of the next world, Osiris and forty-two gods presided in judging the worth of the soul of the deceased. Ka, as the heart and soul combined, was placed in the tray of a scale. In the opposite tray, weighed against it, was Maat or truth, symbolized by a feather.

The Egyptian anticipated such an ordeal of judgment after death and prepared for it by avowing what constitutes a *negative* form of confession. This negative confession is really a declaration of his rectitude or innocence instead of an admission of guilt. For example, we have this ancient affirmation from an old papyrus: "I did not speak lies, I did not make falsehood in the place of truth, I was not deaf to truthful words, I did not diminish the grain-measure, I was not avaricious, my heart devoured not (coveted not?)."

In Hebrew language there is a definite word for the meaning of sin and of confession. A number of actual confessions appear in the Book of Genesis. In Chapter 32, Verse 10, Jacob confesses his unworthiness: "I am not worthy of the least of all the mercies, and of all the truth, which thou has shewed unto thy servant; for with my staff I passed

over this Jordan; . . ." In Genesis Chapter 42, Verse 21, Jacob's sons confessed their guilt: "And they said one to another, we *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

A further example of these Hebraic confessions is found in Psalms, Chapter 51, Verses 2 and 3: "Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me."

Roman Catholicism has made the rite of confession an integral and necessary part of its faith. The doctrinal viewpoint has come through a process of evolution amounting to a refinement. At the sessions of the Council of Trent, during the middle of the 16th century, the canons with respect to confession and the absolution of sins were finally established. Session XIV brought forth the declaration that confession, in fact, consists of three elements: contrition, confession, and penance. Chapter I of the same session holds that the sacraments of penance are a necessity and an institution. It is not sufficient for one to have been baptized a Christian. It is necessary that, as a sinner, he make the sacramental confession to be worthy to repent and to ask for absolution of his sins.

Chapter IV defines contriteness, that is, the cessation of sins when we realize our guilt, as being of two kinds, namely, imperfect contriteness and perfect contriteness, the former being repentance based upon fear of everlasting punishment. In such an instance, an individual confesses only to avoid the consequence of his acts. On the other hand, perfect contriteness is a full realization that the act is a sin against God, accompanied by a personal dislike of immorality regardless of whether or not it incurs punishment. The confessional sacrament, the Church professes, changes imperfect contriteness to perfect. The Church, it implies, brings about the desire in the individual to expiate his sins through the sacrament.

The Church declares, of its sacramental confession, that it is "By Divine right necessary and established." Perhaps Clement of Rome expressed the principle upon which the Church bases its necessary Divine right, when he said, "It is better for a man to confess his sins than to harden his heart."

A great controversy has centered about the theory of the absolution of man's sins by any institution or any representative thereof. A churchman has said, in defense of the Church's practices, that a criminal must be rid of his criminal tendencies and those implements by which he can harm others, before he can be admitted to the peaceful society of the state. Then, likewise, he contends, must a sinner be prepared to enjoy spiritual society. Through absolution, the inward sins of heart must be put away.

The priests or clergy are called the instruments of the Church. It is claimed that, as individuals, they do not absolve the mortal sins of him who confesses. They are but a channel for God. They prepare the individual for a proper state of contriteness, for a consciousness of his sin against God; they further acquaint him with the nature of penance and thus create the condition from which there follows, by necessity, from the goodness of God, Divine forgiveness. In fact, in one advertisement *recently published* in a newspaper by a Catholic fraternal organization, the father-confessor is tritely referred to as "a private wire to God." One of the Church's fathers referred to the confessor as "animae carus" or soul's friend.

From the point of view of the real mystic, absolution of sins through the medium of another mortal is not necessary. The mystic acknowledges the necessity of confession on the part of each individual, the confession being the purging of that which is in conflict with one's moral precepts and a necessary requisite for peace of mind. Our moral code, our spiritual principles, are an integral part of self. We cannot find satisfaction in that which we realize abases self, namely, sin or what we conceive to be sin. By confessing, we formalize our evils. In other words, we weed them out and set them apart from what we consider to be good conduct. By prayer, by direct communion with the God of our Hearts, we acquire that wisdom and that strength by which to prevent a recurrence of that which we acknowledge as sin.

However, the real mystic knows that contriteness is not enough nor is penance. Neither one of these will completely remove the consequences of certain sins which, in themselves, may be contrary to natural and Cosmic laws. We must at times suffer punishment for our evil deeds. Our acts

and thoughts are causative. If they have set into operation natural laws as causes, we must eventually expect to experience the effects of such causes, known mystically as karma. God's laws are immutable and apply to all men equally. Only by counter acts, causes which we set into motion by deeds of righteousness, can we mitigate the adverse ones which we have established.

A man may find psychological consolation in thinking that a mere rite has absolved the consequences of a hurt which he may have brought to others. Mystically, however, such forgiveness only robs him of the real determination to sacrifice to attain the good which will correct his nature and strengthen it. Easy forgiveness cultivates negligence. Man in measure must experience the consequence of his wrong deeds or at least suffer by his own efforts to right them.—X
(From *Forum*, April, 1950)

Dissatisfaction

If it were not for dissatisfaction, civilization in the modern sense of the word would not exist. Men have been dissatisfied, and, as a result of dissatisfaction, have directed their efforts to overcome the situations that lead to their lack of satisfaction with their environment. Every mechanical achievement and every mechanical gadget which we have at our disposal is the result of someone being dissatisfied with the former way of doing things. Men were not satisfied with word-of-mouth communication, and, as a result, the thoughts of intelligent men were challenged—and means of communication, such as we use today, become commonplace.

This illustration can be carried to almost every form of human endeavor. Dissatisfaction with circumstances as they existed at a certain time has led to the improvement of those circumstances at the present time. Dissatisfaction today should lead to more satisfaction in the future, as it has in the past. There would be no technological progress, and, more important, there would be no spiritual progress, if man were at all times satisfied. If man's lot were perfect, so that he seemed to be dwelling in a state of eternal bliss, he would also dwell in a state of eternal semiconsciousness.

It is when dissatisfaction creeps into our thinking that we are challenged, that it is

possible for us to direct our attention toward the constructive use of the forces and the materials about us. Through these forces and materials, we attempt to achieve either physical accomplishments or a realization into the fact that values and purposes exist beyond the realm of man's control. While man cannot control all the factors of the universe, he has the ability to attempt to learn their manifestation and purpose, and how he should fit himself into their manifestation or existence.

It is dissatisfaction with events of life that cause man to look elsewhere for values. Dissatisfaction with conditions in the world cause men to realize that physical values do not have permanent endurance. It is dissatisfaction with the physical that causes man to strive to learn what it is within him that has value, that constitutes the source and purpose of life and directs his efforts toward the understanding of spiritual and enduring values that exist in a field that transcends physical manifestation.

Like many other things, in fact like almost everything that we experience during our physical existence, dissatisfaction can be used to man's disadvantage as well as to his advantage. Unfortunately, much of the appeal of modern advertising is based upon the fundamental premise that the individual will be made to be dissatisfied with what he has and will want to buy or attain something different, which, in theory, will bring satisfaction. In other words, much of the appeal for the sale of merchandise today is a definite attempt to make one dissatisfied with a similar type of merchandise that he already possesses. When new automobiles or new types of machines of any kind are produced, all their new attractiveness is brought to the attention of the individual. It is impressed upon him that what he has is inadequate; at the same time, all the advantages of the new item are impressed upon his consciousness so as to make him feel that he will only be satisfied if he exchanges the old for the new. The result is that he obligates himself beyond his economic means in order to accomplish this purpose.

To obligate ourselves in that way may unfortunately cause what we thought would be satisfying to become a great dissatisfaction. The burden of carrying the additional load of debt or responsibility, in order to

have achieved the possession of something new, may detract from its value, and almost all of us have had the experience of wishing we had kept what we had and not assumed the additional responsibility merely to have a new and brighter gadget.

It is true, then, that while dissatisfaction is an important factor in human achievement, it can also be an important factor in bringing about human happiness. The appeal to individuals to acquire new things, because they are dissatisfied with the old ones, is a basic human appeal, but individuals should temper their desire to acquire these objects with a full realization of all the factors involved. True happiness and satisfaction is, in the final analysis, not measured by the number of new gadgets or new things which we are able to acquire. Possession of anything creates responsibility. If an individual does not fully realize that fact, then he is only deceiving himself when he thinks that in a mad race to keep up with his neighbors, or to acquire every new model of an automobile that is produced, he is attaining happiness.

Happiness is a condition that exists *in* man, not outside of him. We can acquire every new object that is produced for the market of today and still not have the happiness that we may seek. Happiness comes in the realization that we are in harmony with the forces of the universe that exists about us. Happiness comes from the realization that the acquirement of the effects of the physical world are not the permanent values that lead to an enduring happiness; rather, the real values are those which may not in any way be attached to physical possessions. Therefore, dissatisfaction, if it exists, should challenge us not to substitute that dissatisfaction with the possession of material things, but lead us to realize instead that dissatisfaction, like happiness, is inside of us. It is a lack of adjustment to the environment and the values which we should seek.

Dissatisfaction will go on throughout life, because we will always be growing and always attempting to find the true happiness which all men seek. Therefore, to use this state constructively, we will have to learn how to achieve those enduring values which bring a degree of satisfaction—values which will challenge us to spread that satisfaction to other individuals, and to extend the use-

fulness of our own being, of our own knowledge, of our own impulses to bring about values that have lasting satisfaction and contribute to happiness.—A

Exemption from Responsibility

Have you, like many others, sought a magic key or formula that would solve all problems? In many of the stories that have been told throughout time, there has been the central theme that it was possible to discover a magic formula of some kind that man could use for his advantage under any circumstances. These have taken the form of fairy tales, or even myths, that told how certain amulets or magic spells could be cast in such a way that the possessor of certain facts or certain objects would be able to control his destiny. Such type of literature is in a sense escape literature. It takes one's mind from reality. It causes the individual to daydream as to what he might do if he possessed such a vast knowledge as would enable him to control all manifestations of the universe or if he possessed a magic object that would in itself bring control of all factors of his environment.

We all know in reality that no physical object or no fact of knowledge can relieve us of the responsibility that is ours. There are certain experiences that are phases of life in which we must participate, even if we may not be fully in accord with the necessity of our participation. Nevertheless, consciously or unconsciously, we all seek such an achievement. One example of such seeking is the desire of all of us to find the easy way out in any problem that may confront us. Almost all of us, when faced with the solution of a problem, regardless of the nature of the problem itself, first look for the easiest way to accomplish the end that is necessary in order to solve the problem. This is fundamentally not wrong; that is, there is no reason why we should exert unnecessary effort. If there are two ways to accomplish the same end, and one of the two ways requires a minimum of energy and a minimum of effort on our part, then it is only logical and obvious that we should take the easiest way.

The concept that the hardest way is necessary in order to impress a lesson upon our consciousness is not always true. In fact, we

are intelligent beings, and it is equally an obligation to use our intelligence in the solving of problems, if it is possible to do so. The error of our ways lies in our doing nothing and still expecting to solve a problem. The tendency to evade responsibility rather than to find the logical and easiest way to assume that responsibility are two different things. If we study a matter carefully and decide upon what is the easier approach in order to carry out a solution of a situation, we are applying our intelligence to the problem that is at hand. If, however, we attempt to evade the responsibility entirely by either ignoring the condition that needs our attention, or trying to find a way that lies outside the capacity of our intelligence, then we are not using our lives, our time and abilities, in the proper way.

We know there is no magic key that will take care of all of the situations in life. Life is a process of learning, and the way to learn is to experience the situations that develop, permitting us to apply what knowledge we have in the solving of a problem or the control of a situation. In that process, we gain new knowledge and understanding of situations that necessarily face the human being as he lives as an intelligent entity.

There are individuals who think of their Rosicrucian membership in the same way that a primitive man might have thought of a magic amulet. Such individuals feel that through being a Rosicrucian and subscribing to the principles which our organization teaches, we should be exempt from certain responsibilities and not suffer the same series of consequences that are open to all human beings. I have heard individuals lament the fact that they had unhappy circumstances, or may have experienced pain, suffering, and grief, and to state at the same time that as a Rosicrucian they didn't think that they should have to go through such experiences. This is an entirely wrong concept. Being a Rosicrucian does not relieve anyone of responsibility. In fact, as is stated in the Postulant lectures that follow the Neophyte grades, there is a certain amount of acceptance of responsibilities that is even more important to the Rosicrucian than it is to the person who is not so informed. In other words, to a certain extent, we increase our obligations with our understanding.

To be a Rosicrucian is to put oneself in a position of gaining knowledge and experience that will enlarge the concept of one's life. In other words, what we learn should make it possible for us to gain more from every experience that may be ours, whether that experience is pleasant or unpleasant. We will not be exempted from responsibility. We will not be exempted from our proper position in life of necessarily being forced to learn certain lessons and to experience certain situations in order to gain those lessons. We should have the satisfaction of knowing that certain knowledge is available to us, and certain application of that knowledge is ours; and as we apply the knowledge in the degree that we have learned it, we will be able to better fit ourselves into the situations that develop. As a result, we will gain mastery over our environment to the extent that is not possible for those who do not seriously recognize their being a part of a Cosmic scheme into which man is placed in order to learn his proper part in it.

Do not look upon your Rosicrucian membership as a means of being relieved of responsibility, but rather see it as a challenge that will cause you to better adjust your thinking and your actions to the situations that must confront all men. We will then be truly applying the knowledge that is ours. We will learn how to use the mind creatively. We will learn gradually to better adjust ourselves to the situations that come about, and, more important, we will gain a better concept of values, so as not to exaggerate those situations which are of a temporary duration. In every situation and every experience that may be ours we will see that we are growing into a vaster environment with greater value, and know that we can eventually come to a realization that man's true being is with God and not with the problems that may tantalize us as physical beings in a physical environment.—A

Body, Mind, and Soul

The general classification of man as having body, mind, and soul is so ingrained in the concept of man that any psychological study of man has to take into consideration some manifestation or some function of these three principles. Man has a tendency to draw a hard and fast line when he defines

or attempts to establish classifications. He attempts not only to assemble knowledge but to set up standards by which all other knowledge will be judged. Consequently, very strict lines of demarcation are established in the minds of most individuals in classifying man as a triune being.

Actually, we know that these attributes are not necessarily innate. To have body, mind, and soul is a classification which man himself has adopted for his own convenience. In other words, it is nominal terminology. Man has simply tried to segregate some of the conditions or manifestations of behavior and function in the human being into limited categories. He observes himself, he reflects upon himself, he observes other human beings and sees all kinds of manifestation and all kinds of function. He realizes that there are different functions taking place within the human being, and he attempts to define them in terms of the minimum number of qualities which he observes. It is generally conceded that the three qualities—body, mind, and soul—are as few as it is convenient to conceive.

From the popular point of view, these classifications could be further described as the material, mental, and spiritual phases of man. The body, of course, is the material part; the mind is the mental, and the soul is the spiritual. But here again, the terminology is limited to the interpretation of the individual. What I may mean by material, mental, and spiritual may not carry the same connotation that you include in the meaning of these words. You and I may use these same three terms to describe a type of function within the human being, but we may attribute to these three terms an entirely different state of circumstances; therefore, the terms add very little meaning to the original classification of body, mind, and soul. These terms are simply an attempt to put into different words the same idea, or, rather, to connect the three states which we have classified as existing in man as being related to three similar conditions that are universal or that exist outside of man.

It is my purpose here to attempt to consider these classifications in terms of Rosicrucian philosophy, or in terms of the Rosicrucian philosophical background—that is, to try to take a more comprehensive view of man in his whole manifestation and to

attempt to determine what phases of his being are important for us to study.

As Rosicrucians, we can better understand these characteristics of man's composition and nature by a description of the function of these categories or classifications rather than by attempting to elaborate further upon the terminology with which to describe them. We use the terms *body*, *mind*, and *soul*, yet we cannot describe those three factors any more completely by adopting three other terms; neither can we by enlarging upon the terms make them more inclusive. However, from the standpoint of the philosophy in which we believe, we can treat these conditions as categories rather than classifications. I am interpreting the idea in the sense that a category can be more specific, while a classification is more general.

The concept of these categories is to analyze the human being on a plane that compares the categories of his being with the categories of universal existence. From this standpoint, man's functions are physical, metaphysical, and mystical. I have said that, from the popular standpoint, body, mind, and soul are related to the material, the mental, and the spiritual. I have tried to expand the horizon somewhat and to extend these concepts to parallel the physical, the metaphysical, and the mystical.

From the physical standpoint, there is no denying the fact that, insofar as objective phenomena are concerned, man is a physical being. Consequently, his physical existence, the maintenance of his body and all parts and functions thereof, concerns knowledge in the fields of physics, chemistry, physiology, and anatomy. These are fields of knowledge which man has developed and in which he has accumulated facts and knowledge with which to understand the world and to understand the physical phenomena of which he is a part. These fields are relatively well defined, with progress continually being made in each of them; and man as a living being, insofar as he is physical, is affected by the findings and the knowledge contained in the physical sciences.

