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Greetings!



POPULATION AND BIRTH CONTROL

Dear Fratres and Sorores:

Much has been written recently on the subject of "population explosion." Anthropologists, biologists, ethnologists, and sociologists have expressed themselves pro and con upon the potential dangers of man's gradual crowding of this planet. The rational conclusion is that, if the population ratio increases, within another two centuries many essential natural resources of the earth will be seriously diminished.

It has even been theorized by a mathematician that the population density in habitable areas of the world will so increase that it will be difficult for the human animal to find standing room. These scientific speculations have also admonished that a continuation of the tremendous population expansion will crowd out the growing of food for animals. All available fertile land will be required for food production to be directly consumed by the vast hordes of humanity.

To mitigate this alarming picture, others have held that scientific progress and technical development will convert now large arid wastes into huge new food-producing areas able to provide for the needs of the surging waves of humanity. This solution in turn has been counteracted by distracting statistics that reveal a growing shortage of water for human consumption, agriculture, and industry. Many industries use thousands of gallons of water daily to produce such things as paper and plastics, for example. Other industries contaminate streams and rivers by their operations. Huge and expensive reservoirs for the storage of water are not equal to the increasing consumption by an expanding industry.

Considerable money is being spent both in the United States and elsewhere by private enterprise and by government to find an economical way of converting sea water to fresh water. The cost per acre-foot is at

present excessive for irrigating land. The cost of conversion would have to be infinitesimal in order to make it feasible since, in addition, it would be necessary to transport the water hundreds of miles to parched areas on each continent. It so happens that many of the great wastelands in need of the magic touch of water are a considerable distance from the sea. Sometimes there are also great mountain barriers between, which would have to be traversed.

Will population wait for science and technology to find a way to serve it? Or is it essential that the population increase be controlled—even by legislation, if necessary? A successively proposed remedy has been *birth control* or, as it is otherwise known, contraception. When in modern times this was publicly presented, it at first raised considerable objection, particularly from organized religion.

The term, birth control, meaning not abstinence from intercourse, but the use of mechanical and chemical means, was first used by Margaret Sanger in the publication, "The Women Rebel," 1914. However, as early as the year 1877 Annie Besant was prosecuted for circulating a book advocating contraception. The subsequent litigation aroused considerable publicity for the subject.

Eventually a league for the dissemination of birth control information was established. The league claimed that "poverty and sex starvation" could be avoided by "early marriages and small families." In the year 1921 the United States Birth Control Organization was established and Mrs. Sanger was its first president. Since then similar leagues and organizations have been established in Japan, China, and India.

The birth control organization, notwithstanding the opposition, principally of some religious sects, has won to its support many intelligent persons and scientists of note. Its

researches reveal that preventive medicine has been one of the greatest causes of population increase. In other words, it is the deterrent to many diseases which formerly and periodically exterminated millions of lives.

Preventive medicine became particularly effective in the 19th century. As a result in England, for example, the population increased in that century from 9,000,000 to 32,500,000. Most certainly there is every evidence that medicine and allied sciences will further increase longevity and, as well, reduce the mortality rate of the newborn. We see the results of this in the more advanced nations of the world today. But this technical knowledge will not be limited to a few nations. It is, and should be disseminated throughout the world, resulting, however, in further population increase.

The opponents of birth control have in the past advocated the raising of the standard of living as a population deterrent. They have presented statistics to prove that in the past prosperity has brought about a reduction in fertility, the classes in the upper economic brackets having far fewer children. This, however, contradicts itself. First, why would those in the upper economic levels have fewer children?

It would not mean that they would resort to sexual abstinence any more than those of the lower levels. It does mean that those economically superior in most lands would have greater access to *contraceptive education*, and would practice the same. Secondly, in the last decade in the United States the nation has experienced one of the greatest periods of prosperity in its history. With this prosperity the fertility has not been cut but the number of children per family has *increased*.

From a biological and social point of view, what is the advantage in congesting the earth with teeming millions of persons? The greater the population, the greater the social

problems that arise. These are the need for food, expanding education, provision of clothing, the complexity of housing and transportation, as well as the complication of moral standards and the need for greater restraint of the spread of crime.

Is it not far more advisable to raise the *quality* of human life rather than to have *quantity*? The average family in such nations as, for example, the United States, countries of the British Commonwealth and France, finds it increasingly difficult economically to provide college and university education for its children. To give two children a college education taxes the financial resources of the average American family. To give three or four children such advantages requires that one make a tremendous sacrifice or be wealthy.

Generally, religion takes the stand that the function of procreation is a sacred and holy gift to humanity. In essence it asserts that man has no right to profane that gift for sexual pleasure alone. Sexual relations must, therefore, be for the bringing forth of children. This idealism conveniently overlooks that sex is an appetite or desire which is natural to man.

It was given to man by *nature* and nature is a divine function as religion would say. The indulgence of an appetite that neither degenerates the body, mind, or spirit is certainly logically not morally wrong. It cannot be shown that sexual relations within the bounds of reasonable conventions of society are morally degenerating.

The Roman Catholic Church is the foremost protagonist of the antibirth-control propaganda. Cardinal Bourne, a former archbishop of Westminster, in a lengthy opinion on the subject said in part: "Birth prevention is supremely evil because it is a sin, that is, an offense against a personal God, the fear of whom is the beginning of wisdom, and experience shows that the fear

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of committing sin is the only adequate reason deterring people from this practice."

This view of the church is substantially true. In other words, the average religionist who will not practice birth control fears it as *sin*. His objection is not founded upon any rational grounds. Even those religionists who admit the advantage of birth control to society as a practical solution to excessive population, reject it solely "because it is a sin," proscribed by their religion. Would it not seem more morally circumspect, more in accord with that divine love and compassion expounded by religion, if men were to raise well a few children rather than to have many who by circumstances must be neglected?

Mystically, any function of man, even an appetite, which is not perverted, is not spiritually ruinous to the individual. Certainly sexual relations within the marital status are not degrading to the conscience of the individual. Further, it is hypocrisy to assume that every child "born in wedlock" was conceived with intent. Modern psychology and psychiatry have sufficiently established the fact that sexual relations are a factor in helping maintain mental health and tranquility. Celibacy or unnatural restraint can, and often does, have serious effects upon the personality, regardless of the idealism of the motive behind it.

We venture the prediction that, if there is no adjustment to meeting the population explosion in the relatively near future, there will be legal restrictions placed upon procreation. As it is now required in many countries of the world that individuals intending to marry must first pass physical examinations before obtaining a license, so, in the future it *may be* required that individuals obtain permission from the state before they can bring a child into the world. Only those having the health, mentality, and other required standards *may be* permitted to raise a family.

Further, the number of children may be strictly limited in relation to the mortality rate—an enforced practice of contraception.

Religion in the past in various parts of the world has had to become realistic and adjust to circumstances, and it may be compelled to do so again.

The only other speculative solution to the problem, except the destructive catastrophe of a thermonuclear war, is *planetary migra-*

tion. Even though this latter is possible someday, the present population increase will outrace in time man's ability to transport millions of persons to a distant planet and make such a place habitable for them.

Faternally,

RALPH M. LEWIS

Imperator

This Issue's Personality

As we review the lives of those who serve AMORC in various official capacities throughout the world, it would seem that their experiences in life were a particular training for their future Rosicrucian responsibilities. Their lives are an admixture of academic study, menial tasks, a challenge of orthodox conceptions, and a restless seeking for an undefined something.

The life of Frater George Emil Meeker, Inspector-General of AMORC for the State of Ohio, follows such a pattern. Frater Meeker was born in Paducah, Kentucky, on February 16, 1915. His father had a small but very choice personal library of good books. George had access to these at an early age. He thus was reading the classics before he knew there were any other kinds of books.

Frater Meeker's father was of a religious spirit, yet did not compel his young son to accept any particular creed. At thirteen, however, George joined a church in the community; but even at that age he found many of the sect's doctrines not consistent with the facts of life which were his experience.

After graduating from high school, Frater Meeker worked for nine years at various jobs in a dairy. During lunch hours and at night he studied bookkeeping, shorthand, typing, and took a course in college English. The advent of war in 1941 brought him to a crossroads in his life: He had been recently married. He left the dairy and began a study of radio in preparation for military service. In 1943, he entered active duty in the signal corps which took him to England, France, and Germany.

Frater Meeker relates that he acquired a mystical outlook during this service period in World War II. The grim realities of war caused him to take a new view of life and its purpose, to reorient himself, to fashion new ideals for future fulfillment, and to re-

ject many preconceived notions. He found happiness in the consideration of the welfare of others. As he says, "It was the happiness that follows the renunciation of the self."

After his military discharge in December, 1945, Frater Meeker entered Murray State College in Kentucky. Being married, he had an additional burden and took various jobs to support his family while carrying on his studies. He graduated in 1948, transferring in the fall of that year to the Graduate School of Business of Indiana University. Having received his Master's Degree, he left Indiana University, moving to the State of Virginia. At Emory and Henry College, he taught various courses in the business curriculum of that institution. At the same time he cooperated with the local Methodist Church, teaching in its Sunday School, first informing the clergyman that he did not subscribe to all of the tenets of the sect.

1949 was a year of change for Frater Meeker. Though the specialized knowledge of the University provided him with many new facts, there was still a vacuum—much remained unanswered about life and his relationship to it. There was a haunting uneasiness. During this period an aged friend of the family made reference to the Rosicrucian Order, AMORC and its value. Frater Meeker remembered this, recalling *The Little Brown Casket*, published by AMORC, which, by chance, he had found in his father's library among the works of Elbert Hubbard. Years before he had delved into the subject of metaphysics, but now his interest was definitely whetted. Eventually it brought him to the threshold of the Rosicrucian Order, AMORC.

Frater Meeker served as District Commissioner of AMORC after moving to Troy, Ohio. He subsequently served in the several offices of the Elbert Hubbard Chapter in Dayton, Ohio, as Guardian, Chapter Secretary, and Master. He served as Secretary for the Tri-State Rosicrucian Rally and as Secretary of the Dayton Past Masters' Association. In August, 1959, the Grand Master of the Order appointed him Inspector-General for AMORC in the State of Ohio.

Frater Meeker has an able helpmate in his wife, Soror Louise Meeker. They have a son thirteen years of age.

His present occupation is Editor of technical publications for a large manufacturer

of equipment. Aside from that and his Rosicrucian activities, Frater Meeker finds time for occasional fishing and camping trips, writing, and playing the piano. This balancing of our natures with the demands made upon us in life is one of the prime objectives of the Rosicrucian. In this regard, then, Frater Meeker exemplifies the modern Rosicrucian.—X

Souls of Atheists

A Soror, addressing our Forum, says: "I would like comment on what happens to the souls of agnostics and atheists. Do they experience reincarnation and, if so, would their lives be the same again? What punishment is theirs?"

There is a very definite distinction between an *agnostic* and an *atheist*. An agnostic is one who holds to the nescience point of view. This means that he conceives it as impossible for the human mind to know of any *first cause* such as a God or universal Mind underlying reality. The agnostic further contends that man cannot know in a demonstrable manner whether he actually has such a quality as soul.

Succinctly, an agnostic believes that it does not lie within the power of a human mind to determine whether there are powers and intelligences which transcend nature or whether they are even inherent in its order. The agnostic is in most instances a skeptic, *willing to know* if what is to be communicated to him can be reduced to an objective form of knowledge, that is, one perceived by the senses.

An atheist, on the other hand, is one who professes to believe that there is no God, Supreme Being, Divine entity. He contends that there is no transcendent intelligence. In this sense, a thoroughgoing naturalist may be considered an atheist—one who advocates natural law and a mechanistic universe as being the ultimate, and who does not recognize a teleological or mind-cause working in or behind nature.

All who profess to be atheists are not so *in fact*. There are many who reject a particular concept of the divine. In their own intimate experience and in accordance with their level of consciousness, they cannot accept a certain interpretation. Perhaps they have no other equivalent notion to substitute

for it, and therefore they designate themselves as atheists.

For analogy, such an individual would be like one who declares his dislike of literature—only because one type of reading material is offensive to him. Actually, his dislike would be caused by his ignorance of all else in literature. In fact, there, no doubt, would be much in literature which he *would* find to his great liking if he were acquainted with it.

There are many whose only contact with religion has been with some form of semi-primitive theism. They could not accept a personal deity, or an anthropomorphic God. To them, this would be beneath their intelligence, atavistic, a throwback to primitive notions. As well, they would find such views incompatible with science, in which they may be well versed. For example, the individual who is an anthropologist, a biologist, or a paleontologist would hardly accept a God of arbitrary fiat, one who created all things as a spontaneous creation just by His will, alone.

To such individuals such ideas would not be consistent with the laws of nature with which they are constantly working. They might have found thousands of examples of the evolutionary process of nature; consequently, such religious doctrines might seem absurd and contrary to their intelligence. If an individual has not pursued philosophy and mysticism to gain other viewpoints, he may quite probably consider himself an atheist with respect to this particular God concept.

Such presumed atheists, however, may have a very definite spiritual consciousness: may experience a sense of well-being when doing what their conscience determines for them as *good*. Too, they may subscribe to a code of high morals and ethics. They would perhaps also inveigh against what men ordinarily term *evil*, but would deny that this attitude or behavior on their part was God-inspired because they cannot accept the God-idea with which they have become familiar.

We have known individuals who considered themselves atheists who, when the doctrine of mystical pantheism was explained, found themselves wholly in accord with it. The notion that a motivating cause, a supreme consciousness pervades all and underlies the phenomena of nature, would not contradict

their own experience. They would admit that a unity appeared to underlie all phenomena and to persist.

The unity, itself, explained as a consciously motivating force, would seem a reasonable explanation to them. Further, if one called that consciousness *divine* because it was *infinite* and immutable, that idea too, would not be objectionable. If asked whether they felt it necessary to worship this supreme power, they would certainly admit to feeling humble before it.

Further, they could most certainly not but have the greatest respect for such a majestic manifestation. If they were then asked whether they did not believe that an ultimate idea of man should be to understand such a Cosmic cause and to work in harmony with it as the *summum bonum* of all existence, they would further agree. When one feels and thinks in this way, he is not in any sense irreligious nor is he by any means an atheist.

The fact remains that there are those who nevertheless proclaim themselves to be atheists in that they deny any spiritual, any divine, or transcendent power in any manner of expression. To such persons there is just energy and matter: Life, with its attributes of consciousness and mental processes, is but the result of a particular interplay of energy and matter.

Even so, such men are not wholly atheistic in their living, only so in their philosophy, and in their intellectual expression. After all, they are governed by the same deep-seated emotions and psychic impulses as other men are. They will display compassion, mercy, justice—in fact all the virtues that religion attributes to the God-impulse. Behaving thus, they are in harmony psychically with the impulses that they cannot altogether explain on psychological grounds or as being merely the effects of the nervous systems and glandular responses.

The question is: Will one who lives a life, morally circumspect, who displays the highest human qualities of rectitude, and who at the same time recognizes no spiritual being or power, be penalized in any manner for that lack? Will he forfeit any spiritual rewards that others may have?

First, let us say that such an individual does not lose his soul, (which is an old theological fallacy). The soul is not a segment, but the *vital life force* which flows through

men and is thus of the universal soul consciousness, or mind. This soul force, as we may term it, can no more be degraded by human thought and action than can the form of an electric lamp alter the line current flowing through it. It is the *personality*, which concerns us—our behavior in relation to the divine qualities which we evolve, and over which we have control.

One who refuses to recognize the infinite, the divine element of himself, however, loses the opportunity to resort to it and its connections. To deny the Cosmic is not to be punished by it, because *karma* is not retributive. But such a denial is in effect a closing of the door to that psychic and physical stimulus that we can have by recourse to this immanent power.

We may think of the Cosmic, in the sense of nutrition, as a food. If one refuses to recognize the existence and need of food, he suffers accordingly. It is not the food which in any way imposes a punishment upon him. He rather suffers from malnutrition, a lack of sustenance and from physical depletion, experiences illness and even death because he does not eat. What he suffers is self-imposed due to ignorance or wilful neglect. This, then, at some time in life, is the experience of those who persist in atheistic behavior.—X

About Our Officers and Staff

Who are those who are employed at the Grand and Supreme Grand Lodges at Rosicrucian Park? What are their qualifications and obligations?

The Supreme Grand Lodge is the legal, corporate body of the Order. It consists of a board of directors (five persons), of which the Emperor is president. There is a Supreme Secretary and Treasurer, which position is held by Frater Cecil A. Poole. This body is a nonprofit corporation. It holds in trust the properties and funds of the Order to further its objectives, and is governed by its articles of incorporation and the Constitution of the Supreme Grand Lodge.

The executive officers of the Supreme Grand Lodge—the Emperor and the Supreme Secretary and Treasurer—must give their *entire time* to the work of the Order. This means every working day of the week and many evenings and weekend hours as

well. They receive nominal salaries for their labors and responsibilities—much less than they might receive for similar duties in the commercial world.

Aside from their salaries, they receive no bonuses, hold no shares of stock, and receive no gratuities, dividends or emoluments of any kind. No member of the board has any financial interest in the assets of the Order. The Constitution of the Supreme Grand Lodge,* Article VI, Section 2, reads in part as follows:

This corporation shall have no capital stock nor is it organized or shall it be operated for pecuniary gain or profit nor will it distribute any gains, profits or dividends to the members or officers of the corporation or to any other individual. The property, assets and net income of this corporation are irrevocably dedicated to the purposes for which the corporation is formed and no part of any property, assets or net income of this corporation shall at any time ever inure to the benefit of any director, officer or member thereof or to the benefit of any private individual.

Section Three reads:

All its funds and property shall be held and devoted toward the extension of its objects.

The other three members of the board of directors, not being officers, and not devoting their entire time to the work of the board, *receive no salary*. They do receive a small monthly fee for their consultation and participation as directors.

The Grand Lodge officers, appointed by the Supreme Grand Lodge, hold office at the pleasure of that body. They are paid a nominal salary for their work and ability and are obliged to give their entire time to the Order as are the Supreme officers. Thus, no Supreme or Grand Lodge officer has any *private profession or business activity*.

The financial records of the Supreme and Grand Lodges are audited annually by an established public accountant who is not a member of the Order. These audits are on file at the Supreme Grand Lodge and are inspected by the voluntarily composed membership committees at each International Convention in San Jose. Their findings are reported to the assembled Convention of Rosicrucians. The committees, likewise, may in-

spect the financial accounts of the organization with the accountant and confer with local bank officials where the Order's funds are deposited.

An individual becomes a Grand or Supreme Grand Lodge officer by first having the necessary qualifications. He may need to be one who has been an active member of the Order for several years. He must have an acceptable academic background and certain training in speaking, writing, or administrative activities. Further, he must have been an officer, administrator, or ritualistic officer of a subordinate AMORC body, such as a Lodge or Chapter. A still further requirement is that of having been engaged for several years as a staff employee or department executive at the Grand Lodge.

In addition to Supreme and Grand Lodge officers, there are department "heads" or executives. These are members of the Order who have had certain specialized training before having been employed by AMORC, such as in the field of accounting, editorial experience, secretarial, stenographic, etc. Rarely are they immediately given the headship of a department; usually, they begin in a subordinate capacity and are accordingly promoted as they prove their efficiency and worthiness. They must devote their entire time to the work of the Order, and are compensated for such by the Supreme Grand Lodge.

Those who answer membership correspondence must be members of AMORC who are *in advance* of the degree in which they correspond. They must have certain educational requirements as well, and they must engage in outside study in addition to the Rosicrucian teachings in order to qualify. The answering of correspondence is a difficult task. Some members express an opinion. They do *not* actually ask a question in their letter; but they think of what they write as if it *were* a question. Consequently, when the particular point is not mentioned, the member is offended and declares: "My question was not answered!"

A subsequent examination of the letter reveals that it actually did *not* contain a question; the member in the course of his letter just saying, for example: "In my opinion all living things possess the essence of soul." Such is obviously *not* a question, but

the member may think of it as being a question and expect a reply to it. On the other hand, the instructors who answer correspondence cannot guess what the member assumes to be a question. They can only devote themselves to actual questions asked.

There are nearly two hundred other persons employed on our staff. They serve in such capacities as janitors, gardeners, mechanics, truck drivers, stenographers, secretaries, museum curators, technicians, watchmen, clerks, typists, printers, proofreaders, editors and translators. *Not all of these are members.* This is because some of the duties do not require a confidential, member-relationship. Certainly, a gardener does not have to be well versed in the Rosicrucian teachings. Further, it is not possible to obtain enough members in this city for every position required. However, everyone having to do with the membership correspondence or the teachings of the Order is a *Rosicrucian*.

Work at Rosicrucian Park requires the same diligence and conscientious application as does similar work elsewhere. Taking shorthand or typing a letter for AMORC is no different from doing the same type of work for anyone else. Although every employee has congenial surroundings, situated in a beautiful park, he is expected to work as diligently as he would anywhere else.

Unfortunately, members who come to San Jose from other places and eventually may be employed here, sometimes imagine that working for AMORC means fewer hours of work, less concentration, and less devotion to detail. They soon learn, however, that this is not so. When we are occupied with the material side of the Order, we must think in terms of efficient operation and economy. If we were to make exceptions in our administration because one person was a Rosicrucian, we would then require many more employees than we now have.

That would really be a dereliction of our duty as officers because we must give the members throughout the world, our fratres and sorores, the most service, in the most efficient manner possible. To do otherwise would mean increased operational costs, and the immediate increase of membership dues.

In our rituals we often use the old Rosicrucian term, "Work and worship." In our

administrative departments *we work*, and in our sanctums and Temple Convocations *we worship*.—X

* Copies of the Constitution of the Supreme Grand Lodge are available to members at 50 cents each.

Is Meditation Passive or Active?

A frater, addressing our Forum, says: "A recent experience with a church group caused me to question the value of meditation without some guidance as to acceptable goals. There the idea seemed to be that any contact would by itself be valid. Is meditation a passive or a positive process? Does it open the consciousness in any way to detrimental influences?"

Meditation is a mental and psychic process, but it must not be confused with *concentration* and *contemplation*, as is so commonly done. Failure with meditation is often due to this lack of distinction and in using another mental function with the belief that the same is meditation. Concentration is strictly an objective procedure. It is a focusing of the consciousness, the attention, upon a certain type of stimuli, to the exclusion of other impressions.

For example, as you read this, you are *concentrating* upon visual impressions, what your eyes receive and the images that arise in your consciousness as visual sensations. If someone suddenly spoke to you, then there would be a transference, a refocusing of your attention, on auditory impressions, the sound of the voice. With concentration, then, you are always kept in an objective state.

Contemplation, conversely, is a *subjective* condition of the mind. It is a process of reasoning, of calling forth ideas from memory, of evaluation of experiences had, whether of the immediate or remote past. When we contemplate, we analyze; we are, figuratively, turning over and over in our minds an idea or a conception, viewing it from different mental aspects. Obviously, this subjective state is related to the objective one. By contemplating, we are also concentrating, *we are focusing our attention*. The difference is that, in contemplation, we have introverted our consciousness, that is, we have turned it inward to be responsive to ideas called forth from memory or impres-

sions recently perceived objectively. From this we see that most persons, when they say they are to "meditate upon a problem," actually mean they are going to *contemplate* it.

Meditation, mystically—and traditionally—is the transformation of consciousness. It is the using of a different level of consciousness, whereas concentration and contemplation use the same level of consciousness but in a different way. The mystic meditates. He seeks to raise his consciousness or rather to have his self experience reality on a different level of consciousness.

Let us use a simple analogy to make this distinction more comprehensible. We shall consider the stories of a tall office building as being levels of consciousness. The first story is the objective one. There are many doors leading off this first story. One door is indicated as "Perception and Concentration." Another door, we may say, is "Contemplation, Reasoning, etc." All these are but divisions or sections of the same floor level.

Suppose, now, we walk up a flight of stairs to another story. On that floor we find many different doors leading to rooms having no relation to those below. Further, if we had never ascended to that level, we would never have been aware of the existence of these other rooms. Each story is like a separate level of consciousness. When we meditate, we, figuratively, rise to another story to experience what exists only there.

In meditation, we do not know what is to be realized on another level of consciousness. We cannot, therefore, concentrate upon it nor should we contemplate it, both of which are *active* or *positive* processes. In fact, to attempt to concentrate, as many erroneously do, is to arrest our consciousness, to keep ourselves transfixed on the objective level. Self must be free to ascend. Consequently, meditation is a *passive* method. We enter into meditation not with an anticipation of knowing any particular reality or acquiring a specific knowledge. Rather, we only anticipate that, if we are successful, we will have a state of ecstasy and illumination. We are, figuratively, waiting at the threshold of a closed door for a benignly bestowed gift. We cannot compel the giving of the gift or even say what its nature shall be.

(Continued Overleaf)

Meditation is difficult, far more so than either concentration or contemplation. The most difficult part of it is the preliminary requirement, that is, freeing the mind as much as possible from random ideation, the crowding of thoughts into the consciousness. To "hold the thought" is an old mystical and metaphysical affirmation. It has great value, of course, in other applications of our mental and psychic powers, but it is *not* applicable to meditation. To hold a thought is a form of concentration. It is an act of will and positive, which is contrary to the requirement of meditation.

Should there be a purpose underlying our meditation? In other words, why should one meditate? Each level of consciousness has its realities, its particular experiences, as a result of its own form of perception which is quite unlike that provided by the receptor senses to the objective mind. These experiences, when ultimately transposed into comprehensible ideas related to our education and general knowledge, can be extremely useful to us.

In meditation, we can reach up, figuratively speaking, and dwell momentarily upon one of these higher levels of the spectrum of consciousness. There we will be stimulated and exhilarated. The result of this stimulation, when we again, a second later perhaps, return to the objective state, will be an inspiration and a flow of new creative ideas. Both the imagination and reason are constructively excited.

Through an exercise in meditation, we may gain a solution to a problem or renewed confidence and personal strength without entering onto a higher plane of consciousness. In seeking to raise self-awareness to a higher plane of consciousness, we are often brought into such attunement with a level of consciousness that the contiguous association results in direct benefit. Simply put, even though we may remain on the objective plane during our meditation period, the freeing of our minds from their usual burden of thought and objectivity brings us some of the fruits of the higher levels of consciousness.

It is comparable to an experience such as this: One may not be successful in gaining admission to an open-air theatre where a noted symphony orchestra is playing. However, if, because of his love for music, one

remains close to the outer gate, he may hear the faint strains of the beautiful music, even if he cannot see the orchestra playing.

We all say erroneously at times: "Let us meditate" upon this or that. It would be much more accurate to say: "Let us send forth the thought cosmically" that this or that shall be done because such is an entirely different procedure from meditation. Our purpose in meditating should be to receive cosmic guidance and illumination which will be transformed into objective ideas. We should, we repeat, not meditate with any preconceived ideas of what we want in particular from it.

There is no danger encountered from meditation, provided the method is a true one. As we have previously explained, the label of meditation is often applied to procedures that have no relationship to it and from that can sometimes come ill effects. These ill effects are not from meditation but from the misuse of principles having no relation to it.

We would like again to recommend to our fratres and sorores the phonograph recording entitled "The Science of Mysticism." It contains exercises and explanations very definitely distinguishing between *concentration*, *contemplation*, and *meditation*. The recording is a 33-1/3 RPM, Hi-Fidelity, double-sided 12" record. It can be used over and over again, with the efficacy of instruction provided by the spoken word. The price is very reasonable at \$2.95 postpaid (£1/1/9 sterling) and may be obtained from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.—X

The Soul at Birth

A frater now rises to ask our Forum: "If the Soul does not enter the body until the first breath of life, is the embryo, the unborn child, only of the vital life force of the mother? What is the relation of the unborn child to the positive polarity of Nous?"

Mystically, as well as organically, the unborn child has no independent existence, nor is it in any way a separate reality until birth when it takes the first breath of life. In a sense, it may be considered as being like another organ within the mother's body. It is composed of spirit energy, that is, the negative aspect of Nous, the universal en-

ergy of which the mother's organism and all material substance are composed. It is also imbued, as is the mother, with the vital life force, the positive polarity of Nous. This is, however, of the same flow of vital life force as animates the mother. Thus, the embryo does not have a self-contained or separate energy from that of the mother.

When at birth the infant takes its first breath, its lungs separately retain the vital life force and with it that divine consciousness which accompanies the breath and which makes of it "a living soul." At that time, the child has no longer its mother's consciousness as do the organs of the mother's body, but rather, the child manifests its *own* consciousness.

Within this consciousness is potential that polarity of Nous from which arises that self-consciousness and awareness to which man attributes the term, *soul*. The child is no longer directly affected by the thinking and emotional responses and reactions of the mother. Its soul will eventually consist of its own innate feelings and consequent responses to them in thought and behavior resulting in what we know as *soul-personality*.

It has been asked, if the child is not a separate soul-personality until its first breath at birth, then how can the prenatal thoughts and actions of its mother influence it? In the embryonic stages the nervous systems and cortical areas and plexuses of the cerebrum are developing. The emotions of the mother directly influence these developing organisms within her. Though the unborn child is not separate, yet it can physically be affected by the actions of the mother, just as can her own heart, lungs, stomach, and kidneys, for example.

It is generally recognized that a psychic trauma sustained by the unborn child can occur from a severe shock to the mother. It is equally a fact that the mother's participation in aesthetic activities—art and music—as well as her interest in and love of the beautiful and spiritual things, causing an afflatus of the soul or an ecstasy, can have a beneficial effect upon the unborn child. Listening to beautiful music during the period of pregnancy, reading fine poetry and other good literature, participating in an environment that inspires a love and appreciation of the finer and nobler things of life,

does psychically affect the emotional development of the unborn child.

It would seem under such conditions that there is a psychic transmission of a vibratory nature throughout the sympathetic nervous system to the psychic areas of the embryo. As experimentation has shown, this results in the child's subsequently being more responsive to that which appeals to the higher emotions and sentiments. A mother's interest in music—the fact that she has listened to good music or devoted her attention to such topics—does not necessarily mean that her child will be a musician. It can mean, however, that the child will have a special sensitivity to interests of an intellectual and higher emotional nature. The child may be inclined toward art, architecture, painting, or literature. A sensitivity will have been cultivated toward those things having a finer appeal.

This prenatal influence, or "preparation of the temple of the Soul," was practiced by the ancient Greeks. The Greek mother during her pregnancy was not permitted to be exposed, if it were at all possible, to profanity, vulgarity, frightening or depressing events, or those which would bring about feelings of anxiety or fear. She was kept in an environment that appealed to the mind and the nobler sentiments and virtues. Perhaps this is why the ancient city-state of Athens, with its relatively small population, was the source of the greatest number of brilliant and talented persons per capita the world has ever known.

In the centuries that followed, the theory and practice of prenatal influence and training was ridiculed as being without scientific foundation and treated as nothing more than ancient myth. The Rosicrucians have long known otherwise and have referred to these doctrines in their teachings. The Child Culture Institute of San Jose, California, sponsored by AMORC, has an informative, instructive, and enlightening course on this subject. Several thousand parents, Rosicrucians and non-Rosicrucians, can testify to the validity of the Institute's teachings.

Now, however, in certain realms of science, psychology particularly, it is more and more being accepted that the doctrines of prenatal influence are based upon natural laws—not superstitions. Of these natural laws, science has much more to learn. Sci-

ence is now undertaking experimentation in a reserved way in connection with this subject. But, as we have said, it is a field well-known to the Rosicrucian Order.

Those who wish further information on this subject of prenatal influence may write to the Child Culture Institute, Rosicrucian Park, San Jose, California, and ask for the *free*, descriptive booklet which will be sent at once.—X

Perception and Illusion

The question often arises, when discussing experiment results of a visual nature, or of visual experiences which one tends to attribute to psychic causes, how we can, after all, determine whether such an experience was truly of a psychic nature.

Throughout our monograph studies we are presented with discussions and experiments designed to increase our understanding of the psychic aspect of our existence, and many of these experiments produce psychic impressions of a visual nature. But how do we know that what we see is actually there, and that we are not being visually deceived?

This, then is what we will talk about here. We will explore the classifications of visual impressions, and attempt to develop some criteria to use in determining whether we are experiencing one or another of them. There are several types of impressions which can confront us.

One type is hallucination. An hallucination can be, and often is, of a visual nature. It is an impression which we see but which has no existence in reality. An hallucination can take many forms, and is usually the creation of a tired or troubled mind. An interesting example of this is one which science has recently isolated as peculiar to persons who drive a great deal and who have a tendency to drive long distances without proper rest.

This type of hallucination is a form of defense mechanism wherein a road hazard is mentally created which causes the person to stop. One insurance agent attempting to stretch a trip an extra hundred miles reported rounding a curve and seeing a building on the road just in front of the car. He stopped just short of it and got out to investigate, but it was then gone. He said later that it looked just like the home build-

ing of his company. A college student reported a similar experience on a long trip back to school after a holiday, only the building in his case was the football stadium on his campus.

In these cases, the mind, in a state of fatigue, rebelled temporarily, and dredged up an object out of the subject's experience, projecting it as a visual hallucination. It was seen as plainly as though it had actually existed, but in truth did not.

Another type of impression which we might discuss would be illusion. Here, the object which we see actually exists, but we interpret it incorrectly. Examples of visual or optical illusion surround us continually. We are all familiar with such illusions as the apparent meeting of parallel lines like railroad tracks or the two sides of a straight road at the horizon, or the fact that, of two similar objects at the same distance, a lighted or brightly-colored object will appear nearer than its dark-colored or unlighted mate.

Of course, the final basic visual impression is what we may term true perception: We see an object which actually exists, and we also interpret it properly.

Since this whole question could not be covered in any such relatively short article as this, what we want to do is speak of one phase of it which often causes confusion, and that is how illusion in general, and psychic phenomenon in particular, and hallucination relate to and affect one another.

We mention psychic phenomenon here because many members, particularly Neophytes, are always looking for psychic experiences and occasionally have experiences of a visual nature which they attribute to the Cosmic.

Many of the experiences related in their letters to their instructors fall to some degree into the category of hallucination. This does not mean that there is anything wrong with these members, but they give such emphasis and importance to the idea of having a psychic experience that they force their minds to create something to satisfy this desire. Hence they are visited by a masterful individual in a white robe holding a crux ansata, or see a blue light permeating their sanctum, or some other similar phenomenon. In only a few cases are these genuine psychic experiences—in fact, it can be said that in

well over 90 per cent of such occurrences they are in some form hallucinatory rather than a true inner experience.

An hallucination always occurs externally: It isn't something felt within us, but is something we see before us, hear with our ears, or become aware of through the objective senses. It is usually uncontrolled; that is, it comes unbidden and has no meaning or reason. It is likely to induce terror—it is compelling. We see a "ghost" and we are terrified and run away. Because it is a phantasy, it is totally different from normal psychic experience.

Now that we have briefly mentioned hallucination, what about true impressions from within? What distinguishes true inner impressions from hallucination? What tests can we put our experiences to in order to determine their true nature?

First of all, a person having a true psychic experience will know beyond a doubt that it is from the Cosmic. There will be no question whatsoever as to its origin.

But, you ask, what about the possibility of having an hallucinatory experience and being convinced that it is of a Cosmic nature? Doesn't this happen? Yes, we can say that it does. Shortly we will mention what we might term the final or ultimate criterion which will answer this possibility.

A true psychic manifestation is completely controlled—it does not "run wild" or go unbounded as an hallucination might. There is no compulsion. True, its memory may haunt you, and you will ponder it at length, but there will be no terror or inner turbulence when it occurs. You may be held in awe or be puzzled, but you will be inquisitive, questioning—"what does this mean? Why did it occur?" Here we have touched upon the ultimate criterion, but we should explore one more point before completing our analysis or explanation.

The "voice of God," if we can use that expression, does not speak in any recognizable language—it is not English, Japanese, or German, but a language of its own. Inner impressions must, therefore, transpose themselves to conform to an individual's experience, education, and so on. They must be translated into a means of communication which the person can recognize. This is done through feelings or emotion.

Here is another basic difference, then,

between a true inner impression and hallucination. Hallucination is converted to an external experience—we see it before us, or hear it externally or objectively. The inner self speaks to us symbolically; it is something we feel or are aware of within rather than something that occurs to us externally. When it tells us something, it usually says more than we are immediately aware of at the time.

A snap interpretation of its meaning is usually wrong because there is more to its meaning than is immediately evident. We must, therefore, analyze carefully to find its true meaning. And here again we have touched upon the final test to decide whether an experience is an hallucinatory illusion or a true inner experience.

An hallucinatory illusion is a pure phantasy, having no meaning whatsoever. It has no purpose in the Cosmic or psychic sense, though, as we have seen by the examples given, an objective purpose was served. However, the purpose served was restricted, leaving the greater part of the hallucination serving no purpose at all.

A psychic experience has a real, lasting purpose—a meaning. It is a guide, and occurs to aid us in some way. Therefore, we might use as a final test: Results. We should ask what is the reason for this experience, and what comes of its occurrence to us?

Fratres and Sorores, now that we have spoken of perception, at least one aspect of it which is important to us as students of metaphysics, we ought to think about our own monographs, and particularly certain of the experiments contained in them. Many of these experiments involve visual perception and the effect which the inner powers have upon it.

To demonstrate this effect, we may refer to some of the earlier experiments with which all are familiar, and which relate to some of the exercises in the later degrees. These visual experiments are not hallucinatory, nor are they exercises in self-hypnosis; they are constructed to stimulate the inner powers, particularly the creative imagination, which was possessed by the ancients, but has become dormant within modern man through his dependency upon instruments and gadgets rather than his own inner abilities.

(Continued Overleaf)

The specific experiments to which we refer are those based on the use of the candle flame in the First Neophyte Degree, and on the alcohol flame in Neophyte Degree, Number Three. Occasional review of these experiments will help all of us to perfect and keep keen our ability to use our mind power and faculties of creative imagination.—W

The Psychology of Idealism

We have written much in the *Rosicrucian Forum* on the philosophy of idealism, and throughout the ages idealism has been a philosophy that has been respected and considered worthy by some of the greatest minds of all times. That *ideals*—the values we find in the intangible parts of the world and of the universe—are of more value than the *material* is the fundamental principle upon which idealism is based.

Philosophically, idealism is that system of thought that places final and highest value upon ideals in contrast to material things. Idealism as a philosophy, then, says that the values incorporated in virtue, in good living, in love, in peace, and the highest concepts of man, are the ultimate and true reality toward which men should *aspire*.

The Rosicrucian philosophy is one form of idealism, and every Rosicrucian is to a degree an idealist because he bases his philosophy upon these higher concepts that go beyond the limitations of a material world. We should of course encourage the continued growth of idealism. The greatest teachers and avatars of all times have impressed these facts upon us. When we look back to the ages in which leaders such as Buddha, Jesus and other great teachers lived, we know of their thoughts, but comparatively little of many of the events and achievements that transpired in their age.

Many people can quote the ideals of Socrates, but far fewer can tell the principal historical events that occurred during his lifetime. Generally speaking, then, in looking back on the past we see that ideals have survived and been more important than physical achievements.

I am not going to argue the validity of idealism as a basic philosophy of life. I am more concerned here with the way in which the idealist lives, acts, and functions. By turning our attention to this field, we tech-

nically leave the field of philosophy and enter that of psychology. This is so because today psychology is defined as the science having to do with behavior, and human behavior sums up the whole action and reaction of the individual to himself and to his environment.

Originally, psychology was considered to be a science of mind. While that definition, at least from the standpoint of the idealist, is not completely inaccurate, it is incomplete because mind is only one phase of our total behavior. It may be the motivating and the controlling phase of behavior, but behavior includes everything that makes up the individual entity of a living being. It includes his physical movements, his concepts, his relationship to environment, his possessions, his hopes, his desires, his ideals. Thus, total behavior is the composite term most applicable to our existence as living, intelligent beings.

If we then consider idealism from the standpoint of psychology, we are concerned with the effect or manifestation of the composite behavior of many individuals as it impinges upon the consciousness of the one who upholds a philosophy of idealism. As an idealist, that individual is more inclined to set certain aims and ends for his life. Not only does he hope for achievements that elaborate and make more practical the ideals and values to which he subscribes, but also he hopes to see that idealism extended to include the behavior, function, and manifestation found in all forms of life about him.

It is somewhat disconcerting to the individual who is an idealist to find ideals which he holds sacred regarded as unimportant or insignificant by other individuals. It is still more difficult for him to adapt himself to a society or a system of thought that actually discredits the ideals on which he bases his philosophy of existence. Probably the idealist is more prone to suffering than the individual motivated by any other philosophy of life. The true idealist is most discouraged when he is called a "do-gooder," as he sometimes is, or when his efforts and principles are depreciated by those who fail to have such a philosophy for their fundamental concepts.

Psychologically, it is typical for an idealist to try to make the rest of the world conform to his ideals. That is, he is many times a

crusader. He is convinced of the worthwhile value of the principles to which he subscribes. It seems so obvious to him that the intangibles are of the supreme value, that he cannot understand how any individual can ignore them or not live up to them.

If everyone in the world were a true idealist, we would have no problem insofar as the regulation of behavior is concerned. There would be no need for law-enforcement agencies. There would be no armies, no trouble between nations, or individuals because if idealism were the philosophy of the masses instead of just an individual here and there, life would be truly a Utopia—a state in which the Golden Rule would be the final and complete law for all existence.

Unfortunately, the world and its occupants are not constructed that way. There always have been and always will be conflicting philosophies because the philosophies that exist in the world are part of the environment that constitutes the experience of every individual. Nevertheless, the true idealist will seek to continue his efforts to direct men and women to the realization that real value lies beyond the reach of the hand, that is, lies beyond anything of a material or physical nature.

We, therefore, find many idealists who are almost overbearing in their desire to better the world. They are in a sense the individuals who seek to reform, to change, and unfortunately, some have greatly misdirected their efforts in that they have used the material basis to execute their purpose. For example, those who would abolish one practice or another have resorted to physical enforcement of their principles and have been defeated by the very material nature of the item with which they dealt.

In various societies the prohibition of the use of certain items, such as alcohol, drugs, or tobacco, or even other less harmful items, has not put an end to their use. The enforcement of ideals by law has merely involved the ideals themselves at the same level of the material with which they are dealing.

The true idealist must realize that he cannot force the conformity of the rest of humanity with his ideals. It is difficult, however, for an idealist to sit still and see a world, a society, or even a small group about him functioning in direct contrast to the

ideals in which he believes. He hesitates to let things continue as they are. He finds he cannot reach a compromise with his own thinking, but he must come to the realization that no one person or selected group of persons can immediately change the course of the world's events, or even of those events that are immediately about him. At the same time, each individual can make his own contribution in a world dominated by materialistic concepts by upholding the ideals to which he subscribes.

Idealism must continue to grow, but it must grow as all other processes of nature grow—by a long, slow, inevitable effort. Evolution is a process that is imperceptible to the human senses, but it continues in spite of man's interference. As idealists, we should show the world that idealism is a good philosophy, that it can produce a good relationship between individuals and environment, that it can bring happiness, contentment and peace of mind. In that way, rather than by dictating the behavior of individuals, we will indicate by our own behavior that the values of idealism are worth while and in our own small way spread its principles.

This does not mean that we cannot be propaganda minded, but we must realize that idealism is greater than any one individual. To teach humanity its values, we must practice its principles and expose the world gradually to the results. We may, by appealing to the sense of mystery encourage the individual to think of those principles which can be better explained in terms of the ideal rather than the material, and in this way lead him and eventually all men to be idealists. This is the purpose of Rosicrucian propaganda and the extension activities of the Order: to bring to humanity the values of idealism to which each of us subscribes and attempts to uphold.

Let us be true propagandists of idealism, but not reformers who set out to remake the world in a short interval of time.—A

Are There Evil Spirits?

At a Forum held during the 1960 International Rosicrucian Convention, a member asked a question concerning the meaning of references in various ancient and sacred writings to evil spirits. Particular reference was made to Biblical passages in which evil

spirits were stated to have been driven out of people, who afterwards became normal. Those affected by the evil spirits, supposedly, were suffering physically or mentally in some way.

The concept in regard to evil spirits has of course materially changed today. However, I hope that the member who asked this question did not fail to read in the January 1961 issue of the *Rosicrucian Digest* the article on Demonism, written by a present-day medical doctor in Ceylon. This article is very challenging, and I think the most challenging phase of it is the obvious conclusion that any intelligent person will reach upon reading it, that there are in existence manifestations of which we know little.

There is a tendency today to pride ourselves so much on our achievements that we forget our shortcomings. We tend to belittle anything that is not explained in terms of today's concepts of education, science, philosophy, psychology or any other of the disciplines that we recognize. There is a tendency on the part of most individuals to believe that we live in an enlightened age, and that what we don't know isn't worth knowing. This is rather a sad state for civilization. On the other hand, to me, it is an encouraging state because it means that our civilization has not nearly reached the peak of which it is capable. As long as there is anything in existence not explained, man has a like area in which to evolve.

To ignore or to treat lightly unexplained circumstances is neither to direct ourselves intelligently toward a solution of existing problems nor to give proper value to man's potentialities for the future. Most of us without reflection would say that demonism does not exist. Possibly it doesn't in the way explained by some people on the earth today; but to state that certain manifestations do not exist simply because they do not conform to our accepted so-called modern thinking is to make ourselves as narrow-minded as were primitive peoples centuries ago.

It is true that there are many references to evil spirits in writings and in traditions that have come to us from the past. There are also people today who believe in the existence of these evil spirits. The evil eye and the practices of voodoo are examples of primitive beliefs existing among certain societies today. To discount these conditions or

beliefs as merely superstitions having no basis in fact is to take a narrow-minded view.

I do not believe that there are evil spirits in the sense that the word is ordinarily presented. There are, nevertheless, manifestations that are not explained in terms of modern scientific approach—manifestations that we do not have the intelligence or the experience as yet to explain. To ignore such manifestations, however, or to deny that they exist is merely an indication of ignorance on our part.

Man early in his existence had a tendency to personify almost all manifestations in his environment of which he became aware. Man early realized that the human being had a tremendous potentiality as a motivating force whether or not he understood that the human being was a composite body and soul, and had a mind.

Man soon learned in his experience that he could modify physical structure; that is, for example, that he could take a stick and dig a hole. He could push and move an object. He could cause a tree to be cut, and as a result of the cut, the tree would fall down.

He learned to make such an instrument of destruction of a bow and arrow that with it he could cause life to leave another being. Early man became acutely aware of his own ability to initiate processes. He also became aware in a rudimentary sense that he was a thinking being, that he was an entity existing in an environment. He was aware of his environment.

Let us imagine a primitive man viewing the landscape from the mouth of the cave in which he lived. He perceived the physical world about him. He saw it, for example, on a perfectly still day when all he observed was motionless. The physical objects he saw were isolated in the sense that they remained motionless and without apparent indication of energy until he instigated the force that caused them to move.

A stone that lay near the mouth of the cave continued to lie there unless man himself pushed it. A beast continued to live unless man with some implement of destruction killed it, making it quiet, inanimate. When man saw other manifestations of energy, such as the wind blowing leaves by the opening of his cave, a strong wind blowing down

a tree, or water carrying rocks, stones, and other objects that he ordinarily would have to move by his own force, he immediately came to some conclusions. He decided that the motivating force that caused these manifestations—that caused physical matter to be modified or changed in position—must be due to an entity similar to himself even though that entity was invisible to him.

Early man's knowledge or experience led him to believe that the force initiated by him as a being was the only kind of force that would modify the appearance or position of physical objects. Therefore, as a natural conclusion, when he saw a physical object either modified in form or changed in position, such as when the wind blew a leaf or a storm tore down a tree, or the stream changed the bank or moved the sand, he projected into those events an entity like himself as the cause of the movement.

Since the entity that he imagined as the cause of the movement was not visible, and since he was unable to perceive that entity in any form, he thought of it in terms of a duplication of himself. But a duplication that was invisible or imperceptible to the human sense. These ideas probably were the origin of the concept of spirit as used in a personalized and commonly accepted sense.

That is, man's reasoning told him that every physical event was motivated by an entity, visible or invisible. The visible ones were living entities like himself or members of the animal kingdom. The entities that were unapparent to him were spirits. When he perceived events that were to his advantage, such as the wind blowing down a tree that he was able to use for fuel, then as far as he was concerned, the work was done by a friendly spirit because it produced something that saved him effort. The event brought about a desirable result, in other words.

When an event happened that caused inconvenience or harm, such as lightning striking an object that he prized, or killing a fellow being, or a stone being dislodged in some manner to fall and hurt him, then he visualized the motivating entity as an evil or unfriendly spirit. So primitive man evolved a fundamental or elemental philosophy of life based upon the principle that for every physical effect there was an entity either visible or invisible as a physical cause.

On the basis of this simple premise, everything that happened was due to one of two causes, either something that man did himself and was conscious of, or something that an invisible entity did and made him aware of. When these events happened in a way that was to his benefit, convenience, or pleasure, he interpreted the instigator of the force as friendly. When the events were to his disadvantage, discomfort, or loss, then the cause was considered as being an unfriendly or evil force or spirit.

This reasoning was carried into all categories of man's existence to the extent that he believed that any modification in the physical or mental health of the individual was due to one of these evil spirits causing disease, deformity, or difficulties. Therefore, when an individual had an illness of some kind, what was more natural for him than to resolve the problem into a matter of eliminating the evil spirit from the individual and the environment?

Out of these simple concepts there grew systems of procedures and practice for dealing with both friendly and evil spirits. Therefore, when we read that man believed evil spirits were cast out or dispelled from individuals, we are in a sense only dealing with a terminology and not with an actual condition. What we today call inharmony in the body, these individuals called evil spirits.

I believe that the reference made in such literature is to the fact of harmony being established in the person of the individual. The casting out of evil spirits, then, was the elimination of those elements which contributed to the individual's inharmonious condition. By casting out these forces or eliminating them from the body, the body and soul were made harmonious, and in terms of the Rosicrucian teachings, a state of *harmonium* established.

Evil spirits are not then existing entities in the sense that might readily be interpreted by the term. The terminology grew out of early observations, and regardless of how erroneous it might be in its far-reaching application, it still applies to existing conditions that contribute to inharmony.

We pride ourselves in not believing in such superstitions as would cause us to think that an evil spirit entered our body when we had a cold or some other physical discomfort. What does enter our body, or what

has developed in it is something that creates inharmony. When we are able to understand existence so that we will know how to live and keep the body and soul always in harmonious relationship with each other, and with the environment of which they are a part, then inharmony will be eliminated from our lives, and the result will be peace, contentment, health, and satisfaction. Since we have far from reached that goal, we should at least realize that we have in our knowledge a vast unknown area. It might be worth while if some of man's efforts concerned with selfish purposes and destructive motives were to be directed toward learning to live at peace with himself, with his environment, and with his God.—A

The Potential of the Machine

It is in common terminology a well-known fact that we live in what is known as the machine age. We live in an age dominated by materialism whether we as individuals accept that philosophy as a basis and guide to living or not. There are many idealists today, just as there have been in all ages, but unconsciously or subtly their philosophy is affected and to a degree modified by the existence of the mechanical uses and manifestations so apparent in daily life.

It is not even necessary for us to go back over a long period of time to realize the terrific impact of the machine upon our thinking. If we trace back in history, we well know that the industrial revolution was a great change, probably the greatest, introducing what is known in history as modern times, when the use of the machine began to affect the social, political, and economic life of individuals of many countries, ending one age and introducing a new one.

