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Greetings!



WHY WAR?

Dear Fratres and Sorores:

The inevitable World War III! This is the conclusion that citizens throughout the world gain from reading their local newspapers. The accepted opinion in most so-called authoritative circles is that a cataclysmic war is inescapable, unless a miraculous change occurs in international relations in the immediate future.

Those who must fight this war and those who must send their husbands, sons, and daughters, as well as those who will become the noncombatant victims, are again asking, *Why War?* The question is an echo of the thought of all reflective and dispassionate peoples down through the centuries.

There are always reasons for war. At least there are superficial justifications which, under psychological pressure, as appeals to the emotions and passions, make them seem so. Men fight to defend family and home, to preserve liberty, and to protect what they conceive as the right.

There are certain values placed in jeopardy today just as there always have been. Why, however, must the preservation of these values be a resort to war—to *mass murder*? Why, in a great technological age, the greatest in history, are we still meeting a problem by *force*, as did the ancient Assyrians?

Other problems we have met in a way far more commensurate with the advancement of our civilization: The problem of health, for example, is still a current one. Our therapeutic practices in the advanced nations of the world no longer resort to such primitive means as the exorcisms of witch doctors in the treatment of disease. Though it may be contended that our healing science is far from perfect; yet, admittedly, it is more intelligent and effective in the treatment of disease than the practices of centuries ago.

Notwithstanding recognized weaknesses in our modern systems of jurisprudence, we acknowledge their superiority to the trials by ordeal and combat of the Middle Ages. The prominent exception of our times is the

solution of disputes between nations or sovereign states. In this there has been no real progress made in the last thirty centuries.

The fact of the formation of such bodies as the League of Nations and the United Nations is not indicative of a forward movement. History discloses: first, that there have been other such *temporary* alliances in antiquity; and second, that the attempts in the present century have all too obviously failed in their purpose or are puerile in their influence.

We know that the problem of health is inherent in human nature. So long as the human organism exists and is subject to conscious or unconscious abuse and the natural decline of age persists, all of the elements of disease, bodily and mental discomforts, will also continue.

The various therapeutic sciences resort to both *preventive* and *curative* means as a partial remedy. They teach hygiene and sanitation, the care of the body and mind, the avoidance of that which causes ill-health. At the same time, they continue the improvement of their technique of treatment for the alleviation of suffering when ill-health does occur.

The conditions which engender war are also inherent in human nature. They are found related to such functions as *morality*, *education*, and *society*. Admittedly, we have made little or no progress in our curative methods of mass dissension or disagreement among nations. Our final course today is to continue to pay the price of the sacrifice of human life, the destruction of cultural achievement and of property. Since we cannot successfully cure the conditions of war when they reach epidemic proportions, can we as a preventive measure control its causes?

Let us first consider the moral conditions which contribute to war. In stating that morality contributes to war, we may seem to be inconsistent with the current writing of the clergy and many prominent moralists.

It is their position that an increasing immorality or deficiency of the moral sense as religiously interpreted is the principal cause of world conflict.

We are of the opinion that they are only partly right. In religion and moral philosophy, basic moral precepts are said to descend from divine sources. Conscience, in the broad popular sense, is affirmed to be the "Voice of the Soul." Even where the moral precepts are formulated by a theological system, as part of religious doctrine, they are declared to be the consequence of divine revelation.

The founder of a religion, its messiah or prophet, had supernaturally *revealed* to him certain illuminating standards of behavior or visions upon which he based his mandates. These commands and proscriptions were subsequently reduced to a formal code such as the decalogue.

Such moral edicts as dogma are accepted by the devotee as a hagiography. They are the equivalent of a personal mandate from the individual's god. They are the positive content of good to him. Obviously, he will execrate all else as evil because of its difference in context. It is simple logic to him. There can be but one good. If what he accepts is *it*, then all else must be opposed and nefarious.

Loyalty stems from devotion. What we love, what we find conducive to our welfare—or imagine to be—that we instinctively protect as we would our own person. Religious morality, that which stems wholly from the doctrines of orthodox sectarianism, often inculcates *intolerance*.

The devoted religious sectarian will expound the brotherhood of man. Unfortunately, he conceives this brotherhood as one immured within the refuge of his own doctrines. He is all too frequently unwilling to grasp the hand of those of a sect historically and theologically different from his own.

In most of the principal living religions, the god of the devotees is affirmed to be, or made to appear, vengeful and militant in his support of the doctrines expounded by his apostles. In Judaism and Christianity, for example, he smote his enemies and, through his emissaries, led his followers in sanguinary conflicts.

As a result, religious sects which have gained control of temporal power, as that of various governments, do not find it difficult to make belligerent political issues appear in the light of religious ones. The man who kills for religious principle, no matter how disguised, has an inherent sense of justification for *his kind* of war. God and the moral right as he conceives it are on his side.

The conflicts between the Israeli and the Arabs and the one between India and Pakistan are both influenced by religious elements. The present cold war between the East and the West is far from free of religio-moral provocation.

There is no doubt that the elevating of the moral standards of the individual, by which he comes to discipline his own acts as a member of society, is one of the most important factors for the making of peace. The *psychological* ground of the moral sense, however, must be more generally explained—even at the expense of orthodox religious belief.

It must be shown that the moral principles are not a divine mantle that descends upon man. As John Locke pointed out, there are no innate practical or moral principles which are universally accepted by all men. And as one writer has said: "An examination of moral customs will show that there is no right and justice which is not openly violated by some nation and the violation approved by the public conscience."

There are human qualities (part of our intangible nature instilled within us cosmically, as is our life force) that compose the *essence* but not the form of our moral

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sense. These constitute *a priori* principles, which exist before any of the specific rules that compose a moral code. This moral consciousness, the sense of governing behavior, is latent in all men.

It is out of such a substance that there are molded the eventual moral commandments and proscriptions. However, it is first necessary that there be an application of such moral impulses to the demands of one's environment before moral standards will emerge.

There is always the danger that the individual interpretation may distort the impulse—and it frequently does. The moral impulse is the urge of the individual to find pleasure—goodness, if you will—in all his human relationships. The normal man, regardless of his intelligence or education, does not want to injure himself nor curb the extension of his diversified interests, the things which he includes with self. What are these *goods*, how are they made to conform to one's immanent feelings? A moral code which arouses a *personal response* will be supported without the need of any theological whip such as the fear of punishment in an afterlife.

The code, however, must be as simple and as fundamental as our basic human inclinations, that is, the conscience level of the primitive human. As the individual evolves in consciousness of his own indwelling nature, he will add more and *personal* restrictions to his basic behavior, just as one adds to his vocabulary the more he reads.

The developing of this personal moral code, the emphasizing of its universality, the acknowledging that it was not dictated by a god or through any prophet and that all men are bound to it by the laws of their nature, rather than theological doctrine, will cause a great sympathetic understanding between men of all races and religions. Certainly a *basic human good* would be the same for all men. No men could find in themselves moral justification for opposing it. No longer could men comfort themselves in war by their absurd refuge of saying, "God is on our side."

In our times, it would almost seem that *education*, especially in the sciences, has become one of the principal agencies of war. Our conflicts today are mainly a competing of technological skill in seeking the destruction of an enemy. The misapplication of edu-

cation, of which such is an example, does not make it a vice. Education, generally, consists of the organized acquisition of knowledge.

Knowledge is the end of education. Knowledge, like wealth, is power of achievement. It is not intrinsically evil. It is the manner and purpose to which the acquired power is put that determines its effect on humanity. Most certainly, during the nineteenth and twentieth centuries, we have had remarkable examples of the beneficial effects of increasing education.

Again, we see that it is the moral discipline, the realization of a basic good, that the individual has, which causes him to use the results of his education properly. A stabilized *social conscience*, one free from the irrational interpretations of some of the religious sects, would assure the *new knowledge* disclosed by education as having a real moral certainty.

It is hardly necessary to point out that unrestricted education, that which is not controlled by church or any minority group, can be a vital factor in bringing about peace. Knowledge tears aside the veil of ignorance. It exposes superstition, upon which suspicion fastens, to the light of reason.

Whereas ignorance closes the mind and cloaks man in darkness and fear, education, if *liberal*, opens the mind, reveals the road ahead, and instills personal courage. The convictions arising from knowledge, if they have a moral foundation, are such as make for true individuality. The will is made strong and the individual is able to call upon all the powers of his being, to realize his ideals.

The educated individual, who has a proper moral foundation, knows no dependence except upon his own cosmic nature. The knowledge that comes from education causes the individual to want to cooperate with his fellows. The efficacy of such *unity* is self-evident to him. It is, therefore, necessary to cultivate world education, but to do so in the fertile ground of social morality. When this is done, a great step will have been taken toward the prevention of war.

In the social and political realms, there is a great need for reconstruction before the germs of war can be lessened. Our society today is top-heavy with traditions, many of which are not only obsolete but also are a

menace to society's future. The most obvious to any thoughtful person is *nationalism*.

The banding together of a geographical group of people and the restricting of certain resources and lands to their mutual welfare and often to the detriment of world society inculcate mass hatred. The pressure of states upon each other in an ever-contracting world causes these national boundaries to irk people and eventually to provoke war.

These words are not to be taken as any endorsement of a broad socialism or its extreme—communistic leveling of human individuality. Initiative and the right to earn and control properties can still exist in *one world* as they do in a *multi-world*. Look about you in a spirit free from any chauvinistic loyalty and observe what would be the advantages if your nation were to have political and economic unity with certain other powers, perhaps those adjoining your country.

The intelligent and observant American and Canadian can realize the many mutual advantages that would accrue to both countries from the abolition of the boundary line separating the two nations. It is only those who are blinded by an inexorable tradition or who seek personal gain because of nationalism that oppose the unity of such states.

We must be realistic and realize that a congregation of states or united nations, where each seeks to retain all of its obsolete qualities of nationalism and at the same time make feeble concessions to a one-world power, must be ineffectual.

The end of war lies not in technological developments which may awe or intimidate a people; it lies in the intelligent adjustment of human nature to its complex world relations.

Fraternally,

RALPH M. LEWIS,
Imperator.

(From *The Rosicrucian Forum*—June, 1950)

Peace and Plenty

Many readers of *The Rosicrucian Forum* may have the opinion that the majority of questions regarding personal problems that come to the Forum and to our Instruction Department are from individuals who have not succeeded in life, from the material standard of success. In other words, we all

have a tendency to relate a personal problem with a lack of material things.

To reduce this concept to its lowest terms, we all know that many modern human problems are related to health, love, and money. Actually, there are problems that exist in the world that are not necessarily isolated to these three factors—material possessions, food, and personal relationships.

It is almost inconceivable for an individual who is having financial and personal problems to visualize the problems of anyone who has in quantity what he at the moment lacks. In other words, the average poor man thinks the millionaire has no problems; whereas, if the situation could be reversed, each would find that the other had equal problems.

Recently the following problem was presented in our correspondence: A member indicated that through considerable work and effort he had achieved most of the things that most people want in life. While not wealthy he was financially secure. He had a home and family, a responsible position, and many of the things which everyone wants.

Yet, he asked how, in spite of all these things, it seemed that peace of mind, contentment, and satisfaction in life were eluding him—that those things which should in the ordinary sense of the word seem to be synonymous with what he had obtained were actually not a part of his experience.

The problem of this individual is a very complex one, and its complexity is one of the things that probably is holding the individual back from the attainment of the peace of mind which he seeks. To appreciate fully such an individual's position we must analyze just what has taken place.

This person, during a period of years, has had the experience of being faced with hard work, many problems, disappointments, and at one time a breakdown in health, and the resulting physical pain which accompanied ill-health. All these things had been a part of the experience through which this individual passed in order to gain a degree of security, the lack of which in the past had been a constant menace to his future.

To have gone through such a period, and, in the end, from the standpoint of worldly judgment, to have attained the physical attributes of that security for which he and any intelligent human being naturally would

wish, had gradually caused this person involuntarily to concentrate more intensely than he realized upon what he was doing and the ultimate aim which he wished to attain.

His individual success, materially speaking, was the result of having mentally created what he wanted and brought that mental creation into actual existence by systematic application and hard work. The mistake in this process, and possibly the mistake that is sometimes made by younger people, was that he had lost sight of the fact that contentment and peace of mind are not identical with material security.

The reason this individual, or any individual, has not attained peace of mind is that he has become completely out of balance. Such a person is like an athlete running a race. During the race all attention and effort are directed toward the process of running at the high rate of speed which will make him the victor.

All this requires physical exertion and mental concentration. When the person is brought to a sudden stop, there is an actual physical sensation of something being wrong, of being temporarily out of balance. One has to readjust his thinking and physical exertion to the changing situation.

The individual with the material accomplishments and achievements is like the runner. He has not caught up with himself mentally, spiritually, and psychically. Physical achievements have gone way ahead due to primary concentration upon the attainment of physical things. Therefore, it will take time, thought, concentration, and meditation to lead to the ideal balance between one's ideals and material ambitions, and between one's psychic self and his life of sensual satisfaction.

To be perfectly truthful, few people ever attain this ideal balance in their lifetime; and those who do have accomplished one of the most worth-while achievements in life. Perfect balance and harmony within one's mind and body, between self and environment are conditions that contribute to peace of mind.

There is no simple key or formula that will make this achievement possible. It is a condition that has to develop within our own thinking and our attitudes. The basic philosophy of the Rosicrucian teachings contrib-

utes to this end, but the point of view, the outlook, and the development within self is the responsibility of the individual. Patience is also needed, because, figuratively speaking, an individual in such circumstances has to permit his mental and psychic self to catch up with his physical attainments.—A

(From *The Rosicrucian Forum*—
August, 1950)

This Issue's Personality

When one is born into an established religious pattern, he often accepts it matter of factly and lives within its limits. Other viewpoints do not attract him, for he judges them to be much the same as his own. If anything, he opposes them without investigation simply on the grounds of their being alien to his own accepted way of thinking.

This was not the case, however, in the experience of Jaime J. Garza's family. Its members, though nominally and traditionally of the Catholic faith, were always individual and independent in their thinking. At twelve, young Jaime was already studying other religions. His interests included mysticism and psychology.

Jaime was born in Saltillo, in the state of Coahuila, Mexico; but a short time afterwards the family removed to nearby Monterrey, in Nuevo Leon. There Jaime began his schooling. He was sent to the United States for his high school and college training.

During these years, he continued his reading and study in religion and mysticism. So jealous was he of his intellectual independence that he preferred to study by himself. He feared to endorse any particular viewpoint lest it commit him to a limited way of thinking. He thought of himself as an investigator and had no wish to be indoctrinated in a particular system of thought—religious or philosophical.

At seventeen, however, he realized that he must have formal instruction if his investigation of nature's laws was to be worth while. He then applied to the Rosicrucian Order for membership. His application was rejected because he was not yet of age; so it was not until later that he was permitted to begin his Rosicrucian studies. Then, surprisingly enough, he discovered that two other

members of his family, one his grandfather, were likewise members of the Order.

Having worked with his father in a number of business enterprises for several years, Jaime became associated with a residential development corporation in Monterrey and is today its President-Director.

Shortly after his admission into the Order, Frater Garza became affiliated with Monterrey Lodge of the Ancient and Mystical Order Rosae Crucis. When he was twenty-one, he was appointed its Master. His enthusiasm and his devotion to the ideals and promotional work of the Order later led to his appointment as Inspector General for Northeast Mexico.

Frater Garza is married and late last month became a father. He says his hobbies are reading, friendly debates, and the collection of firearms.

"I bless the day," Frater Garza says fervently, "when I entered AMORC, for I consider its teachings necessary to my success, materially and spiritually."—X

God As Essence

A frater in Australia addressing our Forum says: "In conversing with a lecturer, a man well versed in theology and ancient philosophy, the subject of pantheism was raised. He said, 'It can be logically proved that a pantheist believes in no god and, therefore, is an atheist. Spinoza and Boehme were logically atheists. Plato makes this plain in the *PARMENIDES*.' If pantheism is so vital to the structure of Rosicrucian philosophy, yet atheism so repugnant, we have an apparent contradiction here if the lecturer was correct."

Before proceeding to answer the question, it is first necessary to have a common understanding of terminology. Generally, what is the accepted meaning of pantheism? It is the conception of the nature of God as an omniscient and omnipotent being resident in all things. It conceives of a universal divine essence which is immanent in the world.

However, the God is thought to be the whole of being or reality. He is not thought to be separate from the particulars of the world, but as actually constituting their nature. The pantheistic God becomes the order, the very natural laws by which things become manifest.

Pantheism differs from *theism* in that the latter postulates a personal God who transcends the physical world which he has created. Pantheism is likewise distinguished from *deism*, which expounds a God who though having fashioned the world remains entirely aloof from it except for the natural laws which he has established to govern it.

Admittedly, pantheism is quite abhorrent to the theology of theism in particular as it dehumanizes God. It makes of him not a personality, not an image or deity, but an intangible mind or essence which functions in many ways like the physical laws and forces of the universe. To the orthodox theist or Christian who has rigid anthropomorphic ideas of God as a kind of human-like being, pantheism falls into the category of atheism or animism. Perhaps the oldest primitive religion is animism, which conceives of all matter, inanimate as well as animate, as being imbued with a living force.

Pantheism is a far more exalted conception than this. It does not identify the phenomenon of life solely with God any more than with any other manifestation of being. Rather it holds that God, as a universal mind or essence, is not just the thought by which creation occurs, but that he is, as well, the primary substance by which his thoughts assume form.

It is readily seen that pantheism advocates monism, namely, a single nature of being instead of a dual one. God is the creator *and the created* as well. God is made, by pantheism, not to be apart from that which he creates. His mind is the energy, the motion, the very essence by which his thoughts become things.

God, as an essence, is in stones, trees, stars, animals, as well as in man. It is this latter point that those who lack the philosophical comprehension find repugnant. They interpret it to mean that an inanimate object, such as a lowly stone, is made to possess within its form the infinite qualities of the Divine. What they fail to appreciate is that the pantheist is not advancing the idea that any material—or immaterial—thing is in itself the whole nature of God or that God can be confined in any particular form.

The pantheistic position is that everything of reality, whether it is perceivable by man or not is *of* God and moreover *is in* God. Each thing is but an *expression* of the om-

nipotence of this universal mind or essence. No one thing nor the sum of the particulars of reality is the whole of God.

So, consequently, no man would logically revere as God any object or any single phenomenon of nature. Further, this pantheistic conception does not make of man a nature worshipper. Natural law is but one attribute of an infinite number of attributes of the pantheistic God.

Beyond what we call the physical realm lie those expressions of this essence of God of which we have no knowledge. The pantheist only has a sincere devotion for the magnitude of this universal essence. When he admires any of its particular expressions, he is not worshipping it in itself.

The consciousness of God functions in diverse ways. It manifests not only as the phenomena of the material world, but as the spiritual qualities of man's being. Though each thing is of God because his nature is in it, yet some things are vaster and more infinite expressions of this essence and thus have a greater importance to humans. Such things are, for example, the consciousness of self and our realization of the oneness of all the Cosmic. The Cosmic, in this pantheistic sense, is the whole essence of God, the entirety of his nature.

Is man made any less reverent by pantheism? Definitely not. God to the pantheist becomes not a remote being isolated in space or in some celestial realm. God is as close to the pantheist as are those manifestations of his nature which surround man. Everywhere about him the pantheist sees God at work—the sunset, the mountains, the sea, the things that swim, crawl, and fly. They are all attributes of His divine nature.

Man himself is one of the most elaborate realities of God. Man, therefore, is as close to God as he is to a full consciousness of himself. To the pantheist what is attributed to be evil is due to man's lack of understanding of its true function and his inability to adapt properly its real quality to his life.

Fire, for example, can be both beneficial and harmful, depending upon the manner in which we apply its phenomena or direct it to ends which we set for ourselves. Fire in itself does not have within it either the qualities of goodness or evil in the usual definition of those words.

As for Spinoza's being an atheist, nothing is further from the truth. Such a charge indicates only how, even today, this profound thinker and spiritual man is still misunderstood. During his life he was execrated by both Jews and Christians, who likewise thought him a heretic and an atheist. Like many other thinkers before his time, and since, he was advanced far beyond his time and was maligned because of his heterodoxy. In fact, so religious was Spinoza that Novalis referred to him as "god intoxicated."

Spinoza shook to its very foundation the belief in a fatalistic God or a God of arbitrary purpose. This removed from the people an erroneous tradition upon which they had built a false faith. This caused them to feel lost and consequently irked at him.

Spinoza said, "I confess the doctrine which subjects all things to a certain arbitrary fiat of God, and makes them depend upon his good pleasure, is less wide of the truth than that of those who maintain that God does all things with some end in view. The latter appeared to offer that there is something external to God and independent of him, upon which, as upon a pattern, God looks when he acts, or at which he aims as at a definite good."

"This is simply subjecting God to fate, and nothing more absurd than this can be maintained concerning God who is first and only free cause, as well of *the essence* of all things as of their existence."

Of a love of God, Spinoza says, "And this intellectual love of the mind toward God is the very love of God with which God loves himself, not insofar as he is infinite, but insofar as he can be expressed by the essence of the human mind considered under the form of eternity; that is, the intellectual love of the mind toward God is a part of the infinite love with which God loves himself."

In other words, we must not associate determinative qualities with God, but just have the idea of him. When we give ourselves over to the thought of an indefinite substance as God, with love for that thought, we are then united with his infinite consciousness—a love of God by man being God's consciousness expressed within man.

Are such inspiring and profound thoughts of Spinoza, of which we have given but a few, indicative of the popular conception of an atheist?

The Rosicrucian is a *mystical pantheist*. He is in accord with the general pantheistic conception except that he takes the stand that a greater consciousness of this universal essence of God—a more intimate realization of him—can be had through an inverting of one's consciousness. When we meditate upon our inner natures and become in accord with them, we are then more contiguous to the whole nature of the divine essence and less confined by any single expression of it.—X

(From *The Rosicrucian Forum*—
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The Nature of Intuitive Knowledge

Quite frequently we receive questions from Neophytes regarding intuition because of its newness in the experience of the new member, and since it is one of the earliest subjects presented in the Rosicrucian teachings.

Questions regarding intuition are not necessarily limited to lower-degree members; for, as the importance of intuition increases in the mind of the advancing member, it is natural that an analysis of the subject takes place and further questions develop.

Briefly, we may reiterate here that intuition is a source of knowledge just as the physical senses are a source of the basic components of knowledge to the objective mind. Intuition is frequently confused with reason, and even for the most accomplished individual, it is not always possible to determine how much knowledge may come through intuitive channels and how much may come from the process of reason within the mind itself.

When we relate perceptive facts, the results may appear to be new or at least different from the individual fragments of which the knowledge is composed. This result of the reasoning process may frequently make it appear that information we have obtained is entirely new, and, therefore, might be considered to be intuitive.

Actually, the use of intuition is an art. It is not something that can be developed overnight; it is not something that can be mastered by reading about it or following a set of instructions, that is, to the extent of being able to perform the process after reading the instructions once.

It is a condition that must grow. It develops just as the mental faculties develop in terms of age. Intuition is sometimes difficult to develop to a high degree of efficiency because few of us receive any encouragement or training toward the use of it until we are adults.

As a result, a mental faculty has lain dormant and unused for years, and it cannot be expected to reach fulfillment and perfection by mere knowledge of the fact that it does exist. Therefore, one word of encouragement might be given here to all students—that intuition is a process which grows gradually and over a period of time.

The transition from failure to use the intuitive process to the point where we begin to find it somewhat effective is so gradual that at no one point can we say that it is now in existence where prior to that moment it had been completely dormant.

The conscientious student who does more than merely read his weekly monographs, who applies the instructions and exercises provided in these teachings as systematically and as conscientiously as possible, will gradually develop this ability. He must learn, however, that the nature of intuitive knowledge is not exactly identical to the nature of objective knowledge.

The source of intuition is from the Cosmic. It is the link that consciousness has with the Supreme Intelligence. The very nature of intuitive knowledge, therefore, makes us aware of the fact that its manifestation will be different from that of objective knowledge.

For example, there is no proof that intuition can be used reliably and at all times to predict the future. One cannot, for example, depend upon intuition to tell what horse will win in the next race, or what number to bet on in any form of gambling that involves numbers.

There are two reasons why the nature of intuitive knowledge is such that it cannot always be relied upon for future predictions. The first is that the above illustrations lie outside the scope of the Cosmic in the broadest meaning of these terms.

Gambling in any form is a man-made and man-devised institution. Certainly—and this is irrespective of the moral values of the subject under consideration—the creative mind of the universe is of more consequence and has more scope than to have readily avail-

able to each human being an answer as to which horse will win the next race.

This does not limit Cosmic knowledge. It merely defines it. When you walk down the street on your way to work or for any other purpose, you pass by literally thousands of manifestations of life of which you are not aware. Minute objects still within the range of unaided vision exist around you; an ant may cross your path unobserved and many other forms of life go unnoticed.

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

This is a somewhat parallel illustration regarding the Cosmic's having knowledge of a man-made situation. The Cosmic as an existent is so much bigger than all the results of gambling in the world put together that it just does not find itself at the moment, if compared to a human being, as having the gambling results in a conscious state.

The same principle applies to any other factor which is strictly within the realm of human existence. Gambling is used as an illustration because some people think that intuition would be a very good thing to master if they could use it to promote the acquisition of wealth without effort.

If an individual believes he has a hunch as to the winner of the next race or what the stock market will do tomorrow, it is in most cases the result of unconscious reasoning rather than of intuition. It is the ability of the mind to assemble facts that may not all be clearly identified, insofar as their individual parts are concerned, that may make it appear as though the correct hunch were a manifestation of intuitive knowledge.

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

ple have said—if I had only known I would have done this or would have done that!

If we all had known a year ago what was going to take place in the year just past, possibly we could have materially benefited by that knowledge. One reason we did not know was that the experience of the situations lay in the future, and we cannot translate in our own minds the full meaning and significance of those factors which lie outside the scope of our immediate experience.

Intuitive ability permits us to be guided in the coordination of the knowledge and the experiences which we have already attained. It will direct us in applying what we already know. In other words, in this sense, intuition is limited to the experience and knowledge that is a part of the individual.

Therefore, the individual who wishes to perfect his intuitive ability will never cease to be desirous of continued study, learning, and experience. He will constantly be aware that by proper application of his mental processes, and by attunement with the higher forces of the universe, and with the broadening of his conscious and psychic horizon, he will be acquiring the position of being better able to utilize the intuitive knowledge that may, a little at a time, become a part of his consciousness.

Therefore, if an individual is going to advance mentally and spiritually, he must never cease to direct conscious effort toward the advancement.

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

(From *The Rosicrucian Forum*—
February, 1951)

The Silent Presence

A soror of California rises to ask an interesting question of our Forum: "I certainly do not believe that people can be haunted, or that spirits are forever trying to reach us, but from time to time I feel a 'presence,' that someone is with me in invisible form. I find myself side-stepping or pulling up short to keep from bumping into 'it.' This

presence is friendly and the atmosphere is one of happiness. . . . Could this be an illusion, a trick of my mind, or is it possible; and, if possible, how could I go about finding who 'it' was?"

The phenomenon the soror mentions is an experience that many persons have had. In fact, almost everyone at some time in his life has suddenly felt what seems to be the presence of someone behind him. He would perhaps turn suddenly, expecting to see a person, only to perceive no physical presence at all.

The most common cause of this is the projection of the consciousness of another. One extends his consciousness of self, his *psychic body*, so that its aural vibrations can actually be felt by another. Of course, objectively the psychic body is not visible. When it is perceived as a projection, it is usually a subconscious realization on the part of the recipient.