To approach the study of the mind of man, we will consider what I broadly would like to characterize as a metaphysical function. When Aristotle wrote his metaphysics, he meant for the word to imply the realm beyond physics. Metaphysics included the

study of the phenomena which he had under consideration at the time and which went beyond the field of physics. Today the term is more loosely defined, but, generally speaking, the metaphysical supersedes the physical. It concerns functions that have to do with the second classification of man—namely, mind.

In the metaphysical, we are concerned with those attributes of man having to do with the psychological and the philosophical. Insofar as the physical is concerned, man has no means of substantially changing or manipulating his physical being; he is limited insofar as he can use and change material conditions. Metaphysically, we enter the field of psychology, which has to do with mind and behavior, where such problems as freedom of will, judgment, and motivation are paramount considerations, as well as the extent of man's control in moving and directing not only his immediate body, but his destiny. We also speculate concerning man's purpose, why certain conditions exist, why man is here. We attempt to accumulate not only knowledge, but to put that knowledge together in a way that will add to the total content of man's possessions, insofar as his nonphysical possessions are involved. In other words, we are concerned with the accumulation of wisdom.

Philosophy was originally meant to mean a love of wisdom. It is in the mental area of man's existence that he decides what he wants, what he can use, and what the purpose of life will be. Thus he is concerned with those phenomena that may be useful to him now and in the future.

Beyond the metaphysical, further speculation leads to the mystical. Man now approaches the field of axiology, the study of what makes value, how values originate, and what causes them to continue to exist. Here we are in the field of our own philosophy, because the Rosicrucian philosophy is based fundamentally upon the concept of mysticism, not as it would be limited by a creed or doctrine, but in its most elementary sense, which is that man as an entity can relate himself to a more comprehensive or transcendent entity. The fundamental premise of the mystical philosophy of Rosicrucianism is that man has within him some power, ability, or attribute that makes it possible for him to transcend the ordinary functions

of being. Normally, mysticism includes all things that permit man to rise above the physical and the mental. It is, therefore, the field of religion, idealism, aesthetics, eschatology, and teleology. In these disciplines are incorporated the most sublime concepts of man.

Religion directs man to God; it is the most elementary approach of man to God. Idealism goes hand in hand with religion, but directs the earnest inquirer beyond the restriction of dogma. Idealism causes man to realize that the values which he considers in his own mind are related to those values which endure beyond the physical universe. Eschatology concerns the doctrine of final ends and purposes. It directs man's thinking to his true nature and to the final purpose of his existence. It raises questions concerning the nature and state of existence known as immortality. Teleology concerns the purpose of all being. It is to the mystical what value is to the metaphysical. It considers the purpose of the universe and the power that directs it, and whether or not that power is a product of consciousness.

The greatest possible achievement of man is a balanced relationship between mind, body, and soul. The ability to live in perfect harmony with the physical, the metaphysical, and the mystical is what we define as harmonium. Few have ever attained this absolute perfection. Those who live exclusively in the physical or the material ignore the other two functions. Those who live exclusively in the metaphysical or the mental are dreamers; they ignore the needs, demands, and purposes of the physical, and fail to carry over their endless speculations into a mystical concept that will eventually cause them to gain any conclusion from their contemplation. These individuals are merely the dreamers; they remind me of those people who can memorize facts but cannot use them. I know of individuals who can recite innumerable facts but cannot solve elementary problems. Such people live on a purely mental plane.

There are also those who attempt to ignore both the physical and the metaphysical. They depreciate the physical as having no value or as being nonexistent. They think *mind* is only a trick of nature, and that only by being completely mystical at all times, by being extremely idealistic—living in the

clouds, as it were—can man realize his full purpose and attain his ultimate ends. These individuals are just as wrong as those who live exclusively in the physical, because, whether we like it or not, all three of these functions are manifest in us.

From the standpoint of eschatology, the final end of man is immortality, and therefore the mystical is of more importance in connection with the ultimate purpose of man than is the physical or the metaphysical. However, man while he is still a physical being must be concerned with the physical. He should attempt to balance the relationship of his consciousness to the realizations that come from body, mind, and soul, and to balance his behavior with the knowledge he gains from these sources.

The perfect Rosicrucian, in my estimation, is the individual who has established a degree of harmonium. He has gained a degree of control of his body; he directs the speculation of his mind; and he attunes himself with God and therefore fulfills the physical, the metaphysical, and the mystical functions of his being. Such a perfect individual probably does not exist. It would be a great achievement for any of us to be able to say in all honesty that we had mastered ourselves, but, whether or not we attain mastership, we can direct ourselves in that direction.

The functions of body, mind, and soul are not completely understood. Furthermore, they cannot be completely isolated from each other. They must function together and sometimes overlap one another. We must never forget that these are man-made, artificial divisions, having no fine line that can be drawn between them. Consequently, most human knowledge is out of balance; we only know it in part.

Unfortunately, a great deal of human knowledge is very far out of balance; in fact, there are serious students of human nature who today question whether the fundamental problems of the world are not due to the physical sciences far outreaching the advance of the metaphysical and the mystical sciences. Time will adjust these inequalities, but time is a long period. If the physical sciences continue to outrun the idealistic sciences, as they have during the past one or two hundred years, this condition may go on a number of centuries, or even a

millennium, but eventually conditions will change.

The conditions that exist today, we must never forget, exist because they fulfill the circumstances and the destiny, as well as the Karma, of those of us who live in this particular situation. If we would wish for a different world, where an emphasis is in a different channel, then we must wish for different entities to manifest in that world. The imperfect expression of our being, as it is at the moment, is attuned to the circumstances that now exist; and it is our obligation, our Karma, to learn what we can, so that out of this experience, and out of the knowledge in which we participate, we may be able to better formulate an existence which will be more in accord with the ideals which we hope to express.

In considering each of these categories, it is, of course, true that we are gradually leaving the more accepted fields of human knowledge. In other words, we know more about the physical than the metaphysical, and more about the metaphysical than the mystical. Although man has devoted himself more to the physical, it does not mean that we know all about the material world, but our knowledge is at least more complete. When we think of man as being body, mind, and soul, it is the soul of which we know the least. Furthermore, confusion results from the multiplicity of definitions that have been connected with the word. Many individuals cannot separate in their own thinking the difference between mind and soul, although most of us would have no difficulty in distinguishing soul from body.

Rosicrucian terminology has established a standard of definitions for the terms *body*, *mind*, *spirit*, and *soul*. I refer you to our teachings for those definitions. We use the word *soul* to mean the manifestation of the life force within us which carries an intelligence from a higher source and which is an accumulation of what we have gained in the past.

Defining the soul, however, is not enough. What is more important is that we study its nature and manifestation and that we learn what to do with the soul. Like any other entity, the soul in its expression must be changed and modified. As intelligent entities, we must evolve in the realization of our

relationship to the soul. Consequently, our lives still continue to be bound by certain physical and metaphysical—or, to use the other terms, *material* and *mental*—restrictions until the realization of the purpose of the soul becomes so complete that we live wholly within it, and we are thereby able, through the full realization of the potentialities and the meaning of the soul, to throw off all bonds which would restrict us.

The idea is not new. Plato compared the human soul to a chariot drawn by two steeds and driven by a charioteer. One of the steeds represents the soul, and the other represents our animal or physical desires and ambitions. Desire makes us wish to turn aside and tarry at the pleasant places of life and to participate in those things which bring us physical enjoyment. The soul is impatient. It wants to rush on, because its province is that of reason. Soul directs us on toward the realization of the divine.

The soul is the seat of personality. It is, in fact, the essential self. It is conscious of neither time nor space. Through the soul we are able to have those sensations and experiences which take us beyond the physical and metaphysical world. Those who have experienced telepathy, who have had visions, who have seen the future, have done so because the soul is a power that is able to reach beyond the world to which the physical and the mental parts of us are confined. The true home of the soul is not in this, but in another order of reality. In the fulfillment of a purpose, which we may not completely comprehend, the soul is incarnated in a number of successive bodies. In that way it is placed into contact with the time order, that is, with the world of time and space, for a definable period, or for a number of periods of time. Thus the soul is the vehicle of personality throughout all phases of existence.

Mentally and physically, it is our privilege to evolve into a vaster realization of the soul. This process is erroneously referred to as soul evolution. Actually, perfection exists in the soul if we can perceive it. I do not believe that the soul is completely merged after transition in a sea of universal consciousness, but that it sustains immortality without losing its individuality. What we call *immortality* is but one phase of the soul's expression.

The soul in our day-to-day life is normally inaccessible to us, but, in certain psychological conditions, impressions from the soul rise into consciousness—or, to be more specific, the consciousness of the soul becomes a part of our everyday consciousness. The soul, therefore, is the medium of mystical experience, and from this close relationship we gain through the soul an appreciation of the aesthetic, the beautiful, and sublime.

Charles Kingsley said, "When I walk in the fields, I am oppressed now and then with an innate feeling that everything I see has meaning if I could but understand it; and this feeling of being surrounded with truths that I cannot grasp sometimes amounts to an indescribable awe." This idea agrees with my concept of mysticism: that the channel by which man can know God is through the soul; that we are at times made conscious of the soul's consciousness. The knowledge possessed by the soul intrudes upon our own objective being and awareness and impresses itself upon us.

The essence of our personality, which I call *soul*, is more than body and mind. The higher spiritual agencies which function in the universe, agencies which touch and quicken us, which enrich us with what we call *gifts of inspiration*, are the result of our solicitations in meditation and prayer. The point of contact comes about as a result of concentration and attunement. This point where inspiration reaches us, where aesthetic experiences are made real, where the mystical ideal is perfected, is the soul.

Although, as I have said, this region of realization is normally inaccessible to consciousness, it is nevertheless a well-known fact that we are often aware of inspiration. We may not know how the healing and strengthening influences, which bear upon us as a result of our prayers and meditations, do their work, but it is the soul which is the medium, the necessary medium, through which the work is done. God influences man through the soul. The vehicle of God's eminence, the soul, if not actually divine, can at least contact the divine.

Only when the confusion of ordinary living and the consciousness of day-to-day existence subsides are we able to become aware of that still, small voice that is continually heard by the soul. At the moment of being influenced, we may be completely unaware

of the soul's function. Upon the realization of the beautiful and the sublime, we approach a reality of inspiration of which we are fully conscious, and we actually lose consciousness of most other things.

The phenomena of spiritual healing, spiritual regeneration, and spiritual insight, and the realization of man's potential oneness with God, are also to be explained on the assumption that God, in response to man's petition through concentration, meditation, prayer, and attunement, acts upon us as individual entities through the medium of the soul, which, as its function, heals the body, strengthens the mind, and sustains us for the ultimate realization of our destiny.—A

What Am I?

A soror of England rises to address our Forum: "There is a question which has puzzled me for years. What am I? What is *mine* inalienably? The soul is not mine; it is part of the universal soul which tenants my body while I am in it. My body is not mine really; it is merely an assortment of cells which I occupy as tenant for a time. My consciousness—but that is only a function of the soul! What is left to be mine?"

This is a question concerning individuality and universality. Man is not truly individual in the sense that he is either completely independent or self-sufficient. As an organic being, as a substance or a system, man is a composite of *universal* forces, a part of Cosmic phenomena. To say this is absolutely mine with respect to any aspect of one's personal existence or being would be to declare that it is completely divorced from any relationship to nature. It would mean that it is outside the boundaries of all reality or is a separate reality which, of course, is rationally impossible to presume.

The ancient Greek philosophers told us that all matter, all perceivable reality, that is, form, is but an expression of universal essence. What is *ours*, in that it is unlike anything else, can only be a personal realization, the experiences had by self. This realization is distinct in its manifestation, yet fundamentally it is composed of universals. Our personality is the sum total of a series of sentient experiences, sense impressions from the external world and, as well, the realization of our own conscious state. To

these we react and such responses constitute the manifestations of our *united selves* which are referred to as the personality.

No two persons can evaluate, that is, interpret the myriad impressions that crowd in upon their consciousness alike. Their structure of reality, their viewpoint of existence, their own awareness of self, are all different from those of others. There are many persons who seem to be in complete accord on all things. However, an analytical interrogation of them would reveal numerous minute differences of opinion. Their sentiments and emotional responses would vary and so, then, would that abstract entity called *self*.

To answer specifically the soror's question, What am I? We are a particular state of consciousness deviating, no matter how slightly, from every other state of consciousness had by any other human being. Is that consciousness mine? The answer is: Yes, in its manifestations but not in its contributing essence or cause. The experience of existence, your *conscious interlude*, is yours alone. This is logical because it cannot be another's; no other could have it. We cannot separate self, the *you*, from the experiences, the conscious states, which your organism, your physical and mental being, has. These things are what you are, as against all other things or beings. It is your consciousness that makes the realizations you have. It creates them. They are products of your being. They are of you. Your experiences, your realizations of self, have not a universal nature. That which brings them about does have—your brain, your senses, your nervous systems, your soul or vital force of life. But the impingement of impulses upon them, as screened on your consciousness and as especially realized by you, is *unique to you*.

Your experiences, your interpretations of reality, the expansion of self, are the most flexible factors available to you in life. They are, of course, subject to external conditions such as your environment and your health as well. But nevertheless you are free to exert a power of mind so as to think and believe them as you wish. The old metaphysical affirmation, "I am what I am," can be construed to mean that what we conceive ourselves to be is what we are. It matters not what our true reality or relationships may be, if we do not realize or understand them. As we conceive ourselves to be, that is what

we truly are in our personal existence; it is what we govern ourselves by.

I am, then, only what I think myself to be. That is my greatest freedom, my self-evaluation. This evaluation may, of course, be false. I may be really damning myself. In fact, man may never know his true Cosmic relationship. Our development, however, comes in evolving our concept of self, in enlarging its manifestations of what we are. We may say, in conclusion, that the true self is not the object but the *subject*.—X

How to Conduct Experiments

Now a frater from India asks: "I do not seem to get the desired success from performing some exercises and experiments. Most of them are for developing certain faculties. My question is: how many times a day, or how many hours weekly, should one devote himself to the exercises to get the desired results? For example, the projection exercise: how many years are necessary to practice such an exercise to achieve success? Further, why is it that some develop their psychic faculties by the Fifth or Sixth Degree and some do not attain success even after reaching the highest Degrees?"

Let us begin our answer by explaining the difference between an experiment and an exercise, especially in relation to the Rosicrucian teachings. Our definition of the word *experiment* is not different from that given by science. Succinctly, it consists of a series of tests according to a predetermined arrangement to prove or disprove a hypothesis. It may likewise be a test to determine specific results under controlled conditions. Thus, one may conduct experiments in the transmission of thought, popularly called *telepathy*.

A controlled experiment, of which most of the Rosicrucian ones consist, is one in which the specific performance of the experiment, its *modus operandi*, is set forth and governs the whole activity. The experimenter knows in advance what he seeks to achieve and the methods which he is going to employ. The unknown factor, to him, is the result. Will he, or will he not, have success with the particular method used? Obviously, under the method of controlled experimentation, if there were repeated experiments without results, they would be concluded—provided they were exactly performed, and would

have proved the method was at fault. If, further, results are not obtained but it is concluded that the method is sound, in general, then perhaps certain necessary elements may be lacking. Rosicrucian experimentation includes human beings who have varying powers of perception and attention or concentration. These variables can and *do* account for the differences in results, even when the procedure is otherwise the same.

The human equation is the unknown element. It cannot be easily seen as to its application to the experiment. One who is conducting an experiment in physics uses physical objects that can easily be perceived, that is, weighed and measured. The controlled experiment can determine in advance that all the equipment to be used is the same for each experiment. But in psychic and mystical experiments there is the unrevealed inequality which may account for success in some instances and failure in others.

In the Rosicrucian teachings, an *exercise* alludes to the practice and the repeated performance of an experiment or some phase of it. An experiment in the Rosicrucian teachings is primarily intended to enlighten one, or to acquaint the individual with certain laws or factors concerning the phenomenon. The exercise, on the other hand, is intended to make the student proficient in the use of such knowledge as the experiment may demonstrate.

Most of the Rosicrucian exercises are concerned with *self-evident* laws. By this we mean that they are Cosmic or natural laws which have already been taught and revealed or should be known to the student. He has been told of their function and how they should be applied to achieve the specific ends. The exercise is to cause the student to develop the technique in the use of this knowledge to his personal advantage.

Let us use a simple analogy for the further explication of this point. You wish to learn to swim. First, an accomplished instructor *demonstrates* the strokes to you in a gymnasium. He explains the theory and technique of swimming. Next, he takes you into the pool and, under his controlled direction, has you conduct a series of experiments. He has you try floating, kicking your feet, and breathing correctly. By such experiments, he wants you to experience personally certain aspects of the swimming technique.

Next come the exercises. Each week for one hour or so you must personally try to apply what has been demonstrated and taught to you. You have to develop the co-ordination of movement of your limbs and your breathing and to develop the muscles required for the propulsion of your body in the water. All of the experimentation and the demonstrations are futile, however, without the actual *follow-through* exercises.