We only have to look back over a much shorter period of time to realize the tremendous impact the machine age has made on the individual lives of all of us. A few days ago I was in a small community, and found it necessary to make a long-distance telephone call. The telephone was a type which had a crank which one turned in order to make the necessary indication to the operator that her attention was required.

I cannot remember having used such a type of telephone since I was a child, and I was immediately impressed by the fact that

I had even forgotten that such an instrument ever existed. Because I had accepted a telephone on my desk and a telephone in my home that are automatic in many respects, I had overlooked the mechanical changes in the instrument that I use every day and had dismissed from my mind any previous type of similar mechanism.

All of us who have lived a good part of the present century can pick out many common illustrations of machine application that are parallel to the illustration I have just given. We who drive automobiles and have done so for a period of at least thirty-five or forty years know the tremendous changes that have taken place; yet we accept these changes—the mechanical marvels of today—without much thought for the predecessors of those that are at our present disposal.

The fascination of the advance in mechanization and the potentialities of further advancement cause many people to accept without question that the machine will eventually do everything that is necessary to be done. This concept is a natural reaction to the power or the effect that the use of the machine has had upon our lives.

It was impossible for a man of a hundred, or seventy-five, or even fifty years ago to conceive of the application of machinery now in common use. Even the first science fiction stories or the stories of future events, while they seemed sensational to the readers of the time, did not begin to touch upon the applications that are now made.

The important thing, it seems to me, that man must consider and toward which he should direct his attention, is to answer the question: Is the future of the machine unlimited? Can progress in machinery continue in the next hundred years as it has in the past hundred? Actually, no one can answer this question specifically and dogmatically. We must draw upon good judgment and previous experience to arrive at any kind of hypothetical answer.

However, there are a few guideposts that we might follow, and these are important lest man should overestimate the capacity of any machine. In other words, the overestimation of what the machine can or will do may cause man to defeat the very purpose that he hopes to attain; that is, the intellectual ability of the individual to utilize the

potentialities that cause the machine to do what it does.

If our philosophy becomes so materialistic that we place the machine on a level higher than that of the human intellect, which has brought about its usefulness, we will develop a philosophy that will bring about the deterioration of the civilization in which we today pride ourselves. There will be no progress if we leave progress or the hope of the future entirely to the machine which the intellect designed and put into operation in the first place.

There is one thing I believe even the materialist will agree on: The machine cannot of itself continue its own evolvment. The evolvment of the use of mechanical applications must be conceived and directed by the human or by some other mental effort or force.

This of course brings us to the question that is asked in various places today and popularized in science fiction. Can the machine think? I recently watched a demonstration of a modern electronic computer that was so fantastic in problem-solving that it almost appeared that the machine was thinking.

Even more recently, I purchased a new machine to be used by an assistant in my office that for a mechanical gadget accomplishes what to me, being unfamiliar with the fundamentals of mechanical skills, are the most remarkable things I have ever witnessed. Probably the thing that impressed me most is the ability of this machine, a mathematical computer, to have a memory, that is, to carry certain facts that can be recalled at any time and used in a continuous mathematical process.

To the superficial viewer of such a machine, it would seem that these manifestations are evidence of the ability of the machine to carry on processes related to the thought processes of man himself. However, this is an extreme exaggeration of our analysis of results or effects rather than causes. Fundamentally, as I have already pointed out, any machine can reflect only the intelligence of mind, usually the intelligence of man. The simplest machine functions only in proportion to the intelligence of the individual to devise and utilize it.

One of the simplest machine principles designed by man is that of the wheel. We

have only to examine civilization before man discovered the principles of the wheel and invented it to understand the vast difference between the technological growth of civilization as a result of this invention. Still the wheel, regardless of how it is utilized, is a material object that has no function except when placed in operation or put in position at the direction of the human mind.

Coming closer in history to some of the mechanical gadgets of today, let us take a comparatively simple one, the adding machine. The adding machine is an important factor in any type of analysis in business where speed and accuracy in reaching totals of numbers are needed. It would be difficult to make use of the adding machine if the person who operated it did not know at least the fundamental principle of addition.

One does not have to be a mathematician; one does not even have to be an expert in addition; but not to know what addition is and not to know what the intended purpose in adding a column of figures to reach a sum of these figures, would render difficult, if not impossible any use of the adding machine. The machine, after all, is only a tool to speed the operation of the intellect.

I can sit down and add a complicated column of figures. It may take considerable time, but it can be done. An adding machine will accomplish the same process in seconds; but still the basic principle for arriving at a total is the prerequisite knowledge whether the machine does it or whether I do it by counting on my fingers one unit at a time. In this case we see a good example of the principles of machinery. The machine becomes a tool to speed the action and to eliminate certain inconveniences of routine or complicated processes.

If we go further than the adding machine to the complicated electronic computer, we find that it can do amazing feats in short intervals of time. The most elaborate computer in existence today, however, can only work with facts, principles, or figures—in fact, with information that has been put into it. If the information is available to the machine, it can assemble this information in a certain form much more rapidly than can be done by any other method, just as the adding machine, once the figures are fed to it, can add the column much faster than

can be done by any other process mentally or by counting.

The machine, nevertheless, is subject to the same error as is the human being, and it cannot work when no information has been given to it by the human being. The machine is a shortcut, an aid, and a help. It will be improved over the centuries that we hope will follow in man's civilization; but it cannot take the place of the instigator, nor provide the impetus for culture, for art, even for science or business. That must be conceived in the mind itself.

The technological age of today should be approached from the standpoint that man's future with the machine, insofar as his own well-being is concerned, depends upon his realization of the machine's potentialities, and its limitations. We will continue to devise more and more marvelous and far-reaching mechanized applications, but we should also gain at the same time more respect for the human mind. We should bear in mind, too, that it is our responsibility to develop that mind and to provide the educational systems so that youth and the citizens of tomorrow will have the knowledge, judgment, and ability necessary for the well-being and evolution of man himself.

The most prized possession we have is not the machine but the mind that makes it possible. We must utilize the machine as a tool to help us put aside the routine and wearisome procedures of life, but at the same time we should stimulate the mind to use the time saved. We should remember its potentialities for continuing man as he should be—an evolving intellect, a spark of life, a glimpse of the infinite, a light in the forest of mechanization that is the modern world.

The hope of the world does not lie in the material phase of existence, in the machine. The hope of the world is the mind of man. Man should and will by right continue to use machines and improve those he has, but he should also be educated and made to realize that this saving of time and effort is for the purpose of developing his true potentialities. Only thus will he arrive at a proper estimation of his place not only in relation to a mechanical world and a technological age, but also in relation to a Cosmic scheme which transcends material forces and estab-

lishes him in the realm of pure mind, pure thought, and pure spirit.—A

Rosicrucian Principles in Business

A frater of Wisconsin, now rises to address our Forum: "I am a salesman and I have not only enjoyed but have also derived much benefit from the reading of the book, *Rosicrucian Principles for Home and Business*. I have found one of the suggestions in this book extremely helpful in discussing the commodities of my firm with purchasing agents and in endeavoring to gain favor with others. I refer to the practice of gazing at the center of the forehead of the other person. I would like to know what laws are involved in this practice."

I think it appropriate first to quote what Dr. H. Spencer Lewis had to say in regard to this practice in his book. "The moment you begin speaking to the person whom you wish to convince, be sure to concentrate your two eyes all the time you are speaking on the center of his nose just between the eyebrows. That point of the nose is called the root of the nose, and if you will concentrate your gaze upon that, you will be concentrating upon the root of his attention.

"You will find that he will gaze back into your eyes and he will feel the steadfast, permanent, convincing glance, and mental attitude on your part. If you have to close your eyes or change your gaze from that position while talking to him, do not drop your eyes and look down to the floor or down to your lap or your hands or at anything that is lower than the level of his face, but rather, shift your eyes or your glance sideways to something in the room that is on a level with his face . . ."

Why, then, is it recommended that one concentrate his gaze on this point when conversing with another he wishes to impress, whether for business or other reasons? Is it a mere myth? Or, is there any real psychological or physiological ground for this practice?

At the base of the brain, *behind the root of the nose*, lies the pituitary gland. This gland is about the size of a pea. It is housed in a small bony cup or cradle which is known as the *sella turcica*, or Turkish saddle. This gland has two lobes, or parts, one anterior and the other posterior. Each has its separate history, function and secretion. The

anterior lobe is related to the mouth area and the senses of taste and smell. This anterior lobe is the chief gland of the entire endocrine (internal secretion) system. The posterior lobe is the outgrowth of the oldest part of the nervous system. The pituitary gland has often been referred to as the somatic brain, that is, like a special valve, for it seems to be the center of the subconscious actions.

The anterior lobe, likewise, is credited with balancing the power of sex and creative force. The pituitary gland also plays a very important function in the control of sleep and wakefulness. An active and stimulated pituitary results in alertness and wakefulness; a deficiency of this gland and its secretion may make one sluggish and inept at concentration.

The focusing of one's attention, the directing of the gaze and the consciousness upon this area of another, results in the psychic transmission of vibratory energy to that region and to the pituitary gland. The energy transmitted is, of course, minute, and undoubtedly, as in the case of all psychic energy, within a very high frequency range. No instrument is able to record it satisfactorily but the sensitivity of this gland, which is in effect a *psychic center*, can receive it.

The pituitary is stimulated sufficiently by the concentration to cause the recipient to become alert and particularly responsive to the one concentrating upon him. In focusing the gaze on this point, it is difficult for the recipient of the transmitted energy to waver in his attention. He feels himself drawn to listen and look in the direction of the one conversing, though, of course, he may not have the slightest conception of the procedure being used.

There is another psychological factor involved in this practice which is beneficial as well. To appear frank when you are conversing with another person, it is always advisable to look straight at that person. To avoid the other's eyes, to look off to one side, will create the impression that the speaker is self-conscious, or evasive, or that he has a sense of guilt or lack of confidence. However, to gaze *directly* into another person's eyes for any length of time even during a few minutes conversation can become embarrassing.

There is an almost unconscious tendency to shift the gaze elsewhere rather than to look steadily into the eyes of another. This is avoided by gazing at the *root of the nose*. When focusing attention on that point, it *appears* as though you are looking directly into the other's eyes. Consequently, you gain the effect of a frank gazing into the eyes *without* experiencing the psychological tendency to shift the gaze and without any uneasiness being produced.

We suggest that this be tried as an experiment. Both factors, the stimulation of the pituitary gland and the suggestion that you are gazing into another's eyes while actually focusing attention on the root of his nose, will help arrest the attention of your listener.

This is one of numerous practical suggestions given by Dr. H. Spencer Lewis in his book, *Rosicrucian Principles for Home and Business*. It may not be known to many members today that prior to his mission and the dedication of his life to the Rosicrucian Order, Dr. Lewis was a well-known advertising consultant. He was in contact with men prominent in various lines of business, many of whom were executives of large corporations. Even later, while he was an officer of AMORC, he was frequently requested to address their industrial and professional groups. This was not alone because he was a speaker of note, but also because he gave these audiences useful information, both unique and not obtainable from other sources. He was encouraged to write the book, *Rosicrucian Principles for Home and Business*, summarizing some of these principles for members and nonmembers, alike.

As the title of the book indicates, the value of these principles is not limited to the business world. The housewife, the college student, the painter, can likewise use them with profit. Thousands of copies of this book in several languages have been sold by AMORC. The book is as effective today as when it was first published in 1929. The reason is obvious: the Cosmic principles and natural laws expounded within it are changeless.

The book is one of the volumes of the Rosicrucian Library, and is available in the public libraries of many cities. It may also be obtained through the Rosicrucian Supply Bureau at a nominal cost.—X

Old Worlds and Souls

A frater of California now rises to submit a question to our Forum: "We believe in Cosmic consciousness. Would not this consciousness encompass not only our solar universe but also the whole cosmos? In certain of our degree monographs, great Masters are mentioned. Would it not be possible that the referred-to-great Masters might also have included cosmic souls from other worlds—intelligent beings existing elsewhere in the greater universe who had attained Cosmic consciousness?"

"They, in turn, as great Masters could have reached us with their thoughts and influenced us. We may be only presuming that the inspiration we receive is just from intelligences who dwell, or dwelt, on earth. What is the Forum's opinion of this matter?"

This question, of course, revolves about whether intelligent beings exist elsewhere than on earth. Our earth is one of several planets of a star, the sun. The sun is only one star in our Milky Way or galaxy and a relatively small one. There are millions of other stars in the same galaxy and many of them have their satellites or planets.

Beyond our galaxy are an infinite number of other galaxies, each with millions of other solar systems or universes. It would be far more improbable that all these myriads of other worlds possessed no intelligent form of life than to think that they do. It is far more radical to conceive that life on earth is but a caprice of nature. It is cogent to conceive that life is a phenomenon that will emerge from a particular set of circumstances *wherever* such may occur.

In regard to life, it may, of course, exist on some worlds in a very primitive state, perhaps nothing more than a protoplasmic substance, just as living things came into existence in the sea and mire in the early beginnings of our planet. Older worlds, having conditions conducive to life, might produce forms which eventually would have an intelligence equal to or exceeding that of man.

This, of course, is the assumption that life everywhere would be dependent upon the same factors. Modern biologists are of the opinion that life could not endure under conditions deviating, to any great extent, from

those on earth, that is, in such factors as atmosphere, temperature and necessary nutritive elements. However, the physical form, the organism, even the faculties of sense perception, of living entities elsewhere might vary greatly from those of human beings. Intelligent beings in other worlds might not look like human beings, but like some exotically different animal.

The sense faculties we have are the consequence of the environmental conditions to which the organism has had to adjust for eons of time for its survival. Therefore, on another world, conditions perhaps not being similar, these organisms might have evolved other receptor organs which we do not have or which are dormant and have been so for thousands of years.

Such living beings might find it exceedingly difficult to communicate with humans as a consequence of their different organs. In fact, this may be the very reason why intelligent beings existing elsewhere have not been able to make themselves known to us. This, of course, is not recognizing the fantastic tales of "flying saucer people."

Intelligent beings of a world eons older than the earth might communicate entirely in a telepathic way, thereby surmounting the limits of time and space. Their means of communication would perhaps be on a level of consciousness that few humans could attain or attune to. These persons might have that level of consciousness to which we refer when we speak of Cosmic consciousness. Consequently, the inspiration and innate exalted urges men receive in moments of meditation and to which they attribute the contact with a cosmic Master may actually be from such enlightened souls of other worlds. This is pure speculation, of course.

Mystically, there is no such thing as an "old soul." The soul essence is of the same uniform nature in all beings. Souls are not separate elements implanted in persons any more than an electric current is separate in the lamps which it lights. Nor is the soul force any older in certain beings than the electric current is when flowing through an old lamp.

What does evolve is the soul-personality, that is, the consciousness which one has of his soul and his response or behavior to the soul impulsation which constitutes his per-

sonality. It is presumed that beings of an old world would have evolved a more profound soul-personality. They would live and act more directly in harmony with the cosmic forces than would a more primitive or relatively younger type of intelligent being.

In connection with this subject is the old supposition or belief without foundation, that the souls of earth men reincarnate in other worlds in our solar system or elsewhere. This, of course, would presume that other planets are older than earth and that there is life upon them. Further, it makes a parallelism between the development of soul-personalities and planets.

Thus, Soul A goes to Planet A. When Soul A attains Stage B, it goes to Planet B and so on. Mystically, there is no tradition that says that evolved soul-personalities progress or reincarnate from one world to another. The doctrine of reincarnation states that the soul returns to the physical form in which it is best able to express itself. That form may be *here* or *anywhere*.

It is extremely doubtful whether there are any forms of high intelligence living in our immediate solar system. Even if such beings had faculties making it difficult for them to communicate in the manner that we do, at least there would be definite evidence of such intelligence manifest to us in some unmistakable manner.

Scientists of repute do not doubt the possibility of intelligent life somewhere in the *greater universe*, as we have pointed out and as Rosicrucians recognize. They do say ra-

tionally, and not from mere imagination, that, as yet, there is no demonstrable proof of such highly intelligent beings in outer space.

It could be that such intelligences have tried to contact us, just as we have tried to learn if they exist. But phenomena such as Unidentified Flying Objects are not scientific or even rational proof of intelligent beings. So long as such objects or phenomena continue to be *unidentified*, they are as yet a mystery and all else about them is pure speculation and imagination. Such objects or phenomena may be the result of intelligent direction or they may be just natural celestial phenomena as yet not comprehensible to man.

Faddists find these subjects appealing to the uncontrolled imagination. As they once talked of hidden sects of mystics in the Andes and Himalaya Mountains, so now they have shifted their orientation to outer space. The weird people they called masters and who it was once said dwelt in remote areas on the surface of the earth, not able to be relocated, have now been lifted off the earth, figuratively speaking, and placed on Mars, Venus, Saturn, and so on. Simply put, men have adjusted their fantasies to the times. Scientists, philosophers, and mystics are just as eager to communicate with the brotherhood of life, *wherever it exists*, as are these fanaticists—but the former are realists. They are not going to jump at conclusions. Rather, they are going to approach the subject from a realistic point of view.—X



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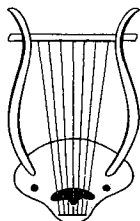
• How the Ideas of God and Soul have Evolved. U

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GABRIEL ANTOINE PANIER
Grand Councilor for Paris Grand Lodge of AMORC, France

Greetings!



PACIFISM AND PREPARATION

Dear Fratres and Sorores:

In every period of history war has been a sad commentary on human nature. War is an admission that reason has failed—reason, the very faculty by which man is said to exemplify his supremacy among animals. War is atavistic, a regression to primitive combativeness. Incongruously, the art of war has employed ingenious skills which could be a credit to the high achievements of civilization.

Issues have been settled by war which were not accomplished otherwise. History has often questioned whether the price paid for such conclusions in loss of life, suffering and destruction of property was not far too great.

Today, a global conflict, a nuclear war, is a price which humanity cannot afford. Every reasonable sacrifice must be made to avoid its irreparable destruction of life and the very foundation of civilization. Only the loss of human dignity, the right to live as men, and the imposition of intolerable slavery would justify a thoughtful person today to decide upon a course of war.

Though the sword of Damocles is hazardously poised over the heads of humanity in the form of the present armament race and the increasing number of nations possessing nuclear bombs, there is no assurance of solution by rational, peaceful negotiation. The basic cause of war persists, that is, the conflict between *emotion* and *reason*.

In his daily life, the average human being is motivated far more by emotion than by reason. Only when the emotions are not excited do most men seek recourse to reason in connection with the demands life makes upon them. Most men give way to feeling when circumstances and events obstruct an emotional urge. As yet they lack sufficient self-discipline, self-control, and direction of their emotions. They will not rationalize and conceive a counterplan to be gained by

logical persuasion or adjustment. Anger, jealousy, fear—deeply ingrained in the vital nature of man—are stronger than the reason. There is the predisposed primitive instinct to strike back, to retaliate.

The lower emotional self is primarily a restrictive one. It is concerned only with the welfare of the immediate person. It includes only that which is closely or directly related to the individual self, that which seems to be more intimately a part of it. It will not extend its euphoria, its sense of well-being, to include others when its own interests appear to be jeopardized. Reconciliation and compromise are not the virtues of the limited emotional self; such are the merits of the more extended, compassionate, moral self, acting under the guidance of reason.

These frailties of human nature are primitive inheritances. They are reflected in the conduct of modern society and civilization. It is far easier to arouse the ire of a man than it is to excite his reason. Until there is a transition in this condition of human nature, we may expect society to display passion more often than wisdom in attempting solutions to its problems.

For any single nation in the present stage of human personal development and tragic world affairs to divest itself of protective means, of armaments, of military forces, is to invite suicide. This does not mean that every effort at peaceful negotiation with the outlawing of war as its aim, should not be attempted.

Force is pressure, a compulsion. Reason, on the other hand, is light; it is the making of *peace through understanding*. An intelligent approach to world problems can eliminate the things that arouse the primitive passions which find their outlet in war. It is, however, too much to expect any sudden evolution in consciousness of the individual by which all men would temper their passion. As yet, this is an ideal to be gradually

realized. It is the function of philosophical moralism, mysticism, and religion.

In the interim, preventative measures must be taken by the application of dispassionate reason. With a rapidly increasing population, problems arise that were not in existence centuries ago—and there is also the continuation of other social effects that have harrassed man since the dawn of primitive society.

Failure in the distribution of food, inefficient hygienic methods, the lack of education that eliminates fear and ignorance, spreading of national hatred, and the attempts of organized religion to dominate the masses, are but a few persistent germs of war.

An intelligent and fearless appraisal of *nationalism* must also be taken. Nationalism is enmeshed in a traditional sanctity of heroics, sentiment, and often chauvinism. A state is associated with a political ideal. We believe in and support certain political ideologies or a particular way of living which has been long associated with the nation in which we live.

It is expected that we extend the loyalty we have for the form of government, to the physical region, the area, or national limits in which it exists. We build barriers, frontiers, around this region to keep out or restrict the entrance of that which is foreign to it. It has also been traditional to harbor within these frontiers that which we cherish.

The conduct of nationalism in the world today is more of a detriment than an advantage to civilization as a whole. The people of the world by population expansion and by being bound closer together by transportation, communication, and technical knowledge, have come to press in upon each other. They are not and will not be content to be deprived of opportunity or advantage just because of the circumstance that they were born outside the perimeter of some favored area.

The world is smaller, psychologically, because no area is any longer greatly remote from any other area and people—either in time or in space. There is the conviction that the world and its varied resources are for all men, and that nationalistic restrictions of these are a social evil and an obsolete tradition that cannot be countenanced in modern times. It is a realistic concept that a plan, a method of equitable distribution of facilities and resources is essential to world peace. A division into the *Have's* and *Have-Not's* is no longer tolerable.

Such economic and social ideals are not intended to be a support to any radical, socialistic system. They are rather a realistic view of the evils that trade barriers and nationalistic restrictions inflict upon the world.

The increasing number of small new powers, who are in the main excluded from the necessities of existence which lie within the frontiers of other nations, constitute a further menace to world peace. For ultimate security, all men will eventually have to sacrifice national advantages to some degree—even if it means lowering their standard of living—that others may be raised from poverty to self-support.

Internationalism—One World—a single state of all humanity has recently been defamed as being "Communism." It is true that tyranny and despotism have falsely paraded under such a banner of internationalism. However, the *misuse* of the *name* of a principle does not make the principle corrupt! Much inhumanity has been committed under the guise of religion, but that does not make religion intrinsically wrong.

While these transitions occur, while man is still not master of his passions and emotions, an absolute *pacifism* is not sane. A people who are striving to construct a peaceful, intelligent world state, and who wish to keep men from slipping back into bestiality, cannot afford to be defenseless. Savagery

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and barbarism are rampant in the world even though clothed in the vestments of civilization.

Therefore, a state must remain militarily strong. It must have the armaments which constitute a deterrent against those nations which would seek to enslave a people. It must be able to meet force with force. After all, reason is very seldom capable of mitigating blind fury and physical assault.

Pacifism as a motivation toward creating and establishing an efficient plan for world peace is most commendable. But to try to reap the fruits of pacifism before they are ripe by discarding defense and failing to keep abreast of developments in nuclear weapons is to defeat the ultimate purpose. One must first stay alive in order to bring any lofty dream into reality.

Fraternally,

RALPH M. LEWIS,
Imperator

This Issue's Personality

It would appear at times that our life interests go through cycles. That which was once not liked, later becomes appealing and even a dominant interest. Many Rosicrucians, who at one time in their lives professed no interest in either metaphysics or mysticism, have been led to them again by divergent paths. Consequently, in the light of a later, different perspective, they have found such subjects satisfying.

One frater whose interests passed through such a cycle is Gabriel Antoine Panier, Grand Councilor for Paris of the Grand Lodge of AMORC, France. Frater Panier was born on January 27, 1902, in a small town of Franche-Comté, a picturesque French province bordering Switzerland.

As a child, young Gabriel was timid, this timidity arising from an uncertainty. He was torn between conformist influences and a feeling of rebellion. The fact that as yet he had no realization of any special talents or abilities caused him to hesitate to break with conformist customs which, even then, were repellent to him. Consequently, he began life without the impetus of confidence and without a specific goal.

The First World War interrupted his education "at the primary stage." This was a psychological deterrent, for at the age of nine

young Gabriel had lost his mother and lacked the self-confidence that might have been provided by education. Later, he found employment in a mechanical shop, though disliking to work exclusively with inanimate things; and at sixteen, circumstances put him entirely on his own in the metropolis of Paris.

The effect of these changing circumstances began to manifest in young Panier's character: If there were things to be done, he chose the disagreeable ones first. Obstacles became a challenge to his ability. He was not content just to improve his environment; he felt it also necessary for his own satisfaction gradually to bring about some improvement in himself.

In retrospect, Frater Panier observes that when young he "combated intuition and imagination." He considered them distinctly feminine qualities, and only during periods of relaxation did he indulge them. He then discovered that both his intuition and imagination were extensive. However, it took experience in life's vicissitudes to reveal his dependence on them and the true asset they were to every one, regardless of sex.

Having prepared himself as a draughtsman, Frater Panier worked up to an executive position in the automobile industry. The necessary education in preparation for such a transition in his life had been a further challenge. He had to be proficient in mathematics, languages, and certain specialized techniques of engineering. These subjects he absorbed as necessary keys to the solution of industrial problems.

With academic knowledge, however, there also came the realization that man must know more about himself. The *Self is the prime mover*; all else is subordinate to it and serves it. This awakening resulted in Frater Panier's pursuing the subject of psychology, and then eventually "a deep interest in philosophy took over." He found that philosophy helped him to know the basic interests of people and to understand them. His increasing interest led to metaphysics, mysticism, and the spiritual realm of man.

It was at this period that Frater Panier first heard of the Rosicrucian Order, AMORC, through a friend who was aware of his pursuits. He did not at first take advantage of the available contact. It was later, while residing in the United States, that the Order again was called to his attention. This time

he crossed the Threshold and became a member of AMORC.

After returning to France, Frater Panier confined his Rosicrucian activities to sanctum membership. He did so because in humility he felt it presumptuous to be outwardly active in his affiliation.

The Grand Master of AMORC, France, Frater Raymond Bernard, knowing of Frater Panier's comprehension of the teachings and his devotion to the Order, persuaded him to accept the honorable and responsible office of Grand Councilor. Accepting, Frater Panier found a new avenue of service and an experience most rewarding in the personal satisfaction it provided.

Speaking of his Rosicrucian membership and the benefits derived from it, Frater Panier says: "Another rewarding discovery is the gradual realization that life and the world at large appear more orderly, less confusing, as if every event oriented itself along the lines of force of an omnipotent magnet or could be reduced to a common denominator."

Frater Panier is married, has two children, and some grandchildren. Soror Panier is likewise an enthusiastic Rosicrucian and has been of great assistance to him in the performance of his duties.—X

Where Are the Adepts?

A soror of Canada, addressing our Forum, says: "If our Order has been active for so long, why are there so few adepts and why are these wonderful talents kept so secret when the world is in such need of good? These are things which I find it hard to understand, and I fervently hope that somewhere, in some way our world leaders will get their inspiration from them for the betterment of world conditions."

Doctor H. Spencer Lewis very aptly said at one time that those who entered the Order are like grain poured into the large end of a funnel; a relatively large number of persons enter the Neophyte degrees. But, few come out the small end of the funnel, that is, enter the higher degrees. As we have so often said, there are levels of interest in the Order.

The inquirer, the average Neophyte, considers himself sincere and interested—in fact, he is at the time. He does not know to what

extent nor how deep is his level of interest. Consequently, after a few weeks, one inquirer finds his interest in the teachings to be satiated; his curiosity is satisfied in that realm of thought. He may then turn entirely away from mysticism, metaphysics and philosophy to some other and quite different appeal.

Another student, entering at the same time, finds that as he proceeds the studies stimulate him. They quicken his imagination and reasoning, and his interest is heightened, not lessened, as time goes on. He is content for years with the growing satisfaction he finds. It is because his level of interest was far deeper than the first student. Yet, in the beginning, he was no more aware of this than was the one who dropped out earlier. At the time, both of them considered themselves equally interested.

We have cited this analogy of Dr. Lewis to indicate that everyone who enters the Rosicrucian Order is not psychologically, intellectually, or psychically prepared to benefit by what it has to offer him. Though many have derived much benefit from their affiliation—in health, self-confidence, new knowledge, and a quickening of latent powers; they have not become adepts.

An adept is one who has acquired a mastery of some art or science. Mystically, an adept is one who has developed a proficiency in mysticism and in those Cosmic laws and principles related thereto. It is, of course, the ideal of the Rosicrucian Order to make everyone an adept, if possible. Adeptship is the *ultima Thule*, but all cannot achieve it. Between Neophyteship and that goal are a series of other possible successes to which the majority of sincere students attain.

It may, perhaps, be said that one in ten thousand affiliating with the Order, becomes an adept in the sense of becoming an equal to some of the traditional, renowned mystics. However, those who are not may nevertheless be mystics of a lesser light. In fact, a great mystic would be the last one to refer to himself as an adept. In his greatness he would likewise have that humility and that vision through which he would realize that he was inadequate as yet in some way. No one who yet resides in the physical body on this plane has experienced Cosmic perfection in every degree. (Con't Overleaf)

Adeptship is not uniform in the talents, powers, or achievements which it manifests. Let us use as an example the common term, "master." One may be a master mechanic, a master artist, musician, orator, designer, or poet. Each has attained supremacy in a specific field, some like Leonardo da Vinci in several arts or sciences. An adept may be renowned for his sagacious advice; the world may know him as a great philosopher, writer, or statesman, and not as a mystic! At heart, however, he is a mystic. Only a careful observation of what he said or did would reveal him as an adept.

What the Neophyte expects in an adept is often quite contrary to the real personality and activity which an adept displays. For example, one who wears a robe in public and utters strange affirmations and resorts to exotic conduct, meditates in public, and performs bizarre rituals is not an adept. He may intentionally create the impression that he is, thereby causing the untrained neophyte seeker to consider him typical of an adept.

There are, therefore, many adepts in the Rosicrucian Order and outside of it. Men guided by spiritual principles and possessed of profound understanding of Cosmic laws are adepts in their way. Some exhibit this in healing, perhaps, or as profound thinkers; others show this as statesmen, sacrificing themselves for the cause of world peace. Others again, may be working for social harmony in industry and labor relations. Then there are some who are true adepts in the capacity of educators, clergymen, and scientists.

Personally, we know several outstanding scientists in the field of nuclear physics and engineering who are true mystics and worthy also of being called adepts though they would humbly reject such an appellation as applied to them. We also know many Rosicrucians in business who are very successful in the commercial world. Their private lives and the manner in which they live and apply their material success distinguishes them, to those who know, as *adepts*.

The world would be even more confounded and endure more suffering and hardship were it not for this sprinkling of adepts. Since there are but a few in every thousand persons who seek to prepare themselves through such channels as AMORC offers,

and since there are only a few of those who attain the status of adepts, we cannot expect the impossible from them. These adepts, alone, cannot lift the ponderous mass of materialistic, cynical, and sensual people to a level of compassion, wisdom, and peaceful human relations.

As the great sacred tomes of the various traditional religions have long recounted, and as the writings of the mystics have related, each man must *personally* want to evolve himself spiritually and to gain that illumination that constitutes the mystical consciousness. He must learn by intimate experience the futility of his present way of living and he must come to know that one does not live for sensual pleasure alone. No one can transform another without the cooperation, the willingness, of that person.

As we look back through the centuries, through the historical records, and compare world society then with that of our times, we must admit that on the whole there is an improvement, a gradual upward trend in morality. There are, of course, periodical retrogressions, the result of the impact of war and emotional disturbances on a worldwide scale.

Idealism is at the present admittedly in a cycle of deterioration. But it will rise again. The instinct of self-preservation in man eventually causes him to realize that a particular course of living or behavior is the cause of social instability and much of his misfortune. It is then that the reaction sets in. Men look for a solution and become, in turn, more susceptible to idealistic philosophy, morality, and mystical principles. Each new cycle thus spirals a little higher.

At the same time, the extreme nationalism and conflict of ideologies have brought humanity to the brink of self-annihilation, to a global war. It has likewise made the thinking individual realize that something is drastically wrong with the social order. It has made him begin to re-evaluate that which has heretofore seemed the best and most reliable. It is at such a time when the words and the actions of adepts, in whatever enterprise they may be, have their greatest efficacy.

The works of mysticism and the works of AMORC are not kept secret in the sense that those who want them are being deprived of them or necessarily put to a hardship in get-

ting them. Certainly the Rosicrucian knows that one cannot be given knowledge of the laws of the Cosmic as one would hand someone a sugar-coated capsule to be swallowed.

The mastery of these laws and principles means first *the mastery of oneself*, the invoking of Cosmic powers within one. This requires study, the sacrifice of some time, preparation, and training. If, as said, those who enter the portals of the Order often have shallow interests and if they will not persevere to master the teachings after contacting the Order, what assurance, then, is there that giving the teachings to every passer-by would cause such a multitude to apply themselves?

The active Rosicrucian knows how hard it is, for example, for him to interest many persons, and even to have persons accept a Rosicrucian leaflet explaining what the Order is. Should AMORC then profane the teachings by handing its monographs to such persons who are, within themselves, not ready to prepare for a more enlightened existence?

Further, suppose anyone by a mere reading of the monographs and nothing more, could develop latent talents and realize powers not normally functioning. Would it be *advisable* to give all these people the means by which this could be accomplished? Would it actually be to the advantage of mankind?

Millions of persons today still have a narrow, limited self-consciousness, ordinarily known as *selfishness*. Consequently, with a knowledge and greater command of Cosmic and natural forces at their disposal, they would use these exclusively for their own aggrandizement. Many, in fact, would pervert this power to dominate and oppress their fellows, not use it to advance mankind. It is for this reason that the teachings must be kept private for those who say in effect: "Show me the way"—and whose motive for saying it is the welfare of others besides themselves.—X

The Elixir of Life

A Soror now rises to address our Forum. "For fifteen years, or maybe longer, I have been a serious student of the occult and mysticism . . . I have many times read that 'so-and-so' finally came upon the secret of the elixir of life. Many schools teach that

this elixir is something (a power) which we can develop ourselves. Others express it as a state of mind.

"There is overwhelming evidence of an alchemical principle capable of producing a substance which, when administered to an ailing person, automatically restored him to good health. If this is correct, why do not we, as Rosicrucians, have access to it after having proved ourselves worthy? Do we have the promise of ever having it? And, if not, *why not?*"

It is advisable, first, to touch briefly upon the historical background of the word, *elixir*, and the term, *elixir vitae*, or elixir of life. The first references to this term are in the writings of the alchemists. The traditions of hermetic philosophy indicate that alchemy actually had its origin in ancient Egypt though its terminology was veiled in ritualism and symbolism.

The later chronology of alchemy, its definite formation, however, begins with Aristotle. We do not mean to imply that Aristotle was an alchemist, but rather that alchemy came to found many of its theories, precepts, and practices upon Aristotle's conception of the structure of matter.

In his theory of matter, in particular, Aristotle declared that there were *four primary elements*. In this idea he was promulgating a doctrine of Empedocles who also held to the idea of four primary elements, air, earth, water, and fire. The term, *element*, as used then does not correspond to the modern scientific concept.

Aristotle did not think of particles or atoms composing matter as did Democritus; rather, he held that these four elements could change one into the other and combine in various ways. This changing and combining resulted in the myriad forms of matter which man perceives.

It was obviously necessary, however, to adduce something as being the cause of this change. Consequently, Aristotle postulated an *aether*, an invisible substance which, in itself, was *unchangeable*. This *aether* became the fifth element, or essence—the *quintessence*. It differed from the four elements in that it was not only inert in its being but it was thought to be "a heavenly substance."

Here then was a divine motivation, a Cosmic force, that as an agent, was thought to act upon the so-called four elements of which

all matter was composed. The quintessence was a divine quality which entered into and was directly responsible for the composition of all things. It was truly thought to be a secret key to the universe. He who could isolate it and direct it would be able then to transmute matter at will.

Physical alchemy, as a system based upon the theories of Aristotle, really began with the Arabian alchemist, Geber. With Geber began the definite search, in an empirical way, for the quintessence. This essence, it was thought, contained all the virtues of the other four elements.

As a result of the experimentation that followed there came into existence some of the modern basic chemical processes. The quintessence then became associated with the word, *elixir*. In other words, it was conceived that a certain substance, as a solid or a liquid, had locked within it the quintessence. The attempt to discover this elixir resulted in practices varying from magic to the beginnings of the scientific methods of analysis and observation now in the realm of chemistry.

In an Arabian book called *The Book of Mercy*, we find allusion to the elixirs to be used for the transmutation of base metals into gold. There is a reference to a *red elixir* and a *white elixir* in the preparation or the conversion of base metals into gold and silver. In the writings of the Arabian alchemist, Geber (Abu Musa Jabir), it is said in part, in reference to the preparation of an elixir: "Establish the equilibrium, the parallel, with the aid of fire of three degrees, namely the incipient fire, the medium fire, the extreme fire, which melts the elixir, the solid will melt like wax and afterwards harden in the air."

The noted alchemical work entitled: *The Gold Casket*, by Benedictus Figulus, has extensive references to the elixir. In the following quotations from this book, we see the implication of a divine or supernatural agency thought to enter into an elixir and which has the virtue of keeping all things, including living forms, incorruptible.

"For the elements and their compounds, in addition to crass matter, are composed of a subtle substance or intrinsic, radical humidity diffused through the elemental parts, simple and wholly incorruptible, long preserving the things themselves in vigor, and

called the *Spirit of the World*, proceeding from the *Soul of the World* . . .

"This spirit by its virtue, fecundates all subjects, natural and artificial, pouring into them those hidden precepts which we have been wont to call the *Fifth Essence* or Quintessence . . . But this is the root of life, that is, the Fifth Essence, created by the Almighty for the preservation of the four qualities of the human body. . . .

"Therefore, is this Fifth Essence and spiritual medicine, which is of Nature and the Heart of Heaven and not of a mortal and corrupt quality, indeed possible. The Fount of Medicine, the preservation of life, the restoration of Health, and in this may be cherished the renewal of lost youth and serene health be found. . . ."

The eminent physician, Rosicrucian and alchemist, Paracelsus, quoting the ancient Magi, refers to it as: the "divine Quintessence including in itself the essence of all the celestial and terrestrial creations." Here again is the assumption of a subtle, divine property which is the essence of all things animate and inanimate. To possess it, to know the secret of compounding or extracting it from wherever it might exist, suggested that such a person would be master of natural phenomena and of life and death.

Closely related with and often interchanged in usage with the words *Elixir* and *Quintessence*, was the alchemical term, the *Philosopher's Stone*. This was likewise thought to possess the property of transmuting base elements into rare metals and also to bring about a transformation in human life including the preserving of it.

The term, *Philosopher's Stone*, first appeared in the literature of the seventh century. Various symbols were devised to represent it. The commonest of such symbols was the *Egg of the Universe*. The Egg depicted a nascent state, a self-sufficiency and the oneness of cosmic unity. All of these virtues were of the *Philosopher's Stone*, the essence of all creation.

The egg as a symbol of the universe, however, had descended from ancient Egyptian symbolism and was frequently found in what is reputed to be the writings of Hermes Trismegistus. The *Philosopher's Stone* in the writings of some of the notable alchemists, is referred to as "a stone which is not a stone." Here is a reminder of *Transcendental Al-*

chemy, upon which we shall comment further. The "serpent Ouroboros," in an attitude of biting his tail, thus forming a circle, also symbolized the Philosopher's Stone and "eternal world changes."

There were really two schools of alchemists—those who dealt with the physical or material aspects of Nature, and those called transcendental, who concerned themselves with the spiritual nature of man. The latter were really hermetic and mystical philosophers. They used nearly the same symbolism and terminology as did those concerned with material alchemy, but the meanings they ascribed to such were quite different. The transcendental alchemists deviated from the others in their high purpose, as well.

The alchemists who worked in laboratories with the elements of nature were of two kinds; rather, we should say there were two kinds who called themselves alchemists. The *first* were *truly* alchemists. They sought the *prima materia*, a first matter, or a subtle substance, as an elixir that would transmute matter into a higher order of rare metals.

They were sincere, and as a result of their research, as we have said, the foundation of chemistry was laid, as most textbooks on that subject will affirm. There were others who purported to be carrying on experiments in alchemy but who actually were charlatans; they sold potions dealing with love, sex, hate, and formulas for curing maladies. They often counterfeited gold and sold fraudulent transmutation formulas.

The transcendental alchemists were concerned with the transmutation of the base elements of *human nature* into the refined spiritual qualities of self. They devoted themselves to the application of mystical principles for the evolution of the consciousness of the individual. It is for this reason they were known as *Transcendental Alchemists*.

They transcended the base and more material interests of other alchemists. They believed that there was a nexus, an invisible bond, that tied man's higher self fast to the cosmic forces. Within man they thought was the means to use this bond for spiritual illumination and for guidance and for mastery of life.

To these transcendental alchemists, the Philosopher's Stone consisted of certain enigmatic, sacred, cosmic laws for the unfold-

ment of man's self and the use of his esoteric powers. This Stone was not a substance but a secret gnosis, a wisdom teaching that was divulged only to worthy aspirants. The manner of conferring this Philosopher's Stone was by ritual, a process consisting of initiation, meditation, study, and practice.

The transcendental alchemists kept aloof from any attempt to discover a process for making gold. In fact, they were not really alchemists, as we commonly think of the term, but were hermetic philosophers. The wisdom teachings they imparted included instruction for hygiene, cure of diseases, and the maintaining of health.

The real transcendental alchemist did not actually believe, nor did he expound, that there was an *elixir of life* by which one could live forever, or that would restore his youth. Such a concept would have been diametrically opposed to the general, hermetical teachings which considered *spiritual immortality* as of primary importance and interest—not that of the body.

The elixir to which they referred was the regeneration of the soul, the restoring of man to his original pure cosmic estate from which, it is said, he had fallen. Transcendental alchemy was far less understood by the ignorant masses of the time than was alchemy. The masses knew very little of the latter and feared it—referring to the material alchemists as "devil worshippers."

The literature of the time about the teachings of the Transcendental Alchemists, took their reference to an elixir of life literally because the writers of the period knew little or nothing of the esoteric symbolism and terminology contained. Rosicrucians, as a rational body of philosophers, pursuing the physical and esoteric sciences, have never promulgated an elixir of life.

It is true that some Rosicrucians have used this phrase in their writings—as though it meant an actual, medical property that would preserve the life and restore youth. But such was not their actual meaning if they were true transcendental alchemists or Rosicrucians. For the latter recognized that the living organism by cosmic law *must* go through a cycle of evolution and devolution. Longevity may be increased until eventually the span of 144 years is reached. For human beings on this earth to go beyond that would be contrary to a law of cycles which under-

lies many other cosmic phenomena beside that of the cycles of human life.—X

Can Unconscious Knowledge Help Us?

A frater now directs a question to our Forum: "It is said in our monographs that the storehouse of memory is in the subconscious mind and that, when we become conscious of a thing or an impression, at that moment it becomes part of us. Do not those impressions, of which we are unconscious at the time, enter the subconscious and also become part of the storehouse of memory? Consequently, are there not objective impressions which enter our consciousness but of which we are not aware at the time?"

The crux of this whole question depends upon what we mean by "become part of us." If we mean that something has been acquired by our being in some manner, then certainly it is of us. Whatever attaches itself to our organism, is acquired or enters into the nature of our person, has become "part of us." However, if we mean that something has no reality as part of us until we are *conscious* of it, then what enters our subconscious unawares is not part of our conscious existence.

There are many impressions that register in the subconscious part of the mind which we have objectively forgotten or which were not realized at the time they were received. For us to be aware of an impression originating externally as, for example, a sound, we must concentrate our attention upon it.

The stimulus must be forceful enough to create a sensation that holds our attention, that becomes a focal point in our consciousness. It may have sufficient stimulus to be firmly registered in memory and yet, with time and the deterioration of memory, may later be forgotten. In fact, we may not remember that the sound was ever experienced by us.

There are external impressions, as sounds and visual images, things heard or seen, which do not claim our attention; and yet they do penetrate, they do leave an impression on the subconscious mind. For example, as we walk along the street, we see and hear many things which have little impact upon the consciousness at the time.

We may not be aware that we experience them. Nevertheless, they do register in the subconscious. They are a kind of dormant

combination of ideas, or you may refer to them as a latent perceptual knowledge. These ideas or impressions may later project themselves into the conscious mind under certain conditions which arouse them.

This may happen years later. Most often they have little or no familiarity attached to them. Consequently, they are perplexing, and some may think of them as psychic, telepathic, or even of cosmic origin. This is an *unlearned* knowledge—unlearned in the sense that we did not intentionally seek to acquire it nor did we know when we received it.

This subliminal knowledge is often the foundation material of the dreams which have elements confusing to us if we recall the dream at all when we awake. The psyche, or the intuition, may use such material to frame its impulses into ideas useful to us, ideas that can be related to our objective world.

Since the deeper levels of our subconscious are part of the cosmic stream of consciousness, cosmic impressions originating there do not implant actual words in our conscious mind. They are, for lack of a better term, a kind of fleeting sensation. These, then, associate themselves with either words, images familiar to us or perhaps visual images which have meaning for us.

The intuition is this combination of impressions in words or visual images that suddenly flash into our conscious mind with great clarity. It may use for its purpose something previously seen objectively but which did not consciously register at the time and was transferred to the subconscious. Such an intuitive impression is self-evident to us.

We will be inclined to accept it because of its convincing clarity; yet the mental picture, the visual object associated with it, may seem quite strange. We may say to another: "I had a strong impression to go to a certain place. I even saw in my mind a picture of the place. I don't recall having ever seen it before; yet it has a sort of haunting familiarity. I cannot help but be convinced that the place is a reality."

As we have had occasion to say in this *Forum* before, this type of phenomenon is scientifically called *paramnesia*. In this kind of amnesia, the individual has an objective experience of a place, but at the time it

registered only in the storehouse of the subconscious. The individual was not consciously aware of it at the moment of experience.

For practical purposes, it was amnesia because the experience was forgotten. Actually, it was never realized objectively in the first place. Later, when the experience was re-established in the conscious mind, there would be a strange, but unidentifiable, familiarity about it. The individual might misconstrue such an experience as being of a past life.

We can likewise say that the subconscious may receive impressions from sources other than the receptor senses. It may receive a message telepathically communicated, of which the recipient is not objectively aware at the time. This, then, is actually part of the recipient's mind. It is of his being, but he has no realization of it.

Subsequently, in a passive state, perhaps in meditation or contemplation, it may flash into his consciousness as a mysterious idea, seemingly coming from nowhere. At that time he may realize the personality who transmitted this message, may think of the person simultaneously with the communication sent to him.

However, if the recipient is familiar with these psychic principles, he will realize the relationship of the two, the personality and the message. If he is not familiar with these principles, he may think that such an individual is just at that moment thinking of him.

It is necessary to state again that thoughts harmful to our welfare or that of others cannot be projected to us and received by the subconscious. As our teachings have many times made quite clear, we have a guardian of the threshold. This is our *conscience*, our moral self, partly inherent and partly acquired. It prohibits the acceptance of any idea contrary to our moral standards and convictions. Our subconscious will reject any projected idea not compatible with our sense of rectitude.

There are also in our subconscious impressions inherited from previous generations transmitted in the genes, in the protoplasmic substance of our being. These are impulses and inhibitions, compulsions and restraints. They make up a great fount of knowledge of the past. Much of such knowledge transcends anything we may yet have learned.

If our understanding of cosmic laws and principles, of the nature of self, is limited, we may oppose these "intuitive impressions" as we commonly call them. We do not know how they originate. They may seem mysterious and even frighten us. That is why, in mystical and metaphysical fields of literature, it is said that we may often through our objective ignorance oppose the higher order and expression of self which we might otherwise have for guidance.

It is difficult to explain but there is an air of conviction about an intuitive impression which tends to guide us and which should be obeyed. It is not just a haunting urge or a compulsion that one gives way to so as to be free of its aggravation. An emotionally disturbed person, or one mentally sick, may have urges he cannot counter and to which he feels he must submit.

He may admit that they are not right and that they will probably result in adverse consequences; nevertheless, he cannot resist them. Conversely, however, true cosmic impulses and intuitive impressions are not of that kind. They never suggest that which is harmful, or that which will result in actions harmful to others. Still, they may be quite different from any experience we have had.

They may not even seem plausible from the objective point of view, or from the results of any experiences we have had empirically.

The differentiation, nevertheless, between these various impressions of self, and the understanding of what the unconscious shapes into objective terms as useful knowledge for us is what constitutes the study, in great part, of the Rosicrucian teachings.—X

Mysteries of Time and Space

A frater, addressing our Forum says: "Wherein does the Rosicrucian doctrine of time and space differ from that of the philosopher, Kant? What philosopher, or philosophers, state most clearly the Rosicrucian viewpoint on this subject?"

This subject is obviously a technically intricate one, especially to present without becoming too abstruse. We believe that the subject of time and space has been admirably presented in the early Rosicrucian monographs, and elaborated subsequently in the higher degrees. However, since this topic

is complex, the more light that can be thrown upon it, the better. The subject is one of controversy, and there is no sole authoritative opinion by which other views may be measured.

The subject of time and space can be approached from three different points of view: *perceptual*, *conceptual*, and *absolute*. The first, or perceptual, has to do with our empirical perception of such phenomena, that is, as we seem to *perceive* them with our receptor senses. The commonest experience, for example, is that we seem visually to perceive such a condition as empty space, something devoid of objects.

Likewise, there is a perception of time. There is what appears as the *now*, or present, as well as the *past* and the *future*. This perceptual quality is definitely related to the human consciousness, our awareness of such conditions as give rise to the notions of time and space. Consequently, time and space to most persons are accepted as having as much reality as the material forms they experience. In fact, to them, time and space are determinative qualities of the world.

Conceptual time and space are whatever we in our thinking conceive them to be. If we have a theory as to the nature of space—regardless of what form it takes to our perception—then that is conceptual. If, for example, we assume that time and space have no existence apart from the human consciousness and the mechanism of our senses, then that is conceptual time. We might say that the various diverse ideas of space and time held by philosophers are conceptual, for they do not entirely support our normal perceptions of such phenomena.

Briefly, to speak of *absolute* time and space is to assume that they have an absolute, a concrete nature quite different from the forms reported by our sense perceptions. Further, such absolute phenomena may not correspond with our conception of what they may be. In other words, they may be quite different from what we conceive them to be.

An abridged presentation of the notions of space held by some of the classical philosophers will illustrate how our views may fall into such categories as perceptual, conceptual, and absolute:

Parmenides, philosopher of the 5th century, B.C., expounded the doctrine that *Being* is a solid block. *Being is all* and fills space.

There is, therefore, only one single *Being*, and as a consequence, empty space cannot be: it is an illusion. What man calls space or non-Being, is an illusion. This, then, is a conceptional idea of space. It is not in accord with ordinary experience or perception.

The ancient Greek philosopher, Leucippus, declared that the sole nature of Being is "the property of filling space." But he further contended that if there is a plurality of things (as it appears to the senses), and if those things are separate, one from the other; then this separation must be non-Being (space). To this empty space he ascribed a metaphysical reality, a kind of unlimited substance. This was really a kind of different Being in which the limited Being, or finite things, came to occupy. Leucippus in his explanation was attempting to reconcile the common experience of perception with a metaphysical conception.