In fact, when one tries to perceive it objectively with the visual sense, the phenomenon may cease. Our inner self, the subconscious aspect of self, is responsive to such projections of another. We usually become aware of these *silent presences* when we are in a passive state, when we are relaxed and meditating, or even when we are walking about but not particularly focusing our attention upon anything.

What actually occurs is that the aura of the psychic and projected personality comes into contact with our own aura. Then, through the medium of our sympathetic nervous system and psychic centers, we experience a kind of epicritic sensation, that is, a feeling of pressure as though someone pushed by, lightly touching us.

We may be sitting quietly in a room, perhaps a waiting-room, reading. Another in the room begins, for some reason, to concentrate intently upon us. After two or three minutes, we become conscious of this attention. We suddenly look up as though someone had spoken. We sometimes react in this manner before realizing just what the impression was that caused us to look up.

The cause of our becoming conscious of the other person's gazing at us is similar to that of experiencing a silent presence. The projected thought of the other person, whether he intends to arouse our attention or not, is received by our sensitive subcon-

scious or psychic self. In this instance, it is really a telepathic receipt of the radiated consciousness of the individual.

We must not assume that the silent presence which we *feel* is a so-called entity or the soul-personality of a deceased person. This phenomenon is not to be associated with spiritism. The presence may be of one quite as alive as the recipient, the one who receives the impression. Actually, what is sensed is an effusion of the person's consciousness.

It may be asked why such a presence extends its consciousness. The projection of the consciousness may be done intentionally or unintentionally. One, for example, may wish to make his presence known to another. Then, in accordance with the cosmic laws and mystical principles involved, he may in meditation accomplish such a projection knowingly. In such instances the one projecting usually knows the one to whom his psychic self has reached.

However, many times, in attempting projection, one may have no realization that he has succeeded. His psychic self has reached out and been drawn to a personality whose inner self happened to be in attunement with it. The recipient may not know or be able to identify the silent presence.

He is, of course, aware of it but does not know the personality. Further, our psychic self at times may project without our being conscious of it when perhaps we are in a borderline state, as between sleep and being awake. The silent presence again will manifest itself wherever there is an inner consciousness capable of apperceiving it.

There are those whom mankind terms masters in the mystical and spiritual sense. They are ones who have reached a high plane of self-consciousness. They are, to use mystical terminology, *illuminated*. In their perspective, extended vision, they realize those who are likewise evolving, as well as evolved, and who also at certain times need moral support.

More often these masters may really be perceived, that is, their physical form actually inwardly realized. The recipient at other times may only know that he has been contacted by an enlightened personality whose presence has not caused any fear but rather induced an afflatus of the soul and inspiration. (Continued Overleaf)

Such masters do not necessarily reside in the Cosmic in consciousness only. They are as much mortals as are other human beings. They have, however, through long study and preparation, attained a state of personal development so that they can consciously contact whomever they can help. It is, we repeat, an erroneous idea to think that all such experiences of the silent presence denote a contact with some supernatural being or soul-personality that has passed through transition.

If the silent presence is of a Master, then usually a message is imparted to the recipient. It will perhaps be some word or a few sentences as a maxim or an aphorism which the recipient will personally interpret to his own benefit. This is what is often referred to mystically as guidance by the Master.

Let it be said, however, that this occurs only when the student and aspirant is sincere and has made every conscious effort first to assist himself. A silent presence is not a genie to be commanded for every whim. The rule of "he helps those who first help themselves," applies here as well.

When one is conscious of a presence but, other than feeling it, perceives nothing, he should not be alarmed by the experience. Rather it is suggested that, if possible, the recipient be seated, remain passive and try to identify the presence—at least be receptive to any communication that may be transmitted.—X

Can We Overbreathe?

A soror from Kansas asks our Forum: "Can we overbreathe? Is it dangerous to recommend deep breathing in connection with our Rosicrucian principles for health and mystical exercises? Could we have made a mistake in explaining the advantages of breathing deeply?"

The apparent alarm of the soror was caused by a new "scientific" discovery recently announced in her daily newspaper. The article was, of course, also released on the press wires for general publication in dozens of other newspapers throughout North America at least. The article in part reads:

"Are you one of the many people who breathe themselves sick? . . . Doctors call over-breathing hyperventilation. Most people are not aware of it and even some

physicians say they never heard of hyperventilation.

"Some people take deep gasps of air, and then suffer. The gasp with no reason to justify it causes a sensation of smothering. Often people gasp when they are sleeping or just waking. It is an explosive gasp, and often is an expression of anxiety or tension. A second kind of over-breathing is a deep breath or sigh, taken to relieve emotional tensions, which may occur in cycles during day or night. Many attacks come when a person is resting or doing jobs requiring little mental or physical effort, the physician says.

"In a tense or unhappy situation, some people reach for a cigaret or a chocolate. Others sigh or gasp, some yawn or sniff, or indulge in other over-breathing habits. . . . Too much air and too much loss of carbon dioxide from the body were found mainly responsible for giddiness, numbness, tingling, fainting, and other trouble."

In the first place, why do we breathe? To take air into the cavities which are called the lungs? Yes, but why the air? Aside from the purely chemical properties of air, it is imbued with the positive element of *Nous*. This positive element is not chemical but an energy of exceedingly high vibratory rate and with magnetic-like properties. This positive vibratory energy is necessary to revitalize blood cells which have become devitalized in the nourishing of the body.

As we know, the blood cells in their natural condition are spherical in shape. They are, in fact, in addition to their physical substance, a *magnetic sphere*, their outer surface being of a negative charge or polarity. This negative polarity is provided by the food which we eat.

The positive charge, which is the nucleus or center of the cell, is produced by the element of *Nous* taken into our bodies with each breath. After the blood leaves the lungs, it carries this positive creative energy to all parts of the body, renewing its strength. The blood cells are then devitalized and are brought back to the lungs to be recharged.

The lungs, for analogy, are like sponges with numerous little recesses or cells which retain the air. These cells are technically known as *alveoli*, meaning air cells. There are chambers in the lungs known as *atria*, which contain these air cells, the latter be-

ing filled with the positive polarity of *Nous*, the magnetic-like cosmic energy.

There are other chambers through which the devitalized blood is pumped by the heart. Between these chambers, those through which the devitalized blood is pumped and the ones which contain the positively charged air cells, is a thin *membrane partition*. As the negative devitalized blood cells pass through the empty chambers, they attract to themselves, as does the pole of a magnet, the opposite polarity.

The positive polarity of *Nous* is drawn from the air cells through the membrane wall to enter the blood cells. These blood cells become magnetized spheres of creative force. Then, once again, they continue their journey to radiate and deposit this positive energy wherever needed.

This process of attracting a polarity or energy through a separating membrane or porous wall is called *osmosis*. Science has never been definitely certain just how the cells were charged or what property other than oxygen actually passed through the membrane to energize the blood cells when in the lungs.

The Rosicrucians have known that this property is not chemical like oxygen but is the positive polarity of *Nous*. Most certainly, oxygen is not magnetic in its nature. *Nous* of course, cannot be analyzed by chemical methods and thus defies detection by the usual methods of analysis.

Our usual breathing, unless we have cultivated the habit of deep breathing, is quite shallow. The lower chambers of the lungs retain the stale air which forms a gas. In fact, it is this very gas or *carbon dioxide* which stimulates the medulla oblongata, the nerve center of the respiratory system, and brings about the stimulation which contracts the muscles, causing the lungs to expel the air and forcing us to breathe involuntarily.

An excess of this gas or stale air causes a toxic or poisonous condition to occur. As a result, we feel tired; we have headaches; we find it difficult to think as well, and are subject to other related ailments. We know what it means to be confined in a small room where the doors and windows are tightly closed. If several persons are crowded into such a room, the air becomes foul and we become dizzy from the impure air. Our blood cells lose their creative magnetic quali-

ty and our whole organism begins to suffer in consequence.

Deep breathing fills the lower chambers with *Nous* and expels the excess carbon dioxide. Whenever we exercise, like walking rapidly or lifting heavy objects, we automatically breathe more deeply. The heart is forced to work faster to pump blood through the lungs. The exercise has more quickly spent the energy which we have.

The blood becomes devitalized more rapidly. Because of such demands, our respiratory system and the heart are stimulated to quicker action, deeper and faster breathing to replenish *Nous* and the resultant energy in each of the blood cells.

You *cannot* overcharge yourself with the positive polarity of *Nous* in such a way as to be harmful. The excess energy created by deep breathing is dissipated through the radial nerves, the thumb and first two fingers of each hand, and through our *auras*. It is this fact of excess energy that is one of the principles in our Rosicrucian healing techniques.

All we need to do, when slightly nervous or weak, is to take several deep breaths and hold them for a convenient length of time. We will notice the relief which the energy affords. The breathing will not always in itself remedy such conditions, but it does bring momentary comfort and proves the principle of vitalizing the blood which, in turn, charges the nervous system, helping relieve tension.

Furthermore, each cell has only the capacity for so much positive polarity. The cells are of different kinds in regard to their capacity to attract and to hold the positive polarity of *Nous*. Some are in balance or in harmony when the positive polarity of their nucleus is equal to the negative polarity of their outer shell or material substance.

Such cells cannot have a degree of positive polarity greater than their negative opposite. Other cells are designed to have a different ratio of polarity. For example, some cells may have a 60 percent negative polarity and a 40 percent positive. They are in a normal or harmonious state with only 40 percent of a positive charge and cannot be overcharged.

The significant point is that a cell can be *undercharged* but not overcharged. Into a container holding a quart of liquid, we can

put less than a quart; but it will *never* hold more than a quart.

How deeply shall we breathe? Normal breathing is not the same for everyone. Large men with big physical frames and bodies require considerably more energy for action than does a woman, for example, or a small man. As a result, the larger person breathes more deeply and holds his breath longer.

If one finds it difficult to develop the habit of breathing deeply, it is advisable to enter into periodic exercises of deep breathing to cleanse the lungs. Most schools have exercises of breathing for children for this very purpose. Upon coming into high altitudes, we often feel discomfort until we unconsciously develop the habit of breathing deeply, which brings more oxygen and *Nous* into our lungs.

In connection with the so-called new discovery that the soror has brought to our attention, let it be noted from a reading of the article that the examples given in the account of overbreathing or hyperventilation are of *abnormal breathing*. They are due to nervous disorders and anxieties. The manner of such breathing, gasping, frequently sighing and the like, is an unnatural way to breathe.

It is not rhythmic, and the distress that follows is caused principally by the method in which the air is taken into the lungs. There is certainly no comparison to intelligent deep breathing. We place emphasis upon the *intelligent application* of breathing exercises. One who suffers, for example, from a heart ailment obviously should not attempt to hold his breath or to do deep-breathing exercises causing exertion. The normal person, in deep breathing, should never hold the breath longer than is comfortable.

One must realize that many of the sensational new "science" discoveries appearing in the daily press are far less important and reliable than they would seem. Most often a few grains of fact and immature results of research are fanned into a stirring account for no other reason than reader appeal so as to build circulation.

Rosicrucians must realize that science is the especial interest of the public at the moment. Most people today believe that life and death and a future Utopia depend upon

science. The layman has little or no knowledge of the laws and principles of science and is quite susceptible to the distortions of scientific matters by the press.

Newspaper syndicates have set aside a generous amount of lineage for science articles. Their science editor and reporters *must* produce articles for that special obligation. As a result, they literally haunt universities, research organizations, and commercial laboratories for bits of information which they can then pyramid into a sensational news story.

Many times such immature articles embarrass the researchers. They did not intend that their theories and investigation, many times still in a hypothetical stage, be expounded as a new discovery or that "science has found" this or that. For example, your daily newspaper throughout a month's time has three to five articles announcing *new clues* for the cure of cancer. If a record were made of such published accounts over a period of six months, you would find as to a large number of these discoveries that one never again hears of the clue or its so-called discoverer.

We repeat, such accounts are due to the public's interest in cancer and in science generally. Such stories help to sell the newspaper but, like the item which the soror brought to our attention, they have a tendency to confuse the public mind and often do considerable damage to reputable practices.—X

(From *The Rosicrucian Forum*—
August, 1950)

Cultivating Personality

A soror of New York City rises to address our Forum. She says, "I have been giving considerable thought to the means by which old thoughts are negated and new thoughts planted in our subconscious mind, so that certain ideas, acts, and words will evolve in a prescribed manner. If, however, I am subject to the misconceptions, delusions, habits, and beliefs that are operative in our everyday lives, how can I hope to remove such old ideas and plant new and more worthy ones in my subjective mind? How can I penetrate the wall of habit and be reasonably certain that absolute truth is planted in my subjective mind and that my

future thoughts, acts, and words will evolve from this absolute truth?"

This concerns the problem of evolving or cultivating the personality. The personality is the self, the ego. It is the expression of self as influenced and modified by the objective faculties and environmental factors. In other words, the personality is an integration of subjective impulses, the instincts and the inherent categories of our organized being on the one hand, and our objective experiences, reasoning, and actions on the other. Still another way of defining personality is to call it *self in action*. Certainly our personality is not just what we feel or think, but, as well, the way in which we respond to our thoughts.

From the viewpoint of Rosicrucian metaphysics, the self or personality is our response to the soul, the divine element of our nature. The more responsive our consciousness to the divine urges within our being, the more we try to conform to our interpretation of this spiritual nature.

For analogy, if the soul essence is likened to white light, then the more our consciousness approaches the nature of white, the more fully it reflects the purity of the soul essence. The coarser and cruder the objective consciousness of man, then, by analogy, the darker it is. As a result, it absorbs some of the soul essence, causing the personality to fall short of the perfection of the soul essence.

To cultivate the personality requires not just the desire to be sympathetic to the spiritual impulses of one's being. It is also necessary to rationalize such impressions, to have them compose precepts of living, words and actions by which we can live. The personality must be cultivated as one would cultivate a soil. Good seeds, as psychic urges and drives, are not sufficient. They must be planted in the soil of intelligent thoughts and nurtured into actions which will express the self.

Morality in the abstract sense is the inclination to further whatever is conceived as the *good*. The moral impulse is the desire to do the best we can. This is not limited to what we conceive as best for our physical welfare but includes a satisfying of the psychic and spiritual elements of our nature as well. As a result, we thus are forced by these

subjective inclinations to evaluate our experiences in relevant terms and actions.

Who has not felt, even momentarily, the impulse to perform some deed that will express an innate love for mankind? Having such a charitable and noble impulse, how shall it be construed? In what thoughts shall it be framed? Here is where objective experience molds the good in terms of what society may hold to be proper. From our experiences we have come to realize that certain conduct or behavior is beneficial to our fellows and that some other is not.

We know, for example, that persons should not be deprived unjustly of their livelihood or their property. We know that men should have the right, within certain bounds for their mutual benefit, to act and think as they believe best. Therefore, anything which we do that furthers such conduct is a *good*, which is recognized by society. We, in turn, find gratification of our moral and spiritual impulses when we perform such a good.

Once having arrived at conduct which we sincerely believe to be morally proper, we can relate it to our spiritual inclinations. Each time we are motivated to express the exalted aspect of self, the inner consciousness should be made to conform to our accepted standards. The personality is made to reflect the subjective impulses by always fashioning them into what it conceives as their word-and-action images.

Of course, if the standard of morals prescribed by society or religion does not bring us an *inner satisfaction*, that is, gratify our spiritual nature, then our personalities are not being cultivated. The good of a society of thousands of years ago would today perhaps be outlawed in many respects as immoral or improper.

If, however, it represented at the time the full extent of the mind's interpretation, that is, the ability of the individual to express his moral dictates in objective form, then it would be a true good to him. Standards, in terms of human conduct, are intellectual products. They may be faulty or, by change of circumstances, become inadequate. They are never wrong, however, if they idealize the inner impulse of the individual, if they cause him to transcend and improve his outer nature.

Each man must determine for himself what he believes to be those human relation-

ships which express his spiritual inclinations. He must suggest to himself courses of action and endeavor to form habits which will make his personality consistent with what he feels within, believes and knows. Once making such a decision and willing ourselves to live in accordance with it, the terms and habits we associate with it become subjective principles.

We eventually find ourselves always acting in a way that is wholly consistent with the higher aspect of our beings. Each time the spiritual impulse is experienced, the habitual term or action, which has become associated with it in the subjective mind, rises to the fore. We find ourselves speaking or acting in a way which is, objectively, the archetype of those higher sentiments.

As time passes, through education and consequent learning, the objective nature of the good transcends our earlier standards: Our concepts evolve. We find that, to derive the same satisfaction from righteousness and well-being, the good, in which we must participate, has become more inclusive. Our thoughts and actions are less elementary.—X

(From *The Rosicrucian Forum*—
August, 1950)

The Meaning of Maturity

The fact that we have received some inquiries regarding what the Rosicrucian viewpoint is toward the maturity concept reflects that Rosicrucians are conscious of current literature. I believe that most of these questions, if not all of them, have been based upon the popularity of the recent best seller, *The Mature Mind*, by Dr. Overstreet.

The erroneous impression that the popularity of this good book has created is that the concept of maturity is something new. Actually, it is as old as man's constructive thought. Philosophers and religious leaders have set as part of the ultimate aims of their teachings the idea of full development of the human being.

That includes, among other things, a development of maturity. This concept implies that the mature individual is one who has developed his abilities to the fullest. Physiologically, maturity is a process by which the infant grows into adulthood. This fact is well known because life develops along with the physical body in which it is maintained.

The novelty of the maturity concept is the application from the psychological viewpoint. However, in many of the writings of older psychologists, we find it repeatedly pointed out that the individual who is able to throw off infantile reactions and habits is better adjusted to life than those who carry into adult years such things as unfounded fears, attachments, and emotional reactions that are normally apparent in the infant or child.

When we were children, we were more dependent upon our families and elders than we should be as adults. Consequently, a child more violently evidences his feelings. He may become angry when restricted, show elation as a result of very small provocation, and develop extreme attachments to individuals and things.

Growth, physical and mental, is toward a degree of independence so that the individual, upon reaching adult years, should be able to control his emotions and feelings, should not attach himself to the point of an abnormal form of behavior to anything or anyone, but in the full sense of the word, should be a reasonably independent individual.

The person who does this has truly gained a degree of maturity; the one who does not is actually immature, and as such is incapable of satisfactorily adjusting himself to all the various demands of present-day living.

Dr. Overstreet, in his well-known book, points out that the means of judging one's maturity is based primarily upon how he is connected or associated with environment. These points of connection with actuality and with environment in general are referred to in the book, *The Mature Mind*, as "links."

The illustrations which bring these facts to our mind in the study of the maturity concept are very important for any individual who hopes to adjust normally and happily to his environment. The life of every individual is controlled and modified by his philosophy of life. By philosophy of life, we mean the fundamental viewpoints that underlie character and behavior. For example, a life that is primarily reactionary—one that is opposed to new developments, is not in sympathy with progress, improvement, and growth—has more links with the past than it has with the present. Such a life is naturally limited.

If all our links with actuality and the

world in general go through a process of constant comparison with those events or conditions which exist only in the past, then our mature judgment of contemporary situations is impaired.

The result will be the development of antisocial habits and even degrees of pessimism because of our failure to be able to link ourselves with an immediate situation due to our stronger links with conditions, facts, and philosophies that no longer are as important as current events.

In a more radical form, those individuals who are physically and mentally unadjusted, so that they become neurotic, have linked their lives with fantasies and illusions. Such individuals are truly immature mentally, socially, and spiritually. Possibly through some series of events they have been unable at times to face the actuality of present-day existence, and have instead tied up their hopes, ambitions, and aspirations with what they would rather see or have take place.

To state this principle in another way, an individual who is discouraged, disillusioned, and resentful because he may not have the wealth or material goods which he thinks he should have, connects his whole existence with daydreams which cause him to visualize how he would behave if he were wealthy.

Consequently, his behavior becomes more directly the result of his daydreams, illusions, and fantasies than of the actualities with which he is necessarily connected in everyday living. If an individual places more emphasis upon such illusions than upon things that actually exist, he becomes a social misfit, in a degree, and is thereby, in a sense, neurotic.

Probably all of us are neurotic to some extent. We all find ourselves, at times, putting aside unpleasant tasks and responsibilities in favor of doing those things which seem more pleasant to do at the moment. We are always attracted by some daydream that puts us in a different situation, but the mature, completely normal individual is able to shake off the effect and reality of daydreams and take up the problems actually existent at the moment. These two examples only go to prove that the life which is rich in meaning and happy is one which is constantly fulfilling its possibilities through a creative linkage with the world about us. To such a person all situations become a challenge.

If the maturity concept can be applied to the Rosicrucian philosophy in any particular respect, it is that while our teachings tend toward a development of full and normal maturity in the mental and physical sense of the word, they also contribute one step more. They contribute toward the development of other links—links with ultimate reality, with the Cosmic, and with God.

Man, as we have seen, is made to have these objective links with actuality; but, even more important, he has the ability within himself, the creative ability to develop links with the Cosmic. He has within him the potential creative ability to expand himself beyond physical growth into adulthood, beyond mental growth into full human maturity, beyond social growth into relationship with his fellow men into what we might call *Cosmic growth*; he relates himself intimately and constructively with the fundamental forces that cause him to be. This latter concept is the concept of mysticism, the point that goes beyond the physiological and psychological considerations usually connected with the maturity concept.—A

(From *The Rosicrucian Forum*—
December, 1950)

The Importance of Examinations

It has recently been brought to our attention by the Department of Instruction that there is a fairly wide-spread lack of understanding on the part of many members as to the real significance of the examinations given in each degree of our teachings. There is a good possibility that much of this misunderstanding is created by the monographs themselves, or the accompanying letters, which may encourage the impression that a certain objective proficiency in answering the questions determines whether or not a member will be allowed to continue in the Order. In other words, it may be thought that one must in all cases meet a certain academic standard to remain a member.

This, however, is not at all the case, at least as a general rule. Naturally, in order to progress in one's development there must be a good academic understanding of the laws and principles of nature, and an ability to apply them to life. It is not possible to apply effectively the principles we practice in our experiments in any situation broader

in scope than those specifically outlined in the exercises—or even to recognize where the experiments can be used in daily existence—if we do not understand all of the explanatory material given in the lessons.

For this reason, we present an examination with each degree, and the member is expected to answer the questions and submit his answers to the Department of Instruction. These examinations are reviewed, acknowledged, and are entered as a permanent part of the membership records at the Grand Lodge.

However, only rarely do these examinations become the criterion for one's removal from active membership. Their primary purpose is twofold. First, they serve as a reminder of the principal points of importance in the degree, and allow the member to test fully his own understanding of them. In this way, he becomes aware of areas where review is needed and can accomplish this prior to submitting the examination.

Secondly, they assist the staff of the Instruction and Examination Departments in gauging his understanding properly. All examinations are reviewed by experienced readers, who by necessity are members of the Order themselves. They then direct these papers to the Examination Department if all the questions are answered and appear basically correct.

They are again reviewed in that department and those which are correct or exhibit only minor points of misunderstanding are acknowledged with a letter and a copy of the correct answers for the member's home file, and are recorded in his permanent file here. In cases where questions have not been answered or where there are obvious and major areas of lack of understanding, the examination will be sent to the member's Class Master.

The Class Master then handles the case individually, usually dictating a letter to help explain the points with which the member is having difficulty. Occasionally, we find that it is the questions which are misunderstood. There have been cases where a Class Master has re-written an examination in very simple terms for the benefit of a member who has not had the normal educational benefits, or whose native language is not one in which the lessons are printed but

who is doing his best to progress despite language problems.

Every so often, but certainly as a rare case, the Grand Lodge will recommend that one who has been accepted resign his active membership because his reports and examinations over a period of time indicate beyond doubt that, either as a result of general difficulty in grasping ideas or perhaps through definite lack of sufficient degree of literacy, the person is simply incapable of assimilating and using the Rosicrucian teachings.

As has been shown, however, this is not the purpose or the actual use to which the degree examinations are put, but these cases result as a fringe circumstance of our desire to help our members in every way that we can to understand what is presented in the monographs.

Before closing, we might also bring up a point about which we are often asked. The examinations may be treated as "open book exams" if the member desires. We feel that this is not the way to take best advantage of them, but there is no objection to looking up answers since this very act helps the member refresh himself on difficult points.

The best method, however, is to follow an effective study program originally, perhaps as was outlined in the February, 1960, issue of this magazine, and follow this with a quick review of the degree *before* answering the examination question. In this way, the examination truly provides a valid aid to progress by fulfilling the purposes we have outlined in this discussion.—W

Something New Under the Sun

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

Looking back over a period of many years, we will find repeatedly in history and in current literature of different times that seemingly new things coming into existence have been the result of man's discovery and appli-

cation. Today in a world where the coining of new words, both for advertising advantage and for novelty, is an accepted daily occurrence, we are sometimes led to believe that the new word which appears upon a tube of tooth paste or upon a bar of an ordinary good grade of soap really means that an unusual, new, previously unknown ingredient is contained within.

We wonder how people were able to eat before this new item was made available. How were we able to clean our teeth, restore their sparkle, kill all the bacteria, and do everything claimed by the maker of today's dentifrice before recent discoveries made it possible?

The use of such words is not restricted to the field of thought, psychology, and philosophy. The long history of the accumulation of knowledge up to the present time is exploited with an idea here and an idea somewhere else, put together in the form of a new term.

These terms are usually combinations of other words. They include parts of other well-known words which sound highly technical and seem to reflect great knowledge and wisdom on the part of the person who originates or uses them.

Every time such words are coined we may be sure that the individual who makes it appear that the terms are original will probably ascribe to them a marvelous new discovery which, in the eventual analysis, may turn out to be no more than a hodgepodge of ideas from the philosophy of Plato, Aristotle, Bruno, Spinoza, combined with an existing school of psychology, plus behaviorism and psychoanalysis.

Is it possible that human nature has come to a point where we must receive everything in prepared capsules? Are we degenerating into a race of people who no longer have the incentive or the ability to examine the thinking and activities of our predecessors and honestly to draw upon these sources for true values and worth-while applications to modern living?

A positive answer to these questions would truly be a pessimistic viewpoint. Surely human ability and potentialities are as great today as they ever were, and the application of man's mental, spiritual, and psychic power should be greater because he has a richer

past of knowledge and experience upon which to draw.

It is well that we think, then, that the challenge to modern man lies not in combining previous knowledge to be exploited under the guise of a new term, but rather honestly to admit our debt to the past, to take value where we find it, acknowledge its source and use it. Also we should try in a small way to add our bit toward adjusting the knowledge that is the common possession of humanity in a manner that will better fit itself to human life in order that the existence of the individual human being might be happier, more successful, and more content.

At the same time, it would be a mark of wisdom always to examine with caution a solution to the ills of humanity, either singly or collectively, that poses under a coined word as a strictly original thought and as being "something new under the sun."—A

(From *The Rosicrucian Forum*—
February, 1951)

Do Infants Suffer Karma?

A soror of Texas now rises and addresses our Forum: "In the recent airplane accident which killed 78 people, including 16 children, one was only 12 months old. What purpose does it serve that a twelve-months-old baby should be killed in that accident? As I understand Karma, it is that law of retribution which will occur at such time as is best to convey a lesson to you and in the degree that you deserve—for good or bad—as the case may be. How, then, does Karma apply to the twelve-months-old baby who died in the airplane accident? Was it accident or was it Karma? If Karma, how could a twelve-months-old baby be cognizant of the law of retribution?"