Everyone cannot be proficient in everything. Immured within our body and mind are certain potentialities. Our latent talents and powers vary. That is what makes us different. There is not one of us who does not excel to some degree more than some other no matter how inferior we may be in all else. The exercises are intended to awaken and develop our latent powers. They reveal what things we can accomplish best. We should, however, try to improve all aspects of our nature, but preferably we should concentrate upon what seems to be our natural forte.

There are no exercises in the Rosicrucian teachings that require one to spend several hours a day, or even several hours a week, in the application of certain laws. If one wishes to achieve a particular end it is advisable for him to do the following. He should use part of his weekly sanctum study time for that particular exercise, without holding up his current studies. If he has any other spare time during the week when it will not interfere with his duties and obligations, he may try the exercise at such times.

We advise Rosicrucian students to discontinue an exercise for a while if, after performing it six, eight, or ten times, they find no particular personal improvement. Under these conditions, they should put it aside and devote the time to other phases of the Rosicrucian studies. Sometimes one's particular psychic function, insofar as development is concerned, is contingent first upon *another* aspect. It may not be possible for some individuals to achieve the results in one exercise until they have first been successful in another. It is for this reason that we say: do not continue indefinitely an exercise which is not disclosing some results.

For further analogy, one cannot perfect himself in public speaking if he has a physical affliction that makes proper pronunciation

difficult. It would be more reasonable and expedient to concentrate first upon the remedy of the physical impediment before indulging in further public speaking exercises.

Now, to answer the last part of the frater's question, we are not all born equal in the sense of the development of our soul-personality. Each of us is on some plane of consciousness at birth, but we are not all of the same plane. Those who are more advanced in this incarnation will respond to certain exercises more easily and while yet in the middle Degrees of the Order. However, each of us does advance psychically as we *reasonably* practice the exercises and study accordingly. The student must stop gauging himself by the progress made by another. Measure your success by what you have gained in knowledge and achievement from the teachings since you first affiliated with the Order.

Attainment in the Rosicrucian teachings does not necessarily mean the performance of some feat of natural phenomena. It can and does mean a greater understanding of life, further freedom from superstition and anxieties, more self-reliance, and Peace Profound.—X

This Issue's Personality

It is quite comprehensible how some persons come to be assured that a fate does govern our destiny. In their experience, they have observed that the lives of some individuals seem almost from birth to have been fashioned for a specific destiny. The events in which they participate seem to be definitely related to their qualifications and training. Raymond Bernard, Secretary of the Grand Lodge of AMORC, France, who in no sense is a fatalist, is nevertheless one whose life's work seems to have been ordained for him.

Frater Bernard was born May 19, 1923, in Bourg d'Oisans (Isère) France. He comes from a family of pioneers. His paternal grandparents migrated to Algeria in 1874. The family was very instrumental in contributing to the cultural advancement of Algeria, especially in the area of Oran. This spirit of progress and of orderly arrangement of affairs was inherited by young Raymond.

Frater Bernard received his higher education at the University of Grenoble in Southern France, from which he graduated.

He majored in the humanities, especially philosophy, with several semesters of law. In 1944 he did military service in the French army as required by law. He became an artillery officer and was stationed in Germany from 1944 to 1946.

Frater Bernard's maternal side of the family were active and successful in business in Southern France. After his demobilization from the army, he at first decided to be associated with his family in business enterprise. He was successful in this—but there was an unsatisfied yearning for something more than a commercial enterprise. This yearning went back to his early youth, when at fourteen years of age, he had an arduous appetite for esoteric literature. Frater Bernard was born in the Catholic faith as a French tradition. His parents, however, were very liberal in their thought and never pursued the dogma of the sect. This liberal influence was expressed early in life by young Raymond Bernard.

During the war, 1941, while but eighteen years of age, Frater Bernard made the acquaintance of an English lady who because of the circumstances was necessarily hidden in France in a region where he lived. Until the war, she had actively affiliated with AMORC in America. She revealed the nature and activities of AMORC to Frater Bernard. He was elated. What she told him seemed to fulfill a long desire and search. He read the *Rosicrucian Digest* and other literature which she surreptitiously gave him during the Nazi occupation. Direct contact with AMORC in America was as yet impossible.

After months and years of waiting, he was finally able to apply to AMORC in America. To his chagrin, he found that such affiliation was still not possible because no remittances could be sent to the United States. He was advised to contact Soror Jeanne Guesdon who was then beginning the very arduous task of establishing the present AMORC activities in a postwar France. Frater Bernard came to know Soror Guesdon very well—but by correspondence only. As he has related, he knew of her great sacrifices and labor at that time to establish AMORC in France for its present cycle. She had to struggle, he relates, with shortages of materials, economic restrictions, and many other contingencies of the day.

Frater Bernard eventually became the second AMORC member active in France, bearing the key number 2—the Emperor having the key number 1.

Soror Guesdon had in her later correspondence to Frater Bernard expressed the hope that some day he could assist with her duties as a staff member of the AMORC Grand Lodge of France. Strangely enough, after her transition, Frater Bernard learned from her attorney that she had told the latter, "When I am gone, Monsieur Raymond Bernard will come to Villeneuve to do this work"—and her prophecy has been fulfilled. After the transition of Grand Secretary Jeanne Guesdon, and at the request of the Emperor, Frater Bernard met with him and Soror Lewis, and other dignitaries in Paris to discuss his appointment to an official capacity with AMORC, France.

After January 15, 1956, Frater Bernard and his attractive wife, also a member, and their young son came to Villeneuve Saint-Georges and took up residence at the Grand Lodge of AMORC, France. He assumed the title and great responsibility and duties of Secretary. He has exhibited not only an excellent comprehension of the Rosicrucian teachings, but has displayed splendid executive ability as well. Under the direction of the Supreme Grand Lodge of AMORC and the Emperor, he has brought about a great advancement of the Order in his country. His suggestions and plans are fruitful of thought and have proved themselves in practice. He has won the admiration and respect of the AMORC France membership.

Frater Raymond Bernard, youthful and vigorous, not only indulges his studies, but has found time for such active sports as swimming and tennis. Embodied in such a young man is the spirit and future of AMORC.—X

Demonstrating the Principles

Just because you are not able to make a piece of cork on the top of water move in any definite direction, every time you wish to try the experiment, is no indication whatsoever of a lack of inner development. When the right time comes and the development within you is required to do something of a very definite and important nature, you will find the Cosmic helping you to make the right demonstration. If you have been

somewhat unsuccessful with your experiments, or even if you happen to be one who has never been successful at all with any of the experiments, do not allow this fact to cause you to believe that the exercises and studies have not been helping you in a way that does not show in all the worldly things, every time you wonder about it.

—from *Forum*, Oct. 1931

Transference of the Physical Self

A frater of South Africa asks our Forum: "Is it possible to transfer one's physical self instantaneously to a distant locality as claimed by the Sufi sect? The Sufis claim that this can be done and is done by deep concentration and thought. Is there a special technique?"

The Sufis are an old Moslem mystical sect. They have symbolized and we may say extracted the mystical principles from the teachings of the Koran. They differ from the mass of Mohammedan adherents by concerning themselves less with the external aspects of their religion. Through asceticism and particularly isolation from materialism and its distractions and by devotion to meditation, they have gleaned a deep insight into human nature. They have discovered and employed the latent powers of the individual which were little known to other men, with the exception of mystics, until comparatively recent times.

It can undoubtedly be said with assurance that much which the Sufis came to know, and mastered, was not actually inherent in the dogma of their own religion. It was a personal mystical illumination that could come to any man who lived, studied, and meditated as they did. The feats that the Sufis accomplished, as those performed by the mystics and adepts of Tibet, India, Egypt, and Europe in the past, awed the relatively ignorant masses. To the masses who were not conversant with natural law and to whom almost every phenomenon of nature was a deep mystery, these mystics seemed to be miracle workers. In a sense the impressions which these feats made upon the multitude were the equivalent of the effect of a demonstration by a modern scientist before a group of primitive people today.

It must be realized that it is only four or five centuries ago that in certain cataleptic or trance states, where the body was cold

and rigid, with no conscious response or evidence of breathing, the victim was thought to have passed through transition. To return such a body to normalcy by any means whatever would appear as a miracle to those who did not understand the method. As Dr. H. Spencer Lewis once explained in a public lecture, if one dipped his fingers in spittle and soil, then rubbed them lightly over the eyes, so as to break a film which covered them, and thereby restored sight, this would be a miracle to primitive people who could not comprehend what was being done. Actually such an act would constitute a crude but simple form of surgery.

Imagine, as well, what an amazing impression upon the primitive mind a hypnotic demonstration would have. There is historical proof, on which we have commented previously, that the ancient Egyptian priests used hypnosis even in some of their temple rites. It is known that mass or group hypnosis is possible. In fact, it is often demonstrated today in university classes in the study of parapsychology and related subjects. Under such conditions, the group is given a powerful suggestion. It has an idea implanted in the consciousness which the individuals are made to accept while under hypnosis. Some of the tales of miracles and of strange phenomena, supposedly witnessed or experienced, undoubtedly fall into such a category.

The subject of *bilocation* is well known to researchers in psychic phenomena. It is a technical term referring to the simultaneous appearance in two places of one's person. Actually, it is the phenomenon known in the Rosicrucian teachings as *projection*. What is projected is the psychic self, a higher aspect of consciousness, which is perceived as being identical in appearance with the physical self. One, then, may be in his home, say in Brighton, England, and be experienced, visually perceived, by another who knows him as walking on a street in, shall we say, Seattle, Washington. This phenomenon has been commonly experienced by many persons who are not Rosicrucians or mystics. It has obviously awed them. Modern psychology has given various explanations of the phenomenon. Such explanations approach those given by the Rosicrucians, to whom *projection* has been known for a considerable time. There is nothing superna-

tural about the phenomenon. It consists of the gradual application of natural laws manifest as powers of the normal human being.

Obviously, those having no understanding of the achievement, and being confounded by it, would look upon such manifestation as an instantaneous transference of the actual physical body from one place to another through space. We doubt very much if Sufi literature, of which we have a considerable collection in our Rosicrucian Research Library, makes the explicit declaration that the physical body is being so transferred. We venture the opinion that it conveys the idea that the *self* may be transferred at will to distant places. Such a phrase, however, to one who is not conversant with the phenomenon would seem to imply that the physical body was so transferred. The frater, of course, is quite familiar with our principles. It is quite probable that those reporting to him have misunderstood the Sufi claims in this regard.

Let us look into this subject from a truly mystical and philosophical point of view. What we are is self. In other words, we are nothing more than we realize ourselves to be. The Epicureans taught that concept many centuries ago. It is of little consequence where we are. It is where our state of realization is that matters. Your body may be in bed but if *you* are unconscious and do not realize your whereabouts, then you, the conscious being and not just a mass of tissues and organs, are not there. Unless you realize something, it does not intimately exist to you. If you can fully experience a place, see it, hear and feel it, then for all purposes you, the thinking, perceiving self, are at that place.

When one extends his consciousness of self to enter into an environment, he is projected into it. Where the physical part of himself may be at this time is of no consequence so far as his realization is concerned. The point to be made here is that there is no advantage in one's transferring the body if he can transfer his consciousness of self instead. Whatever the body may do must be realized by the mind before it has any reality to us. If the mind can realize it without the physical participation, then the latter is not necessary.

Let us use a simple analogy to better clarify this view point. There was a time when every communication had to be made in

person. One had to go *physically* to the place at a distance and convey to another orally some message. Today by means, for example, of the telephone we can speak to one across the world in a fraction of a second. So far as the content of the message is concerned, there would be no advantage in transferring the body along with the intelligence or message which is being conveyed.—X

What Is Color Blindness?

A frater of California, addressing our Forum, says: "We have color-blind children in our family. They are color-blind in different degrees and yet enough to bar them from working where it is necessary to distinguish colored lights. My side of the family has exceptionally good vision. The children's mother has eye weakness—on the side of their maternal grandmother there are various eye weaknesses but I do not know of any color blindness. I would appreciate this matter's being discussed in the Forum."

It would perhaps be best to approach this subject with a very brief review of what constitutes color. Are colors inherent in objects? Are the leaves of trees and the grass *green*? Are there red roses and is blue actually a part of the summer sky? Physics has revealed to us that the different colors we see are due to different wave lengths of light. The visual spectrum, that portion of light which we can see, consists of a vibratory energy. Those vibrations—or wave lengths—which are longest in the spectrum are the color *red*. Those which are the shortest are *violet*. This spectrum is a kind of scale with the longest wave lengths or red at one end and the shortest or violet at the other. In between, from the highest to the lowest wave lengths, are the variations or a graduation of one end into the other, comprising all the colors we know.

Sunlight or pure white light is actually a *harmonious* blending of all wave lengths visible to us. An object's color depends on the light which illuminates it and the light the object reflects and transmits to the eye. If, for example, sunlight falls on an object, it will reflect only a certain wave length of all those of which sunlight consists. That wave length, when reaching the eye, will cause us to experience the object as having a particular color. The object in its molecular

structure may reflect only the longer wave lengths. It will then appear to us as red.

Let us suppose that an object appears white to us when in the sunlight. This indicates that it reflects equally all the wave lengths of light that illuminate it. Let a red light, or any light of particular wave lengths, fall upon such an object, and it will reflect those wave lengths only. It will have to the eye the color that those wave lengths represent. From observing a beam of sunlight passing through a prism, we know that sunlight contains all the colors of the spectrum. The wave lengths, being of different length, are refracted, are separated, into the colors of the spectrum.

“When a skein of red yarn is held in the red end of the spectrum, it appears red. But when it is held in the blue end, it appears black.” In other words, the red wave lengths of light reflect from the red yarn. When it is held in the blue, there is such a mixture of the wave lengths as to create the visual sensation of black. There is the absorption quality. “Similarly, a skein of blue yarn appears nearly black in all parts of the spectrum except blue.”

From this and many similar experiments, we know that color is not an intrinsic part of any object. Rather, it is a sensation. What and how are the sensations of color caused? We are not completely certain of this process, though researchers at AMORC and in the sciences of physiology and psychology have quite definite theories as to how the sensations occur. There are certain photocolour substances in the organism of the eye that, when stimulated by a wave length of light, are temporarily changed in their composition. This, in turn, produces minute electrical charges, that is, nerve mutations, which in the brain are received as color sensations. There is, for example, what is commonly known as visual purple, technically called *rhodopsin*. This can be excited in such a manner as to affect the color sense.

Related to the eye are the rods and the cones. The rod-shaped sensory bodies in the retina are sensitive principally to dim light. The cones, as the name implies, are conical sensory bodies likewise in the retina of the eye. These, too, are acted upon by the stimuli of light. Experimentation has shown that in bright light the visual purple in a vertebrate's eye is completely bleached.

It appears quite evident, in the opinion of experimenters, that the mechanism of vision in the bright light is different than in the dim light.

The mechanism has been given two general classifications. One is *scotopic* or twilight vision; the other is *photopic*. The latter is responsive to the spectrum in daylight illumination. In scotopia, that is, dim light, there is a colorless gray which seems to cast itself over objects. Where one does not have normal sight and is subject to this scotopic sight, ever-increasing illumination does no more than bring a greater brightness. It would seem, as said, that a dim illumination excites the rods but not the other sensory bodies, known as cones. Let a person of normal sight adapt his eyes to the darkness. Then in poor illumination the spectrum, to that individual, will seem colorless.

Congenital color blindness is relatively rare but, of course, there are cases on record and existent. Night blindness has been found to be hereditary. There is a celebrated example in Montpellier, France, where in three generations nearly forty per cent of the descendants were stricken with this affliction. In color blindness it is theorized that the mechanical process of the eye, known as the photopic, does not function properly. All the related sensory bodies are not then being excited within the retina. As a result there is a colorless gray which seems to cover the spectrum. The vision, in such cases, will respond, however, to the brightness of greater illumination but, we repeat, the colors of the spectrum are not apparently experienced in absolute color blindness.

Later research with eyes of vertebrates has determined that as many as seven photochemical elements are necessary for color vision—with, of course, the proper functioning of the mechanism referred to. Five photosensitive pigments have been extracted from the retina of vertebrates.—X

The Evolution of God

A frater of New York rises and addresses our Forum: “Religiously man has evolved from animism, through polytheism, to monotheism. Most people have an anthropomorphic conception of God, but the more advanced ones consider him as a *Mind-Cause*. Is it probable that in the future the conception of the advanced thinkers will change?

If so, what does the Rosicrucian Order consider will be the conception of the future—which, of course, will be progressive?"

For man to know God, in the sense that the Divine or Cosmic and all of its attributes could be conceived, would mean that man would no longer be finite. The human intelligence that could embrace the Absolute in its entirety would have to be co-extensive with it. We may use the following simple analogy to better explain our statement. One who stands upon a high plateau, which is ringed with magnificent snow-capped peaks, is not able to view the panorama at one time. The angle of his vision is limited. He can only see a portion of the magnificent scenery. To see more he must revolve, turn about; and then he sees only a new section from each of the different positions which he has assumed. Figuratively speaking, the evolving human consciousness is the equivalent of the spectator gradually turning about on the plateau and having revealed to him each time a separate and new spectacle. At no time could the human consciousness embrace all of the Cosmic phenomena.