To Plato, matter in general is space. It does not assume any form or particular nature until it participates in or corresponds to the ideas which we have of it. It is a special kind of *nothing* out of which the world is formed for the sake of the ideas which we have.

In a work called the *Philebus*, Plato taught that our world of perception is a mixture of the *unlimited* (space) and the *limited*, that is, the mathematical forms or measureable objects. The cause of this mixture, Plato affirms, is our ideas of Good. Simply stated, we have a divine quality within us that causes "space to assume mathematical forms in order to become like the world of (our) ideas."

René Descartes, French philosopher, asserted that spatiality, or the quality of filling space, is an original attribute of reality. In this sense, space is a quality that exists outside of the mind as a part of reality, and our perception of it is *not* illusionary. He further says: "All that is, is either spatial or consciousness . . . What is spatial is not consciousness; what is consciousness is not spatial. Our self-certainty, our realization that we are, or our consciousness, is therefore not spatial though the body is."

St. Augustine, early Christian father, proclaimed that *time* has no real significance, only "for the functioning of the inner experience" as it measures and compares what

is objectively perceived. He likewise said that time was only a factor used by the outer experience to measure and compare what the senses perceived. In this sense, time has no existence in itself, but is a measuring rod used by consciousness, a category by which consciousness classifies into a more understandable order the things we experience.

The frater especially questions this *Forum* with regard to the philosopher, Kant's notions of time and space, asking how they compare to what AMORC expounds on the subject. Kant declared that time and space are "pure forms of sensibility." This meant that the mind has the means of coordinating the sensations it receives according to "perpetual Laws" which do not vary with the individual or his particular experience.

More simply put, we have an *a priori* sense. Innate in our minds, we have *pure forms* of perception—molds of time and space into which all of objective experience fits. We did not acquire these molds or categories of time and space from the outside world; they are part of our being. However, such inner perceptions of time and space are not realized by us until we objectively perceive things of the world. Those things are coordinated with the pure perceptions of time and space; that is, they fit into the molds and have such a quality to us.

Kant asserts that our ideas of Infinite Space and Infinite Time do not rest upon a combination of our empirical (objective) perception of finite time and space. They are, instead, related to our innate ability to experience things as existing together and seeming to follow in succession. This natural faculty of conceiving things as going before or happening in a period together, gives us the notion of time and space; when applied or extended to the world we perceive, causes it to appear to have spatial and temporal qualities.

Kant calls this innate faculty "Laws of Relations." These laws provide us with a synthesizing unity of all the manifold sensations which we have. In his doctrine of *a priori* qualities of the mind, Kant states that the human is born with certain qualities which synthesize the sensations of the world.

Time and space are two of these synthesizing qualities. In particular, though, time and space are *a priori* qualities, Kant says we relate the notion of space to forms of the

outer sense. We think of objects outside of ourselves as having the quality of space. We associate this notion of space with the objects perceived by the senses of sight and touch.

Conversely, Kant asserts that all objects of self-perception are *time*. In other words, our ideas of self—our thoughts, the duration of our consciousness—are perceived by us in relation to time. These inner sensations are not conceived in the form of space. Succinctly, we place our conscious self in the category of time, and the world in the category of space.

Space seems to exist apart from us, but time appears to require objects to be related to self. We can say that we ourselves always exist in point of time, the present, no matter what else we may think. But we can perceive an object in space without associating ourselves with it.

Kant further says that "perception is individual," but the forms of time and space are universal: How we experience *things* as existing in time and space is purely an individual matter. The particular form of a thing, its spatial qualities, may appear somewhat different to each of us because of our varying faculties of sight and the interpretation of what we see. But the notion that things do exist in time and space is *universally* held alike by all men.

Before commenting on the Rosicrucian conception of these subjects, it is necessary to make some reference to the modern theory of *Relativity*. Before the postulations of Hermann Minkowski, German mathematician, and subsequently the established works of Albert Einstein, time and space were generally thought to be quite independent qualities. It was not conceived that there was any direct relationship between them, or that time was dependent on space.

Now they are united in the theory of a *space-time continuum*. Time, in other words, depends upon the position of the observer. To quote Albert Einstein's famous postulation: "Every reference body (coordinate system) has its own particular time; unless we are told the reference-body to which the statement of time refers, there is no meaning in a statement of time of an event."

Strangely enough, the Greek philosopher, Epicurus, made a similar statement centuries ago: "Again, the universe is infinite, for the

finite has an extremity which can only be observed against something else, which is impossible in the case of the universe."

Let us gain some understanding of this principle of Relativity. Suppose you are seated in a train, looking out its window. The train is at a depot parallel with another train. The train opposite seems slowly to push ahead of you. Is your train standing still and only the opposite train moving? Or, are both trains moving but yours slower? These questions you could not answer except by reference to an inert body, to something relatively stationary.

We measure movement—the relative speed of an object on the surface of the earth—such as that of automobiles, trains, and planes, by the relative inertia of the earth. The earth appears as a stationary reference-body in comparison to these other moving objects. However, in relation to celestial or heavenly bodies, we know that the earth also moves! Therefore, the speed of the objects on the earth is not true *except* in comparison to the relatively inert appearance of the earth.

In further support of Einstein's Theory of Relativity is the phenomenon of the apparent shortening of an object the faster that it travels. To the eye, a speeding object *seems* to shrink in contrast to its stationary size. Therefore, the spatial dimensions of an object depend upon the speed at which it is traveling. A car whizzing by seems to us far shorter than one parked at the curb.

Let us think of two stars, A and B, and of ourselves C as observers on earth. Say that A is 500 light-years away—a light-year being the distance light travels in a year—B is 800 light-years from A. A great explosion occurs on A. When it happens, it is a situation of the *Present* on A. When we observe it on the earth, C, it is of the *Past*. But, to any observer on B, the event has not yet occurred, for B is farther from A than is the earth.

To Rosicrucians, time and space are basically *perceptual*, that is, varying states of consciousness rather than absolute realities in themselves. Space, we contend, from the perceptual point of view, is a state which *seems* to be devoid of objects. However, we know that insofar as man has determined, there actually is no absolute space, no true

vacuum. That which has no mass to fill it does contain energy.

Further, we conceive time as the duration of consciousness, the measurement of the period of our state of realization of something. These notions, we repeat, are perceptual, merely conditions of the limitations of consciousness. To Rosicrucians, therefore, time and space are not the realities we perceive them to be.

These Rosicrucian views, however, do admit a space-time relationship. We do hold that there are factors, such as the speed of light, gravity, and the necessary point of reference where we are situated as an observer that have a definite effect on our consciousness, on our notions of space and time. However, these influences we do not accept in themselves as being absolute space and time.—X

What Purpose Perfection?

A soror, addressing our Forum, says: "When man has perfected himself through the ages to be once more absorbed into the cosmic—what then? What is the purpose and of what value is he to the cosmic then?"

The human conception of purpose is here being applied to cosmic *function*. However, when mortals transfer the notion of purpose to the cosmic, it is often incompatible and inconsistent. We must understand that philosophically the notion of purpose is an idea of the human mind.

It arises because, as human beings, we can and do conceive certain ends or goals which we have not yet objectively experienced. We can plan for something to come about. Further, we are causal in that our minds, and personal powers can so manipulate the forces of nature and our environment as to bring about preconceived ends.

We may, for example, find that a particular condition provides us with satisfaction. We then consider it good or beneficent. Consequently, to us, perfection is an extension of that good. Simply put, perfection is to have a pleroma or fullness of the same thing. Thus, in such an instance, our *purpose* is to attain the perfection, the excellence, of that particular thing.

Can our conceptions of the cosmic be reconciled with these notions of purpose and perfection? Is the cosmic incomplete in its

nature? Are there things or states left out of its nature which it must *desire* or strive for? To have a purpose means that there is an unfulfillment of some function or state which is to be attained.

To the Rosicrucian, to the mystic, and to most moral philosophers, the cosmic is conceived to be self-sufficient, a oneness, with nothing excluded from its nature. Further, in the cosmic nothing is, but all things are becoming, as the Greek philosopher, Heraclitus, said about being. Things do not exist in the cosmic. There are no fixed ends, no particulars. Nothing is arrested as having arrived at a final state.

What man experiences as specific cosmic phenomena now may not have existed a hundred million years ago. Further, they may not be the same millions of years hence. Everything is in a state of flux, some things being rapid and others slow, as mortals conceive time. But, again, even this conception of time does not exist in the cosmic. A million years in the infinite could be like the ticking of a second by an earth clock.

The point then, is, that all things are potential in some possible form or expression in the cosmic. Insofar as they will be realized by man, they are already in essence. Consequently, there is no cosmic desire or purpose for them. The cosmic is what it is. It cannot or does not strive to be something other than that.

Perfection, as has been said, is the excellence of some quality as human beings think of excellence. In the cosmic nothing is depreciated, or falls short of excellence. The cosmic is the pleroma, the fullness, of this quality. It is, in all respects, *perfect*.

Man, however, evaluates things in terms of their relationship to him—whether they are of benefit to him or whether he derives satisfaction from them. Consequently, he may be critical of some natural phenomenon or think it adverse to him because it seems to have such a value. There are no values in the cosmic because of the fullness and equality of all its expressions.

Man intrinsically is cosmically perfect; that is, he is of the cosmic essence in his physical composition and the vital life force that animates him. The spiritual, the mystical perfection that man strives for is the *realization* of his own cosmic perfection, that is, to know that he is one with the

cosmic. When man has this cosmic consciousness, then he is perfect in the knowledge and experience which he has. There is a distinction between being of the cosmic and being personally *conscious* of such a union. It is this consciousness of the cosmic which is the perfection that mortals strive for. In other words, it is to be in harmony with the perfect cosmic essence of our own being.

In each existence as mortals, we should try to evolve our consciousness, that is to say, to have the self gain realization on higher and higher levels of consciousness. Finally, the ascent is attained to where the fullness of consciousness is had and there is a oneness with the cosmic. This, then, is the mystical and spiritual perfection of the mortal.

It is said, in accordance with the doctrine of reincarnation, that, when such a state is attained by man, there is no further need of incarnation. The soul-personality of man, by its illumination and oneness with the cosmic, has brought about self-awareness of the cosmic.

In other words, the consciousness of the cosmic reaches out through matter, then upward in the scale of evolution to man. Finally, in man, as an extension of the cosmic consciousness, there is a realization of the cosmic itself. When this occurs, the cycle of the cosmic is complete, for then its consciousness, in realizing itself through man, has returned to itself.

We cannot say that man, in this procedure, has served a cosmic purpose. The cosmic has no desire to cause such a phenomenon. Rather, the phenomenon or the occurrence of man's spiritual perfection is a natural function of the cosmic. In this process man derives a great afflatus, a deep and lofty love or sensations that transcend any other pleasure which he can experience.

We must not think of ourselves in a detached sense. We are not being used by the cosmic and then discarded and forgotten. We are of the cosmic; the whole procedure—our struggles and our failures and our evolution—are part of what may, for lack of a better term, be called the cosmic order. We are minute particles of the whole cosmic fabric, like a single electron in a vast material substance. We have been given the faculties of reason and will by which we can

oscillate or revolve about in our lives from one notion to another, from one course of action to another while we go through the cycle of attaining the realization of our cosmic unity. This reason and will in terms of finite time may seem to delay our perfection, as we think of time, but attain that perfection we must because we are an inescapable part of the cosmic rhythm and function.—X

The Responsibility of Immortality

The religious and cultural background of the Western world is based upon an idealistic philosophy. That this background of idealism should in practice strengthen the concept of materialism so common today seems a contradiction of facts; but it is, nevertheless, true.

It is the common knowledge and experience of thinking individuals that thousands today give nominal support to certain fundamental ideals which in practice they ignore as if such ideals did not exist.

The outstanding illustration of this fact is to be found in the field of religion. Many individuals claim to support the established principles known as Christianity. Christianity is considered one of the most potent, moral, ethical, and uplifting forces of the Western world. The concept of its founder is one of the highest expressions of idealism ever known in the history of man.

In theory, the basic principles of Christianity are those of peace, love, tolerance, and good will. Christians advise those who follow their tenets not to participate in any action that will in any way endanger the well-being of others, nor even to protect themselves against attacks from others. Christians are admonished to turn the other cheek in case of actual physical violence.

These ideals of love, brotherhood, and of a Utopia based upon Christian principles are so well ingrained in the lives of the individuals adhering to these precepts of Western civilization that to attack them is considered poor judgment or actual error.

In practice, we know that many who support these Christian principles vigorously—or come to their defense most enthusiastically—are only nominally living these ideals, in practice not living them. There are exceptions. There have been saints who have

lived their lives, conforming literally to the principles taught by Jesus, but not necessarily to the doctrines that now carry his name.

Generally speaking, there are few in the world today who actually turn the other cheek. International politics, for example, is regulated by the law of the survival of the fittest, not by that of love and good will. The principles of peace are concepts that may be discussed in legislative halls at the same time that ammunition and armaments races are underway to produce material gain for individuals having direct participation in their promotion. All through the period of development of what is known generally as Western civilization, peace, love, and disarmament have been advocated while men prepared for war. And war has inevitably followed.

My point in emphasizing these particular ideas is to bring to consciousness the fact that in the race for material domination, practical realities have overtaken in importance the ideals to which men subscribe. We live in a world of duality composed of the forces that give and sustain life, and in contrast, a material world. We also live in two worlds of man's own creation: a world of ideals and a world of practicalities.

If there are intelligent beings occupying points in the universe other than this small planet, it must be a puzzling picture we present to them. They watch individuals go through procedures and systems of ideals, subscribing to things such as the sacraments, including the rites of marriage, baptism, and death, with a certain religious regularity, yet involving only a small percentage of their total time and existence.

They see that actually the most of our existence is given over to one primary thing, that of gaining domination in the material world, and enjoying ourselves as we see fit, without considering whether or not anything we do is consistent with the ideals to which we subscribe. At the same time, they see individuals nominally supporting an idealistic system, seemingly without being aware of any inconsistency between behavior and belief.

It might be well to say that if civilization is to endure in the way we would like to think of its enduring, it is not going to be based purely upon the discoveries of new

means of transportation, communication, or destruction. It will have to be based upon a return to the fundamental idealism upon which the political unity of modern democracies and republics has been established.

Among the principles of idealism that man has supported in connection with the philosophy of Western civilization is belief in immortality. This is closely related not only to the Christian religion but also to many others that have become dominant in the world.

Philosophers as well as religionists have believed in the concept of immortality. They have accepted the fact that man is more than the physical universe, or the physical components that make up his body. They recognize that he contains within him a force known as *soul*, having an eternal existence irrespective of the transient condition of the physical body, which will deteriorate as will the physical world.

Here, again, in actual practice, we have an illustration of inconsistency. Man subscribes to a philosophy of the permanence of the nonmaterial attributes of the universe while he still lives as if the physical body which he considers to be himself, and the physical property he can accumulate, were the ultimate purposes of creation and will endure insofar as time is concerned.

This belief, or rather practice, in respect to the validity of values beyond the physical universe has gradually developed the concept that immortality is a reward for those who conform to certain procedures and principles in distinction to those who ignore them. Therefore, if the contest is won, immortality will be the reward, and permanent felicity will exist throughout all eternity.

Many individuals conceive of life as a contest of complying with the rules sufficiently to gain that reward of immortality. On the other hand, they protect their material possessions, even though admitting that the intangible, nonmaterial values related to the soul are those which should be truly uppermost in their minds.

In reality these values in actual practice become secondary. The situation is like that of an athlete running a race. If he believes that minimum effort will gain the desired reward, he will put forth only that amount. If the competition becomes keen, he will use

maximum effort as well as apply every principle of his training in order to win.

In other words, the reward serves as the basis for the effort to be put forth: If the reward is great enough, he will utilize the superiority of his training, knowledge, and ability in every respect. There are individuals who, while seeking the rewards that come in the process of life, are willing to make only the minimum effort in order to obtain them.

Basically, in religious practice, immortality is considered a reward to those who comply with certain principles. Man has allowed others to set up these principles. To the best of our knowledge, God has not laid down laws by which man is to attain immortality.

If man knew exactly what steps would produce the reward, his efforts to comply with the idealistic principles existent in the world probably would be even less than they are now. He would know with positive assurance what certain things God had said to do in order to have immortality as his reward.

Since man does not know, he accepts the interpretations of other individuals—interpretations which may or may not be valid, depending upon the intent of those who have prescribed certain steps or principles. Actually, it should appear illogical to the thinking individual that absolute compliance with any set of doctrine or dogma established by any institution could have all the keys or all the principles that would produce this reward which man so diligently hopes for and seeks.

This inconsistency is based entirely upon a false premise: The concept of immortality as a reward is an idea developed through a childlike acceptance of beliefs of others, rather than acceptance of laws ordained by the cosmic itself.

Why should man attain a reward for living? He is born into the world as a conscious, intelligent entity, and there can be no logical conclusion as to what the purpose should be other than that it should be for certain experience. Certainly that experience cannot be for the sole purpose of winning a reward. Actually, the exact opposite is true.

Immortality is not a reward given to the individual who runs the race of life the fastest or the most expertly. Immortality is a reward to be earned. The man who aspires

to immortal life must be one who finds ideals and principles worth carrying into eternity, regardless of values that may exist in his immediate environment.

The true values of being are those which man experiences, not the ones he necessarily accumulates; consequently, if immortality is to have any significance or meaning in human experience, it must be a state or condition to which man aspires, but not a reward for minimum compliance to a set of rules.

The intent should be to achieve the natural evolvement of our ideals and concepts into more expanded concepts and ideals or into greater realizations beyond the immediate circumstances of existence.

Philosophy is defined as a love of wisdom, and the individual who truly loves wisdom—who aspires to relate the mental potentialities with which he is born to the source of all wisdom—will attempt to increase in wisdom and will hold it as of more consequence than anything else he may have the privilege of realizing.

It is important that we analyze our life, in relation to the concept of immortality, as a responsibility into which we can grow, rather than as a reward to be won by a compliance to certain rules. In this light, what is the average individual doing that will make him worthy to assume that responsibility or to give him the ambition and desire to assume it?

If we look back over the history of the human race, we find nations and societies advanced when the ideals I have mentioned here were the primary consideration of the individuals who made up a particular society.

Every civilization has shown that these ideals were eclipsed by the material, utilitarian factors of everyday existence when individuals aspired for the realization of material values more than for those which were of higher meaning. Civilization has directly risen or subsided in proportion to the realization or the intent of its individuals.

Our Western civilization has grown out of a belief in the rights of man and the fundamental moral and ethical principles based upon great philosophical ideals. Today, man is in a mad race to control further the physical universe, which is his right, but not necessarily his ultimate aim. In doing so,

he has put aside ideals that have made possible today's gains.

Man must begin to direct himself or he will be directed: The forces of nature take control where individual circumstances do not allow for the function of the individual mind. Today, man seeks primarily two things in his daily life—material possessions and personal enjoyment.

In his seeking for pleasure and possession, man makes everything else secondary. This, of course, is a statement that has been repeated through all generations of human existence. But today many factors tend to cause man to elaborate upon these ideas.

Entertainment has become to many a value sought without consideration of cost; and, unfortunately, to exaggerate the value of entertainment is to interfere with *real* values, such as recognition of responsibilities which will be ours if we achieve immortality.

With the coming of technological advances into the realm of daily living, we are, in a sense, tempted more than ever to deviate from constructive effort. One illustration so common we should all realize it comes to my mind: the coming of television into the home has brought with it the possibility for both enlightenment and entertainment.

Unfortunately, the latter has become dominant. I do not claim that television is more vicious than any other form of entertainment. It is peculiar in one particular phase—it has entered into the privacy of the home. Years ago, we feared that the younger generation would be corrupted through motion pictures.

At least they could be controlled to a degree; they were outside the confines of family life. Now television as a form of entertainment—and theoretically as a form of instruction—has intruded itself within the family life. To a certain extent, it is hypnotic. The reason for that as well as the reason why it has become so popular, is that it demands nothing of us.

The mind's defense completely rests as we watch. This might be considered of some therapeutic value except that the mind should not be made to rest too much—any more than the heart. The danger in television—or the danger in any entertainment that intrudes itself too much upon our daily life—is that we participate without exercising any selective faculty.

In not exercising our selective faculties, without challenging our own intelligence, we fall into a state where we permit everything to be given to us without exerting our own effort.

When we read, even if we read novels, we are at least exerting ourselves, we are selecting to a certain extent. We are using the intelligence, a product of the life force that is within us; and in its use, we are preparing ourselves, to a degree, for the responsibility of eternal life and immortality. Only by exercising those functions which are not necessarily a part of the physical universe are we preparing ourselves to live freed of the shackles and the limitations of physical being.

Nevertheless, these facts do not mean that civilization must fade, but they do mean that an awakening to real values is needed. If we are to assume the responsibility of being immortal, we must assume that responsibility now, not as a reward in the distant future.

If we are ever to be immortal, we must live as if we are immortal at this moment, and use a certain part of our effort and time to develop qualities, principles, and ideals that can be sustained regardless of the conditions about us that may vary. The ideal toward which man strives is to live so that he will never have need of repenting or regretting what he has done.

Because this as yet unattainable goal is not realized, we must continue to live in the realization that we are creating a Karma with which we must always live. I do not mean to be overly pessimistic; however, there are facts that must be faced.

If we find cause for discouragement in the present story of humanity, it is probably because of the frequency with which men make the same mistakes. Over and over again, men seemingly disregard the lessons of history. They fail to read and profit by the wisdom of former generations while they direct their efforts today to the attainment of possessions and entertainment of the senses for the moment.

Because of the apparent unconcern for the fact that every broken law exacts its own penalty, man seems to put aside the realization that he is only wasting time. Because of his failure to realize in his daily life that the principle of *what you sow, you reap*

works consistently, he is only pausing in the long process of eternity by devoting himself exclusively to those things that bring no eternal value.

We find cause, however, for hope in the story of humanity because of the frequency with which the degeneration of man's own functioning brings him to the realization of forces that exist outside him. Blind as he may be to the ultimate values of the universe, there are times and situations that bring him up short, as it were.

He realizes that he may turn away from the material things for help beyond the limitations that surround him in his daily life.

May all men remember that the time for following counsel, for heeding the values of life, is before the penalties of neglect must be paid. The season for heeding the manifestations of the cosmic is while there is yet life in us.—A

Self-Development

In recent years I have had the experience of participating in a number of question-and-answer periods held at Lodge and Chapter rallies and at the annual international Rosicrucian conventions. It is interesting to compare the questions asked in these various groups, for regardless of where the question period is, geographically speaking, the questions are very similar. In attending a number of such sessions early this year, I noticed that the same questions were being asked at rallies or open forums which I attended in a number of different countries.

One of the questions most frequently asked has to do with the desire of the individual to develop the abilities which he has sought as a part of the goal of his Rosicrucian membership. This type of question, we might say, is generally concerned with the problem of mental or psychic development.

Questions that have to do with the individual's development seem, to me, to indicate that the fundamental interest of the Rosicrucian is to acquire a development of his own, regardless of individual curiosity expressed by other types of questions. This seems a good sign—good in the sense that it is indicative of the *thinking* of the intelligent member of this organization.

We are constantly reminded of the existence today of a trend toward a type of

civilization in which the individual is more and more dependent upon some group. Many are forgetting that human responsibility is still a trait of human nature most worthy of encouragement and development.

Many more believe that any acceptance of responsibility is more or less out of style. They classify the individual as outdated and old-fashioned who practices thrift, takes steps to preserve his health, or considers the future. In other words, the general tendency is to pass responsibility on to someone else. The modern concept seems to be that the state, the government, a relative, a business, or an organization is obligated to take care of an individual if he is sick, out of funds, or merely old.

I am not saying that organizations and government should have no concern for the welfare of such individuals, but that every individual should feel the necessity of accepting responsibility for himself. This responsibility is the basis upon which much creative effort and ability have been developed. It is the challenge to the individual's creative ability that has brought about a civilization in which a state or government or group of organizations is capable of giving care to those individuals who may be in need of it.

One hundred, two hundred, or more years ago, social and economic development was not such that governments were in a position to do what they can do today in the field of social responsibility. If individual responsibility is eliminated completely, then the civilization that has made it possible for an individual to depend on external care in times of emergency will itself be defeated and its privileges and benefits lost to those who otherwise could depend upon them.

It is still important then that everyone be taught that individual responsibility is a part of our heritage and a part of our experience whether or not it is old-fashioned or out of date.

It is for this reason that questions having to do with an individual's self-development cause me to conclude from my own experience that there are many Rosicrucians who are still thinking in terms of individual responsibility.

These individuals are desirous of attaining as high a development as possible through their own efforts. They are desirous of using

the equipment with which they were born, and which it is their right to use as intelligent entities, to the best possible advantage of themselves and of the society in which they live.

Another encouraging phase of this same question is that it shows dissatisfaction. This may sound odd to some, but any individual who asks about his own personal development is acknowledging that he is not satisfied with the development achieved. In not being satisfied, he is showing a desire to advance in some way or other; and such desire for advancement is fundamentally set off or triggered by dissatisfaction with the present state.

What then, we might ask, may the Rosicrucian do to further encourage or speed up his development? The full answer to this question might be to cite the Rosicrucian monographs and simply say, "Study and apply the principles that are taught." In the monographs themselves, in the content of their teachings, are to be found the procedures and steps that lead to better personal development. After all, individual evolution is the fundamental purpose of the Rosicrucian philosophy.

The difficulty, it seems, is in the application. I have many times used this illustration or one similar to it. It should be known by every Rosicrucian and for that reason bears repeating. Let us say that you want to learn to swim and yet have never done so.

You consult an expert swimmer, and within an hour, he has given you all the information that is technically needed to know how to swim. He has told you everything he knows about swimming; then you go and jump in a lake or a swimming pool. You know—reason tells you—that you still cannot swim.

Knowledge does not create ability. It creates a basis or a foundation for ability; but application—the use of the knowledge that has been taught—develops the ability. Application is the link between knowledge and its mastery; and, therefore, the link between knowledge and its value.

All the knowledge in the world is of no value to a person who cannot use it, just as all the technical details necessary to an expert swimmer are of no value until step by step you have applied them and made your own the same abilities and techniques that

have to go hand in hand with knowledge. The knowledge, then, becomes doubly important because you have learned to apply it. You have learned to use it.

The problem, then, that faces every conscientious Rosicrucian—I am concluding that anyone sufficiently interested in asking about his self-development is conscientious—is the budgeting of his time for gaining ability through application. Most Rosicrucians conscientiously read their monographs; but not all of them apply every principle, instruction, and exercise set forth.

Most of those who do not apply these principles use the excuse that they just do not have time. That excuse is as old as time itself, and honest analysis of our own motives, activities, and purposes will indicate that we have time for those things which we have to do and are interested in doing.

We have time to work eight hours a day, most of us, because we have to make a living. We would not eat or have a place to sleep if we did not; therefore, we find eight hours a day to work. We find time to work, if we want to put it that way. In the free hours between work and sleep, we find time to do those things which we want to do most.

If we sufficiently want the self-development that we are talking and thinking about, we will find a few minutes each day to apply the principles that will lead to the mental and psychic development we seek. This amount of time is small. The problem, I think, with every Rosicrucian is that he does not realize that a few minutes a day or even one minute a day put into the application and practice of the experiments and exercises given in the monographs will repay many times over the effort or thought needed to apply them.

If you in your busy world do not have time to apply the exercises in our teachings, you had better examine carefully your budgeting of time. No elaborate preparation is needed. If you will use five minutes when you awaken in the morning and five minutes after you retire at night (if you cannot find any other time during the day), you will find in the course of a few months an amazing difference in your own personal development.

Start with the simplest exercises in the lower Neophyte degrees. Gradually proceed through these as they are presented in the

monographs. Select one and use it consistently every morning and every night for a week, a month, or even six months. Use one exercise in the morning and another at night, or change about week after week. The important thing is to devote some time every day. Give ten minutes—a small part of your whole day—five minutes in the morning and five in the evening, toward a conscientious application of some of the simplest exercises. It would be preferable if you spent half an hour or an hour in your sanctum with these exercises.

You may have a legitimate excuse for time, or you frankly may be making time the excuse. There is no excuse, however, for not using a few minutes morning and night, especially since you will gain your objective. The advancement may be small in proportion to the small time used, but almost any understanding of the process of learning will confirm that the important thing is regularity. Try it for a while and see if the results do not justify the time spent.—A

Temple Symbolism

A soror asks: "What is the meaning of the salutation at the Shekinah at the beginning of a Rosicrucian convocation in a lodge or chapter of the Order?"

It is presumed that all members are familiar with the word, *Shekinah*. The word itself is of ancient Hebraic origin but it has a distinctly mystical significance as used in Rosicrucian ritualism, apart from any theological content. However, it is perhaps advisable to quote from the *Rosicrucian Manual* on the beautiful symbology of the Shekinah.

"In the *center* of the Lodge, where lines from the four points of the horizon would meet, is the Heart of the Soul of the Temple. This point—the *fifth* point of the Lodge—is occupied by the Sacred Triangle, called the Shekinah (pronounced she-ky-nah, with accent on the middle syllable).

"The Shekinah is the Symbolical Place, representing 'the Presence of God in our midst.' It is the 'point within the inner circle.' (The outer circle is the Temple; the inner circle is the Lodge.) Thus, it is 'the Triangle within the two circles.' It indicates, therefore, that God is in all *places* (Lodges—meeting places), at all *times* (Tem-

ple—time); therefore, He is *omnipresent*.

"The Shekinah is illuminated at all convocations, to symbolize the 'fire and fervor, flame and light,' of the Divine Presence. Three candles are used upon the Shekinah, to remind us of the law that with no less than three 'points' can perfect manifestations exist. The Shekinah is placed with its third point toward the West, so that the 'Presence of God' may manifest in the West, where dwell the children of Light in peace, love, and meditation. The outer two points of the Shekinah are toward the North and South.

"The Shekinah receives its power through the Sacred, Mystical Vibrations generated in the East of the Lodge, and which radiate through the Sanctum toward the Shekinah, which is the focal point for such Vibrations. Thus, the 'Presence of God' is carried in Vibrations from the East to the 'Heart of the Soul of the Temple.'"

A member of the Order, after establishing his active membership by presenting his credentials to the Guardian (and, if requested, giving the password) proceeds to a point in the West before the Shekinah and facing the East. He stands about three or four feet from the Shekinah. Then he takes three short steps forward and makes the ritualistic "Salutation to the East." This consists of placing the left forefinger in the center of the forehead while looking straight ahead and not bowing the head. Simultaneously, the palm of the right hand is placed over the heart.

After the salutation is given (it lasts about three seconds), both hands are then dropped to the sides. Three steps are taken backward to the original position. Thence, the member, walking at right angles, proceeds to sit in the Temple on either the right or the left.

The sign of the salutation, as just given, in part is the same as that given during the taking of the Solemn Obligation in the First Degree Initiation. In this instance, the finger placed at the center of the forehead is a reminder of that Solemn Obligation. The right hand over the heart symbolizes one's devotion to the Order and a renewal of the pledge to fulfill, to the best of one's ability, the terms of the Solemn Obligation previously assumed. Symbols are *signs* denoting ideas and actions. These simple gestures or salutations graphically epitomize the solemn-

nity of the obligation and indicate our continued compliance with it.

Another symbolic gesture is what is termed "the formation of a Lodge" or "forming of a Lodge." When the Master enters or departs the convocation of a lodge or chapter, the members are asked to rise and form a lodge. This is done by standing erect and facing the East (if the presiding Master is departing) and placing "the left hand over the heart and the right hand over the left."

This constitutes a formal acknowledgment of the Master's presence as a symbol of the Greater Light to be imparted to the fratres and sorores. It is also a pledge of allegiance to the office the Master represents. It likewise denotes an open heart, that is, one free of malice, avarice and the lower emotions, and a readiness to serve the Order with fortitude.

Each temple in its traditional design is not just a thing of symmetry and beauty but a story in esoteric symbolism. The arrangement of the temple, its accoutrement, the ritual itself, the robes and regalia, all tell of the history of the Rosicrucian Order, its aspirations and ideals and depict, in compact form, certain of its profound principles and teachings.

A Rosicrucian who visits a convocation or who is affiliated with a lodge or chapter and has not made a study of the symbolism of the temple and of the ritual is denying himself knowledge of great interest and inspiration. The symbolism of the Rosicrucian temple and of a convocation is centuries old. It grew out of the cosmic illumination, personal unfoldment and labors of the early mystics, metaphysicians, and philosophers who worked in the "Vineyards of the Order."

If you are not familiar with this magnificent symbolism of the temple, we earnestly suggest that you obtain a copy of the *Rosicrucian Manual*. You will find the reading of it inspiring and further increasing your love and admiration for the Order Rosae Crucis. If you are a member of a lodge or chapter, and do not know the meaning of any part of the ritual or ceremony which you witness or in which you participate, ask the Master to explain. It will be his duty and pleasure to do so. Remember, there is no secret symbolism in the design of either the temple or the rituals. All should and can be known by Rosicrucians.—X

Soul and Development of Life

The concept under discussion has been much written upon in these pages, and this article in many ways relates to one which appeared here quite recently. However, the subject of Soul in man, and in particular, before birth, is one which seems to need constant clarification and enlargement.

A Frater has recently asked the Department of Instruction a multifold question about Soul: "First, we know that animate life has soul. Next, when the fetus has reached a certain point of development it has the power of independent movement.

"Now if the soul enters the body only at birth and not before, why this ability of independent movement? Is it not possible that soul, or some part of soul is there—or is it a part of the duty of the mother's soul to take care of this phase of fetal development?"

"Also, if the latter assumption is the case, what about egg-laying animals—these 'non-live' bearers, where the embryo develops in a shell, outside of the mother's body, with no physical connection to the mother? What provides the vital spark necessary for their development to the point of hatching, or 'birth'?"

In exploring this question, it can easily be seen that the second part is by far the "meatier"—it opens great channels of speculation and thought.

The answer to the first part, of course, lies in the monographs. We can grant that there must be a soul force or essence present for the development of the fetus, but we can also show that it is not independently the soul of the unborn baby. The spark of life is carried, on the mother's side, in the egg, and is added to by the sperm.

This uniting of dual forms, combining the opposite polarities of sperm and egg, causes life to germinate. As the fetus develops, it is connected physically to the mother. All nutrients: food, drink, and oxygen, are brought to it through the blood stream of the mother. In short, the embryo is an organ of the mother.

The soul force necessary for the growing new life is also a part of the soul force of the mother. This situation remains "static," if we can use that term here, until the birth of the child, when it draws into its body its

own independent soul force. It becomes at that moment a truly live being.

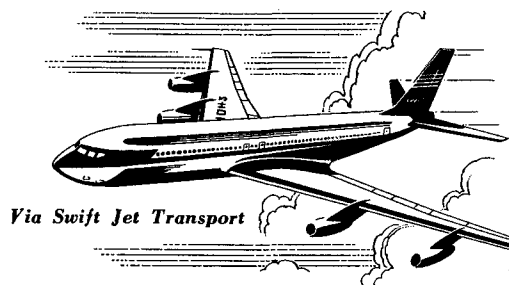
When exploring the second phase of our question, however, especially on the basis of our findings mentioned above, we begin to run into difficulty. We find, as an example, that very little has been written on that phase of the question upon which we can reach conclusions or base further study.

Our monographs, we discover, do not explore that particular point. The *Rosicrucian Forum*, with all that it has presented concerning soul throughout the years, reveals little insight into that phase of the question; and even *Mansions of the Soul*, in its coverage of the entry of soul into the body, and soul in animals, does not speak of this difficult point. We are, therefore, left to explore our own avenues of thought in order to resolve the question.

One line of approach taken in some studies has been that soul essence, "life spark," or whatever we might call it, is a factor in the development of mammals only, and not in beings such as birds or reptiles where embryonic development is independent of the body of the mother. This would mean that from germination to hatching the development would be strictly physical; perhaps a chemical reaction, like fermentation. This cannot be the answer, however, since the result is a live being, not a cask of liquor.

At the present time, we shall have to admit that any final conclusion must be pure speculation. We wish, however, to put forth this thought: It is granted that God, or the Divine Intelligence governing all existence is not limited. It is an infinite conception. Through it, many different forms of life have been placed in existence, and there are several ways at least in which these life forms reproduce. For all but the very simplest, a life-giving force or essence is needed for pre-birth development. In the case of live bearers, we can easily see how this is provided; but since we can conceive of an infinite Supreme Being, why can we not also conceive that this Intelligence would provide different, individually appropriate means of transmitting that energy necessary for the prenatal development of each of the various kinds of living beings? We cannot limit our thinking to the extent of trying to make a concept which holds true for one system of life development cover all other systems.—W

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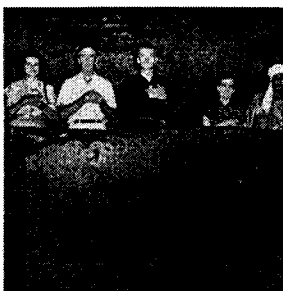
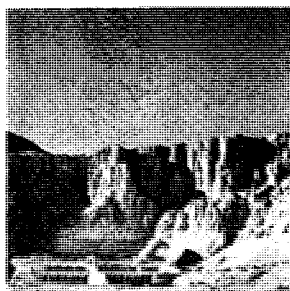
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GEORGE FENZKE, F. R. C.

Grand Councilor of AMORC for the West Central States

Greetings!



PROOF OF MYSTICAL PRINCIPLES

Dear Fratres and Sorores:

Are mystical principles merely pleasing affirmations? Are there things and conditions which must be taken entirely on faith and cannot be proved? In discussing this subject of proof, one is first brought face to face with the need of criteria. What, in other words, shall be accepted as proof?

Experience functions on many levels—objective, subjective, and emotional. For example, how could you prove what a person is recollecting if he does not objectify it? Nevertheless, one cannot refute another's statement that he is at that moment recollecting. You cannot deny another's emotion merely because he does not display it in an outward, objective manner.

There must be realities which are entirely of an intimate nature and which are confined to the person. These are evidential to the individual, but to no one else. He may not be able to prove his experience to others, yet others cannot disprove that he has them, either. Proof must be of two kinds. One must be realized externally by means of sense perception. The other must be internal—a matter entirely of the subjective—and subconscious state.

If the object of evidence or proof is physical, or material, then it lies within the realm of the receptor senses. If I state that a house has a red roof and green shutters, I am referring to something that is quite empirical; it concerns perceivable colors and a three-dimensional object. If it is such that I can see it with my unaided sight, then so also should all other normal persons. If I am unable to demonstrate its existence, make others have the same visual experience, then I have failed to prove my statement.

Most of our emotions are transferable, that is, they can be transferred to an external action and expression. Anger and fear are common examples of this. By his grimaces, his tone of voice, and perhaps by violent action of his arms and legs, an individual shows his personal anger. He has converted

a *subjective feeling* into an objectively perceived condition. He has thus proved his anger to others who did not have his feeling. The individual, however, does not need any external evidence of the fact that he *feels* his anger.

Let us use an analogy to elucidate this. We will assume that three men are in conversation together. A makes a remark he knows will anger B. C, however, is not familiar with the remark and its effect upon B. Though A is angered, he does not display his feelings. It would, therefore, be impossible for either A or B subsequently to *prove* to C that A had ever been angered during the conversation. However, both A and B themselves know that the remark had been caused by anger.

Mystical principles, in most instances, cannot be proved by one person to another, or others. The matters with which mysticism is generally concerned are not of an empirical nature, that is, they cannot be demonstrated objectively. They are things which must be undertaken by the individual himself—thereby becoming a *personal experience*. It, however, stands to reason that mysticism would never have endured through the centuries if it had not been apodictical to its devotees.

No intelligent person is going to assume results which he cannot perceive in some manner. Mysticism, though philosophical and abstract in its doctrines, nevertheless postulates numerous exercises and acts to be performed for which specific results are claimed. Obviously, if no one had ever experienced such results, we repeat, mysticism would never have survived.

One of the basic purposes of mysticism is to provide an intimate experience with the *Absolute*, call it God, the Cosmic, or Universal Consciousness, as you prefer. Though difficult to define in detail to another, those who have had the experience have analyzed it sufficiently to be able to lay down the specific effects that were realized. They have

told of the exceptional tranquillity it provided, the momentary divesting of all thoughts and feelings of strife and anxiety.

They have related a loss of the determinative qualities of self during the experience and the feeling of absorption into all Being—a unity with all. They have likewise explained their subsequent sensations of exhilaration and the acuteness of their minds, the clarity they were able to bring to bear on problems that previously were confounding.

These things they could not prove—objectively—to another, for they were not tangible, external conditions that could be perceived by another. But, does that mean that mysticism is not demonstrable to the individual who practices it? For further analogy, how does one prove to another that something is morally offensive to him?

The moral sense is personal. Circumstances and conditions which may be repugnant to one may not be to another. That one individual has no pangs of conscience in taking advantage of his fellowman is no indication that a sense of guilt and immorality for the same act would be nonexistent to another person.

You cannot put mysticism on a scientific basis. Science is an inquiry into nature founded upon observations collectively demonstrable. The object of the inquiry and the results of the research must be demonstrable to the receptor senses of any normal person under similar conditions.

The levels of proof of mysticism and science are quite different. One is entirely physical and the other is *subjective* and *psychic*. There are some psychic phenomena that are transferable to the physical realm for scientific evaluation, but this is not possible with all such phenomena.

Thought, itself, is a psychic process as compared to walking, talking, or writing. However, thought—the idea—can be translated into symbolic, physical action as a spoken

or written word. Therefore, we can prove scientifically what the thought of an individual is when he has expressed it symbolically. However, you can have no knowledge of another person's idea without such objectification, except by telepathic means, which is again, a psychic state.

That which can be proved objectively usually can be demonstrated within a known period of time. In other words, when the individual is brought to the point of observation of that which is known to be fact, the time required to prove its nature is usually known whether that is immediate or will take days or weeks. Once a phenomenon in nature has been reduced to a law, the time of the process of development (the period for the function of the law) is known.

In science, all of the variables are known eventually if the experiment is demonstrable. In mysticism, these variables are not known. Just when an individual may experience Cosmic Consciousness, for example, or even if he will at all, is speculative. The instrumentation, in mysticism, is the human personality and the state of consciousness. These are unknown factors insofar as specific individual development or perfection is concerned. It cannot be said with certainty when these are sufficiently acute or responsive to bring about the desired result.

In attuning a cascade high-frequency amplifier to certain wave lengths with the purpose of bringing in short-wave broadcasts, the factors are all *known*—the capacity of the receiver, the cycles it is capable of tuning to, and also its power of amplification. One knows what wave bands he is tuning to; if there is a station transmitting on that wave length, he will be able to demonstrate it audibly. If there were a way of having the same certainty about the psychic evolution of the individual, one could have the same assurance as to the results he would have. However, each individual must evolve

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his own instrument, his own consciousness, and discover within himself his capacity.

There are many conditions which create an imbalance in the psychic response; these do not usually exist in physical instruments. The health of the individual, his environment, anxiety, tension, interferences, extraneous thoughts—all may prevent his having a success. One who does experience results with mystical principles has *proved* their efficacy to himself. After all, it is with *self* that mysticism is concerned.

Fraternally,

RALPH M. LEWIS,
Imperator

This Issue's Personality

Mysticism and philosophy have long thrived in Germany. Germany was one of the first centers of Rosicrucian activity in Europe. It was in Germany where the first public announcement of the Order was made. However, it was not until he came to America from Germany that Grand Councilor George Fenzke came to hear of the Rosicrucians.

Frater Fenzke was born in 1915 near Marienburg, Germany. In 1929 he migrated as a youth with his parents to the United States where residence was established in Chicago, Illinois. Frater Fenzke then completed his education in the public schools of that city. He subsequently became a naturalized citizen of his adopted country.

Of a serious bent of mind, young Fenzke was drawn to esoteric and occult literature, books and periodicals, and also occasional public lectures on the subject. It was inevitable that such a search would eventually lead him to the threshold of the Rosicrucian Order, AMORC. In 1937 he crossed that threshold and became a member of the Order. He relates that it was as a cold drink to a thirsty man. With it came the realization of what he had desired but which previously had not shaped itself into a particular ideal or image.

Frater Fenzke's first duty for the Order was in the capacity of Custodian for the Chicago Sunshine Circle. Sunshine Circles are charitable bodies, consisting of Rosicrucians and nonmembers, sponsored by AMORC. He relates that these first duties as Custodian

were very menial, but he was thankful, for they inculcated humility with service. Finally, Frater Fenzke came to serve the AMORC Lodge of Chicago, known as the Nefertiti Lodge. Here he functioned in many capacities throughout the years, his enthusiasm and willingness to cooperate making him much in demand and much loved. He functioned as Master of the Lodge twice and as Chairman of the Board of Trustees for three years.

Frater Fenzke recounts that his attendance at the Rose-Croix University at Rosicrucian Park had a considerable impact on his life and thoughts. He attended four terms of the University. He was given the opportunity to assist in one of its laboratories, an experience which he recalls with pleasure. He says of his terms at the Rose-Croix University: "These experiences helped to develop a personal philosophy of life based on the private teachings of the Order."

Attending Rose-Croix University also offered Frater Fenzke—as to all students—the opportunity likewise to participate in the International Rosicrucian Convention, which immediately follows each R. C. U. term. Thus, at one time he served as Deputy Chairman of this large convention with members attending from throughout the world. Another year, he was the Convention Chairman.

On July 25, 1957, the Grand Master appointed Frater Fenzke as Grand Councilor for the West Central States. In this capacity he has attended many rallies conducted by lodges and chapters of the Order throughout the Midwestern section of the United States and has become known to hundreds of fratres and sorores. Frater Fenzke is an excellent speaker, much in demand, who graphically and effectively presents his knowledge of the Rosicrucian teachings.

While serving as Master of Nefertiti Lodge in 1947, he met the soror who is now his wife. Soror Fenzke was then Secretary of the Lodge. She is active in the Rosicrucian work of the Order, particularly serving as Grand Councilor Fenzke's personal secretary and accompanying him to rallies.

Frater Fenzke has his own manufacturing concern in Chicago; he is an example of the Rosicrucian who has made the Order not a detached interest but rather an incentive and stimulation.—X

Our Animal Brothers

A soror, addressing our Forum, says: "All my life I have wondered about animals in the divine scheme of things. This love for animals, this puzzlement, and this heart sickness for their apparent useless suffering must have divine origin.

"The plight of animals has saddened me more and more with the passing years until now I can't bear the thought of animals' suffering in medical and psychological experiments. . . .

"Believe me, neither my son nor I are crackpots. I am a college chemistry teacher and he is a student of electrical engineering. But this empathy for animals and especially for 'man's best friend' is getting us down.

"The conventional belief that all the world was made for man to do with as he pleases is ridiculous to me."

There are certain basic factors that have accounted through time for the brutal or indifferent attitude of man toward animals. First and foremost, man himself is biologically but another animal, regardless of the development of certain of his faculties and innate powers. As an animal, the first instinctive concern is for the personal self, the preservation of one's own being.

Under the influence of this impulse, everything is sacrificed; nothing is sacred. The only exception is that which seems to have such an intimate relationship to self as to be an integral part of it, as a mother's love for her children or the love for a mate. Here again, this is not unselfish love but rather a self that is more inclusive and loves that which emotionally is a part of its nature.

This impulsion to live will cause man to kill for food and defense. Since man by custom has been primarily a carnivorous animal, he has preyed upon other animal life—and sometimes his own species. Where reason entered to survey such a practice, man could easily justify it to himself. He could take the position that other animal life attacks humans and consumes them for food. Consequently, it is war of survival and, as man is the better equipped, he becomes dominant. Man has used all other animals that he could subjugate to serve him in various ways.

Very few animals, according to zoologists, will torture their prey, use it as an object

of play, with disregard for the pain they inflict in so doing. Man is one animal that does. Men will arrange cockfights, bullfights; will urge dogs to tear each other apart in the pit and ruthlessly wound animals in the "sport" of hunting. They have mercilessly worked animals to death as beasts of burden, casting them aside as they would an inanimate tool. They have caused animals to be shredded by shrapnel in conflicts which were not the animals' concern.

Still another factor influencing man's attitude toward animals is the assumption of his own prominence in the cosmic scheme. Most of his theologies, his religious doctrines, have gratified his ego by proclaiming him as God's chosen creation. Man has placed himself, in a self-conceived hierarchal order, next to the Deity.

Because of the supremacy of reason, many men have come to believe that their superiority is not an acquisition or an evolved faculty but rather an especially endowed one. All of creation is thus thought to be a divine gift for man's disposal, to further his exalted status.

This same faculty of reason, fortunately, has been able to conceive goals for man's personal powers other than the exploitation of all life physically or mentally inferior to himself. With the evolution of man, certain other emotions, aside from the basic instinctive drives, have developed. These may poetically be termed "higher loves," which reason has come to categorize as *virtues*. These have brought about an empathy, a sympathetic extension of the concern man has for himself to include other living things as well. Gradually, humane societies were organized throughout the world for the protection of animals against human brutality and indifference toward them.

All men are not so influenced by such higher emotions. The rules laid down by those who are guided by them are disregarded whenever the enforcement of the law can be evaded. These men continue to abuse animals by positive action or by a negative one of neglect. Unwanted pets, puppies, and kittens are discarded on country roads to starve or upon highways to be killed in traffic.

Animals are acquired as pets for small children without regard for the abuse which the unthinking child may impose upon them.

The small child is often thoughtlessly made to assume full responsibility for the pet. It may lack water and be exposed to the hot sun. It may be tied to a tree for hours, the rope so wound that the animal cannot move. Animals not properly fenced in are allowed to roam, to be caught bewildered in a stream of traffic surging by them.

These animals are living things. They are of the same basic motivating *life force* as man. They are organisms, as man is, with feelings of pain and pleasure. Their instincts and natural habits of foraging for themselves have been dulled by man who has made them dependent upon him for their livelihood.

Domesticated animals particularly are unable to escape from the mechanisms and devices that man's intelligence has devised. They are helplessly dependent upon the more lofty aspects of man's nature or are left to become victims of a brutality that lowers man beneath them.

Man is of two natures. Organically and biologically, he is just another animal. He is also a being capable of attaining an exalted state of consciousness; he is a creature which can, by its thoughts and actions, become something more than an animal. The *true man* is one who has aspired to a personality, a consciousness of self, and to creating an ideal being within himself that transcends the animal nature.

Man can use the animal nature of himself as a subordinate physical quality to serve the *psychic* element of his being. The neglect and abuse of animals so common today indicates that the individuals responsible for such have never attained psychic supremacy. They are as yet all animal. Actually they are not much better than a trained chimpanzee that has learned the trick of conforming to the conventions and customs of society.

The individual who considers himself a moral person will recognize his common bond with all natural phenomena. He will see his relationship to every living thing, whether plant or animal. He will respect and love the phenomena of life. To the extent of his ability and time he will want to learn of them through the sciences.

He will realize that though in intellectual faculties and accomplishment he is superior, the vital force that animates him is of no

more spiritual content than that in the flower he plucks or in his dog that looks at him with an expression of mingled love and wonderment.

Of the dog we can say (paraphrasing a source I have now forgotten):

He is loyal without expectation of reward.

He is courageous without arrogance.

He is beautiful without vanity.

He seeks to please for love alone.