First, we must emphasize that Karma is *not* a law of retribution. There is no intent, no effort at punitive action or punishment of mankind in Karma. In fact, Karma is as impersonal as the law of gravity or the attraction and repulsion of the different poles of a magnet. More properly, we should refer to Karma as the *law of causality* or cause and effect; or we may, with equal accuracy, refer to it as the law of compensation and balance. The etymology of the word *Karma* is from the ancient Sanskrit meaning "to do" or "deed." (Continued Overleaf)

In effect, Karma as a law, states that for every cause we establish, whether thought or deed, an effect follows from it. Consequently, Karma is impersonal and is exacted against one and all persons alike. There is compensation for every act; in other words, as one side of the scale goes down, the other rises accordingly. Karma is neither inherently good nor bad. It depends upon the causes one induces and how we evaluate the effects that follow from them.

Throwing a stone into the air and letting it fall upon our heads, as gravity is invoked, might be considered adverse only because of how we respond to the effects of the falling stone. Causing a ripe sweet apple to fall on the ground near us might be termed, in the pleasure we derive from it, *meritorious* Karma.

Mystically, the value of Karma, as a law of causality, is for us to become aware of the causes we have set into motion. We must know, from intimate experience, the effect of our thoughts and acts. We are given the opportunity to learn of cosmic and natural laws and to apply them intelligently. Obviously, there is no Karma, so far as the individual is concerned, unless he becomes cognizant of the chain of events to which he is personally related: He must be able to apperceive the connection between the influences in his life, his personal experiences, and those first and final causes which engender them.

All Karma is not immediate. There may be a concatenation of lesser causes over a period of time before there is a realization of an effect. Karma can be of the past (re-incarnation); it can be of the present or not experienced until years later. There is single Karma, induced singly by the individual, and there is collective Karma. In the latter instance, it is the group or society of which the individual is part that establishes the cause that contributes to the effects which the individual singly comes to realize. Such Karma, for example, may come through the racial prejudice of a society or political ideologies which provoke war.

Mystically, a twelve-months-old baby cannot personally experience Karma. It cannot invoke the causes from which the effects follow, that is, it cannot do so consciously or with a sense of responsibility. Even if the causes were of another life, yet it would not

be Karma, for an infant is incapable of realizing a lesson from the causes and effects.

Why, then, did the infant lose its life? We can only presume that the effect was a lesson that others were to learn from the tragedy, either relatives or society itself. They were the ones who were willing to risk the life of the infant to gain time for some relatively superficial end. Someone must have suffered tremendously because this little baby was lost in this terrible catastrophe. Did that person need the experience? Did he by his attitude toward others or in some circumstance or incident create the cause from which the infant was used as a lesson?

It is, of course, difficult for the finite mind of man to ascertain what cosmically lies behind any effects which to mortals seem an injustice. Men make many daring adventures. In their technological advances from which they anticipate great advantages, they assume great risks. These risks are causes which they establish. If there is a loss of life, if injustice seems to be done, who is at fault, the Cosmic or the laws that man has set into motion?

Air travel is here to stay. It provides necessary rapid transportation as we think of necessity in terms of the modern society which we have established. All such transportation involves risks. If we and our families invoke the causes, and the effects, as said, do not inure to our benefit, that is Karma. But who is responsible for such effects? Certainly no unseen or supernatural intelligence *but man himself.*—X

Distinguishing Dreams From Incarnations

A frater rises to address our Forum: "When I recall from my memory a dream experience, the process appears to me to be the same as when I recall some experience of this incarnation. My question, however, is in regard to experiences of past incarnations. How am I to distinguish that which was an actual experience of a past incarnation from that which was only a dream or an imaginary experience of a past incarnation?"

Dreams, as we all know, may have a realism equivalent to the wakened state. In fact, it has been a philosophic problem in the past to require a student to try to explain that his present conscious state is not a dream. That a dream seems so real and

cogent is not an assurance, in itself, that it is not a dream. In fact, we will have to admit that we can all recall dreams which were vivid and induced emotional responses the equivalent of our wakened state.

Assuming that one has such an experience, that it is of a place and circumstance that he cannot objectively recall, is it then a dream, or, is it a recollection of a past incarnation? The actual assurance as to which it is, is *subjective*. By that we mean that one comes to know inwardly that it is a past incarnation. He has a psychic conviction that it is so, but he is unable to translate this *intuitive* feeling into words, that is, he cannot explain exactly how he knows.

However, there is one other factor that usually exists in distinguishing a past incarnation from a dream. In a dream, one may experience himself as being at almost any age from that of childhood on. Further, one may realize himself as being in any period of history that the mind fancies. One may likewise be attired in costumes he has never seen previously, or be in places he has not known personally in the wakened state. The same circumstances may exist in the recollection of a past incarnation—with one important exception.

The individual appearing in the past incarnation and whom you identify as yourself, may actually be quite *unlike you* in appearance. The person may be of another sex and race; there may be no physical resemblance whatsoever. Even his characteristics and personality in the past incarnation experience may deviate considerably from what you now know yourself to be.

Again, it is only intuitively that you know that the particular individual is *you* regardless of all others who likewise may be represented in the experience. In dreams, in the majority of instances, this factor is different. Regardless of costume or age, or even sex, we always recognize ourselves and not just intuitively but *visually*.

Also, as a rule there is more of a rational conclusion, a moral, a lesson to be learned in the recollection of a past incarnation than in a dream. A dream may appear to be rational. It may have a continuity and be quite comprehensible just within its own scope. However, there are very seldom suggested in the dream any related incidents preceding or following it.

For example, one may dream he is on a beach and bathing. There is every element of realism about it—the warm sand underfoot, the salt tang of the air, the cool impact of the water, the splashing in the surf, the laughter and shouts of other bathers. But, *why* is one at that particular place? What purpose is being accomplished by the experience? Where was one before? And, where would one go afterward? The dream usually leaves all such questions unanswered.

However, in the past incarnations, one is provided with intuitive impressions of the significance of what he is perceiving. There is a plausibility about the scene. One is there understandably. We seem to know *why*. Further, though we may not actually experience what follows, we seem to *know* what will occur.

In a recent Forum session, we explained that all we surmise to be an experience of the past incarnation is not so, and neither might they be dreams. We have a proclivity to the assumption that every psychic experience concerns a past life. As was explained, however, it is quite probable and a matter under psychological investigation, as well as mystical inquiry, that some experiences are *hereditary*. They may be a memory in our genes transmitted to us by our parents.

The experience may have occurred several generations back; because of some emotional situation there may have been created a trauma that brought about a definite mutation in the genes. In some way, still mysterious to us, these impressions can reestablish the event in conjunction with our nervous systems and the neurons or brain cells. The nearest and crudest analogy to this, shall we say, *mechanism*, would be like sound impressions recorded on a magnetic tape. The tape when played back through proper equipment reproduces the original sound in all its fidelity.—X

Is Personal Initiation Possible?

“Can a person initiate himself in the esoteric and mystical sense? Can an initiation ceremony which, for example, may be sent to one through the mail be really effective in accomplishing true initiation?”

The word *initiation* has its origin in the Latin word *initia*, which is a *generic* term for mysteries. However, long before the Romans the mysteries were extant in the

Oriental world. The mysteries, generally, meant not something which is weird or awesome, but esoteric or private knowledge.

The mysteries were, in fact, a gnosis or higher wisdom. By higher we mean a knowledge which transcends the usual profane information of the day. It consists of uncommon knowledge about man, nature, and the gods which was considered of a sacred nature and, consequently, exalted.

Because knowledge, such as the early sciences of mathematics, astronomy, and the religious ideas of immortality, was the result of great study and mental labor, it was treasured and not to be contaminated by profane discussion. Only worthy persons were to be the recipients of the mysteries.

To receive initiation, the candidate must display the proper qualifications. He must show dissatisfaction with the prosaic order of life. He must desire to come into a new power, to bring about a transition in his thinking and in the affairs of his life. His purpose must be in accord with the great value attached to the knowledge and powers he would receive from his initiation.

He must, by tests and preparation, show a readiness to receive the great honor to be bestowed. This readiness consisted of moral purity, a mental capacity to comprehend, and often certain physical qualifications, such as a fair degree of health.

Psychologically, the elements of initiation, so far as the individual is concerned, are:

(a) A resort to introspection, the function of honestly analyzing oneself and his life and coming to a conclusion as to one's insufficiencies and need, whether they be spiritual, moral, or intellectual.

(b) The engendering within the individual of the aspiration to attain the ideal which to his mind will surmount the inadequacies which he has realized within his own nature.

(c) The exacting from the individual of sacred obligations, a formal promise, either made to himself or to others, that he will strive to realize his aspirations, notwithstanding any sacrifices that may have to be made.

The structure of all true initiatory ceremonies, wherein one is to be introduced to the mysteries or exceptional knowledge, consists of four elements. The first of these elements or basic rites is known as *separation*. This consists of a ritual by which it is im-

pressed upon the candidate that a transition in consciousness is to occur.

There is to be a change in his order of thinking and living. He is to depart from the old regime of thought and action. This separation from the old order is often dramatically effected by blindfolding the candidate or having him enter a darkened chamber which may even be intentionally quite noisy, so as to represent the chaos of change from one state of mind and living to another.

The second element is the rite of *admission*. The candidate, by various fascinating acts, is made to realize that he is now entering upon a higher plane of thought, that he is in consciousness being *reborn*. He must come to know that he has left behind him his past concepts and erroneous ways and has risen to a more lofty perception and apprehension of existence. He may, during this ceremony, actually be lifted from a sarcophagus or coffin which is symbolical of the rebirth to a plane of advanced thought.

The third rite is that of *exhibition*. There are revealed to the initiate the sacred signs and symbols, precepts and truths, of the new gnosis with which he is intrusted. Such signs are often indicative of the learning that is to be imparted to him as he progresses through the mysteries.

The fourth fundamental rite of initiation is *re-entry*. It is a preparation for the actual return of the initiate once again to the profane world from whence he came. There are first exacted from him solemn obligations, in which he must promise to keep his experience secret. Also he is told to apply his experiences to his living, for, although he returns to the world after being reborn, in his spiritual and mental image he has undergone a transition and he must live according to his new enlightened status.

Thus it can be seen that fundamentally initiation *begins within the mind* and emotional nature of the individual. He must be critical of himself. He cannot be smug or self-satisfied. He must have the aspiration to rise above his present moral and intellectual status. He must desire *improvement of self*. He must seek those conditions, those things, which will contribute to his moral, intellectual, and psychic satisfaction.

True initiation is fundamentally of a mystical nature. It is the elevation of the consciousness by which a transformation of the

manifest personality occurs. The self must be illumined, endowed with a new gnosis, by which new horizons of understanding and accomplishment are revealed to him. Unless there is that psychic, intellectual, and emotional gratification, the individual has *not* been initiated.

The external formalities, the ritual consisting of acts such as genuflection, circumambulation, music, incense, chanting and the like, are principally symbolic. They depict the significance of aspects of the initiation. They suggest states of mind through which the consciousness of the candidate should pass.

In fact, these external features are intended to aid psychologically in inducing the proper conscious state or psychic experience by which the candidate is *actually* and *inwardly* initiated. Unless this state of consciousness prevails and is an intimate, immanent experience, there has been no real initiation, regardless of any elaborate ceremony.

Initiation must be more than a noetic or intellectual experience. A logical presentation of symbolism and the elucidating of philosophical principles are not sufficient. There must be an esoteric experience and emotional uplift, a kind of spiritual regeneration by which the individual feels a change occurring within himself, not just in his environment.

It is, therefore, absurd for anyone to claim that initiation is not possible except in pretentious surroundings and with a number of persons officiating. Such perhaps would be conducive to *assisting* the candidate to initiate his own consciousness—but initiate himself he must. No one can initiate another. He can act only in the capacity of a preceptor or guide.

Since esoteric initiation is, therefore, of a mystical nature, producing a transition in the consciousness of the self, the ceremony can be accomplished by the candidate in privacy. One can arrange his own sanctum

within the confines of his own home whereby he can experience that exalted state, which is the end of initiation, without others being present. A candidate alone within the privacy of his own home can, in performing the proper ceremony, come to realize the rites of separation, admission, exhibition, and re-entry or the return to the daily world. He can exhibit to himself the sacred signs and symbols and contemplate their explanation as given him in the ritual.

After all, one who in the depths of a forest seeks communion with nature or the Cosmic, or who within the silence of himself and with great humility and sincerity prays for enlightenment and a resurgence of Cosmic power and receives it, has been initiated in the mystical sense. Consciously or unconsciously, he has employed the necessary elements of initiation by which its effects are induced.

In fact, initiation ceremonies, in which many persons participate and which include many external functions, must be very studiously prepared by those who know the *technique of initiation*. If such is not done, the ritual itself may defeat its purpose. It may become so objective, through its appeal to the reason and to curiosity, that it prevents the candidate from entering even momentarily into the subjective state by which initiation is accomplished.

As to whether an initiation ritual, sent through the mail, can be effective, the answer, of course, is *yes*. If the ritual is prepared in such manner that, in performing it, the psychic conditions and state of consciousness necessary to initiation are induced within the candidate, then that is all that matters. Whether the ritual is introduced to the individual in a printed form and he performs it by personal acts or whether it is revealed to him orally by others, is of little consequence. We repeat: it is first essential that the individual truly seek initiation in the mystical sense.—X

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October, 1950)

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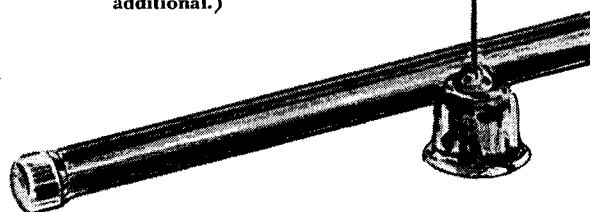
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April, 1962

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Rosicrucian Forum

A private publication for members of AMORC



ROLAND E. VIGO

Inspector General of AMORC for Eastern Australia

Greetings!



SOULS ON OTHER PLANETS

Dear Fratres and Sorores:

The space age is causing an impact upon theological and traditional religious concepts. This impact is at present minor in effect, but to a more than casual observer its portent is apparent. It is obvious that man's exploration of space, including eventually manned rockets to the planets and far greater comprehension concerning the nature of the universe and our cosmic neighbors, will place the earth in a subordinate category.

It will be realized by the average man that the earth does not hold a primary position in the cosmic realm—as most theologians have long postulated. It will seem inconsistent that a deity would select Earth, a minor body astronomically speaking, to be the theater of a paramount divine creation—man. In fact, the logical possibility that life is not an exclusive phenomenon of Earth will undoubtedly be scientifically substantiated.

If life is the climax of a conceived divine will, then at least it will be realized that such a phenomenon was not confined exclusively to this planet, as many of the sacred books of established religions, including the Christian Bible, have long expounded. Space exploration, with highly developed instrumentation on satellites, as well as future personal experiences by man in space, will bring knowledge of the essential characteristics of life. It will reveal that such essentials of life also exist on other worlds.

Life, therefore, could and probably does exist in solar systems elsewhere in our own galaxy, the Milky Way, or in other universes millions of light years distant. Such other worlds could have developed life equal to ours over eons of time, which could have continued through a cycle of existence and now become extinct in a dead world. Still other worlds may yet be in an evolutionary stage of life as Earth was millions of years ago.

It would be a reasonable speculation, of course, to presume that there now exist be-

ings in the cosmos as intelligent as man, or even exceeding him. These beings might know of Earth, but being so distant, would not as yet know of man—just as we are not yet personally aware of beings on other planets.

Such thoughts are elevating; they are universal in content. They cause man to realize the vastness of the *greater* universe. Man's thoughts in recent centuries have been geocentric, earthbound. In relatively modern times, man has learned of the existence of other cosmic bodies, solar systems, and galaxies, but his interest has been centered primarily on Earth. The study of astronomy only remotely or occasionally touched the lives of the average person.

The present and future spectacular adventures into space and the realization that we must give them concern for military and political reasons, as well as in the interests of pure science, have caused man to look heavenward, figuratively and literally. Man now feels his cosmic dependence, and it has tempered his ego. What man achieves in his sciences and techniques, instead of inflating his ego, eventually will cause him to realize by the results of his efforts the finiteness of his own existence.

If man has soul, a divine essence of the same exalted quality as that of his God—as his religions have long caused him to believe—then such cannot be restricted to him alone. Certainly, there would be no divine equity in God's permitting His consciousness or an attribute of His essence to be limited to one kind of living creation.

Man in his personal ego has for long contended that, of all creations on earth, he alone possesses the divine spark called *spiritual essence* or soul. It seemed plausible to him that this was so because of the superiority of his intelligence. No other creature has the faculty of reason, will, imagination, and mental powers that he has, and by which he has excelled all others in controlling his environment.

If soul is an extension of the consciousness of the divine, it is not evident in the lower animals, man thought, for they do not possess the attributes which man conceives are of *soul*. This gave man self-confidence, a feeling of supremacy in the hierarchal order of earth, the assurance (to himself, at least) that he was the divinely preferred being. Man, therefore, immured himself in a sense of self-security, the notion of being a divine, special consideration.

With the cogency of arguments favoring the existence of life on other worlds and perhaps in the cosmos—beings equal to or superior to his own intelligence—man, therefore, cannot claim for himself a unique spiritual relationship. If there is a divine extension of spiritual essence, then, of course, this would imbue these other things in space with soul, also! Immediately, man loses his distinction as a singly chosen creation in the image of God. He is but one of an unknown number of other so-called spiritually conscious beings.

Such speculations founded upon the facts of space exploration will constitute a severe challenge to theology. It will make nugatory the theological statements that the writings of our sacred works are the words of God. Men will see in such inconsistencies the influence of man's earlier ignorance of the cosmos, his own superstitions, and exaggerated ego.

Such discoveries and conclusions will not necessarily make man less religious. If he but thinks, he will realize that such new concepts will extend the magnitude and majesty of a power which he ascribes to his God. It will cause him to realize not only his brotherhood among humankind, or the creatures of Earth, but also with qualities and living things everywhere. He will have a bond that will reach out into space to include actual, tangible beings. The universe will no longer consist of just inanimate systems and particulars to him, but also of sentient beings who in self-conscious aware-

ness and existence have some parallel with himself. He will realize that Earth, alone, cannot be peopled with what he terms souls, but that possibly numerous areas of the infinity of space are likewise so populated.

Of course, with the belief—or knowledge—that intelligent beings exist elsewhere in the cosmos, there will arise new speculations and possibly new false beliefs. Which of the beings possessing assumed soul qualities will be the superior? Which will most approximate the nature of divinity? Will the creature, man, be the highest expression of soul in the cosmos, or will it be some strange being residing on a planet of the solar system in some remote galaxy?

Here again, man's ego will be confronted with the need to make certain adjustments. If there is a hierarchy of souls, a scale of such spiritual essence, in what relation to it does man stand? Is man spiritually inferior or superior to such other living creatures? By virtue of time, have other beings evolved in spiritual awareness beyond man, and does that confer upon them any divine preference in this life or in another that man will not enjoy?

The *mystical pantheist*, whom the orthodox religionist abhors or whom in his ignorance he does not understand, does not think of spiritual essence as being on a graduated scale. These mystical pantheists, as for example the Rosicrucians, conceive the divine or Cosmic intelligence as being *universal* in its manifestation. It is perfect in the excellence of the quality of its consciousness. It can neither evolve nor retrogress. In essence, therefore, it is the same in every living vehicle in which it resides. The distinction is manifest only in the degree to which this essence is expressed. Beings of simple organism and brain structure, having a low order of intelligence, do not express this universal, divine quality in the same way as higher, more complex ones.

We may use an analogy to make this more comprehensible. A musical composi-

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tion by a master does not have its perfect technical nature altered when played either by a beginner or a virtuoso. One has the ability more than the other to express the greatness of the composition; the composition, however, is the same for both. So, universal consciousness is the same in all living organisms from the point of view of mystical pantheism.

The personal evolution, both of the physical organism and the consciousness of the individual, is what makes the difference in the display of the universal consciousness or soul. Consequently, *in essence* the soul of man would be the same as that of any being elsewhere in the Cosmic. Whether man in his response to it, that is, in his consciousness of his soul, exceeds that of other beings in the cosmos, is yet another matter.

There has long been the supposition, which has actually evolved into a doctrine by some occult and esoteric groups, that the human soul-personality goes through an evolutionary process elsewhere than on earth. In general, this theory—and that is all that it is—presumes that the planets of our solar system, including now the possibility of other worlds in other solar systems, are arranged in a hierarchal order. Some are thought to be cosmically chosen to be of the highest spiritual order, and each successive world lower in the scale.

Man's soul-personality is thought to begin its evolutionary process on Earth, the next time to incarnate into a body on a world which is next higher in the scale, and so on, upward. Thus, man evolves in consciousness as his soul ascends a kind of cosmological ladder of worlds. Just why, however, Mars, Jupiter, Saturn, or any planet of any other solar system, should be of a higher spiritual order to which the soul must ascend is not explained.

Fraternally,

RALPH M. LEWIS,
Imperator

Can Jealousy Be Constructive?

A question submitted to the Forum asks: "Does jealousy have a constructive as well as a negative aspect?" In trying to answer a question of this kind, it is easy to become so involved in terminology that in the end neither the question nor the answer has

much practical value. Whenever we are involved in an analysis of meaning, our most important step prior to analysis is to come to a meeting of minds, that is, an agreement as to what we are considering.

Did you ever stop to realize how many arguments are based upon a lack of understanding, or lack of agreement regarding terms, on the part of the individuals discussing the problem? It is possible to argue forever on a subject if the subject matter itself lacks definition. It is commonly said that there are always disagreements in the fields of politics and religion, and all of us know from experience that once an argument is started on either one of these subjects, it is usually practically hopeless to expect a reconciliation on the part of two individuals who take strongly opposing points of view.

However, if a logician would carefully analyze the arguments presented, at least in nine out of ten of such arguments, it would be found that each individual was closer to agreement than he had originally believed himself to be, and that the basic disagreements were based upon individual definitions of the terms being used.

Possibly the question concerning jealousy may be prompted by a reference in religious literature—I believe the exact wording is, although I have no immediate knowledge of its exact source, "I am a jealous God." This quotation, which I believe is from the Old Testament, would tend to make us believe that if such a statement is recorded in sacred literature, then jealousy must have a positive side. How can we conceive of a Divine Being as being jealous if jealousy were purely a negative manifestation of human behavior?

We can also read in many religious writings—not only in one but in many sources of our traditions and directions for life—that what we are will be judged by what we do, or that we are known by the results or by the fruit of our efforts. In this case, we can conceive that jealousy is judged mainly by the result of its manifestation and not on the basis of its technical meaning as a word.

Jealousy has caused more grief, heart-break, and difficulties than many other conditions of human invention or origin. Jealousy has its most negative manifestation in the fact that it seems to close the mind of

the individual to logic and reason. An individual who jealously guards an object or idea to the point where he cannot be shown any other point of view than that which he has accepted, is taking a position so intolerant that for him, at least temporarily, the world ceases to exist except in terms of his preconceived ideas. An extremely jealous individual, regardless of what may be the object of his jealousy, has refused to accept the world and his environment at face value. Rather, he has permitted his own beliefs, opinions, concepts, and prejudices to dominate his thinking and action completely so that no other attitude or idea can enter to modify what otherwise would be intelligent behavior on his part.

Because of the extreme destructiveness of jealousy and the emotional outbursts that accompany it, it obviously seems to be a negative condition. It is hard to imagine anything of a positive nature coming out of any manifestation of the emotions associated with jealousy.

Then, someone will ask, how do we reconcile the concept of a jealous god? Possibly, we do not have to reconcile it. The expression was man-made rather than divine in origin. In fact, I believe this is the truth of the matter. In recording the concept of God, some over-zealous individuals tried to put fear into the minds of the followers of the Divine by producing a type of divine mind similar to that of a human.

The human being has experience with the unreasonableness and intolerance of an individual controlled by jealousy, so he would argue to himself that if his God were jealous and held the power of life and death, and of reward and punishment, surely He would look with considerable concern upon any individual action not in accord with the type of behavior divinely anticipated.

To put this in simple form, I believe that the concept of God as a jealous God was created by a priesthood or a group of individuals to hold other human beings in fear and under its control. Even if there were a Divine Being whose mind functioned similarly to a human mind, only on a divine scale, I cannot conceive that there could be any emotion in His dealing with us as individual human beings.

Jealousy is a human trait, not a divine one. It is the trait of an individual who does

not control his reason, who does not judge in the way that he would like to be judged. Rather, he permits free rein to emotional tendencies that, instead of creating a better outlook, better mind, and conditions which are conducive to evolverment, actually drag him down to a level that takes him away from the Source with which he should be trying to harmonize himself. Therefore, a jealous god is a concept of the mind of man to place fear in the hearts of others so that they may be bent to their will.

From this generally accepted meaning of jealousy, all we know of its manifestation is negative. I can conceive of no way that jealousy could produce positive results. If there is truth in what we may believe concerning an object of jealousy, then reason will go further than emotion in correcting the condition.

Before we leave this subject, it is a good opportunity to have our attention directed again to my original comments on how important it is for us to decide upon the meanings of words before we use them too freely in our conversation. I have just consulted a reliable dictionary of the English language, and I find that there are six shades of meaning in the definition of the word *jealous*. The first three have to do with the mental concept, which I have discussed: That is, those emotions which are to our disadvantage, which are self-centered, intolerant, or suspicious. However, I find that the fourth definition, marked in parentheses as being archaic and therefore not in conventional use today, states that two synonyms for the archaic meaning of *jealous* were the words *zealous* and *devoted*.

If at one time *jealous* were used synonymously with *zealousness* and *devotedness*, then we can see a positive point of view. If *jealous* should mean in this sense to be devoted to ideals which are worth while, and to be *zealous* in our promotion of good instead of evil, positive instead of negative, then in this meaning *jealousy* would take on a positive connotation.

However, at least in our modern usage of language today, I believe that it would be difficult to reinstate these terms. There are aspects with which we must deal in life that are not to our advantage. It would be well to limit their terminology in such a way as to make them clear. I would therefore pre-

fer to say that the emotions elicited by jealousy in the accepted sense of the word are negative, while the emotions that accompany devotedness to a good and worthy cause, and zealousness in our determination to carry out those steps supporting such a cause or ideal, are positive.

There are in all things in the universe both positive and negative aspects, and the emotions of man are no exception. He can direct them to his own happiness and to the benefit and good of those about him; or he can turn them to the destruction of his environment and the misery of those who participate in it; and in the end, he can stop or delay his own evolution toward eventual perfection in his relationship to the Cosmic of which he is a part.—A

Individual Taste and Social Ideals

A member writes: "Much is heard lately of the desirability of maintaining an individual outlook, of reaching effective but not wholly conventional solutions to problems confronting us, of not 'going along with the group,' so to speak, just in order to get along smoothly. In short, it is fashionable to be something of a nonconformist. The individual is urged to develop his own outlook and taste without relying too heavily on how his neighbors may regard the same subject. But, on analysis, isn't it true to a certain extent that individual taste is likely to be shaped or molded by the over-all social ideals in which they evolve? Nonconformity itself appears to conform to certain socially dictated patterns."

When we analyze the question, we can indeed see points of validity in it. Our society, in a sense, does encourage nonconformity—but only up to a point. If you remain "within bounds" and produce "useful results" with your unorthodoxy, you are considered a "refreshingly original thinker, able to get right through to the heart of the situation, unfettered by the red tape of convention. However, if you are *too* nonconformist, *too* unfettered by convention, and *too* original in your thinking, you become, in the vernacular, "some kind of a nut, or something."

Individual taste and allowances in its flexibility vary from society to society. In our

modern world and those areas emerging into modernity, there is wide divergence in taste, ranging all the way from the kind of home we prefer to the kind of music we appreciate. We can, within bounds, have widely divergent political views and ideas concerning our businesses. But, in these latter areas, are we able to express them freely? Can we truly be nonconformist? Politically, in most western countries, we can. But in many countries where there is unrest or instability, nonconformity is curbed by the social edicts of the governing bodies.