In the first place, as Immanuel Kant so positively asserted, the human organism is *conditioned* in its conceptions. Our categories, such as the sense qualities and the notions of quantity, and of time and space, are realizations. The structure of our brain, the kind of sensations to which we respond, and the ideas which are formed, can never give us a true picture of the Absolute, call it what you will. For analogy, we may change the color of the glasses through which we peer at Cosmic reality, but we will always be conferring upon it an illusory form, the result of such glasses.

If the human consciousness were entirely absorbed in the universal consciousness, then there would be a harmony of man's mind with the Absolute. On the other hand, there would then be no individuality, no such construction as we call *self*. For, although man realizes self, no matter the afflatus of his soul or the state of his Cosmic Consciousness, he has not yet a complete conception of the Cosmic. To realize the individual self, the human ego, to any degree, means that one is still possessed of finiteness. Such finiteness is an assurance that the Cosmic conception that accompanies the realization of self is relatively limited.

Succinctly put, the Cosmic, the Absolute, or God, whichever term you prefer, transcends in its pristine and all-embracing nature any construction in terms of ideas which man may place upon it. Man's definitions of the Cosmic are always limited to the qualities of his senses. His comparisons are made relative to his experience and knowledge. Greatness in terms of power and achievement has always been but an extension of human ends and faculties.

Animism, the earliest form of religion, reveals the lack of knowledge had by man in recognizing the qualities of life force. With the further distinction of such properties of life, these powers were then conferred by the human upon all images, those alive and those not; and they were revered because of their mystery. Since primitive religion and its spirit—as well as those of some of the dogmas of modern sects—are rooted in fear, all superior forces and powers were apotheosized by man as supernatural beings, and were likewise to be feared.

Polytheism reveals the human lack of appreciation of the unity of natural phenomena. Each manifestation of natural power or development was conceived as being distinct in purpose and origin. Gradually, such virtues and powers were unified by the mind of man and were held to be vested in a theogony, or a single family of gods. The next step was the pantheon, the hierarchy which had a superior deity and a graduated scale of lesser deities. From this then emerged the conception of monotheism, a supreme deity in whom all the former, lesser powers were incorporated. Such a conception reflects man's progress in social organization and in government, and in the centralizing of powers in certain persons.

Anthropomorphism—that is, men and gods of the same general image—is the conferring by the human mind of its own form and powers upon an assumed, superior being. The god must be like something. Man can only think in terms of his experiences and his sense qualities, such as color, dimensions, fragrance, taste and the like. A superior being is held to be superior in that he must excel man to some degree. Therefore, the human activities and qualities are exaggerated and then attributed to this being or god. Such beings must have greater strength, greater beauty of form, greater en-

duration and mentality than those had by man.

Fundamentally, it was conceived, as well, that the self-discipline and virtues of the god or gods exceeded those of men. Since human virtues were eventually thought to emanate from the gods, the latter were conceived to be morally perfect. The early Greeks, however, whose gods were heroic beings, were believed to possess many of the foibles of human nature and were thought to be subject to the same temptations.

Though the notion of the *universal mind*, or a teleological cause, is recognized as an advanced religious conception, most of the devotees interpreting it have an anthropomorphic view. In their case, the attributes are not a physical form or a manlike image conferred upon the divine, but rather humanlike intellectual and emotional qualities. The average devotee of the Universal Mind concept bestows upon that Mind the usual human mental faculties. He holds this Absolute Mind to have purpose, to seek ends, to have ideals of which it is conscious and toward which it strives. Man further attributes to this Mind notions of values such as good and evil, construction and destruction, harmony and inharmony, evolution and devolution. Further, he believes that this Universal Mind displays such emotions as love and compassion. Such a conception, though in a sense less primitive than the notion of the physical image of the divine, is still too humanized, too infused with human comparisons, to be other than anthropomorphic.

To refer to Absolute Being as a *conscious force* is perhaps an ascent in thought over the usual defining of Universal Mind. However, even the word *conscious* has its roots in ideas paralleling that consciousness expressed in man himself. A word other than "conscious," yet designating its functions, might be more appropriate.

It is to be noticed that as man's spiritual and mental visions enlarge, he strips the former "Gods" of their determinative qualities. It is because man comes to realize in a more profound understanding that such former qualities are too confining, too finite to be of the divine. The divine, as Spinoza has related, is no particular attribute, nor can it be limited to the sum of all those attributes which are known to man. The divine, or God, must and always will tran-

scend the human conception which is had of Him. The advanced religions will, like most of the mystics of old, perhaps finally find that God is ineffable and inscrutable insofar as words and terms are concerned. There will be just the Absolute Being, the One, the All, the Eternal—even these words have human connotations in implying an understanding of God.—X

Were They Members?

Frequently it is asked, why did not such eminent men as Benjamin Franklin, Isaac Newton, Gottfried von Leibnitz, Claude Debussy, and a host of other celebrities reveal their Rosicrucian membership? Why is it that in most reference works such as encyclopedias and histories—even biographies—there is no reference to their Rosicrucian affiliation? From such prima-facie evidence it would appear that these persons have never had any connection or association with the Rosicrucians—and that AMORC's reference to them is, to say the least, highly imaginary.

First, it must be realized that the times in which most of these celebrities lived were not generally as liberal as now. Religious persecution and tyranny were even more prevalent. The mass mind was not as familiar with the subjects of the Rosicrucian teachings, as with philosophy, metaphysics, hermeticism, and the sciences. In fact, many of the subjects taught and more or less proclaimed by AMORC today would have been thought heretical three centuries ago by the public. In those days the great philosopher, Baruch Spinoza, was thought to be a godless man! Even in the more recent times, Thomas Jefferson was declared to be an atheist because of his liberal views on the divine and for his construction of certain Biblical terminology! Today, the educated person on reading the writings of these men would call them *unorthodox*, perhaps, but at least they would be regarded as being exceedingly spiritually-minded men. In fact, Spinoza has since been heralded as "God intoxicated."

In such times and because of such conditions, the Rosicrucian Order functioned sub rosa for the most part. It did so to prevent the persecution of its members by fanatical religionists. Whereas today, with the exception of Spain and one or two other countries where religious tyranny reigns supreme, the Church may vilify and attack the Rosicru-

cian Order, it yet lacks the power to imprison its members and to confiscate its records and membership rolls. Because of persecution, membership cards or printed identifications were in the past not issued to members as they are today. No fraternal emblems were worn. In the past, a casual inquirer would never learn who were members of the Rosicrucian Order.

The buildings of the Order were likewise concealed for the same reasons. The word *secret*, in those days, as applied to the Order, meant not just "private" (as now) but actually necessary concealment. All assemblies or conclaves of the Order were sequestered in some inconspicuous place. There were, of course, no photographs taken of the celebrities, no announcements of dignitaries who were present, as is common today. It was not that the Order desired such a state of affairs; it was not that these eminent persons of the past were not proud of their affiliation! They were. However, more could be accomplished by their silence than by any proclamation of their membership at that time.

There were exceptions, of course, to this secrecy of affiliation. One such notable example was Robert Fludd, eminent English medical doctor (1574-1637). He is known as a Rosicrucian apologist because of his defense of the Order. The unfair attacks on the Order had reached virulent proportions in malicious libel. Fludd issued works in defense of the Rosicrucians which are masterpieces. He gave his name as author and immediately became a personal target of attack.

Some of the authors gave pseudonyms in connection with their works. Only members of the Rosicrucian Order knew the real identity of such authors. Public references, as encyclopedias, would have no such information at their disposal. In these public reference works, it might be said: "—it is alleged that he was associated with the Rosicrucian Order though there is no evidence to that effect." Still other encyclopedias will relate that a certain eminent personality was in association with a person who was known to be affiliated with the "sect" known as the Rosicrucians. An example of this indirect reference appears in an encyclopedia with regard to the founding of the Royal Society of England. It mentions names, as that of Ashmole, who was

a known alchemist—and a Rosicrucian.

Unless an individual authored books on the Rosicrucian Order or on its teachings—which many did, in their own name, or through a pseudonym which was known—there was no outward indication of his Rosicrucian affiliation. Determining whether one was a Rosicrucian in centuries past cannot be done by the same standards that we use today. Because persons did not say that they were Rosicrucians was not proof that they were not. To AMORC today, the indications of membership of celebrities of the past rests on four general points:

- (1) Personal revelation by the individual himself.
- (2) Works signed by a Rosicrucian symbolic name.
- (3) Traditional accounts from the Order itself referring to a person's affiliation.
- (4) Manuscripts and books containing terminology and symbols distinctly that of the Rosicrucians.

We are, of course, proud of the distinguished persons who have been affiliated with the Order in the past—and at the present. In themselves, however, such personalities add nothing to the personal advantages which are to be derived from membership in the Order. Who has affiliated, or who is a member now, adds no more profundity to the teachings nor does it quicken one's consciousness and contribute to his enlightenment. If distinguished minds have contributed to the teachings, that is important by the fact of what they have discovered and taught. If they have made no direct contribution to the organization, then their eminence is of no greater value to the Order nor to the individual member than is any other name.

There are individuals who are constantly inquiring as to "what prominent persons have been, or are, affiliated with the Rosicrucian Order?" It is evident from their inquiries that such information would be a determining factor for them as to whether they become members of the Order or not. Psychologically, such persons are seeking personal distinction vicariously. In other words, not having distinguished themselves or feeling unable to do so through personal effort, they "want to belong" to a group of eminent persons. In this way—vicariously—they believe they will have eminence reflected upon themselves.—X



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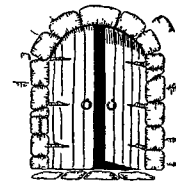
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RUTH FARRAN, F. R. C.
Inspector General of AMORC for New York City

Greetings!



RECONSTRUCTION OF SOCIETY

Dear Fratres and Sorores:

The question was asked of us the other day: "If it were in your power to do something constructive for the whole of mankind, what would you consider the greatest need?" Most of us have some general conception of the deficiencies and insufficiencies of the human race. As a consequence, our most immediate response is to cite some program or form of activity that seems the probable solution to the problem as we *unthinkingly* conceive it. We say "unthinkingly" because most of our notions of the basic causes of social disturbances and unhappiness in the world do not originate in our personal observation or analysis of prevailing conditions. They are inherited ideas, mostly the opinions of others. The suggestions we are inclined to offer are, therefore, more or less repetitious. They are a personal recital of the views of others which have seemed probable to us and are expressed in our own words.

As we, however, sincerely ponder such a question, try to discover what might be done to alleviate the growing social disorder and turbulence, our first suggestions, the usual ones, seem fallow. Most of what is proposed to assure world peace and the harmony of society has already been tried to some degree in past centuries—and without convincing success. It would seem, then, that a radical approach to the entire problem is needed.

The word *radical* has today the undertone of unpleasant connotation. It is made to appear that the nonconformist, the one who seeks to depart from customs and conventions by turning sharply at right angles to some of them, is a fanatic and anarchist. The true radical, however, is not a destroyer. He does not tear down because of sadistic delight. He does not shatter the concepts and traditions of others to enjoy any hurt such may cause them. What he removes or casts aside is part of an *evolutionary* scheme. He

considers it as debris to be replaced by a finer, more noble structure. Like any intelligent builder, he does not remove any existing thing until he has something which, in quality, form, or content, will transcend the former.

The intelligent radical knows that, if his ideals or concepts have not yet been proved, then the change he proposes must at first be gradual. To obliterate the established in its entirety upon theory alone can only result in chaos, if the idea is false. The radical, however, is willing to risk some loss where the *new concept* gives evidence of having merit and will result in improvement.

Why not, then, a *reconstruction of society*, not strictly along political lines as evidenced in Communist countries but in every department of human endeavor? Is it not time for the world to acquire a new look at itself? Such a proposal, of course, is but an echo of Plato as voiced in his *New Republic*. Today much of what Plato proposed over two thousand years ago would not be acceptable because it would not be practical in a world of different circumstances and demands upon the individual. But the necessity of such a reconstruction still prevails.

How and where would such a reconstruction begin? What aspects of modern life would it revolutionize? Should anything remain inviolate—if it could be improved—just because it was hoary with age or bathed in an aura of reverence? Why not begin with a philosophical system of morals and ethics? Let such a system have as well a psychological foundation, that is, be related to the categories of the human mind, instincts, and emotions. Take morals out of the category of religious traditions, supernatural edicts and the fear of punishment in the afterlife. Let such morals be a practical rational method of behavior, a scientific relationship of the individual to his society. Cause the morals to be as impersonal as

mathematics and dependable in adapting the individual to the requirements of successful living.

Many of the powerful organized religions have exerted too great an influence on the conduct of government. Such an influence, since it represents an implied spiritual purpose, seldom has its doctrines questioned insofar as they tend to shape the laws of the land. As a consequence, we have Christian, Hindu, Buddhist, and Judaic nations for example. Such reference means that the lawmakers, the legislators, and constitutions of such countries are primarily influenced or under the aegis of the precepts of the respective dominant religions.

The moral principles, at least as they are expressed in the laws of the country, should be reviewed. They should be detached from their religious background and analyzed as to their worth in human behavior. If they are found to be sound and pragmatic, they should be retained because of such qualities and not because of their ecclesiastical traditions and exposition. Let the philosophical and psychological definition of the *goodness* of the individual be entirely understood. What constitutes the individual's part in society? Do not place goodness strictly upon the level of a spiritual obligation to be met. Goodness must not be made to seem just a personal sacrifice and compassion, a special kind of conduct which all men are to assume as a price for the divine privilege of life. Rather, man should be taught what their basic drives and desires are. These should not be considered as inherently evil or as earthy and something opposed to divine purpose. Their function should be understood. Then the need of the individual's restraint in social discipline should be explained.

Since life is basically selfish in the sense of preservation for its own end, the desires and urges of so-called normal human beings cannot be construed as being inherently evil. They are consistent with the impelling force

of life. But man is a social animal as well as being a member of a species. To live, he must co-operate with society. In fact, society in a complex world is his habitat. To defy the requirements of society is to fight against his own interests and to jeopardize his life. Just as the emotionally mature and balanced person will not take his own life, so, it could be explained, the normal person will not oppose such rules as are necessary for his social existence.

Religion expounds certain ecstasies, supreme pleasures, to be had in the next life as a reward for virtuous living and conforming to the dogmas of its sects. Let a modern philosophy, augmented by science, disclose the pleasures of living in this life. It should be delineated that mortal pleasures are not, however, limited to sensuality alone. There are intellectual pleasures and states of consciousness derived from the attainment of certain ideals that afford transcendent pleasure here on earth.

It can be related that instinctively every individual strives to do right. This inclination may be of divine origin but it can also be explained from a philosophical and psychological point of view without depreciating its spiritual significance. All men do what they conceive to be right—even the criminal. It is incumbent to define *the right* in terms of practical living and how the individual can come to realize it. When this is done and abided by, the individual can experience a degree of happiness commensurate with what religion expounds as the spiritual reward.

A reconstruction of society must, as well, endeavor to arrive at a *unified purpose* for man. The various arts and sciences, the humanities as a whole, and religion generally have separate values for their activities. These may be stated as aesthetic appreciation, utilitarian achievements, economy, knowledge, health, and longevity. There is no parallelism between these human en-

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deavors. The respective interpretations of what these endeavors hope to achieve for mankind do not all coincide. Many are in conflict with or have a contemptuous attitude toward one another, as has long been evidenced on the part of religion toward science.

Very few modern scientists—with the exception of such men as Eddington, Jeans, and Einstein—can explain how science is contributing to a unified purpose in society other than: (a) providing factual knowledge of nature and (b) applying such knowledge to longer life and ease of living.

One may ask, What should man strive to know? Why should he live longer? Should not man set an ultimate objective for himself on earth toward which his knowledge and gradually increasing longevity would be mere tools or instruments? Science politely leaves these questions to the category of speculation and abstraction. It states that these are of the realm of religion and philosophy. The latter are often critical of science as being too material and lacking in any idealism.

In trying to preserve its traditions, society remains thus divided. A conciliatory, liberal and courageous movement is needed to tie together the lines of human thought and activity. We must courageously hew away all obstructions that prevent a unified purpose for mankind. Are we, of today, afraid to face a reconstruction of the elements of a social order to which we have become accustomed? Or have we become caught in an impelling tide which it is easier to float upon than to swim against—until humanity is ultimately immersed in a whirlpool of social chaos?

Fraternally,
RALPH M. LEWIS,
Imperator.

Is Morality Declining?

A frater in Australia now addresses our Forum. "Is morality in the world declining today, or are the changes we witness normal ones to which we shall have to adapt ourselves?"