He asks for nothing greater than your friendship.—X

Rosicrucian Ethics and Christianity

A frater rises to say: "The traditional history of the Rosicrucian Order indicates that its origin was thirteen hundred years before Christianity; and yet a statement is made in the booklet, *Who and What Are the Rosicrucians*, to the effect that the Rosicrucian '... ethics adhere to the principles of Christianity. . . . ' Will you please comment on how, when, and why the ethics related to the principles of Christianity became a part of Rosicrucian activity and study?"

First, we must reiterate that the Rosicrucian Order, AMORC, as such did not come into existence during the time of Akhenaton. However, the precepts of the Mystery School over which Akhenaton presided at Akhetaton and which had its roots even earlier, were the foundation of the brotherhood out of which the Rosicrucian Order emerged.

The name, Rosicrucian, though very old in itself, came forth centuries after the XVIIIth Dynasty of Egypt. The traditions of this early mystery school of Egypt passed into Greece, thence to Rome, and finally to Germany and Central Europe. Consequently, since there was a transmission of precepts and ideals, it is correct to state that traditionally the Rosicrucian Order had its origin in the mystery teachings of Egypt.

It is perhaps better to say that Rosicrucian ethics is "in accord" with that of Christianity than that it "adheres" to it. After all, much in Christian ethics runs parallel to moral systems which preceded Christianity. Such virtues as justice, truth, fortitude, temperance, and the like can be traced to philosophical precepts of Greece and even to the Hammurabi code of ancient Babylon.

As one reads the psalms of Akhenaton, he finds a spirit of universal love and brotherhood breathed into them which is comparable with the most noble of Christian tenets. Further, if one reads the doctrines of Judaism, Buddhism, and the writings of the Jains, to name a few religions, he finds expounded rules of behavior and moral dogma that are equally illuminating and spiritual as those delineated by Christianity.

There is perhaps created an erroneous impression when we relate Rosicrucian precepts with those of Christianity. It implies that there is a necessary parallelism between Christianity and Rosicrucian philosophy which is a mystical and metaphysical system. We could perhaps say equally correctly that Rosicrucian ethics, in a major part, corresponds to or is similar to rules of conduct, spiritual and mundane, taught by some of the other living religions.

In the Western world, the ethics of society is generally founded upon the precepts of Christian morality only because such nations are largely Christian. The student of comparative religions knows that Christianity is largely eclectic. Its doctrines have been inherited or borrowed from religious ideas which preceded it. Even what Christ taught is not radically different in character, so far as the requirements of spiritual life are concerned, from the exhortations of the ancient Hebrew rabbis.

Simply, what is ethics? It is rules of behavior with respect to man's relations with man within the society in which he exists. Ethics differs from *morals* in that the latter are said to have a divine origin. In other words, morals are the dicta of a spiritual leader founded upon his interpretation of divine decree or what is said to be the words of a god or gods. Morals, then, are the kind of conduct thought to be required by man for spiritual living, for a life that it is said will bring him into harmony with his concept of God or provide for his salvation.

The established ethics of society may require a conduct not specifically pronounced by its moral code. However, a system of ethics which is counter to a society's moral standards is not condoned. For example, society may declare it *unethical* for man to take advantage of a widow or orphan. A moral code may not in particular mention such conduct; but it undoubtedly will stress

compassion and the love of human brothers or mankind. To exploit or take advantage of another would be a violation of the spiritual love man is exhorted to have for his brother; therefore, such ethics would be consistent with the moral standard.

The society of a people, their environmental requirements, may cause them to have marital customs as accepted elements of their ethics which another society would reject. For example, one people may practice polygamy. Their ethics would regulate the extent to which this marital relationship should be indulged. Another society, as it interprets religion or moral standards, would perhaps think it immoral to have more than one wife.

We may say that the purpose of all ethics is the same although the content may vary. This purpose is to further human relations, to make it possible for human beings to live in harmony with one another and not violate their mutual interests. Whenever people prescribe certain acts which take into consideration the well-being of the *individual*, we then have a true system of ethics.

The system may not always be efficient. It may lack cogency, and it may fail in understanding prevailing conditions; but, if its purpose is the extension of the personal security and happiness of the individual, it is true ethics. Many laws laid down by a state or its incumbent ruler are not ethical in content. It often displays bias or prejudice toward one or more elements of society without moral justification.

Therefore, any system that accepts or adopts rules of conduct founded upon high moral precepts is worthy, whether it be Christian in origin or not. Such a system of ethics is the Rosicrucian. It has a similarity not only to Christian ethics but also to the ethics of other worthy systems.—X

Are Monasteries Necessary?

A frater of Calcutta, India, addressing our Forum, says: "In the story by Franz Hartmann, appearing in one of the degrees of AMORC and entitled 'An Adventure Among the Rosicrucians,' mention is made of a monastery. I would like to know where the monastery is situated. My intention is to join and live in such a place but only if it teaches Rosicrucian philosophy or

mysticism. By living in my present surroundings, ideal as they are, it would not be possible to devote time and attention required for development and progress through the planes of Cosmic consciousness. In such a monastery, my progress would be rapid. I should be grateful for your help, encouragement, and guidance in this matter."

Monasteries flourished in the Dark Ages and in the middle centuries. There was a general opinion at the time that the world was soon to end. The second coming of Christ was thought imminent. Ignorance and poverty were rampant. The present, the mortal life, was not an inspiring one to the average man. More and more men thought it advisable to renounce this uncertain life, with its trials and tribulations, and prepare for an exalted existence in the next world or the one to follow Judgment Day. This preparation could only be accomplished, it was expounded, through expiation of one's sins and salvation.

Thousands gave up their way of life and became monks. They established monasteries in the wilderness away from the cares and responsibilities of the world. For a while, each monastery had its own rules and regulations, and the conduct of many who dwelt therein was far from being spiritual. To the Benedictine Order, established about the year 530, goes credit for a specific code of life eventually adopted by almost all monasteries. To St. Benedict, also, can perhaps be attributed the origin of vows of obedience, chastity, and poverty taken by the monks.

Each monastery had to be self-supporting. The monks, aside from their prayers, rites, and meditation, had to provide their own food and make what was required for their simple living. Until the Benedictine code of regulations, many who entered the monasteries were basically "escapists." They were persons who were indolent or who found supporting themselves and competing with worldly influences too much of a struggle. Life in a monastery left them with no anxiety and no care.

Obviously, in a monastery with a well-regulated and disciplined life, there is further time for study, the acquisition of knowledge, and the development of the spiritual consciousness. In fact, the principal purpose of a monastery is just that. Therefore, it is not to be wondered at that many persons ac-

complished these things more easily in the monasteries than in the outside world.

However, there is another point of view that the mystically minded must take into consideration. Are monasteries to help just those who take refuge in them? When an individual retreats permanently from the world, does not someone else have to assume the share of social responsibility which he has rejected? How is mankind generally aided by such an ascetic life? In other words, gaining personal Cosmic consciousness and great inner enlightenment or insight does nothing to advance mankind if one is immured in some refuge. It is a cloistered but a selfish kind of existence.

None of the great religious founders or avatars permanently sequestered themselves in monasteries. Jesus Christ, for example, once he gained his advanced Cosmic consciousness, mingled with the multitude, spread his light into dark corners of his world. Zoroaster, Moses, Buddha, Mohammed, all did likewise. *Service* is the key word of the truly enlightened spiritual person. Service to humanity cannot be accomplished in a monastery located on a remote mountainside or even behind a walled area in the outskirts of a great modern city.

Rosicrucian mystics also formed monasteries in Europe and in Asia in the past although there are no active ones at this time. But the great mystics never remained there. They knew their obligation was first to mankind. In fact, the more enlightened they became, the more conscious they were of their debt to help those yet in ignorance and troubled in spirit.

As Rosicrucians, we think a *retreat* is very important wherever it is possible in our times. It should be simple and comfortable in its architecture and facilities, and located close to, or amidst, the beauties of nature. In such a place one could remain, at a nominal cost, if he chose, for a week or a month, living according to a planned discipline.

There would be provided simple wholesome food, prescribed exercise each day outdoors, a period of lectures, and a definite time for solitary meditation and cogitation. Each individual would give thought to certain momentous problems suggested to him. Further, there would be simple and effective rituals to be performed, so designed as to awaken the psychic centers of the individual.

The individual would not be required to wear any particular type of clothing, garb or habit, except that his clothes would not be ostentatious. He would, at the end of the chosen period, return to his family, friends, and occupation. He would be inspired and physically, mentally, and spiritually rejuvenated. He would never be obliged to take any specific oaths to any sect or creed or to be under any obligation except to follow the dictates of his own conscience and the simple rules laid down at the retreat.

Such a liberal retreat, and for such a purpose, AMORC may sometime establish for the benefit of its members. We repeat that it would be nonsectarian in nature. We believe that persons returning to society after a few weeks, or even a single week, could do much to assist their associates and improve their environment in the outside world. Such a retreat could only be begun through the financial assistance of those interested in providing donations or legacies intended for the purpose. The maintenance would come from the nominal sums paid by those who lived there for different intervals of time.—X

“Patriotic Suicide”—Sin or Heroism?

One of our fratres in the military service has asked the following thought-provoking question: “At the time of the U-2 incident, many persons voiced the opinion, in no uncertain terms, that Pilot Powers should have detonated the destruction package in the aircraft and killed himself rather than to have allowed himself and the aircraft wreckage to fall into Soviet hands. He was, in fact, supposedly under obligation to do so, according to orders.

“However, it would certainly appear that such an act would be in a sense, suicide, which we have been taught is one of the few true sins in the Cosmic sense. Therefore, I would like to know if what can be termed ‘patriotic suicide’ is a sin in the mystical sense, or can it be compared, for example, with death in combat, which those of us in the service, at any rate, are taught is an honorable end?”

To explore this intriguing query fully, let us first review some of the things which have been said with regard to suicide in its usual sense. To clarify this, we can quote from Dr. H. Spencer Lewis: “The average suicide is

due to a desire to get away from one’s worries or trouble. . . . To understand the problem we must look at it from the point of view of the person contemplating suicide.

“He believes that . . . he has reached the end of his toleration of existing conditions. Occasionally there is one who thinks that greater troubles are about to close in on him, and there are those who commit suicide to avoid some scandal or disgrace. The average suicide, however, is due to a desire to be free of any continuation of worries and troubles which have been tormenting them.

“They think that because there is sorrow and trouble all around them, they can get away from this and be at peace by abruptly ending their life.” However, as the lessons tell us, this peace is not forthcoming through this type of escape route.

One of our monographs states, for example: “We emphasize . . . that the most real and important . . . part of man is spiritual and not physical, and that the physical part is merely a cloak that enshrouds the spiritual. But as long as we have that cloak—the body—we must care for it.

“We may strip ourselves of the body as we would cast off our clothing and go about naked if we wish to do so. However, to do this to the body in a complete sense would mean that we would have to commit suicide and allow the physical body to pass through the change called *death*, thereby giving the spiritual self complete freedom.

“But suicide is a sin in itself and the spiritual side of man would not be freed by the commission of such an act, but would be enslaved by regret, and faced with a long period of Karma. Man has no right to attempt to control the coming and going of his Soul and spiritual part within him.”

One of the later Temple Degree lessons explains that suicide is wrong because it is an attempt to cut short the earthly experiences of the Soul—an attempt, therefore, to defraud nature of one of her intentions for man, and to alter the operation of one of her principal laws, which puts man on the earth plane for good and necessary reasons for his total development.

By eliminating some of the necessary individual experiences, a gap is left which destroys the harmony between cosmic pattern and individual experience, thus constituting a sin against individual karma. To help us

realize what this entails, we should briefly analyze karma with respect to this particular question.

The law of karma is that each act must have its compensation, whether for good or bad. Therefore, we find that nature demands compensation for violations of her laws, just as she protests attempts to violate them.

We see that the compensation required by karma is always consistently equal to the sin—the lesser the evil, the lesser the compensation, and vice versa. It is possible occasionally to commit an error consciously, for some reason, and justify this by compensation through karma, as is explained in the lessons.

However, the lessons tell us that the act of suicide is NOT an act which we can justify through compensation since it is not just an error committed against a law of nature but is “the abuse of a privilege that nature has given us. . . . It means the untimely ending of the soul-personality’s existence in this cycle of reincarnation, and therefore, brings in its wake a very involved situation”—so involved, that we will allow the monographs to bring you the complete explanation, rather than attempt it here. At any rate, this discussion will serve to point out the mystical viewpoint of suicide as it is usually experienced.

Now we come to the particular point of this question, which is, briefly, are there degrees of suicide, or instances where the basic requirement of suicide—the voluntary taking of one’s own life—would not be a gross violation of nature, invoking great personal karma?

There are innumerable instances in daily life of selfless sacrifice on the part of individuals for others. The man who rushes into a burning building to save a child, or who runs into the street to save another from an onrushing truck, for example, often realizes that he may not survive.

However, there is usually a feeling of calculated risk here. In other words, in the split second of deliberation preceding the act, he will conclude “I think I can make it.” This tends to eliminate the element of “suicide” as such. There is great risk, but at least the possibility of survival.

The same point can be made concerning men in combat. Even with the threat of nuclear war, the front-line application of

atomic weapons is tactical, meaning that use of relatively low-power nuclear weapons will be made on profitable targets of a somewhat limited nature. This caution must be observed in order to reduce exposure of friendly troops to their own atomic weapons, and also to allow occupation of enemy territory within a relatively short period after delivery of nuclear fires.

This means, to return to our discussion, that participation in warfare will not automatically mean death insofar as the individual soldier is concerned. The hazards will be somewhat greater than in previous wars, but will not necessarily be total. Therefore, as above, there will be great risk, but a possibility of survival.

However, what about a case where free choice is clearly exercisable, where the decision to live or die lies purely in the hands of the individual? The U-2 pilot knew the risks involved in flying over the Soviet Union, and it is now well known that the aircraft included an explosive package. The pilot had orders to use this to prevent capture and subsequent intelligence processes to make him divulge information detrimental to the free world. In the 1960 U-2 incident, the pilot used his free choice for self-preservation, electing to undergo possible torture (to which apparently he was not subjected) in preference to certain death. Had he made the other choice, would he have been subject to the same karmic penalty as an ordinary suicide?

An analysis of this particular case and others like it indicates that it can be likened directly to that of a soldier in combat. With the present world situation making necessary the gathering and interpretation of information, the pilot was in combat. Therefore self-destruction in this sense can be considered as a positive act against an enemy to deprive him of harmful or potentially harmful information—an act considered noble in active warfare and no less so in the cold-war situation.

We can see, then, that there is valid ground for feeling that “patriotic suicide” can be a selfless or noble act, directly opposed to the average suicide, which is a weak or cowardly way of solving one’s problems—a solution, we might again state, which solves nothing, but, in truth, brings further torment to the individual personality.

(Lest we be misunderstood, we wish to point out that we are in no way endorsing the view that Francis G. Powers, pilot of the U-2 aircraft lost over the Soviet Union in 1960, should have destroyed himself and his aircraft. We are merely using the incident as a recent case in point for discussion to find an answer to this question concerning the mystical viewpoint of "patriotic suicide.")—W

Does War Retard the Soul?

A frater, rising, asks our Forum: "Is it possible that the progress of the soul-personality, as respecting future incarnations, will be hindered because of being required to kill, for example, as in warfare or as a public executioner?"

There is no cosmic retribution. The karmic laws, as we frequently state, are impersonal. Individuals or groups of people are not singled out for punishment or for reward. Our acts and thoughts are causes that, in turn, invoke physical, psychological, emotional, and sociological effects.

If, for example, we are cantankerous and abusive to people, we invoke a social resentment. We eventually find ourselves ostracized and penalized by loss of opportunity and contact with people. We may even be physically chastised by someone whom we have offended.

Further, we find ourselves out of harmony with nature and gradually bring about some internal organic inharmony. All of these are effects which we have caused. We can call it karma and it is such, if we think of karma as the law of causality.

There are two ways of looking at war, that is, whether it is defensive or whether it is offensive. Even the side that initiates the war, if it is for defensive reasons, can often be morally justified. It can be justified in accordance with the highest principles and nature of man. Certainly, taking life under such conditions as the preservation of self and all that that normally includes, will not induce adverse karma.

Let us refer to an actual circumstance. A small band of Jews in a village in Poland, eventually numbering not more than twenty persons, withstood hundreds of Nazi troops and SS men, who were to take them to one

of the extermination camps for Jews in that country. They even resisted the tanks and automatic weapons of the Nazis for days.

In their courageous resistance, they killed dozens of Nazi men and officers who stormed their well-entrenched quarters. This pitiful handful of Jews were fighting not only for their own lives but also for the aged and helpless, the women and children, in their community. Their motivation was the instinct of preservation. More than that, it was a selfless love, for they sacrificed themselves for others.

Can man, in the small confines of his sense of rectitude, condemn such action? Can he say that any cosmic law could be invoked against these defending killers? It resolves into the question of whether killing is ever justified. We can only say that, both within the scope of reason and conscience, there must be times when killing is certainly not a moral offense.

If one were to take the position, as in some religions, that under no circumstances is man permitted to take life, that we must at all times remain pacifists, he would then be inviting the extermination of his own kind. All about us are living things, which compete with us for survival. We must fight back even against certain bacteria if we are to continue to exist. Until man has evolved, or until nature provides some means of adjustment in life other than defensive or survival killing, certainly there is no moral karma involved.

When man once reaches a degree of illumination where he can perceive other means of meeting certain circumstances in life without killing and then fails to abide by this understanding, he most certainly will be inviting karmic effect. For example, at the moment in all highly civilized lands, the subject of capital punishment is being given serious consideration as to its continuation.

Is it necessary? Is it really a deterrent to crime? Is the state justified in committing murder—under any other name—to punish murder? We believe that in time every enlightened state, as several have already done, will abolish capital punishment.

As for war, intelligent persons realize that today it is an internecine act. It can result in the slaughter of whole peoples and complete destruction of great cities and industrial areas from which civilization may never re-

cover. They know, too, that resorting to war for the "solution" of problems is primitive and not comparable to the intelligence now employed in the manufacture of the engines and devices of destruction.

Having arrived at that state of consciousness, a people today which precipitates a war other than one of self-preservation, is invoking cosmic forces from which adverse effects may be felt.

We are still very much the animal, even though we exhibit and prate about certain superiority. When we, therefore, instinctively submit to our animal nature and have not yet the means of doing otherwise, there would be no justice in penalizing a soul-personality in a future incarnation.—X

A New Feature

Have you ever been puzzled by a word or term? Without understanding it, the whole value of an instruction or text may be lost to you. Various studies in the sciences and arts have their own gradually evolved terms. Without knowledge of such terms, the student may grapple with the subject as though it were a foreign language.

The *Rosicrucian teachings* are no exception—time has developed certain Rosicrucian words or terms that convey important truths in a simple and effective way. The terms, however, may have distinctly different connotations from common usage. Therefore, to gain the utmost from his studies, the member must be certain that he has the right comprehension of the term—so that there is no misunderstanding.

For this purpose, a *Rosicrucian Glossary* has been prepared. In an alphabetical order and concise manner, it sets forth words and terms with meanings unique to the Rosicrucian teachings and philosophy. It will be found to be a most practical aid in deriving the utmost from membership study.

For example, are you certain of the difference in meaning between the word *spirit* as used in the Rosicrucian teachings and its common usage? What does *fourth dimension* mean? Who was *Hermes Trismegistus*? Do you know the source of the *akashic records* and their value? What is the *philosopher's stone*? Is it a substance, a principle, or a symbol? Can you distinguish between *Uni-*

versal Mind, *Divine Mind*, and the *Cosmic*—or is there a difference?

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Mysteries of Psychic Phenomena

A frater of Australia, addressing our Forum, says: "Could there not be a discussion in the *Forum* on telekinesis and levitation? And could not the influence of psychic vibrations on roller-blind springs, telephone bells, and pianos be discussed? What are the causes of such phenomena?"

In the consideration of psychic phenomena, we are not relegating the word *psychic* to the realm of the *supernatural*. To Rosicrucians there is no supernatural. There is nothing which is outside or beyond the scope of nature. All that occurs does so by cosmic and natural laws.

What man may term supernatural is that which at the time is mysterious to him and for which he can find no natural or physical explanation. Many things in the past believed to be supernatural, we now consider superstitions. In our more advanced knowledge, we have found natural causes for them of which past intelligences were ignorant.

Consequently, we use the term *psychic phenomena* to mean that which has to do with those human natural powers transcending the ordinary objective faculties. There are innate powers and forces which commonly are not objectively perceived. We do not consider, for example, the functions of the subconscious mind as being supernatural. They are, however, psychic in that their phenomena are not physical or material.

The frater refers to the term, telekinesis, in his question. This may be defined as the movement of objects without any physical contact, or a mechanical action at a distance without contact with a human being. Thus, true telekinesis could be exemplified by the moving of tables or objects in a room without their being touched by human hands, and not as the result of any mechanical means under the direction of human intelligence.

Have the phenomena attributed to telekinesis actually been observed by intelligent observers with scientific training? One of the foremost collectors of case histories on psychic phenomena of this type, and an eminent researcher himself, was Dr. Charles Richet.

Dr. Richet collaborated in the field of psychical research with such outstanding men as Sir William Crookes, the latter being a notable British physicist and chemist. He was outstanding in his research in electricity and the inventor of the Crookes tube, the predecessor of the electric lamp and the modern radio tube or valve.

It is appropriate to relate a few of many such phenomena investigated by these eminent men and set forth in Dr. Richet's now classic work on the subject. Dr. Richet quotes the investigation of a Judge John W. Edwards of a supreme court: "I had recourse to every expedient I could think of to discover imposture and to guard against trickery. . . . I have seen a mahogany table, with a central pillar, and carrying a lighted lamp, rise at least a foot above the floor in spite of the efforts of those to prevent it. . . .

"I have seen a mahogany chair turn on its side and move backward and forward along the floor without being touched by anyone, in a room where at least a dozen persons were sitting, without any of them being touched by it. It often stopped a few inches from me, having been moved so quickly that, had it not stopped, my leg would have been much bruised."

Then, again, there are the researches and investigations of a Professor Thury of the University of Geneva. In a pamphlet written by him, Professor Thury says: "Two persons by themselves, Mme. de Gasparin and Mme. Dorat, drew along a small table without touching it. The table turned and swayed under their hands held about one inch above the surface. I saw the space be-

tween the hands and the table during the whole time and I am certain that, during the four or five revolutions made, there was no contact . . . whatever . . . no doubt was possible."

Could trickery, deliberate fraud and deception enter into such a demonstration? Many times investigators of psychic phenomena did expose fraudulent mediums. Dr. H. Spencer Lewis was one of the first executive officers of the New York Psychical Research Society some forty years ago. He, with his colleagues, consisting of scientists, newspaper reporters, university professors and serious investigators of psychic phenomena, attended many such demonstrations or so-called seances.

The ignorant and credulous who might attend such sessions were often deceived by skillful devices. The members of the Psychical Research Society, Dr. Lewis has related, were often skeptical but, because they were searching for knowledge, kept an open mind. Many of the phenomena, they openly admitted, were not due to any trickery but were obviously the result of a force that could not be explained upon physical grounds.

What precautions were taken, during such investigations, to preclude any fraud in the apparent movement of heavy tables or other objects in a room by mere touch or without any actual contact at all? It is related that the mediums often had their hands and feet tied and, at other times, their hands and feet were held by members of the investigating group. Still other methods consisted of tying threads to the finger nails of the medium or fastening threads to their hands with wax, the other ends of the thread being held by the researchers.

Sir William Crookes explains a scientific method which he used in a demonstration of telekinesis, the moving of a heavy object by claimed psychic power. He had a heavy board balanced on a "knife-like edge." To the top of this board was attached a spring scale. The scale, in turn, was connected to a stylus so as to produce a graph for any movement of the scale.

The medium was placed at a distance of a yard from the balanced board. He was observed by all to cause the board to swing up and down gently at his will on its knife-like balance. Even when the movement was

very gradual, the degree of the motion was registered on the graph.

The Rose-Croix University, as have some other institutions of learning, has conducted a course in *parapsychology*. This includes investigation into the psychic powers of man. A similar course, in which experiments with telekinesis were performed before a large number of students, was given several years ago on winter evenings. Since I participated in this series, I hope to be pardoned for the use of the personal pronoun in describing these experiments.

A large library table of oak was placed on the floor of the amphitheatre classroom. The table weighed, as I recall, about forty pounds. First, I pressed the finger tips of both my hands firmly against the top of the table. I requested that those present remain passive. They were asked not to attempt to assist me mentally in any way. I had tried the experiment several times previously before very small groups and with varying degrees of success.

I next concentrated intently on the table with the desire that it should move toward me, that it should glide in any direction in which I chose to move. After three or four minutes of intense concentration, an emotional state was developed. In other words, I felt a sense of excitement and exhilaration. Then the table seemed charged, that is, it became almost vibrant to the touch.

I could actually lighten the pressure of my fingers on the table top because the table seemed to adhere to them as if with an adhesive of some kind. At that moment, I realized that I was in command. I could move backward slowly or quickly and the table would glide along the floor as though on ice. It never, to my knowledge, left the surface of the floor, though some of the observers said that one leg of the table seemed to rise a fraction of an inch.

After such a demonstration, I was extremely fatigued, as though having gone through a severe emotional ordeal. Trying the experiment in telekinesis again a few moments later, I was not successful. I attributed this subsequent failure to two things: First, temporary fatigue from intense concentration and, second, distraction caused by the rather large audience. Though they were quiet and attentive, I felt the impact of

their thoughts during the experiments to be a disturbing factor.

In previous experiments with only two or three persons present, my efforts with telekinesis were more successful, that is, the results were accomplished more easily and quickly. In these other experiments, three persons stood at the other corners of the table. We all pressed the fingers of both hands firmly against the surface. When successful, the table would move smoothly and quickly in my direction after a few preliminary sudden jerks.

The others would have to follow quickly in order to keep their fingers on the table top. However, after the table was in motion, the removal of their fingers apparently had no effect upon the phenomenon. It would appear that, if one person was able to manifest the force, that was sufficient—a number of persons, at least in our experiments, being more of a hindrance than a help.

There are types of telekinesis other than the moving of objects. These consist of *noises* and *raps*. Dr. Stanhope Speer, a physician in England, quoted in Richet's work on his investigations of this particular type of phenomena, says: "Often we heard knocks on the door, the sideboard and the wall at a distance from the table where we were sitting. They could not be produced by any human (physical) means. I satisfied myself of this by every possible method."

This phenomenon has often been associated with what is popularly called "haunted houses." In them have been heard loud creaking in the walls and what sounded like knocks on doors and snapping in floors and ceilings. Careful examination of the materials indicated no flaw in them that would cause such conditions. Most often such conditions occurred only when certain persons dwelt in or occupied the premises.

A few years ago, such a phenomenon occurred in a house in Oakland, California. Detailed accounts of the circumstances were related in the daily press. It was said that chairs moved across the room by themselves, shutters on the windows flew open, doors slammed shut and shingles pulled loose on the roof when there were absolutely no observable physical causes to account for such happenings.

Scientists from nearby universities, expecting fraud, made careful investigation without revealing what was termed "natural causes." The conclusion by the skeptical investigators was that it was the result of some form of clever trickery. Such, however, was an entirely inadequate explanation. Fraud was never proved. If it could exist in such a deceptive manner that these trained observers could not perceive it, it was certainly not to the credit of their intelligence or ability.

What are the theories that have been advanced as explanations for telekinesis? One ridiculous statement made by an investigator is that the loud creaking, when several persons are assembled in a room, is due to "creaking of knee joints." As to the moving of objects by the touch of the hands, it has been theorized that this is due to the conscious or unconscious contraction of the muscles causing the pulling or lifting of objects. It is assumed that the individual having entered into a semitrance state is not aware of the pressure he is exerting on the object. They further contend that an unstable object, such as a table in perfect equilibrium, could be easily moved by muscular contraction.

It has been further related, in these suppositions, that the varying emotions of the subconscious mind are transformed into minute muscular responses. The table, then, in moving seems like an intelligent entity. It moves positively in one direction, or it may quiver as if in hesitation, making a start in another direction, then changing and returning to its present position.

Others have admitted that, in some way which they do not understand, "mechanical vibrations can be produced in matter at a distance and without contact with a human." In other words, innate human powers and intelligence can act upon inanimate matter. It is further agreed, however, that the presence of a certain person is usually necessary for such phenomena.

What is our opinion? We believe that there are definite *natural causes* for such phenomena; that they are psychic only in the sense that they are subliminal powers not ordinarily realized or used by man. It would appear that certain human beings, under an emotional stress which they induce in themselves, can radiate an energy, or a force, that

can affect the gravitational attraction of material things. This human phenomenon can lessen the gravitational attraction upon an object so that its weight is materially reduced, or for the moment, it becomes "weightless." We may use the analogy of an object's becoming statically charged so as to adhere temporarily to another object.

In our experiments at the Rose-Croix University at the close of the winter series of classes, we attempted to attach a scale to an object to be lifted to determine its weight before and after being moved during telekinesis. The term, however, ended before any conclusions were reached. It is our further opinion that an object under the influence of "psychic" force would have less weight than otherwise. This would indicate that the phenomenon affects the molecular structure of the object insofar as its relation to gravity is concerned. This would, if conclusively proved, rationally account for the mystery of levitation.

As Rosicrucians, we do know that man does radiate a psychic force, related in some way though not entirely understood, to the electromagnetic spectrum of energies. Also, we know that this psychic (and natural) power is far more developed in some individuals than in others. We further know that it has no relationship to the intelligence of the individual any more, for example, than do the faculties of sight and hearing.—X

Should We Postpone Transition?

A soror rises to ask the question: "Are we doing right by postponing transition? Medical ethics requires that we preserve a senile person even when almost all the functions of life are dormant. Which is our call of duty: to allow transition to occur or to concede to medical ethics? I have administered oxygen to a 90-year old lady who had been suffering from Parkinson's disease. She, I believe, was going through transition—pulse imperceptible. She rallied and life continued for two weeks although she was never conscious again."

This again brings up the subject of *euthanasia* or painless death. Shall the incurably insane and those who can never recover and who even plead for death as release from terrible suffering be given such release painlessly? This is a highly controversial subject.

Whichever way it is sincerely and logically answered, it will nevertheless incur opposition.

There is a conflict between *convention* and *humanitarianism*. Religious doctrine and custom hold life sacred and a divine gift. They contend that the attribute of life is bestowed by a power that transcends man. It is likewise generally held—in religious circles—that the termination of life is not a decision for man to make.

Actually, however, in practice man violates these moral precepts and ideals in many ways. He precipitates wars in which millions may die as a result of the conditions he has established. He executes criminals; he commits murder; he takes life by accident or negligence in the application of his mechanical devices.

It may be contended by the fatalist—and many religions in their teachings parallel fatalism—that God has ordained that a life shall expire at a specific time, no matter how the event of transition may occur. Thus, if one is killed in war, man, by his reasoning, did not cause the death, but God who permitted the establishment of the conditions under which the life was taken.

In a sense, man is excused by such a doctrine for bringing about the death of another human being other than in murder. The responsibility is all transferred to a conscious divine cause—God. Strangely enough, when man wishes to take the life of some unfortunate person painlessly for strictly humanitarian reasons, such as the alleviation of suffering, the act is condemned as being inhuman and barbaric. This inconsistency is hard to reconcile with war and capital punishment.

The philosophical humanitarian looks upon life as a vital power that makes it possible for man to be self-conscious and conscious of his existence. He thinks of life not alone as animation but as a purposeful action in mind and body, at least to some degree. He further thinks of it as an opportunity to provide happiness. But where each conscious moment is unbearable pain, or where the living thing just vegetates, with no realization of its existence, and where there is no hope for any improvement, what is gained by such living? Shall man torture suffering victims further by causing them to sustain life in

anguish merely for some moral ideal that satisfies the ego?

By man-made law, the intentional failure to administer a therapeutic means of sustaining life is a crime. Is it, however, a true moral or mystical crime? If one brings transition to another who suffers and cannot be cured, permitting the blessing of escape and oblivion from this life, is he really a criminal in the cosmic sense? We take the life of greatly injured and suffering animals for which there is no hope. We herald such actions as *humane*. What is the distinction between lower animals and man? Why must man suffer indefinitely without relief for some human conception or interpretation?

Men attempt to justify the difference between the lower animals and themselves on the grounds that they are “living souls”—and animals not. They say we have not the right to bring a cessation to the experiences of that divinely infused element, the soul. But, we repeat, this same lofty idealism does not prevent them from engaging in war or from surrounding, with an aura of rectitude, the taking of a criminal's life.

The ancient civilizations—as well as primitive society—often took the lives of the aged and incurable cripples and diseased. Most of their methods are shocking to the sensitivity of our “advanced” society. The ancient Greeks resorted to the practice of *exposure*. The aged, as well as deformed children and adults, were brought to a point in the wilderness and left to be exposed to the elements and to die of starvation.

The motivation in these early city-state societies of Greece was the conservation of food. The sparse agricultural land made it impossible to maintain any increasing portion of the population that was not self-supporting. According to history, the aged, for example, were resigned to what we would term a brutal and savage custom.

There is, however, no parallel between the practice of exposure and that of proposed euthanasia. In the first place, euthanasia would never take the life of those who desired to live, regardless of their mental or physical condition. Further, it does not propose, even then, to take the life of those who desire transition, unless all medical and other aid to relieve them from suffering is of no avail.

What are the traditional doctrines of karma? Is it necessary that we suffer for an indeterminate time in this life without relief, according to the karmic law of compensation? Further, would one who brings about transition of the sufferer be interfering with the karmic principle? Again, we must realize that karma is the law of cause and effect, or compensation. For every cause, an effect follows. When one end of the balance scale tips, the other rises.

Let us consider the law of causality, or cause and effect. First, every cause does not, as we know, necessarily produce an adverse effect. There are both meritorious and unmeritorious causes and effects. Further, karma is not a retaliatory nor a retributive philosophy. The Cosmic does not impose karma upon us. It is as natural and *impersonal* a law as is gravity or Newton's laws of motion. Singly as human beings and collectively as a society, we bring about karma, meritorious and unmeritorious, upon ourselves by our acts.

It is quite possible, consciously or unconsciously, to change karma by subsequent thoughts and deeds. In fact, the very word *karma*, which is of Sanskrit origin, literally translated, means "deed" or "to do." Thus, if we have by our actions invoked a cause for which subsequent adverse circumstances may follow, this can be mitigated—at least to some extent—by inducing new effects by other and *contra* causes.

Simply, karma is not inviolable. It can be changed. Consequently, if one has brought physical suffering upon himself, or inherited certain effects from his parents, new causes can and should, if possible, be set into motion to offset such karma. It is not necessary that one be resigned to an adverse karma.

If it were a permanent karma that one must suffer illness and great pain, then why does our moral system and our humanitarianism offer treatment for the victim? Why does it try to cure him? Would not medical or drugless healing, by such a premise, be an interference with the karma of the individual? If one's conscience does not trouble him when he seeks to aid one who is suffering, if he does not then think he is violating a karmic purpose, why should euthanasia trouble him? The principle is the same—the welfare of humanity—in both instances.

We are not, in this discourse, advocating the practice of euthanasia. We are presenting the arguments that the humanitarian offers in urging it. It is recognized, of course, that there are many practical problems that enter into the matter, regardless of the moral element. For example, who will determine when transition is to be abetted and life no longer to continue in a pain-racked body? How could such a practice be prevented from deteriorating into furthering the ends of selfish and cruel persons? It is quite possible that euthanasia, regardless of its high motive, will not have public sanction for many years to come.—X

What Time Is Most Important?

At one of the Rosicrucian rallies, during a question and answer period, one of the questions asked was, "Of the three: past, present, and future, how would you rate them in order of importance? Am I right in assuming that all our efforts should be directed to the present?"

Man has always puzzled himself about time. In fact, he has made himself a slave of time, and it appears, at least superficially, that the technological age in which we live has even exaggerated this importance of time. True, we must have some rules by which to live. There must be certain standards of measurements and principles by which we are guided. The physical existence of man would be chaos if there were not man-made laws and principles by which to direct his activities and efforts.

Time is one of the laws which man must observe if he is to coordinate his physical existence with other parts of his environment and at the same time with other individuals who exist on the earth. We cannot ignore time as an important physical measurement. Everything that has to do with our physical existence is in some way related to this measurement of time, just as we must be aware of measurements of space insofar as our physical existence is concerned.

What we must also remember is that time is an attribute of the physical universe and to escape from its limitations an essential part of our eventual attainment of a degree of perfection or mastership. To the pure mental states, to the soul, to the Cosmic, time is of no importance. It is purely a measure

of the duration of consciousness during our physical existence. It is not the purpose of these comments to discuss the philosophy of time, which has been set forth many times in our monographs, and has been supplemented by articles in the *Rosicrucian Forum*.

To return to the basic question: Is our consideration of time, where we have to take it into consideration, based upon the importance of our thoughts of the past, the present, or the future? Actually, the second part of this question, which can be answered in the affirmative, answers the entire question. That is, our efforts should be directed to the present.

If man uses the present moment correctly, then, he is using the full potentialities of his life. At the same time, the present can be used constructively in consideration of the past and the future. For example, if I use the present to read a book on history, I am in a sense using the past, but if I approach the subject correctly, I am using the past in order that my present may be a time of using knowledge of the past.

History being a record of man's past experiences, and his search for and application of knowledge, should serve me in the present if I try intelligently to apply the experience of others in the past to situations that exist now. Therefore, the past is important. It is important because in a sense its use saves us from errors today.

We will not find the solution to all our present-day problems by referring to the past, but we can be guided by prior experiences. Using the past as a means of helping us to use the present is a worth-while activity, but to use it solely to foster a regret that we are not there instead of in the present is a waste of time.

The individual who bewails the better times that may have been is simply deluding himself because he cannot recreate the past whether he is right or not. The past is gone. The present is here, and to spend our present wishing we were in the past is the most futile activity for which the human being at this particular stage in life can possibly use the present. Consequently, the present is important, but the past can be used as a means of understanding the present.

Contemplating the future is as futile in many respects as attempting to recapture the past. There is a degree of anticipation of the

future that is necessary, but the point where contemplation of the future becomes futile is when we worry about it and waste the present by such worry about the future.

We have to take reasonable steps in anticipation of the future; for example, it would be ridiculous to start a long trip without certain preparations. If we know that we are going to be in a place where certain necessities are not available, we consider the future to the extent of preparing to take with us those things which we need. We are physical entities and are endowed with sufficient intelligence to prepare for certain circumstances that are logically to occur, but to direct our present time to concern and worry about what may happen in the future is not to take advantage of the present moment.

I have found that many individuals who claim that they have not had the success in life they hoped for—particularly with our teachings and the application of the Rosicrucian principles—are individuals who—concerned about the past or the future—are so occupied that they do not seem to have time to use the present as it should be used.

Throughout the Rosicrucian teachings we will find a vast store of knowledge, and even more important, many applications of that knowledge. The exercises interspersed at various points in the Rosicrucian teachings are given for us to use. The individual who does not use them, who does not practice them and attempt to gain the necessary techniques toward which they direct, is simply wasting his time in the fullest sense of the word. This is even more true when the individual claims that he does not have time to apply these principles, practice the exercises, take the initiations. Instead of these constructive activities, he is using the time that could be used for that purpose in worrying about the future, or lamenting the past that has gone. The individual who has to direct his present moments toward the accumulation of wealth which he thinks he will enjoy tomorrow, or to worrying about what may happen to his possessions tomorrow, and fails to use a few minutes to practice exercises that will help bring the future into the state of reality that he hopes it will be, is simply wasting his life.

All of us seek happiness, contentment, peace of mind, and full evolvement of our

inner selves. Whether we express it in these words or not, such is one of the aims of life which all men hope to attain. To attain that condition at some future time is not going to be brought about by worrying about it, but rather by using this moment, right now, as you finish reading these comments, to practice for a few minutes the exercises that bring about the ability to use the inner self and the potentialities that are ours.

Rather than worrying about the future, the next time you find yourself dwelling upon the problems of something that may happen, stop for a moment, go back and pick up monographs that you have read, reread them and select a past exercise and practice it again. Select a number of simple exercises that are given throughout our monographs, such, for example, as the one of concentrating on the various parts of the body, or the various simple exercises for the development of intuition. The next time you find yourself worrying about the future, or possibly on a sleepless night when you are considering the events of the next day, stop the worry of the future and practice one of these exercises. You will find by so doing that you will strengthen your own character, you will build up your ability to use your inner powers, and you will create mentally and psychically a condition that will help you face the future problem when the future time becomes the present.—A

A Matter of Terminology

There is a tendency for human beings to be wasteful in many phases of their existence. Some are wasteful with money, some with property, some with other material objects. Some individuals are very careful in the preservation of all that they have. Some take no care whatsoever of objects that come into their care. Possibly words are one thing with which we are more wasteful than anything else. Hundreds of humorous stories have been built either around the individual who talks too much, wastes words, or the individual who misuses words and gives a peculiar or humorous connotation to what he is saying.

Throughout man's attempt to formulate various sciences and systems of study, he has put all his conclusions and his ideas into words. He has had to agree upon definitions.

If he did not, no two individuals could use words—they could not talk with each other because the information could not be mutually understood. For that reason we have elaborately compiled dictionaries, encyclopedias, and other reference books, which are primarily concerned with clarifying the meaning of words.

When present-day physical sciences were in their infancy, this was particularly true. To look at a textbook in any field of science of even fifty years ago, we can be amused—or at least the specialist in the subject matter can—by the meaning given various words. To go back even for a longer period of time will make the vocabulary even more strange because with civilization, we have tightened our definitions; that is, we have become more specific. Since we were taught these definitions as children in school, we grow up with a familiarity, with a certain vocabulary that has very little variation. Just as early scientists and students of physical phenomena had considerable difficulty in fixing definite meanings to definite words, I find today that many individuals who discuss matters of a psychic or spiritual nature have the same problem.

Spiritual, for example, is a word not clearly defined. Rosicrucians are familiar with the definition of *spirit*, but in the common everyday vocabulary, the word *spiritual* usually refers to conditions, events, or phenomena that exist outside the physical world. Even more specifically, within the Rosicrucian terminology, I find repeatedly that the words *mystic* and *psychic* are not clearly defined in the average individual's vocabulary.

Frequently, members comment to me that they have read a book that was very mystical, or that they have had a mystical experience, or refer to a convocation or a lecture as being very mystical. When discussing the same matters with another member, I find that he refers to a psychic experience, a psychic book, a spiritual convocation, a psychic lecture, or one that had psychic meaning.

It is difficult to arrive at a definite interpretation of these words because the analysis of definition is purely subjective, but there are a few principles that I believe are consistent with the philosophy of the Rosicrucian Order that might be borne in mind when we consider the use of these words as

applied to certain principles. Let us analyze just a few of these possibly as a beginning to help formulate a vocabulary consistent with our beliefs and principles.

Psychic usually refers to circumstances, events, or phenomena that are the opposite of physical. If I see a light emanating from an electric light bulb, I conclude that the source of this light is physical. If I see a light and am unable by any means to judge or determine the source of it—even if after exhaustive investigation, I prove to my own satisfaction that there is no physical source—then I will say that that light is psychic, insofar as its source is concerned.

If I behold anything that has a physical explanation, then it is physical. If it is proved to my own satisfaction (and possibly the satisfaction of others) that there is no physical source or basis for the existence of the object, then it is psychic.

An experience that is psychic is, therefore, an experience which is not based upon a physical manifestation or perception. I would tentatively define a psychic experience as an experience that has no physical basis of which I am aware. It has an origin outside of physical phenomena and experience.

The word *mystical*, on the other hand, refers to the basic philosophy of our teachings, which are that man, as an individual soul, has a direct relationship to the source from which that soul came—to God, the Infinite, the Absolute, or whatever term we wish to apply to the ultimate manifestation or source of all things. Therefore, a mystical experience would be an experience that relates us to that source.

In that sense, a mystical experience differs from a psychic experience. As I have just stated, a psychic experience is one which has no source or cause of a physical nature. Now, it is true that we might have an experience which could be defined as mystical and which is also a psychic experience; that is, it has no source of a physical nature; but any experience, even if physical, that causes us to feel a closer relationship to the Infinite, to God, is a mystical experience.

I have had the experience that I classify as mystical experience brought about by a physical object. A beautiful landscape, the hearing of music, or some physical phenomenon created the proper tone, the proper viewpoint or mental condition, that made me for an instant feel closer to my source, to feel more intimately the relationship between my soul and God. That was a mystical experience because it related me even momentarily to the source from which I came, the source that is the beginning and the end of my soul experience.

When we classify books, lectures, events, phenomena, or experiences as psychic or mystical, it is probably not too important that we be highly technical in our definitions. Generally we might say that the psychic experience is a view of the world that transcends the physical. The mystical experience is a realization of our soul potentialities, the realization that man is not alone, that he is related to a power, to a force that not only transcends the physical but is the home from which we came and to which we may return.—A

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A private publication for members of AMORC



DR. LOUIS PRADAL, F. R. C.

A Grand Councilor of AMORC for Southwest France

Greetings!



FRATERNAL ETHICS

Dear Fratres and Sorores:

Does the personal aspiration and search for truth justify the violation of moral obligations? Can we, in believing ourselves free in the pursuit of knowledge, disregard common courtesy and the respect for the rights of others? Of what value is a truth that makes of us boors and apostates in its attainment? Certainly any knowledge which is extolled as elevating man morally, as well as intellectually, should cause one to display at least an ethical sense in his relations to others.

We find that certain types of individuals, whose interest is suddenly appealed to, allow the new, the different, or the momentarily sensational to mitigate their otherwise good judgment. They believe that it is incumbent upon them to inform all others of their find. In fact, they think they must bring all other students immediately into the rarefied atmosphere to which they believe they have been exposed.

It is natural that, in our enthusiasm for that which has made a new appeal, we are emotionally moved to tell others. We believe that these others should share what we think of as good for ourselves. It is this enthusiasm that has spread many worthy causes—and often harmful misconceptions.

But there is an ethic involved in this desire to extend what one thinks is a service to others. If one turns to the masses of the public at large to whom he owes no obligation except truthful statement, he is within his rights in spreading any doctrine. If, however, he seeks out other groups of students, because he knows their interests are similar to his own, and tries to persuade them to discontinue their present affiliation and activity, he is ethically a *pirate*.

He shows, as well, a weakness in his character, in trying to exploit the efforts and expenditures of others. These other groups or societies, which he is soliciting, have expended time and money to develop their movements. They have spent money on literature,

have rented halls, paid for announcements to bring the people together.

They have cultivated, we may say, from the great pool of the public, a certain body, a following, by their own honest efforts. They have converted these persons from a general interest in their system of thought and practice to a specific one. Now that they have done so by their own diligence, along come these unethical persons with their parasitical activities.

They seek out these student groups of mysticism, philosophy, metaphysics or esoteric subjects, in order to approach them with a new interest—to try to wean them away. These unethical persons resort to this method because they are also indolent: They find it far less of an effort to go where there is a congregation of persons with similar interests than to solicit from the public at large.

Even more despicable is the individual who exploits his membership in one organization by soliciting for another. Such an individual is, patently and brazenly, misusing his membership. In the military and political vernacular, he is resorting to “infiltration.” He is, in fact, attempting to corrupt the very membership, which he has taken an obligation to support, by trying to enlist its members in another activity.

Some of these individuals have such a lack of principle that they actually use the premises of the organization with which they are affiliated to distribute literature for another movement and to talk disparagingly to others of their membership.

What are the cries of defense of such unethical persons when their activities are finally uncovered—as they ultimately are through their overt acts?

With actual or assumed indignation, they claim “intolerance.” They state that the officers of the organization, in protesting their conduct, “are trying to suppress the spread of truth.” Another common defense which they make is that “no one organiza-

tion has all the truth" and "the seeker has the right to knowledge wherever it can be had."

The observing and thinking person will note the evasion of the real issue in such pseudo-lamentations. These parasites completely ignore the fact that they are violating the membership obligations they have taken. Nearly every organization—even those for which they are soliciting—have membership rules forbidding a member to exploit other members for personal interest. You cannot, in other words, use your membership in an organization solely to sell insurance, real estate, or some product, or to solicit for another organization. Such conduct is frankly *dishonest*.

Actually there is no question of intolerance toward other movements involved. Such a hue and cry by the persons found guilty of soliciting is but a smoke screen to hide the perversity of their acts. No intelligent liberal organization would, or could, prevent a member from inviting or soliciting persons at large on the outside from affiliating with other movements or systems.

Liberal organizations never tell their members that they cannot speak to the *public* about other interests. They merely tell their members that they cannot use their membership contacts or the organization itself for some other activity. They are informed that they have the world at large in which to promote their new interest or infatuation. Why try to corrupt the harmony of the organization in which one is a member?

The honorable thing for a member of any society to do, if he sincerely believes he has discovered some superior teaching or way, is to resign his present membership. As an outsider, he may then contact the public and crusade for his movement. Merely to resign, however, and then make a point of soliciting, in person or by mail, those whom he came to know only through his former membership, is highly unethical. It is, in

fact, a theft of confidential information. It is misuse of information obtainable only through one's membership.

There have been many legal injunctions issued by the courts of the land against individuals who have made similar misuse of their commercial relationships. For example, salesmen, working for a corporation and being given a list of its confidential clientele because of such relationship, who leave the corporation and solicit such a private list for another business, have been prohibited from continuing such activities by a decree of the court. The courts have recognized not only the lack of ethics in such conduct but also a violation of the confidential relationship and the damage incurred by that business as a result.

The incongruity of such behavior on the part of those who profess to be "students of the higher principles of life" is that they do these things in the very name of such teachings. They display by their very conduct that they lack the basic moral and spiritual sense. They approach mystical teachings with unclean hands. For analogy, it is like a bandit's *stealing* so he can place the money in a charity box.

Further, some of these professed metaphysical, mystical, and church-of-this-or-that movements actually encourage their members to solicit the members of another organization. How then can any intelligent, morally, and ethically circumspect person believe that such an organization is what it represents itself to be, if it instructs its members to do these things?

The AMORC, as a world-wide organization, makes every effort to expand its membership. It knows that what it has to offer is constructive and beneficial. The lives of thousands of its members testify to that fact. The AMORC, however, has never asked Rosicrucians to solicit members of other organizations with which they may be affiliated. They have never been asked to place

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leaflets in the lodges or reading rooms of any group or society with which they are affiliated. They have never been asked, nor would such a thing be condoned, to obtain the membership rolls of some society with which they are affiliated for the purpose of solicitation. Each Rosicrucian is directed in ways and means of reaching the great public at large.

To do otherwise and, at the same time, profess to be a student and aspirant of mystical philosophy would be to live and speak an hypocrisy.

Fraternally,

RALPH M. LEWIS,
Imperator.

This Issue's Personality

"All roads lead to Rome" is an old adage. It is likewise appropriate to say that certain interests, even though they do not parallel each other, will eventually lead one to mysticism and then to the Rosicrucian Order, AMORC. Certainly the student of esotericism and the occult sciences will ultimately come across old or modern literature concerning the Rosicrucian philosophy. It was such interests that brought Dr. Louis Pradal, now a Grand Councilor of AMORC for Southwest France, to the portals of AMORC.

Frater Pradal was born in Marseille, France, January 25, 1894. His principal interest as a young man was the alleviation of the physical suffering of humanity. In particular, he wanted to heal and decided to make that his mission in life. Through subsequent training he became a homeopathic and radiesthetic physician.