Businesswise, nonconformity naturally moves within the restrictions dictated by company policy, protocol, and bounds imposed by the product or service for sale. In other words, it is a fresh idea if it sells more toothpaste than the conventional advertisement, but if it only provides for more effective wheat production, *no* toothpaste can be sold with it.

These restrictions and limitations to nonconformity or the expression of individual thought and taste, are fairly self-evident, but what about areas of esthetic taste and personal activity? Are we entirely free to be completely nonconformists, or does the social ideal dictate restrictions even here?

What about music? Surely in the personal appreciation of music, individual taste can express itself without restriction. We can and do express the right to like anything from rock and roll to grand opera. There is no social or environmental pressure here. You either like it or you don't. Well then, how many of our occidental readers have listened to a Chinese opera? And how many really enjoyed it, at least the first time it was heard? The answer, to the second question, at least, is probably very few.

Now, we are not in any sense saying that Chinese opera is not good music. We are merely pointing out that social and environmental ideas have attuned the occidental ear to a certain scale and to certain kinds of instruments, and that the same is conversely true of the sound of western music to the oriental ear. Musical taste, while allowed a certain freedom of expression, is molded and restricted by the social ideal. (This appears less true in the Orient than here, apparently, for rock and roll, jazz, and "country music" find many more eager and accepting ears in Japan than do the dignified strains of tradi-

tional music played on the samisen or koto in America.)

The graphic arts seems to represent an area, on the other hand, where individual taste finds full expression often relatively unfettered by national social ideal. Among the residents of any given community, there will be found those whose taste leans toward purely representational art—probably the majority—but there will also be those who prefer abstract or “modern” art in one form or another, those who like best the various oriental forms, as well as a number whose taste tends toward the primitive work of native artists.

We find, however, that the social ideal can mold the kind of expression found in the majority of art produced in a given country or land mass. Those areas where tradition or religious feeling has dictated the principal forms of art will tend to retain those forms even after they have become exposed to the outside world, particularly if the artists find an outside appreciation of their work. The most pleasing brush painting continues to be produced by Japanese and Chinese artists although the span of appreciation for this type of painting now encompasses the entire Occident, and many modern Chinese and Japanese might lean toward French Impressionism or some other art expression.

Australian aboriginal art is finding appreciative audiences throughout the world, as is African and Indonesian wood carving. These forms have not changed and will change but little in the hands of traditional native artists. However, in many areas a craftsman will use only one theme, which is recognized as his, and will produce piece after piece, all similar, never attempting anything new or different.

In this sense, his taste is strongly dictated by the social ideal and tradition, but that of his buyers is not so strongly shackled. They perhaps will have examples of various media and even schools or styles. So, we find that generally individual taste rises above the restrictions of the social ideal except in locales where tradition strongly binds the artist or craftsman himself. In this case, the production or mode of expression is limited in scope, although the taste of the collector may not be.

While our comments here have touched upon only a few of the many aspects that could have been discussed to cover our sub-

ject thoroughly, we can see that, as the question originally pointed out, a certain degree of pure individuality, both of expression and taste, is quite possible. Nonconformity itself tends to conform to certain social dictates, and individual taste often finds expression as a result of the trend of the social ideal and not in spite of it.—W

This Issue's Personality

Out of great strife, even out of catastrophe, noble events and experiences sometimes can be born. It seems that truth, phoenix-like can rise out of the ashes of despair and darkness. This was the experience of Frater Roland E. Vigo, Inspector General of AMORC for Eastern Australia.

Frater Vigo was born in the Lake District of Westmorland, England, on April 3, 1923. His father was the local Inspector of Taxes. Young Vigo was sent as a boarder to a school at Bexhill-on-Sea, Sussex, and later became a day student. At an early age, Frater Vigo was confirmed into the Church of England. The ritual, the symbolism, though not thoroughly understood at the time, made a deep impression on the youth. It was then that the first interest in the deeper meanings of life began to develop within him.

The event of war brought to a close Frater Vigo's introduction to the commercial world. His family was obliged to leave the dangerous coast and move inland, severing all familiar ties. In accordance with the need for the defense of his troubled country, young Vigo joined the Royal Marines at Plymouth. He was assigned to active service on the Russian convoys to Murmansk and was subjected to combat and shocking experiences, including the sinking of his ship. With the severity of the war, Frater Vigo experienced periods of personal hunger and privation. It was during this time, however, that he had the good fortune to meet the young lady who became his wife.

Subsequently, Frater Vigo was transferred to a shore base. While there, he chanced upon a member of the Rosicrucian Order, AMORC. This frater was a member of long standing, living and expressing the principles of the Order, to which many members of today can attest. The character of this particular member and his remarks greatly impressed Frater Vigo. He was given by this

frater the introductory book of the Order, which was then entitled *The Secret Heritage*. Frater Vigo stated that it "struck an inner chord."

Circumstances prevented him from affiliating with AMORC at the time. Almost a year later in Ceylon, in the Orient, he recalled the contents of the introductory book that had been given him. This caused a chain of thought, and he began a serious evaluation of life and reflection upon man's inhumanity to man, which his war experience had made so vivid. He then submitted his application for membership and eventually crossed The Threshold into the Rosicrucian Order.

Four years passed before the opportunity was afforded Frater Vigo to meet other Rosicrucians. He was in London, England, at the time, and he treasures the memory of this experience. He became associated with a large retail concern. Establishing himself in London, he became a member of the Francis Bacon Chapter, AMORC. Later, he was honored to become a charter member of the Brighton Pronaos and subsequently served as its Master. Frater Vigo found pleasure in being one of several members of forums and panels conducted during the large membership rallies in London. During this period, he also enjoyed a promotion to an executive capacity in his firm. However, as he puts it, he had "an inner urge to move 'down under.'" He eventually gave way to this inclination and moved to Australia, where he now enjoys a responsible government position. On April 18, 1961, he was appointed by the Grand Master, Inspector General of AMORC for Eastern Australia.

Frater Vigo has diversified hobbies that keep him well-balanced in his activities. He enjoys swimming and tennis, admits an interest in golf, likes classical music, stamp collecting, and drama. Frater Vigo has two sons and one daughter. His extensive journeys throughout the world and his diversified experiences, plus his deep interest in the teachings and ideals of the Rosicrucian Order, make him ideally suited to serve AMORC as its Inspector General.—X

Is There Unconscious Imagination?

A frater in Australia, addressing our Forum, asks: "Is imagination limited by conscious thought, or is there an unconscious imagination?"

Perhaps the best approach to this question is first to gain an understanding of what we mean by *imagination*. Imagination is the faculty of conceiving as reality something which the individual has not perceived. The objects or ideas of imagination, of course, are not original in their entirety. If they were, we would not understand them. In part, they are composed of elements from our general knowledge. They may also be composed in part of things actually previously experienced objectively but which are arranged into a new and different order. Imagination is not perception; it is not the experience of anything coming to us directly through the senses. It is the ability to harness thoughts and to compel them to assume new forms or ideas.

Imagination is always concerned with the future tense. When we *recollect*, we are concerned with impressions and experiences which have been registered in the *past*. When we perceive something, see or hear it, for example, we are conscious of what we term the *present*. In imagination, though, the idea in consciousness is in the present, as is, of course, what we recall of the past; yet its objectification, the materialization of imagination, is of the *future* in relation to the present moment.

The question with which we are concerned here is whether there can be a process of imagination, the formation of ideas different from those of experience, of which we may be *unconscious*. There could be no imagination, of course, if we did not at some time become conscious of the ideas it included. In other words, the formation of concepts, mental images, of which we would never become aware would be the equivalent to their never having happened. After all, what we do not realize has no reality to us. It simply is *not* insofar as our awareness is concerned.

However, an unconscious process may go on in the subconscious, and then suddenly the completed idea may be released into the conscious mind. This is a known phenomenon. It is experienced by all of us, and psychologists refer to it as "the unconscious work of the mind." It is unconscious only to the *objective mind*.

The most common example of this phenomenon is the attempt to recollect something without success. In other words, one

may struggle for some time trying to recall an event. Finally, one no longer attempts this objectively. Seemingly, he dismisses the effort from his mind. However, the *subconscious* has been stimulated by the concentration, the attempted recall. Thereupon it carries on with the problem even though the conscious mind is not aware of it. Suddenly, as we all know from experience, there will flash into the conscious mind the name, the word, or the event that had been sought.

The subconscious is continually performing psychic, subliminal functions of which we are not objectively aware. In fact, our intuition is part of this process of subconscious judgment and organization of thought, as well as of the process of recalling from the depths of memory things that are inherent in the very experience of the life force itself. The new ideas, then, come as *inspiration*, flashing into the consciousness and appearing at the time so self-evident that we have no doubt about them. These are forms of *unconscious imagination*.

Many inventors and creative persons have had new revolutionary ideas come to them suddenly while in meditation and a state of reflection. These inspirations may not have been concerned with any ideas about which the individual had previously entertained thought. The subconscious in its functioning, however, had brought together ideas that had an affinity with each other. They may even have been two opposing ideas out of which there suddenly emerged a new and strikingly harmonious thought. This thought had such efficacy for the subconscious mind that it was forced to impress it suddenly upon the objective consciousness—a kind of breakthrough. This is *unconscious imagination*. The only difference between it and imagination that is conscious is that here there was no conscious reasoning by which it was developed.

It may be said that some of the greatest contributions to the advancement of society and mankind generally in a creative way have come from this intuitive, *unconscious* process of imagination. It is related that Mr. Eastman (of the famous Kodak Company) received—at a time when he was listening to a concert—his revolutionary idea of putting an emulsion sensitive to light on paper instead of on metal or glass thus making photographic film popular. Similarly,

Sousa, the noted composer of marches, while strolling the deck of a transatlantic liner, received as an intuitive flash the composition which became his greatest march.—X

The Problem of Aged Relatives

A frater, addressing our Forum, asks: "What are the obligations of sons and daughters, sons-in-law and daughters-in-law, to aged parents? How can a family be just to itself and also just to sick, aged parents? Should children have the old folks in their homes, in homes for the aged, or let them go on welfare? The Rosicrucian viewpoint would be most welcome."

This question brings up the matter of conflict between principle and expediency. In the general sense, there is, of course, the moral obligation of adults to care for the aged. To do less than such is for society to retrogress.

The ancient Spartans are said to have subjected the infirm and aged to exposure. This consisted of putting them in a remote area exposed to the elements, to die of starvation and neglect. The heartless premise among them and many primitive societies was that the aged were no longer economically productive, that they constituted an economic burden on the active members of society.

There is today a partial compromise in modern society in this matter. The state assumes the care of the aged where the children are not able to for economic or other reasons. However, in most of the leading nations the responsibility for such care is with the immediate relatives or sons and daughters. The reason for this is that the state is not obliged to assume an economic responsibility which is the moral duty of the individual unless that relative is for some reason incompetent to do so.

There is definitely another aspect to this problem. The aged parent, unless he or she is definitely infirm or without sufficient economic support, should maintain a separate household. The older person has acquired long established habits which he or she may not wish to change. These habits, whether applicable or not to present affairs, may conflict with those of their children.

Children, once attaining adulthood and maturity of mind, have the right to evaluate their present living conditions and draw

conclusions as to the manner of their life. Their way of life may be wrong, but it is their right and responsibility to learn this directly. They should not be obliged to accept the suggestions and ways of their aged parents.

The parents, believing sincerely that their knowledge and long experience is superior, may try to intercede in the affairs of the household. This can and often does bring severe inharmony. Further, aged parents often do not realize that times change economically and socially. New customs require new approaches and methods to comply with them. What was once considered ideal or satisfactory in every respect by the aged person thirty, forty, or fifty years ago, may be obsolete or at least not acceptable today.

There is also the psychological factor that some parents cannot, or will not, admit to themselves that their children are now mature adults and must make their own decisions in the matters of life. The parents will often act toward them as if they had no responsibility. They will continually dictate and intercede in matters that are actually of no concern to them. They do not realize that their children have formed their own family circles, just as the parents themselves once did.

If a parent finds it necessary to reside with a son or daughter, then he or she should in a sense consider himself a guest, even though he may make some contribution to the family expense. He should not proffer advice or counsel, or enter into any dispute between husband and wife, unless asked. Further, where there is a severe disputation between the young married people, the wise aged mother or father will discreetly refrain from participating. If this attitude is voluntarily assumed, harmony can prevail.

In some instances, a young couple, desiring to have an aged parent remain in their household, may yet not be able to do so. They may not be able to afford the extra room, or to feed and help clothe another person, especially if they have children of their own. In such circumstances, the aged parent must not think the children heartless or unkind if they arrange for the aged person to be taken care of by the state in some institution. They can continue to show their love toward the parent by calling on him frequently, and,

if possible, having him in their home as a guest occasionally for a day or two. If the economic situation improves for the young couple, and they so desire, they may propose that the aged parent come to live with them.

When aged persons, living with a son or daughter, cause a disturbance in family relations because of being cantankerous and imperious, they must be disciplined. In a kind way, they must be told that if they do not adapt themselves, they will have to leave and establish a separate residence or go to an institution for the aged. It is regrettable to say that some parents become abusive and dominate the young married couple, even to the point of disrupting their marriage. Whenever the children tell them they must leave, such parents throw tantrums, stating that they are not being loved, and so forth. In such circumstances, the young people must disregard such emotional displays and subterfuges, and actually have them leave after seeing that they will be well cared for elsewhere.

It must be realized that loving parents will not act at any time in such a manner as to cause inharmony in the homes of their children. They must realize the privilege they are enjoying by living in another's family, especially that of their children.

The most difficult situation to confront is an aged parent who has become senile. He or she may then develop a persecution complex. He may imagine that his children are stealing his personal belongings merely because he misplaces something and his faulty memory makes it impossible for him to recall its location. Further, he may even think they are plotting or planning against his life.

This senility is due to the deterioration of the neural or brain cells. It may come from lack of oxygen to the brain because of hardening of the arteries. It is almost impossible to reason with such unfortunate victims. They can make the lives of those with whom they live almost unbearable, and yet one realizes their state and has a filial love for them. Eventually, the circumstances may become so severe that they will need to be institutionalized in a home for the senile aged. It is the final and only solution. Frequently, such persons are not aware that they are in such an institution and may even be hap-

pier than around those they imagined are persecuting them.

To do this, of course, is heart-rending; but it is, as said, the only solution that may give all concerned some peace of mind. Certainly, under such circumstances it is not to be considered any neglect of a moral obligation on the part of the children. Of course, before a decision is made, a physician should examine aged persons and confirm the state of their mental health and that such a course is necessary.—X

Religion and the Rosicrucian

Many people are convinced that we are living in a period of time completely different from anything that mankind has experienced in the past. Only by studying carefully the history of man do we realize that each era and each age has had its conflicts and its tensions, its hopes and its achievements.

The fact that we may be aware that other periods of man's history have had their problems does not alter the conviction that, as with all events and conditions with which man is faced, the peculiar nature of what we are experiencing *now* is different from that which has gone *before*. When we are convinced that no age has faced problems of such magnitude as ours, we are forgetting that the importance of events is always determined by the perspective from which these events are viewed.

The seeming simplicity of problems and conflicts that have existed in the past is apparent to us only because we possess the perspective of time and reflection. To us today, the challenge of our age is overwhelming because the time is *now*. Today's problems affect us in our immediate lives, and the outcome is unknown. All the factors that converge to bring about our problems are unique not so much in their own nature as in the manner in which they have confronted us with immediate problems.

Any serious discussion of the world in which we live usually reminds us that the earth and its peoples are now in a period of transition and new birth. We are asked: How else can we explain or justify the conflicts and contentions which confront humanity at every turn? The passing of much that is old and the continual appearance of what is new seem to confirm these beliefs.

Nevertheless, these same conditions have existed in every era of history, and again the problem is not so much within the nature of the problem itself as it is in our point of view.

We can be sympathetic with the problems of our fellow human beings. If we hear of serious problems, illness, or other conditions of crisis that may exist among our neighbors or acquaintances, we usually evidence sympathy. However, regardless of our sincere expression of sympathy, our feeling is not the same as if that problem affected us personally.

It is similar in the world as a whole. We believe that the problems of individuals, of countries, and of all society are more acute today than at any time in the past simply because our reactions, our well-being, and our feelings are affected by their immediacy. Throughout history, as man has contemplated the problems that existed about him, there have been those who have turned for solace to sources which they believed would take them beyond immediate concern with the problems affecting their lives.

An individual has a number of choices when faced with a problem, either one that is purely personal or one that is mutual to other members of society. He may ignore the problem and try to live as if it did not exist. This is not usually a very satisfactory adjustment because the conditions existing in his environment will so press upon him that the nature of the problem will become intertwined with his own personal affairs. It will become a part of his thinking whether he wants it to be or not.

One may try to use reason to cope with the problem. Reason, knowledge, and their application may be directed toward it in an attempt to find a solution—to gain control of the situation so that it will no longer be paramount in his own life.

Another choice is to turn to what man believes to be values that supersede or transcend the nature of the problem itself; that is, to illustrate as nearly as possible, if the problem is purely one of a physical or mechanical nature, he may try to raise his consciousness to a realm of reasoning or emotional attunement where the problem becomes secondary. At a higher level, he finds more important values to mitigate or at

least reduce the importance or impact of the problem upon his thinking and his daily life.

We look upon those individuals who have been able to go beyond, as it were, the limitations of the physical world, the limitations of the problems created by a material nature, as people who have developed to the point where they may rise above the limitations of any physical or material restriction. They are those who have been able to adjust their habits to the conditions of their environment in spite of problems, or those who appeal directly to God as a means of guidance for the solutions of their problems and the adjustments that are required in life. From the standpoint of religion, these are the saints. They are those whose control of their beings and natures has advanced beyond the limitations with which most of us are faced.

In occult literature, those individuals known as *avatars* were human beings greatly in advance of the average of society. They were able to live their lives without taking into consideration or at least without being directly affected by the existence of physical problems. They lived, as it were, in a realm of thought and being that existed outside those problems. The classic examples of such lives, of course, are the great religious leaders, such as Buddha, Jesus, and Mohammed, men who lived to carry out their purpose in spite of their environment.

These avatars did not permit the problems of the day to dominate them although to other men at that time there were problems as important and as pressing as our problems are today. The avatars, whose consciousness was not limited to material values, were able to carry out their ideals, their purposes, their ambitions, and their aims, and did so in spite of restrictive forces that existed about them. These men made their impression upon society and upon the world not necessarily because of the nature of their message but because of their ability and determination to carry out their purposes in spite of restrictions that would have impeded or discouraged persons less advanced.

It is, therefore, to religion that the average person has turned for hope, assurance, and help in the adjustment he makes to the universe in which he lives. Religion has been to some an incentive to live a worth-while life. To others, it has been an opiate with

which to ease the pressures of environment and allow them to live as if these pressures did not exist.

These two extremes are points of view in regard to religion that have never been completely resolved in the thinking of humanity. Today, we find exponents of both but the question arises: What is the position of the student who is trying to adapt himself to life, who is studying philosophy, who is studying mysticism, who is trying to make his behavior fit psychologically into the environment which he believes to be a part of his experience? At the same time, how is he in this process of living to fulfill what he believes to be his obligation to evolve into a more complete and balanced entity? In other words, what is the position that the Rosicrucian should take in regard to religion?

First of all, we have emphasized that AMORC is not a religion. Nevertheless, religion possibly needs to be defined. Most general definitions of religion have something to do with the serving and worshipping of God, or of being a part of a particular faith or system, or of evidencing awareness or conviction of God. Such popular definitions are limiting: That is, religion in its fullest sense should be more than man's attempt to reach God.

We might even reverse the definition: Anyone who aspires to a value that is higher than anything that exists in his immediate environment, and who believes there must be a primary cause of some nature back of all the manifestations that he perceives in the universe, is in a certain degree religious. I am religious if I believe that there is a Supreme Being. I am religious if I believe in a value greater than any that I can produce with my hands or gain as the result of toil and labor. From this point of view, everyone is to a degree religious.

Today, the word *religion* usually refers to an organized system, or an organized group of individuals who have selected certain principles, doctrines, and procedures to be the composite of all that they classify as religion. The Rosicrucian may or may not be religious in this latter sense.

I believe that the Rosicrucian is religious in that he acknowledges transcendental forces and powers and the possibility of human evolvment on a level above that of the physical universe. If we consider re-

ligion as organized systems of thought and action, then whether or not the Rosicrucian becomes affiliated, a part of, or an adherent of any phase of this type of religion is a decision that he himself must make. No one else can direct him in such a decision.

Many Rosicrucians find great satisfaction in their religious affiliations. It is because of these affiliations that groups of individuals in their recognition of God can join together in a form of worship. Whatever form that may be, from merely meeting together to the most elaborate of rituals, it is, nevertheless, one means by which individuals can join with others in the expression of the feelings that lie within their own natures. Many find it simpler to express these feelings within a group than as individuals.

In other words, it requires a highly evolved individual to feel the presence of God personally without help from the outside. Religion, in its organized sense, may furnish this help to some individuals but may impede it for others; consequently, the decision is one that the individual himself must make.

Insofar as religion as an institution in society is concerned, the Rosicrucian must determine whether or not he finds better expression through the medium of religion than he does through the evolvment and association of his ideals within his own consciousness. The condition which he will probably face is the conflict that exists within religion itself.

Humanity, even though it has turned to religion as a means of finding God, has never been able to agree upon the steps and the processes involved. It is unfortunate that there are so many religions, and that there also exist so many differences of opinion within religions. The basic affirmations of religion should be those of man's seeking God; and its theories should be those concerning religious knowledge, the divine, the human being, and human fulfillment.

If we examine all that has been written in this field and all that is available, we will find many conflicts on what constitutes human knowledge, what is the divine, what is the position of humanity in the scheme of things, and what, after all, is the ultimate fulfillment of the human being.

No two religions give identical answers to these points; that is, there is a conflict be-

tween the basic principles of the leading religions. These conflicts indicate different approaches to theoretical problems, and each religion views them from a perspective of its own. The sources for many of the differences and conflicts between religions arise out of their own interpretation of the many basic principles. This uniqueness exists despite the presence in a religion of much that has come from sources other than itself. Outside influences in belief have become dominant factors in much that is now considered to be religion.

I would like to cite a specific example, an obvious example of a factor present in all leading religions, indicating many cross influences within religions but having adapted itself to each in such a manner that it appears to be an integral part of it. This example is *mysticism*.

Mysticism is a stranger to many individuals. In fact, there are adherents to many religions who will deny that mysticism, as usually defined, has even a place in their religion. A careful study of the religions of today, however, will indicate that some of the greatest thinkers in history have been mystics, and that many of them have been related to religious groups. The fact that they may have been classified as heretics by others of their religion does not alter the significance and the value of mystical experience in relation to their religious life. Because of the fact that the mystical experience is of value in religious life, each religion has brought its own expression of mysticism into line with its basic principles and beliefs. As a result, each religion has been enriched by the presence of mystics who were completely devoted to the fundamental beliefs of their own religion.

There have been those enthusiastic with the idea that all religions can be united, who have used mysticism as an example of the existence in various religions of an identical phenomenon upon which can be built a universal religion to which all can give their support. These individuals have failed to understand that, as with all other aspects of religion, the mysticism in the separate religions cannot be understood adequately on the basis of universal mysticism, but only in its relationship to the fundamental principles of the religion of which it is a part.

(Continued Overleaf)

Each of the theories pertaining to religious knowledge, the divine, man, and human fulfillment plays a part in making the particular mysticism what it is. Despite the fact that the mystic is often able to discern values in other religions, values which usually are ignored by non-mystics, he nevertheless remains a part of his own religious heritage and its principles. To dissassociate himself from them would be in many cases to destroy the grounds upon which his mystical experience has rested.

For example, Saint John of the Cross and Meister Eckhart were Christians first, and then mystics. Al Hallaj was an example of a mystic inspired by the revelation of the divine in the Koran. There have been Buddhists, Hindus, and other religious affiliates who have been mystics, but in every case where a mystic has come from a basic religious association, religious fundamentals have dominated his mystical point of view.

This in no way detracts from the value of the mystical experience. However, the Rosicrucian hopes that mystical experience can be achieved without the intermediary of religion. In other words, the Rosicrucian sincerely desires to use any valid method possible, religious or otherwise, that will lead him to the fulfillment of his own destiny, to the realization of final values. While mysticism should be a channel for that purpose since literally it is the process by which man individually can relate himself to the divine or the absolute, the use of any help—whether it be philosophy, metaphysics, occultism, or religion—is only one step in the process.

As true Rosicrucians, we must realize that religion is only one tool toward eventual fulfillment, toward complete evolvement. We may use it as we see fit, just as the expert chef uses spices to flavor the food he prepares. We may savor our lives with the results of the past, with the contemplation of the present, and with the vision of the future. We may draw from philosophy, metaphysics, psychology, religion, or any source that we find adequate and inspiring. We may select, if we choose, any guidance which will provide consolation, direction, and help; but we do not necessarily have to allow any one of these factors to dominate our lives to the point of prejudice or the exclusion of all other thought.—A

Drugs and Mental Illness

A member has written, posing the following question: "In a discussion of various conditions of the mind, a monograph of the Second Temple Degree says about insanity that 'drugs or medicines will not help, but may hinder the cure of most cases of insanity.' However, I know several cases diagnosed as 'anxiety neurosis' where prescribed drugs carefully administered by physicians have apparently cured the person. Is the statement in the monograph still considered valid in view of today's medical advancement even in the use of drugs for mental illness?"

We will answer the last part with a blanket answer: Yes, the monograph comment is still valid for a number of reasons, though perhaps with some qualifications.

First of all, we might comment that the term *insane* and references to *insanity* are not wholly medical in nature. They are terms used in legal proceedings and as such are not strictly medical in their reference. With this clarified, we can then speak of mental illness as a classification, and in this article we will use the terms "mental disturbance" and "emotional disturbance" to denote mild forms of mental illness as opposed to such serious forms as paranoia and schizophrenia.

With this delineation understood, we must realize that due to the severe tensions of present-day living, many members of society suffer from mental and emotional disturbances, which are in no way examples of "insanity" and do not require any form of institutionalization.

These disturbances often show themselves in the form of nervous tension, ulcers, and related problems. To a certain degree, science feels, most modern adults suffer from some form of "neurosis," which is simply a term for general nervous disorders. These may range from the extremely mild (tension, etc.) to those serious enough to require definite medical help.

These days such help often comes in the form of a "tranquilizer," a drug which calms the nerves, slows the pace of living a little, and helps the individual solve his daily problems without the "swamped" feeling that often brings on these disturbances.

In a sense, the use of tranquilizers in this fairly popular manner is a side line of their

original intent. Probably the first exploration leading to the tranquilizer was the result of study of such hallucination-producing drugs as mescaline to determine a practical use for them in the study of mental illness.

During the mid 1950's, a breakthrough occurred with the discovery and development of two drugs found to be of positive help in the treatment of that most serious and hard-to-treat mental disease, schizophrenia. These drugs, which still find wide use, are reserpine, the one first discovered, and chlorpromazine, developed soon after.

Along with several others since developed, these were called tranquilizers and find their principal use in calming the patient during manic or hyperactive periods, and also in helping to draw him out of periods of non-communication. This in turn allows the psychiatrist to have a longer period of lucid communication with the patient. The one area where the tranquilizers have shown fairly marked weakness has been that of mental depression, where the depressed and despondent feeling of the patient renders him incommunicado, during which periods he is likely to be suicidal.