The basis of morals in most all societies is that behavior which conforms to the commonly accepted spiritual principles. In the matter of morals, a society fashions them

according to that good which has its foundation in a generally accepted religious code as, for example, the Ten Commandments. Such codes or so-called edicts are associated with some traditional heritage. Usually, they originate in an exposition by the founder or avatar of the sect which adheres to them.

The moral practices of a society, however, more often are a considerable elaboration upon the basic spiritual precepts which have been recognized. This elaboration is the consequence of an interpretation, and it is engendered from experience as to what conforms to the good of society and the *social conscience*. The fluctuation, the change in the morals of a society, is likewise due to varying interpretations of its basic spiritual precepts. Of course, a society may become devoid of spiritual idealism. Its foundation of morality is then strictly a matter of expedient behavior. In such instances, men will prohibit or require certain acts, not because of any allegiance to a God or to spiritual traditions, but because they have found the acts necessary for their mutual welfare. A society, therefore, which might have little spiritual influence or teaching, could as a matter of expedience outlaw theft, murder, and perjury.

The extensive education of a society, the rising level of knowledge, has a considerable impact upon its morality. Education broadens the mental view and likewise liberalizes the thought. As a consequence, all codes, religious and legal, are construed more broadly. The construction is motivated in the enlightened societies principally by reason rather than by emotion. Education, if it is general and not confined to specific subjects, tends to acquaint the individual more with himself. The subjects of metaphysics, psychology, psychiatry, anatomy and physiology, for example, give one an insight into his constitution and thought processes. Much then which was once thought "evil" or a "sin" is tolerated—at least it is not considered immoral.

For example, let us consider the case of a girl that has a child out of wedlock. The modern, enlightened society does not consider that a sin against God. It recognizes the natural urges of individuals and the temptations of persons to submit to natural demands. The people of such a society may realize that the consequence of such acts

could become a social stigma; therefore, society will establish legal requirements in which the parents are obliged to support the child and in some instances may be compelled to marry. These are rules of expediency, however, and not of morals.

The modern society comes to know that much of morality and conscience is the consequence of environmental influence and of social patterns and habits to which one must more or less adjust. They know that the letter of the moral code is man-made. The motivation to conform to a *standard of good* is immanent in most persons but the construction and words of that desire are wholly of human origin—not Divine.

Morality and social idealism are closely aligned. Men's ideals for the betterment of their kind stem from the so-called spiritual urges which they have. It is the result of the finer sentiments and impulses which they experience within themselves. A well-developed sense of sympathy, compassion and love of one's fellow men arouses thoughts or ideals to represent them. In the formation of such ideals men frequently turn to religious precepts or to the traditional moral code. An analysis of most of the great documents or declarations of governments, such as their constitutions, reveals a spirit most consistent with the prevailing morality of the people.

When social and spiritual idealism decline, then, regardless of the level of society and its learning, morality lowers proportionately. A materialistic society is one whose principles of idealism—gratification of the physical being and a limited expression of the ego—tend to disregard moral precepts. It fails in self-discipline. It conforms to certain behavior only by social compulsion—the law of the land—not because of any personal desire to do so. We find men resorting to an increasing number of unethical acts, even what amounts to thievery, deception, and lying in their business transactions; they come to justify such conduct as being necessary, as the compulsion of competition or as subtle points of sales psychology, or shrewd maneuvering and the like. They will often with little compunction ruthlessly ruin individuals. They go the full limit of the legal boundaries of their society—if not beyond.

When there is corruption of self-discipline as applied to any form of conduct, it usually deteriorates in every other relationship into which the individual enters. One who has no compunction about lying in business because it proves to his advantage will also resort to making mendacious statements in his other affairs. One who will hurt another in order to gain in one form of activity will do likewise in any other commitment which is to his advantage. Psychologically, when the personal consciences of groups of individuals are lowered, the mass or public conscience declines, as well.

Extreme materialism contributes to the lowering of the private and public conscience—and the decline of morals. It establishes a wholly external dependence. The individual comes to believe that his whole personal peace and security is to be found in the material achievements of his day. He relies on what he can buy, control, and possess for the satisfaction of his ego. Humanitarian idealism and the impulses that are called *moral dictates* are then placed in a secondary category. Those who govern their lives by principles founded upon the higher motivations come to be termed *dreamers* and *idealists*, these references being made in a derogatory sense.

Any great prosperity of the masses tends to lower the moral standards of society. At such times it is the end that seems to justify the means. If material things are easily accessible or relatively so, and if they provide a kind of happiness—even though transient—that then suffices. The more lasting happiness, which a moral philosophy and *study* advocate, is considered of comparatively little value. It may even be thought an interference with the required time for material attainment.

Incongruous as it may seem, in the light of the above remarks, in prosperous times religion will flourish; more and more elaborate religious edifices are built at such times. This does not indicate a deepening moral sense upon the part of the individual. Rather, the individual who has more ample funds during the eras of prosperity contributes to the traditional institutions with which his family has been aligned. Such institutions he accepts as having some value, even though in his personal life they may influence him

only slightly. He supports them as a kind of prop or background of his social order.

Today, church attendance in the United States in particular is greater than ever—without necessarily any increased moral behavior on the part of the populace. A great number of these church attendants are *escapists*. They are confused and fearsome of the times in which they live—and of the nuclear sword of Damocles which hangs over their heads. The American press with its continuous scare headlines, exceeding most of the press of Europe in this regard, and in its implied dire threats to mankind incites a sense of helplessness in many people. They do not understand the present activity and the intricacies of science; they acquire a distorted view of the whole function of the atomic age from their public sources of information. They turn to the quieting and emotional appeals of their religious sects; in connection with these, most are not obliged to think and many more often close their eyes to reality. They hope then for some divine intelligence to intercede while they withdraw, figuratively, from the problems of their day.

The intelligent, thinking members of society realize that most morals expounded by religion, as said, have their roots in specific *necessary* human behavior. To completely abolish such moral standards would be to bring society to the brink of destruction. As a consequence, advanced societies will incorporate the fundamentals of such moral principles in their legal codes, as most have done. The average man, then, will realize that such standards are for his personal benefit as well as for his neighbors. Thus, even if he acts solely for self-pleasure rather than out of love for his fellow man, he will want to prevent morality from completely deteriorating.—X

Does the Universe Expand?

A frater of South Africa now arises to ask our Forum: "If all there ever was is eternal, then how can the universe expand? How does the saying of 'there is nothing new under the sun' fit into this? If you could shed a little more light on these questions, I would be very pleased."

It would seem from logical thinking that that which is infinite could not expand.

From the time of the ancient Ionic philosophers most thinkers have conceived the universe as a continuum and *infinite* in nature. The reasoning has been that for a thing to be finite it must be compared to something else. To what would the universe be compared, if it is ubiquitous and is all inclusive? Simply put, into what could the universe expand? From the astronomical point of view, however, the universe is not just abstract pure being. It is *physical properties*, galaxies, nebulae, stars, suns, gases, and radiations. Of what that consists in which they dwell is as yet a metaphysical problem. It is, of course, a kind of being but as of now, so far as science is concerned, it is unidentifiable.

The theory of the expanding universe arises from the observation that remote spiral nebulae are, to all appearances, rushing away from the earth. These nebulae are also apparently rushing away from each other at "terrific speeds up to 7,200 miles a second." Distinguished astronomers at Mt. Wilson Observatory found that the speeds of nebulae are proportionate to their distances from us. This theory coincides with the cosmology expounded by the theory of relativity.

A nebula, for example, whose light takes ten million years to reach us has, according to this theory of proportionate distance, a speed of 900 miles a second. "Others are approximately proportional to their distances." Presuming that the nebulae are rushing farther away from us each second, if we trace them backward we find that originally they must have had a starting point in the neighborhood of our sun. According to the estimate based on this theory, they were all congregated relatively near the sun but a few thousand million years ago! We can think of them like marbles congregated around an orange—then something scattering them at stupendous speed. This theory then of the receding nebulae suggests that we are living in an expanding universe so far as these properties are concerned, if we consider them alone as the universe. This expanding, it is further contended, must have started as recently as a few thousand million years ago.

It is related that, if the theory is true, the stars were once parked together. The great age of millions and millions of years which

the astronomers have attributed to the stars would not be true. This theory of the recession of the nebulae is based upon what is known as *Doppler's principle*. For simple analogy, we know that the sound of an automobile horn grows deeper in pitch as it recedes from us. "On the same principle, light emitted by a receding body appears redder in color than that emitted by a body approaching us," says Sir James Jeans. The color in light corresponds to pitch in sound.

The spectral lines of color which are well defined are studied by the astronomer. They constitute a kind of celestial speedometer. By observing the "red shift"—that is, the color moving farther into the red in the spectrum—it is determined that the body is receding from us. Conversely, when it is in the blue, it is held to be approaching us. Most nebulae, it has been found, have an increasingly redder light. It is thus thought that they are rapidly receding.

In conflict with this theory of the relationship of redness to the recession of celestial bodies is the fact that there are other causes of redness. It is claimed that distance alone produces redness. Therefore, the body might not be receding when it is observed. A noted astronomer has said that the gravitational pull of the stars and nebulae on light passing near them causes it to be deflected. Further, light from the nearest nebulae is not redder "but bluer than normal." It is held that light can only be bluer by an actual physical approach. This would mean, then, that the nebulae are approaching us. There are bodies which have a redness for some mysterious reason which man has not yet learned. On the other hand, it has been discovered that masses seem to exert a repulsive force "far greater than the attractive force of gravitation." Various theories have been introduced to try to explain how one body may repulse another so as to cause it to hurtle into outer "space" at tremendous speeds. If this is so, of course, it supports the expanding-universe theory.

Let us visualize a large vessel in which are grouped a number of marbles. Suddenly they are dispersed and move with great speed away from the large marble which they formerly surrounded. We presume, as we have heretofore said, that the marbles and their radiations symbolize the physical properties of the universe. What, then, is

the large vessel in which they move? As long as the marbles remain in that vessel, in which they move, they have not expanded anything except in the distance between one another. The marbles are not the whole reality. That in which they move is likewise of the reality. So long as that in which these marbles move is capable of retaining them, then that itself constitutes a reality. It is as much the universe as all within it. No matter how fast and far celestial bodies recede as masses and energies, their medium is not necessarily expanding just because it continues to contain them.

If we knew that the most distant nebulae were actually limits of that in which they dwell, then their recession would constitute an expanding universe, but we have no such knowledge. It is quite probable that, if the universe is a sea of energy, in which dwell masses called *matter*, then this sea, *as a whole*, may pulsate; that is, it may expand and contract periodically. This would account for the whole electromagnetic spectrum of radiation—that which is known and that which is not yet known.—X

Does the Soul Enter at Birth?

A frater in England addresses our Forum, and says: "A recent newspaper report relates a physician's hearing a baby cry before birth. I have understood it to be laid down as a *fundamental principle* that soul or independent life enters the body with the first breathing at birth. If a baby were heard to cry *before* birth this would appear to contradict the above fundamental principle and call for a revision of same. If such an instance were to happen only once in a million births it would be sufficient to nullify the above law. I would like this subject considered in the Forum."

The metaphysical and ontological principle involved concerning birth and the entrance of the soul essence is this. With the individual breathing of the separate organism through its own respiratory system the infant acquires a separate consciousness and the quality of nous, that positive polarity by which it becomes an independent expression of soul-personality. The crying of the infant before birth indicates physiologically that air must exist in the lungs of the child. But it cannot be established that the child before

birth is a separate physical entity and that air in its lungs was acquired solely through its own respiratory and nervous systems. Further, the positive polarity of nous conveyed by the air in the unborn infant's lungs does not vitalize the child's *independent* nervous systems. Before birth, the physical attachment of the child to the mother implies that the organs and nervous systems of the mother are the dominant influence.

Taking these physiological and psychological facts into consideration, we believe that the metaphysical and mystical principle (that there is no separate consciousness nor function of soul until the child takes its first breath independent of its mother) must continue to prevail. The positive polarity of nous, that creative force and intelligence from which the function and phenomenon called *soul* arises, exists in the air which we breathe. It is a material property in the sense that it is a frequency in the spectrum of energy, but it is of such a high frequency that it is generally considered to be immaterial.

This essence, as said, could be in the lungs of the unborn child just as it is in the ones of the infant following birth. The mechanism by which this energy is converted into intelligence and states of consciousness, by which the soul manifests, is binary before birth. By that we mean that it functions just before birth in *unison* with the organism of the mother. There is not that detachment which constitutes a free soul-personality.

We may use a simple analogy to better explain this. Let us assume that we have two devices which are capable of functioning separately. However, they are mechanically attached to each other so that they function synchronously; or, perhaps one is the "mother" device and governs the other. Let us further assume that the electrical current flowing through each device is of the same voltage and of the same cycle. This electrical current we may liken unto the positive polarity of nous taken into the lungs with each breath. Although *both* devices or machines are imbued with the same electrical energy, neither one can be said to be independent, that is, self-governing. Even if both interlocked units produce similar effects—just as the crying of the unborn and the newly born infant are the same—they

are nevertheless mutually governed, or at least one is controlled by the other.

We must repeat, then, that we do not think the fundamental precept as set forth in the Rosicrucian ontology, that the soul enters only with the first breath of the newborn infant, is altered by the case cited here.—X

Importance of Explanations

Surely, there is no intelligent being who has never asked the question, *Why*? Almost everything that comes about in our experience raises that question, and its answer is sometimes very difficult to find. Why certain events should take place, why certain experiences should be ours, are questions upon which men not only ponder, but sometimes actually brood to the point of being morbid. There are individuals, who, as a result of their brooding and consideration of an answer to a question, have made themselves actually physically ill, or brought about a condition which has made it impossible for them to properly do their work and carry on their regular activities.

In other words, the importance to the average individual of the explanation of certain factors is so great that the amount of effort and time that is put on the attempt is sometimes completely out of proportion to the question or answer. There are many explanations that are never attained by the human being in this physical life. This statement may be discouraging from the point of view of the individual who is literally using all his efforts toward solving something that may be forcing itself upon his consciousness, but, regardless of this fact, it is nevertheless true.

We can find a parallel to this situation if we look back over our own life. Many were the times when as children we asked the question, *Why*? Why should we behave in a certain manner? Why should we study certain subjects in school? Why were moral issues important? Why should we do things that our parents told us to do, when it seemed as though there were other activities that would be more enjoyable and more useful to us?

Many of these questions were not answered at the time that they seemed important; that is, we were unable to arrive

at a satisfactory explanation of why we should go to school, or study certain subjects, or why we should behave in a certain manner. As adults, we now believe we know the answers to the questions, but their importance is all out of proportion to what it was at the time when the situation originated. In other words, we have a vague idea as to why it was necessary for us to go to school and receive an education, but our answer to that question today would not have satisfied us when we were children. In other words, the sum and substance of the argument is that often when the explanation is found it is no longer of the importance that it seemed to be at the time that the question originated.

I think this same fact can be applied to all the questions that are raised in the course of human existence. We cannot today explain many situations that exist in our lives or about us. We cannot explain the existence of good and evil. We cannot understand why some people seem to needlessly suffer. It is very difficult for us to accept the suffering of good people, or the innocent persecution of those who do not seem to deserve it. We cannot understand why some of us have more energy than others, why some are happy, why some are not. These questions have been questions that have existed in the mind of intelligent people as long as they have been intelligent, but I am more or less convinced that the answers to the questions, when they come, will have much less importance than we place upon them at the present time.

Just as we see now why it was necessary for us to behave in a certain way when we were children, so at some indeterminable future time, we will probably see why it was necessary for us to go through certain experiences today; but then the experience, if it has been properly learned, will have more significance than the reason for which we had to participate in it.

Possibly the reason for explanations to all things not being easily forthcoming is that there is more importance directed to the experience than to the end to be obtained. Man lives a continuous existence, and to have all the answers to all the questions he may ask come at any one particular time would, in a sense, stop all his progress and all his growth. The process of living is not

a process that can be summed up by the answers to the questions that begin with the word *why*. The process of living is a process of continual growth, and man has tremendous potentialities into which he can grow. As he grows into them, he is experiencing the process of living itself, which is contributing in a way that may not be completely apparent to a type of living that we ordinarily classify as immortality.

In that period there will probably be further experiences to take place, further activities in which to participate, the full meaning of which will continue to lie ahead, because the only answer, the only state of absolute perfection that can exist in the universe, would have to be in an all-knowing consciousness, the consciousness that we normally ascribe to God. Man's evident purpose, then, is to eventually reach a similar state, a state when he will have all knowledge and will be perfect as God is perfect; but until that time comes, man only moves in that direction, and as he meets and, to a degree, controls the situations that are his in life, he will be contributing to an accumulation of knowledge and experience that will cause him to be able at some time and place to answer the *why* of things.

When these questions which originate in man's physical life are answered, there will be others to challenge the ability that man has acquired in the accumulation of the knowledge which has brought him to that particular point, and the answers we have searched for so long will not be important.—A

Human Freedom and Evil

The attempt to reconcile the existence of freedom and evil in the world has been a subject of philosophical speculation by many individuals throughout history. To interpret the purpose of life, man attempts to penetrate the apparent meanings of the universe that he views, or in other ways perceives, and also attempts to explain the existence of those events or manifestations that are seemingly inconsistent. Casual observation of the universe makes it possible for us to reach numerous conclusions, depending upon our interpretation. There are events and manifestations that clearly point toward the existence of a divine being. There are also many events and manifestations that seem

to be in opposition to the existence of a superior intelligence.