Being of active mind, Frater Pradal's intellect coursed along other channels as well. He acquired a Master of Arts degree in law. In the military service of his country he was awarded two medals of distinction.

Frater Pradal's contact with life convinced him that there were many subliminal influences affecting both man's health and his peace of mind. These were generally termed *the mysteries*. Being intellectually curious, he, therefore, became an investigator—a student of these esoteric and occult sciences. In probing this literature and mystical philosophy, he was eventually led to the threshold of the Rosicrucian Order, AMORC, in France.

Frater Pradal's enthusiasm in finding a teaching that was both stimulating and satisfying resulted in his becoming the first Master of the Pronaos Pyrénées, in 1956. His ardent efforts for the Order further resulted in his being appointed by the Grand Master, Raymond Bernard, of AMORC France, as a Grand Councilor for AMORC in Southwest France.

Dr. Pradal is married and has four children. He is another staunch supporter and executive of the ever-expanding AMORC Grand Lodge in France.—X

Spiritual Purification

A soror, addressing our Forum, says: "Spirit, in itself, is perfect, isn't it? How can one purge himself spiritually? Can the *Forum* discuss this subject of purification?"

The psychology of spiritual purification has its roots in physical cleanliness. Extraneous matter—dirt—is offensive even to many primitive people when it comes in contact with the physical body. In addition, there are certain things or acts which in themselves are thought to be contaminating and therefore necessitating cleansing.

The pure state of anything, psychologically speaking, is its natural condition, free of that which might detract from its appearance or function. Consequently, whatever will remove the blemish is accepted as essential to the cleansing process. Water, being the commonest solvent, becomes the symbol of purification from contamination in the moral or religious sense. White, being visibly the most free from any foreign matter or blemish, likewise becomes the color symbol of purity.

With many primitive people, the act of purification, regardless of the procedure, is not indulged in to acquire righteousness; it is often entered into as a form of protection, the purging of oneself of contact with harmful forces and entities.

Death, perhaps, is one of the most prominent examples of this idea. To many primitive societies, death is a *pollution*. To their minds, there is something fearful and repugnant about a corpse. The corpse is presumed to be infected—not by disease particularly, but by death itself as an evil state.

The primitive person is reluctant to touch a corpse, or to come in contact with its possessions. Anthropologists are of the opinion

that the burial of the possessions of the dead in a grave with the body was done also to prevent others from coming in contact with them. It is known that in some tribes those obliged to participate in the work of burial will plug their noses with leaves so that they will not breathe the contaminated air of the vicinity. Further, the grave diggers are obliged to enter into ablution rites to purify themselves before they can return to the members of their family. These ablutions consisted of vapor baths.

Though these practices had a magico-religious connotation, they also suggested a hygienic motive. Did the shaman, the medicine man of the tribes, know that the body of the deceased might have been diseased? Were these methods a precautionary measure to prevent the spread of contagion? Was it easier to put the taboo on the basis of magical rite rather than to try to explain the "mystery" of contagion or infection?

The rites of purification were not always ablution; aspersion, or the sprinkling of water, as a cleansing method was also used. *Ceremonial purification* has been known to every age in history, and it is still in practice in our religious rites today. The earliest records began with ancient Egypt. The ancient Egyptians physically were a clean people.

Beyond the irrigated lands on either side of the Nile was the hot, parched desert. Dust accumulated quickly on the person, causing physical discomfort. The waters of the Nile not only removed this dust but their coolness revived the bather. It suggested not only cleanliness but the infusion of a vital life force. In fact, the Nile was deified as a source of life, as a fecundating power. It brought fertility to an otherwise arid land. The Nile symbolized the god, Osiris, the deity of fertility. It was a vital power, a life-giving entity.

In addition to water, the Egyptians used sand to cleanse themselves. Incense was also burned as part of a process of fumigation. If not performed in a pool, these ablutions were accomplished with basins made of gold or silver. In the homes of the nobles or wealthy class there were toilet rooms; these were called the "cabinet of the morning."

Each morning a purification ceremony was held particularly for physical cleanliness but also for religious significance. Men's faces

were smooth shaven. Their finger nails were clean. The nobles also shaved their heads and wore wigs, this being a further act of cleanliness. The morning lustration or purification would include cleansing the mouth by the chewing of natron (native carbonate of soda).

Before meals a symbolic rite of cleanliness was indulged, as the washing of hands. Before they partook of food, it would be declared: "Thy hands are washed . . . thy *Ka* washes himself." According to our best interpretation of the term, the *Ka* was the ego, the inner self, or personality of the individual, but not the soul. Consequently, one was declaring, by the act of hand washing, that he came to his food clean in spirit, in heart and purpose, as well as in body.

Lustration was prominent in the religious ceremonies of ancient Egypt. In the XVIIIth Dynasty, a period of great cultural ascendancy, the naming of a child was accompanied by an act of aspersion with water. In this ritual, however, it was not the purging of any contamination, but principally to "endow with a vital force and divine quality." Note, as well, the similarity to the Roman Catholic rites of aspersion with "holy water." Similar Egyptian rites were performed by washing the child in the sacred pool which was dedicated to the principal or state god.

The official state ceremonies made prominent display of purification. In Heliopolis, the city sacred to the Sun-God, a king, about to be coronated, "was purified in the midst of the cool pool" and "his face was washed in the water of Nun in which the Sun-God washes his face." The priest, impersonating a god, said: "I purify thee with the water of all life and good fortune, all stability, health, and happiness." Interestingly enough, the water was poured from a string of small vessels made in the form of the *crux ansata*, the looped cross. This cross was the symbol of life eternal.

Before officiating in a temple, the King, who was the god's son on earth, had to be purified by two priests. The priests impersonated the gods, Horus and Thoth. The priests would declare: "Horus and Thoth hold out their hands to receive thee when purifying thy body." The procedure was carried out by sprinkling the king with water which sometimes contained natron.

(Continued Overleaf)

Natron was commonly used in dehydrating the bodies of the dead in the process of embalming or mummifying. Fumigation by incense was accomplished by the priests, or their acolytes, swinging the censer about the King as they perambulated in a circle about him. The incense, however, was more than merely intended as an aid to fumigation. The rising smoke was symbolic of the Ba (soul) of the king ascending to a union with the god.

Natron was also given to the King to chew as a means of cleansing the mouth. Again, this too had a symbolic meaning. The water in the ceremony was called "water of life" and "that which renews life." The water was brought from a sacred pool with which every temple seems to have been provided.

Today, the remnants of these sacred pools may still be seen. When standing on the top of the main pylon of the temple of Medinet Habu, looking down upon the pronaos or outer courtyard, one sees a partially excavated depression now filled with a slimy, green water from an apparently still existing spring. It was once part of the extensive ceremonial sacred pool of this temple.

Adjacent to Karnak Temple is the sacred lake which has been well restored. At each of the four corners of the small nearly square body of water, stone steps and a ramp lead down to its surface. Processionals of priests, chanters, astrologers, and subalterns once passed down these, carrying sacred images. The candidates for initiation into the mystery schools followed. From here they entered a sacred barge upon which the final initiation rites were held at night under a full moon.

However, before the candidate was permitted to enter the barge, he had to indulge in a rite of lustration. About thirty yards from the lake, one may still see today a subterranean passageway leading down stone steps to a small lustration pool. There the candidate either resorted to sacred ablution or aspersion by priests.

Today this pool is congested with plant life. The little stone wall and slab roof surrounding the dark entrance is hardly noticeable from the surface, being subordinated by the more imposing nearby structures. Scenes of these ancient sites and relics appear in one of the sound and color motion picture films now being produced by AMORC, and available to members and the public.

There are many ways in which we can purge ourselves today, psychologically and mystically, to bring about a state of purification. One form of catharsis is that given us early in the studies as a part of our Neophyte Initiation. We sit before the mirror; we gaze into our own eyes, symbolizing our *inner self*. Pointedly, frankly, we ask ourselves certain questions. The honest answer of self rises in our consciousness. We confess—not to others—but *to ourselves about ourselves*. This personal confession to self is a form of purification.

In essence, the soul force in all men is pure. We can, however, harbor thoughts which cause us to deviate from harmony with that soul force within us. We do not need to wash our hands, take a bath, or even to asperge ourselves with water in order to become pure inwardly. This we do by thought, by inner motivation. However, the objectification of this desire, or purification by resorting to the rite of lustration, helps psychologically to make it more impressive, and aids in retaining the memory of our resolutions.—X

Influencing World Leaders

A soror now asks our Forum: "Can we, as an organization, perhaps do something through Cosmic attunement or prayer to help alleviate the upheaval, the political tensions, the injustices which exist in the world today?"

We begin by asking, *has* thought an influence? Can the concerted thought of many persons telepathically affect the mind of another at a distance? As Rosicrucians and mystics, we believe that our thoughts do transcend the limits of our own minds. Further, we believe that thoughts that are in harmony with the Cosmic, that do not seek to oppose what we understand is its spiritual content, will be fortified by it.

In other words, our thoughts will be energized, intensified by other forces in the Cosmic. We know that certain radiation of energies are more penetrating than others—as Cosmic rays are more intense than those of alpha or gamma rays. So, too, harmonious thought radiations can, in accord with metaphysical doctrine, be so magnified by attracting other cosmic forces to them.

How do these in turn affect the mind of one to whom they are directed? The thought transmitted employs the autonomic nervous system and the psychic centers of the one projecting his thought. These same psychic receptors and elements exist in the mind of the one to whom the thought is being sent.

Suppose the intended recipient is one who is belligerent or has a trenchant personality. The recipient need not be consciously responsive to these radiations, that is, he need not be objectively aware that they are sent; yet, he will react to them.

The recipient, if the concentration to him is successful, will not be aware of those who are concentrating upon him. The impressions will seem to stem from within his *own* mind. They will come as subtle suggestions, ideas flowing as intuition from the depths of his own subconscious in which they were received. He may, however, find himself troubled by conflicting thought. His proclaimed policies, his previous decisions, will not be compatible with the change of feeling which he will experience.

Why, for example, have prominent political leaders of belligerent, aggressive nations often been removed from their position of power? Why have they come to be recognized by their own party leaders as having become "soft" or too "conciliatory" with the opposition? Was it only because of power politics, internal rivalries, and intrigue that they were removed? Or, was it possibly that they were reacting to thoughts of those who sought to instill within them ideas of peace and compassion?

That *thought* can accomplish these things may sound like a romanticism, or a kind of esoteric idealism, something not possible to substantiate. We can now reveal an incident of a few years ago that at the time was a classified secret. The Emperor was visited by an intelligence officer of the United States Government.

The officer desired to know what principles and knowledge AMORC had with regard to pure thought influencing other minds at a distance. His government agency knew that the Rosicrucian teachings had for years—centuries, in fact—included such a subject in its extensive teachings. The Emperor informed the officer, in a general way, as to what AMORC had done and was doing in this field of psychic phenomena. Actual

monographs, of course, were not conveyed to him.

The Emperor then inquired why a government agency was interested in this subject, which ordinarily it would consider abstract and metaphysical. He was told by the officer that their intelligence had informed them that an unfriendly power was experimenting with mental control.

The United States believed that psychological experiments were being attempted to change the thinking of certain government employees and executives in important positions. The whole report seemed fantastic, yet its probabilities were realized and all information to be obtained on the subject was being sought.

The Emperor did not take the time (nor trouble the officer) with all the intricacies of the subject. He could have explained that thought sent by another cannot alter the habitual, normal convictions and code of another person. No one, in other words, can by thought transmission, compel another to act in a way that would be contrary to his sense of rectitude.

If this is so, could Rosicrucians, then, for example, cause the leader of a belligerent nation, who has warlike intentions, to change his views? It depends upon the circumstances. Many men do things because of avarice which they are inwardly ashamed of. Wilfully they have submerged the dictates of their own conscience; they try to rationalize those acts which they *know* are wrong.

Consequently, what they do is not always representative of their true inner self. Therefore, the impulses of their inner self can, in such instances, be augmented, given strength, by the concerted thought of others. Subsequently, their conduct is modified.

Further, men have a misplaced idealism at times. Actually, in their ordinary conduct they may not be brutal or cruel to other people. They do have a fanatical conception of some objective they want to achieve. Their moral structure, however, is not warped. Their innate sense of righteousness may yet be normal.

If they can be reached with the collective thought of others, their thinking may be directed toward peaceful, constructive action. It would have to appear, as it psychically would, that the impressions were of their

own intuition and reason. If they were to suspect that they were being targets of an external influence, they would react emotionally and be adamant in their refusal to heed the subliminal suggestion.

What procedure should Rosicrucians follow in trying a method of this kind? Recently, the Emperor had occasion to outline a procedure to a special division of members, a procedure dealing with this very subject. He explained that mere concentration, for example, with the thought of world peace in mind, is *not* sufficient.

It will not even suffice to think in a general way of the world leaders in relation to this subject or to expatiate on the details. It *is* necessary to visualize world leaders, separately, one at a time. See each one on the screen of consciousness, as you may have seen him in a newspaper photograph or on television.

Next, you must assume, by a mystical method, the personality of that individual. For the moment, you will *be he*. When you feel yourself being that particular character as you would ordinarily visualize him, then think of yourself taking such steps as you would to ease world tension and make for peace.

The mystical process of Assumption, the fascinating use of certain Cosmic laws, cannot be revealed here because all of our *Forum* readers are not of the Degree in AMORC where such processes are taught. However, they *can* visualize the individual and to the best of their ability at the time, try to assume such a personality—as if it were their own.

If one is successful, we repeat, the recipient comes to think and to act as if the ideas in consciousness and the motivation originated exclusively within the resources of his own mind. It is not advisable to try this with several personalities at one time, or during a single period of meditation. You must resort to no perfidy in your concentration. Your thoughts must honestly be what you want done. Any feelings of prejudice or hatred will obviously nullify what you wish to accomplish. Remember, the peace which you wish is not for your people alone; it is not for those of your nation alone. In fact, one must avoid thoughts of nationalism and flag-waving. Rather, think in terms of the welfare of all humanity—everywhere.—X

Death-Bed Confessions

One of the questions recently put before the Forum was: "Is there a mystical explanation for voluntary confessions of evil on the eve of transition?"

"Shall we as Rosicrucians take these confessions as merely hallucinations, or were they truly acts consciously committed against their fellow men by these persons? Do these confessions affect the Karma of these people, especially when the confessions are true, or do such death-bed confessions bring salvation from punishment?"

This is a several-fold question, and one which may be of interest to many. First of all, it is quite possible in a number of cases that such confessions may be true, at least to some degree. However, it is also true that many—who fear death—give forth such death-bed confessions when they are not true or valid at all.

At this stage, the question is psychological, not mystical, and has to do with the person's belief in what occurs after transition, his fear of punishment, and so on. The saying is familiar that "Confession is good for the Soul."

Recognizing this, and fearing the punishment which most feel awaits them after death, persons, especially those deeply connected with the more dogmatic religions, confess their early transgressions in order to spare themselves this punishment and to be absolved of their sins through a show of repentance.

The confession of deeds truly committed is quite understandable when the religious beliefs and mental and emotional states of the persons in question are realized, but what about cases where evil deeds are revealed which in truth were not committed at all?

There is a psychological quirk or phenomenon, well known to most police departments, which involves compulsive confession. Often when a particularly brutal crime, such as a murder or disastrous arson, which has received a good deal of publicity, is committed, there will be a number of persons who voluntarily confess having done it.

Usually, the confession is an obvious contrivance, and the person is dismissed as a "crackpot," but occasionally, the story will be so convincing that only after extensive

questioning do enough discrepancies appear to indicate that the confession is not valid.

The same phenomenon many times figures in death-bed confessions. For some reason, after the pressure and fear of impending death, the person will feel compelled to make confessions which are not valid. It is often also true that under these same pressures, persons may confess to deeds they did not commit because they feel that confession is expected or necessary to lessen punishment in the afterworld, and yet they cannot truly recall any deed for which confession is necessary.

Whether such confessions are hallucinatory or not depends entirely upon the individual case. As we have seen, they are often confessions of actual deeds and cannot be counted as hallucinations. However, particularly when the conditions expressed in the beginning of the previous paragraph are present, they very often are hallucinatory in nature.

The deed confessed to may not have really been committed, but the person truly believes that it was. In the final set of conditions above, neither the confession nor the deed is truly hallucinatory; but, the beliefs or convictions which cause the confession, in a sense, are not valid.

We have been asked finally, when such confessions are true, do they alter the person's karma, lessening its effect upon him. To understand this, let us discuss karma in some of its aspects pertinent to this question. Karma is briefly defined as "the law of compensation and causality."

This means that for every cause we institute, an effect follows. For each sorrow we cause another, we shall suffer in like degree and manner when the lesson will be most impressive. However, this principle is not vengeful—its purpose is to teach a lesson and evolve the understanding.

Actually, there is both *positive* and *negative* karma, and by living a worthy existence, we build up karmic credit, so to speak. We need not mention all phases of karma since to do so would require too much space and would not be related to this question. Our concise definition above brings out the main pertinent factors.

Anyone capable of committing evil deeds undoubtedly is lacking in inner development and understanding. We have seen

that karma (here we speak of negative karma) has the primary function of bringing lessons in the form of effect or reaction to a cause for the purpose of pointing out the error and thereby evolving the understanding.

We might also point out that karma is continuous throughout one's existence, and may be carried from one incarnation to the next. Therefore one cannot be sure when or how the law of compensation will exact its requirements although when it does, he will know assuredly that karma is in operation and what he is compensating for. In this way the lesson will be learned.

Therefore, the evildoer will have incurred karma and will indeed be forced to compensate for his deeds in order that his understanding will be complete and his evolution to the next stage of development accomplished. He cannot circumvent this karmic debt merely by confessing the deed to his fellow men although doing so may ease his tormented conscience or help him think that he has escaped punishment. If he has not actually compensated for his misdeeds—and remember, he would be aware if he had—his karma still awaits and will be exacted at an appropriate period and under the proper conditions in the future.—W

Why Space Travel?

A Soror now rises to say: "Sometimes, I muse that the present accent on space journeys, rockets, and missiles is a reaction because we are living within the borders of the Aquarian Age. Again, I wonder if man is truly supposed to be devoting all this attention to space, and away from the planet, Earth.

"Another thought comes to me: Could this widespread interest in space travel result from the human's eternal wish to 'fly'—a wish said to express itself in most people's dreams? I would appreciate the *Forum's* comment on this stepped-up interest in space travel."

Every age has its cycle of interest. Astrologers may claim a celestial influence that guides men's minds in that direction. Historians, psychologists, and philosophers, as well as economists will delineate other factors for such transitions in world interests.

For example, there is what is known as the age of exploration, the fifteenth century,

in particular; during which there were journeys never before undertaken, and the discovery of new lands. These brought about conquests, and proved that the earth was round.

Then, there was the eighteenth and nineteenth centuries—the age of mechanics. Great new machinery was developed to take the place of centuries-old manual labor methods. Communications were facilitated with the telegraph and telephone. Transportation was accelerated by the development of the steamship and the railroads.

Next began the age of electricity on a grand scale and its application as electronics, with radio, talking motion pictures, tape recorders, television, and the various automatic control devices and computers. With the advent of aviation the peoples of the world became air-minded.

Gradually they were being freed from their earth-bound status, both physically and mentally. Astronomy, a centuries-old science ever concerned with the realms beyond earth, was known to the man on the street, only in a limited, utilitarian sense. To him it essentially provided the means for navigation and the determining of time. All other aspects of astronomy were considered by the layman as more or less abstract speculations of little concern or value to him.

Man's principal focus of interest was still geocentric—the earth—just as it had been for centuries. The earth was his habitat. He derived his livelihood and his comforts from it. All his misfortunes and potential dangers were likewise centered in the earth. Further, man's sacrosanct religious literature referred to the earth as a divinely chosen theater for his existence and function.

His theology, as well, glorified man as the most highly developed being in existence and implied that he, alone, was in the image of God. Consequently, the rest of the universe was as a sea of little concern. In fact, the average man looked upon the heavens and what lies beyond the earth with about the same indifference as persons in the Middle Ages had for what might lie beyond the horizon of the oceans.

Only that which was relatively near at hand and contributing to his personal welfare occupied his interest. A transition has occurred since World War II. The new military projects—rockets and missiles—cre-

ated sensational interest. This latter scientific development was closely related to the facts of astrophysics.

The new probability of space travel to other planets removed such matters from the realm of mere speculation or fiction. The time-space continuum and relativity theory of Einstein had a direct bearing upon the distance of these other bodies of the universe from the earth. Gradually, the actual firing of rockets and the popularity of scientific articles about what the other planets might be like in our solar system, aroused the imagination of the masses.

Figuratively, the people of earth are now slowly becoming less earth-bound. The universe becomes the focus of their attention. There had been no such revolution in man's complete physical and mental dependence on the earth since the time of Copernicus who shocked the world by disclosing that the sun, not the earth, was the center of the universe.

The more the average man became acquainted with the magnitude of the greater universe and realized that there were millions of galaxies, each in turn consisting of millions of solar systems as great as our own, the more, to him, did the importance of the earth diminish in the Cosmic scheme. That the earth, a mere Cosmic speck, should be selected as the sole habitat of life, of intelligent beings, seemed more and more improbable.

The *light* now reaching us from some of these remote galaxies began millions of years before the earth had life. Therefore, these other island universes could have evolved living organisms with a high degree of intelligence eons of time before the first living creature came forth from the ooze of the ancient seas of earth. They would thus share with human beings a divine effulgence. If man conceived himself as encompassing a divine essence called Soul, then so would such other intelligent beings.

The full impact of the incomprehensible distances of the Cosmos, and the revelation that there were certain similar phenomena throughout, gave emphasis to the possibility that somewhere—perhaps many places in space—conditions existed which would support life. The great distances also gave assurance that intelligent life *could* exist in interstellar space without having awareness

of earthmen, just as we have no positive evidence that other beings exist elsewhere.

Men's imaginations were now truly fired. Their eyes lifted from the surface of the earth to gaze in awe and wonder into the inky canopy overhead. For the first time they *saw* celestial phenomena never before observed. They saw lights streaking across the sky, flaring up in brilliancy to disappear just as quickly.

Most of what these people saw could be explained by astronomers as *meteors* and other known phenomena. However, the majority of these laymen could not even define the difference between a meteor and a meteorite. To them, it was all a new, a strange, a mysterious happening. They pondered, were these messengers from space? Were they celestial spacecraft manned by intelligences that might have come from one of our planets or the planets of another solar system?

From the earliest recorded history, men have noted unidentified flying objects, mysterious phenomena in space. Such were not new experiences to trained astronomers; but, to many of the public they were *new*. The people had not read astronomical texts; to them, these were only of today—they were conceived as attempts to contact the Earth! The *flying saucer era* was born.

Rational persons ask, why, after all these centuries, other planets should just *now* seek contact with Earth by these means? If there were highly intelligent beings that had been in existence long before earthmen, such feats would have been attempted many times before. Why only now refer to them as "space vehicles" when the same terminology did not apply to such phenomena as recently as a hundred years ago?

Explanations, speculation, ran wild. These strange flying saucer people, it was said, were agitated by our earthly nuclear experiments and bomb tests. Their recent journeys to earth were to save mankind! The intelligent, thinking person then asked why had these flying saucer crews from other worlds never thought of saving mankind in all of its other catastrophes in centuries past? This has not been explained.

Even more fantastic, showing unbridled imagination, are statements in popular literature that these spacemen are supposed to have referred to themselves as "Martians"

and "Venusians." Both of these are names which *earth* people have assigned to such planets!

They are not the names any intelligent beings who might exist there would use. Since flying saucer enthusiasts presume that these beings have existed on these planets long before earth was inhabited, why should they give the *same names* to their planets that man originated for them centuries *later*?

The intelligent person cannot help but believe that life is not just a caprice of earth. The phenomenon of life undoubtedly occurs elsewhere on the millions upon millions of planets surrounding stars that are greater than our Sun. Somewhere there would be favorable conditions to develop, over great periods of time, intelligence equal to or exceeding that of man.

Whether such an intelligence would be in the form of a plant or an animal, we can only speculate. We know that in its lower forms, plant and animal life has the same characteristics. Undoubtedly, such beings may live so remote from us that even our solar system is not visible to them. They may be conducting probes into space just as we plan to do, to determine if there is life elsewhere.

Dr. R. N. Bracewell, radio-scientist of Stanford University, Palo Alto, California, has said that there is a highly logical theory that scientists on planets a hundred light-years away (600 trillion miles) may have an information-seeking satellite circling our Sun at this very moment. What those scientists would want to know is whether there is anything worth knowing in our solar system.

Perhaps at some future time explorations by other intelligences and ours may meet, either by communication or by physical contact. It is, however, quite certain that no intelligences from remote planets have, in our modern time, landed and explored the earth—popular flying saucer tales to the contrary.

If beings from other worlds are as intelligent as we, in our speculations, like to presume they are, then the manner of their contacting the earth would be more fitting than that reported in the best-selling flying saucer books!

(Continued Overleaf)

At least, today, we have a combination of utilitarian need in scientific investigation, military supremacy, national prestige, intellectual curiosity, and the flowering of imagination as the reason for the development of space travel.—X

Depth of Belief

There are many beliefs which the human race has accepted or that groups have followed in the period of intellectual history. Many questions reach the department of correspondence of this organization from members inquiring as to the Rosicrucian point of view of a belief that a group may be following, or one which they have contacted.

Desire to have information in regard to the belief of other people is to a degree an indication of an individual's desire for more knowledge. At the same time, it is sometimes an indication of an individual's attempt to reach out and gain something that he does not have prior to being informed of an apparently new belief.

It is not necessarily the intent of the Rosicrucian teachings to establish a series of dogmatic beliefs which a person must accept and uphold, but rather to equip the individual with the ability to judge for himself the validity of beliefs with which he may come in contact.

This organization has repeatedly upheld the principle that the dignity of the individual is important. This principle is based upon our belief as an organization that the supreme purpose of *being* is the evolvment of our own individualities. In this sense the psychic, mental, and what we might popularly call the spiritual evolution of the individual, is based upon the growth of the realization of the full potentialities of the inner self. These principles are, of course, elementary and fundamental to the Rosicrucian teachings.

Insofar as the Rosicrucian philosophy is concerned, the *individual* is considered of value. It is the purpose of each individual, insofar as it is possible to do so, to gain in this life the ability to use the powers with which he is endowed. The ultimate purpose of physical life, then, is to create what we as Rosicrucians call harmonium, a balance between the physical and psychic.

The individual who is fluctuating between many beliefs is the individual who has been misguided, either by himself or by outside forces, in selecting the methods, procedures, or systems to be followed in order to bring about the development of the realization of the inner self. Basically, the individual who affiliates with the Rosicrucian Order—or with any serious organization—or who begins any serious study for self-improvement and self-development is doing so with the realization that life without guidance is not complete.

While this may sound contrary to the previously-stated concept that the ultimate development or the ultimate purpose of life lies within the individual development, this does not mean that the individual cannot turn for guidance to sources that will help him achieve that end. The difficulty that is encountered by the individual is choosing the proper guidance.

There are fads and fancies existing at all times. If we look about us today, through the medium of newspapers, magazines, books, lecturers, or promoters of ideas, we will find many, many choices that can be made in the fields of philosophy, psychology, and religion. Some of the ideas as expounded by different groups are similar. Some are quite radical and obviously of a transient nature; that is, they will not survive the test of time.

But there is always a group ready to follow any individual who makes claims of systems, procedures, or methods which will bring about a new type, or we might say, a different approach to the age-old problem of adjustment to environment and the bringing about of peace of mind.

That many of these ideas are far-fetched is obvious. There are individuals who seem to devote themselves to the purpose of appealing to the gullible and to those who are not oriented in any established philosophy. The only protection or method by which an individual can cope with the situations that exist in the world today, and select the methods by which he will be benefited, is by the use of reason. He judges the methods available on the basis of the reasonable success others have had and by the logical appeal evident within the philosophy itself.

A basic philosophy of life is the guide that all well-adjusted individuals must attain. This basic philosophy of life does not necessarily need to be academic or complicated,

but it must be solid. It must be a basis by which all other ideas, actions, and principles may be judged.

In its belief in the freedom of the individual to select what he may feel is to his personal advantage, the Rosicrucian Order has never attempted to dictate to its members what their affiliations should be. As long as such affiliations are not illegal, unethical, or immoral, the individual has a right to make a choice.

At the same time, the teachings of the Rosicrucian Order attempt to instill in the individual the ability to judge true value when and where it exists. For this reason, it is surprising that individuals in various degrees of the organization's teachings still write requesting the Order's opinion regarding this or that movement. Some of these movements are obviously unscrupulous, some bring no more than an individual's means of creating a following in order to satisfy his egotism or to produce an income. Some of the ideas submitted to me for opinions are so fantastic that it is almost impossible to believe that individuals would give them a second's consideration.

To repeat a point that I have already made, it is an individual's right to search for means of attaining harmony with his environment and peace of mind; but to do so frantically shows that his need is more for a solution to the problems of daily living which are his.

The individual who moves from one group to another, adopting every so-called new idea or interpretation that comes along, is the individual who should pause and re-examine his basic philosophy of life—and also his motives.

If he does not have a philosophy of life upon which to stand and by which to judge other activities and points of view, he will continue to founder. He should also judge his own intent because the individual who moves from one philosophy or one set of teachings to another is only wasting time. He is trying to find a shortcut that does not exist.

Evolution in nature is a process that goes on so slowly that it is imperceptible to the human senses; yet its persistence is a phase of nature itself, a part of the manifestation of the Cosmic forces. Evolution cannot be stopped.

It is a powerful moving force that goes on inevitably, regardless of man's behavior or regardless of man's interference. Therefore, there is no way to counteract that force or to evade its manifestation. The only method by which we can in any way improve or speed up our own evolutionary process is to learn the laws and principles of nature and of the Cosmic that help us to cooperate.

An analogy which is very old comes to mind. It is a simple one. We can move in a small boat with the stream better than we can against it. Nevertheless, we have to move to get from one place to another. Using the force of the stream will help us insofar as energy is concerned.

Going against it is difficult, but even going with it requires a certain skill and effort to keep our craft in the direction we want it to go. The evolutionary process is like the stream or flow of a river. We improve our efficiency by moving with it; although understanding it, moving with it does not necessarily mean that we become exempt from its laws.

Probably the appeal of the unknown, of which we all are aware in our experience, is another factor that sometimes influences individuals uselessly to devote time and effort to attempt to find an easy solution to life's problems and to the adjustments that must be made.

In our early teachings we set forth very clearly that there is a difference between mystery and the mysterious. The mysterious is mainly those things which man seeks not to understand, and in a sense, tries to maintain in a field of the unknown so that he can be fascinated by unexplained events or objects.

Mystery itself is simply that part of man's ability, or shall we say potentiality, to be aware that there is knowledge and experience yet to be attained. The important thing to remember is that there is a vast difference between the unknown and the superstitions that are created about the unknown.

Superstition is the application of unknown knowledge to one's own limited interpretation. The individual who permits himself to manufacture explanations for unknown manifestations of phenomena, or to accept the explanations of others who probably know no more than he does, is binding himself to a type of existence in which he

becomes a slave to ideas which do not necessarily have any basis in fact.

To be constantly influenced by one's erroneous interpretation of events and phenomena that seem to have no explanation is to build one's life in a realm of superstition. One principle for which the Rosicrucians have always stood is to abolish superstition by directing man toward the accumulation of knowledge.

Many of the so-called groups or cults that exist today with ideas somewhat strange and not completely compatible with logical experiences are no different insofar as their function is concerned than the witch doctors or superstitious leaders of tribes in man's primitive era of existence.

In recent weeks, I have read literature so fantastic that its interpretation can be nothing more than the appeal of the unknown to man and the basis of creating in the minds of the individual concepts which make up a purely superstitious point of view. Why does superstition have such a power over man? Partly because some individuals, possibly all of us to a degree, like to be amazed.

The basis upon which much entertainment is built, particularly in the circus, the sideshows, carnivals, and that type of entertainment, is the appeal of the unknown, the mysterious. The individual responds merely because of his desire to see, hear, or experience something that lies outside the pattern of, shall we say, ordinary, day-to-day existence.

Entertainment in itself is a form of superstition, or appeal of the mysterious. It is a means of escape from our immediate environment, from the problems and pressures that exist, and as long as it, or any process, is used purely for that purpose—that is, to provide relaxation and temporary escape from the pressures of daily living—it is completely worth while, useful, and harmless.

However, when an individual goes to the extreme of devoting his entire life to methods or means of escaping the problems of daily existence, the problems with which he must cope, or the realization that his life must be directed to some degree to evolving the element or essence of the life within; then that individual is wasting life because he is in a sense coming under the spell of superstition instead of proper direction.

Some individuals, while they have no belief and are not seriously influenced by such appeals, resort to superstitious practice because they believe it brings personal attention to them. I know individuals who constantly repeat fantastic statements, conditions or circumstances based actually on falsehoods or pure imagination—which they themselves neither believe, nor anticipate that anybody else will believe.

In making such fantastic or startling statements, they assume that they are standing out in the crowd. They are bringing attention to themselves, and in that way are satisfying a certain egotistical urge to be important. This is sometimes an escape mechanism. The individual who cannot be important on his own merits because of what he thinks, does, or accomplishes, is able to obtain a degree of attention by adhering to or promoting some fantastic idea or scheme which will cause people to listen to him. This he interprets as importance.

There are other individuals who mistake the difference between error and achievement. This may seem a rather peculiar statement to make, but I have personally dealt with individuals who have studied the Rosicrucian philosophy as well as other philosophies; in fact have dabbled in many types of instruction and have gained nothing. They are individuals who usually have not applied themselves.

We have repeated many times that the Rosicrucian teachings can be read by anyone capable of reading the language in which they are written; but the use of the teachings and the application of the principles to the problems of life are based upon the necessity of developing a technique for their use.

Individuals who either do not use the time and effort necessary to develop a technique, or who feel that they are too occupied to bother with such exercises, frequently drift from one type of instruction to another. Gradually, this type of individual will drift to more and more radical beliefs, ideas without foundation—sometimes so sensational that in promoting them the individual develops an attitude of personal accomplishment not justified in any degree so far as genuine achievements are concerned. In other words, he deludes himself by permitting extreme and fantastic ideas to replace actual, fundamental development.

The individual who can brag that he talked to a man from Mars who arrived in his own back yard in a flying saucer can actually delude himself into thinking he has reached a degree of development that does not exist. If the individual had developed a Cosmic sense, had gained a degree of psychic evolution, he would not have to use such an imaginary story to prove his development.

He is clinging to a physical basis because of the lack of psychic achievement or comprehension. He is deluding himself by substituting for actual intuitive knowledge—which he does not have—something that does not exist. Gradually, he deludes himself into believing what he is saying. In that way many who make statements that are without foundation, without either physical or psychic proof, are still sincere; but they have accepted their imagination as a substitute for a type of experience that leads them into intuitive comprehension.

Another appeal in moving from one belief to another, seeking the sensational, the fantastic, or the substitute for hard work, is that the individual finds an escape from reality. For many years I have seen ideas evolve into group activities. As I have stated previously, almost every day notices, bulletins, books, and other information of individuals who are leaders of groups, or who have established organizations, or who are promoting types of activities built around some idea which does not necessarily have foundation or proof, cross my desk.

Some of these have been so sensational that they should fail to impress a serious person. They are fantastic to the extent that they do not appeal to logical reason or to healthy emotions; and the latter is important because an appeal to a morbid or unhealthy type of emotional response is sometimes the first step toward the loss of emotional control, which is so essential in any type of progressive evolution.

The individual who is dissatisfied with life, possibly unsuccessful in physical achievements, unable to concentrate to the point of gaining a degree of psychic evolution, is the individual who grabs, as it were, at these types of ideas in order to escape from the realization that they have not been successful in the fields which would have

brought them the very thing they hoped to find in reaching into other areas.

All areas of fantastic beliefs are to an extent a twilight zone, a zone that is neither in the realm of reason nor in the realm of feeling, but is usually in the realm of unregulated or misdirected imagination. Imagination can be the key that will unlock some of the greatest experiences of man, or it can be the uncontrolled force that causes man to waste an entire life in futile effort.

Like the strength of an animal, such as a horse, it can be wild and its movements at random, or that same animal can be trained; it can run; it can pull loads; it can be useful. So emotion is a strong force within us if properly directed. It can be harnessed and used to bring about a realization of the important feelings that link us to the Cosmic and to a superior being, or it can carry us into the interpretation of our imaginative ramblings that have no direction or purpose.

Mystery as the appeal of the unknown still exists in nature and always will. Mystery holds many features or promises for us, provided we approach these features with a sane and rational emotional basis upon which to make our decisions. I may be criticized for being narrow-minded in these comments.

It may be pointed out that if individuals in the past had failed to take into consideration new ideas, new interpretations, that much man has gained physically and spiritually might have been overlooked; but man has never gained in any field of living by accepting without analysis whatever is presented to him.

I do not condemn any system of belief if it is sincere, if it is not purely the imaginative ramblings of an individual to attract attention to himself or possibly to promote his profit; but, to repeat the fundamental fact already stated, the evolutionary process is consistently forward and it moves slowly.

Man has the time, the opportunity, and the intelligence to examine carefully all that is brought to his attention. Man also has the time to study that which has been taught in the past so that he can use his own experience, the experience of others, his native intelligence, and his innate feelings as a foundation of judgment of the validity of

knowledge and experience that are a part of the process of living.

Depth of belief is, therefore, found in the most profound considerations of the human consciousness. Human consciousness itself can originate belief, but depth of belief is found when that consciousness puts itself in attunement with the inner self and reaches toward wisdom. While belief is a possession of man, and may originate with him, wisdom is an attribute of the Divine, and man can only be conscious of it through turning his thoughts within.

If belief is to have depth and true meaning, it must be related to wisdom, and man accumulates wisdom through the use of his intellectual abilities. To quote from the book *Unto Thee I Grant*, "The wise man cultivates his mind with knowledge; the improvements of arts is his delight."—A

What Is An Accident?

At the Northwest Rosicrucian Rally conducted in the city of Seattle, during the Forum session the question was asked, "Would you say the word *coincidence* is a synonym for the word *accident*?"

The answer to this question, if it is possible to answer it conclusively to everyone's satisfaction, has to do in a degree with the fundamental principle of human freedom. Arguments have been made on many occasions for and against the existence of free will, and if we discuss the philosophy of free will very deeply, we cannot help but touch upon the subject of fatalism.

Both of these subjects are treated in the Rosicrucian monographs and in past issues of the *Rosicrucian Forum*, and it will not be my intention in commenting upon this question at the present time to attempt a complete philosophical examination of the subject of free will and fatalism. However, these subjects have always intrigued thinking men because it is as the result of their understanding or interpretation of such words as *coincidence* and *accident* that men think of the possibility that man's eventual end may be determined by an outside force rather than by himself.

There is certainly one thing that both accident and coincidence have in common; that is, they apply to events which are at least temporarily outside the control of the

individual who experiences them. That is to say, when an accident happens or when a person experiences a coincidence, there is apparently nothing in the consciousness of the individual to anticipate the occurrence of these events.

This means that we usually associate surprise with events that are of such a nature that the terminology of accident or coincidence can be applied.

What is important for us to remember is that surprise can only occur in terms of our own intelligence and experience. If we were all-wise and all-knowing—if, as individuals, we had all the knowledge, past, present, and future that has been, exists now, or will be accumulated within the universe—then nothing could ever come as a surprise because everything that has been, exists now, or is to be, would be known.

The surprise element of any event has to do with its being unknown or unforeseen prior to its actual occurrence. This is why the unknown has always appealed to men either through a mere expression of curiosity or an intense desire of an individual to push aside those things which cover the unknown and reveal what has previously not been known.

Much of the appeal of mystery is to call attention to what might be considered unimportant events. One of the principles of advertising, whether it be in a display advertisement we read in a magazine, see on television, or hear in the words used by the barker at a sideshow of a carnival, is the principle of appealing to something unknown that arouses the curiosity of the individual.

The purpose of this type of announcement is to appeal to the individual to spend time, effort, or money—or all three—in order to satisfy a curiosity which may have been artificially created. Curiosity and the desire of man to beat himself, as it were, to a surprise is a strong motivating force.

It leads individuals to do research and to experiment. Many of the things we enjoy today come as a result of individuals who have been sufficiently motivated in this field to direct themselves in an effort to gain certain use of materials and information that previously may not have been accessible to mankind.

To return to the limitations of this question, it might be well if we would clarify our terminology. The words *accident* and *coincidence* are used so frequently that we may not actually have a clear understanding of exactly what they mean. It would be difficult to arrive at a fixed definition that would satisfy everyone—because our own experience and knowledge cause us to limit these definitions to an understanding which we have had and have classified in our own experience under this type of terminology.

Accident today is a very commonly used word. The increase in the technological advance of our century has seemingly made accidents more common. That might not be true if the matter could be statistically analyzed, but the prevalence of accidents is usually related to man's dealing with his physical environment, particularly in the area of machinery.

Accidents happen when something man depends upon does not function or manifest in the way that he expects. For example, if one is driving an automobile and something mechanically fails so that it stops, leaves the road, or in some other way ceases to function in the manner anticipated, the event is termed an accident.

In other words, an accident is an event that takes place without the foresight or expectation of the individual who experiences or witnesses it. This connotation has led us usually to classify accidents in terms of events which are of an unfortunate character. We use the terms *accident* and *casualty* almost synonymously.

Technically, this is not true. A favorable event might appear in the same form as an accident; but if it did, because of its favorable connotation, the word *accident*, because of the habit of referring to an *accident* as an event of a catastrophic nature, would not normally be applied.

Before commenting further upon the meaning of *accident*, it would be well to have in mind a better definition of *coincidence* than most of us have. *Coincidence* comes from the word *coincide*; that is, to correspond. Technically, in the physical sense, coincide means for two or more objects to occupy the same place in space or the same period in time simultaneously. Generally the word has

come to mean that certain conditions, facts, or events correspond to some degree, or have a relationship that was not anticipated.

Like anyone else I can give from personal experience illustrations of coincidence. A good many years ago, I was a lecturer and field representative for this Order. Traveling from place to place, I found conditions that were not always favorable to the maintenance of health. I came into one city late in the afternoon.

I had a lecture scheduled that night and I felt that I was contracting a cold, the first disagreeable manifestation being in the form of a sore throat. It occurred to me to consult a physician to see if anything could be done to alleviate the condition since the scheduled lecture was only a few hours away.

In my hotel room I opened the telephone directory to the classified section to look for a physician whose office was near to my hotel. I found one less than a block away and decided to go directly to see if it were possible for him to see me.

When I arrived at his office, I was surprised when the physician himself came out, shook hands with me and invited me into his office, leaving other patients waiting. I soon learned that this physician was a member of AMORC. He knew I was coming to the city and was expecting to attend my lecture. He presumed that in coming to his office, I was calling upon him as a member.

This, to me, is an illustration of coincidence in the popular meaning of the word. That I should come into a city needing a doctor, choose one merely because his office was convenient to the hotel where I was staying, and select a doctor who was a member of AMORC raises the question of law to explain an event of this nature.

Was it a coincidence or was it something else? No one can correctly interpret that question. I personally felt that it was more than coincidence. I felt that I had actively worked to take care of a need, and in doing so, factors other than those which I had thought of purely in a mechanical form had entered into my actions.

My need was to secure professional help to alleviate a problem. I went about it as directly as I could. I did not know this individual existed. I did not know he was a

member of AMORC when I started to find a doctor, but found one who successfully accomplished the purpose that I sought: he gave me what aid he could.

Possibly this event was just a coincidence, something happening in a form or manner not understood by me or the doctor in advance. On the other hand, I believe that causes difficult for me to isolate or analyze entered into those actions. This, I believe, is at least in part the answer to the question as to whether accidents and coincidences are the same thing. That is, do they just happen, or do they happen according to a plan, the beginning and end of which are beyond our ability to perceive?

We are taught early in our studies that events in life and in the universe, as far as that is concerned, function by a law of cause and effect: For every effect, there has been a preceding cause, and for every cause put into action, there will be a resultant effect.

What series of causes led to the effect of my finding the help and assistance of a sympathetic doctor affiliated with the same organization that I represented is difficult to say, and that is true of all accidents and coincidences which are a part of our experience. We cannot possibly isolate all the causes, and if we could, we cannot put them all together as we would a jig-saw puzzle.

If two cars collide at an intersection, the causes go back into the lives of the individuals who are driving. We might go back a few minutes and find that each was bound on a certain errand that led him to be at the same intersection at that time. The necessity of the errands might also explain the fact that they had their minds on something else—a contributory factor in the accident.

The two errands upon which the individuals were going at the particular moment of the collision are not in themselves an explanation of the cause of the accident. We would have to go back still further; and as we go back from one event to another in the two individuals' lives, we would find many causes that contributed to their being at the same place at the same time.

This type of explanation sounds like fatalism. It makes it appear that when these two individuals were born, they were des-

tined to meet in a collision at an intersection at a certain street on a certain day at a certain hour. But this conclusion is the extreme viewpoint usually accepted by the individual on his first examination of the philosophy of fatalism. Like many other factors in philosophy, it is carrying the idea too far.

We are not bound to do everything that actually happens to us. There is a tremendous factor that can intervene, and that is human intelligence. We are given intelligence with which to direct the manifestation of the forces that exist about us. True, cause and effect function at the same time.

Fire is a cause of pain if we come in contact with it. If we place a finger in a candle flame, it will be burned, but, since we know that law, if we handle a candle, we can do so with an intelligence and planning that avoids actual contact of our finger and the flame.

Just because a candle flame burns does not mean that that cause-and-effect relationship must exist every time we are near the flame of a candle. So it is with the two individuals who had the accident at an intersection. If one or both of them had stopped to think that they were hurrying, instead of not thinking of what they were doing, and had been more careful in their driving, the so-called accident might have been averted.

In other words, coming back to our fundamental question, accident and coincidence are events that take place outside our customary field of consciousness and thinking. If we could expand our consciousness prior to such an event to understand all the forces manifesting about us or the effects existing or coming to a culmination, then the accident or coincidence might not occur—or might occur in a form that would result in our arriving at a different interpretation.

Therefore, the lesson should be plain. Knowledge and experience train men to use their potentialities and to direct the manifestation of the causes that have preceded the manifestation of the effect. We cannot prepare for a specific accident or coincidence, but we can prepare ourselves in terms of knowledge and experience to be better able to cope with all events as they occur.—A

Conscience, Acquired or Developed?

A frater of Colorado, addressing our Forum, says: "How is conscience developed? Can it be depended upon? If conscience is developed, that is, is a sense of moral values through training, is this related to divine consciousness?"

If conscience were a direct divine fiat, all men would react to it alike. There is, however, no specific universal social conscience, as evidenced by the diverse moral codes established throughout the world. Conscience, in the psychic sense, is but an impulsion, not a series of impositions, rules and regulations.

The average individual is instinctively motivated toward a collective good. In other words, he does not want to feel ostracized by all of society. He wants to conform to that conduct which is accepted at least by the group of which he is a part. He wants to be accepted, respected, not hated.

Further, if he is normal, he has an inherent sense of justice to a varying degree. Vicariously, he experiences a hurt to others. He sympathetically feels wrongs done to others as if done to himself. He has thus a self-consciousness of wrongdoing. His interpretation of these rules in terms of conduct constitutes his *conscience*.

This extended sympathy to others, this desire to act in a commendable way in his relations to others, is the only innate nature of man's conscience. It is this that is the only universal aspect of conscience. Even this impulse is not of equal intensity in all human beings, and all men do not give it expression.

This impulsion is of the *psychic* nature of man, that is, of the higher emotional aspects of his being. Upon this, we may say, are grafted the moral dictates, the specific rules of behavior, of a given society. Environment and association develop the moral and ethical laws. Conscience adopts them because of its sense of righteousness, of doing that which is agreeable to man, that which provides him with a sense of emotional well-being.

Morals are made by men according to their religious doctrines and social practices. Men voluntarily accept morals only as they conceive them as promoting a good. The nature of the good is objectively arrived at.

The desire to do good is the impulse to be socially accepted, to feel that there is extended to others the same conduct one would wish for himself.

The ancient Mayas sacrificed human lives to their gods. The victim's breast was ripped open while he was still alive and his heart pulled from it while it was still pulsating. This rite seems to us brutally cruel and without any moral compunction. However, the men doing this acted upon collective conscience.

It was a sacrifice to atone for wrongs and to placate a god. The men were aware of certain individual and collective conduct which they thought adverse, a sin, or moral wrong. Conscience, then, or the impulse to rectify the wrong conduct, led them to this barbaric interpretation of what was the good and the way to expiate the sins committed.

Subconsciously, we are influenced by the divine consciousness. We are made self-conscious. We are influenced to evaluate our conduct in terms of good and evil. There are no specific goods or evils in the cosmic sense. These are all related to human behavior. The more intelligent and psychically *sensitive* the individual, the more compassion and sympathetic feeling he extends toward other human beings and living things.

Most persons will not abuse helpless animals. To hurt living things causes them emotional discomfort. Consequently, their conscience will not permit them to do so. Their conscience, in such an instance, is a combination of extended psychic sensitivity and enlarged self-consciousness.

Conscience is really developed in two ways. *First*, we evolve what is ordinarily called the *moral sense*. This requires developing the psychic aspect of our nature, that is, becoming responsive to the higher emotions and sentiments of self. This is done by introverting the consciousness, allowing us in meditation, for example, to feel the subtle impulse of our inner nature in contrast to the greater stimuli of the appetites and passions.

One way of indulging this inner sensitivity is to listen to fine music, read inspiring literature, experience that which appeals to the higher sentiments of one's being. It also requires one to be alone with nature at times, to walk in the forest, in green pastures, along

the shores of the sea. It requires disassociating oneself from vulgarity and that which attracts only the physical nature of man. If we do this, we acquire a strong conscience, that is, the *impulse* to conform to righteousness.

The *second* stage of development is to objectify the subconscious urge of conscience. It is to find that behavior, that kind of activity, that will participate in the good which we want to express and to live. This latter aspect of conscience, the objective phase, can often become distorted and illiberal.

It may be a personal interpretation that is not acceptable to others. Further, it may develop a tyrannical attitude of trying to compel all others to submit to our own conception of conscience. This aspect of conscience, the objective one, requires the application of reason, of intelligence.

We must take into consideration that the environment, associations, and background of all humans are not alike. A general moral code must take into consideration only those very things that are necessary for a society collectively, what, in other words, is necessary for the physical, mental, and spiritual welfare of man.

The first two are relatively easy to arrive at. We can, by observation and experience, tell what conduct will be harmful to man's body and mind. When, however, it comes to determining what is necessary for the spiritual evolution of another, that is more difficult. Therefore, in the objective sense, there will be both a *public* and *private* conscience.

Some things, such as theft, murder, rape, and falsehood, are obviously detrimental to society, and public conscience should not permit them. Private conscience, of course, would include them as well. However, private conscience would transcend this and include more but only to the extent of the development of the psychic sense of the individual.

One who has no awareness of the finer impulses of himself will have no highly developed private conscience. He must be compelled, then, to abide by the public conscience of society, which procedure alone is never very satisfactory. The individual has to be educated to evolve himself personally. In other words, the moral sense must first be cultivated.—X

New Spiritual Leaders

A frater of Maryland now asks our Forum a question: "We are living in an era when the Judaic-Christian teachings of the Old and New Testaments and the predictions of the prophets have not been fulfilled as there is no *peace on earth* or universal good will and brotherhood. As Rosicrucians, should we believe that a reincarnation of one of the past great spiritual leaders and biblical prophets will bring this about?"