Other drugs, however, which seem very promising in this area, have been under development. The combination which seems most promising is that incorporating benactyzine hydrochloride. (Two trade names using this are Deprol and Suavitil.)

It has been found that this tranquilizer will reduce the patient's excitability, but used alone often increases his depression. The perfect combination must reduce excitability without too much depressive action while at the same time strengthening "ego boundaries" by reducing psychic pain, fear, and the resulting attempts to avoid these. It is felt that the combination of the tranquilizer and the anti-depressant holds the answer since no single drug does both.

To continue in this vein just briefly, recent studies at Boston State Hospital, as reported by Dr. Leo Alexander in the *Journal of the American Medical Association* indicate that the use of Deprol, a combination of meprobamate and benactyzine hydrochloride, rendered unnecessary the use of electroshock aid in more than half of a test group of patients, all of whom ordinarily would have needed the excitement-reducing shock treat-

ment. This materially assisted in improving the tractability of the patients, allowing greater ease of psychiatric care and apparently leading to a "highly promising" recovery rate.

However promising these results have been, primarily in the treatment of schizophrenia, it must be realized that the drugs are not cures of themselves. In other words, the patient cannot be given the drugs and then left to his own devices, hoping that the drug will cure him. The drugs bring about conditions of response, attitude, state of mind, and so on, which allow the patient to respond to and benefit from psychiatric and psychotherapeutic treatment.

They further, in the course of their administration, prevent the great extremes of mood and response which the patient would normally undergo, thereby greatly lessening the psychic and physical shock attendant upon the serious forms of mental illness.

Further, we should point out that these drugs find their use in the treatment of those disorders which are neurotic or mental in origin rather than those resulting from physical injury. In areas of physical disability, they might be helpful in treating certain side effects but probably would have no effect on the repair of physical damage or in recovering skills lost through damage to brain areas controlling them.

We can see, then, that while the recent discoveries in the use of drugs for mental illness are a tremendous step forward, they do not invalidate our teaching in this regard since they apply only to a few forms of mental disorder, and do not of themselves constitute a cure of those to which they are such a great help.—W

Does Philosophy Oppose Religion?

A frater, rising to address our Forum, asks: "What is the difference between philosophy and religion? Are they opposed to each other, or are they both a way of life?"

Specifically, philosophy is the desire for knowledge itself. It seeks principally a unification of all human experience, or the adaptation of such experience to certain ideals. Metaphysics, for example, is a branch of philosophy. It may be concerned with cosmological principles, that is, with regard to the origin, function, and presumed pur-

pose of the universe. Then again, we have what is known as moral philosophy. The latter is devoted to human behavior and to man's relationship to society. Moral philosophy comes closest to the content of religion.

There have been innumerable definitions of religion. Generally, religion seeks to rebind man to his God or to a Divine state from which it may be assumed he has fallen. It also endeavors to assure salvation and immortality for man's spiritual entity, or soul, by having him conform to special doctrines which are said to be sacred in origin. Succinctly stated, religion attempts to establish a union between man and what is termed the supernatural. In consideration of such union, man is said to experience beatitudes here on earth and in an afterlife.

There is what may be termed a philosophy of religion. This consists of the intellectual aspects of certain religious doctrines and terminologies. For example, it may consider the differences between polytheism, monotheism, theism, and deism. It may analyze the concept of soul as held by man. It may likewise seek to define that of which Good and Evil consist. In this latter aspect, the philosophy of religion and moral philosophy may have a certain correspondence.

There is likewise a philosophy of science, which is quite distinct from any religious connotation. It has as its objectives the analysis of the purpose of science, what it should accomplish, and what methods it must include to attain its proclaimed ends. Sir Francis Bacon expounded the merits of the inductive system in science, that is, the progressing from the particulars of observation to a general conclusion. This system definitely constituted a treatise on the philosophy of science.

It has been said that all three (religion, philosophy, and science) are engaged in the search for *truth*. Religion conceives that a theophany, that is, what comes through intuitive illumination or from an apparently Divine source, is *truth*. It is presumed that such knowledge is a charism, a spiritual gift to man, and therefore is an absolute truth. This, of course, is not necessarily so. It is the human mind that puts the construct, or interpretation, upon the impressions of psychic experiences. In fact, science has subsequently proved many literal interpretations of these theophanic revelations to be not so

in fact. The human being in his lack of knowledge at the time of the revelation, compresses a Cosmic experience into a channel of semi-ignorance.

On the other hand, philosophy has never really come to any specific agreement on the substance of truth, that is, what truth is. Pragmatism, as for example in the works of William James, noted American philosopher and classical psychologist, makes truth that which serves a practical end. This gives truth a correspondence with reality. If something has sufficient substance to be applied as a practical end, then it is true in its relation to that purpose. Crudely put, if a concept cannot be demonstrated, it is not truth regardless of any vast tradition in which it may be cloaked.

Most philosophies have also considered truth as being *relative*. A truth today may not be one tomorrow because circumstances may have so changed that what was once regarded as truth cannot apply. It is no longer practical and therefore forfeits its reality. For example, once it was thought, because casual observation made it appear a truth, that a heavy object would always fall faster than a light one. Galileo, however, showed that this was not so. His demonstrations revealed that it was air impendence that caused a feather, for example, to fall slower than a stone. Where there was no such impendence both would fall at the same speed! Consequently, the former so-called truth of casual observation had to give way to a new knowledge and a new truth.

Science, too, is in search of truth with regard to natural phenomena in man and in the cosmos at large. To science, the test of truth is its substantiation by our sense faculties: that which can be perceived and also communicated to others. But science, too, as a result of its further research, is questioning much of what it once considered truth. The nineteenth century's emphasis on the explanation of the universe according to Newton's laws of mechanics is not wholly in accord with the new theories and facts of relativity.

In a sense, of course, it can be said that philosophy and religion have a common interest, that is, the perfection and advancement of man. Philosophy is concerned with the acquisition of knowledge, the intellectual advancement of man, holding that therefrom

will come greater personal happiness for the individual.

In endeavoring to cause man to abide by certain spiritual precepts as it interprets them, religion, likewise contends that it assures man's happiness in this life and in the one it conceives to follow. Religion—not in its purpose but in its practice, in its objective aspects, its formalized institutions—often gives rise to dogmatism, illiberality, prejudice, and persecution.

Philosophy is rarely, if ever, guilty of mental restriction and persecution. A system of thought cannot truly be philosophical and at the same time seek to suppress knowledge as did formal or institutional religion in the past and as it does even today. Philosophy may be disputatious, may wish to enter into polemic discussion on subjects. It does not, however, exercise a militant authority to oppose different views, as does religion.

Political philosophy or ideologies may seem to be the exception. However, in most political ideologies true philosophy, a knowledge of social order, is subordinated to a passion for power. Political philosophy as a system of government usually reflects little of the true spirit of philosophy and is principally such in name only.—X

Having the Right Membership Spirit

The AMORC, in its monographs, in its initiation rituals, and in certain literature, makes definite promises to the member. These consist principally of information as to what is to be provided him: First, in a material way, such as study materials. Secondly, there are certain other personal service facilities and assurances of what the member may gain from his membership by his personal application to the teachings and doctrines.

That the Order has striven conscientiously to fulfill these promises and has apparently "made good" on them is evidenced by the fact that thousands of men and women throughout the world have been Rosicrucians for ten, twenty, and thirty or more years of their lives.

It is proper then to ask, "And what is the member's obligation to the Order?" Too often a certain number of members consider this obligation fulfilled when they have met

the matter of their monthly dues. They look upon the payment of their dues as a kind of purchase of the monographs and studies.

First, it must be reiterated that there is no price on the monographs. They are not for purchase. Further, if monographs only were to be sent to the member who thought his dues were purchasing them, it would not be long before we would have a complaint from him. He would be asking for his *Rosicrucian Digest*, for charts, diagrams, the correction of examinations, personal replies to his questions, the facilities of the Council of Solace, the right to participate in lodge and chapter events, and numerous other membership facilities. He would then realize that his dues were *not purchasing* monographs.

Then, there are those who so misunderstand their membership as to refer to it as a "course of study," just as they would to some course from a correspondence school. They do not realize that there are thousands of members who for certain reasons at times do not receive the monographs and yet are enthusiastic *active* members. Why are they so active if membership is only a course of lessons? Such members realize that they are affiliated with a traditional esoteric Order, which has a specific mission in the world. As individuals, they are part of this mission. They know that the monographs or lessons are but one incident, one element, of their membership.

Affiliation with the Order, its intangible bond, the psychic unity according to mystical principles, and the consciousness that attunement brings in unique ways, are of inestimable value. In value these things go far beyond the printed word of the monographs. The fact that the instructions of the monographs are intended to bring out within the individual certain virtues and powers to enhance his life must not be overlooked. Such powers are intensified by one's association with the Order and the cosmic principles which it expounds.

The person who *just reads* his monographs and does not practice the experiments and exercises, or even lets his monographs go unread, misses entirely the spirit of the Order. Such a person is unaware of all the other advantages of his membership. No wonder that to such a person it seems that he is

just enrolled "in another course of study." He has shut out all the other aspects of Rosicrucian membership. Such an individual feels that he is receiving nothing more than a variety of printed matter which is being sent to him. It is because he has never put himself into a position to experience the immaterial phases of membership.

If one does not study the monographs with regularity, for example, he is not stimulated intellectually or intuitively. He is not inspired to ask questions of the Order by which he personally can be informed and advised. He knows nothing of the advantage of such personal service, which is usually never given by just belonging to other fraternities and clubs.

Also, if the member just reads his initiation rituals and never performs the rituals, he has closed out entirely the satisfaction and the exhilaration that can come to his higher levels of consciousness and self. The reading of the ritual *cannot* suggest the emotional *reaction* and *response* that comes from participation. If one has no real confidence that such a mystical experience can be had, and doubts its value to himself, he is wasting his time in AMORC, for it is not just another school.

Also, if one feels that it is of no particular value to him to attend a lodge, chapter, or pronaos when he could do so, then again he is denying himself a certain definite membership benefit. Then he really does not *experience* what AMORC membership can mean to him. The personal rituals of such subordinate bodies are intended to help the individual to *attain* a *higher consciousness* and to transcend, at least for a time, his usual objective state. They are intended, too, to help quicken the consciousness and awaken latent psychic functions, the subliminal faculties. Such lodge and chapter sessions are not just other group meetings.

When a member does not do those things which constitute full membership, he is not fulfilling his obligation to the Order regardless of his necessary prompt payment of dues. The very application petition, which the member submits when asking for admittance to the Order implies the necessity of more than just receiving monographs and paying dues. On the face of the application which

each member submits and *signs*, it says: "The Rosicrucians invite you to unite with them in their fascinating researches, investigations, and studies of the universal laws of nature and the mysteries of life in every branch of human improvement and development." We ask you to note the last part of the paragraph, namely "... in every branch of human improvement and development." Such improvement applies to more than just the intellect, to more than just the occasional reading of a monograph.

Then look at the further comments upon the face of the application, which we quote in part: "... and the Directors of Instruction may take the proper steps to admit you to Student Membership and prepare The Way for your proper place in the Rosicrucian System of personal progress and attainments." Note the reference to "personal progress and attainments." Certainly, one's personal progress is more than intellectual. It must also include the cultivation of the soul-personality, the fuller expression of self and of the divine consciousness in man. If the individual thinks of personal progress in a more limited form, he has missed the spirit and purpose of the Order.

Also, not to take advantage of the full benefits and functions of the AMORC is not just denying oneself. The member is actually not meeting his obligation to the Rosicrucian Order. He is not doing his best to carry out the purposes and functions of the AMORC. The Order needs you if its traditions and noble ideals are to be manifest to some degree, at least, in our turbulent world today. The Order is nothing without its members. But it is also nothing of value if its members neglect to perform their obligation as true Rosicrucians.

Further, as we realize our growth in various ways through application of the teachings, as individuals, we then will be inspired to encourage others to affiliate with us, to share our benefits and aspirations. We must be proud of our affiliation, and with the courage of our convictions, and *without* apology, speak of our membership. If we show such conviction and enthusiasm, we shall accordingly be respected by the non-member whom we are endeavoring to interest.—X

Can We Rely on Consciousness?

A frater, addressing our Forum, says, "In a recent book, a scientist makes the following statement: 'Vivid though consciousness may be to its possessor, there is as yet no method known by which he can demonstrate his experience to another. And until such a method, or its equivalent, is found, the facts of consciousness cannot be used in scientific method.' Is it possible for the Forum to comment on this statement?"

Let us think of consciousness in terms of *action* and *reaction*. The impact upon the brain and nervous system is from the stimuli, the impressions, coming to it through the senses from the external world or from the organism itself. We know these stimuli produce sensations in terms of the qualities of the particular senses which they activate. Thus we have such sensations as hot and cold, light and color, the pitch of sound, bitter, sweet, and so on. These impressions acting upon the sense organs we shall call *action*. The sensations that they produce in consciousness we shall term *reaction*.

It is apparent that many actions would be generally similar to all persons. For example, the note of A above middle C has a vibratory rate of 427 vibrations per second. Certain chemical ingredients produce the sensation of sweetness. Ice has a specific measurable temperature. It is, therefore, presumed that the impact of these impressions produce about the same sensations in the consciousness of all individuals who perceive them. The fact that we can come to an agreement that certain actions or stimuli are the same to all persons would seem to indicate that their reaction in consciousness is also more or less the same.

This, however, is only a presumption. We actually cannot cause another to experience an intimate state of consciousness. Another cannot perceive what our sensations are. We can only say that our interpretation of a sensation approximates the description we have given of it.

For analogy, I hold up what to me appears to be an equilateral triangle. I ask another person what it is that I hold in my hand. He replies, "An equilateral triangle." Our reaction to the action or stimuli would, therefore, seem to be identical. We both realize the same object. However, as I perceive the

triangle, there are variations of its texture, color, and general dimensions, which I might be perceiving differently from the other person. I cannot convey in any detail all the sensations I have of what has acted upon my consciousness.

In complex stimuli, the sensations, the reactions of consciousness, vary greatly. Let two persons look out upon a busy thoroughfare simultaneously for the same length of time and the experiences they relate will for the most part vary. One will perceive something that the other did not. Perhaps his power of concentration will differ from that of the other person and, likewise, his focal point of attention. Further, the acuteness of one's sense organs may exceed those of another, giving one an entirely different state of consciousness or awareness of what he is perceiving.

We may assume that reality has a certain positive character. We do not mean to imply that reality is inert and unchanging. Certain things or states, however, do have a specific quality, a definite vibratory nature, that can excite one or more of our senses. Thus, they have so far as our senses are concerned, a stable nature at the time they are realized. However, the sense organs, the nervous system, and the degree of consciousness of individuals vary far more than do any of these things of reality. One object may have for an interim of time—whether it be a second or a million years—a *universal* nature; that is, its action upon man as a stimulus is universally the same for that period. But the consciousness of humans has no apparent universality. It is similar only in the most general sense; consequently, the interpretation varies.

The communication of knowledge, therefore, has to be in terms of universals. It has to be that which will convey to the average human consciousness certain ideas. That which is completely abstract to the extent that it would only be related to the fine variations of an intellect or personal consciousness, could not have a universal acceptance. Such a completely abstract idea would make it impossible for most men to have the same notion.

It is this variation in consciousness that makes for human individuality and personality. It is our distinct appraisal of the kind of awareness that we have, the total of reali-

zation, that constitutes the self. If we all reacted exactly alike to stimuli, we would be a mass mind. There could be no disagreement, no different concepts. There would be little or no progress because individual imagination could not function. If, for example, impression *A* always registered as *A* to all persons, and nothing more, it could never be imagined as possibly evolving into *B*.

Further, if all persons responded alike in consciousness and therefore interpreted all stimuli alike, then—even if they did imagine—their mental images would be identical. There would be no genius, no individual leadership, nor any exhibition of creative ability. All humanity would move ahead uniformly with similar development, or all alike would stagnate, depending upon the degree of mass consciousness.

The art of communication is the attempt to find some common ground where an idea, the result of perception or conception, can be transmitted to another mind so that that mind is somewhat conscious of a similar notion. Obviously, consciousness is not completely individualistic, else communication between men would not be possible. For analogy, I can describe sufficiently a sunset I have experienced to another so that he can realize a somewhat similar experience which he has had; but I cannot cause another to become conscious of every detail and every aspect in my consciousness of what I perceived. My descriptions are at best rough symbols to cause, by association in the listener's mind, sensations generally related to what I experienced, and thus we can understand each other.

Consciousness, therefore, is an intimate function of self. There is nothing more personal, nothing more distinctive of self, than consciousness. It can never be fully communicated as it is, but only represented in a secondary manner.—X

Do We Retrogress Psychically?

A Soror now rises to address our Forum: "Are there not individuals who maintain a personal *status quo* in their psychic lives? In other words, persons who are neither developing nor retrogressing? Is possibly this *status quo* a period prior to the desire to evolve to a higher state? I refer particularly to the large group of persons who are apa-

thetic about our situation in the world. They are the ones who are content to read comics or cheap magazines without thought for the betterment of country or themselves."

According to mystical tradition, we never retrogress from a particular level of consciousness that has been attained. We may not advance in an incarnation, however, because of our behavior and mental attitude, and thus we remain in the *status quo*.

Let us assume that one has attained a level of consciousness that we shall call, *C*. If by his associations and disregard of his moral impulses and the dictates of the higher aspects of self, he does not advance to level, *D*, at least he will not retrogress to the former level, *B*.

This may seem inconsistent with the actual observations of persons. We all know individuals who seem to advance culturally and intellectually, seemingly with a deeper insight, to a certain period in their lives. Then, suddenly we are shocked to find that a transition appears to occur; they become vulgar, and their interest degenerates to profane or bizarre matters. In fact, they deviate from all they once held fine, good, and noble.

Are such cases not examples of retrogression? it may be asked. In regard to the level of consciousness of the person, the answer is *No*. It is only retrogression in will power and social relations. Such persons are quite conscious of the fact that they have figuratively turned their backs on higher and more worthy interests. Such reversal of behavior may have come about from some trauma, that is, an emotional shock. The individual may have been hurt in some way emotionally and have taken such a course to strike back, to retaliate against family, former friends, or society, whom he thinks have had, or who actually may have had, an adverse effect upon him in some way.

Some of these types, who seem so to retrogress, can often be rehabilitated. Someone or something finally reaches through to their true level of consciousness, which then asserts itself. Self-respect is regenerated and the will strengthened; the individual again places his life in order. Thereafter, he may actually *advance* and attain a new and higher level of consciousness.

Such persons have the capacity to evaluate their present deplorable conduct, their mental and physical living, in terms of what it

formerly was. They will usually be acrimonious in their remarks toward their former and proper way of living. They will try to ridicule and decry it, but all this is merely a psychological smoke screen to cover up their intimate consciousness of the fact that their present manner of living is wrong. They hate themselves for being weak enough to turn their backs on what they know is right just because they have experienced or imagined some hurt. The very fact that they display this caustic attitude discloses that they have not really retrogressed in consciousness—or they could not so evaluate.

Persons who complacently accept the coarse and vulgar, and who never have any concern about that which is intellectual, cultural, or connected with social improvement, truly reveal a lower level of consciousness. They have not turned against advancement because of some emotional hurt; rather, they have never reached any higher stage than their behavior indicates.

It is impossible for such persons to see any advantage, for example, in good literature, in art, music, charity, social order, or study of any kind. They usually are motivated by sensual interests only. Solely that which titillates the appetites has any appeal to them. They are incapable of deep concentration, of profound reasoning, or meditation. Actually, any such effort aggravates them and causes a mental and nervous irritation. They, therefore, avoid all stimuli which might be apt to elevate or develop them.

Is such a state permanent? It might be for one entire lifetime, or perhaps for many incarnations, until slowly through experience the consciousness can pull itself out of the morass, and advance.

How do such persons learn? Usually by severe emotional shocks by which their complacency is exploded. They feel then that what they thought to be a foundation in their lives is crumbling. In desperation, they look for other interests, for some stabilizing factor to grasp. Some such individuals then "get religion," as the phrase is. In other words, in their helplessness they turn to what they think might be a transcendental source of power and aid. Others turn to studies of various kinds, even to the investigation of mysticism and metaphysics. Their minds

are finally open and receptive, and their advancement, though slow, is assured after that time.

Masses of such persons are accelerated in their personal progress usually after some great natural or social upheaval, such as a war, economic depression, plague, or political revolution. These things forcefully touch the lives of these unthinking, complacent, *status quo* people. The so-called *mysteries of life*, which in an abstract way never concern them, or which they could not even realize, are then brought home to them. They are made to realize that underneath the placid surface of their indifference, there are factors in life upon which their whole existence has been continuously dependent.

It must be realized, of course, that such individuals do not readily adjust to the revelations that such catastrophes bring to their attention. Since such matters are new and not understood, they often induce terror, panic, and chaos. The individual's customary way of life has been shattered, and for a time he is lost and bewildered.

It is a dangerous period. The person may feel so helpless before becoming acquainted with new and stable ways that he comes to believe that life is futile, and he may attempt suicide. We have all witnessed such deplorable situations in the aftermath of war. Multitudes who have lived sensually and superficially, and who have had no philosophy other than hedonism, were left in a vacuum. To them, life, its advantages, its possible attainments, had ended. The world outside lay crumbled and they had no acquaintance with the world within.—X

The Laws of Nature

A member, just completing his study of the First Neophyte Degree, writes: "As I studied these early lessons, I noted many references to the 'Laws of Nature.' What are these laws and can you list them for me?"

As this member's Class Master pointed out in his reply, the laws of nature are so numerous that one would need several books to enumerate them. They are those rules of *order* and *progression* by which the existence and regulation of the Cosmos is governed. They set forth and control the means by

which the universe exists, the way in which life comes forth.

The Rosicrucians have devoted centuries to the study and evaluation of these rules of order. They have been outlined in the teachings, and their study and full understanding is often a lifetime's work.

What are some of these laws? Pick up any monograph: Time and Space are governed by them. Application of the vibratory nerve energy for healing is accomplished through the use and understanding of natural law. Electricity manifests in accordance with it. The egg is fertilized and creation results, as set forth by the Divine Mind "in the beginning."

Natural law is the basis of all creation, then, and no manifestation can occur or exist except as set forth according to it. It is the expression or manifestation of Cosmic energy and order, which man is able to discern and which, with this discernment and understanding, he can learn to apply or to comply with in such a way as to increase his usefulness to himself and his fellow man. It is this aim which is the goal of the AMORC for its members through the presentation and explanation of natural law in the system of study provided.—W

Time for Study

I am interested in questions, coming to us through the medium of forums held in various lodges and chapters, which can be used in the *Rosicrucian Forum*. Many times these questions are forwarded to officers of the organization, allowing an opportunity to comment further on questions being asked by members. We hope that this magazine, the *Rosicrucian Forum*, by containing such commentaries, is truly a useful tool to members, helping to clarify questions asked under these circumstances and reflecting, we believe, the thinking of many members.

A question asked recently at such a forum and sent to me by one of our Grand Councilors was: "What is the average time required to study one monograph in order to derive full benefit from it?"

To some people, this may seem to be a question having comparatively little importance and hardly worthy of an article in a magazine. I disagree. I believe that the question of study and the time to be devoted to

study is a very important one. I think this is particularly true of the present day, when less and less emphasis is being placed upon individual study and more and more upon group activities and participation.

The great achievements that are ours to enjoy in the modern world, both in the realm of the physical and the mental realm of psychology, philosophy, sociology, and the nonmaterial sciences, have come about as a result of processes that took place in some human being's mind.

Study is one way not only to gain knowledge but to develop the creative attributes of the mind. The individual who spends his time listening to other people's opinions, looking at motion pictures, or television, or participating in some form of amusement, who never reads or really studies, is doing very little to develop the potentialities of his mind. The student who does not study is like the athlete who does nothing to prepare his muscles for the athletic events in which he is going to participate.

Study is a process which involves comprehension and application. Comprehension can be acquired by learning to read and improving one's ability to read, and by learning to listen and analyze what is heard. In other words, it is gaining knowledge that makes understanding possible. Comprehension consists of processes related to reading habits, the ability to retain what is read or heard, and the ability to recall. Therefore, we might say that the comprehensive phase of study includes reading habits, retentive ability, and memory.

There are various mechanical aids and advice available today to help people improve their reading. One who has gained the ability to read and understands what he reads has a most useful working tool. The individual who reads more slowly may be a plodder, but his comprehension may be equal to the fast reader's, and sometimes it is better. Even more important is the ability to retain what one reads and to be able to recall it at will. Consequently, it is necessary to practice not only the process of reading but to refresh oneself on what has been read, repeatedly calling to mind the important points. In this way, comprehension is gained through the process of reading, retention, and recall.

I would direct anyone who has difficulty in comprehending to a serious consideration of books available in the public library on reading habits and to psychology textbooks on developing retention and recall. Fundamentally, study involves comprehension, that is, understanding of what is read. Study is more than reading; it is all these things that I have just discussed put together. It combines the reading, retentive, and recall abilities of the individual.

As I stated, comprehension can be learned. We can master it to a certain degree, but the next process, that of application of what we have read, are able to retain and recall, is a never-ending process. Application is the use of what we have gained.

Many, many years ago—more than I would like to say—my parents were anxious that I should develop to a degree a knowledge of music. I am ashamed of the amount of money which they spent on music lessons, and, as I grew older, I spent money on them myself. In fact, I studied music for twenty years and became a mediocre musician as a result. I therefore learned not only the theory of music and a great deal about its history and use, but I gained, as I have already stated, a reasonable degree of technique. I was able to play four musical instruments quite acceptably. I have not touched one of them now in over thirty years and could not play one of those instruments. In other words, I went through the process of comprehension. I even gained a certain technique, but I did not continue the application. The application has been abandoned these many years, and if I started again, it would be a long slow process to bring myself back to the level that I once attained.

Application is the continual use of that which we have comprehended. Therefore, to set time limits upon study, which is a combination of comprehension and application, is extremely difficult. We cannot establish a measurement of any kind for this process. I can read an average-size novel in three or four hours. Many people require that many days. But my retention and recall are not necessarily proved by my reading speed, and, certainly, from a novel I would have nothing to apply. Yet I can read a Rosicrucian monograph in a very short time; but after many years of membership, I am still conscientiously trying to apply some of the principles that I read during the first few weeks of membership, knowing that I still have a margin for growth.

Remember, then, that whether you can read a monograph in ten minutes or in ten hours is of very little significance. Use the time that you have at your disposal to comprehend the monograph on the basis of my first remarks, and make its principles a part of your life so that constantly you will be applying and experiencing what you have comprehended. This is the key to evolution, the key to development.

We need to experience what we have learned in order to make it worth while and practical. Better that we apply a few principles of the Neophyte monographs than to have a parrot's ability to repeat some of the words of the greatest sages of all time.

You need not be concerned about the time it takes you to study a monograph. The time is unimportant. What is important is your comprehension and your continued application. Application of what you do learn, whether it be great or small, should be the true standard of a Rosicrucian.—A



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June, 1962

Volume XXXII No. 6

Rosicrucian Forum

A private publication for members of AMORC



HUGH M. BROOKS

Inspector General of AMORC for the St. Louis, Missouri, area

Greetings!



WHAT AMORC IS

Dear Fratres and Sorores:

Many members of the Rosicrucian Order, AMORC, seem to find it difficult to explain to others just what the Order is and does. This inability to define the AMORC and its purposes may indicate the degree of understanding of the individual regarding his personal membership, its advantages and obligations. If we cannot describe our connections with something, it reveals our lack of knowledge of our association. Obviously, we must understand our Rosicrucian membership to obtain the benefits which it provides.