Regardless of our interpretation of the universe, man is aware of the problem of evil. He is faced with the existence of negative forces in the universe that thwart his desires and seem to stand in the way of his progress. Anything that in this manner impedes man obviously is considered a detriment and therefore an evil. A serious examination of both historical and contemporary events causes us occasionally to be very discouraged by the evident existence of evil. Whether or not good is after all the final purpose in the ultimate achievement of man, or whether evil is the more potent power in the universe, having one's self blocked from all worth-while attainment is a possibility that no intelligent person can ignore.

The problem of evil has had the consideration of many people throughout the history of man's thought. The solution to this problem has never been satisfactorily reached, although individuals settle it by various methods. Some avoid the problem altogether by simply acknowledging that the human being is incapable of understanding the whole of creation, and thereby is satisfied to come to the conclusion that man simply cannot understand some of the inconsistencies that seem to exist in the universe. Other individuals will acknowledge that good and evil both exist simultaneously, and man must cope with both, avoiding one and trying to attain the other.

There also are those who attempt to avoid the problem altogether, or simply consider evil as an illusion, and good as a reality, and therefore state that evil is nonexistent. Such a philosophy is difficult to adopt and even more difficult to consistently accept and practice as a philosophy of life. We are aware of the existence of crime, atrocities, war, dishonesty, and other forms of behavior which detract from man's virtue. In our awareness of the existence of these things, it is extremely difficult for us to accept honestly the premise that such events are merely concepts of the mind and do not exist in actuality. We cannot ignore the fact that evil is existent and manifests in such behavior.

The philosopher Epicurus made a negative approach to the problem of evil when

he asked the question as to whether God either could not or would not keep evil out of the world. Epicurus argued that if God could not keep evil from the universe, then he was not infallible. If he would not, then he did not exemplify the love that is presumed to exist in divine nature. In the criticism of deity, Epicurus did not come any nearer to solving the problem of evil than have many other philosophers.

We cannot accept a point of view that depreciates the value of the Infinite. The logical conclusion by the average human being is that, while God is infinite in knowledge, in experience, and in purpose, He still permits evil to exist. We are therefore forced to conclude that either evil does exist as an actuality in the world, or that man misinterprets the nature of evil.

I once defined evil in this manner: "Evil means anything that interferes with our plans, that may cause us to abandon our hopes or aspirations, that destroys what we have worked to create, or causes us to suffer bodily or mentally." This concept of evil, I might add, is purely subjective. It is based upon something interfering with our individual lives. This definition of evil is in terms of considering ourselves in relation to environment, and considering evil as something that intrudes itself between us and a satisfactory relationship to environment. I have now come to the conclusion that the definition does not go far enough; that evil is an actual factor in environment; and that evil is exclusively an attribute of the material world.

We cannot conceive of a divine goodness co-existing with evil; therefore, everything that is evil, whether it be an evil action, or evil behavior, is related to material which composes the physical world in which we live. From this point of view, evil is an attribute of matter, and exists only so long as matter itself exists and has effect upon us only so long as matter is a factor of our environment.

I am fully aware that this theory is controversial. Nevertheless, I am more and more inclined to accept as a premise that evil is inherent in matter and exists as an actuality in the material world. As long as we are a part of the physical world, we are in a position where we are forced to work with the solution of the problem of evil be-

cause it is ever-present and ever a part of the environment of which we also are a part.

To grasp this concept, we must remember that matter is a transitory manifestation; that it is a part of a physical world made for a specific purpose and made to exist for a specific length of time. It is a temporary condition that will no longer prevail when its purpose is fulfilled. We must cope with the material world as long as life exists in a physical body. We fail to cope with it by shutting our eyes to the fact that evil exists in matter. Evil is inherent in the physical world, and it may be one purpose of man's life to learn how to overcome its domination.

To lessen the domination of matter and its attributes, we must remember that man, as a living being, lives in two orders of reality. He is a physical entity insofar as his body is concerned, and in this sense he is a part of the material universe. At the same time, we must remember that man is soul, and soul is an expression of the Divine. Man is a part of matter, which I have stated is inherently evil. Man has to accept the resulting problems that are necessarily implied by this concept, since his body, in which his soul manifests, also partakes of the quality of evil that is in all matter. To avoid facing this fact, some religious philosophies attempt to subjugate matter entirely, or consider it as a subordinate part of experience. By adopting such a point of view, the importance of matter with its attributes is completely abolished from man's thinking—or matter is completely ignored.

The seat of personality—that is, the real self, the *I* or the ego—is the soul. The soul is the essential self. It is timeless. Its true home is not in this world, but in another order of reality. It has existence, as it were, on a higher plane. To fulfill a specific purpose, and to gain certain experience, the soul is incarnated into the physical order for different periods of time so that it can relate itself to physical phenomena and participate in the experiences that come as a result of that relationship. To attempt to understand why this should be, or why man should experience this existence in a material world, which may be evil, is something that philosophy and religion have tried to explain in many ways. It is difficult, and human reason alone is incapable of attaining a completely satisfactory solution.

As we learn of and experience the physical world of which we are a part, we alter our point of view; we change our concepts as we advance in our own growth and development. As intelligent beings, we can possibly arrive at certain points of agreement, and certain understanding of those phenomena which become apparent to us, and thereby become more intimately aware of both of the orders of reality in which we have existence.

Merely to state that in opposition to evil the values of truth, goodness, and beauty are desirable is not enough. This point of view has been unduly emphasized, and in emphasizing the virtues, their separation from our actual world in which we live is widened. The invisible world of values is somewhat like a mirage, something that seems to lie above us, and is seemingly unattainable, something toward which we aspire and seem to approach but which many of us never attain.

We are encouraged to look up and aspire to the attainment of ideals; but, when we do too much looking and not enough living, we are merely reiterating in words the high ideals to which we subscribe. In thinking of greater virtue and greater value, we leave our ideals isolated in a field of fantasy, like a mirage or a cloud floating above the actuality of the world in which we live. Many individuals pay homage to ideals but actually seem to find no way, nor even have a desire, to attain an intimate awareness and relationship to that world of ideals.

To consider further the impact of evil upon us, we will direct our attention to the opposite; that is, we will consider the value of goodness. Intelligent men accept without question that goodness is one of the highest aims of man. They also accept that the man who is truly good is never content with just his own goodness. The good man is desirous of enlarging that concept. True goodness means making the concept universal. All religions have held that goodness is a worthwhile attainment. Philosophers have taught that the good man is the man given to the pursuit of goodness, and therefore devoting himself to the welfare of his own advancement, his fellow man, and of God.

Men who seek goodness aspire to be better than they are. Socrates emphasized that all men pursue the good. Our frequent apparent preference for evil is caused by our

mistakes of judgment in regard to the nature of good and how to obtain the good. At any moment what we may happen to be pursuing appears to be good to us while we are pursuing it. We tend to desire and pursue the good, even though we may misdirect our steps. Some individuals may lie and cheat, but they do so in order to secure some end which is beyond the actual act of lying and cheating. The petty thief and the hardened criminal may be working toward what they mistakenly believe is good.

To pursue good is the right of any man, and good may be pursued through right conduct. Right conduct, therefore, is an end in itself, whereas wrong conduct is always a means to an end beyond itself. The individual who commits a crime is participating in wrong conduct because he is using it as a means to something other than the process of conduct. He is attempting to achieve something which he believes may be good for him. The individual who consistently follows a path of right conduct is working or living to achieve goodness itself through conduct and not because he will gain something more than the benefits of that type of living.

If, as Socrates said, all men pursue goodness, then we might ask by what means or with what part of his nature does man aspire after goodness? It would seem obvious that that phase of man which aspires after good must be in itself good, for it is the characteristic of a good man or of a man so far as he is good to aspire after and desire goodness. If man aspires for good, even though he may be in error in his method, there has to be a part of man's nature which leads him to so aspire and desire, and this is a part of him that is good. Therefore, good is evidently a part of man.

Such a process of reasoning brings us to the tentative conclusion that goodness is immanent in the soul of man so as to counteract evil in matter. It is the source of that which is in man and known to us to be moral aspiration and endeavor. Therefore, goodness is not only transcendent—that is, something that seems to lie outside or beyond us like an unrealized ideal—but goodness is also immanent within us, being a source that is a part of our inner nature, that aspires to relate itself to the same type of nature. Plato tried to establish this point

when he referred to the individual soul as not only modeling itself in accord with the ideal of goodness, but also partaking of goodness in the sense that the soul was a medium for the manifestation of the good.

I will attempt to illustrate this idea by reference to the fact that the same truth which applies to goodness also applies to beauty. As goodness gives value to human life, so it is that the presence of beauty in works of art causes these works to have value. A picture which inspires us with its beauty is composed of matter. The canvas and the paint which make the picture may in themselves have no aesthetic value. Nevertheless, the idea which the artist wishes to express needs to find expression in matter or else the idea remains aesthetically worthless. Without paint, canvas, and other materials necessary to create the picture, without words and sounds, the inspiration of the painter, the poet, or the musician would never be realized.

Because of this nonrealization, there never would come into existence in the world of actuality the expression of beauty conceived in the mind of the creator of beauty. There would always exist a potentiality of value but not value in itself, because value to be realized in the physical world must be made in terms of the actualities that are of the physical world. When the idea of the artist becomes expressed, or, we might say, becomes immanent in matter, the idea then achieves value in the material world in that our physical senses can perceive the idea. Yet, at the same time, we know that the idea exceeds in value its manifestation; that the idea intrinsically has greater value than the matter in which the idea is ultimately expressed.

Possibly, this theory helps us to realize that the two orders of reality, the physical and the nonmaterial world, actually exist; that they both have a place in our lives. Through them we become aware that we live in one world and at the same time we can aspire toward the attainment of the other.

The expression of beauty by the artist is the expression of his innermost urges. His creative abilities and ideas, coupled with the techniques that he has gained, make it possible for that beauty to be expressed. The creation of the artist is an expression of

himself. It is, in a sense, an overflow of himself, of his inner self, into the material world through which he expresses. It is an overflow of an idea which was previously only an immaterial idea, which has become embodied in matter as a result of his expression through that medium. The expression embodied in matter is an example of an ideal being expressed in matter. The idea is transferred from the transcendent to the immanent. It becomes actual in the material world, whereas previously it was real only in a transcendent world. Although the idea may become immanent in the actuality of the physical world, it still continues to exist as transcendent in the spiritual world because the artist is never satisfied that his true ideal is ever perfectly manifest.

Every great musician has been dissatisfied with what he composed, because the music he heard in his soul was more sublime than anything he could put into material tones to be audible in the physical world. The musician, the artist, or the writer brings about an expression of his ideas as an overflow of his own being, but also the artist's creation is a necessary overflow. The artist's expression constitutes an overflow of his own being, of his own inner self into manifestation.

The creative urge is a tremendous force. It must be expressed. Just as the force of water accumulated behind a dam will seek to find its level, so the creative urge of a creative force in the mind of an artist or in the mind of any human being will attempt to find embodiment in the material world, because it is the only world in which he can now produce evidence of his creation and expression of his ideas.

If this is only a mortal concept, it has the implication of being immortal. As the artist unable to contain his own inspiration pours himself out into the works of art, so it is that God, unable to contain the nature of His own goodness, pours Himself into the world of His creation. It is possible that God has no more motive for His overflowing into a world which He has created than the artist has motive in his writing, painting, or composing. The universe which God has created is a necessary expression or externalization of Himself. God needs the material universe; it is the means by which He idealizes His own expression into a reality which functions or exists as an actuality in

the material world and as a force or infinite power through all creation.

In the actuality of the material world which God has used as a medium of expression, the material with which the expression must be made evident is in itself imperfect. Matter, partaking as it does of evil, often proves intractable and inadequate for God's expression. Matter thwarts the artist's intentions. It stands in the way of the fulfillment of his ideal, and frequently interferes with his execution. For this reason the artist is frequently dissatisfied with the completed expression that he has attempted to form in the material world.

If the artist experiences such sensations of being thwarted by his manipulation of material, it may also be that the material composing the universe, which God uses as His medium, and in which His creation is embodied, may also at times thwart His intention. It may be that you cannot conceive of the intentions of the Creator being thwarted. I will restate the same idea in another way by saying that material, being imperfect, prevents God's creatures from fully realizing the Creator's intention in regard to them.

As entities, we have been altered by the material in which we are incarnated, in which the design of the Creator is embodied. This is so in order that purpose in life may be realized. God, by having expressed through the medium of the material which composes the physical universe—that is, by breathing life into dust, as the Bible states it—has left the Divine spark, the human soul, to fend for itself. Before leaving that spark of divinity which is the essence of men as individual entities, God endowed this segment of Himself, this manifestation of life, with the attribute of freedom so that it may struggle as best it can against the obstacles and limitations which the material world imposes upon it.

Thus, the material medium in which God has created may not be so much for the sake of the creation itself as it is the condition that God has chosen to use for making possible the existence of human freedom, a condition made possible and fulfilled by the process of interposing a material barrier between us as human entities and the universal mind of which we are the expression.

I believe that this barrier tends to separate us from the creative source of our being, but at the same time this material barrier confers upon us our individuality, our most highly prized possession. To state this in another way, matter with its attributes of evil is the instrument by means of which God secures the freedom of all He creates. If the universe consisted of nothing but God, the expressions of God, the emanation from God's nature—that is, if these expressions and emanations of God were not expressed in, embodied in, or contained in anything other than themselves—it would be extremely difficult to conceive how the entities which God has created as individual segments of Himself could be independent of God at any time and yet achieve any individuality or separateness. If, on the other hand, man is independent to a degree, then he is free; that is, God has given him freedom. Man is an individual, and through the exercise of his freedom he presumably has the potentiality of obtaining the perfection that exists even in God Himself.

The physical universe, then, with all its imperfections, with its inherent evil, may be regarded as a Cosmic laboratory in which the experiment of character formation and the development of morally free individuals is being conducted. The conditions for the conducting of this experiment, or operation, are necessarily imperfect. Human beings, as entities, have to face a brute, intractable environment, not always amenable to their wills and against which they have to struggle in order to provide the experience which is the result of the process of adjustment.

These conditions are in general provided by the material environment in which we as human beings exist in our material bodies. God's creatures are not all of creation. In addition, matter is an actuality and a part of His creation. Our souls are emanations of the Divine, temporarily incarnated in matter as a means of experience, the meaning of which will become more and more evident as time and experience proceed.—A

Defense Against Catholicism

Malice has no justification merely because it is garbed in religious vestments or ecclesiastical titles. One should expect from a religious sect—or its temporal body, the

church—the same display of decency and fair play which its teachings exact from its followers. Perfidy, vindictiveness, and mendacious statements by any religious institution toward those who entertain different views only point up the inconsistency of its claims to Divine guidance.

The voice of the Roman Church today is the loudest in the world in protesting against religious intolerance. It inveighs against suppression of religious liberty and freedom of conscience in Communist-dominated countries. It recounts how, in Hungary, and other Iron Curtain countries, its clergy and adherents are victims of an intolerance which takes the form of brutal persecution.

The same voice that beseeches the Free World to come to the aid of Christianity—especially the Roman Church—gives orders through its prelacy to attack, vilify, suppress and persecute philosophical, metaphysical and religious groups not approved by it. Where the Roman Church has acquired control of the government as in Spain and effectively in Italy, the very freedom of religion, which it expounds for itself, is virtually nonexistent for others.

In other nations throughout the world, in its own media, newspapers and periodicals, the Roman Church continually attacks and maligns the Rosicrucian Order, AMORC. It tries, wherever it can, by false and misleading statements, to defame the A.M.O.R.C. in public journals, newspapers, and radio broadcasts as well.

In the French colonies recently, for further example, it had endeavored to intimidate persons by claiming, in periodicals, that any who affiliate with the A.M.O.R.C. shall be condemned to hell. In one South American country, it has had its Catholic societies send communications to newspapers which deliberately falsify the activities of the Rosicrucian Order. Countries in the Caribbean and elsewhere in the world have also experienced this vicious and scurrilous attack in the name of Catholicism—and Christianity!

The literature and articles which have come to our attention in several languages show a deliberate attempt to discredit all systems of thought which the Roman hierarchy has come to consider competitive to its own. Such conduct is a deviation from the professed spiritually motivated high principles of the church. It is a deterioration to

the expressed rancor and methods of a petty merchant against a competitor.

To try to remain aloof and apparently indifferent to this insidious campaign by the Roman Church is only to give tacit support to it. Our silence is misjudged as inability to speak in our defense. We now repeat what we have said often in our literature: we are not a religious organization. We have fraternal rituals and we do consider metaphysical subjects but such does not make us a religion. We advance no particular method of religious salvation. We proclaim no founder who has prescribed a sacred creed or doctrine. We have no confessors or clergy. Those of any faith, and even those of no formal religious attachment, may become members of the A.M.O.R.C.