Mankind must cease looking for a Messiah, a deliverer from the consequences of its own ignorance and willful disregard of the moral sense. In times past there was justification for man to look for an individual spiritually enlightened to explain a spiritual code by which man could find salvation.

This salvation, however, did not mean alone a forgiveness of sins and the guarantee of security for the soul in the next world. It also meant the enlightened exposition of a spiritual code, of a way of life by which man might experience *peace on earth*.

There have been many such Messiahs: Akhnaton, Zoroaster, Buddha, the Hindu sages, Moses, Christ, and Mohammed, to mention but a few. We could also include many of the ethical philosophers, such as Socrates and Plato. In their teachings, they sought to provide a means for mankind to improve its lot. They pointed out what, to them, appeared as human frailties, and they inspired virtues by which man could overcome those frailties and give stability to society.

Men, however, are more inclined to put their faith in a dependence upon others. It requires far less effort to rely upon some imaginary supernatural support such as a miracle by which men will be helped to surmount their obstacles in life. In general, men ask for a savior rather than for a way in which *they* may accomplish this by themselves.

There is a wealth of knowledge, of tested wisdom that has been left to mankind by the avatars, the spiritual masters, knowledge through which man can remedy the complexities and near-catastrophes which he has brought upon himself. It is not a new spiritual leader that man needs but the *will* to determine to make a change in his own thinking and moral structure.

Certainly we cannot expect a new spiritual light to provide a wisdom any greater in its potential for man than the heritage left mankind by the great masters who have gone before. Further, if a new spiritual personality should appear and provide a solution for the impending, dangerous world problems, it would only be a temporary measure.

The avarice, the passion, the selfishness, the lust for power which man has would soon precipitate the human race into circumstances equally adverse to those that it now experiences. There can be no permanent remedy in someone's figuratively pulling mankind up by its bootstraps.

Society is composed of individuals. An advanced society stems from an advanced people. A few enlightened persons cannot forever hold up the dead weight of a morally and spiritually corrupt people. Until man of his own volition is willing to make sacrifices and changes in his way of living and in his objectives in life, nothing more can be done for him.

Those who hope for the *parousia*, the second coming of Christ, are in a sense like puppets. They want a Divine power to manipulate them, to rearrange world affairs, to establish a peace—all without any drastic change on the part of man himself. There can never be a paradise populated with men of low intent and little restraint. Further, if men are so externally influenced by a spiritual power as to be almost anesthetized against their own impulses, they have then accomplished no self-mastery.

Rosicrucians are not anticipating any re-incarnated spiritual being to save mankind. There are many master teachers on earth now. Further, we have an excellent depository of wisdom from the past and of the present from which men can draw. We know that the *Peace Profound* men need and desire must start with the individual himself—and through himself. There will be other great masters to come. They can however, no more save mankind than those who have gone before, we repeat, unless men individually make a change in themselves.

AMORC in its teachings has often stated that the greatest master of all is the *Master Within*. This alludes to your own conscience, your moral sense, and your own contacts with the Cosmic by which every man can

come to control and direct his own thoughts and actions for good.—X

The Spiral of Cosmic Power

A frater of Norway now rises to address our Forum: "There is an experiment given in our monographs in connection with the formation of a spiral of psychic energy from ourselves. We are told that it is always from left to right or clockwise. But as I understand it, a positive power would naturally go anticlockwise. Therefore, would not a power going out from us to the Cosmic be positive and anticlockwise? Which should be used in directing the personal spiral, the anticlockwise or clockwise movement?"

Why is there a spiral movement of the psychic forces that emanate from man? Why do they begin as a small circle and then keep increasing in larger and larger concentric rings as they reach out and upward? Further, is this movement always in one direction or another, that is, clockwise from left to right or counterclockwise from right to left?

We find the spiral present as a phenomenon in the macrocosm, that is, the greater universe. There are many spiral nebulae. The spiral nebulae are a form normally assumed by a contracting nebulous mass. All nebulae do not appear spiral to our observation. There are theories advanced as to what these nebulae are. It is generally conceded that they are galaxies, universes, like our milky way, in which our own solar system exists. Several hundred thousand of a few different types of nebulae have been observed.

Examples of spiral type of nebulae are Ursa Major, the great spiral nebulae of Canes Venatici, and the vast Andromeda. Photographs of their rotation disclose that they are apparently moving clockwise, that is, from left to right. Of course, these observations are from our position on earth. An observer whose point of reference is the opposite of ours (figuratively speaking, the other side of the nebulae) would see them as moving counterclockwise.

In other words, the nebulae's revolution depends upon one's position in observing it. Certainly these nebulae do not change their direction of rotation, but what we designate as the direction depends upon the position of the observer. Consequently, we cannot be

certain whether nebulae revolve from left to right or vice versa.

It has been stated that the "whole phenomenon of spiral arms may have its roots in the action of magnetic fields." This assumes that a condition of attraction and repulsion causes the gaseous matter to spin. It does not attempt to state that the revolution follows any particular direction, as we think of direction from our position on earth.

Speculation as to the cause of a nebula is interesting. Passing stars may collide. If that occurs, the energy of the motion is changed to heat. The combined mass of the stars would then be transformed into gaseous nebulae. If they pass and do not strike, which is presumed to be the most frequent occurrence, then a *spiral* nebula is formed.

The passing causes a series of gigantic tides of gases to rise, the height of the tides depending upon the proximity of the stars to each other. Some of the tidal substance would be ejected from a star like the arms of a pinwheel and begin to rotate. As the stars pass each other, the tidal arms might change their rotation to the opposite direction.

Thus, there are physical laws governing the spiral effects of such phenomena as nebulae. There are also physical laws related to the spiraling of the psychic forces, for example, from the solar plexus region of man. The *right* side of man is normally *positive* in the psychic energy which emanates from the radial nerves of the right hand.

The *left* side is negative in contrast to it. This fact is used by the AMORC in its Rosicrucian healing or therapeutic instructions. The energy that spirals from man is counterclockwise, that is, from right to left. The psychic spiral may at times be seen as a purple haze of concentric rings, expanding as it rises and reaches out into infinity.

Along the lines of physical phenomena, we can only assume why this spiral action is counterclockwise. The right side being the most positive, that is, the most active, would be drawn toward its negative or opposite state, thence attracted back again to the positive. It is then intensified in positive quality and again drawn to the left. Now being of greater energy, its rotation area increases, that is, it describes a larger circle. This process continues with a counterclockwise rota-

tion, each circle or ring becoming larger and rising about the other.

We may say that the stream of psychic energy, being nonstatic, must move outward, is compelled to oscillate between these two relatively magnetic poles of the human psychic nervous system, causing the spiral-like formation.

At times we seem temporarily to be able to alter this psychic spiral, that is, make it seem to go from left to right or clockwise. But its natural development is counterclockwise and we should, in concentrating on the spiral, think of it in terms of its natural direction.—X

Theory of Soul Mates

A soror rises to address our Forum: "Are there such things as soul mates? Further, do they reincarnate together? Also how does one recognize his soul mate?"

First, let us consider the metaphysical theory that lies behind the notion of soul mates. Basically, it is founded on the premise, which in itself is sound, that every organic being, every human, vibrates to a specific rate or frequency. Still another way of considering this is that every individual's vibratory rate is equal to a certain musical note or its harmonic.

It is common knowledge in physics that every material substance has its natural vibratory frequency. It is often quite simple to demonstrate this with such relatively elastic objects as glasses and dishware which will vibrate in resonance with a musical note played near them or with the sound of the human voice, when a person sings.

If, then, two or more inanimate objects may have the same vibratory frequency, it would seem reasonable to assume that certain human beings are also in sympathetic vibration with each other and that such is not confined to the physical aspect of the human beings. It would also include a sympathetic attunement of the psychic natures of the individuals.

This psychic nature is generally accepted by most persons as meaning the soul-personality. Consequently, it is reasoned by the advocates of the soul-mate idea that somewhere there is an individual, or one to be born, whose soul essence vibrates with his own. This sympathetically vibrating per-

sonality is, therefore, referred to as a *soul mate*.

However, there is still another conception of the cause of soul mates. This other notion corresponds to the biological phenomenon of unicellular twins, that is, twins of a single cell. Specifically, this theory expounds the substantive idea of soul, that is, that the soul is a kind of divine substance or segment implanted in each human being.

Therefore, one such segment is actually a dichotomy, that is, it consists of two parts. Each soul part becomes resident in separate beings. One part is positive in polarity and the other, negative. Each soul then is incomplete in the individual and can never function fully until it makes contact with its opposite polarity.

According to this most common notion of soul mates, each incomplete soul segment is forever searching for or, rather being psychically attracted to, its mate, the opposite polarity. When they actually meet in the physical, it is believed that an ecstatically sublime experience will be had, through which each will realize the other as his soul mate.

There are no grounds of an evidential nature whatsoever with regard to the split segment of soul or the divided polarity notion. The segment idea of soul is the old theological conception. It is the one where God is thought to dispense souls as man would shuffle and issue playing cards. The soul as a substance in the body is, therefore, thought to be detached from the divine.

Consequently, man can corrupt it at will or, conversely, strive to relate it again with its divine source through the medium of the church or the doctrines or practices of some religious sect. The more advanced metaphysical and mystical notion of soul is that it is a *vital force* and consciousness, universal in nature, which flows alike through all humans and yet continues its contact with its cosmic origin.

Consequently, we take the position that there are no divided souls as soul mates which are being cosmically drawn to each other or searching for each other. There is a psychological factor that must be understood with regard to certain individuals who claim to be searching for a soul mate or to have found one. All men and women have

a certain mental image and ideal which they conceive of as the physical, mental, and spiritual virtues of the opposite sex.

If they have not found one who conforms to such an ideal, they keep on searching. Most, however, will never find the ideal because what they imagine transcends the potentialities of mere humans. On the other hand, of those who are happily married, it can be said, in a romantic sense, that they have found their soul mates. Actually, it may mean only that they have found one whose personality and physical appearance correspond to their mental imagery of an ideal.

There are also those persons who are not very compatible with any of the opposite sex. It is almost impossible for other persons to satisfy them in any degree. Consequently, such persons, instead of realizing their own defects of character, believe that all others are deficient and that they have not yet found their soul mate. They never will meet one with whom they will be in complete harmony because others cannot adjust to their extreme ideas.

To be more explicit, there has not been cosmically ordained a certain soul mate for each man and woman. Personality adjustment is *not* like the poles of a magnet being blindly attracted to each other. Real harmony between a man and woman does not require an absolute unity of interest. It does mean, however, a tolerance of those differences that exist in all human beings.

Rarely will there be found a man or a woman who has parallel intellectual or physical interests. By the very nature of the difference in sex, a man will most likely have some interest or hobby which will not particularly appeal to his wife. Certainly women have interests that a man would not want to share.

The most we can hope for is to find another whose aural radiation is sympathetic with our own. By that we mean one in whose presence we feel at ease and whose companionship we enjoy. From then on, what would be termed a soul mate must be cultivated. There must be a meeting of minds to establish, by will and reason, a ground of mutual give and take. To look for a hypothetical soul mate is to search for the pot of gold at the end of the rainbow.—X



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ROSA DE TOLEDO, F. R. C.

Inspector General of AMORC for Puerto Rico

Greetings!



DOES GOOD ALWAYS TRIUMPH?

Dear Fratres and Sorores:

There are many factors to be considered in such a question. Some of the answers that would most commonly be given are founded upon revered—but nevertheless false—premises. The orthodox religionist inherits a moral code or dictum. Usually his religious doctrines and traditions inform him that such is the word of God. These utterances are most often quoted from literary sources held sacred to his faith. Such works state that it is incumbent upon man to act in a specific way so as to be spiritual or God-like. This code sets forth certain taboos as well as certain patterns of compulsory behavior.

In addition, such sacred edicts assure the devotee that if he is obedient and leads “the good life,” he will be rewarded. The nature of the rewards is also designated. This consists of happiness to be attained in part here and of a certainty in the next life. Conversely, failure to conform threatens severe punishment in this life in some instances, but definitely in the next.

Psychologically, the individual who strives to participate in the religious good is, therefore, morally encouraged. He feels he is obeying “God’s word.” Even though his personal well-being during this life may not be improved—in fact, he may experience more misfortunes than the evil person—his morale is strengthened by the belief that he will absolutely be rewarded in the life hereafter. He then believes without reservation that “good always triumphs.”

The view of the religionist is usually theistic, a belief in a personal God, whose word is inviolable. Sometime, somewhere, then, this personal God will fulfill His promise of reward for those who aspire to what He has laid down as a course of goodness. We can see that, psychologically, this believer is, in a way, providing his own reward, his own inner satisfaction, and whatever peace of mind he has.

He creates his own euphoria. He believes himself to have obeyed divine will and, by

doing so, he has ingratiated himself to God. Consequently, God, as his benefactor, will, in time and place, bring him numerous rewards. In fact, he already may believe that he is the recipient of some of this benefit by the feeling of personal righteousness he experiences. There is hardly a person who, at sometime in his life, has not at least passed through this phase of feeling rewarded for having done that which is proclaimed to be a spiritual good.

Then, there is the metaphysical and mystical approach to the subject, which is quite different from the theistic. This is principally founded on what is known as the *law of karma*. This postulates a doctrine of *causality*, sometimes called the law of compensation. Every act, it declares, is causative in nature and each thought likewise. Each cause has its related effect. The nature of the cause determines the effect which must follow from it. It is said that it is impossible for us consciously or unconsciously to act so as not to precipitate some effect. The effect may be immediate or follow years later. In fact, an effect will often be said even to arise in another life.

The mystical and metaphysical student will understand that any good he experiences in this sense is an impersonal effect, that is, it is not conferred or bestowed upon him as a reward by a Supreme Being or Deity. Actually, he is said to invoke the good effect he enjoys by the causes he himself induces and which are inescapably related to it. Thus, if for years one takes proper care of his body through right food, exercise, and rest, and enjoys a long period of good health, he has rewarded himself. It is the consequence of the karmic laws which he has established. A god did not intervene in his behalf.

Actually, this is a pantheistic conception. Simply, it amounts to the belief that God or the divine essence is immanent in all things. The very natural and physical laws by which things function and have their existence are the consequence of this vitalism, this living

power of the divine. Each thing has its function, its procedure of development by which it manifests. This is the *good* of each thing's nature, whether it be animate or inanimate. Consequently, when we direct or utilize natural law in the matter of its function in anything, we are conforming to its innate divine nature—working in harmony with the right and proper causes, and, by necessity, enjoying beneficial effects.

This karmic conception is the more logical, the more practical, of the two we have considered here. It makes the *individual* responsible for establishing the kind of life he desires. Further, it gives him a certain independence in choosing the benefits he wants. Yet, he is, of course, dependent upon nature and human relationships. The weakness inherent in this latter method is that of human ignorance. It may be summed up in a question, *Do we always know the proper causes to invoke to produce the effects desired?* The answer to this is "no."

Man has, of course, come a long way in his evolutionary progress and as a social animal as well. He has learned, through pain and suffering, that certain human conduct is eventually detrimental to his person. He cannot give way fully to his desires without the ruination of the very society that he depends on for his security and well-being. Man has likewise learned that there are certain abuses of his body and mind which will result in great personal suffering. These causes he proscribes as dangerous.

However, notwithstanding the good intentions and intelligent action of some persons, their lives are filled with distress. Certainly to them, in an economic and physical way, the good has not triumphed. Why? Principally because all the benefits of good are not to be experienced in a physical or material way. One may lose his position or have a great illness and yet be living a life of spiritual goodness as he defines it.

On the other hand, another person may resort to almost every malevolent act and flaunt decency, and yet be affluent and apparently enjoy every physical satisfaction immensely. There are adverse genetic and environmental conditions to which some of us are subject and cannot completely remedy in this life. One, for example, may inherit a weak physical condition or a tendency toward a particular disease and suffer as a consequence, regardless of his personal conduct.

There is still another way of looking at the triumph of goodness. What type of triumph are you expecting? Do you believe that if you do not have all the money you need, as well as robust health, you have received no worthy benefits in life? Do you think that if all your appetites are not satisfied at will, your attempt at living the good life has been a futile one?

We must not, and cannot, forget the innate sense of righteousness. Do you feel, within yourself, that you are conforming as best you can to your concept of a Supreme Being? If one thinks, regardless of circumstances and what follows, that he has tried his best, that he has been honest with himself, and if his conscience does not condemn him, then that in itself is a tremendous satisfaction. It is the greatest of all compensations for the effort of goodness.

Material things may or may not follow from the gratification of the inner self. One may have to suffer and lose much in this life in a material and physical way, yet he can enjoy the reward of feeling that he is living in harmony with the divine. One who is ruthless, who lives an animal life, may seem to triumph over good in a material way and have more riches and luxuries.

Actually, however, he may never know the real inner peace and happiness that one gets from a life devoted to spiritual precepts. There are relative happinesses. Spiritual

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happiness is the highest. Those who feel that the good life succeeds where the evil one fails are measuring one set of results against another.

Faternally,

RALPH M. LEWIS,
Imperator.

This Issue's Personality

We might say that events and circumstances seem to conspire at times to place an individual in special functions. There seems to be a concatenation of causes that leads such a person into a series of related duties and experiences. The life of Soror Rosa de Toledo, AMORC Inspector General for Puerto Rico, appears to be one of that kind.

Soror De Toledo was born in Juncos, Puerto Rico, September 4, 1891. The major religion of Puerto Rico was Roman Catholic, and she was reared in that faith. However, from an early age she had a native curiosity about philosophy and religion generally. She did not permit her inherited religious faith to prevent her from having an open mind, and she inquired into other channels of spiritual knowledge. She was a prodigious reader of books on mysticism, oriental philosophy, and metaphysics.

Soror De Toledo received her education in the schools of Puerto Rico and subsequently took a commercial course. In 1909, she went to work in a clerical capacity for the Government of Puerto Rico. Her diligence and keen mind resulted in a series of rapid promotions. In a relatively short time she had attained the position of executive secretary of the Commission for Prevention of Tuberculosis in Children of School Age.

In 1934, Soror De Toledo was appointed by the Federal Government in Washington, D.C., as a member of the Advisory Committee for Puerto Rico of the Federal Housing Commission. Further honors and appointments were bestowed upon her by social, charitable, and civil associations. In 1938, she retired from Government service to go to the United States to obtain further education for her children. Her husband, Pedro, had likewise retired from an executive position. Upon her retirement, she was given honors and diplomas by the General Antituberculosis Association.

While in the United States, Soror De Toledo was appointed secretary of several prominent women's associations. Her mystical inclinations had brought her to the threshold of the Rosicrucian Order. She thereupon served AMORC in New York as an Extension Volunteer. In 1952, she returned to Puerto Rico. Selected as Exemplary Mother of the capital city (San Juan), homage was paid her by the City Government and local associations. Her continued interest in the Rosicrucian teachings resulted in her serving as Matre of the Luz de AMORC Lodge of Puerto Rico, and in turn, Deputy Master, and finally, Master.

Soror De Toledo, with many other fratres and sorores, saw the need for AMORC to acquire property in San Juan and to build its own Temple. Consequently, she served as president of the Temple Committee for four years. She, and all the other fratres and sorores who made the Temple possible in Puerto Rico, came to realize the fulfillment of their dreams with the dedication of the beautiful Temple in October, 1959. In that same year, the Grand Master of AMORC appointed Soror De Toledo Inspector General for Puerto Rico. In this capacity she has continued to serve AMORC admirably.

The Soror has four children—two boys and two girls. She has seen them evolve and claim prominent positions in the business and professional worlds. Aside from Soror De Toledo's official duties, she still devotes much time to her principal hobby, reading. The fratres and sorores of Puerto Rico who know Soror De Toledo personally consider her a mystical aspirant and an exemplification of a Rosicrucian.—X

Conscience, Our Inner Guardian

In Rosicrucian rituals, the guardian is the individual who in a sense guards the Temple. His duty is to determine whether those who enter the Temple are properly prepared or have the right of entrance.

The privilege of entrance into a Rosicrucian temple either for ritualistic participation or as a witness is reserved to those individuals who, having been qualified by certain steps, are worthy of the right to such admittance. The individual who enters the Temple for initiation is prepared for those ceremonies in the ante-rooms outside the Temple so that

he may proceed into the Temple to complete his qualifications for later right of entrance.

In a sense, the guardian of the Temple is representative of the inner guardian, that is, the guardian of self. In the First Degree initiation, we learn that the guardian of our own sanctum and of our own selves is appointed by ourselves. This guardian will thereafter not only direct us in certain activities that have to do with ritual and with our association as members of the Rosicrucian Order, but also will set the standards by which we shall live.

This inner guardian with which we become familiar in our own initiation and which we confirm as the voice of our conscience will become our guardian. The guardian of our sanctum is, according to the ritual itself, the most dependable guide and guardian that a man can ever have, for it is the real inner self, or what is sometimes referred to as the *conscience*.

The term conscience is used in other fields of thought, in the psychological sense as well as the popular. We have mistakenly conceived the conscience as merely a function of ourselves reflecting our morality. The guardian of ourselves—our conscience—is more than morality. While morals have been established rightly by society, the individual is governed by higher or more important laws than any created by man.

Morals are substantially those rules and regulations which man has established for his own betterment and the betterment of society. The fact that moral practices and principles vary widely in various areas of the earth and in different societies is proof that morals are not necessarily designed by a force higher than man.

Generally, man has a tendency to connect morality with religion, and in many groups and societies it has been agreed that morals become an obligation to our Creator as well as to ourselves. This may be true to a certain extent, but even more than in his relationship to his Creator or to a Supreme Being, moral practices are for the benefit of the individual in his relationship to society.

To limit the concept of morality to the function of conscience is to limit conscience itself. Conscience is man's expression within himself of his own evolvement. Certain principles have been laid down by sages and teachers to direct us toward a better and

fuller life. As we evolve and, through transmitted experience as well as our own, fulfill the growth that should be achieved in this life, we develop those characteristics which embody and express those principles.

Conscience, then, is that development within man which helps him segregate true values from the experiences and knowledge attained in life. Through conscience we are able to keep before us the ideals to which we aspire, and the aims which we hope to achieve. By conscience we are also reminded of the obligation we have to ourselves, to our fellowmen, and to our Creator.

The inner guardian, then, is this conscience, the voice which we should heed. However, the development of conscience to the point where it can serve as a guardian of our experience and of our lives is a process that takes time and application.

Dr. H. Spencer Lewis once wrote, *It is easy to quell one's conscience with conveniently invented alibis and excuses*. This is true in all phases of our experience. The child who takes something he has been forbidden to touch will think of excuses by which he can forget or by which he can put aside the injunctions that have forbidden him to do certain things.

Probably all of us can remember that as children we had a logical alibi or excuse for every transgression although neither was usually satisfactory to our elders, who had established the rules by which we were supposed to abide.

The same is true in our more mature years. As responsible adults, we have established for ourselves certain limitations within which to function, certain courses to follow. We have, for example, established a code of behavior which, while leaving us to a degree independent, will not infringe upon the rights of others.

We learn from the Rosicrucian teachings that certain practices are conducive to the mastership which we seek. These are the observance of the principles which have been laid down in our teachings and the continued use of exercises to help us develop a degree of Cosmic consciousness.

If we listen to conscience, it will guide us in being systematic and regular in these observances. If we try to find excuses to put them aside in order to save time, or simply because we do not want to tie ourselves down

to a routine procedure, then we muffle the voice of conscience.

Only as we heed the voice of the inner self and develop the ability to recognize intuition are we able to gain knowledge and the fulfillment of our desires.

The inner guardian, therefore, is the authority which we assign to conscience. By obeying, we grow in our reliance upon intuition and give this guardian more authority—authority which we recognize as the infallible source of help and guidance.

To acknowledge an inner guardian is easy. *To develop the voice of that guardian requires effort and time.* The principles taught in the Neophyte and early Temple degrees are designed for the purpose of guiding us in the development of the intuition, which in turn will direct us toward mastership.—A

Religious and Philosophical Mysticism

"Is mysticism of an independent character, or can it as well be identified with other realms of thought such as religion and philosophy?" This is the question of a soror to our Forum.

Mysticism has been defined in various ways, but pure mysticism requires a belief in the ability to have an intimate awareness through self with the Absolute, God, or a Supreme Intelligence. It is the belief that man can have a personal consciousness of, and a unity with, what he conceives to be the transcendental, supreme power of the universe. The mystic, of course, is not a naturalist. He believes that the supreme power is a Mind or Intelligence.

From this point on begin the variations of mysticism as expounded by the various sects, some of which have paradoxes in their views. There is the *theistic* concept of mysticism which looks to a one-ness with a personal godhead. God is conceived as a definite personality, a specific, exalted being.

It is the object of theistic mysticism to have the individual acquire a personal awareness, a merging of his individual consciousness with this Supreme Being. In this sense, God is a *father*. Man, through his meditations and the elevation of his consciousness, is intimately to know and realize the presence of this father. The mystic requires no intermediary, no priest, to accomplish his end.

However, there are, for example, the well-known, historic Christian mystics, the Fathers of the Church. They advocated that this personal union with God be attained through the medium of the Church. At first blush, this seems incongruous, for the Church is an intermediary between the aspirant and his God. However, the Church is said to become the instrument by which man prepares himself for unity with the *godhead*. The teachings of the Church are expounded as awakening and cultivating the spiritual consciousness by which man realizes the divine. In this type of Christian mysticism it is declared that the mystical consciousness is not otherwise attainable through the individual's single effort.

There is also that religious mysticism which advocates an intimate awareness with a disembodied, divine intelligence. This, then, is not theistic. It expounds no imagery of a personal God. It is believed that there is a disembodied mind, a prevailing intelligence, which has certain emotions which are similar to those of human beings: compassion, sense of justice, love, etc. It is true that this, in itself, is also a kind of anthropomorphism. It is the attributing of human emotions, if not form, to a Divine Mind. Further, religious mysticism is almost always related to a particular religious sect in which there are variations of the usual religious rites and imposition of beliefs.

There is also that which we may term a *metaphysical* aspect of mysticism. In this, the individual desires personally to experience the *one-ness* of reality, the Absolute, the initial cause of all. He does not think of this Absolute or reality in terms of a *theistic* being, that is, a personal God.

He wants to transcend the diversity of objectivity and experience the harmony which he believes underlies the physical world. He considers himself as a product of the Great One. He has no consciousness of that *one-ness* but he believes man has the right to attain it. He wants the experience of *unity* in the *diversity* of this world.

In this metaphysical application of mysticism, the same psychological realms are dealt with. The individual attempts to have realization on a higher level of consciousness. By this we mean having ideation, feeling, imagery on a level of consciousness that rises above the state of diversity.

He may follow various techniques to accomplish this end. The reasons for the unity he desires also may not parallel those given by the religious mystic. The metaphysical mystic, if we may use this term, may not expect any soul-salvation to be accomplished through his one-ness with the Absolute.

He may think that such is not necessary because his concept of soul may be quite different from that held by a religious mystic. He may desire, instead, a personal peace that liberates the consciousness from the demands of this life, or, he may find happiness in the ecstatic stimulation derived from attunement with the *One*.

All of the living religions have a mystical element in them. They all suggest in various ways, or instruct the individual how, through prayer, meditation, and attunement, to find refuge directly in a divine embracement. Whenever an individual endeavors to communicate directly with what he may conceive to be the supernatural, he is thus mystically inclined.

In philosophy there is a classification designated *vitalism*. In substance, this alludes to the conception that behind, or inherent in the physical universe, there is a vital force, an intelligence or consciousness of a higher order. In other words, this view opposes pure naturalism or a mechanistic universe.

There is, it is contended, a teleological cause, a mind-force directing the development and the processes of the world. There is often a mystical conception associated with this philosophical vitalism, which makes a kind of syncrasy. The student may believe that for the full direction of his life, for the understanding of himself and reality, he must be *intuitively* directed. This intuition he conceives as a direct flow through his being of the intelligence of this universal, vital force.

The vitalist will resort to meditation in order to become conscious of his intuitive impressions. In so doing, he believes and feels himself *en rapport* with the universe. We find this type of mysticism expressed in the writings of the noted French philosopher, Henri Bergson. He refers to a Vital Impulse as directing all development in the universe. This Vital Impulse is not exactly what the religionist would call "God." It is more

comparable to what the Rosicrucians call "The Cosmic."

There are also *mystical pantheists*. These, too, may be more properly placed in the category of philosophical mysticism rather than in the religious category. The pantheist believes in a Divine Mind or God, or Supreme Intelligence permeating all things. This intelligence is not separated from the physical universe.

It is not apart from the world, directing its manifestation from afar. Rather, it is immanent in all things as the very essence of their nature. It is not the totality of things. In other words, no number of attributes, as Spinoza said, can constitute the whole of the Divine, but all things are of it: a tree, a grain of sand, a star, a man. They are all divine in essence, for the divine or Cosmic Intelligence constitutes their very order.

The mystical pantheist may advocate the practice of introverting his consciousness so as to realize the depths of himself and thus be brought into harmony with the Cosmic, for it is within him, as in all else. Rosicrucians are mystical pantheists, or, we can say, *philosophical mystics*. They may have their personal religious views, as well. However, such are not part of the teachings of the Rosicrucian Order.—X

Recognizing Cosmic Consciousness

A frater rises to address our Forum. He asks: "How does one distinguish an experience of Cosmic Consciousness from self-delusion?"

There are certain characteristics or qualities associated with Cosmic Consciousness which have been related not only by mystics but by scientists. For example, the eminent psychologist, William James in his work entitled *Varieties of Religious Experience*, has related not his own experiences but details of reported cases of Cosmic Consciousness.

Dr. Richard M. Bucke, prominent physician, in his notable work on the subject, has likewise delineated those impressions and ideas which seem to characterize Cosmic Consciousness. In our Rosicrucian studies, throughout the degrees, these have likewise

been set forth. We will repeat some of these points at this time.

At the first it must be recognized that such an experience as Cosmic Consciousness is not entirely effable, for only certain aspects of it penetrate through to the conscious mind. We may use the crude analogy of a dream. We all awaken at times with the realization that we have been dreaming extensively. Either the whole experience is vague or there are but one or two dominant ideas that have carried over into the conscious mind. The experience of Cosmic Consciousness is on another plane of consciousness and, therefore, only certain aspects of it have been consistently recognized. These we shall try to elucidate.

The first sensations had by the individual are those of *separation*, a seeming discarding of somatic impressions. One feels a weightlessness, as though he were about to rise physically from his present surroundings. The usual bodily sensations finally diminish to a point of nonexistence. In other words, one is no longer aware of temperature or pressure of clothing, or those qualities which ordinarily designate the physical self.

There is also, concomitant with the experience of separation from the physical world, a sensation of intense excitement. It is similar to what one who anticipates a thrilling adventure of some kind experiences. The respiration may, in some instances, quicken momentarily, though there is no distress nor any fear. This is followed by a state of extreme ecstasy and indescribable happiness. The individual, no matter what his life has been, has never previously had such a sensation. The ecstasy is associated with what we may term *peace profound*. There is, in other words, a deep and overwhelming love for everything; and it seems to engulf the individual. It would appear at this stage that the mystical aspirant is running the gamut of the higher emotions, that his consciousness is passing through various emotional stages in its ascent.

The next stage is one of complete detachment from familiar sensations. The self exists; that is, there is a realization that one *is* but it is shorn of all those determinative qualities by which we are commonly aware of ourselves. Psychologically, it is like consciousness without sensation. Of course, because consciousness consists of degrees and

kinds of sensations, one cannot normally be completely free of sensation and yet be conscious. We now begin to understand how difficult it is for one having the experience of Cosmic Consciousness to relate it in comprehensible terms to another.

Apparently, it is at this point that the ultimate aspect of Cosmic Consciousness is attained; namely, the union with the Absolute or a consciousness of the Cosmic. The self, the individual, becomes an integral part of the whole. There are no longer any particulars, things, distinctions, or qualities of any kind. There is just reality, and the aspirant is *in* it and *of* it. Strangely enough, there is not a complete loss of the self. There is a kind of dual awareness that *you are* and that the Cosmic is, but there is not a sense of separation from it. It is as though you are an integral part of the Cosmic but one which happens to have self-realization. This kind of consciousness is almost inscrutable to our ordinary state of objectivity.

The return from the momentary afflatus, the contact, brings with it certain other experiences. In particular, William James has referred to the "noetic experience." This means that the individual is conscious of a transcendent gnosis, a unique exalted kind of knowledge. It may be a perspicuous insight into some condition of which he was previously ignorant. Or it may be a very cogent assembly of his previous knowledge into a highly effective order. At least, the individual feels that he is the recipient of a special knowledge. This produces the psychological accompaniment of self-assurance and positive action. It amounts to a feeling of complete transformation of the personality.

This must not be construed as meaning that the individual has an exaggerated ego or an abnormal self-importance. The experience of Cosmic Consciousness is, as well, noted for the humility it induces. The great emotion of love, to which we have referred as an element of the contact, is retained in the subsequent objective state. This, then, engenders the desire to serve others, to utilize in behalf of mankind the puissant urge with which the aspirant is imbued. You might say that the effect has an emotional carry-over just as the scent of fragrant flowers lingers in a room after they have been removed. These emotions reorient one, causing

him to think and to act somewhat differently from before.

Some psychologists have termed the religious experiences of the founders of faiths the consequence of mental aberration. Some have said that they were paranoiacs, and what they conceived as revelations and visitations of sacred persons were, in fact, hallucinations. We cannot but agree that some of the so-called theopathic experiences were of that kind. Emotionally unstable persons, suffering from mental illness, are extremely susceptible to suggestion, both external and arising within their own minds. What they realize within their consciousness is as much a reality to them as that which they objectively perceive. However, it is erroneous to confuse such states of mind with Cosmic Consciousness. A few points of reference will make the distinction apparent.

The religious experience often involves the visual or auditory perception of another personality. The one having the experience may envision his concept of God, the saints, or some other holy personage. The experience is not devoid of determinative qualities as is Cosmic Consciousness. In the religious experience, for example, temporal elements may enter and the person may say that it was high noon or sunrise, or that he was on a mountain top, and that he heard a voice or voices from the heavens speaking to him. He may also describe beautiful fields of flowers in which he found himself walking.

No such description is possible, or are its elements even realized, in Cosmic Consciousness. In fact, it is the very absence of objective qualities that makes Cosmic Consciousness distinct.—X

Television—"One-Eyed Monster" or Rainy-Day Friend?

One of our early monographs advises us not to while away all our leisure time in unproductive pastimes, or in what has sometimes been called the "frenzied pursuit of complete happiness," as typified by the person at vacation time who drives hundreds of miles at a mad pace on crowded highways, to a place he doesn't like, to pursue activities he doesn't enjoy, with people he doesn't really care for. He is endeavoring to convince himself that he is having "fun."

This lesson specifically warns against becoming a TV "addict"—one of those who does

nothing in his leisure time but sit in front of the television, letting his brain become anesthetized by the outpourings of mediocrity which can be found any evening on *almost every* channel, interspersed by messages from the purveyors of autos, aspirin, beer, bras, and all the other things which make our economy the greatest in the world.

This admonition apparently leads many members to conclude that AMORC condemns TV out-of-hand, and that the officers and staff members never watch it themselves. Nothing could be further from the truth. The difference between the thought implied in the monograph, and the fact that we also are TV "watchers" to a fairly large extent, lies in the difference between selectivity and pure acceptance of anything provided—the watching for the sake of watching rather than for the sake of seeing certain specific programs.

The truth is that in spite of the vast amount of "drivel" being poured over the channels, there are many fine programs geared to all age levels. For instance, there are several good programs, "Adventure School" and "Ding-Dong School," for children of pre or early school age. The number and quality of special events and news coverage shows have been increasing in the past several years. Many of the pure entertainment programs are excellent, particularly since the advent of the sixty- and ninety-minute shows. A story, if it has merit, can be developed best in an hour-long format. It seems incomplete when confined to shorter periods.

Sports coverage has been developed to a fine art. Especially acceptable are series such as "Summer Sport Spectacular" and "The Wide World of Sports," which continue the example set at the 1960 Winter Olympics, presenting varied events such as the World Water-Skiing Championship, the Monaco Grand Prix, the National Open Polo Championship, and the Le Mans 24-Hour Endurance Road Race.

The argument is often heard that television is a bad influence on our children, that they are becoming a nation of "addicts" to it, and that they don't read any more. The apparent softening up of our youth is also attributed to television, which often prevents children from playing outside where they would engage in physical activity. Here

again, the remedy is selectivity (and limitation), to be exercised in a reasonable manner by the parent. Educators have found that when properly supervised or regulated television is no more a problem than was radio before it. In fact, they find that frequently a TV program about an historical event or person will stimulate interest that will send youngsters to books to learn more. Television can—and often does—fulfill educational purposes for the young.

That TV watching usurps time which should be spent in play is a problem that must be watched. Daytime viewing on week ends can prevent needed recreation and physical exercise. In addition, in most areas—with the exception of an occasional sports event or special Sunday afternoon feature, TV on week ends consists of ancient, low-budget Westerns.

Besides the increased programming by major networks, there are many maintained locally, often viewer-sponsored, nonprofit, educational channels, providing educational and special interest material that may run the gamut from physics classes, painting instruction, and other subjects, to courses counting for college degree credit.

The facts show, then, that with the increase in worth-while programming and special program sources, TV can be used to great advantage. Selective viewing—picking and choosing for quality, not quantity—is the answer. Because you and the TV set are in the same room and there is some “giveaway” show on the air, is no excuse for passive viewing.—W

Attunement and Its Meaning

Our Forum is asked: “Just what do we mean by mystical attunement? Further, are there any material parallels in the physical world that will help us to understand it?”

In a general way, we may say that attunement is the process by which we are brought into a harmonious relationship with something. That something can be a material object, another intelligence, or the Cosmic. This harmonious relationship of attunement is a sympathetic oneness between ourselves and the object of attunement.

It is perhaps significant that there is an equivalent between the word “at-one-ment”

and attunement. Actually, the word “at-one-ment” is a corruption of the word atonement. “At-one-ment” means being at one with God, the Cosmic or the Great Universe. It is to bring us into harmony with the vibrations of the Cosmic.

In any form of attunement we are bringing ourselves into harmony with the vibratory nature of a particular thing. It is the adjustment of the individual rates of vibration of our mental self to the vibrations of something else.

We have used several terms so far, such as sympathy, vibrations, and harmony. Before proceeding let us understand these terms. When anything is *vibratory* it has an oscillatory motion; that is, a back and forth movement. All wave motions—whether water, sound, or electric—are examples of vibration.

We can all think of examples of the vibration of motion. Suppose we take a thin piece of metal, like a piece of spring steel. One end of it we put in a vise so that it is firmly held. Then we pull back the free end and let it go. It vibrates: It moves back and forth from the normal vertical position.

There are three general characteristics about the vibrations of motion. The first is *frequency*. It means the number of times of vibration in a given period. High frequency is rapid vibration; low frequency is slow vibration.

The second characteristic is *period*. This means the time it takes for a complete motion, as for example, the number of vibrations in a second. The third characteristic of vibration is *amplitude*. It refers to the width of swing of an oscillation. To understand this, let us again refer to the analogy of a piece of spring metal in the vise.

Amplitude means how far the top of this spring metal will swing from side to side when we pull it back and let it go. The number of vibrations of a thing depends upon how elastic its substance is. Substances can be sympathetic to each other. By that we mean they can have the same vibratory nature.

They produce the same note or the same number of vibrations. Since they are in sympathy with each other, or in harmony, they can affect each other. One can induce motion, or some effect, in the other. For example, suppose we have two tuning forks

of the same musical note. If we strike one, the other can be felt or heard to vibrate in sympathy with it. They are thus *attuned* to each other.

Various substances have their musical note, that is, the particular number to which they will vibrate. If we strike a certain piano key, we know that some object in the room will vibrate in sympathy with it. It will be in attunement with it. Even the sound of the voice may cause some relatively elastic substance to vibrate with it.

The strings for the upper octaves of the piano keyboard change very little in length and thickness. In psychic attunement, however, the slightest change in vibration makes a difference. The frequency, the rate of vibration, of the psychic nature of man is extremely high. Each of us has a note that represents the physical, material substance of our bodies. It is the particular rate at which our organism collectively vibrates.

We do not imply that all things have the same number of vibrations. Glass tumblers, drinking glasses that are thin, may have the same shape, feel, and look alike. If we moisten our hands and rub the palms across the tops of several of the glasses, we will find that they emit different notes notwithstanding the similarity of their appearance. So it is with the differences in the vibratory nature of man.

Man's thoughts can affect the vibrations of inanimate things just as they can affect the minds of other persons. Man can raise his thoughts to bring them into attunement with the Cosmic. He can likewise lower his thoughts so as to make them manifest in various ways in the physical world.

We must realize that man, figuratively and literally, stands between the Cosmic on the one hand and material reality on the other. Man should at all times seek the higher Cosmic contact in his attunement because the Cosmic is the far more extensive and infinite realm.

It lies within the province of man to attune with a place. In doing so he thus eliminates the so-called conditions of time and space. In this type of attunement he does not go to the place in his consciousness, nor does it come to him. Let us use the analogy of the telescope.

With the naked eye we do not see many objects that actually exist. When we look

through a telescope, however, such objects become visible. It is not that they have come closer to us or we to them. It is because our vision becomes greater so that we can perceive what is already there. So, too, when attuning with a place, the consciousness becomes greater in sensitivity. It then comes to realize what previously it could not.

There are three general planes of consciousness: the *objective* and material; the *subconscious* or psychic; and finally, the *Cosmic*. We can have our consciousness move from one plane to another. Man's will, for example, can function solely on the objective or the psychic plane, but it cannot function solely on the Cosmic plane until after transition.

When we attune with the Cosmic, images will be created in our subconscious mind: These images may even be carried over into our objective mind as psychic images. Some of them may be visual, others auditory, tactile, or olfactory.

Many individuals, in attuning with the Cosmic during their period of meditation, may suddenly experience an intense odor of fragrant incense. These sense impressions, however, will be only symbolic of the Cosmic contact. They do not represent the highest aspect of Cosmic contact.

Full Cosmic attunement is with the *Cosmic essence* itself rather than with the secondary state of images. Pure Cosmic attunement does not produce images such as shapes, sounds, or colors in the consciousness, but an entirely different kind of momentary experience. In fact, it is difficult for us to define it in terms of our sense qualities.

The symbols which we may experience in attunement may be merely illusions of what Cosmic attunement is really like. We must attempt to transcend these illusions, these images, rather than accept them as final. We must try to experience the inexplicable Absolute.

Exegetical authorities, or Biblical translators, have thought that the word "heaven" referred to some remote realm, possibly beyond the galaxies in the reaches of space. They failed to relate the word "heaven" to the Biblical phrase of *the kingdom of the spirit within*. In attempting such attunement, we must concentrate upon the sacred place within ourselves.

(Continued Overleaf)

Let us think of the universe within—of our consciousness pervading, and then moving about in this universe within us. In doing so, the mind will seem to contact all places, to be aware of everything. Answers to perplexing questions may come to us after such a successful period of attunement. Finally, through ourselves, we lift ourselves above and beyond the earth plane for such attunement. For a better understanding, let us think of our *consciousness* as being a candle light inside a box. The wider the aperture or the opening in the box, the more the light spreads out.

The size of the aperture does not cause the light to diminish, nor is the light consumed by pouring from the box. By enlarging the aperture in the box, we make the light more effective through releasing it. So, through our attunement we are not consuming or diminishing our consciousness. We are making it more effective through letting it extend itself.

Cosmic attunement is not accompanied by any strange manifestations. Attunement between two individuals gradually unfolds by association. Many married people have the common experience of one saying what the other had in his mind, or of simultaneously thinking the same thing.

Attunement is usually not very definite until it has reached the point where it can be applied in a very clear-cut way. Circumstances may at times bring about a temporary attunement between individuals or groups: We may find ourselves, under certain conditions, very much in attunement with individuals or a group for a brief time.

If attunement comes to us naturally or intuitively, we are indeed fortunate and should make frequent use of it. With most, Cosmic attunement is a gradual development, but at times it can bring temporary, immediate fringe results. Cosmic attunement means that the inner self, the psychic or middle conscious plane, is in harmony with the greater universal self.

There are certain points of procedure necessary for attunement. It is not necessary to sit in isolation for hours in strange positions to accomplish it, but self-discipline is essential. One may use concentration to obtain his objective, but only as a preliminary step.

Concentration helps bring us to the point of attunement, and that is all. Eventually, we acquire that inner attunement without even the unconscious desire to do so and without the preliminary effort of concentration. In fact, we have all experienced an involuntary attunement with someone with whom we are in vibratory sympathy.

In certain emotional conditions, under stress, we have experienced this involuntary, sudden attunement. The more we relax, the more the body becomes normal. Then the keynote of mental and physical harmony becomes dominant. At that time our collective vibrations are more easily attuned, either with the Cosmic or with another.

An important help in attunement is the drawing of a circle about ourselves, visualizing a point about two feet in front of us. We mentally visualize the extension of that point so that it gradually forms a circle around us. We never fail to visualize any one part of it, and eventually the point encircles us and extends completely around us back to the point where it began.

When this has been accomplished, we focus our consciousness at the center of the circle we have mentally created. The next step is to eliminate the circle, retaining just the point of consciousness in the center.

As a conscious being at that point, the consciousness will gradually ascend to the psychic plane or the subconscious. With this ascent of the consciousness, we petition to experience the Cosmic plane momentarily. At first, we may realize just a vastness of infinity.

We speak of weightlessness in space travel, but in this attunement with the Cosmic, if we are successful, we will experience *nothingness*. We will exist alone, not by name or by any of the ordinary qualities which we recognize, but rather just as a state of consciousness.

In attuning with individuals, when you have eliminated the circle, allow your consciousness to expand. It will gradually reach out and contact the consciousness of those attuned with you—like ripples caused on the surface of a pond by a pebble's being dropped into it.

As the ripples travel outward on the surface of the water, they cause all objects that they touch, that are flexible and can oscillate, to vibrate in attunement with the

pebble. In that way also your expanding consciousness brings the minds of others into attunement with you. In Cosmic attunement, you stop realizing yourself as localized: You are no longer part of the world; the world is in you. The experience is an example of the unity of the microcosm, the smaller universe, with the macrocosm, the greater universe, or the Cosmic.

The benefits of Cosmic attunement are numerous. Principally, we are made more tolerant after such attunement. Biases and prejudices are stripped from us because we have gained a Cosmic *insight* and *understanding*. We have a different understanding of what is called evil in reference to value: We know that human values alone determine what man terms good or evil.

A particular help in Cosmic attunement is the reserve of energy built up within us to meet a stress. After Cosmic attunement we may feel quite normal with no distinguishing qualities. However, under stress, such as a health condition, we have this reserve built up through attunement and our regeneration seems astounding to others.

Persons may say, "He seems to have some unusual vitality." The closer our mental attunement with the Cosmic, the more the Divine Consciousness enters our system and constitutes a reserve of energy, vitalizing our whole being. Furthermore, Cosmic attunement inspires noble ideas because in the attunement we are in contact with a lofty stimulation and power. This acts upon our higher emotions and intuition from which flow new and worthy ideas.—X

The Mystic and Prejudice

A soror rises to address our Forum. She says, "What is the attitude of the mystic toward prejudice?"

Let us first consider the nature of prejudice. We can say that prejudice is an *intolerant* attitude toward some idea or thing. A distinction must be made between a prejudice and a preference. One may prefer one thing as against another. He does not personally display any hostility toward that which he does not prefer. In the case of preference, usually one can specifically designate the reasons which govern his choice. In other words, there is a rational justification for the selection he has made.

In the case of a prejudice, it is not often accompanied by a rational explanation for the dislike or hostility. In fact, the reason for the prejudice is very often not founded on the merits of that which is rejected. There is, rather some psychological subliminal, or unexpressed, reason for the prejudice. It is this that shows the intolerance of prejudice.

Let us use an analogy. A man states that under no condition will he patronize a certain shop. He declares that he wants no relation with the place or its commodities. An impartial person would, in visiting the particular shop, find that the merchandise was of good quality and the service the same as rendered elsewhere. What, then, is the ground for the prejudice? Further inquiry might eventually elicit the fact that the prejudice was founded on an unexpressed dislike for the race of the proprietor.

In nearly all instances of prejudice, the specific reasons are rarely given, because they are not based on logical grounds but are mostly emotional. Since the objections are without real merit, this indicates the element of intolerance that enters into prejudice. A person may oppose something in good faith and be mistaken. This is not a prejudice. The opposition in such instance usually tries to support itself in some evidential way.

Another example of prejudice is to refuse to vote for a candidate because he is of a certain political party. If the individual cannot explain his opposition to the party, it is wholly because of intolerance that constitutes prejudice.

Some prejudices may have a subconscious origin. Some element of a condition or thing repels, offending one subconsciously. He resents it. It arouses within him emotions of hostility. Rationally, he cannot offer any explanation for his feeling. Objectively, he cannot support an attitude which to others is an obvious prejudice. If the feeling could be analyzed, the grounds for opposition might be comprehended by others and would not then seem to be intolerance. In fact, if subconscious resentments could be brought to the surface and explored fully, many such prejudices might be removed. It is perhaps right to say that most prejudices have their origin in the subliminal urges and feelings that are inexplicable to us. To others, who

do not share the same feelings, they appear as glaring prejudices.

Religious prejudice is perhaps the most common. It is a resentment of that which is contra to what one believes to be inherently perfect. One's own faith is cherished. It is thought to be divinely right, else it would not have been selected. It is instinctive to look with disfavor upon that which rivals what he accepts as the good. Prejudice springs principally from what may be termed the negative emotions, such as jealousy, hatred, and avarice. Our lower nature resents that which seems in any way superior to what we are or to what we have. Again, this is a further example of intolerance.

It must, therefore, be apparent that the real mystical aspirant cannot harbor a prejudice. He must practice self-discipline to control the lower emotions which engender prejudice. The mystic, of course, will have his preferences, based upon observation and the conclusions of his meditations and reason. These will impel him to choose and not give way to feelings of resentment which bring forth intolerance and prejudice.

Everyone who displays a prejudice *knows that it is such*, even though he does not admit it. He knows that it is motivated emotionally rather than rationally.—X

Is Charity Ever Unwarranted?

A frater asks our Forum: "Is there some measure or rule which governs charity? When does one know whether he has given enough? Also, does one deprive another of his means of development by giving a donation? Is charity unwarranted when one does not do all he can to help himself?"

One must consider the basis of charity—that which arouses his charitable spirit. It is emotional sympathy for what appears to be the misfortune of another and that individual's temporary inability to help himself. Consequently, one who is faced with a misfortune but gives evidence of being able to carry on by his own initiative *should not* be the recipient of charity. Actually, charity should be reserved for those whose resources and means of self-support are at the time exhausted.

We may use the analogy of one who is unemployed and during such unemployment becomes incapacitated and is unable to ob-

tain proper food or medical care. Such a condition would warrant charity. When one, however, feels no disposition to rectify his own affairs—in other words, to help himself when such is possible—and gives indication he intends to depend on charity, he is neither morally nor ethically worthy of assistance. He should be permitted to suffer the condition which will most likely become a stimulus for his helping himself.