This paucity of explanation about the Order by some members is not actually due to any lack of information provided by the Order. The very first Mandamus explains in brief the history of AMORC and its program of instruction and various membership facilities. Further, numerous pamphlets, booklets, brochures, and books further delineate the nature and function of the Rosicrucian Order.

Perhaps one of the most concise and effective explanations appears at the bottom of the table of contents page of each issue of the *Rosicrucian Digest*. Any intelligent inquirer asking about the Rosicrucian Order can have this quoted to him. It also suggests where further free explanatory literature may be had. It is appropriate at this time that we quote the above mentioned reference:

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell

its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, The Mastery of Life.

The above explanation can be subdivided into six parts. Let us consider each of these separately. The first, referring to the Rosicrucian Order, we shall name *What It Is*. This answers the first and most common question asked by a person when inquiring of a Rosicrucian member.

In this definition we are told that the Order is a nonsectarian, fraternal body. By *nonsectarian* is meant that AMORC is not associated with, nor is it, a religious sect of any kind. Its members may or may not be religionists as this does not enter into the qualifications of membership. This, however, must not be construed, as some have done, that the Order is opposed to religion for the reason that it is nonsectarian.

Thousands of cultural and other worthy organizations quite different in purpose from AMORC are likewise nonsectarian. For example, there is the American Red Cross, the United Nations, the American Medical Association, and numerous organizations devoted to literature, art, and philosophy. Rosicrucians are not atheists because they are nonsectarian. The very application form for membership requires that the applicant subscribe to a belief in a God, a Supreme Being, or Divine Mind.

Under this heading: "*What It Is*," there is also included the phrase, "a fraternal body." This means that we are to fraternize or cooperate in a brotherly manner so as to achieve certain ends. The average, intelligent person is familiar with fraternities which are formed on a lodge system, such as the Freemasons, the Odd Fellows, the Elks, the Woodmen of the World, and the like.

Every nation has a variety of fraternities the members of which stand in certain mutual, ethical, moral relationships with each other; these latter are expressed in pledges, obligations, and are dramatized in initiation ceremonies. Each fraternal organization has its own solemn oaths and rites which it may or may not keep confidential, depending upon the nature of its rules.

The second division of the definition we shall term: *What It Does*. This answers the usual second question that an inquirer asks. We are told that the Rosicrucian Order is a body of men and women devoted to *study and application*. . . . Immediately, the intelligent inquirer knows that AMORC is a serious body of persons. Its fraternal character is not primarily social, nor is it benevolent in the sense of providing insurance, nor is it a charitable organization.

We are appealing, then, to those with an inquiring mind who wish to investigate certain fields of phenomena and to study the fruits of their findings. Further, it is apparent that the Rosicrucian Order has a practical bent, for it is likewise said to be devoted to a *practical application*.

The student's work and study are not intended just for speculation and abstraction; on the contrary, the knowledge gained from them is to be used in a way that is helpful to the member. In fact, at this point we learn that the individual who is a true Rosicrucian is not just an affiliate, a member, but he *must* also be a *student* in order to fulfill his obligation.

There is still another part of the phrase, *What It Does*, to consider. In other words, *what* does the member study, investigate, and apply in a practical way? The definition answers this with the statement: *natural and spiritual laws*. Simply, this means that the student members investigate and study the physical forces and phenomena as they are expressed within himself, his body, mind, and psychological being.

He also investigates and studies the functions of his environment, the world in which he lives, its substances and operations as they are related to him and to the greater universe or cosmos. This requires the study of a fascinating, yet simple presentation, of Rosicrucian sciences and psychology. The practical application consists of employing in useful ways the new knowledge acquired.

The inquirer may ask logically, why is all this done by the member student of AMORC? This now leads to the third division of this definition. We have given this the appellation: *Its Purpose*. We are told in the definition that the purpose is to enable the member *to live in harmony with the creative, constructive forces*. . . .

All of us are aware that we make many mistakes in our lives. The majority of them are due to our ignorance of certain circumstances. More often it is because we are not aware of certain laws, forces, or conditions which we wrongly oppose. We learn, then, to cooperate, or to try to direct these forces and powers to our advantage.

Such is called the trial-and-error method. It is the equivalent of a child putting his finger in a flame to learn that it burns and hurts. We can and do save ourselves much adversity by benefiting from what others tell us or by rational investigation of that which is as yet unknown. The more we live in harmony, in accord with, or intelligently with, our own natures and with that of the physical universe generally, the more happy and peaceful our lives can be.

But you will recall that the phrase from the definition which we quoted was not complete. In the definition it also said that we live in harmony with these things through understanding for the purpose of . . . *the attainment of health, happiness, and peace*. This, then, is our goal, our purpose in AMORC: *health, happiness, and peace*.

But these goals are to be gained not by caprice, chance, or by some magical gift.

(Continued Overleaf)

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They are to come through knowledge, a special, workable, livable knowledge embodied in the Rosicrucian teachings. Further, it is incumbent upon us to investigate, study, and apply them.

The fourth section of the definition we have designated, *Its Name*. We are told that AMORC is *international* and that in all lands in which it functions the initials, A.M.O.R.C., are an abbreviation of the full, authoritative name. This acquaints the inquirer with the fact of the international scope of the Order with which he may affiliate. He learns that AMORC is not a mere local body following the opinion of some local teacher. It has recognition throughout the world thereby assuring the inquirer of the integrity of the Order about which he is inquiring.

The fifth division of the definition is most important. We have given this the name, *Noncommercial*. We are told in the definition that *AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits*. This also assures the inquirer that the organization is not operated for the personal financial gain of any individual or group of individuals.

The teachings have no price attached to them. They cannot be bought, but they and other items and services are given to a member as an incident of his membership. This provides the Rosicrucian at this juncture the opportunity to tell the inquirer that AMORC is recognized as a *nonprofit* organization by the government of every nation in the world where it functions.

The sixth and last division of the definition we have entitled: *Source of Contact*. The definition states in conclusion: For complete information about the benefits and advantages of Rosicrucian association, write a letter to . . . The inquirer is made to realize that the *full* explanation of membership and what the member will gain by affiliating, and his obligations as well cannot be set forth in just a few words. He learns where free literature or further explanation can be obtained and without obligation to himself.

In wishing to organize your thoughts to explain effectively your membership or to interest another in affiliation, remember these divisions of the definition: *What It Is; What It Does; Its Purpose; Its Name; Noncommercial; Source of Contact*.

Fraternally, RALPH M. LEWIS,
Imperator.

The Meaning of Grace

There is a phrase, probably known to every reader of the *Forum*, that has become so familiar that few analyze what it means. This saying is, "There but for the grace of God go I."

At a Rosicrucian Forum a member asked exactly what this phrase meant, and the comments that resulted from the discussion of this question led me to believe that very few people really understand the meaning of the word *grace*. Probably one reason that might be given in explanation of a lack of understanding of the meaning of this term is due to the fact that almost everyone believes the word is primarily one which is exclusively confined to religious terminology and defined by religious doctrine.

I can remember as a child that many of the songs in Protestant churches used the word *grace* very freely, and as I look back, I fully appreciate that I did not have the vaguest idea of the implication of the word, either in song or when used in discussion of religious topics. Actually, the concept of grace as it is generally believed to be defined, and particularly as it is used in terminology having to do with religion and religious experience, has a very narrow and confining meaning.

We might formally define the word *grace* as a state of being favored or standing in favor of somebody or some thing, such as a deity. On the basis of this definition, the individual who accepts the narrowest possible interpretation of religious principles, and particularly the concepts expressed in Christianity, believes that God by an overt act—just as a human being might do—gives special favor to certain individuals.

In the limitations of religious dogma, the idea would be that God favors those who conform to the dogmas and doctrines presented by the particular religious denomination. In that sense, God's grace—that is, His favor, His attention, His concern, is directed to individuals who recite certain creeds. Such a narrow concept tends, in my estimation, to make consideration of the word *grace* rather unimportant.

It creates a type of individual conceit implying that an individual can, by reciting certain words or performing certain acts, place himself in a position where not only does God favor him, but favors him over and

above those who do not believe in a proscribed set of principles, regardless of the sincerity, ability, or the desires of another.

To the narrow viewpoint of some religions, grace—that is, God's favor or concern—is only bestowed upon a certain select group of people, those who conform to certain principles and not to the doing of good to humanity, regardless of how sincere the motives of the individuals may be. To gain a fuller understanding of the concept of grace, we need to analyze meanings that have been assigned to the word in different times and places.

At my request, considerable research was done on this subject, and I have various references to implications of meanings that this word has carried in the history of human thought. I am going to discuss these rather informally and without particular order, that is, simply bringing up one point of view after the other, in order to supply a background for the meanings that have been applied to the word.

In the Eastern philosophies, the concept of favoritism emphasized in the West, is practically unknown. This is because the concepts of deity in the religions and philosophies of the East do not consistently carry the anthropomorphic concept so common among some Western cultures.

God is not considered in the Eastern philosophies as being a glorified policeman, or a director of man's destiny in the same sense that an owner of livestock might control the activities, movements, and functions of the animals under his supervision. God is, instead, usually considered more in the sense of a force or an original cause.

With that concept, the belief in these philosophies is that grace has to do with the participation of divine forces in the life of mankind as a whole. Or to give this a slightly different shade of meaning, grace means that a divine force will be available and can participate in the destiny of individuals who will acknowledge that force.

We should all, of course, acknowledge such a force because the essence of life in itself resident within us is a part or one manifestation of that force. Consistent with the Rosicrucian teachings, to avail ourselves of the ability to be aware of this force within us is to place ourselves in a position where we may utilize the divine forces or the Cos-

mic forces of the universe to participate in our destiny and in our everyday behavior. In this sense, grace can be understood to be the function of the human being in permitting the higher forces of the universe to have expression within and through him.

It will be immediately perceived that this point of view is almost the reverse of the concept of God being an external entity which confers favors upon individuals. Instead, it places the responsibility upon the individual to attune or align himself with the divine force which is manifesting about him and through him. Such a concept causes us to realize that some of the oldest meanings assigned to grace have to do with the gaining of illumination, or the development of clear insight, because there is in this concept the idea of man using volitional effort to make it possible for divine force within him to express itself in consciousness and ultimately in behavior.

The use of volition is an indication that such a process is a path to knowledge. This meaning of grace indicates the ways by which man learns from methods not associated with his normal objective perception, but from the development of insight and intuitive channels within his own consciousness.

It is apparent that on the basis of this brief discussion of the Eastern concept of grace, it might be considered as a means of subordinating the material, physical, and objective portion of the human entity to the spiritual, psychic, or soul and life force within man.

In this sense, again, the philosophy of the East is that grace is activated by the effort of the individual, that by opening ourselves to the realization of these higher and divine forces, we are subordinating the desires of the physical body and our thinking in terms of other material things.

In other words, we are subordinating physical desires and the desire for physical gain to the development of the spiritual or psychic attributes of our being. Grace could then be considered as the process by which we give a favored position to the growth of the true self within us. In this sense, it is in direct contrast to the Western concept that grace exists by God's choice rather than man's choice and is available to any individual who simply conforms to a pattern

which is supposed to confer God's favor upon him.

We might put this another way by saying that the Eastern concept of grace is an active, dynamic process initiated by man's effort, rather than a passive process whereby man does nothing in order to benefit through God's granting him favors.

It is a difficult concept for us as Rosicrucians to believe that the divine force is going to convey favor upon those who conform to a certain pattern. It is an entirely more worthy concept to believe that individuals who direct their effort and attention to the gaining of the use of their full abilities, whether they be physical or psychical, are going to gain favor or gain knowledge and illumination by directing their attention to a Cosmic source.

From the mystical standpoint, grace can only be considered in a *mystical* sense when it is considered in the latter sense—that of man's effort to relate himself to the Cosmic scheme and to God. Mysticism being a process of man's coming into intimate contact with God, developing his intuitive abilities to be guided by the divine forces of the universe, is definitely a process which calls upon man's own action to relate himself to such forces.

The awareness of divine essence comes through our efforts to be aware of the divine, and to follow the inner voice of our soul, which is so frequently referred to as our conscience. The ability of man to tear off the cover of the physical and to look within to the depths of his own soul, which has its origin in these higher divine forces, is the meaning that should be placed upon the word *grace*.

When we refer, then, to the phrase which opened these remarks, "There but for the grace of God go I," the meaning is entirely dependent upon how we interpret *grace*. If we give the narrow interpretation, we will say that we are as we are, and not like someone else, because God gave us a special dispensation.

He favored us with the position we are in. But if we look at it from another viewpoint, then we can say that we are as we are to a degree because we have devoted some of our time and effort to evolverment, to developing our ability to hear the inner voice within our-

selves and to guide our lives in accordance with our intuitive urges.

This latter concept conveys the idea that grace contributes to the whole scope of man's evolverment, that in the degree that man directs his attention to the nonmaterial values, to the heeding of his own inner self, he is by grace permitted to grow and evolve. In that sense, man favors himself through a process of reuniting himself as an entity with the divine.—A

This Issue's Personality

The lives of many persons are like water penetrating the many levels of soil until a gravel and secure bed is reached and its final course is then established. The life of Frater Hugh M. Brooks, Inspector General for the St. Louis area, is such an example. His life and interests were changed by his will and circumstances several times in the course of years. Sometimes the change was a complete reversing of his orientation until the bedrock of knowledge of self was finally acquired.

Frater Brooks was born on August 17, 1909 in Southeast Missouri. He was a member of a large family. The skill of his father as a blacksmith intrigued young Brooks' interest and stimulated his imagination. He relates: "His ability to pound two pieces of iron into one, after heating to the proper temperature, which he estimated by color, was to me supernatural." At least this caused young Brooks at an early age to dwell upon the mysteries of nature and man's mastery in certain skills.

After World War I Frater Brooks moved to Searcy, Arkansas. He attended school there. After school he operated an electric repair shop in the family barn. This was profitable to him both in a monetary way and in experimentation. He devised simple illustrations to explain electric principles to his friends.

All this time he was desirous of eventually attending university, but such was beyond the financial means of his parents. His determination, however, made it possible for him to earn his way through a college of pharmacy and graduate with a degree in that science.

In 1930 he was caught up in the financial recession. He found it was impossible to gain employment as a pharmacist. He had to re-

sort to driving a truck and earning his living by becoming a tenant farmer in the interim.

The constant adversity he experienced brought about a feeling of hostility toward life. Then, in East St. Louis, he chanced upon a Rosicrucian. This Rosicrucian was a local high school teacher who had been a colonel during the war. The philosophical attitude and breadth of mind of this Rosicrucian amazed Frater Brooks. He even became skeptical of the display of tolerance by the Rosicrucian toward the frailties of human nature.

Frater Brooks relates that after filling over 100,000 prescriptions he began to doubt the efficacy of some of the pharmaceutical theories regarding medication. Then adversity struck! Fire destroyed his drug store and nearly all of the Brooks' possessions were lost. Again, he was seriously injured when struck by a truck. While being hospitalized, he began pondering the vicissitudes of his life and what lessons should be extracted from them. It was then that he began to read works on esotericism and mysticism.

During World War II Frater Brooks worked as a chemist for the night shift. This provided sufficient time during the day to register for a course in philosophy and science at the St. Louis University School of Arts and Sciences.

In 1946 he attended a public lecture with a friend in St. Louis. The speaker was one of the International Rosicrucian Lecture Board members. This was the contact that caused Frater Brooks to cross the threshold into the Rosicrucian Order, AMORC. Two years later Soror Brooks, his wife, likewise affiliated with AMORC.

Once again adversity struck and Frater Brooks was ill for some time. After being healed by a chiropractor, he decided to enter that profession later. Subsequently, after four years of study, he gained his doctorate degree and was later offered a position on the teaching faculty.

In the intervening years after World War II, the gods of fortune smiled upon Frater Brooks. This made it possible for him and Soror Brooks to tour Europe and the Near East extensively. In Egypt he met with the officers of AMORC in Cairo. In Europe he met with other Rosicrucian dignitaries.

He subsequently attended several International Rosicrucian Conventions in San Jose.

Frater Brooks also served in the St. Louis Chapter as a ritualistic officer and finally attained the office of Master in 1958. He was appointed by the Grand Master of AMORC as Inspector General for the St. Louis area on July 27, 1961.

Frater Brooks is affiliated with several technical and professional associations, has an active hobby of photography, and is watching his grandchildren grow up, he relates. Frater Hugh Brooks is typical of the many fine men and women throughout the world who offer their services as Rosicrucians in behalf of the cause of AMORC.—X

What Actually Reincarnates?

A soror of South Africa, arising to address our Forum, asks: "If souls are not separate entities and we are all 'drops in the ocean,' how can we account for reincarnation? Is it the soul which reincarnates? If so; then it must be a particular entity. Please enlighten me on this point."

The first approach to the answer to this question must be a brief review of the Rosicrucian, traditional concept of the nature of *soul*. We speak of a *Cosmic* or *universal soul*. This is conceived as being a vital force and an intelligence or consciousness. It is both omnipotent and omniscient. This universal force is not divisible. It cannot be separated into segments deposited into individuals as individual souls as has long been taught by some of the older theologies. Rosicrucian mystics reason as follows as opposed to such older conceptions:

If each individual had a completely separate divine or cosmic segment within him, there would then be no nexus or bond of a psychic nature between any human beings. Further, what would provide the medium for man's contact with the divine or cosmic source? He would be detached. He would be like some product stamped out upon an assembly line of a giant industry; once having been made, his connection with the source of production would then be severed.

The Rosicrucian explanation continues that this cosmic soul force and consciousness permeates *all living things*, not just man. Man, a more complex organism, having the highly developed organ of brain, becomes conscious of this vital force, this supreme consciousness within himself. Man realizes

his psychic self which he terms *soul*, and he expresses it to the degree that he responds to it. The manner in which he adjusts to the impulses and urges of this universal soul force within him constitutes man's particular soul-personality.

It is this personality or manifestation of the cosmic soul within him that man develops or evolves. It does not lie within the province of man to alter in any way, that is, to add to or subtract from the universal soul force flowing through him. That soul force is divine, infinite, and immutable insofar as any influence of the human intelligence and will upon it are concerned. It is only our reaction or response to the universal soul which we may alter.

In our monographs, we have used the very excellent analogy of the flow of electrical current from a generator to represent the cosmic or universal soul force. This electrical current, we shall say, flows through a line to which are connected a series of electric lamps. These lamps are of different sizes, different wattage and even of different colors and shapes. As a result, each lamp gives off a different color and intensity of light.

These variations are figuratively the *soul-personality* of the various lamps. However, we will all agree that the electrical current flowing from the generator and transformer along the line is *the same* in every lamp. It is not in the least affected in its quality by the manner in which a lamp gives off its light. Even if the lamp is removed from a socket on the line, or if it is destroyed, the electrical current continues unaffected. All that changes is the manifestation of the lamp; its soul-personality ceases to be expressed objectively if it is removed or destroyed.

To continue with the analogy, we can perfect the quality of light given off by a lamp. We can, for example, use a larger lamp or one that gives a certain color, or one that is whiter in its radiance. This is the equivalent of man perfecting or evolving the soul-personality—all of which does not alter the electrical current or the universal soul force flowing through man.

But when transition occurs, what in particular of the individual survives? The cosmic universal soul force, of course, continues. It is immortal and infinite in its nature. However, we have said that such a

universal force is the same in all humans. What *distinctive* characteristic of the human carries over into the cosmic and can be born again in accordance with the doctrine of reincarnation?

The cosmic soul in man becomes, shall we say, a carrier of the experiences had while it was embodied in man's physical being. The individual's consciousness constituting the personality, the self, or ego, becomes impressed upon this cosmic soul force. This is a kind of memory impression which is retained in the cosmic soul. It is this which reincarnates.

When another body is imbued with the cosmic soul force, this memory impression of the previous soul-personality gradually manifests in this new being. Its manifestation affects the individual's realization of the cosmic soul force within him. In other words, it has a tendency to influence his response to the soul force within him. Consequently, the new expression of the soul-personality has incorporated within it the consciousness and the particular development of the previous soul-personality.

We may for further explanation use the analogy of a bubble in a stream of water. The bubble is part of the very stream of water in which it exists. It is the same chemical substance. However, it has an entity, a distinctive characteristic by which, though it is *of* the stream, yet it is not lost in it. Now, let us call the stream of water the universal cosmic soul. Further, let us think of the bubbles in the stream as the impressions made upon the soul force when it expressed itself through the medium of a human organism.

Again, to clarify this even more, think of passing a stream of water through a fine sieve or screen so that when the water comes through it has a bubble in it, the result of having passed through that screen. Then, again, think of the stream of water as the soul force. Further, think of the screen or sieve through which it passes as the human body and brain. Then, think of the bubble that results as the soul-personality, as the entity established in the stream as the result of its contact with the sieve, or body.

For centuries, many works have been written on the subject of reincarnation—in different lands and in different languages. Many of such works have documented cases

as proof of the doctrine of reincarnation. Innumerable individuals have had personal experiences of their own past incarnations which were self-evident to them.

However, the mechanics of reincarnation, just *how* the process functions insofar as the survival of the soul-personality is concerned, is still an abstract—even a speculative subject. This is the equivalent of much other phenomena which man perceives in nature, but his apperception or understanding of the exact method of its operation continues as yet to escape his finite observation.

The Rosicrucians offer their explanation of how individual soul-personality survives even though the soul force, itself, is not segmented but is a unified whole. Their explanation is based on premises which have in other ways been proved. However, the exact mechanics may not be right, as offered in our explanation, but they are far more plausible than most other concepts.

It should not be surprising to the student, or considered a deficiency in the Rosicrucian philosophy, that the intricacies of how the soul-personality effects its survival in the cosmic soul is not as yet evidenced in a positive way. We human beings are finite beings. It would be presumptuous if not a perfidy if we were to profess to embrace a *complete* knowledge of all the minute workings of the infinite or cosmic. These intricacies of reincarnation are part of the mysteries about which we are still deducing certain conceptions. We hope, as with our other notions, to establish facts for them as we advance in our knowledge.—X

Good and Evil: The Enduring Problem

Somewhere I once read that the problem of good and evil has always existed and always will. Man can make one of three choices, according to this source of information. He can ignore the problem; he can philosophize about it, or he can assign the entire responsibility to a deity. In these three responses, we about summarize what man has done concerning the problem.

There are those who like to ignore any problem which seems to have no perfect solution; and there are those who continue to develop theories about the problem without really arriving at any conclusion or satisfactory explanation. Then there are

those, who, like the first group, ignore the problem in the sense that they pass the responsibility somewhere else.

This type of religious belief of simply assigning to a deity all the problems that man cannot solve, seems to me to be inconsistent with the concept that man is a living force and the force of that life must have come from a source external to the material world which we can call *divine* or by any other term we choose.

If this latter concept is true, then it is man's responsibility to learn all the intricacies of the force with which he is endowed, rather than to direct problems back to that source and thereby relieve himself of any responsibility concerning them.

I have found it of personal interest to study the problem of good and evil from time to time, and what interests me most is to consider my own philosophy, particularly how it is changed. I believe any individual who has seriously considered the problem of good and evil—or as far as that is concerned, any other problem that is intimately related to our daily lives—can trace a change of opinion and concept in regard to it.

Almost twenty-five years ago, for example, I wrote as follows: "Evil means anything that interferes with our plans, that may cause us to abandon our hopes or aspirations, that destroys what we have worked to create, or causes us to suffer bodily or mentally."

The thought that comes to me upon re-reading what I wrote and selecting this one sentence from its context is that I was defining rather than explaining the problem of good and evil. I merely set forth a concept of evil that is purely subjective. My definition was simply based upon the acceptance of a simple fact that anything which interfered with our individual desires was evil.

The definition is relative. It is to a degree true, I still believe, but it does not go far enough because merely to define anything in terms of our own hopes, ambitions, or aspirations, is to take an egotistical point of view that has been described by philosophers as anthropocentric. That is putting man or self in the center of the universe, accepting those things that contribute to the well-being of that self, and attempting to modify, control, or ignore anything that does not easily and without effort contribute to that well-being.

(Continued Overleaf)

About ten years ago, I wrote on the subject of good and evil again, and as I re-read my words, I must acknowledge that my concept was extremely controversial—which is putting the problem, or rather, my conclusions, very mildly. I said, “Evil is exclusively an attribute of the material world. Everything that is evil or has its repercussions in evil action and evil behavior is in one way or another related to the material which composes the physical world in which we live.

“I am inclined more and more to accept as a premise that evil is inherent in matter and that evil exists as an actuality in the world, and as long as we are bound to a physical world, we are forced to deal with the solution of the problem of evil because it is ever-present and ever about us within the environment of which we are a part.”

The concept of evil being related to matter as set forth in my second quotation, is denied by many idealists. The idealist frequently prefers to consider evil as an illusion, that the purpose behind the universe is good and that all that was created is good, and it is only man's lack of understanding that causes him to interpret certain manifestations as being evil.

In other words, such an idealistic concept would have us believe that evil is purely an illusion of the senses, that it has no actuality and exists only to the extent that we project it into the environment and circumstances that are a part of our lives, or at least have a direct bearing upon them.

I believe still that there is an element of truth in my previous conclusions. I believe that both of the quotations from my previous writings have a basis in truth. I base my present point of view upon the concept that we must (if we accept the principle that the universe is purposeful), take into consideration and concede that the creator of a purposeful universe could only have put into operation forces that would lead to the ultimate culmination of that purpose. Since we assign good intentions to that creator, then that ultimate purpose must be good.

In this sense, good then is related to the creative forces of the universe. They are resident within the manifestations that are most closely related to the source from which the manifestations came. Life, then, the direct manifestation and dependency upon this creative force, is the obvious external ex-

pression of that force away from itself, or at least insofar as our physical ability to perceive the connection between them is concerned.

Our concept of the world, the environment of which we are a part and in which we live, is based upon the perceptions which we receive, whether they be physical or psychic. We give emphasis to the physical perceptions and thereby build a screen through which we perceive all else.

This screen consists of our opinions, our prejudices, our ideas, our hopes, and our basic philosophy. Looking through the accumulation of ideas that is ours over the period of our lifetimes, we find a diverse and rather unorganized accumulation because few can say with absolute truth that they have developed a complete philosophy of life that will handle all situations with which we must cope.

To say that evil is inherent in matter does not necessarily imply as one might at first conclude that matter is evil. You may think that this is merely a play on words or an out-and-out contradiction. The concept that keeps recurring to me is that material is related to evil because material is not a permanent condition.

Since it is transitory, our observations and manipulations of this material cause us to deal with it with a lack of perspective. If you had before you a soap bubble and a piece of gold, and you were given your choice to select one or the other as your permanent possession, your decision would be obvious.

But why would you choose the piece of gold instead of the soap bubble? The reason is very elementary. The soap bubble is transient in nature, and therefore cannot possibly have value. Insofar as your experience is concerned, at least with material objects, gold is permanent in its nature, and would continue to have value, and your choice would obviously be that object having value.

Actually, both of these objects are material things. We must carry the idea further to realize that in the over-all existence of the Cosmic—that is, in the relationship between physical objects here and in eternity—gold is relatively as transient as a soap bubble. This brings us to a conclusion that may help develop a better approach to the understanding or solution of the problem of good and evil in this manner.

All that is material is transitory. All that is not material is permanent. The physical existence of the universe is finite. The existence of the creative force that caused it to be and maintains it is infinite. Therefore we resolve our problem in a degree to the level of the physical decision between the soap bubble and the gold; that is, between value and no value.

Value lies in the gold because of the use placed on that material. No value lies in the soap bubble because its short span of existence cannot possibly endure sufficiently to have other than aesthetic value.