The Roman Church in its literature of attack has endeavored to show the rectitude of its conduct by insisting that AMORC is a religion and not a philosophical society. There is the implication that *if* we are a religion we are then open prey for vilification by the church. In such reasoning, wherein enters the principle of freedom of religion and conscience of which the Roman Church is continually prating? Is it to be construed that this freedom is to be enjoyed only by the Roman Church? Are all other institutions of a moral and philosophical nature, not approved by the Roman Church, to be victims of its avaricious ambition to dominate all free thought?

The A.M.O.R.C. does not attack any religious movement or society. However, we cannot let our members and friends and all those who regard the liberty of thought as one of the greatest possessions of mankind to remain in ignorance of the tactics of the Roman Church toward all not favored by its hierarchy. We take this militant stand in defense of our purpose and also in defense of the ground upon which all institutions for human freedom stand.—X

Are Animals a Bad Influence?

A soror states: "For the past ten years my life has held an intimate contact with four cocker spaniels in the house of our country place, with four other dogs in the kennels outside and they absorb so much of my energy, time, and often cause frustration—I am wondering if the effort is worth the price in the Cosmic scheme of things.

"The Magi (Ancient Order of) taught me years ago never to be in the presence of animals, that they would disappear from the face of the earth eventually. The I AM's taught that animals were created by the negative thoughts of man and would disappear eventually from earth.

"The theosophists teach that animals are a part of evolution, that their souls return to a pool between reincarnations until a development—acquired through contact with the human being—is achieved.

"Are animals the connecting link between us and the vegetable kingdom in evolution? Are they happenstances on earth and to be considered taboo? Do human beings have responsibility towards animals in aiding their development and evolution?"

Look upon an animal of the higher organisms, such as a dog, and see reflected there your simple organic functions and many of your psychological ones as well. Animals are links in the biological chain of evolution of which *homo sapiens* or modern man is but another. Our functional distinction and intellectual superiority as beings does not remove us from the category of a physical relationship to the vertebrates and particularly the primates. Simply put, we too are *animals*.

From the religious and mystical point of view, we humans are living souls. This adaptation to an evolved *self-consciousness*, or awareness of our ego, of which consists what is called *soul*, still does not eliminate the biological factor that we are physically animals. We do not, in enlightened metaphysics, take the position that man alone possesses soul. To think so, as theology generally expounds, is to flatter the human ego. The essence of soul, that which gives rise to the notion of it, pervades all living things. The life force and consciousness are related. Wherever there is consciousness—yes, even in plants—there is a rudiment of soul. This is not a primitive religious idea but, in fact, it is in accord with advanced psychological concepts. When an organism reaches a certain complexity in its nervous systems and brain, it attains that sensitivity, that ability to introvert its consciousness and realize its ego, which engenders the idea of soul. Where there is an evolved self-consciousness, there is what men designate as *soul*.

Does this detract from the divine content of soul? Does it make it less spiritual in its quality? We think not. Life force is a Cosmic essence. It is one of the infinite number of energies of the whole spectrum of Cosmic energy. All creation is of the divine, if we think such creation to be of an infinite mind. Some energies are, in their phenomena, more universal, that is, higher in the scale of their function. Therefore, the life force, of which consciousness is an attribute and from which soul consciousness arises, is divine, *even in animals*. No organism, however, is a "living soul" until it has the realization of its Cosmic origin and seeks to guide its life according to an evolved consciousness of self. Man, so far as we know, is the only being that has so far attained this status.

Anyone who has had dogs as pets and has carefully observed their behavior, knows that they have a high degree of *self-consciousness*. This is evident in such conduct as the displaying of guilt because of acts which they have learned are displeasing to their masters. Some dogs steal food and are quite aware that such acts are disapproved. When the master points to where the stolen article formerly was and speaks about it, the dog will bow its head and retreat. A dog that kills a rival pet, as a bird or cat, will try to hide, displaying a strong sense of guilt.

Allow me to refer to myself and a personal experience. I need only to mention to my dog certain wrong acts, such as stealing or destroying objects, and it will cause him to indicate a great sense of guilt. When I call these things to his attention, he lowers his head and slips away from my presence to his dog bed. If I go over to the bed and again bring up the subject, he turns his head away from me. When I lift his head, he tries to turn his gaze away from me. No human could exhibit a greater sense of wrongdoing.

This self-consciousness of the dog is also indicated in its sense of loyalty, its affection and sympathy for those beings, human or other animals, toward which it displays its love and willingness to sacrifice. Such virtues man eulogizes and often, in humans, attributes them to the motivations of the soul. There are characteristics about the dog that can inspire the human and are worthy of exemplification by him. That

dogs also display ferocity, brutality, and undisciplined passions is true; but such elements of a primitive nature are likewise to be found in the human.

The human has the faculty of *reflection*. He can contemplate his conduct and evaluate it. However, the ends or values he sets upon his conduct are wholly arbitrary. Some such ends have become aspirations which have undeniably elevated mankind. Other values, as he has slowly learned, have been obstructions to his progress and he has had to remove them at a great price. In looking upon the dog, we see ourselves in a gradual ascent. We do not mean to imply that the human species is necessarily a descent from the dog. Anthropologically, however, the dog undoubtedly does constitute a branch of the same tree from which man organically has descended.

All living creatures are affinities in the life force. We are bound to the same basic biological requirements. All living things exhibit such functions alike, as respiration, irritation, assimilation, reproduction, and excretion. Glorify man as you wish. Nevertheless, he stands on a common ground with all other living things.

Millenniums ago, man began the domestication of certain animals in his environment. He made them beasts of burden or used them for hunting and guarding his person or property. Dogs were among the first animals to be domesticated. As these animals became dependent on man, they, especially the dog, returned affection and loyalty for the kindness shown them. This behavior on the part of animals and their apparent helplessness in the domestic state aroused the paternal instinct in man. It is then that animals became pets. Men and women wanted to fondle them, protect them, and have them about. Pets reach down into the subconscious of man and bring out some of the finest and noblest instincts of his complex nature. This in itself causes man to be more impersonal, inclines him to extend self-interest beyond the limits of his own immediate welfare.

Candidly, we cannot find words acrimonious enough to convey our feeling in regard to the statement by an organization that man should "never be in the presence of animals" or that animals were "created by the negative thoughts of man and would

eventually disappear from the earth." When we are in the presence of animals, we are witnessing a creation that has exceeded and most likely will always surpass any achievement of man. We are looking upon a spark from the same Cosmic flame as ourselves. Removing ourselves from the presence of animals will not remove the animal from us.—X

This Issue's Personality

Ruth Farran, Inspector General of AMORC for New York City, exemplifies the individual whose ideals and concepts are strengthened rather than weakened by opposing thought. With an open mind she accumulated knowledge that was contrary to her accepted ideas. She used that knowledge to eventually substantiate her own views and thereby take them out of the realm of theory and speculation.

Ruth Farran was born in Mason City, Iowa, the oldest of three children. She attended rural school and graduated from Iowa State Teachers College in 1922 with a B.A. degree in teaching. While subsequently teaching in rural schools, she reflected much on her college course in psychology. It was not only the content of the formal lectures that had impressed her, but rather the asides of her instruction. The professor had studied New Thought and he had perhaps inadvertently planted the seed of inquiry into the nature of self in the fertile mind of Ruth Farran.

In her teaching profession, Soror Farran had become proficient, advancing to a Normal School training supervisor and later to a high school principal. During the summer vacation in 1928, she visited her mother and was stricken with a serious illness. Her physician had little hope for her recovery. Her elderly mother who attended her contracted the disease and passed through transition. Though deeply saddened by the loss of her mother, Soror Farran had been impressed by her mother's courageous attitude toward death. Her mother was a *Rosicrucian*. It was through her mother that Ruth Farran became a *Rosicrucian*, crossing the threshold of the Order in 1928.

In 1929 she entered Columbia University and attained her Master's Degree in June 1930. She sought to continue on for a Ph.D.

She found much opposition, in that her personal thought was "out of harmony with the current mechanistic teachings." Concentrating on specialized aspects of psychology, she devised experiments to determine the difference in personality characteristics in children between the ages of eight and fourteen. She also endeavored to show the relation of eidetic imagery (visual images) to the greater flexibility of intelligence of individuals.

In 1930, Soror Farran contacted the then Rosicrucian Chapter in the famed Roerich Museum in New York City. Shortly after affiliating, she was privileged to become Class Master of the Seventh Degree. Soror Farran's enthusiasm singled her out for increasingly important and responsible positions in AMORC. In 1933 she became Secretary of the New York Chapter, and then later Secretary of the Board of Trustees and Director of the Rosicrucian Sunshine Circle. In 1947, the Emperor Ralph M. Lewis appointed her to the office of Inspector General of the New York City area, a position which she still fulfills with great service and honor. Her active interest in AMORC brought her to International Conventions in San Jose in 1934 and 1938.

Soror Farran's ideal was still to be realized, that is, the coordination of mystical concepts with those of science. She knew that to have her concepts considered in scientific circles they must be presented as logically and even empirically wherever possible as the postulations of science. She became a subject of Dr. Gardner Murphy of Columbia University in experiments in extrasensory perception. So successful were her experiments that her scores were related in the *Journal of Parapsychology* as having "the element of covariance (consistency) to a greater degree than any of the others." Subsequently, Soror Farran contributed many effective articles to technical journals and the *Rosicrucian Digest*, reconciling the mechanistic views of science with idealistic concepts of the nature of self.

Soror Farran is respected and loved by members of the Rosicrucian Order in New York City and other Lodges and Chapters of the Atlantic Seaboard where she is well known. She is known to be one well versed in the Rosicrucian teachings of the Order. She has made Neophyte and advanced mem-

bers of AMORC alike realize the rationality and workability of the Rosicrucian studies.

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Nirvana and Cosmic Attunement

A frater in Japan addresses our Forum and asks: "I understand Cosmic Attunement (or Consciousness) to be a forestate of nirvana, a glimpse of the Absolute with the preservation of the duality of consciousness, the retaining of the ego. I believe nirvana to be the complete merging of the ego-consciousness with the Absolute, impossible in the physical body. It seems there is a relationship between these two phenomena. I would like this Forum to consider the difference between nirvana and Cosmic attunement, if such difference actually exists."

In the course of events, the thinking person is often caused to believe that mortal existence, the life which he experiences, is futile. Everyone experiences a number of frustrations. Early ideals are not all realized. The success of enterprises is frequently not experienced. With age, one is conscious of his diminishing power of achievement. The end of life offers principally decrepitude, disease, and ultimately death. This last (death) to most men is an instinctive fear which, with the coming of old age, often looms as a terrifying ordeal. To escape this kind of existence, to hope for something that affords a compensation for these vicissitudes of mortal life, has been the dream of mankind.

It is in these very contemplations upon life that the doctrines of Gautama Buddha took firm root. The Indians (East) in the sixth century B.C., the period of Buddha's birth and life, had come to realize that to be subject to birth was to be subject to decay and death. They had discovered that there is nothing that man can do in a material or intellectual way that would grant him immunity from such a process. Those who were reborn, regardless of their social status, or other earthly fortune, would be chained to the process and to its eventual consequence.

Eventually, in Buddhism, the true salvation of man seemed to consist in evolving oneself into an *eternal* personality. By one's becoming eternal, perfect, and by residing in the essence of one's origin, the necessity of rebirth is mitigated. The phrase actually used was: "reappearing in the mother's womb." This alluded to the primary source of all

from which man came, not just in the physical but in the spirit or essence as well.

In fact, it is man's realization of the contingent character of birth and death—the suffering attendant to them, that is "the impulsion behind religion." Religion consists of certain innate feelings stemming from the psychic and their relation to the exterior world. The insecurity of the world contributes to the search for a permanent ground for some sort of Absolute where stability and emancipation from suffering can be attained. Buddha is related to have said: "Having been myself subject to the contingency of birth and experiencing its unpleasantness, I have sought for *nirvana* which is without such contingencies—which is unsurpassed and secure from worldly yoke, and obtained it." Toward the close of his life, Buddha is reported as saying: "Sure is my final emancipation; this is the last birth, there is no longer the possibility of rebirth."

In Buddhism, *nirvana* is the final physical death. It is the consummation of earthly existence prior to that emancipation of which *parinirvana* consists. Every mortal who dies, of course, does not experience *parinirvana* unless he has attained the high state of consciousness of which *nirvana* consists. In Buddhism, it is taught one must experience rebirth until the consciousness is so evolved as to no longer necessitate its return to mortal life; then one is no longer subject to suffering and to evanescent pleasures.

Parinirvana, then, comes only to those who have prepared themselves for it by first attaining *nirvana*. One who experiences this *nirvana*, this last death, is said to "expire like a burning lamp (after exhaustion of fuel and wick)." Actually, the beginning of *parinirvana* is realized at the end of the last cycle of conscious existence.

Thera Anruddha describes Buddha's passing (*nirvana*) thusly: "There was then no process of respiration to be noticed in the organism of the great saint, whose mind was then unshaken, steadily concentrated, and was in its peacefulness when he expired. With an unperturbed mind he did bear the pangs of death. Just as fire extinguishes in the exhaustion of all materials of burning, in the same way his consciousness became completely emancipated."

Parinirvana, then, is the goal of the Buddhist. But just what *is* this state that is eter-

nal and that stops the wheel of rebirth? Literally translated, the word *Parinirvana* means "going out." This, however, is not very informative except in the sense of meaning the release of the consciousness from the world. But, parinirvana, as we have noted, has a more profound and embracing significance. Broadly, parinirvana is an escape to the *unborn*, the *formless*. We are told that nirvana is "the subsidence of all predisposition toward the form of creation, the relinquishment of all ideas of belongings, the extinction of all desire, the dispassion, the cessation of the ultimate." This constitutes a series of negations, of not being this or that of mortal existence. It is a condition of nescience; but still, there is the question of what kind of reality is parinirvana?

Buddha, it is recounted, was often interrogated as to whether parinirvana was a state of existence or nonexistence; whether it was neither existence nor nonexistence; or whether it was both existence and nonexistence. According to authorities on Buddhism, Buddha never answered these queries in a direct manner. It was not that he sought to evade the question, but it is presumed that the content of parinirvana was so undefinable, so inexplicable that, in his opinion, it did not fall into the categories of the inquiry.

In the opinion of the Jains, the sages of Jainism, parinirvana is unlike the extinction of the lamp flame, for it is *not* the annihilation of the soul. Many Western minds, especially followers of other religions, as Christianity, are inclined to think of nirvana and parinirvana as being the extinction of soul. The Jains say, rather, that it is a transcendent state of the human soul. It is a state of the soul which has risen and remains eternally emancipated from passion, hatred, birth, disease, and decay. Their philosophical explanation is that the soul has reached a state where all causes cease to be. It is no longer, in other words, motivated by desires from which stem the passions, sensuality, and suffering.

Looking at the subject of *parinirvana* from the psychological point of view, it is the state of pure consciousness, but without personality. It is a condition of sensitivity, yet one which is amorphous, that is, without any form or image. In parinirvana there

are no ideas that correspond to or suggest any kind of reality. Obviously, this is difficult to comprehend. How can one be conscious and yet not be conscious of something?

Nirvana is a kind of *unconsciousness*. In modern psychology we speak of the unconscious but we do so only in relation to the conscious or objective mind and the subjective processes. We conceive the *unconscious* as having an awareness in its own state. But in parinirvana the consciousness is without personality and without image of any kind. It is, we can only assume, just a vital potential, an energy, pure being, with no illusion of reality associated with it.

Since the consciousness to which parinirvana alludes has no organism, no processes, it can have no experiences, as we think of the word, no sensations and no ideas. Consequently, no terms can be formulated in parinirvana—no quality, feelings, and no desires may be had. We have been told that parinirvana is free of all such contingencies. Words attributed to Buddha, but probably put in his mouth, describing this state, relate that it is "where water, earth, heat, and air do not find footing, there no light burns and the sun does not shine, the moon does not shed her radiant beams and darkness does not exist."

From the mystical conception, parinirvana is the unity of the individual expression of consciousness with the whole Cosmic stream. It is not that the individual consciousness has ever lost its contact—or ever would—with the Cosmic Consciousness, but, in parinirvana, it is no longer obliged to have its expression in matter. On the other hand, personality is completely annihilated. The parinirvana state is the *one-ness* of being. However, there must be some realization, some ecstasy, something that makes that state wanted in preference to mortal existence; those who seek to attain parinirvana are at least possessed of that desire.

The eminent Indian philosopher, Professor Radhakrishnan, states about parinirvana: "Perfection is then the sense of one-ness with all that is, has ever been and can be. The horizon of being is extended to the limits of reality . . . it is therefore not correct to say that the dewdrop slips into the shining sea; it is nearer to the truth to speak of the shining sea invading the dewdrop. There is here no sense of loss, but of infinite

expansion when, foregoing all, the universe grows." This latter notion of parinirvana parallels the mystical conception of Cosmic Consciousness, the only difference being that, in the latter, one need not pass through transition to experience this exalted state of consciousness. It, too, consists of a sense of one-ness with all being. The individual is not lost but he feels that his being and all of reality are *en rapport*.