As to how much charity is to be given where the conditions are worthy, an effort should be made to give enough to immediately relieve the burden under which the recipient labors. If it is food that is needed, give enough, in money or material, for immediate relief. The next act is to find ways and means for public charity to assist the individual. Continual personal help of an individual may cause him to become psychologically dependent upon one. It could corrupt his moral sense.

One does not have to give as charity that which would jeopardize his own economic security. Giving of one's resources to the point where he also becomes indigent is poor judgment. It makes the giver a charity case himself. Further, one should try to distribute to as many cases as possible rather than to one exclusively.

Before making contributions to charity organizations or united charity drives, an investigation should be made of them. The literature that some such groups circulate is misrepresentative. Often a charity for which they solicit receives little of the funds collected. The persons who go about in a community from house to house to solicit funds usually do so voluntarily. They receive no compensation but in the spirit of service give of their time. However, often those who organize certain charities and promote them in a community, gaining the aid and good will of volunteers, receive enormous salaries. It is granted that the administrator of a charity, giving his whole time to the venture, should be paid a salary. But should he receive a salary of from fifteen to twenty-five thousand dollars a year? Should he not be as willing to sacrifice in salary, at least, as do the volunteers and those who donate to the charity?

Also, some of these united charities list as recipients a number of religious functions, many of them in the same faith. These re-

ligious groups are supported by their own adherents, and there is no reason why the public at large should support them also. They actually constitute a religious charity acting under the guise of a general public charity.

There are, in addition, groups that are organized commercially for promoting charities for churches, hospitals, and similar humanitarian enterprises. They have a high pressure type of literature and advertising, used to obtain public support. These commercial groups charge the institution for which they are collecting funds a high commission rate. The donating public, of course, is usually not aware of this. Subsequent investigation has often revealed that by far the greater amount of the money collected has gone into the coffers of such promotional organizations. The charity receives the smaller portion—the very much smaller portion. Such a type of charity should not be supported.

It must be realized that all charity is not a matter of financial help. At times sympathy, a word of advice, consolation, help in the way of some service, is far more beneficial. For example, if one has been unemployed for some time and, consequently, is economically dependent, which of the following would help the individual most: to give a contribution of a few dollars or to assist him in getting a job whereby he may become independent and take care of himself? Those who have no funds to donate can perform many humanitarian acts which are certainly charitable in nature.

For further analogy, to one confined at home with the care of a sick person or invalid, and who cannot afford a nurse or attendant for relief, it would be a wonderful thing to be relieved for a few hours by someone willing to remain in her home, allowing her to go elsewhere to revitalize herself by a change of environment.

Again, suppose there are small boys whose only playground is the city streets. Never do they get to wander in the woods along some grassy trail, or climb a hill to look at beautiful pastoral lands stretching before them, or see the sun set in splendor beyond the sea. If one has a car, or can take them by bus on a Saturday or Sunday to the country or beach for an outing, it would be more charitable than to give them some money to

spend because even with money they would not know how to obtain the experience which could be given them by an outing.

Taking boys and girls to a place of beauty, a magnificent museum, a concert hall, or through an architecturally beautiful building, develops their esthetic sense. It reveals to them that which is beautiful and inspires them to emulate such beauty in their lives in the future. This, too, is charity.

Giving contributions to worthy cultural causes is necessary and a true charity. Research organizations which are striving to eliminate a killer disease should be helped. Giving to museums so that they may present for public examination the works of the world's master artists, or the handicrafts of ancient peoples, contributes to the cultural and psychic advancement of man.

Fratres and sorores who give to the AMORC in donations and legacies are really doing a splendid charity. In this day and age, the AMORC, like many nonprofit cultural organizations, needs such extra help to maintain its activities. For example, dues alone are not sufficient to meet the expenses of the AMORC's sending free books to public libraries and penal institutions throughout the world and maintaining the Rosicrucian Museum and Planetarium, which win for the AMORC a place of recognition and esteem, not only in the community but in the nation and the world.

Mystically, one is not charitable in his contribution unless what he gives hurts a little. In other words, it must be missed. It must be something of a sacrifice. If given without this, it is not true charity.—X

Success with Exercises

A question asked at the Pacific Northwest Rally concerning the exercises and experiments contained in the Rosicrucian teachings presented a point of view which every member must consider from time to time. The question was: "In almost all the Rosicrucian exercises, we are told what to expect. Why are we told the anticipated result of an experiment? Would the result be the same if we were not told?"

The answer to this question lies in an understanding of the purpose and function of exercises and experiments; and also in the clarification of a very common misunderstanding regarding the difference between

exercises, experiments, and instructions having to do with physical or material objects and those relating to psychological or psychic conditions.

There is a tendency on the part of almost every beginning Rosicrucian student to fall into the misunderstanding—based on a wrong premise—that psychological or psychic matters must be handled differently from those in the physical or material world. It is difficult to grasp the concept that the ultimate, or we might say fundamental, laws of the universe—the Cosmic laws—do not distinguish between what man classifies as physical and as nonphysical.

As we describe them in the Rosicrucian teachings, the Cosmic laws function in accordance with principles set forth by the creative energy of the universe. These laws will continue to function as long as this First Cause so wills them to function. This explanation may sound somewhat anthropomorphic, but the wording best describes the concept I am trying to convey.

To use an example: If you buy a household appliance, an automobile, or any mechanical apparatus, there will be instructions regarding its use. You will read the instructions and find explained the *purpose* of certain manipulations described. This will equip you not only with the information and method necessary for operating the particular instrument or appliance, but also with the knowledge of what to expect.

When you depress the accelerator pedal of an automobile, the speed of the automobile will be increased. You should know what to expect before your foot puts weight on the accelerator pedal.

Whether you do or do not know will not modify in any way the operation of the law, but you will certainly be better prepared to operate or drive an automobile if you know in advance that depression of the accelerator pedal will make the machine go faster.

The principle of instruction, in other words, is to prepare the individual to operate the machinery or apparatus with which he is immediately concerned. To gain proficiency in any skill, the fundamental principles are knowledge and practice. Knowledge of the operation of the apparatus, or of the tools with which we are going to work, is essential to bring about what we wish to accomplish.

At the same time, only practice can produce the skill for maximum results. A manual of operations might tell us how to use a paint brush, but only skill and the application of that knowledge can make us capable of producing a work of art.

Knowledge and exercise combine to produce a technique, and that technique is modified to comply with certain individual characteristics within ourselves. The work of each artist is unique to the extent that it expresses a technique which is individually that of the artist.

The principle or the purpose of the exercise is not concealed when we are given instructions. Whether the exercise is simply one of learning how to depress the accelerator pedal on an automobile, the proper key on a typewriter, or of acquiring the proper method of holding a paint brush, we are told what to do and what to expect from our efforts.

In the nonphysical field, the same principles apply. We do not learn a physical proposition by one method and a psychic proposition by another. We do not gain proficiency in handling a complicated apparatus in the physical world by one method and in directing our thoughts through concentration by another.

Knowledge and practice are still the two keys by which an individual technique in any of these fields is gained. Applying ourselves specifically to the Rosicrucian teachings, the exercises and experiments for the development of psychic knowledge, achievement, and eventual mastership, are not different from the artist or craftsman's practicing certain exercises to acquire particular techniques.

Apparently, the question in the mind of the individual who asked it was whether there is a psychological implication in an exercise's having to do with the mental and psychic self that does not exist so prominently when we deal with a physical object.

I believe that this individual might have suspected that he was deluding himself by suggestions as to the results of an exercise. There is probably some truth in this, but here we must take into consideration the fact that the psychological effect of any activity does not restrict itself purely to a nonmaterial field.

The simplest illustration I can think of to prove this point is our awareness of errors of perception. Almost everyone has experienced the various optical illusions given in elementary textbooks on psychology. The most common one is that of our perception of parallel lines.

If we look at parallel lines, they do not look parallel if we see them extended far enough: Straight railroad tracks seem to come together in the distance. If without previous experience or knowledge we were told that parallel lines never meet; and then to prove that they never do, we were directed to look at railroad tracks disappearing into the distance and apparently coming together, we might doubt the instructions because our visual experience would not confirm what we had been told.

To repeat this principle in simple terms: A person without prior knowledge or experience is told that parallel lines never meet. He is then shown two parallel lines which extending a mile or two beyond his vision appear to meet. He may ask, "Do they meet because I actually see them meeting, or was I deluded by the information given in the first place concerning their not meeting?" The fact is that whether or not the individual is deluded, whether or not he believes parallel lines ever meet, we know that in the physical world and in the area of physical perceptions, parallel lines remain the same distance from each other.

Insofar as the exercises in our teachings are concerned, the same principle applies. There are certain ends to be achieved in each experiment or exercise, and the cumulative effect of the exercises produces a definite end. We are told that we can anticipate certain results when we perform a certain exercise, just as we are told in advance that parallel lines never meet. If our actual performance of the exercise does not bear out the information given in advance, we will know that we or the exercise was in error.

Certainly, we have to accept basic tenets given us until we can prove them otherwise. Logical knowledge is usually accepted until proved wrong. We accept the statement of a mathematician that parallel lines do not meet; so we should accept the fact of a Rosicrucian exercise while we practice it and gain proficiency.

In exercises for acquiring a technique, whether in the sciences, the arts, or the field of the psychic, the purpose of each individual exercise is overshadowed by the over-all purpose. Learning to hold a paint brush, even if done perfectly, does not make one an artist. Obtaining a desired result in an exercise given in the lower degrees of the Rosicrucian teachings does not make one a master. It is, nevertheless, one step toward mastership, just as the proper holding of a brush is one step toward artistic achievement.

The simple exercises are fundamental to whatever we hope to achieve by study of the Rosicrucian teachings; therefore, the success of each exercise can be judged to a degree by comparison with the anticipated results. As we increase our efficiency and better our technique, the success will become more apparent.

I had the experience of seemingly not being able to obtain the results that I wished with an early exercise in the Rosicrucian teachings—I believe one given in the first Neophyte degree. In fact, it was not until twenty years after I became a member of the Order that the results became perfect. If I had practiced more diligently, possibly I would have cut down on this time.

However, another factor should also have consideration: When I lost concern for perfection, success in the exercise was attained. It might not seem good to advise anyone simply to stop trying to attain perfection; in fact, such advice may seem contradictory to remarks I have already made. On the other hand, particularly insofar as any activity of the mind is concerned, we can sometimes overburden it with extraneous matters to the point of interfering with the eventual outcome of what we are doing.

When we are more concerned with the outcome of an exercise than with the acquiring of a technique, the result overshadows the eventual goal toward which we are directing our effort and purpose. Mastership of self, of our relation to environment, and of eventual realization of the highest purposes of the Cosmic are some of the reasons why we study in a field devoted to mystical and psychic philosophy. We should not, therefore, let what we judge to be lack of success in one exercise overshadow the ultimate success which we hope to achieve.—A

Selective Service and Monograph Study

This problem has been important since the pre-World War II advent of Selective Service. It became most acute during the war and the Korean conflict; but with today's increased draft calls, the situation is being encountered again frequently. It is usually stated in the following manner: "I am being called for two years' Army service next month. I don't want to give up my studies, but I don't know if I will have time to keep them up—at least during Basic Training."

Upon induction, the current schedule calls for a two-week period of indoctrination and processing—sometimes a little less—followed by a sixteen-week basic training period split into two eight-week phases. All soldiers—whether RA, RFA (six-month active duty personnel from the National Guard or Army Reserve), or Selective Service "draftees"—go through the initial eight weeks of "Infantry Basic." Here they are taught the rudiments of being soldiers. They may or may not complete the full sixteen weeks. Those who will remain in the infantry stay for the second eight weeks, called Advanced Infantry Basic; while others go to specialist schools, such as clerk-typist, mechanic (wheel or track), cooks and bakers, etc., or to branch schools such as artillery or armor. A few may go to Officer Candidate School—to artillery, if they have the mathematical background and prefer specialist work; or to infantry, if they are more interested in the leadership aspect of military life.

In any event, this would seem to be a very crowded program—and it is. There was a time when the Department of Instruction recommended that a man or woman going into the Service request a *monograph hold* for the period of basic training. Sometimes, in individual cases, they still do so. The Marine Corps Boot Camp, for instance, allows little personal time, and it is often impossible for the Marine "boot" to do any private study. The Air Force and the Navy, on the other hand, probably allow a little more personal time than does the Army. The Army, then, seems to give us an average to use as a basis for judgment.

We now know, however, that even during basic training there is a certain amount of leisure time. The individual who is so in-

clined *can* find time for monograph study. In fact, this is a period when any tie with one's pre-induction life will be of great help in making an adjustment to Service life. The monographs serve that purpose well. In addition, they allow the individual to continue his inner development and search for truth, although under conditions that might generally be considered adverse. This is a time, in short, when the studies and the application of the principles can be used to their greatest advantage.

Privacy, of course, will be a definite stumbling block. While there will be time to study the lessons, there undoubtedly will be a definite lack of privacy for experiment and ritual. This should not, however, lead the member in Service to contemplate giving up his or her membership. We fully understand the problems and suggest that they merely do the very best they can under the circumstances. Certainly, such a member should not despair over his inability to perform all experiments and rituals on schedule, or even with any regularity. Whenever a member in the Service tells us of his plight with regard to time or privacy, we are reminded of the member who two or three years ago apologized for being two lessons behind schedule. His address indicated that he was an Officer Candidate at the Infantry School OCS. This writer knows from experience that this is one of the most time-and-privacy-consuming courses to be taken and marvels at that member's ability to maintain his studies so well as to be only two lessons behind. We are likewise reminded of one of our members who is currently enrolled at the Naval Academy, a school not noted for the leisure or privacy afforded its students. These examples show what a dedicated member can accomplish.

Our conclusion then, is that Service life is quite restrictive insofar as privacy—and to some extent time—is concerned. Nevertheless, it is possible for one to maintain his membership in the Order while in the Service. In fact, it is to his or her advantage to do so. Times of personal hardship, adversity, or change of experience and living conditions, are periods when the teachings should be put to test and utilized to their best advantage—not put aside or relinquished in favor of the path of least resistance.—W

Belief and Delusion

There is considerable misunderstanding regarding the basis upon which individuals reach opinions. Opinions, varying with the individuals expressing them and the concepts accepted as belief, are expressed on all subjects. Most of such beliefs are accepted more or less arbitrarily because of the many circumstances that make it impossible to define the causes that produce them in the mind of the individual.

All of us have what we might call our *pet* beliefs—ideas which we accept without reservation and usually without analysis. Many of these, we do not wish to argue about: We have beliefs that we do not wish to have proved wrong even though there may be some general doubt as to their validity.

That each has a right to any belief he chooses—as long as its practice does not interfere with the freedom of other individuals to arrive at their beliefs—is an acknowledged right which is one of the factors of human liberty and which we should preserve.

In societies where individuals are not permitted to have their own beliefs, we find the foundation or groundwork for tyranny and dictatorship. Where governments or leaders of society determine the beliefs of individuals, usually there is not the proportionate progress and the feeling of human freedom, enlightenment, and growth found in societies where each individual is free to formulate his own beliefs.

In speaking of belief here, I am not restricting it to any category, that is, to belief related only to intangible ideas and concepts. This is particularly true in the field of religion, politics, philosophy, psychology, and those disciplines which have only to do with the intangible or nonphysical world. There are, of course, more beliefs prevalent in regard to religion and politics than exist, for example, in reference to the perception and nature of matter.

Where a belief can be dealt with in terms of physical measurements and objects, there is a general consensus that our perceptive abilities will be the determining factor between truth and error. For example, few people would question that a square is a rectangle with four equal sides.

If I believe that a square does not have four equal sides, or that it has some factor

other than that, then I am merely expressing an opinion which is easily contradicted in terms of physical perception. Outside this world of physical perception, where we must depend upon our experience, background, emotions, and our own conclusions, what I believe may be subject to discussion, and there is no reason to believe that my beliefs have any more foundation in fact than yours or anyone else's.

In other words, where we cannot bring to bear a physical substance or measurement to qualify or define validity or falsity, we have a right to arrive at our own beliefs. Nevertheless, in the consciousness of the individual who creates and maintains certain beliefs, as it were, there are fundamental standards that can be used as measurements. There are, as far as the nonphenomenal world is concerned, few standards by which these beliefs can be judged; but, generally, belief is considered to be a *faith*, a degree of confidence and trust in certain ideas that have served us in the past.

If a belief has proved worth while; if, insofar as our relationship to it and the rest of our environment is concerned, it has seemed to be the truth; then we are justified in accepting the pragmatic view that a useful belief is to a degree, at least, a correct or truthful one. The general theory of pragmatism tells us that that which is useful to us—and does not necessarily interfere with another's search for truth or validity—is in itself a degree of truth.

If I believe that values exist outside the physical world, and if my experience and life's philosophy built on that belief have resulted in a degree of satisfaction; then it is my right to hold to it and pragmatically believe that it is in substance at least a portion of truth.

On the other hand, blind faith, confidence, or trust in an idea not necessarily a part of my experience, merely because someone else has considered it the truth, or because social and economic pressure have made it convenient to believe it to be the truth, may occasion an element of doubt every time that belief comes to consciousness, even though I may more or less support it and act in a manner in conformity with it.

In contrast to belief, or as a supplement to it, is knowledge. Where the line is drawn between belief and knowledge again depends

upon the subject matter with which we are dealing. If we turn to the physical world and the illustration of a square as a rectangle with four equal sides; then we accept as proof of our belief that the apparent fact can be confirmed by the physical senses: The physical world is judged by our physical capacity to judge.

The physical senses—with which we perceive the material environment of which we are a part—are in a sense attuned to that physical world, and our judgment is based upon our experience in dealing with it. But when we decide what is knowledge in a field where there is no physical standard by which to measure, we enter an area that can be greatly influenced by opinions and conclusions drawn without due analysis and consideration.

To diverge from this idea, and discuss what is knowledge, we reach a more complicated field than when discussing belief. In philosophy the attention of many has been given to epistemology, or the study of the validity of knowledge.

As Rosicrucians, we believe that knowledge and belief to the degree we accept it are related to our realization of any condition or situation. Realization is the result of our awareness of a situation, condition, or object.

When I say that I believe a square is a rectangle with four equal sides or I have positive knowledge that a square is this kind of rectangle, I am confirming my realization in experiences of various kinds. I have, at different periods of life, dealt with such a figure, and I have learned to relate that terminology to that particular configuration of lines. I accept it as fact because I realize it to be what I may have previously believed it was.

The difference, then, between belief and knowledge in actual practice is the difference between belief and realization, but at the same time, realization tempered by judgment. Man has been given not only perceptive abilities by which he can perceive the physical world, but also reasoning abilities and emotions to make him conscious of *feeling* in relation to conditions outside the physical world.

With this ability to perceive and to come to a realization satisfying to him in terms of experience, man usually considers knowledge to be that which he has accepted as a reality

in terms of his realization. There are realizations, though, that we accept secondhand. For example, none of us has personally examined the moon, but we accept as *knowledge* the experience of those who are better qualified to judge its composition.

We realize the moon to be a body composed of physical substance, located at a point in the solar system in relation to other bodies about it. In that sense we accept this fact as knowledge, as our realization, although in the physical sense of the word *perception*, we have not personally perceived it nor had the perceptive experience of dealing with it as we would an object on a table before us.

Judgment is the composite experience of the individual and the composite accumulation of realizations enabling man to exercise his creative mind, not only in determining a valid judgment but also in assembling the results of previous experience and contemplation in a productive way. It causes him to temper his beliefs to make them conform within reason to other realizations.

This does not mean that man's judgment cannot err, but at least it is a guiding power that keeps him from being under the domination of false beliefs or from developing delusions.

There used to be a tradition or a myth that a pot of gold could be found at the foot of the rainbow. A child told this might accept it as a fact. Putting his trust, faith, and confidence in the individual who gave him the information, he would believe that the pot of gold really existed.

As he grew in knowledge and experience, and in the process of accumulating the results of his own realizations, this belief would gradually fade. Judgment of both phenomena and mental realization would lead him to the conclusion that such a belief was false even though he was incapable of reaching the so-called end of the rainbow and proving for himself that the pot of gold was not there.

If on the other hand, regardless of the experience that was his in life, or the knowledge accumulated from others, and the judgment that came from a reasonably adjusted living, a person continued to believe—in spite of all the evidence to the contrary—that a pot of gold did exist at the end of the rainbow; that continued belief would be classified as a delusion. A delusion, then, is a false

belief, retained as a fixed misconception, and the individual retaining it is a victim of self-deception.

There are many individuals today who without necessarily believing in a pot of gold at the end of the rainbow are nevertheless victims of delusions. Some delusions are small; some are important. Whole lives are affected and made unhappy because of delusions to which men cling in spite of evidence that contradicts them, and in spite of their own good judgment.

The individual who clings to a delusion to the extent that it influences his entire life is one whose mental adjustment is incomplete. Just as it is true that a child may believe, in terms of his own experience, mental ability, and realization, that a pot of gold exists at the end of the rainbow; so it is equally true that an adult should not continue to maintain such a belief in spite of his experience, realization, and evidence to the contrary.

We might say that an adult with reasonable experience and training who still persists in his pot-of-gold belief is an immature individual and not well adjusted. He has not met the challenge of growth; has not matured mentally, and is unable to discard the fantasies in which he would like to believe. He is not yet fully aware of the realization of the environment in which he must live.

How are we to decide between our pet ideas—which is *bona fide* knowledge and which delusion? Actually, it is difficult for a mature person to change his viewpoint, regardless of what it is. If I am deluded into believing that the foot of the rainbow holds a pot of gold; then no amount of argument is going to change my opinion. Even if it were possible physically to go there, my opinion might still remain the same.

In sorting out the realizations that constitute his experience, an individual has to learn that his own evolution toward a more perfect being is partly accomplished by his ability to think rationally. There is no law, with the exception of his intuition, that man can make use of to prove where the line of demarcation between fact and delusion lies. But man can grow in his understanding of what is useful to him, and find in its application the necessary confirmation. It is quite probable that an ideal which holds truth for one individual can often be applied by others

provided they are tolerant, open-minded, and attempt to use the information presented.

There are, of course, individuals always in advance of the crowd whose ideas appear to be delusions because they go beyond the understanding of the average. However, time will correct such conditions. What we need to think of now is that all belief and knowledge must be well tried in the field of experience, that our realizations and what we consider reality cannot be whims or snap judgments. We often hate to give up a belief because we prefer to believe in a phenomenon or idea; but if we are to evolve our potentialities to the full and to the point where we can gain the ability intuitively to make our decisions final, we must temper our beliefs with judgment and give them time to prove their validity.—A

Should Rosicrucians Use Stimulants?

A frater states that he was shocked when in one of the degrees he read instructions for a particular exercise requiring the member to abstain from alcohol, tobacco, caffeine drinks, etc., for a brief interim. He was shocked, he states, to know that Rosicrucians indulge in stimulants.

There are many things in our diet which we are not ordinarily aware of as stimulants to some degree; these even include such condiments as mustard, catsup, and various spiced sauces. These stimulants excite the appetite, and to an extent make food and drink more palatable. The question is: Are they wrong mystically?

There are some who would say that it is necessary to abstain from all stimulants for mystical advancement. The Rosicrucian teachings make no explicit demands of that kind. It is true that *during* certain particular exercises in which the member participates, it is suggested that a bland diet be followed for a brief time. The Rosicrucian Order has never insisted, however, that its members refrain from smoking or partaking of an occasional glass of wine or other alcoholic beverage. It is significant that even during Egyptian and Babylonian times wine was used in sacred ceremonies. It was once held that the stimulus of the beverage was a vital force that quickened the latent powers of the supplicant. It was believed that the energy of the sun was imparted to the grape, and

that this energy was released through fermentation and conferred, in turn, upon those who imbibed the wine.

Rosicrucians have never advocated any form of fanatical abstinence. They are not ascetics, practicing self-mortification or the abnegation of the appetites. The teachings of the Order, throughout the degrees, have always urged reasonable temperance, *not* denial. The premise of this doctrine is to do nothing that will cause ill health. Medically, it has been shown that reasonable indulgence in stimulants will not harm a normal person. The psychic self is not inhibited in the least when the health is not endangered.

The Rosicrucian teachings take the position that we can neither eat nor drink our way into a state of higher consciousness. What we partake of in food or drink, or what we refuse if it does not obstruct the normal functioning and the harmony of our bodies will not raise nor lower the consciousness of self or of the Cosmic. The position is further taken by the Rosicrucian Order that the body is a vehicle for the soul-personality. It is like a vessel, or container, in which certain exalted functions and phenomena occur. As long as the vessel is kept in good working order, it fulfills its purpose. Beyond this, nothing that one can do to the vessel will alter the function of the soul-personality.

If the opposite of this were true, then every physical culturist, every top athlete, every champion weight-lifter would be a superb mystic by the fact of his supreme physical condition. Of course, we know this is not true. History has shown that some of the mystics, though in good health, have actually been quite frail in body. The mystical consciousness will be found in all types of bodies, including those who indulge in all sorts of diet—as long as the body is not adversely affected.

It is true that in some of our higher degrees we do advocate a special diet for perhaps a week or two. This is a matter of experimentation while the member undertakes some particular mystical exercise. There are perhaps several thousand Rosicrucians throughout the world who, from their own personal point of view, do not choose to smoke nor partake of any stimulants. There are others who are vegetarians. However, there are also many more thousands who do *not* subscribe to such abstinence. We know

that in either their understanding or application of the Rosicrucian teachings it is impossible to tell any difference between these groups.

If a personal statement be permitted, I do not smoke. I abstain from smoking, not because of any mystical edict or requirement, but merely because I do not prefer it, just as I might not prefer something else. One must also recall that Jesus supposedly drank wine, not just ceremonially but as a drink with his meals—a rather common practice of the times. As long as we maintain a golden mean, that is, as long as we avoid excesses, stimulants offer no obstacle to the attainment of a higher consciousness.—X

Selection of the Soul

A frater rises to ask our Forum the following: "Is the soul-personality of an unborn infant selected at the moment of conception or at the moment of birth? Also, does the mother have any reasonable influence in this respect?"

Mystical tradition and the doctrines expounded by the Rosicrucian Order, AMORC, as well, declare that the soul force or the universal consciousness which conveys that which we call *soul*, enters with the first breath that the child takes. The child then becomes a separate living organism with *soul*. Prior to that time while in the womb, the child is part of the mother's organism, vitalized by the mother and directly under the influence of the mother's soul-personality, as are any of her organs. The Rosicrucian teachings and ancient mystical traditions say that the life force and soul consciousness are conveyed by the air we breathe and depart simultaneously with the last breath.

The term, *selection of the soul*, is an erroneous one. Divine selection would imply a theistic or personal god shuffling souls about, as one would some commodity stamped with identifying marks. Such an idea is so anthropomorphic and primitive that it cannot be entertained by real students of mysticism. Further, mortals cannot designate the soul-personality that their unborn child can possess. The matter is not quite so arbitrary as that.

The more nearly appropriate term to be used, and consistent with mystical teachings, is "soul attraction." The attraction, accord-

ing to ancient writings, is a mutual preparation. In other words, the soul-personality is drawn to a body in which it may gain certain experiences essential for its ultimate further unfoldment.

We would like to digress a moment to comment further on this latter aspect of the subject. The body into which the soul is drawn is not always one that would be expected for a higher spiritual status or evolved consciousness. Sometimes a soul-personality may occupy a body whose way of living is coarse, or one in which he will suffer considerably—physically and mentally. Cosmically, this makes it possible for the individual to learn the lessons necessary for its evolution—sacrifice, compassion, perhaps humility. To an observer who could have known the soul-personality in two lives—the one previous and the present—it might appear that the soul-personality had actually degenerated. He could not, of course, know of the impact now taking place on the consciousness of the individual.

Parents-to-be can *attract* a soul-personality by the manner of their living. Their thoughts and deeds may mystically attune with a soul-personality so that it is drawn to the unborn child. If they plan, within their means, to give the best possible care to their future child's body and mind and to further its spiritual nature, they are creating a condition of attraction. If they do not become too dogmatic as to just what the child will prepare for in life, they are exercising the right attitude. If they take the position that no one aspect of the child's physical, intellectual, or moral self shall be stressed at the expense of the other, they are in accord with cosmic principles.

For example, the parents-to-be who declare that, if they have a son, he must be a priest, or a clergyman, of this or that sect show that they are going to use undue influence on the child. A progressive, liberal soul-personality, who does not need that particular clerical or theological experience, would not be drawn to such parents. It would, more probably, be one who must face a conflict between parental influence on one hand and the expression of its innate feeling on the other.

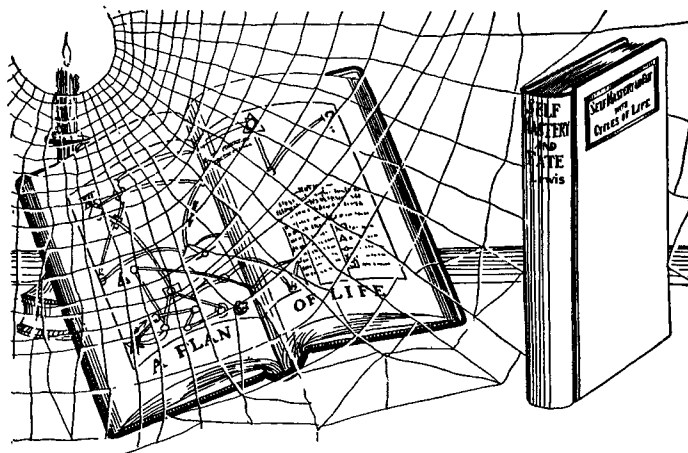
In fact, from the mystical point of view, while awaiting the child, it is best not to take a positive attitude as to what type of

soul-personality the unborn shall possess. Such an attitude of setting up certain requirements in one's mind constitutes a selection not in the province of the parents. The desire should be to further the welfare of the child in whatever way is necessary and beneficial. One should take the position that in the vital decisions of life the child will be given the opportunity to know all that can be known about relevant issues, but left to make its own very important decisions at maturity.

Again, we refer to religion in this matter. The child must be introduced—exposed, if you will—to established and proved moral codes to assure its harmonious relationship to society. However, the parents should not impose a religious obligation upon the child. They should not insist that he be confirmed in any faith before he has the mature judgment to evaluate such a faith and select one that is commensurate with his own conscience. Such an imposition is nothing more than the parents' endeavoring to gratify their own preferences.

Parents who lead a life in accordance with the dictates of their own conscience and who know, as well, that they are tolerant of the views of others, can be assured of attracting a soul-personality with great potentiality for further evolution; one, in fact, quite advanced in spiritual consciousness.

It is necessary to add that soul-personality evolution has no momentum of its own to carry it to a higher plane regardless of the circumstances it may encounter in this life. For analogy, a soul-personality, having attained a very high plane of consciousness, may be born to two parents whose viewpoints and whose behavior will enhance the child's soul-personality. Subsequently, circumstances occur that cause severe friction in the family. Perhaps, too, the father becomes an alcoholic and brings to the home coarse and vulgar persons, exposing the young girl or boy to a detrimental environment. This, then, inhibits the personal advancement of the child's soul-personality. It does not cause the soul-personality to regress, but neither will it advance under such conditions. We see from this that environmental conditions, associations, people, circumstances into which the child is precipitated, and the adjustment that the inner self makes to such, are important factors.—X



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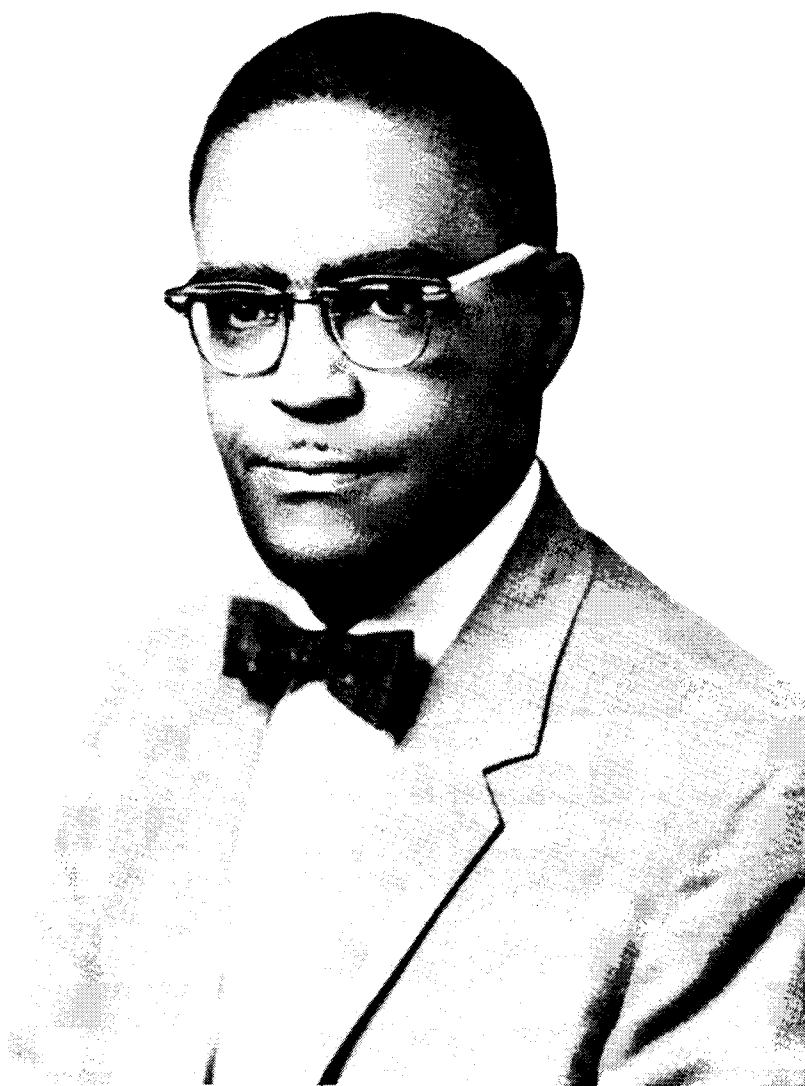
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HUBERT E. POTTER, F. R. C.

Inspector General of AMORC for Washington, D. C., and the State of Maryland.

Greetings!



BOMB-SHELTER ETHICS

Dear Fratres and Sorores:

It requires an actual or threatened calamity in society to crack the veneer of conventions with which most human beings are cloaked. There is then revealed in all its stark nakedness the human animal. Anthropologists and psychologists have long expounded the truism that, in his evolutionary ascent, man's emotions and instincts were dominant for centuries before what might be termed the dawn of reason.

For eons of time before man became what is termed *homo sapiens*, he must have dwelt in a midnight of mental darkness. As with many other animals, man merely responded to the stimuli of his environment. Further, he was impelled by drives and urges from within. These were appetites, fears, and desires. That analysis, that comparison and weighing of personal experience, that critical review of actions and the imposition of will made possible by reason, were all a much later and gradual development. The impact of the emotional and instinctive selves was most often dominant whenever that and the reason were brought into conflict by circumstance.

Even moral values gained persuasive strength only to the extent that they became aligned with the refined emotions and feelings of the personal self. Men were, and are, good principally because it gratifies self to be so. If it were possible for morality to be truly impersonal, would men suffer the sacrifices of other aspects of their nature to gain it?

The test of what is termed spiritual evolution, the extending of the consciousness of self and its aspirations, is to be found in the degree of resistance to one's basic and elemental nature. We must not, as our religions and moral philosophies seem to expect, be too critical of our very mortal and physical selves. For all our lofty idealism, we are animals biologically. These deep-rooted drives that push the limited, the strictly physical, self to the fore at all sacrifice are *foundational*.

Life, organically and biologically, comes first. Nothing in the nature of an animate thing can take precedence of it if it is to survive. Personal survival, existence itself, is the very ground upon which all other creations by man are but a superstructure. In the light of this inherent nature of all living things, it is not reprehensible, then, that man should revert to the primitive urge to protect his person and all that is associated with self when they are threatened.

Certainly, man will resist any invasion of a bomb-shelter he has provided for his family. His resistance will, in most instances, go to the extreme extent of killing such an intruder if necessary. It is not that he has lost all compassion and higher emotion for others. Rather, it is an external excitation of his immanent instinct of preservation. It is a matter of life for himself and his family.

The impersonal life that a cultured and advanced society has tried to promote and which is said to elevate man above the animal is, to a great extent, only a series of conventions with the majority of people. Morals and ethics are not as ingrained as man would like to think. They are, with many individuals, just a conformity to custom, or merely a compulsion by the force of social order. When society itself retrogresses, when it slips from a high level of civilization to brutality, to the uncontrolled savagery of war, it is then to be expected that most men will respond accordingly. Men will react in kind.

The influence of a moral or ethical idealism will then be inadequate to cope with man's primitive behavior and relentless passions. Men will kill to keep the shelter they know, or *believe*, will save the lives of themselves and their families from either immediate death or lingering suffering. Men of the remote paleolithic era killed animals or other humans attempting to enter their crude shelters to destroy them.

Such men had a simple mentality. They were motivated by the necessity of their animal drives principally. Their spiritual con-

cepts were exceedingly elementary. The physical self was the dominant one. A society that institutes a nuclear holocaust has stripped itself of all the restraint that civilization has attempted to commend as the higher purpose of life. It cannot expect, then, that the individual will not react as would the paleolithic man.

When a community is devastated by a natural calamity—earthquake, flood, or hurricane—the authorities will often call for the military to police the area in the emergency period. Those who attempt to take advantage of the chaos to loot homes and shops are ordered killed without equivocation. Such drastic methods are considered necessary to repel the primitive avarice of the looter. If society deems such behavior necessary when the individual retrogresses, it cannot expect the individual to do otherwise when society fails.

Certain sections of the populace have been highly indignant on having individuals and even communities proclaim that they would resist refugees from bombed-out areas attempting to crowd into their shelters with them. The shock should not be that man reverts to his primitive self under primitive provocation, but rather that civilization should so decline as to give rise to such circumstances.

Ethics is basic to establishing rules of behavior adopted to conform to what man considers a standard of goodness conducive to his greatest welfare. Ethics arises both from moral precepts and conditions of environment. Man follows certain behavior which he believes compatible with his religious doctrines *and* the requirements of the order of his society. When society casts aside its cloak of rectitude, the individual can no longer use a code of ethics which society has abrogated and does not respect. To do so would be to invite personal disaster. Further, moral dictates do not apply in war. The spiritual values are engulfed by the lower

nature of man that manifests in war. Evolved spiritual concepts need moral restraint and a society conducive to their expression.

Consequently, in a war of survival, we cannot expect man to be any different from other animals struggling to live. If we do not want to be exposed to the raw pulsation of life itself, let us not create conditions which the moral shell that man has slowly built cannot resist.

Fraternally,

RALPH M. LEWIS,
Imperator.

Fall-Out: What It Is and What We Can Do About It

A member concerned "with the ever-increasing possibility of a nuclear holocaust," writes, "What can fall-out do to us, and what, if anything, can we do to protect ourselves from it?"

Briefly, fall-out is the radioactive residue from a fission-type explosion, such as an atomic bomb. Carried aloft during the blast, this radioactive residue later filters down again onto the earth's surface. To understand better the dangers of radioactivity, let us review some declassified information about nuclear weapons.

We hear a good deal of talk about "clean" bombs and "dirty" ones. These terms refer simply to the relative amount of fall-out and lasting radioactive residue, resulting from the explosion of a weapon. Generally, fission, or atomic, bombs are relatively dirty; whereas fusion bombs (hydrogen bombs) are fairly clean. The dangerous fall-out element in a fusion-type explosion lies in the fact that so far it is still necessary to detonate a fusion bomb with a small fission bomb.

At the time of a nuclear explosion, the blast picks up dirt and debris, carrying it thousands of feet into the air. These particles are charged with radioactivity as a result of the fission or splitting of the atoms

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composing the active elements of the weapon. The heavier of these particles begin to filter out almost immediately and constitute the immediate fall-out danger downwind of ground zero.

Much, if not most, of the radioactive elements initially released are of quite short duration and pose no great fall-out hazard. Some, however, such as Strontium 90, have persistent qualities and pose a very lasting danger. The lighter of the upswept materials are carried and held aloft so that it may take years for them to filter back to earth. Often, this fall-out material is brought back with the seasonal rains; this is predicted for the heaviest fall-out from the Soviet 50-megaton explosion.

Fall-out from an atomic burst is a secondary hazard, and may be lesser or greater depending upon the type of explosion. Tactically, there are three types: Air, surface, and subsurface. Subsurface explosions are of no tactical value, militarily speaking, although they produce extreme residual radiation in the earth immediately around the point of detonation. However, this is so relatively limited that it has no strategic use.

A surface explosion causes somewhat wider destruction, but again has no great strategic value because its principal effects are muffled or blocked by terrain and buildings, thus minimizing its fullest potential. Let us point out here that there are three effects of a nuclear weapon: heat, blast, and radiation. Of the three, radiation is the most widely publicized and the least effective.

Many more victims were taken by heat and blast in Hiroshima alone than fell victim to radiation in both that city and Nagasaki. When a bomb is exploded on the surface, it produces a tremendous cloud of potential fall-out, and may contaminate a small area for a number of years—but in terms of full effect will cause relatively little destruction.

We might also point out the tactical considerations of nuclear weapons: A nation engaged in a war expects to be victorious. To be victorious, it must physically occupy its enemy's land. Even in a nuclear war, therefore, it would want to leave that enemy's land in a condition to be occupied. The use of an atomic air burst accomplishes this.

The detonation of a weapon 1500 or 2000

feet over ground zero allows the maximum dispersion of heat and blast, to be effective over the greatest distance. The radiation is a brief wave expanding outward which passes quite quickly. Anyone directly exposed to it, of course, will no doubt be affected, even in cases where he might be sheltered from the blast and heat.

Quite generally, however, a person fully sheltered from the heat is also likely to be sheltered from the initial radiation. There is relatively little persistent radiation from this type of blast. An area may be occupied within a matter of 30 minutes by persons in protective clothing, and within 1½ to 2 hours by normally clothed troops using radiation indicators to measure personal acquired dosages.

Even this type of burst, however, picks up a fair amount of surface dirt which becomes fall-out. The most immediately affected area is for several hundred miles downwind of ground zero. This area takes the brunt of the initial fall-out. For a given explosion, these particles filtering down do little to raise the general radiation count.

However, a series of explosions in a short period, under static meteorological conditions, could cause a definite build-up in the fall-out path. The real danger lies in such persistent elements as Strontium 90. This is the element which causes milk contamination. Unlike most radioactive materials, its activity is not affected by chemical processing or filtering.

As a result, for example, it filters down over pasture land, contaminating the grass, which is eaten by cows. It passes through the digestive and mammary systems of the cows and remains in the milk taken. The milk goes through the processes of pasteurization, and perhaps homogenization, where it is blended and purified, except that the same Strontium 90 is still present and still active. When the milk is drunk, this material finds its way into the calcium which forms the bone structure.

The Department of Public Health assures us that, up to the present, the Strontium 90 levels have not reached the danger point. The trouble lies in the fact that this material, a major factor in radiation-induced bone cancer, is cumulative in its effect and is permanently retained in the body.

The Strontium 90 taken into the bones of

a child remains there, and all the Strontium 90 that he will take in is added to it and builds up its effect within his body. Thus, in a sense, we are leaving to our children a legacy of bone cancer, created from the very milk that sustains them. Happily, there are counters for this, although the dairy farmer may be hurt by them.

Initially, since human females do not process milk from vegetation, the newborn child is not affected by the possible effects of this particular aspect of fall-out. Later, the solution lies in not using liquid cow's milk, but rather one of the soya-bean substitutes, preferably powdered, and later dry-milk powder. This is effective because Strontium 90 seems to limit itself fairly well to liquid milk.

But the reader might ask, what about future fall-out problems, those connected with a nuclear war? The big question these days concerns the "fall-out shelter. Should we or should we not build one?" Here we will speak of shelters, not with respect to whether one should or should not build one—since this is a purely personal matter—but rather why they are recommended at all, and how effective they would be.

Fall-out, according to a number of sources, can be a hazard when its radioactivity is intense enough to cause radiation sickness or death—when the Roentgen count reaches a point where the body cannot absorb any further radioactivity. In the area of a large nuclear blast, this period might last from 72 hours to two weeks.

After the cloud has gone on and the filtration of radioactive dirt has ceased, the radiation count drops and for the most part the materials become absorbed to the point of presenting no hazard. This, then, is the idea behind a fall-out shelter. It is a place with sufficient space and provisions to allow its intended occupants to exist for one or two weeks until the fall-out and the slight residual radiation danger from an air burst pass.

The requirements have been somewhat standardized although needs will differ depending on the proximity to a probable target area. As an example, someone in a remote mountain area, with a good deal of mileage and many terrain features between him and any nuclear target, will have fewer considerations in his shelter plans than will a person living right in a target area.

The person in the target area will have to go deep enough to insure protection from the heat, and particularly the initial radiation wave. The mere fact of being underground will protect from blast and, to a great extent, heat.

The last two paragraphs have largely outlined the two principal means of individual protection in the event of nuclear hostilities: living away from a possible target area, and the use of the individual fall-out shelter. Much has been argued pro and con about the ethics of individual shelters, but we will not explore this question here since a companion article is expressing a view on the subject.

There has been a good deal of discussion about the recent statement of the wife of the Soviet Premier that Russia is doing nothing about the development of family shelters. The fact not emphasized, however, is that all Soviet citizens *must* attend special survival and civil defense courses designed to prepare the individual for survival in case of nuclear attack. Such a course or series of courses would indeed be worth the effort expended in case of such an eventuality.

We have here outlined some of the considerations in event of a nuclear attack. We have left one implied aspect of the original question for our final consideration. "What can we do to prevent world-wide chaotic devastation?" We might think that there is little we can do but trust to the judgment of our world leaders. This is, of course, important. There is not one national leader, with a possible exception, who is not fully aware of the price to mankind of a nuclear war.

So long as the Soviet Union retains the leadership of the Communist bloc, and the Chinese do not develop nuclear weapons, there will, in all probability, be found areas of conciliation and agreement which will provide pressure releases for world tension.

This willingness to find grounds for agreement and to continue to use them to the best advantage, is, of course, a safeguard. Rosicrucians, through the positive use of those methods of attunement revealed in our monographs, can assist all world leaders to find the strength and resolution to reach the right decisions in matters of international policy. (This particular phase of our discussion will not be further developed here since

to do so would merely repeat what was presented in the August 1961 issue of this publication.)—W

This Issue's Personality

The theory of superiority or inferiority of race is often disqualified by the lives of the individuals of the respective races. Environmental conditions can subordinate or accelerate the potentialities of individuals of any race. The life of Hubert E. Potter, Sr., is such an example of surmounting both racial and environmental obstacles.

Fratr Potter was born in Pittsburgh, Pennsylvania, August 31, 1912. His father died when he was four years old. He was thus raised and counseled by his mother and grandmother. He was under their aegis for the next twenty years. They encouraged him to gain an education, even at a time when economic circumstances were severe. Nevertheless, young Potter completed high school in 1931 during the great depression. In fact, it was not until the following year that he obtained any employment.

His first position was with a large chain shoe company. The desire for higher education, however, was still very intense with the young man. Frater Potter was eventually able to gain permission from the liberal management of his place of employment to have a few hours once weekly to pursue a subject for a semester at the University of Pittsburgh.

In the year 1936 fortune and his own diligence brought results, for Frater Potter received appointment in the Federal Government at Washington, D. C. This was the first rung on the ladder of promotion. From a beginning as clerk-typist he moved upward through varied positions and responsibilities to research technician and historian.

During World War II Frater Potter gained further technical training in the Armed Forces as a photographer and laboratory technician. His natural curiosity prepared him for opportunities that presented themselves. Even as a young man he had the motto: Learn all you can about other people's jobs. Some day you may have a chance to do them.

In the fall of 1946 Frater Potter resigned from his government position to enter Howard University. The higher education he

longed for was now to be made possible through the G. I. Bill of Rights. After completing his freshman studies, he returned to federal employment at night, attending college classes in the daytime.

After forty-five months of such study he was rewarded in June, 1950, by receiving his Bachelor's and Master's Degrees in political science. Later he was transferred to the Historian unit of the United States Army Medical Service as one of two professional civilian historians. There he worked on the production of several volumes concerning the history of the Army Medical Service during World War II and the post-war period.

An active mind requires versatility. Consequently, Frater Potter had other stimulating interests, such as concertmaster of a high school orchestra and as a photographer in a portrait studio. His photographic training and ability also led him to hold prominent offices in photographic societies and associations.

He had a recurring interest in the phenomenon of the human mind and personality. The subject of hypnotism had intrigued young Potter while in high school. A subsequent college course in psychology made it possible for him to demonstrate hypnotism in the University of Pittsburgh.

The humanitarian nature of Frater Potter was likewise manifesting itself in his connection with several associations concerned with the betterment of human relations. His interest in esotericism quickened. A friend acquainted with such subjects gave him related literature to peruse. By 1935 he had read several Rosicrucian books at the public library.

In Washington, D. C., Frater Potter continued his interest in Rosicrucian literature and was finally urged to affiliate with AMORC by a friend who was a member. This, we may say, was the beginning of Frater Potter's career in AMORC. His uncle was founder of the George Washington Carver Chapter of AMORC in the Capital city and was its first Master. Since 1950 Frater Potter served as Secretary of the Board of that Chapter, chanter, and editor of its publications. He was also the Chairman of the first Rosicrucian rally held in Washington. He is a well-known speaker at various rallies of the Order in the East and Midwest, and has likewise served as Co-chairman at an In-

ternational Rosicrucian Convention in San Jose.

Frater Hubert Potter was appointed Inspector General of AMORC for Washington, D. C., and the State of Maryland by the Grand Master in July, 1961. He has two sons who in many ways have interests similar to his own. Notwithstanding the fact that Frater Potter is now working on his doctorate degree, he has never hesitated to sacrifice himself at any time to further the work of AMORC. He has won the respect of his fellow members by his definite Rosicrucian attitude toward life.—X

An Approach to Absolute Value

When I first began to prepare notes for this discourse, I intended to use the title *Absolute Value*. The more I studied the subject matter available, the more I realized how conceited it would be for anyone to attempt to write an article or prepare comments with the intention of treating the subject of absolute value in its entirety.

The first point that impressed itself on my mind as I gave consideration to the subject was that there is no definition of absolute value with which to begin. It is habitual with me to define the words with which I deal, and in seeking an adequate definition to serve as a premise for these comments, I was surprised that even a dictionary limited its definition of *value* to economic or material worth.

The philosophical concept of value, according to the dictionary, or at least according to the conclusion which I drew from its definition, is left entirely to the field of metaphysics and speculation. Because the subject matter might lie in the field of speculation or be in the realm of metaphysics does not necessarily eliminate it from man's thinking.

That man does give attention to value is emphasized by the fact that the dictionary set forth a number of definitions having to do with value in terms of economics. Everyone seeks value and usually relates it to the purchasing standard. That is, we try to obtain a certain amount or a certain quality of a product on an estimate in our own minds of its worth in terms of dollars.

Nevertheless, beyond the field of economics or a scientific consideration of the

subject, everyone has a psychological sense of value. That is, each individual, depending partly upon his net worth or his possession of material things, and also partly upon a purely psychological basis which he cannot define, places a value limit on any object of the material world.

"What is a value limit?" someone might ask. I might best describe it by stating that probably most of us can remember when a candy bar cost five cents. I can remember as a child asking my grandfather for a nickel in order to buy a candy bar. Now, if I am correctly informed, these items have been increased in price.