Then we might say in conclusion that evil is, as I previously wrote, confined to the nature of the finite. It will not endure forever, while good is in no manner restricted to the finite. In fact, it is practically synonymous with the infinite and has permanent and eternal endurance.

It exists about us at all times. We can draw upon it because it is endless and has its origin in a bottomless source. Our choice is to use it or ignore it, and we might say that good is like the wind. I see it moving the leaves on the trees outside my window, but the movement of the leaves on the trees does not in any way use the wind, I mean to the extent of exhausting its existence.

It goes on. Whether the tree is there or not, the wind passes by, and so good, like the wind, goes by us at all times. Most of the time, because of our primary interest in our physical environment, we let it pass by. We simply become like the leaf, something that good flows around and over but does not consume.

Man has designed objects that utilize the movement of the wind and from its force we draw power for useful purposes. Man can also let good flow into him by acknowledging its existence, acknowledging that it is a part of infinity which we can perceive through our sixth sense, and with which the psychic self will find itself in harmony.

Harmony and realization of the inner self (and in turn, of the inner self's realization of the presence of God) will cause us to gain in the understanding of infinite values and in the realization that good is intimately related to our highest hopes and aspirations and is ours upon which to draw.

The method is set forth in the Rosicrucian teachings. By proper use of such tools as

concentration, meditation, and the many exercises that help us to develop an acute awareness of the inner self, we may let down the barriers for the entry of good into our experience even though we may fail in a lifetime to solve the enduring problem of good and evil.—A

What Penalty Suicide?

Several fratres and sorores have asked our Forum questions with reference to suicide. The following queries are representative. "Is there such a thing as the glory of suicide?" "What is the Rosicrucian belief in regard to taking one's own life?"

The view of suicide depends on one's philosophical or religious concept of life and man's obligations to the fact of his existence. Suppose one conceives life as a mechanistic phenomenon. Suppose one attributes to the vital force, or life, no more divine quality than he does to such natural functions as electricity, magnetism, or the chemical constituents of air. He would then have no compunction about using life—or ceasing to use it—in any way he thought would be to his advantage.

Man, of course, feels no contriteness in attempting to alter or bring about a transition in *other* phenomena which he experiences. He attributes no moral violation or sin in so using other aspects of nature. The person who thinks of life in a similar manner, and there are an untold number of them, would not hesitate on any moral ground to take his own life. He would feel no obligation to continue to live if life were a torment to him, either physically or mentally.

It must not be thought that those who do not associate a spiritual content to life-force are more inclined toward suicide. They, like every normal being, are possessed of the immanent, instinctive urge to live. Ordinarily, they, too, will struggle to survive and to surmount any obstacles that threaten life as readily as will the religionist, the ethical philosopher, or the mystic. The distinction, however, is that when in some circumstances, life loses its value to them, they will not hesitate to commit suicide because of any grounds involving spiritual jeopardy.

The mystic, religionist, and ethical philosopher consider life to be a unique phenomenon. To them, it is not just another mani-

festation of nature. It is generally conceived as a charism, that is, a kind of special, divine endowment. It is a divine conference, particularly upon man. The religionist, in the most general sense, thinks of life to man as being *a gift*, the providing of a vehicle to express his soul and to fulfill a divinely ordained mission on earth.

The mystic and, of course, the mystical pantheist, in general relate the vital force of life to a higher or divine consciousness: Life is often thought to be the medium by which the cosmic soul enters the mortal or physical man. Consequently, the taking of life is considered by them to be a sacrilege. It is a desecration, a destruction of a purpose that transcends man's personal interest and feelings.

Man is conceived by the mystic to be the custodian, the keeper of life—without the right to the disposal of it. If, as the mystic contends, life is a divine gift, it is then beyond man's right to destroy that gift or to evaluate it as being worthless through suicide.

Most religions, therefore, condemn suicide, not just as a social crime but as a sin for which there is a divine or cosmic retribution in some manner. The individual is held in contempt by such orthodox thinkers if he commits suicide. He would be looked upon as a moral renegade. Mystical tradition relates that one who commits suicide incurs karma, not after death, but in the next mortal life.

There is no specific karma that is indicated but the principle expounded is to the effect that the individual will have cause to suffer in some way, or perhaps experience ill health to the extent that he will place a greater value on the life with which he has been entrusted. Perhaps, the speculation further assumes, his life may be shortened by a severe illness in a future existence, and at a particular time when he desires to survive.

However, intelligent and thoughtful mystics and religionists also take into consideration certain psychological factors that enter into suicide. For example, a perfectly normal, emotionally stable person does not commit suicide. Those that have, had they been normal, would have as readily inveighed against the act, as would any other normal person. Overwhelming personal circum-

stances may have caused the emotional imbalance.

Severe anxiety often combined with a weakened physical condition or severe pain, may temporarily rob an individual of his good judgment and will power. It may cause an emotional panic and impetuosity. Many who condemn suicide as a stigma and consider the individual to be a sinner, are speaking from a far different perspective. They have not personally confronted the same ordeal. Their restraint and will have not been subject to the same conditions as those of the suicide. In fact, they do not know what they *might do* under similar circumstances.

The medical section of the armed forces of the major powers of the world have learned in the great wars that every man has "his breaking point." Each individual's nervous system and physical organism can withstand a specific limit of excessive stimuli, tension, strain, fatigue, worry, and pain. The strongest, healthiest man has his breaking point; no one is exempt. Consequently, all individuals have varying resistances. That which one may easily endure might be too severe for another.

A person may criticize and impugn the reputation and character of one who commits suicide because he would not succumb to the same conditions. However, that person does not know what circumstances and ordeals might exact from himself a like behavior.

It does not behoove one to refer to the suicide as a coward or one who has retreated from adverse events of life. Men are unequal emotionally and constitutionally and in the extent of their will. What may seem an act of cowardice in the commission of suicide may be an extreme emotional impulse due to pressure of events, when all other activities seem futile.

As Rosicrucians we refuse to accept suicide as an immoral act or really as a cosmic sin. Rather, we must think of the individual as being temporarily abnormal, being unable truly to evaluate his act and unable to adjust to the prevailing circumstances. Will he be cosmically punished? We take the position that karma is not punitive nor an act of retribution. It is an impersonal causation, that is, cause and effect. Mystically, and according to the law of reincarnation, one may come to learn in another life how better

to control his emotions and avoid involvement that creates the suicidal impulse.

Certainly, also, the true mystic will have sympathy and compassion for the suicide. He will not condemn or ridicule him any more than he would a person with any other kind of affliction. In many other ways than suicide, man places a low evaluation upon his own life. He puts himself into many hazardous conditions where the possibility points to the sacrifice of his own life. Our statesmanship today, our nuclear bombs and armament race, place humanity on the verge of mass suicide.

In war there are many acts of voluntary sacrifice of life. Ordinarily we commend these acts as being brave. However, if man is morally wrong in taking his life to avoid some situation, has he any more right to destroy a divine gift, if we consider life such, for some purpose which he considers noble? After all, the soldiers of a nation (considered by another country to be its enemy) have often sacrificed themselves for what they thought was *bravery*. Since they were an enemy the opposing nation would think their cause wrong and therefore their acts suicidal. All of these conclusions are errors in human values. Fortunately, cosmic law functions in a *more profound* and *just* way regarding the taking of one's life.—X

Suggestion to the Inner Self

A frater, addressing our Forum, says: "One problem with me, and probably with a great many others is that I am not very suggestible. My studies seem to have built a defense against the suggestions of others that also acts against my own attempts to pass suggestions to the subconscious mind. Can this be discussed in *The Rosicrucian Forum*?"

What do we mean by *suggestion*? Of what does it consist? These questions come within the scope of semantics, that is, the basic nature of a word itself. As we analyze the conditions which give rise to the word, *suggestion*, we find that much which is ordinarily attributed to it is actually *not* related to it. A suggestion is a word, a sign or gesture which conveys an idea *not directly expressed* within the medium, itself.

It will be noted that a suggestion is distinct from a symbol. The latter is intended

to represent a specific idea *directly* and *simply*. Psychologically, suggestion must find some association or relation to an idea had in the mind of the recipient or it means nothing. In other words, it must arouse some idea within the mind of the one to whom it is made, or it is not a suggestion.

Let us use an analogy to give this point greater clarity. Suppose two men are working in bright, glaring sunlight. One continually shields his eyes, both for comfort and to see better. Then, the other man takes out a pair of sunglasses and proffers them to him, but says nothing as he does so. Here, then, is a suggestion. It implies that the glasses should be used to shield the eyes. The glasses indirectly, are associated with the individual's intention and action of shielding his eyes.

The intelligence and the imagination of an individual are contributing factors also in causing incidents or conditions to become suggestions. One person may see in something a suggestion; another may not. For further analogy, a person may have difficulty in carrying several odd-shaped, cumbersome objects. Perhaps they slip from his arms as he walks. He sees suddenly, stacked against a wall of a building, several discarded small cartons. This *suggests* that one of the cartons would hold all the miscellaneous articles he has and facilitate carrying them.

Consequently, we can see that a suggestion must not be subtle or too unrelated to some idea in the mind of the other to whom it is being made. It must clearly express, even though *indirectly*, a possible relationship. Suggestion is very commonly and effectively used in connection with modern advertising.

An advertisement in midsummer may show a glass containing a refreshing drink protruding from a cake of ice; the beads of moisture and frost can be seen upon the glass. Perhaps, in addition to the glass and the ice will be an illustration of a large thermometer showing a temperature of summer heat. To the reader on a hot summer day, or to the passer-by, if it is an advertisement in a shop window, it becomes associated immediately with the heat of the day and his thirst.

The *ineffective* use of suggestion is often seen in certain types of extreme abstract art. The blotches of color on the canvas, the crisscross geometric patterns and confusion

of design in some such paintings do have a very definite meaning to the artist. *To him*, they objectively express a subconscious urge or impression which he has symbolized in his art.

The relationship between the design and the feeling are entirely intimate and related to himself alone. Rarely do they call forth in another who views the art, the same interpretation and feeling which the artist intended. The subject insofar as the viewer is concerned is too subtle, too indirect, and too removed from any ideas of his own.

If we make a direct remark which in itself conveys an idea, it is then not a suggestion in the psychological sense. Rather, it is a *proposal*. Such proposals are very often erroneously termed "suggestions." Let us use still another analogy for explanation. Suppose one person says to another: "This Sunday I do not know what to do. I have completely free time."

The other may respond by saying: "Why not attend the splendid public concert to be held in the park this Sunday afternoon?" Commonly it would be said that the second person had made a suggestion. Actually, however, he has directly expressed an idea in the form of a *proposal*. The remark conveys very clearly its idea or intent. It requires no association of ideas on the part of the one to whom it was made in order to be understood.

Now, I am afraid that at times in our monographs we have become victims of this common misuse of the word *suggestion*. Perhaps in many instances we should have referred to "a proposal," "a command," or "a request," depending upon the subject matter of the particular monograph. This is especially so where we are concerned with communicating an idea to the subconscious.

In our relations with the subconscious mind, the *inner self* of our psychic being, directness and frankness are necessary wherever possible. The purpose is to implant a specific idea in the subconscious mind so that it can act upon it in a definite way. Therefore, we should in our meditations clearly and precisely formulate the idea to be communicated. There is no need to complicate the situation by being indirect or subtle.

Of course, as we are told in our studies, one should first determine the merit, the worthiness of our request or proposal. We

should learn whether it is consistent with Cosmic principles, whether it may be morally and ethically proper—as we feel and think of righteousness. For, if what we propose is not right cosmically or is counter to our real inner moral sense, it will not be acted upon by the subconscious, the inner self.

Of course, sometimes it may not be possible for us to express concisely and simply what we wish the subconscious to act upon. In such instances the idea then may be *suggested* by some act or gesture which will depict it—more properly symbolizing what we want done.

For an idea to become firmly implanted in the subconscious, it must have a certain puissance behind it. That is, it must have an emotional impact and power. It should represent our will and our determination. If it has not this stimulus behind it, it is not registered in the subconscious. Suppose one has a crisis in his business or personal affairs.

The wrong course of action in connection with the problem might result in some serious personal loss. The individual has not been able to arrive at a convincing and logical decision as to what should be done. He therefore wishes intuitive assistance from the inner self, to draw upon its superior judgment. If, with depth of feeling he clearly delineates in his own mind the problem and then frankly asks for inspiration and illumination, the subconscious mind will work upon the problem.

Thereafter, of course, for twenty-four hours, at least, the petitioner, as we may call him, should no longer dwell upon the problem objectively. He should give the subconscious self an opportunity to take over. In the science of psychology this process is called "unconscious work." This means that though we are not conscious of what is being done, the idea is nevertheless being acted upon by the subconscious mind. Ultimately, the answer or solution, if it is possible, will come through as an intuitive flash or hunch, as it is popularly called.

Just when such will occur is difficult to say. If it is forthcoming, it is usually within twenty-four to forty-eight hours. However, it is not until one has first sincerely striven to reach a decision or solution *objectively*. There must be a true, passionate or final appeal to the subconscious, the inner self.

It should not be done evasively, that is, to avoid the effort of reaching a solution by the use of our own objective powers.

If we know what should be done in some circumstances and we want Cosmic aid, then we can *suggest* the solution to the Cosmic. Suppose a member of one's family is to undergo a serious surgical operation. We can by mentally visualizing the circumstances, that is, by picturing the person recuperating, leaving the hospital, and returning to health, suggest that Cosmic power be used to bring about this very picture.

In conclusion, we must reiterate that suggestion to the subconscious must have a strong, emotional stimulus—as should all direct proposals, or they are ineffective. Remember, it is our natural obligation to use our will first to bring about a satisfactory conclusion or the satisfaction of some desire. It is incumbent upon us to do that. That is why we *have* will, reason, imagination, etc. It is only when we fail to gain an end by the use of those personal powers that an appeal then should be made to the subconscious. In fact, a weak or indifferent will which could be the principal cause of a failure objectively, is likewise incapable of stimulating the subconscious or the inner self, to act in any manner.—X

Map of Time

I was away from my office at the beginning of this calendar year, and when I returned after an unexpected delay, I found in my office something new, or rather, something that I was not familiar with when I left. That was a new calendar, a calendar which was for the new year only recently begun.

While I was away from my office, I was traveling partly in an area somewhat unfamiliar to me, and in order to make my plans and guide me, I did what a tourist does today when he is traveling by himself. I referred to a map. A map seems such a complete entity in itself, it is so precise, so fixed, so definite that it looks as if whatever you intend to do in the field of travel is already laid out for you. All you have to do is follow a line among the many lines that have been placed there by the map maker.

However, to the somewhat inexperienced, and to those not accustomed to following

these lines and marks each day, the map can become a very complicated affair, particularly in areas near centers of population, when two lines coming together on the map turn out to be a complicated system of roads leading into an expressway.

It may be necessary to go north in order to arrive at a southern destination and move with a fast pace of traffic which gives you little time to consider the information on the map in comparison with the actuality with which you are faced at the moment. Map reading is therefore something in which one gains proficiency through use, and it is then through trial and error.

It would seem that a trip one intends to take is precisely laid out on a map but becomes somewhat different when one actually attempts to travel over the route holding up the large sheet of paper and at the same time coping with high speed traffic.

As I considered the new calendar, I realized there was nothing new about it, that the same words and the same numbers were familiarly placed. Being somewhat late in arriving at my work, I had to re-orient myself to those figures, just as I had been trying to orient myself to the lines on the map.

With that recent familiarity with how deceiving these apparently simple lines can be, it occurred to me that the new calendar in my office was in a sense a map—a map of a period of time projected ahead for twelve months, a map of time that I was supposed to follow in dealing with the affairs that would require my attention.

To consider a calendar as a map of time is to oversimplify the things which we must necessarily do, regardless of what may be our obligations and our duties. It is so simple to draw lines on paper, but as experience has shown me, and as probably anyone who has followed a map well knows, it takes more knowledge than the mere drawing of lines to have a map really convey meaning.

So it is with the arranging of figures on twelve sheets of paper for a coming year. Even a child instructed in the rudiments of the days of the month of the year could probably work out some type of calendar. To follow those figures and to contend with the elements that will develop (and that the calendar cannot show) is like coming to a complicated intersection, which the map shows only as two lines crossing. In reality

there are many roads, many choices, and many factors to be taken into consideration, which in an area not well known may prove not only confusing but terrifying.

Time, we are taught in the Rosicrucian monographs, is a measurement which man has arbitrarily set up for the duration of consciousness. From birth to transition, consciousness exists in varying degrees, and it is that span of consciousness that we measure off in seconds, minutes, hours, days, months, and years.

Time in itself can become a tool which we can use, or a slave driver which holds us within certain limitations and restrictions. In the physical world, the only place where time has any importance, incidentally, it has become a very hard master. It causes us to fit our entire behavior into its narrow limitations, using certain periods that we would like to use for something else, for the carrying out of duties and obligations which we have voluntarily or involuntarily assumed.

We soon fail to see the calendar as something new, but merely as a taskmaster which sets up certain deadlines which we must meet, marks the incidents of our experience, and measures the continuation of our consciousness. Why are we such slaves to time? Because time is a physical concept, a measurement of our relationship to everything that is outside of us.

In our very earliest lessons, we point out that man's commitment to time is probably one of the most binding forces with which he deals. Many of our problems are directly related to the limitations that we permit time to put upon us. Once we can escape the clutches of time, we are able to let consciousness function as an independent entity in itself, and it is only under such circumstances that consciousness is productive of the highest and greatest thoughts that have been a part of man's cultural achievement.

I believe without any danger of contradiction that anyone who has ever done any creative work, regardless of how insignificant it may be, has done his best when the consciousness of time was temporarily removed from his field of realization. The individual doing research, development, or writing, whether it be in the field of the arts, literature, or music has done best when consciousness has dwelt upon the subject at hand rather than upon any limitations setting

forth the periods in which such accomplishment or work must be done.

We cannot escape the limitations of time completely, because we are part of a society living in an environment where this condition is forced upon us, but we can realize that it is a physical measurement and that we do not need always to be bound to the calendar, any more than we need to be bound to a map.

When we are traveling roads that we know well, or paths which we frequently use, then a map is unnecessary because we have unconsciously within ourselves the directions which we need. When we devote ourselves to the enlarging of our conscious concepts, to attempting to create something that might be worthwhile to ourselves and to our fellow human beings, and when we direct our attention to the realization of an awareness of our own soul and its potentialities, we can lay time aside.

While the calendar may be a useful piece of paper to which to refer from time to time, we can live fully conscious of the fact that the greatest events and most important times of our life can be those spent in contemplation, meditation, and creativity where time does not influence us, but where we function free of such material bonds.—A

African Black Magic

Throughout the course of any given year, the AMORC Department of Instruction receives many letters concerning various forms of black magic, particularly from those areas of the world which are still in large part subject to held-over superstitions as a major factor in their lives.

In lands where a large percentage of the population still lives much as their forefathers did 100 or 200 years ago, and is still influenced by the same sort of primitive beliefs, the question of the practice of the black arts and of the existence of supernatural beings is a very serious one.

Typical questions from this part of the world have to do with the existence not only of ghosts and "evil spirits," but of such specifics as mermen, mist sprites, and so on. Also, we are asked about those who have the ability to cast spells on others, either from short range or at a distance. This would include a belief in the ability of some persons

to cause death by arrow or dart, sent by unnatural power over great distances (from a few miles to several hundred).

In a few cases brought to our attention, the validity of such powers is illustrated by the effectiveness of the native doctor (as opposed to "witch doctor") in lifting a curse imposed upon a family hut, or perhaps village, through the removal of some foreign object through which the spell had been cast.

Figuring heavily in the question of African black magic is the use of a talisman or amulet, either for invoking a spell or for preventing one from being effective. In this regard, we even receive occasional requests for AMORC membership jewelry to be used for protective purposes.

To begin our discussion of this subject, we might make a general statement concerning black magic and the reason for its apparent effectiveness in many cases. The basic reason that black magic, or juju, or whatever else one might term it, appears to be effective is because of the belief by the intended victim that it will indeed work.

If a person has no such belief, and hence no fear, then it cannot be effective against him. However, in a society steeped in superstition, where the majority of the people still harbors such beliefs, no illness or misfortune is attributed to natural causes. Such things as illness or accident resulting from perfectly normal causes, especially if the illness is persistent, or there is a series of recurrent accidents, however minor, are automatically blamed upon supernatural interference by some outside party.

Such spells are apparently cast in several ways. Hinted at above is the indirect means. A person or family falls ill, or suffers some misfortune, the exact reason for which is not readily apparent. They immediately decide that they are the victims of juju and begin to worry about it. The more fear-ridden they become, the more serious becomes their affliction or condition.

People may even tend to become psychologically "accident-prone" as a result of belief and fear that this condition is the result of a spell. In this instance there need be no direct threat of the use of black magic. Almost anyone can think of someone who might harbor enough dislike to invoke a spell, and this realization is all that is necessary.

In direct *spell-casting* the victim is actually made aware that someone is directing black magic against him. For instance, the aid of one locally known to have "supernatural power" is engaged to cast a spell or curse on the victim. The spell is cast and then the victim is told, either directly or through some definite sign, that this has been done.

The victim, having whole-hearted belief in this power, is fear-stricken. If some definite form of punishment is invoked, he will develop just the condition or symptoms predicted. If no specific form has been given to the curse, he will become physically ill through fear and worry.

All of this is purely psychosomatic and is hinged upon personal belief. Most enlightened individuals, not subject to such superstitious belief, become ill, go to bed, or to the doctor (or both), are treated and get well. They know there are definite physical and natural reasons for it.

When we have an accident of some sort, we shrug it off if it is minor, or file it away in our consciousness if major, in order that the lesson learned from it will be implanted there; then objectively we give it no further regard. By the same token, if someone threw a dead cat into our yard we would bury it or drop it in the garbage. If we were told that we had been cursed, we would laugh and give it no further thought—and nothing would happen.

The use of a talisman as a juju object is interesting and touches upon the direct and indirect forms of black magic. It also is a dual power, so to speak, used both to invoke spells and to protect from them. Often a black magic practitioner will own an amulet or talisman, or perhaps several, reputed to be endowed with evil power.

He uses his own power as a directing force for the greater power of the talisman. Or, he may have the power to endow certain foreign objects such as a shell, a lion's claw, a piece of bottle glass, or almost anything, with an induced magic force to bring misfortune to his victims. This last belief has given rise on the African scene to a very important practical psychologist, and we shall speak of his activities shortly.

Naturally, a person who believes in the above possibilities also believes that such things as rings, amulets, etc., can be given

power to protect him from any misfortune—from black magic to spider bite. There are companies which capitalize on this belief by selling such items on the pretext that they are magical.

In a sense, they may do some good, for the truly superstitious individual does experience some peace of mind when wearing one. This does not constitute a cure of the real trouble, however, and we always answer inquiries about the “magical properties” of AMORC membership jewelry straightforwardly.

We explain that the rings, emblems, and so on, are not in any sense magical; that the person would need no such artificial protection if he could only come to realize in his mind and heart the true nature of the so-called supernatural powers. There is only cosmic or natural law; therefore there is no place in the Cosmic scheme for law or power outside the natural realm. One's protection cannot come from a piece of jewelry but must come from within his own being.

This discussion would not be complete without speaking of what is often termed “African Science,” and the “native doctor,” who, as we mentioned at the opening is not to be confused with the witch doctor. African science in the sense we will use it here concerns itself with the indirect application of black magic.

Often a person will experience a sharp internal pain—perhaps a gas pain or in some cases a minor appendix attack, or some other pain which may or may not recur, and which may or may not be serious. The important thing is that to his mind this will represent a supernatural attack on his person through the medium of an invisible poison or poisoned needle sent magically through the air into his body through witchcraft.

The only salvation, in his mind, is through the native doctor. This doctor knows full well the true nature of this kind of illness, and will perform an elaborate ritual on the victim which is terminated in the “removal” of the needle in some mysterious manner.

By the same token, the native doctor will be called in when a family or perhaps even an entire Kraal appears to be under a magic spell. In this case, his ritual includes a search of the area or premises, for the belief is that the witchcraft is brought in the form of a talisman that has been secreted, for example, in the thatch of a boma roof.

The climax of the ceremony is the “discovery” of a foreign object in the thatch. This is easy enough to accomplish since small animals often carry bones, bottle caps, glass, etc., into the hut roofs. However, the doctor, clever in the theatrics necessary to an effective job, always carries with him, hidden on his person, some appropriate object to exhibit in case his search does not reveal anything there of its own accord. This, by the way, also explains the removal of the needle or other object from the individual victim. The doctor brings it hidden, and “palms” it, pretending to remove it magically from the victim.

Thus with the removal of the bewitched object, the “spell” is withdrawn, and the victim or victims recover. From this, one can see that the native doctor is serving a definite social purpose, and will be needed as a practical psychologist as long as people in primitive areas are subject to superstitious beliefs as a major force in their life.

In a sense, he performs the same sort of function as the psychologist of western society, with the difference that he does not attempt to reveal the true nature of the ailment, thereby affecting a permanent cure. He merely relieves the immediate symptoms, but leaves the person fully capable of being *bewitched* again.

The key to this problem, one might say, is education, and this is in large part true, for with education comes elevation up the social scale and greater awareness on the part of the man in the street. However, for the majority of native persons in Africa this goal will not be accomplished until such time as education reaches all those living in remote areas or leading primitive existences.

At the very best, it will probably be generations before this occurs, at least to judge by the fact that such beliefs hold forth to some extent in many who are long removed from primitive life, not only in Africa but in other parts of the world as well. It will require more than just trying to instil an intellectual realization of the truth that black magic, witchcraft, and supernatural beings exist only in the minds of their believers, as we attempt to do when we are questioned upon these points.

It means actually working with the people involved in order to prove to them through demonstration that what we have pointed out

here is true. Gaining intellectual understanding is the first step—developing belief is the final culmination for which to strive.—W

Does AMORC Make Financial Contributions?

A frater now addressing our Forum says: "Does AMORC as an organization give financial support to the nation-wide program to overcome illiteracy, for cancer research, and other humanitarian and cultural needs of people? Shouldn't AMORC encourage its lodges and chapters financially to support such endeavors and also the building up of the blood banks for the Red Cross?"

It must be realized that AMORC itself is a *humanitarian* and *cultural* organization. It is not a commercial venture but a non-profit Order. We are devoted to a study of the sciences and arts as a particular philosophical system for the enlightenment, personal culture, and spiritual advancement of the individual, namely that of the AMORC member.

Further, it must be realized that AMORC makes substantial contributions to the public welfare as part of its regular activity. The Order maintains the largest collection of Egyptian and Babylonian antiquities on the Pacific Coast. Over 115,000 persons annually visit this Museum *free*.

Such an attendance includes groups of school children, college and university classes, and of course, the general public as well. In addition, the Rosicrucian Order, AMORC, maintains a science museum and planetarium. This, too, is available as a nonprofit cultural contribution on the part of AMORC. We cannot fail to mention also the thousands of books in several languages which are donated to public libraries throughout the world and also to penal institutions.

Those who are Rosicrucian members and contribute dues and donations to AMORC expect, and have a right to expect, that such will be used for the cultural purposes of AMORC. They do not expect their donations to be contributed to other unrelated humanitarian and cultural activities.

After all, Rosicrucian members, if they want to give financial assistance to the Red Cross, for example, or some health research program, will do so directly and personally. If we were to give more than a token contri-

bution to such outside cultural activities, we should then be using members' funds for what they were not intended.

Let us look at the matter in this light: The Red Cross does not contribute a portion of its money, which has been donated for its purpose, for example, to the mental health program or to the Cancer Research Society. Rather it retains the contributions it has received for its own worthy relief projects.