Cosmic Consciousness, further, is not without its gratifications, its beatitudes, its ecstasies, which are unlike anything that our objective experience creates. However, one can return from a momentary state of Cosmic Consciousness, again to confront life, and one may live with it. Cosmic Consciousness does not make one immune to suffering or desire. But the noetic experience received, the insight or illumination which one receives from Cosmic Consciousness, causes the individual to have a more intelligent approach and adjustment to life. Such, then, lead to a renunciation of many habits that would ordinarily contribute to suffering and unhappiness.—X

Rendering Cosmic Assistance

A frater asks our Forum: "When prominent persons are reported to be ill, is it wise for a Rosicrucian to write them stating that one is a Rosicrucian and that one has their name on a 'healing list'? Should one say that he is 'praying' for them? Is such work not better done in a *general* way in cases where the help has not been solicited by the ill person? As I understand it, it is always in order for one to petition the Cosmic for the guidance and health of our leaders.

"Under what conditions may one properly render Cosmic assistance *without* having first been appealed to or solicited for that help?"

In the matter of *absent healing* it is essential wherever possible to have the cooperation of the one who is to be the recipient of such assistance. Cooperation in this instance means having a receptive attitude. Further, it means a sympathetic state of mind toward metaphysical healing. One who is hostile toward such methods because of ignorance or religious prejudice naturally cannot enter into the necessary state of passivity and responsiveness by which he can receive the

thought directed toward him. He is likewise not a channel for such Cosmic forces as might also be directed to him.

One need not be a Rosicrucian to be helped by the Order's absent healing methods. He may, in fact, know nothing of such laws and principles. He must be willing to be helped and he must realize that what is being done is not supernatural but rather in accordance with natural laws even though the same may be different from what he may have experienced previously. To try to help one in spite of himself is ineffectual. In other words, if one, through ignorance, considers such methods to be fatuous, or if he shows resentment toward unfamiliar treatment, no help should be attempted. The individual with such a conviction or such resentment sets up a psychological barrier in his psychic self, in the subconscious, through which it is difficult to penetrate with constructive thought.

There are, of course, extenuating circumstances which make it necessary to help one immediately without first attempting to advise the individual what is being done. It can only be presumed then that the individual has no inherent antipathy toward absent healing methods and will be happy to receive any extra beneficial influence in his welfare. Some very effective results have been obtained in the absent treatment of noninformed patients. We repeat, however, that whenever possible, the individual should be advised as to what is being done.

Metaphysically and psychologically, when one knows that others are trying to assist him Cosmically, he then mentally helps himself by virtue of such knowledge. First, he tries to purge his mind of all thoughts that he believes might obstruct the anticipated help given by others. He tries to imagine just how those forces being projected to him will feel, or what their effects will be. There is a tendency to cooperate personally (when the patient can) by assuming a mental attitude and making self-suggestions that constitute an excellent self-stimulus. The morale is raised by the very thought of the help coming from others. One's will is strengthened, there is an increased mental resistance to the ailment, and a rigor that causes one to fight his affliction.

Writing to prominent persons, as officials of government, celebrated writers, industrial-

ists, actors and actresses, stating that one is going to "pray for" them, or place them on their "personal healing list" is a procedure lacking in decorum. In the first place, the reference to *prayer*, to one who is not a Rosicrucian, who may not be familiar with the nature and functions of the Order, may create a false impression in the mind of that person. The use of this term connotes *sectarianism*. It implies that AMORC is a religious sect, which, of course, the Rosicrucian Order is not. To speak of a healing list, to one who knows nothing of the principles employed, may suggest some form of fanaticism or superstition. One must have in mind at all times the *dignity of membership*. One must not speak or write in such a way as to tend to lower the prestige of the Order in the opinion of another. Our operations should always be on a plane commensurate with the reputation and purposes of AMORC.

Writing to prominent persons, in the name of the Order, offering to help when they are not acquainted with the nature of the help to be given may create also the impression of a brummagem act—by that we mean that it may seem to be an effort to gain cheap publicity at the expense of the unfortunate affairs of the other.

In times of great international stress when the leaders of government are confronted with momentous decisions, Cosmic help should be directed toward them. In accordance with our Rosicrucian teachings, during our sanctum periods of meditation, such individuals should be visualized. We should think of them as receiving strength and, most of all, Cosmic illumination through their own psychic selves. Thoughts toward that end can and should be directed to them. To write to such individuals, however, that such is being done in the name of AMORC is not appropriate and is lacking in decorum. The motive behind the writing of such letters would be altruistic, of course, but, we repeat, it is apt to be misconstrued.

It must further be realized that prominent people, public officials or executives of large organizations, cannot be immediately contacted by letter from an unknown person. Such individuals have one or more secretaries who *first* open and read all such communications from unknown persons. Such secretaries have the authority to pass on

the communications to their superiors if in their opinion they are worthy of his time; if they think he should not be troubled with such letters they never reach him.

Your silent thought is more directly helpful for a prominent individual than any letter telling him what you intend to do. Most certainly your letter in no way furthers AMORC in such cases; rather, it is detrimental in the impression it may create.

If you wish to let some prominent person know about AMORC, here is the proper procedure. Select a Rosicrucian leaflet or booklet, place it in a neatly addressed envelope and send it to the address of the individual. As explained, your communication may go no further than his secretary; however, she will know the interests of her employer and will see that he gets it if he is in sympathy with such literature. There is also the added advantage that the secretary, reading the letter first, may also become interested.

The fact is that once a year we urge our members to select six or twelve prominent people in their community and, in a sealed, first-class envelope, send to each a leaflet which they feel is appropriate. It is not necessary that the members affix their own names and addresses to such envelopes. The literature enclosed in the envelope bears the AMORC address, and that is the one to which you want the individual's attention directed.—X

Is Intuition Always Helpful?

A frater of Australia addresses our Forum, saying: "The voice of the inner consciousness, according to the Rosicrucian interpretation, operates for the ultimate benefit of the individual concerned. Joan of Arc's voices appear to have tended toward good results for the French nation, and thus, in part, for mankind's, although her following their advice caused her physical destruction. Why, then, according to the recent news account, did the celebrated Mr. Waugh hear voices which without exception were evil so that the survival of his sanity depended on his ignoring them, and ultimately, it would appear, silencing them?"

We think of intuition in the esoteric sense as being a Cosmic voice speaking through the objective consciousness. Most persons

who study esoteric philosophy are inclined to believe that the content of such intuitive ideas is formed in the Cosmic—that it is preframed in the words and terms in which it is realized and then transmitted to the outer consciousness. In the Cosmic, in the universal intelligence of which the Cosmic consists, there are no languages. There are no sense qualities or sensations from which ideas are formed such as men realize. The words of intuitive ideas are always our own. All the elements of the ideas already exist in the previous experiences which we have had.

Just as previously, it is again necessary for us to briefly review in this Forum the mechanism, the processes, by which intuitive ideas are had. Intuition consists of an unconscious reorganization of our existing ideas into an order of greater clarity. What was once confusing then acquires an illuminating perspicuity. A conclusion or solution, not obtained through the usual reasoning processes, breaks into the consciousness like a flash of light, self-evident in its clarity.

How is this accomplished? We all are aware that the elements of our experience are in the mental processes filed away in categories of the memory. This is like a great filing system with numerous divisions or drawers—some of which have to do with mechanics, art, sounds, colors, feelings, geometrical forms, and the like. Some of these previously experienced ideas are easily recalled at will, or by means of conscious association; for example, we see a beautiful sunset and that may immediately recall a similar experience and all of the incidents related to it.

However, innumerable other ideas may be had which are derived from experiences that are likewise filed in memory, particularly in our subconscious of which we have no immediate knowledge. We cannot recall them because we do not know that they exist. Many of such impressions pass over into the subconscious without our awareness of them when they are perceived. So, we then have a vast reservoir of materials, impressions of impulses, ideas, one may say, awaiting association into a new combination of complex ideas.

Let us assume that one is laboring with some personal problem. He contemplates it; he reasons as to what course of action should

be taken. No satisfying solution, no seemingly plausible idea, is forthcoming. Finally, in exhaustion or desperation, he dismisses the whole problem from his consciousness, his objective and subjective minds. Actually, however, the ego, the subconscious self, is still desirous of surmounting the particular problem. It is not content to be defeated. Then, in the subconscious, in the *psychic self*, there continues what is called the *unconscious work*.

In the psychic self, the subconscious, the original thought over which the individual labored has become a dominant motivation. It carries on where the reason and will of the individual had left off. However, it applies a higher judgment, a keener intelligence, to the work at hand. Furthermore, as said, this subconscious has access to the large reservoir of impressions of which the individual consciously has no knowledge. The subconscious begins an arrangement, an integration of all the ideas, simple and complex, which might have in them any relation to the problem at hand. It strives for harmony in such unity of ideas.

Actually, this objectively unconscious process is in accordance with the *Law of the Triangle*. In other words, there are three points involved: First, it takes the thesis, the positive idea; then it advances to the second point—it considers the antithesis, the opposite or negative approach which mitigates the former. Up to this point, this is probably what the conscious mind has also done. Had the conscious mind been able to go further it would have been successful. The subconscious, however, advances to the third point, the synthesis, the *joining together* of the two opposite conceptions—the thesis and the antithesis. It is this synthesis, then, that becomes the solution. When this is attained, the new idea with its illumination is flashed in its entirety into the conscious mind. There it appears as a “hunch” or an inspiration, or, in fact, the *intuitive knowledge*.

Since the synthesis, the intuitive idea, guided by the Cosmic intelligence of the psychic self, is so perfectly developed, and more comprehensive than any previous notion had by the conscious mind, the latter readily accepts it. Of the intuitive idea, there is no doubt because, as we have said, it appears as a self-evident truth.

The form that the intuitive communication takes in our conscious mind may be either an auditory or a visual image, or sometimes a combination of both. In other words, the intuitive intelligence may be realized as spoken words, as a voice deep within ourselves. It may appear as a positive sentence, ringing in its forceful clarity. Again, the words may appear on the screen of consciousness in a visual form, luminous in appearance as well as in clearness of thought. That the intuitive idea assumes such images only means that the sensations passing from the psychic, of the subconscious, have stimulated one or more of the areas of our receptor senses, such as seeing or hearing, and have taken such a form. It must not be construed that the psychic has an actual "voice" and that it actually speaks in a physical sense.

Can such intuitive voices, or rather the ideas which they communicate, be relied upon? The answer is Yes, *if* they are truly intuitive. Unfortunately, many impressions had when we have been laboring with a problem are *not* intuitive. For example, one may be desperately struggling with a vital problem, desiring to learn through reasoning what course of action he should take. Psychologically, when fatigue comes there is an inclination to accept any passing or random ideas that may seem plausible. It is the desire to escape the fatigue that comes from prolonged concentration of tension; such an idea is merely part of the reasoning process. It may not be a real solution. When followed, it may prove to be fallacious and the thought found not to have come from intuition at all.

How may we know authentic, intuitive ideas? "Only by the forcefulness with which they impress our objective consciousness," we answer. Further, we would answer that they are of a positive judgment—new, clear, and convincing. Consequently, they always produce an emotional reaction, such as a thrill, a feeling of exaltation and great satisfaction. Sometimes an intuitive idea comes to mind that has no relation to any of our previous thoughts. This means that the psychic consciousness in its process has found a harmonious relationship between associated ideas and brings that forth as the *new thought*. Obviously, the intuitive process is

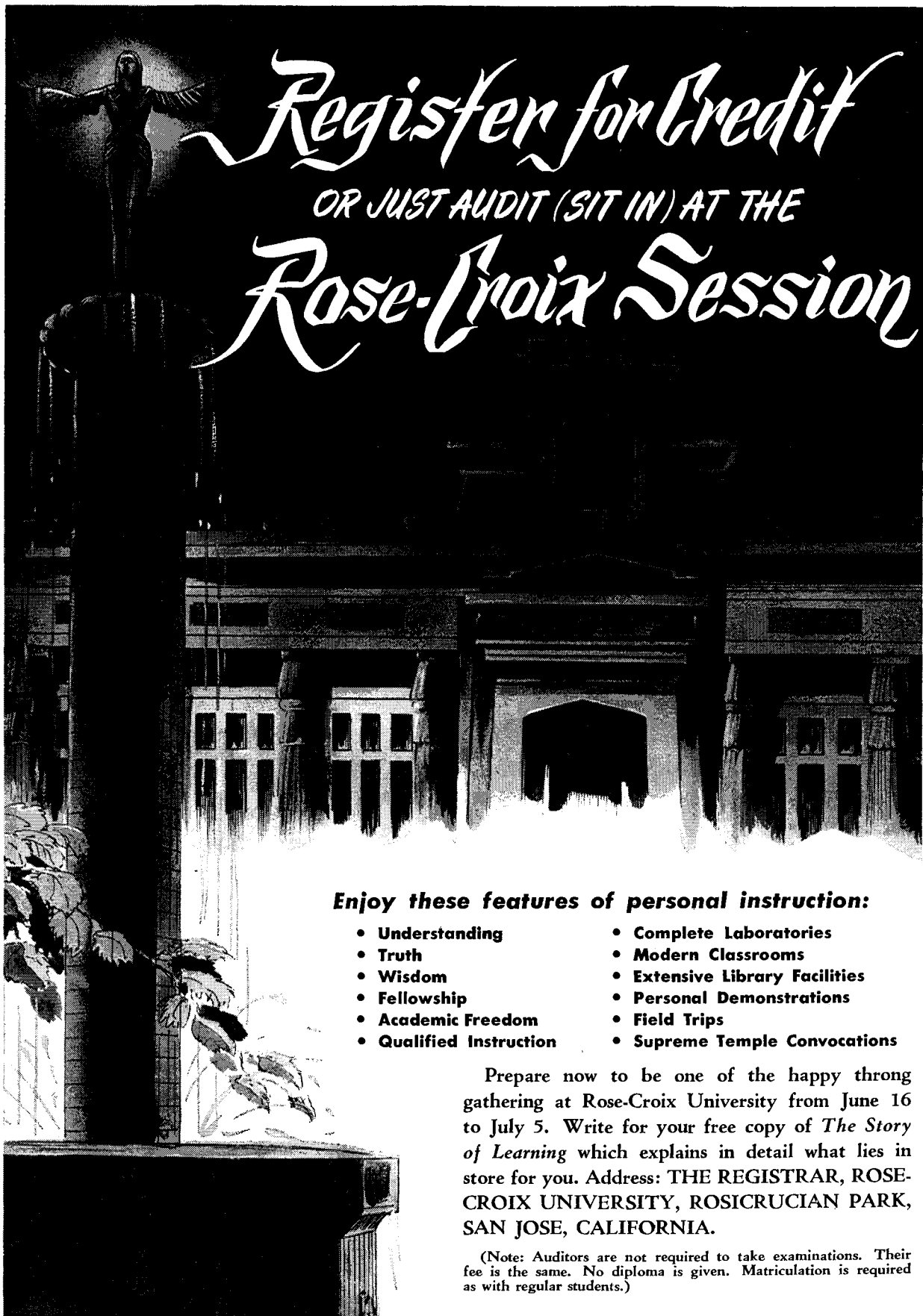
more active and developed with some persons than with others. However, everyone can improve his intuition; that is one of the things that the Rosicrucian teachings are to help the member do.

Do truly intuitive ideas help the member? They do, but this must be construed in the broadest sense. Let us take the illustration of Joan of Arc, mentioned by the frater who asked the question we are now considering. Joan of Arc had dedicated herself to the cause of her people and nation. That she might have to give her life was not important to her. That which was important was that she succeed in her mission. She was intuitively helped to attain her end. To her, the loss of personal security and of her life were incidental.

Now, what about the voices people hear who are mentally deranged either temporarily or permanently? Are they intuitive? Most assuredly *not*. Such voices may arise from a number of conditions such as paranoia. We know that there are *levels* of the subconscious. The deeper levels reach to the Cosmic, and it is from such realms that the intuitive ideas come. However, there are other levels of the subconscious which border upon our conscious. In the case of a deranged mind, obsessional ideas and phobias can draw out of this borderline of the subconscious all associated ideas that may seem to be related. They, too, in their random disorder, enter the conscious mind. For the most part these seem to assume an auditory image, that is, as the spoken word. The mentally ill person is not able to distinguish between the objective, or reality, and the unreal. Instead of being realized as coming from within his own consciousness, the voices are given a separate entity.

Such random ideas may be originally repressed thoughts, ungoverned and uncontrolled in their release. In fact, they may be quite different in their moral content; as for example, they may be very different from what the person may normally think as right, or be inclined to do. So, in their influence, in their effect upon one's life and relations with others, these ideas may be called *evil*, that is, detrimental.

But, we repeat, such are *not* true, intuitive ideas.—X



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