There are few objects left that can be purchased for five cents, but one large manufacturer of candy in this country gave serious consideration to whether or not if the price were changed there would be a psychological value placed upon a candy bar. He considered that regardless of the economic situation of the country as a whole, or the economic condition of the potential purchasers of this candy, the public might not choose to pay more than five cents. This company, instead of increasing the cost, reduced the size of the candy bar. This did not prove too good, either, and eventually it followed the pattern of increase in price.

There is a psychological limit to value. Today you might pay ten cents for a candy bar. If you wanted it bad enough, you might pay fifteen cents, or under certain circumstances you might pay twenty or twenty-five cents. It would be difficult to say under what circumstances a candy bar might be worth twenty-five cents—unless a person were starving. Under normal circumstances, a limit would be reached where you would pay no more.

You might pay twenty-five cents begrudgingly, but absolutely refuse to pay thirty-, or twenty-eight, or even twenty-six. There is some point where the line would be drawn, and neither you nor I, nor the greatest authorities in the field of economics know where that line is.

You might pay five dollars for a pair of shoes. You might pay ten. You might pay twenty-five, but you probably would not pay five hundred, and where between twenty-five and five hundred the line is drawn is different for every one of us. May I emphasize that this psychological line where we con-

sider a value no longer exists in terms of the money asked does not necessarily depend upon general economic conditions.

Many years ago I might have paid five cents for a candy bar when my capital was practically nothing. Even though I might have a little more today, I still would not pay twenty-five cents for a candy bar. That is purely a personal reaction.

The reason I am emphasizing this psychological relationship of value on a material basis is to show that regardless of how the materialists of today depreciate the metaphysical concept of value, it does exist in the mind of everyone. It may be summarized in this way: There is a maximum amount that anybody will spend on any one material value in relation to other material values. To put it in simple, economic terms of the day, there is a maximum you will pay for an object.

This acknowledgment that value is something that cannot be limited to purely material standards is an acknowledgment that value is related to human concepts. Furthermore, following the same reasoning, there must be a continuing acceleration or growth in value from the material values of everyday life to the values that seem the most important.

Absolute value, if it exists, must encompass everything that can possibly be of any worth to any intelligent entity. Those things that are of most value to us today, outside of the material world, are the intangibles such as life itself, which is sometimes considered to be the supreme value. They are as well those values of freedom, the right to think for ourselves, the right to perform certain actions without restriction, and the values found in love, in friendship, and the expressions of our innermost feelings.

The attempt of mankind to find an absolute value above all other values has been very discouraging. No actual realization of such an absolute value has yet been defined in man's experience. Nevertheless, many men in many fields and walks of life have believed that they have the means of obtaining that value.

It is worth while to examine some of them as possibly leading to man's realization of ultimate value. The supreme or absolute value, even if it does not lend itself to definition, does encompass a few ideals. These

ideals would include a state of existence where we might live in perfect harmony with our environment; be at peace with all other living things, and experience a state of satisfaction, health, and contentment.

While these concepts are not absolute values in themselves, they are related to man's general concept of absolute value. The nearest man has come to conceiving absolute value is in his concept of Utopia. In the thinking of most individuals, Utopia incorporates a perfect state of existence, and that again is a concept closely related to the concept of an ultimate value.

Those who are perfectly aware of the fact that man is far from reaching such a state have put forth various ideas and schemes that might relate to such a state of existence. One popular concept that is a basis of belief or a means of developing a perfect society would be that all nations should exist in a type of government similar to American democracy.

This belief is very popular. There is a general opinion on the part of many that if every country lived under a democracy such as we are familiar with in this country and in other democracies, then all nations would work together and the possibilities of war and internal revolutions would be substantially decreased.

Such a concept is certainly open to question: If a study were made of all wars and important internal disturbances within countries that have existed from the beginning of human history to the present time, it would be found that throughout all history democracies have been no less belligerent and no less warlike than have those countries which have been under the domination of an autocracy.

This conclusion may surprise some. It is not pleasant to our modern thinking regarding democracy, but nevertheless it is true. We might conclude that government is not the key to the realization of a society in which absolute values would be obtainable.

Another favorite proposal on the part of many as to the abolishment of wars and strife and those negative influences that interfere with the realization of a perfect society and absolute value, is to have more education, more schooling, more instruction; in other words, more knowledge. Again, this

hypothesis is based more upon hope than fact.

If we could miraculously educate every individual who lives today into the status of the most educated product of our modern universities, such a miraculous increase in education would probably not in any way decrease civil or international strife. This is because the prevailing forms of education as we know them have never done anything to decrease the hostile activity of individuals, either among themselves as individuals or among societies.

From the early centuries of the Christian era up to the present time, the percentage of literacy, the number of scientific discoveries, the technological inventions and growth of educational institutions have been consistently increasing, and this increase has substantially accelerated in the past few centuries; yet we are far from perfect.

Dr. Pitirim A. Sorokin has made a study of this subject, and I wish to quote a few comments that he has made in regard to this point of view: "Despite this enormous educational, scientific, and technological process, the number of wars has not decreased during these centuries. [That is, these recent centuries in which there have been many educational advances.]

"If anything, these conditions have become worse. We are living in the most scientific, most technological and most schooled century of history, and the same century happens to be the bloodiest of all the preceding recorded twenty-five centuries of human civilization."

While this may appear pessimistic, I believe it is realistic. Government and education are not the means toward absolute value: Politics and knowledge are not absolute values. Education is not in itself going to make men mature. We are probably better educated than man has ever been before although of course there are many things we do not yet know. What I am trying to emphasize is that regardless of man's efficiency in government or his increase in knowledge, this does not seem to be a pointer toward perfection of society, maintenance of peace, or the realization of absolute value.

Someone will surely say then that religion must hold the key to perfection and realization of absolute value. Surely, if

government and education cannot remake society, then religion can. But in the past, religion also has failed to alter the pattern of man's basic activities. In spite of religion, history has continued along a path of belligerency, of wars, of economic and social stress, as it did under other types of culture.

Again referring to the work of Dr. Sorokin, he made a study of seventy-three people who were converted at various religious meetings. He believed these individuals provided an opportunity to study the behavior of individuals who have come under the domination of religion. His study was to determine how well they reacted as individuals and to serve as a basis on which to judge the reaction of individuals in a society dominated by religious concepts.

He wanted to learn from his study if the conversion of these seventy-three people had changed their minds, and particularly—and this is more important—whether it had changed their behavior, made them more altruistic, more in accord with the sublime precepts presented in the Sermon on the Mount.

The result of his studies was discouraging. Out of the seventy-three individuals studied, only one showed any tangible change in personality and outward behavior. About one-half of the converts changed their word or speech patterns somewhat. Instead of profanity, they referred to everything in the name of our Lord, Jesus Christ, but their outward behavior did not change at all, and the remaining half of the converts did not even change their speech patterns.

I do not claim that religion is a failure. There is need for religion in the lives of many people. But again, bearing out these studies, I do believe that it is conclusively proved that religion can be added to government and education as not being the key to the means of obtaining absolute value. Individuals are as they are and will continue to be so regardless of the pressures that occur in their environment because of government, education, and religion.

What I have concluded is, therefore, a pessimistic picture. What then is the approach to absolute value? In the first place, I believe absolute value is related to conditions that transcend material values and material worth. In the second place, in or-

der even to consider the subject any further, we must leave the field of materialism.

What I say will not be accepted by the materialists because I believe that our approach to absolute value must come through the field of metaphysics, must come through the area of self, and will prove that the whole concept of absolute value is to be found in metaphysics and the psychology of self.

There is one avenue that I believe has not had the emphasis it deserves, and that is the field of emotion and feeling. It is my belief that the concepts that lead toward a realization of absolute value are found in the fields which I have already discussed, but in a way that cannot be measured in a physical laboratory.

These avenues of approach are in the field of emotion, which has hardly been touched on in psychology. The psychological approach to emotion today is merely a study of reactions, a study of how an individual responds under certain tensions. We can study the behavior of an individual experiencing emotions of grief, pain, and agony, or that of one who is happy, content, elated, or excited; but in our psychological study on a behavioristic basis, we only observe reactions.

These reactions may be noncommittal, insofar as giving us a true realization of what is actually taking place in the individual who exhibits particular behavior patterns. Nevertheless, in experience itself I think there is some basis for the idea that the approach to absolute value is in the field of emotion and feeling.

In our own experience, our greatest concepts, our greatest inspirations, have come under emotional stress, and not necessarily under physical stress. Even in the fields of religion, education, and government, we might add, those phases of experience that have inspired us have been because of what we have felt rather than what we have known.

The artist is an illustration. The greatest paintings, the greatest musical compositions, the greatest techniques exhibited by man have occurred during times of intense feeling. We ourselves approach nearer a psychic type of experience under emotional circumstances than we do under any other.

It is under such stresses that we seem to glimpse experiences that lie beyond those

that are limited to our material environment. It is when we are influenced by beauty, by emotions that tend to good feeling and to well-being, that we reach a point where we are able to grasp concepts and to experience elation of a type not always traceable to any material factor.

I wrote elsewhere recently that in our daily existence there are times when we momentarily gain a fleeting glimpse of something, the full knowledge of which must be conceived of as constituting some understanding of our true end and purpose. For that moment, we seem to glimpse a condition that lies outside our physical experience. So long as that glimpse persists, we enjoy an anticipation and a realization of the nature of absolute value itself.

We who are a part of the evolutionary stream which is life at these moments stand for an instant outside and above that stream and are permitted to withdraw from the thirst and plague of impulse and desire. We feel neither need nor want, and losing ourselves in the contemplation of a reality which is other than ourselves, become for the moment, selfless. When we experience those significant combinations of forms or sounds to which we give the name of beautiful in art, our contemplation is in a sense free from the volitional effort of much of our daily experience.

Our experience may be unexpected and intermittent, as is characteristic of our pleasure in the beautiful in whatever form it may take. Beauty can take us by surprise, whether it comes as a view of a landscape, or in harmony, such as a melody accidentally heard as we walk down the street. It is this type of concept that has led artists to produce their greatest works. Regardless of the knowledge we might have of art, we do not express that art unless we try to convey a feeling that we have for the beautiful.

To return to the beginning of these considerations, value cannot be defined because emotion is the key that unlocks our sense of value. Words in themselves cannot be value, because they are only nominal expressions of those things to which we give worth. Intellectual and emotional experience are both important to us. Knowledge is the foundation upon which life is built, but the structure which we erect on that foundation is the result of our feelings. Our feelings are

insights into our own being and coordinate our realization and hope of the transcendental qualities of life and the experiences of being that go beyond the limitation of any man-made creation or system of thought.

Emotion as a key to value is a key to realization, and to appreciate it fully, we must raise our concepts to the point where we can feel those urges that will direct and lead us into a contemplation of what man calls the Divine.—A

About Left-Handedness

In Rosicrucian treatment work, we are generally instructed to use the right hand. What of one who is left-handed? Does he use the left hand instead of the right? Is there then a reversal of polarity? Further, what is known about left-handedness and its cause? These in substance are questions not only asked of our Forum but also of the Rosicrucian Instruction Department.

We preface our remarks by saying that, insofar as physiology and psychology are concerned, there are several theories as to why one hand is shown preference over the other. It is likewise admitted in the fields of science that none of these theories has been substantiated. We will here advance a few of the common theories. One is that left-handedness is inherited; another that preference for a hand is due to "anatomical differences between two sides of the body"; while another theory is that one hemisphere of the brain is more dominant than the other.

More recently, the idea has been advanced that "right-handedness is due to a functional superiority of the *left* side of the cerebrum." Here you will note the reversal of function. The dominant hemisphere of the brain causes the hand of the *opposite* side to be preferred. It has been further theorized that the left hemisphere of the brain receives the more favorable blood supply! There are also those who claim that hand preference or specific dexterity is the result of the fetal position. A less probable theory is the superiority of the structure of the right arm over the left. However, we reiterate that none of these theories has as yet been fully substantiated.

Scientific observation, statistically recorded, has shown that right hand preference appears between the fourth and seventh months. In the earlier months it would seem

that there is a "slight preference for the left." Subsequently, there is a shift to the right hand. Investigation revealed also that, after four and a half months, children seem to use the right and left hands equally well. After that, there is again a noticeable shift to a preference for the right hand. In some instances, the child would seem to be ambidextrous, but one hand would be preferred wherever fine movements were required. Thus, articles would be readily picked up by the left as well as the right, but where something small or delicate had to be used, the right hand was preferred.

An experiment conducted by a psychologist found that "96 percent of a group of 61 children, aged two to six years, used the right hand in throwing a ball at a target." Another researcher, Jenkins, found that "85 to 90 percent of 300 children, aged five to seven, used the right hand exclusively in tossing a bean bag or baseball while jumping."

It has been observed that there is a lateral dominance that corresponds with the preference for the hand. In other words, preference is shown the whole side rather than the hand alone. The head is more often turned slightly on that side. The eyes likewise tend toward the hand that is used. The question has been asked, Is the eye's dominant tendency to look more to the right, for example, influenced by the preference for the right hand?

The general custom, of course, favors right-handedness. The question has been postulated as to whether there would actually be more left-handed persons if there were not this fostering of right-handedness. In other words, does custom cause the majority of persons to be right-handed? Where the child is almost ambidextrous at first, perhaps this fostering of the use of the right hand would cause it to have that preference. Conversely, there are many examples of right-handedness where there is no indication of any influence having been brought to bear in such usage. It is mentioned that many tools and appliances are constructed for right-handed use only. This would be a strong influence for such preference, and yet we still have "south paws."

It is stated that forcing the left-handed child to change over has seemingly caused some ill effects. Such compulsion, it is reported, resulted in "nervous mannerisms and

stuttering." However, there is no psychological barrier or effect in being left-handed. Such a person can only be at a disadvantage because of the design of certain appliances; there is no detriment to the health whatsoever. It is also stated that "left-handed persons usually acquire a greater degree of ambidexterity."

From the Rosicrucian point of view, we also take the position that one hemisphere of the brain is more dominant than the other, causing the individual to be left-handed. When that occurs, there is a *reversal of the polarity* of the body—that energy which emanates, for example, from the radial nerves of the fingers. Whereas, ordinarily, the right hand would be positive in its polarity, if the individual is left-handed, the left then radiates a positive polarity.

Consequently, in all Rosicrucian healing treatments, which recommend the use of *positive* treatments, the left-handed individual should use the left hand.—X

Rosicrucian Glossary

The meaning of a term is often the key to the proper understanding of some technique or specific study. Various studies in the sciences and arts have their own gradually evolved terms. Without knowledge of such terms the student may grapple with the subject as though it were in a language foreign to him.

The *Rosicrucian teachings* are no exception. Time has developed certain Rosicrucian words or terms that convey important truths in a simple and effective way. The terms, however, may consist of words that have distinctly different connotations than common usage provides. To gain the utmost from his studies, therefore, the member must be certain that he has the right comprehension of the terms so that there will be no misunderstanding.

A *Glossary* has been prepared in simple, alphabetical order and concise manner, that sets forth words and terms with meanings unique to the Rosicrucian teachings and philosophy. It will be found to be a most practical aid in deriving the utmost from study. The book has been prepared by the librarian under the auspices of the Department of Instruction at the request of the Imperator.

The following are but a *few* of the dozens of words and terms concisely and effectively defined: Divine Mind, Obscure Night, psychic body, adept, Akashic records, Christ Consciousness, Third Eye, Hermes Trismegistus, etc.

This pocket-size book with attractive paper cover sells for only \$1.00 (7/3 sterling) postpaid. It may be obtained from the Rosicrucian Supply Bureau, San Jose, California.

Is Sex the Answer?

A soror of London, England, now addressing our Forum, says: "There is a growing feeling among thinking people in this country that the misunderstanding and misuse of psychology, especially Freudian psychology, is one of the contributing causes for a great deal of moral slackness and sex crime in our society at the present time. Our young writers seem to be wandering about in the twilight of Freudian psychology and a mental preoccupation with the horrific, the sexy, and the sordid, as it has been called. It would be very helpful to have the Rosicrucian point of view on Freud and why he has led us to such disastrous results."

First, we must state that psychiatry is not yet an absolute science. It strives to be a science and many of its doctrines can be empirically demonstrated. However, as compared, for example, with chemistry and physics, much of psychiatry falls within the realm of theory. In fact, the various schools of psychiatry are not in accord with each other. The principles expounded by Freud are not wholly accepted by other classical exponents, such as Adler and Jung. Wherein their differences lie is not a subject for discussion at this time.

The whole field of psychology and abnormal psychology owes considerable to Freud. He was one of the great geniuses of our modern age. He did demonstrate how the conscious self is influenced—in fact, moulded—by subliminal urges. He has shown, in psychoanalysis, that repressed desires and urges find expression in motivations and symbols which the conscious mind cannot ordinarily relate to their basic causes. The ego tries to adjust to these symbols, to understand them, while perhaps at the same time consciously repressing the very desires that they represent. The resultant frustra-

tion causes emotional illness such as neuroses and psychoneuroses.

However, Freud's hypothesis postulates that most of the repressed desires have an infantile origin and that they are related to sex as a principal basic drive. Freud maintains that "sex is born with us and functions from the beginning of childhood." In other words, the sex drive does not suddenly arise within one at puberty, as commonly thought. As an infant, the germ of sex is there, Freud states, but it expresses itself differently. Improper attention to certain necessary behavior of children from one to four years of age may induce the repressed desires. In fact, Freud claims that all neuroses are the negative form of perversion. "The child's *id* or *psyche* is stimulated into activity by the two primary instincts of hunger and love." If these are not properly gratified even in infancy the repression ensues.

Freudians have expounded that the conventions of society, with relation to matters of sex, have inhibited the natural desires. Moral codes that are too stringent cause emotional imbalance. The super ego, the moral ideal, which society establishes for the individual, causes a conflict with expressions of the basic instincts. It prevents their free and full gratification, particularly in matters of the sex appetite.

Other schools of psychology and psychiatry admit that hypocritical and extreme moral codes in matters of sex are psychologically harmful to the individual. They disagree, however, that the majority of mental illnesses can be traced to such causes. Nevertheless, Freudianism has given license in many quarters to the exploiting of sensual interests in sex. Certain writers have tended to imply or even emphatically state that there is no such thing as immorality, that there are but different degrees of restraint in gratification dependent upon the personality of the individual. Because one must exhibit his sex inclinations more freely or resort to inordinate ways to gratify them, he is not necessarily pervert or evil.

Those who take this extreme position in their literary efforts in popular novels and plays, try to centralize sex in all human and social relations. In other words, everything we do, from their point of view, is motivated by sex. Most persons are not happy, they contend, because they try to reconcile their

sex desires with the circumventions imposed upon them by society. Let the individual give vent to sex as he does to his appetite for food or drink, they proclaim, just so long as he does not directly disrupt the security of others or their opportunity for indulgence. They continue with the argument that since we do not advocate that all persons must eat the same food in the same quantity and in the same manner, sex should not be standardized as if it were experienced or expressed alike by all people.

Some of the novelists go even further. They feel that, no matter what the conduct of the individual, it is not intrinsically wrong. It is but the ego adjusting, according to its impulses and the restrictions imposed upon it, to the influences of society. Some men and women are more primitive. They have no innate inhibitions. What they do is not intended, it is said, to degrade society. They are but fully expressing basic urges, giving natural freedom to the *id*! To condemn these persons, to compel them to conform to the ideals and censures of others, would be to cause repressions and to contribute further to the mental illness of society.

A distortion of the theories of Freud has encouraged a licentiousness in certain literary circles. It has tried to represent reprehensible and malevolent characters as really not such but as individuals who are merely striking back in righteous indignation at the false morals of an enlightened society! In other words, the flagrantly immoral person, male or female, is only displaying a righteous indignation, they claim. All the filth of the conduct of such individuals, who are truly mentally ill, is published—within the bounds of the law.

Of the ones who publish such "literature" there are two general types. There are those who believe that they are emancipating the ones whose acts society has condemned as criminal, degenerate, and perverse. They consider themselves crusaders in the literary field, and in advancing human knowledge. There is the other type who but pose as liberators. Their true motive is pure commercialism. They know that literature of this kind has an appeal to the sensually minded and will outsell by thousands of copies good fiction, or that which is truly academic. In a sense, such type of literature,

purporting to be an exposition of Freudian principles, in fact is actually pornographic.

The danger is principally the influence on youth. It makes it appear to them that the moral order, which has been necessary for the preservation of the family and of society, is an obsolete prudish code. The fact is that the sex impulse is normal. As the result of physical and psychological factors it takes many forms of expression. That which deviates from the normal is the abnormal. It is not necessary to treat such abnormal individuals like beasts or to persecute them. We believe England has taken the proper view in the matter of homosexuality, for example. It does not arrest and prosecute a homosexual so long as he does not menace society or violate its public decency laws. However, it is an entirely different matter to publicize such persons and their acts, and to make fictional heroes of them.—X

Has Evil A Power?

A frater, addressing our Forum, says: "An evil thought is a thought form. Therefore, it is positive in that it has existence. Certainly, one who plans a crime harbors an evil thought, which is as much a thought as any other. Yet, in our monographs, we are told that only good or constructive thoughts have power. An evil thought is destructive. Such evil thoughts do accomplish their ends sometimes equally as well as constructive ones. There seems to be an incongruity in this subject. Please explain further."

Every thought, no matter what its nature, is positive insofar as having existence in the consciousness of the individual. It may not necessarily be positive in the effect which it may bring about in society or in the life of an individual. Let us look at it in this way: Whatever is positive constitutes the full assertion of its nature. Negative, in contrast, is the arresting, diminishing, or the doing away with the quality of something.

Suppose an evil thought has, as its objective, the theft of money from an individual, and the plan is eventually executed successfully. The thought, then, was not only positive in that it had existence in the mind, but it would also be positive in the fulfillment of its nature—that is, the committing of the act of theft.

But what about society? It strives to protect the property rights of others, and encourages honesty. Its thoughts and plans are positive, too. Consequently, the plans and deeds of the thief, in *contrast* to those of society, are *negative*. They defeat what society is striving for. An evil thought is negative in that it is *contra* to the positive ends of that which is termed good. We see, therefore, that evil is a matter of relativity.

Let us consider linear measurement for an analogy. A length of one foot is *positive* in itself. It is a full twelve inches. However, if a needed object requires one yard as a measurement, then by comparison to the greater positive quality, one foot is negative. It is negative because it falls short of meeting the requirements.

Many evils are only relatively so. In themselves, they may not be either harmful or destructive. But, in relation to certain standards of goodness, they are a *contra*, an opposite, or negative state. In some communities in different parts of the world, religion has had laws legislated prohibiting dancing on Sunday. Their premise is based upon their interpretation of the sacred writings; that is, that such an act on a sacred day is evil. Proper dancing is neither morally wrong nor degrading. It is positive and constructive in itself. However, if performed on Sunday, then such laws in that community confer upon it, by comparison, a negative or evil status.

Mystics have said, and it is stressed in the Rosicrucian teachings and in previous *Forum* comments that the Cosmic protects against evil thoughts. Is this statement psychologically sound? All thought, as a sensation, employs cerebral energy and is vibratory. The exact frequency of thought is not yet known and is still a matter of experimentation. A thought that is malevolent conforms to the same physical and psychological principles of development and vibratory structure as one that is accepted as noble and virtuous.

We have the projection of evil thought in space, which—from a material point of view—is the same as the so-called good and noble thought. Can such evil thought directed toward an individual bring him harm? Mysticism says that the Cosmic does not permit such thoughts to enter the consciousness of another so as to destroy him. How is this protection accomplished?

The inner self, the subconscious, is our Guardian of the Threshold. Intuitively, instinctively, the subconscious self is continually trying to preserve the life force in us. It directs the involuntary actions of the body, as we know—such as respiration, the circulation of the blood, and the heartbeat. If these were left to our conscious mind, we might forget.

Furthermore, this subconscious self, the Guardian of the Threshold, tries through intuition to oppose any decisions we make that might interfere with our physical and mental well-being. Of course, we can, and often do, defy it—to our regret. An evil thought that could reach our subconscious is immediately opposed by this Guardian of our inner Threshold. It prevents it from dominating our consciousness and taking over our will. This, then, is a built-in Cosmic device protecting us against an evil thought that may be projected through space. However, as we all know, we can be approached *objectively* by persons with evil intent and succumb to their acts because of innocence or ignorance.

Objectively, we have the power of choice. We are given reason to help us analyze, investigate, and evaluate that which is brought to our conscious attention. If we do not exercise such powers of mind, or if we let our egos be flattered so as to blind our judgment, then such evil can cause us harm objectively. In such instances, it is mainly our own fault.

Consequently, because of its destructive potential, the evil that we must fear and gird ourselves against, is that which is done on the objective and material plane. We need have no fear of being enslaved by evil *thought* of which we might have no awareness. Those who seem to be suffering a misfortune and credit it to evil thoughts of others, are either superstitious or suffering from mental aberration. As Dr. H. Spencer Lewis has so aptly explained in his fascinating and instructive book, *Mental Poisoning*, those who claim they are suffering from the evil thoughts of others directed toward them are really victims of *their own* mental poisoning. They believe that the evil thoughts of another will bring to them certain ill effects. They poison their own consciousness with this *self-suggestion* and the fear that

results from it. This inhibits their clear thinking, causes inharmony in their bodies, and eventually brings about the experience or condition which they imagined another was going to inflict upon them. These are excellent examples of the power of negative suggestion to oneself.—X

Reincarnation and Heredity

Are all the experiences we attribute to past lives and reincarnation actually so? Is it possible that some such experiences are a memory component that has been genetically transmitted to us from an ancestor? In substance, these are questions being asked our Forum by a soror of Canada.

One of the greatest contributors to the theories and science of genetics or heredity was Gregor Johann Mendel of the 19th century. He was the discoverer of genes. However, the name *genes* came forth two generations later. The genes are capable of transmitting certain characteristics to offspring.

The question is: Just what are these mysterious genes? A microbiologist, who prefaced his remarks by saying that genes are difficult of any specific description, finally has said of them: "Genes are material particles found in the nuclei of cells, particles whose chemical interactions determine how the organism reacts to environment; particles that are passed on from parents to offspring in regular predictable ways."

In fact, these genes have never actually been isolated so as to be seen. They are thought to be part of the chromosomes which are threadlike tentacles of the nucleus. It is estimated that the gene is probably about 0.05 microns in size. There are 25,000 microns to the inch. The characteristics of a gene can be mitigated by a more dominant gene of another parent or by environmental influences.

The changes in the gene characteristics are slowly acquired. In other words, the susceptibility of certain genes may be continued through many generations. An experiment with mice susceptible to audiogenic seizures—supersensitivity to noise—has been cited as an example. These mice, if placed in a tin tub that was tapped on the outside by a metal hammer, would have convulsions from the

sound. If the noise continued, they would die. Many generations of these mice were kept in silent surroundings, never exposed to noise. However, when one of the later generations was placed in a similar noisy environment, it exhibited the same susceptibility to audiogenic seizures.

Can, then, experiences that produce severe emotional reactions cause a memory component to be transmitted by the genes of the ones having the experience? If such genes were dominant enough to overcome the influences of those of the other parent, just how would they produce the memory experience?

We are now on entirely theoretical ground because the mechanics of this has not yet been discovered. We can only presume that neurons or brain cells, having had a strong impression, might leave a registration of such on a gene. These genes, in turn, in a future generation would re-establish through the nervous system, brain waves which would produce ideation or a memory equivalent to the original experience.

We know a tape can be magnetized electrically by sound impulses activating the electromagnet of a sound recorder. The registered magnetic impulses, in turn, can then affect an electrical current brought in contact with them so as to reproduce the original sound. In theory, genes *might* activate the neurons or brain cells to re-establish memory impulses registered by ancestors.

There is also what is known as the *en-gram*. This is an hereditary impression caused by an intense stimulus such as a trauma. Biologically, this is a transmitted change in the protoplasm caused by a shock or strong stimulus. On this theory, many speculations have been built to the point of absurdity. There are systems which were first commercial and then organized into religious cults that expound that most, if not all, eccentric behavior of the individual is the consequence of the inheritance of these engrams, these shocks, these effects, transmitted from the lives of those who have gone before.

Individuals, after a few weeks' study—a course costing sometimes hundreds of dollars—are given a diploma to become practitioners or auditors. They are then permitted to advertise and charge fees to "clear" others of the influences of these engrams. They purport to take one back, step by step, in retro-

gression until the experience that has been inherited from his engram is consciously realized. He is then supposed to adjust, that is, to make compensation in some manner; to be "cleared"—a word meaning to be freed from the attachments of the engram.

This latter method is made, in general, to be a substitution for reincarnation, conferring all such psychic impulsations upon the engram. It likewise in effect discredits the subconscious. It has often caused serious difficulties in families and in relationships between people simply by the power of suggestion from the auditor to the one who is to be cleared of his engrams.

It may result in the patient, if one can call him that, believing that his marital relations are not proper and that he should abandon his wife and family and seek new love interests. In other words, his current thinking and actions are wrong because they are following the influence of his engram, and if he is to be cleared and have a happier life, a new commitment must be entered into.

It is quite possible that our genes may influence our subconscious minds just as they influence organisms in various ways. They may make us susceptible to certain emotional states from which a particular chain of ideation may flow. These may be called *psychic experiences*. We are rather inclined to believe that many experiences which some individuals credit to reincarnation are, in fact, objective interpretations of subconscious stimuli that did not originate in previous lives elsewhere.

Such may be inherited stimuli causing the association of ideas. There is the possibility that stimuli originally transmitted by the genes cause such an assembly of ideas as to produce an experience similar to one had by an ancestor.

It is quite probable that those experiences that are recorded, where a child has related with exactitude a place it has never visited or even an event it has never experienced during its lifetime, are in some way the result of memory components of genes transmitted from an ancestor. Such a theory no more disproves reincarnation than it proves itself. It is a field for biological, psychological, and metaphysical research and not just for imagination and speculation. The deductive approach is sufficient only to encour-

age, as much as possible, a true scientific inquiry and analysis.

There is no doubt that we immortalize directly in ourselves much of all of those of whom we are the genetic offspring, regardless of how else we may think of immortality in the sense of the survival of the personality after death. Personality influences of generations before us are, to some extent, immortalized within our own subconscious stream. Others live in us as we shall live in our posterity.—X

Should Knowledge Be Secret?

Occasionally, members of the Order raise the question as to whether or not the teachings of the organization are made available too freely to those who may have interest in studying these teachings. It is generally believed that since the beginning of time those things which are sacred and for the benefit of mankind have been carefully guarded and preserved.

We are taught this to an extent in the work of the Order. Throughout the study of man's thought there have been implications that knowledge existed that was beyond the reach of the average individual. This is the reason that in ancient times the Mystery Schools preserved knowledge which was not a part of the information possessed by the so-called *average man*.

It is true that all great teachers have taught to an inner circle and to an outer circle; but at the same time, to the best of my knowledge, no sacred knowledge or teachings have been denied to any who truly wished to attain or study them. There is a tendency on the part of some individuals to believe that possibly the Rosicrucian Order today is too free with its teachings, that it becomes a simple matter to affiliate with the organization and that there should be steps taken to guard more carefully the teachings of the Order.

These individuals sometimes reflect a selfish interest in wishing to preserve what they themselves have discovered. It is true that in the modern world approach to the Rosicrucian Order, and other schools that have preserved man's knowledge accumulated through time, can be made relatively easily.

This organization carries on active campaigns of propaganda. As a part of its obligation, it offers the teachings to anyone who has the inclination to investigate them, or at least offers the opportunity for that investigation. This is partly due to a change in both the circumstances of the times and the evolution of the individual.

A thousand or two thousand years ago man was at a different stage of evolution than he is today. There was a relatively small minority who could approach a system of study such as the Rosicrucians offer today. Some never even had the incentive or the inclination. Others would have misinterpreted the teachings had they been given the opportunity of such approach.

Today man has evolved to the point where he is a very distinctive individuality. That is, we have been taught through the era known as modern times that the individual can stand up for himself, can make his own decisions. He has the advantage in most civilized countries today of schooling, of parental care, of instruction that did not exist in some ages of the past.

The individual is trained from infancy to make decisions, to decide upon the course of his own existence, and in a degree to determine what his life will be. Therefore the individual should have the opportunity to investigate any field of knowledge that is available to the human race.

If we are not evolved enough to place this decision within the hands of individuals who live today, then our evolution has been wanting in some manner. Man cannot continue to progress intellectually, physically, or in any other form, unless he also assumes the responsibilities for that progress equal to the benefits he may receive.

The individual today has developed a world of mechanization; therefore he should be responsible enough to assume some control over that mechanization. Shall we say that because there are hundreds of people killed in traffic accidents each year, no individual should be allowed to drive an automobile unless he becomes an expert mechanic?

The average individual today who drives an automobile is not particularly mechanically minded. Many individuals know no more about driving an automobile than the manipulation of the various instruments

available to him in the driving compartment. This does not mean that he cannot be a good driver and should not have the opportunity of being able to use this convenience.

Civilization creates the circumstances in which men are able to avail themselves of the benefits of that civilization. If we are to limit the Rosicrucian teachings to a very few on the basis of our selection—that is, if we as members are to say that this individual *can* and another *cannot* partake of these teachings—we are setting ourselves up as judges: Individuals have had the opportunity to evolve to the point where they should be able to weigh the advantages or disadvantages of such studies for themselves.

Our responsibility is not to keep this knowledge away from individuals but to open the way to them to explore *this knowledge* for themselves. Only a minority will actually gain proficiency in this exploration. Only a very few will become adepts at the study. Many of them will not proceed beyond the elementary principles.

Our responsibility is to make these teachings and this heritage available to the individual who will request the opportunity to use them. We make them available today in a graded form, in which the individual must indicate sufficient humbleness to study elementary principles and gradually prepare himself for advancement through teachings of more importance and of a higher nature.

The Neophyte degrees of the Rosicrucian teachings do not reveal all the teachings of the organization or all the knowledge of the past, but they do give an individual the chance to determine whether he has the intelligence, the ability, and the breadth of vision sufficient to go ahead and utilize these principles.

I do not believe that the contents of the Neophyte teachings and those of the early degrees can do any individual harm. In fact, I believe they can only do good. Whether the individual has enough ambition, ability, and a vision of sufficient depth to grasp the possibilities of these principles depends upon that individual.

It is our obligation and our privilege to announce the Rosicrucian principles to the world. Then the individual who is motivated to investigate further will progress or drop by the wayside, depending upon his own ambition, and his desire to improve

himself. In the process he will prove himself worthy or unworthy of participating in the sacred knowledge that has been accumulated throughout man's history.

No one is going to advance into the higher degrees of the organization and use the principles taught in these degrees unless he has some knowledge of the introductory principles that precede the higher degrees. It is true that many advance into the higher degrees without utilizing all the teachings, but the opportunity to use them depends upon whether or not the individual himself finds a responsive chord in his own being to these principles, their meaning and their utilization.

In some respects the Rosicrucian teachings as they are presented today are in themselves a series of tests of the ability and sincerity of the person who investigates them. The individual who begins the study eliminates himself if he is not ready, or he gains in degree that which he can use if he is persistent. None of us goes through the Rosicrucian degrees and comes out a manufactured product. That is, we are all different when we begin and we are all different when we complete the prescribed studies. The student who has gained the value that is taught in these lessons is able to apply it. He has evolved to a degree that he would not have reached had he not received the instructions.—A

What Is Self-Mastery?

A frater rises to say: "Mastering oneself very often implies a great conceit and self-interest for selfish purposes; God-mastery implies a passivity, a lassitude of human will and spirit over which the Deity is supposed to rule; the third term, 'Cosmic Guidance,' to some implies a sloughing-off of personal responsibility.

"Is not the true goal of the active mystic a combination of these ideas—a mastery or governing of one's God-given forces, of the knowledge and direction of the laws of God and Nature? Is one to be a driving masterful captain of one's soul or some combination of the meanings of these terms?"

Mastery, as applied to anything, constitutes the excellence of some art or skill. It means that the individual has full proficiency in some particular activity, whether

it be mental or physical. This is understood if we use the common term, master mechanic. It denotes that one has learned to direct, control, and apply a specific knowledge in excess of what others without such training can do. The very word *master* denotes *action*. To master, one must act; he must accomplish or achieve. He has to attain a supremacy over certain conditions and things.

It is obvious that to be a master one cannot be pusillanimous; he must at least have sufficient strength of character to persevere in learning and gaining control of the elements of his skill or art. No one becomes a master of anything without personal effort. It is not an inherited virtue nor is it an honorary state. There is considerable labor in the attainment of any mastership. One is a master in that he excels and such excellence is a matter of application.

In the mastery of life, the term implies that the individual desires to direct intelligently, first, his own attributes and talents toward a conceived end or purpose. He wants to marshal his personal powers rather than allow them to propel him in any direction. One, for example, can be but an animal, allowing his appetites alone to form his purpose in life. Or he can discipline himself so that his natural desires, though satisfied, are directed toward some purpose that the individual conceives as transcending them.

Secondly, a mastery of life implies the creating of an environment or the directing of the same toward a personal ideal. Such a mastery of life may vary from individual to individual: One may master his life in conformity with what he thinks of as a purposeful life.

Thus *A* may be masterful and achieve success in terms of his own values. *B* may also master his life as he conceives the good. Yet both could be diametrically opposed as to the end such mastery serves. It is patent, therefore, that for a universal mastery of life, there must be a universal objective to be attained. If this is not done, the mastery can be selfish, in the common understanding of that term.

What elements should a mastery of life contain that would have a universal acceptance? It is first incumbent on man to know as much about himself as his intelligence

and facilities make possible. Knowing his emotions and ambitions, and honestly appraising his personality and habits cause most men to become conscious of their foibles as well as their strong qualities. It is then necessary, for a self-mastery, to control the weaknesses, to eliminate them if possible and to strengthen the personality. This likewise requires giving prominence to what we know to be our better qualities. This is the beginning of a personal mastery, but it is as yet far removed from a mastery of life.

Man is a social animal as well. He has a duty to society. He depends upon it; it influences his life considerably. It can affect for good or bad his personal mastery. Further, self-analysis must be made of one's relation to society. In furthering our personal interests, do we enhance the good society or are we, in some manner, obstructing it?

Also, does society need to undergo certain changes? Is it in some way interfering with the proper mastery of ourselves? It is apparent that a society that tries to limit the thought and expression of the individual is obstructing man's self-mastery.

There is the final aspect of mastery of life and that is the question of what we shall as individuals do with our lives. Life is expendable, but how shall we spend it? To what ends shall our personal existence and that of society be directed? The spiritually and mystically minded person will ask for some cosmic or divine enlightenment in such matters.

He will want to have revealed to him some standard of goodness to which all the efforts of mankind ultimately should be directed. This, however, does not imply that one should neglect his mundane duties and ambitions. One can strive to master some trade or profession, for example. He can seek success in an enterprise and be a useful member of society. But all such mastership should be *subordinate* to a higher principle or ideal conceived by what he feels is his moral or spiritual self.

For further example, shall men try to establish on earth a theocracy, a society patterned after what they think the spiritual dictates of God would be and in which they believe? If they think so, mastery then must consist of creating and directing all facets

of experience within oneself and life toward that noble end.

As for the term the frater uses, God-mastery, we presume that to mean the mastery of our divine faculties, at least a striving toward a comprehension of the more extensive self within. A complete mastery of life, as we have stated, must of necessity take into consideration the moral self. All the lesser masteries must be co-ordinated into the one. But, we reiterate, even mastery of this inner self, which is called the cosmic part of ourselves, requires assertion on our part. It is not a passive acquisition, but a dynamic one.—X

Developing a Super Race

There are two questions submitted to our Forum—one by a frater in Canada and the other by a soror in the United States—that have a basic relationship. The frater asks: "Has man been enlightened by atomic know-how so that he will use the resultant energy for future industrial and technical advancement and for the general well-being of humanity?"

The soror states: "One reason often given for today's problems is the difference in development between science and technology on the one hand and man's own spiritual nature on the other. In mystical terminology, you might say that the evolution of our psychic selves lags behind that of material science. What can mystics do to correct that situation?"

We shall begin a consideration of this subject with an analogy which we think applicable. Let us presume that a woman has the ideal of a rather rigid diet to reduce obesity. Further, presume that she is exposed to fascinating new recipes for enticing delicacies. These delicacies are produced about her and she is shown how simple it is for her to have them. Obviously, the temptation to submit and indulge in these delicacies could be very great. Aside from the personal enjoyment of such food, there would be as well the considerable admiration evoked for the efficacy of the recipes and the skill of those who created them.

Such is the average man's relation to the technological developments of his age. There is fascination in the mystery of the accom-

plishments of modern science. Man has pitted his brain against the seemingly inexorable forces of nature and has bent them in many ways to his service. Whatever has clouded man's mental vision or seemed obscure has been a challenge to his intellect. He has assumed the attitude that there are no secrets in nature; only those which have not yet been understood.

However, aside from the average man's respect for the intellectual achievement that underlies science, there is a strong appeal that comes from its application. Man is surrounded with greater comforts and the thrill of adventure that the new acceleration of both space and time provide. There is also the added stimulus and excitation provided by the by-products of scientific development. All these transitions may be summed up in three categories: (1) Greater leisure and less exertion in the requirement of the necessities of life; (2) The prolongation of life and the diminishing of human suffering; (3) The reduction of ignorance and of the fear of nature.

These categories have merit. They do constitute progress of a kind. Civilizations have been evaluated in terms of such improvements. When man is freed to any degree from the bondage of enslaving labor, he is emancipated. It has long been expounded that the esthetic nature of man's pursuit of the beautiful and encouragement of creative effort come through leisure. If man is required to devote every waking hour to providing necessities, there is little opportunity for the refinement of his environment.

It is likewise instinctive for man to desire to live a long life and one as free as possible from pain or turmoil. Whatever method or activity of society brings forth such benefits as these will obviously receive man's highest esteem because they are gratifying. Such appeals are so basic that they receive a universal acceptance on the part of mankind.

The intellectual advance of man, through the educational facilities which science and technology not only encourage but also make possible, is likewise recognized as having merit. However, to attain knowledge is a labor. Therefore, it is not so popular as the other categories that the new age of science

provides. It requires certain sacrifices on the part of the individual, sacrifices which conflict with leisure and the pleasures derived from other interests.

What other major appeals are there to man? There is only moral idealism left. This consists of the aspirations man has, the result of what are called his moral sense and psychic feelings. These sensations are less gross, less intense, with most persons than the appeals to the lower emotions and the intellectual self. However, it must be realized that every religionist is not necessarily one who is a spiritually evolved person. His consciousness may be no more profound, no more responsive to the psychic nature, than one who makes the appeals of materialism his end in life.

There is also a strong negative aspect to religion. There are persons who have a terror of death—not necessarily the cessation of life itself but of what they imagine the afterlife to be like. They have a fear of punishment and of the uncertainty of another existence which, perhaps, is inculcated by the theology of their faith. Such persons, then, only take refuge in religion. They want to ensconce themselves with what they think to be a protective influence.

Actually, then, the persons whose lives are guided by an idealism which conforms to the higher sentiments and emotions arising out of an evolved consciousness, are very much in the minority. Such persons, of course, consider the physical existence necessary, but only as subordinate to the soul-personality, to the state of spiritual awareness.

The appeal to the objective nature of man is most dominant and made more so by the glamorous developments of applied science or technology. This tends to make far less efficacious the moral influence upon society. The latter is definitely under a handicap. A prosperous society, one sensuously stimulated by bodily comforts and pleasures, is conditioned to the acceptance of them. To pursue a life guided by the higher values stemming from the universal consciousness requires one to sacrifice many of his mortal or physical indulgences. One accustomed to them is not ready to sacrifice them for a mere verbal assurance that the gratification of the psychic and higher selves is more satisfying and permanent.

A transition from a life of objective interests to one guided by an enlightened consciousness rarely is made upon persuasion. An interest may be gradually aroused but the individual must then, through study and application, have a *personal intimate experience* of the Cosmic to realize its beauty and satisfaction. The mystical life is one that is born out of intimate experience, of a union with the Absolute.

To the mystic, knowledge is not that related to him by another; it is not accepted on authority, even of the highest, where spiritual matters are concerned. It must emerge from personal experience. No great avatar, mystic, or spiritual leader, became such on the convictions of another. We can persuade another to investigate personally, to read and study, to meditate. The conviction then arises out of the success of such a procedure only.

Every great civilization that has refined its relations with environment and surmounted the obstacles leading to a physical mastery of life has, concomitantly, experienced a decline in morality and spirituality. We cannot condemn those in every age of scientific bent of mind, the experimenters, the inquirers into natural phenomena. It is a commendable duty to pull aside the veil that conceals the functions of natural and cosmic laws.

A mastery and refinement of our surroundings are necessary. That, however, is but one aspect of civilization. A civilized man is not such because he lives in a state where physical existence has been made less severe or more comfortable. A man must also discipline, regulate, and control not only the elements and forces outside himself but also *those within*. A civilized person is one who has refined himself, as well as his surroundings.

Gradually, we can expect the evolution of a superior race, cosmically speaking. It will be a race of people who will truly master self and keep the human animal instincts within confines so that such do not hamper man's greater and more noble potentialities. For all the atrocities about which we read—the horrors of the last war and those threatened for another—the average society has a more enlightened idealism today.

(Continued Overleaf)

A minority has promulgated standards of perfection to which man should attain. This is generally reflected in new humanitarian laws. The majority of persons, however, still must be compelled to observe such laws for the reasons we have cited. As more individuals become inwardly responsive to such laws, the need for the enforcement of them will become less.

The greatest danger we confront is the influence of commercialism. The natural avarice of man makes him, for personal profit, often cause the worst to appear the best. Continually, in our newspaper advertisements, we read about enjoying the "good life." This good life is then delineated in terms of things and gadgets catering exclusively to appetite and the physical side of man. This has a psychological impact upon the public mind. It makes all else seem abstract and ethereal and not of equal value to the prominent material ends.—X

Creating Our Environment

A soror of New Mexico, addressing our Forum, says: "... the location of our home, the members of our family, the community, and our fellow-citizens, all demand something of us. How can we best cope with our lives and with everybody and everything around us? How do we best evolve our personalities under such influences?"

Our environment consists of external things and conditions to which we are exposed. These may be divided into two categories: *alterable* and *unalterable*. The first category contains all those things which, by our thoughts and actions, we can in some way change or at least cause to bring about a different effect upon ourselves.

The unalterable are those over which we seem to have no power, whose effect we cannot change. An alterable environment may be changed as a result of our will, that is, a conscious act. It can also be unintentionally changed by something which we do:

Certain industries, for instance, for a considerable time caused the contamination of flora, trees, and shrubs adjacent to them by the invisible gases they were emitting.

Again, before man learned the need for contour plowing in cultivating a hilly terrain, he destroyed whole areas by his manner

of plowing, which permitted the rainfall to erode the top soil.

Intentional or volitional changing of environment is, of course, experienced by everyone to some degree. When we select a particular location for our home, we are, even by that simple act, creating an environment for ourselves. We are permitting ourselves to be exposed to the climatic, political, and social conditions of that region.

When we go to the polls at election time and vote for or against certain issues, we are creating political or sociological conditions to which we must submit ourselves. If we decide to attend a certain school, become a member of the AMORC, or sit by the hour before television, we are creating effects upon our mentality and personality.

Conversely, in general, *unalterable* environment consists of all those phenomena of nature which at present seem to be beyond the intelligence and will of man to change. For example, at this time man is unable at will to produce the weather he wants. Further, man has not yet been able to prevent earthquakes, hurricanes, and tidal waves. All these things have a tremendous impact upon men's lives. Many diseases are still in the category of the incurable. They are at this time unalterable circumstances.

There are, however, many conditions and environmental factors indigenous to our places of residence that do lie within our power to improve so far as a relationship to ourselves is concerned. Possibly we have never given any thought to them, that is, we have not analyzed what contribution they may or may not be making to our welfare.

It is first essential that every individual consider his ultimate objective in life. What does he want from life? What does he want to accomplish? Such is then a totality, the sum of many elements. What are these elements, things or conditions which are additives to or which subtract from the objective we have in mind?

With this in mind we begin the creation of an environment that will bring about the ideals we have. Suppose a young man wants to marry and have a family, a comfortable home, with the average conveniences of modern society. He has to *create* an environment conducive to these ends. He must receive increased remuneration from his work

and also the opportunity for future advancement.

However, before he can obtain these things from his employer, he must make himself worthy of them. He must be able to sell his skill and greater service. It is necessary that he further educate and train himself or he will be inept at anything requiring more ability and responsibility. If he went to night school and took special courses, read not just fiction, but books that would cultivate his mind, he would be creating environment.

There is also a negative aspect to environment as well. This means the necessity at times of retreating from or abandoning influences which are detrimental and which in themselves may be unalterable. Who are our associates? With what groups of people do we mingle after working hours or in a social way? It is not enough merely to enjoy the company of someone. What thoughts do our companions express?

Further, are they moody and depressing? Are they coarse in their language and ways? Are they anti-social or emotionally unstable? Whether we realize it or not, such associations affect our cultural evolution as well as the evolvement of our consciousness. A person can be humble and poor and yet rich in the profundity of his thought. Do you direct your mind in a place where it can be inspired by the finer and more noble things of life? Or do you find your recreation in coarse and vulgar surroundings?

There are individuals who insist on remaining in drab little mining or mill towns where there is little employment and less to challenge the imagination and the creative instincts of the individual. Such persons could get away, but they are tradition bound. Many of them remain in such places only because their families lived there before them. As a result they are slaves to a negative environment.

In some countries of eastern Europe which the writer has visited, able-bodied, intelligent young men, sat about on park benches. Their countries were little industrialized and there was much unemployment. The possibility of their altering such environmental conditions and the impact upon themselves was negligible. Australia and New Zealand offered such European young men of good

reputation an opportunity to go there, providing they would agree to work in agriculture adjoining new clean towns for a few years.

They would have been free in every sense of the word. Some could later have started businesses of their own or entered other trades. Nevertheless many such young men refused to reject their present environment for the new one offered. They preferred to sit and hope that less menial work *might* develop in their impoverished homeland.

Another obstacle to creating environment is the habit pattern that one may form. One may deplore his personal circumstances and that he does not have the finer things in life; yet he will not want to change his existing environment. He keeps himself enslaved by habits that have conditioned his will to the acceptance of them.

Many anti-social persons living in slum areas of New York City and Chicago, for instance, detest the effects of their environment. They are really starved aesthetically; there is little that is beautiful or harmonious in their lives. They will, however, oppose any attempt to get them to break with their social contacts, their old "friends," who actually affect them detrimentally. They resent what they consider society's mistreatment or neglect of them.

Such persons could go to small cities or towns which are clean and wholesome and begin work, perhaps in a menial way. They could, in the interim, then prepare themselves for more important jobs. Their contacts would not be detrimental either to their mentality or character. But their habit patterns are such that they remain in the depressed and anti-social areas and become more deeply resentful of mankind.

What is a pioneer but one who chooses to create an environment that will correspond to a personal ideal? Pioneers have done two things: The first is to reject an environment that, at least to them, is unalterable; the second is to seek out and fashion a new environment into that which is amenable to their aims. To create an environment requires observation of one's surroundings, self-analysis, the establishment of personal ends and, finally, the selection of those conditions that appear to have the elements out of which an alchemy of transmutation can come forth.—X

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