Also, none of the other humanitarian and cultural groups, receiving funds from their supporters, makes a contribution to our Museums merely because we are cultural and humanitarian. In other words, AMORC is a cultural and humanitarian organization like the others and like the others dependent upon its supporters. We cannot, therefore, donate any considerable monies which are necessary for our own subsistence.

As for AMORC lodges and chapters, they, as subordinate cultural bodies of the Grand Lodge have only one major source of income, that is, the dues and donations of their affiliated members. They have necessary obligations if they are to continue to function. Consequently, they cannot donate sums, for example, to the Heart Association any more than that body could to them.

Rosicrucian subordinate bodies do encourage their members to help other humanitarian activities. They frequently request members *individually* to make contributions if they can to local charities.

It also must be realized that AMORC maintains its own charitable organization known as the *Sunshine Circle*. This consists of a body of members of a lodge or chapter organized to assist those who are in distress. These members give of their time and service. They rarely give money, for their funds are very limited. They do however give clothing and toys and they call on the sick and injured.

In earthquake catastrophes and hurricanes in various lands where thousands of persons have been left homeless, the Sunshine Circle, through the participation of Rosicrucian members, has collected and sent by air tons of clothing to the victims. The Sunshine Circle has also helped needy children to receive school books or shoes or coats in various parts of the world.

In the files of the Director of the Sunshine Circle, there are many letters of expressions

of thanks for the efforts put forth on behalf of these victims of misfortune. However, AMORC does, nevertheless, and this is perhaps an exception for a cultural and humanitarian organization, give nominal donations to other worthy bodies.

For example, it printed, without cost, a considerable amount of literature on its own press for the society aiding the illiterate. The Rosicrucian Order, as an international organization, is obliged to maintain a substantial reserve fund. The Order's dues are received from members throughout the world.

The monies of the various countries continually fluctuate in exchange. Suddenly countries may devalue the money to half its value in terms of the United States dollar. This, then, means that AMORC receives only half the amount for the service of its members in that country. Actually, the individual member is paying his full dues, but the money of his country has decreased in value.

Consequently, AMORC is obliged to make up the deficit from whatever funds it may have. At times the economic situation of a nation may be so severe as to cause it to freeze its funds completely, that is, place a ban on the export of any of its money. This means that perhaps for months our good members in that country cannot remit dues.

It is then the obligation of AMORC to try to *carry* these members for a reasonable length of time, extend to them for the time the full benefits of membership. This means that reserve funds must be drawn upon to

pay postage, printing of materials of membership, clerical help, etc., for several months.

Further, what is not generally known is that AMORC is required to pay *property taxes* on all of its buildings and grounds at Rosicrucian Park. Though AMORC is a nonprofit corporation and is exempt from income taxes in the United States and in every nation of the world in which it functions; yet, under the laws of California the real property tax, which is substantial, must be paid. To meet such an obligation, at least partially, the Order must invest a substantial portion of its reserve funds so as to accrue interest. At the present level of exceedingly high operating costs, our dues' income is actually inadequate to meet current expenses. It is only, therefore, the donations *small* and large, as well as the occasional bequests, that maintain our reserve fund and make up the deficit in income.

It is for this reason that we honestly ask every member of the Rosicrucian Order to *be prompt* in paying his dues. Also, whenever the Cosmic has been kind to the member in some way, then, under the mystical Law of AMRA, he should, in turn, make a contribution to AMORC. Further, if possible, he should remember the Rosicrucian Order in his last Will and Testament. Certainly an organization such as AMORC is worthy of your kind contributions.

We must not fail to express our gratitude and deep thanks to those fratres and sorores who have realized this and who have expressed themselves by donations or by remembering the Order in their Will.—X



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PIERRE LEON GUYON, F. R. C.
Grand Councilor of AMORC for Morocco

Greetings!



UNIVERSAL ETHICS

Dear Fratres and Sorores:

The prevalent and widespread corruption in government and in society generally is reminiscent of similar conditions in past centuries. It has reached such alarming proportions that it has been suggested that a code of ethics be adopted for intragovernmental relations in the United States.

The purpose of a code of ethics is to equalize the evaluation of certain human conduct. It does not intend to restrict initiative and the exercise of individual intelligence. It proposes to show that particular activities cannot be permitted when their effects, though advantageous to one or to a group, may be harmful to others.

There is a distinction between an ethical provision and a legal prohibition. The state may establish a law which declares it illegal for certain acts to be performed. It is, of course, assumed in a democracy that such a law is enacted for the benefit of society. However, in the strictest sense many laws do not have a foundation in recognized ethical principles.

They may, for example, be enacted for economic, political, or hygienic reasons. A primary principle of ethics is that the conduct of an individual be such that he does not take unfair advantage of others. Philosophically, the effect of an ethical code is to govern human conduct so that individuals are given equal opportunity to exercise and to preserve their rights and powers.

Perhaps a simple summation of the practical aspects of ethics is to refer to it as an attempt at *justice* in human relations. Commonly, ethics is thought of as being quite independent of *morals*. The latter are the guiding principles by which a human being seeks to conform to a spiritual idealism. Morals are either inherited as a religious doctrine or they arise from one's personal interpretation of what is spiritually proper in his behavior.

In morality, the individual holds his judge to be a God or a divine principle. His whole moral structure is predicated on satisfying

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

Generally speaking and as a distinction from morals, in practice at least, men are inclined to look upon ethics as a kind of working agreement for their mutual advantage. They think of the fulfillment of an ethical code as being one of *expediency* rather than as an obligation to some superior or spiritual power.

If one looks upon ethics from this point of view, he may be inclined to violate its code if he can do so without exposing himself to any religious censure or fear of divine penalty. Conversely, however, one will avoid intentionally violating a *personal* moral principle even if it is to his material gain.

The psychological reason for this is that a sense of guilt mitigates all satisfaction that is derived from the gain, provided, of course, that the moral impetus is strong enough. It must be apparent, then, that for a code of ethics to be successful, that is, voluntarily adhered to by an individual, it should have a relation to his moral standards.

It is a common complaint today that there is a decline of morality. This being so, how is a code of ethics to be established upon morality and yet be effective? It is first necessary to realize that there will always be a considerable portion of any society that will manifest a deficiency of the moral sense.

There are many persons incapable of an abstract idealism which transcends personal objective gratification. The satisfactions of such persons are sensual. Good to them is only an appeasement of physical desires, a satisfaction of the appetites, love of possessions, and the like. The self of this type of person is very limited. There is no extension of the emotions and sentiments to include compassion and welfare of others.

The morally deficient are unable to realize the satisfaction of an ideal which may be termed humanitarian. They do not set up ends which are related in any way to psychic

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

What are the general moral qualities of a society? What society is to be taken as a standard for selection? When asked to express his moral convictions, the average person is likely to quote exegetical references or the edicts of a religious creed with which he is familiar. Unless he has personally experienced the psychic and emotional feeling that accompanies the moral edicts, such are not part of his moral being.

The true moral creed is one that has its counterpart in the immanent impulse of the individual *to do good*. The creed is but an objectification of the moral or spiritual inclination. It is a subjective urge which finds its ideal in some religious principle. These subjective urges, usually referred to as *moral impulses*, we may presume to be universally innate in man.

It is obvious, however, that the morals of society are not universal. This is evidence that the different morals which men express or avow are but interpretations of their innate urges. The objectification of the moral impulse, its expression, is dependent upon (a) the intelligence and education of the individual and (b) the customs and conventions of society.

The needs and relations of a primitive society are quite different from those of a modern complex civilization. The relations between members of a primitive society are far simpler than those of a highly organized state. In the primitive society there would be fewer incidents or activities that would be offensive to the innate subjective moral impulse.

Because of the needs of a simple society, men would be far more inclined to accept certain relationships as necessary and beneficial to their welfare and thus not construe

them as immoral. When men are not able to conceive an alternative in human conduct, and when such seems absolutely essential to them, its performance does not cause any sense of guilt.

For example, polygamy and polyandry are not considered tabu in many primitive societies where there is a shortage of one sex or the other. The killing of the aged and incurable in the past has often been consistent with the social moral sense as a customary economic necessity.

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

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

All men recognize a transcendental power of some kind. They are conscious of their own human limitations and know that man is not self-sufficient. This transcendental or supreme power is conceived either as being *natural*, as the mechanistic forces of nature, or as *supernatural*, namely, a god or a divine intelligence. In either instance it appears as neither expedient nor proper for the individual to participate in any activities which he considers offensive to the recognized supreme power.

Instinctively, man feels a dependence on a power which exceeds his own abilities. Not being thoroughly familiar with the nature of this power, he is disinclined to offend it, partly because of fear of retribution and

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partly because of a respect for its majesty. As a result, there is an almost unconscious proscription of any practices which attack any generally accepted nonhuman authority.

Most men, therefore, would understand and appreciate the need for a basic rule of ethics which would prohibit conduct offensive to the conceived inanimate and exalted authority, whether it be God or nature. The instinct of preservation which motivates the individual toward various kinds of personal security is likewise an excellent ground for the establishment of ethical provisions.

Any conduct which would jeopardize the physical or mental well-being of another could readily be recognized as detrimental. Even though the individual is not directly concerned, he will support the principle of personal security, for he realizes that he may need to invoke it sometime in his own behalf.

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

This inalienable security is not limited to an attack on, or a violation of, the person. It is also extended to all that the enlarged self of the individual includes. Thus it takes in one's family and one's property, for these are felt to be a part of one's self-interests.

As a consequence, whenever conduct potentially jeopardizes the security of another's property or vested interest, it is construed as a violation of the inalienable right of security. Any rule of ethics which seeks to prevent such conduct is *psychologically satisfying*. Thus, for example, a rule of ethics not permitting one to take unfair advantage of another in a business transaction whereby a loss of property would be incurred, is related to an underlying *subjective motive*.

Misrepresentation, violation of promise, perfidy, intimidation—all are in substance unethical in human conduct because they violate moral precepts. Misrepresentation or untruth is unethical because it destroys necessary faith in human relations. For a meeting of minds and cooperation between individuals, a common ground must be established.

An untruth is an *unreality*. One mind is thus laboring under an illusion. To permit untruth would obstruct all human relations until each person could reduce all matters under consideration to their factual elements. Since such is not always possible, society, therefore, would be frustrated.

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

Basic moral codes or the *virtues* have all been engendered by subjective impulses and that which men have found offensive to their sentiments and moral idealism. Men have made human relations, insofar as virtues are concerned, conform to their instinctive desires. However, where any desire conflicts with the collective good of society, man's better judgment tells him it is essential to subjugate it.

Man realizes that society is necessary to individual welfare. Therefore, no primitive urge is condoned which will destroy this society. The Decalogue in the Old Testament and similar moral codes in other religious works are clearly fashioned from man's realization of the need of *self-discipline*. It also constitutes an effort to regulate his conduct in conformity with his inherent sympathetic feeling toward his group or kind. These inclinations of *self-love* that man conceives as of divine or moral origin, he has to extend to others.

A system of ethics must fail, therefore, unless it is definitely related to these innate moral impulses. If only the basic subjective urges are considered in the formation of such a code, the ethics will not conflict with the different social customs. The uniformity of the code could be more easily established. As it is now, ethics is mainly an arbitrary system of conduct decided upon by various groups of individuals.

In other words, objectives first are determined by the group. Then it is agreed that certain conduct is either wrong or right in attempting to realize them. The right conduct of any code of ethics must be related to basic *moral principles*, or there is personal

emotional response upon the part of individuals pledged to support the ethics.

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

Fraternally,

RALPH M. LEWIS,
Imperator.

Mystery of Miracles

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

The subject of miracles is a difficult one to approach because there is one large school of thought which has a blind faith in them. Such persons reject not only all rational explanations and proofs to the contrary, but they also refuse to participate in any open investigation of the subject. They consider such inquiries as being sacrilegious. Patently, such persons are not concerned with the content of miracles, but rather with the effects which they may have upon themselves.

To accept the idea of miracles presupposes certain particular views of God and nature. A miracle, if a reality, would necessitate the abolition of natural law. It would require that natural laws be subject to the arbitrary whim of some power, as an intelligence that supersedes them. Such a conception is consequently the belief in *supernaturalism*.

This supernatural power is presumed by such believers to be a kind of phenomenon which transcends nature and which can be invoked in peculiar ways to do the bidding of men, sorcerers, or priests. On the other hand, the supernatural is often thought to consist of a divine fiat or the exercise of the will of God.

Obviously, if it is thought that natural law is *immutable*; then one could not possibly entertain the idea of miracles since they are considered as exceptions to natural law.

What then gives rise to the idea of exception in nature, or *miracles*? A miracle is any occurrence which appears to be contrary to nature and for which no natural cause is evident.

Immediately, in connection with such a definition, the factor of experience and knowledge must be considered. If man could be *certain* that his experience with nature is all-inclusive and that his knowledge of the operation of her laws is exhaustive, then that which would not conform to his experience or knowledge would truly be a miracle.

If, however, there is any possibility that there are physical or natural causes which man does not perceive and which could result in the phenomenon; then he is not justified in referring to it as a miracle. Those who are strict theists and believe in a personal god are, of course, inclined to attribute to an act of God any inexplicable phenomenon which appears to be an exception to natural law.

They mean by this that the happening was determined as the willful act of a divine or supernatural intelligence. If a deity would arbitrarily set aside natural law for reasons not made comprehensible to mortals; then man is placed wholly at the mercy of a divine caprice or whim. Further, it would then not be worth the effort for man to investigate natural phenomena as a scientific inquiry to determine basic causes, for such might never be found. The causes might exist solely in the voluntary acts of God.

Experience has disclosed that many incidents previously believed to be miracles were the result of physical phenomena whose causes were not known at the time. To the ancient Egyptians, especially to the populace, the whistling sound emitted by one of the Colossi of Memnon at each sunrise was a miracle.

They could not attribute to any natural cause the *sound*, the shrill whistle, which the huge stone figure gave forth as the morning sun's rays fell upon it. The learned priesthood may have known the real cause, but evidently they preferred for the people to believe it to be a miracle.

Modern-day physicists explain how it possibly might have occurred. Moisture within the statue, expanded by the heat of the sun and forced through small apertures, could have caused a shrill whistle to be emitted.

In fact, for a period of several weeks each year the bases of the Colossi are inundated by the flood waters of the Nile. Such waters in antiquity undoubtedly rose up within the passages of one of the huge figures or caused moisture within it, which was expanded by the heat of the sun.

As for modern miracles, such as the tears related to have coursed down the cheeks of the statue of St. Anne, such are principally the result of religious obsession. The dominant devotion of the religionist, combined with superstition, inclines him to conceive of sacred objects, such as the images of saints, as having a sympathetic affinity—that is, some actual connection—with their real counterparts.

This attitude is really a kind of primitive reasoning, which amounts to a belief in homeopathic or *sympathetic magic*. If the individual gazes upon the object, his imagination portrays the lights, shadows, and other configurations associated with it in terms of the characteristics of a living being.

A shadow falling across the face of the figure or a flickering light illuminating it in a certain way, may, to this susceptible mind, appear as an actual smile or a movement of the lips in speech. It is then only one step further for such a devotee to be able to conceive the actual words which he believes were spoken.

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

In past centuries the Catholic clergy were inclined to confirm as miracles almost all phenomena which the laymen believed to be miracles. This was due in part to the fact that they were no better informed as to the true causes than were the laymen, and also that they thought it advisable that the occurrences be put in a *thaumaturgic* category.

With the age of rationalism and the spread of science, the clergy have been more cautious in their affirming that certain things are miracles. There is too much possibility that a *natural cause* will be subsequently revealed for the miracle. The hope for miracles,

the insistence on the part of many that such must exist, stems not only from religious dogma and belief, but from the human desire for access to a transcendental power.

Men and women are all too conscious of the futility of life, of the inevitability that misfortune must befall all at some time. This causes men and women to seek some source which may intercede in their behalf at such times. Men want to believe that they are not necessarily always subject to certain effects which they may have instituted or which may follow from nature and which may not be to their advantage.

They look and pray for a staying hand in times of adversity. They want compassion, a sympathetic being or power to intercede, even when reason might tell them that no exception in their behalf can be expected. There is an attitude of helplessness induced in humans by the knowledge that they stand or fall in life by the exercise of their own judgment and conduct, and the congeries of both propitious and adverse events.

Man wants someone or something omnipotent always at his side to give him confidence and courage. Miracles seem to substantiate the belief, which he wishes to cling to, that natural laws and physical causation are not the exclusive factors in his life.

There are no miracles. There are but *mysteries*—that is, phenomena which at the moment are beyond the comprehension of man. Neither a God nor Nature seeks to deceive or to mystify man. Only the limitations of the human mind do that. As history has revealed, most of yesterday's miracles have become today's empirical facts and comprehensible causes.

Many traditional miracles, as related in the sacred writings of the various religions, remain unexplained. The fact that they are must not be construed as an indication that they were actually exceptions to natural or cosmic laws. Rather, the mystery surrounding them is perhaps due to the fact that the account of them has been distorted, as the fantastic birth tales of Buddha, related by overzealous religionists.

Or perhaps the event has not recurred in modern times so as to be carefully examined in the light of present-day knowledge. A phenomenon can be in accord with physical causes and yet occur only once in a century or perhaps once in ten thousand years, as we

know from astronomical happenings. The fact that it may never recur in the experience of man is still no evidence that it was originally a miracle.

Most certainly, a Rosicrucian cannot accept the idea of miracles. A Rosicrucian does not conceive of a personal god, an anthropomorphic being, who will arbitrarily, for some human-like purpose, suspend the laws of nature or cause phenomena which are an exception to them. Further, to the Rosicrucian there is not a supernatural force or power that could ordain or manifest a miracle.

All phenomena, all forces, are part of the *Cosmic Keyboard*—the great scale of reality. Material reality is but a more gross manifestation of that which transcends our physical senses. There is no actual *dualism*, even though we refer to it frequently in our Rosicrucian teachings. Rather, there appear to be extremes in manifestation which create the idea of duality. The different polarities are really united. It is when man cannot perceive or understand the relationship between things or events that he is inclined to imagine a supernatural cause. He does this so as to free his mind of what would otherwise remain a perplexing mystery.—X

What Is Mystical Pantheism?

A frater, addressing our Forum, states: "The Rosicrucian philosophy appears to be pantheistic. Pantheism asserts that God is all—all is God. A closely related philosophy is *monism*. Monism asserts that the basis for all things is to be found in a single substance or force. *Idealistic* monism posits *mind* as the basis of everything. *Materialistic* monism on the other hand, says that matter is the prime substance. Another type of monism asserts that a single, fundamental substance is at the base of both mind and matter. How would this latter type of monism compare with pantheism—as Rosicrucians use the term?"

We have in this Forum and elsewhere in our Rosicrucian teachings readily admitted that the Rosicrucian doctrines, the basic teachings of the Order, correspond to a form of pantheism. In fact, every true mystical philosophy is likewise basically pantheistic. To the orthodox theist or deist, this doctrine of pantheism seems horrendous and even irreverent. The mystic, the Rosicrucian, does

not believe that mystical pantheism in the least diminishes one's conception of the existence of a Divine Mind or Supreme Intelligence. The difference between pantheism and theism, for example, is one of function rather than of substance.

As Rosicrucians, we start with a monistic idea of God or the Absolute. By this we mean that there is a single divine source in the cosmos, that is, an initial cause. However, we do not attribute to it an anthropomorphic quality, a human-like image, or any kind of personal entity. We do think of this monistic source as being vital, having consciousness and mind. In fact, the mind, we say, is its own force. It is pure intelligence, conscious thinking, and creating simultaneously. This intelligence through what Rosicrucians term *nous*, manifests in a dual way. It accounts for the physical forces and material universe as one dominant polarity, the other polarity of the dual manifestation being a vital life force and consciousness. The latter, by contrast, is more infinite than its opposed polarity.

These two polarities when united account for living things, and in such beings as man, bring forth that phenomenon termed *soul*. We must make it clear, however, that the consciousness or Cosmic Mind that brings about that state in man called *soul*, is not limited to humankind, only. The same vital force and consciousness permeates all things. It is that which, when united with the forces of matter, engenders the phenomenon of life.

Therefore, wherever there is life, there is also the basic consciousness of which soul consists. It is only when an organism reaches

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Our Psychic Counterparts (Aug. 1949)

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Self-Control and Self-Reliance
(Dec. 1949)

Principles of Construction and
Destruction (Aug. 1949)

such a complex state as to be able to perceive sufficiently its own nature that there gradually develops that self-consciousness of which the attributes of soul consist. In this regard, then, a flower, an insect, a tree, as well as man, are infused with the divine essence from which the notion of soul eventually arises in such a being as man.

By contrast to this vital force, matter is finite and limited. However, the very laws of the structure of matter and of all physical phenomena are also an aspect, that is, one polarity of the monistic divine source, as we have said. There is then, in this sense, even in matter, a kind of subliminal consciousness manifesting in the atom and in its sub-particles.

From this conception, the divine essence really exists in all things, both in animate and inanimate objects—the expressions, of course, being different in each one. All things, then, are of the divine essence. The divine permeates everything. It is not corrupted by being immanent in every creation, as many of the old theologies and some philosophical systems have proclaimed. To them, matter contaminated anything divine with which it came in contact. This point of view is not to be construed as meaning that any one thing or even a collection of things represents the *entire* nature of God.

All things are *of* Him, but all things are not just *Him*, for the divine has a greater sum of attributes, as Spinoza posited, than any manifestation which we know or which we can perceive. So, no group of things of which we have awareness in themselves, could be held to be God merely because they are of the divine and the divine is in them.

No mystical pantheist, for example, would worship any object or collection of things as being divine. He would respect and accept everything in nature as being of the divine, not just as an original creation of the divine but through which it functions. For this reason the mystical pantheist cannot conceive that anything is fundamentally evil, or that there is anything other than creations of the Divine Mind.

The mystical pantheist is able to feel a closer attunement with the divine than are most theists or those who believe in a personal God. Everything about the mystic, in his environment, the sands of the beach, the leaves of a tree, a flower or an animal—every-

thing has the divine essence within it. It is a product and an extension of the divine force to the degree of its development and manifestation. God, therefore, is not remote in a heaven beyond some galaxy. The divine intelligence as the creative force of the universe, is in us and around us. Nothing is ever divorced or separated from the divine.

What is the divine like? What is its true form? The mystical pantheist, as the Rosicrucian, conceives it as pure Mind, as we have said. It is never static nor arrested. Whatever we perceive, of course, is never the form of the divine, that is, the pure form. It is merely an action of this divine intelligence, an expression.

To the Rosicrucians, then, the initial source is, as we have said, monistic, but it manifests *dually* in its eternal activity. The word *pantheism* is a combination of the Greek words, “pan,” and “theos,” meaning respectively, “all” and “god.” Simply stated, pantheism is the universal expression of God in all things.—X

Does the Cosmic Answer Prayers?

It is asked, “Just what is the process of fulfillment when a prayer is directed to the Cosmic? Does something act in our behalf or are we led to a method of self-action and accomplishment?”

As Rosicrucians, we look upon the Cosmic as the unity of all so-called laws of manifestation in both man and the greater universe. These laws are really a universal consciousness or mind from which continuous creation results. It is a *vitalistic* conception; in other words, the Cosmic is looked upon as a mind, not just as a mere collection of forces and energies. However, it is both mechanistic and a state of consciousness.

The Rosicrucian conception, therefore, is not a theistic or deistic idea of the divine. It does not think of an anthropomorphic, that is, a personal god who evaluates the individual appeals of mortals like a human judge. This latter view, though primitive in its nature, admittedly is a conception still accepted by many orthodox religious sects.

Now, what is prayer in itself? We have often considered the nature of prayer in this Forum. Dr. H. Spencer Lewis has also written about it in his works, including his preface to the book, *Mystics at Prayer*. However,

basically and, therefore, psychologically, we may say that prayer is an *appeal*. It is either made vocatively and with gestures at times or in a written form. The appeal falls into three different classes: those of *intercession*, *confession*, and *approbation*.

Perhaps the first type of appeal or prayer, that is, *intercession*, is the most common. It is the asking of what is recognized as a Supreme Power or Divine Authority to intercede in behalf of the supplicant. Perhaps for illness, economic affairs, or some actual or imagined impending situation, the prayer of intercession is made. The supplicant wishes and expects that the natural causes from which effects have followed or are anticipated will be arrested or permanently set aside. Thus the individual usually wants an exception made in his behalf.

Prayers of *confession* are where the conscience of the individual compels him to ask forgiveness from a Supreme Being for what he believes to be an earthly or mortal sin. Depending upon his religious faith, he may further believe that such a confession will either lighten his divine punishment or completely exonerate him.

The third type of prayer, as said, is *approbation* or praise. The Psalms of the Bible are of this type. The individual has experienced some beatitude which he attributes to divine beneficence. In consequence, he offers up his prayer of thanks to his God or what he conceives the Great Reality to be. This last type of prayer asks for nothing, and expects nothing in return. It is a profession of gratitude.

Many devout persons fail to have any response to their prayers to the Cosmic because of the nature of the prayer itself. They may ask for the impossible. Oftentimes their appeals are selfish, being without concern for the welfare of others. The one who prays believes in a cosmic justice, and yet in his prayers he may ask that which would necessitate a cosmic injustice. One must not ask for any privilege, thing, or help which would bring hardship, pain, or suffering upon another person. For example, one cannot pray just to serve his own interest that another be forced to sell his real property at a price that would entail a loss. One cannot ask the Cosmic because of his personal jealousy to prevent the marriage of two persons who love each other. One cannot ask the Cosmic for

a promotion to an important position for which he is not qualified. If such a prayer were answered, it is obvious that others might suffer loss or injury by such a promotion.

Further, it must be realized that the Cosmic does not actually produce the things or states one prays for. The Cosmic is not a supply house from which things or conditions are produced upon order. The Cosmic does not function in the manner of a theatrical magician, bringing things forth from a seemingly amorphous state. Mystically, the procedure is this: *First*, one must ask himself if the objective of his prayer is unselfish? By unselfish, we mean, Is the individual alone to profit from the prayer? Will no other persons, relatives, friends, or others derive any advantage or help from the fulfillment of the prayer? For example, one might ask for success in selling his home in order to move to a better neighborhood. In doing this he might benefit his children and others related to the family. This certainly is not a selfish request.

If one is asking for money, it should be for a purpose from which, directly or indirectly, benefit would accrue to others. In fact, it is best not to ask the Cosmic for money, but rather to ask for that for which the money is intended. Money, after all, is only a medium to an end, and this must be kept in mind. To ask for money itself may not be cosmically acknowledged—as many have learned.

Second, one must analyze and find out within himself whether what he desires would impose any sacrifice or hurt upon innocent persons. If the answer is in the affirmative, that others will be adversely affected, then the appeal to the Cosmic is futile.

Third, one must not make a demand of the Cosmic as if he had a right to what he is asking for. The attitude must be one of humility, not command. Furthermore, one must not presume to know what is best for his own interests, as though he were instructing the Cosmic. The proper attitude should be that he believes sincerely in what he is requesting and that he should have it if, in accordance with a higher judgment, he is entitled to it.

Fourth, honesty with the self and the Cosmic is necessary. One cannot conceal his

true intent from his inner self and the Cosmic Mind. He cannot, in other words, deceive the Cosmic. What he says in his prayer must be what he actually believes or there will be no answer.

Fifth, prayer is a matter of *attunement*. To contact the Cosmic, one must introvert his consciousness, reaching into the depths of his own subconscious, which is contiguous to the Cosmic Mind. Before making his appeal, one should meditate upon the Cosmic; try to elevate his consciousness; and feel that he has, for the moment, transcended his present objective state. If one prays with sincerity for what he truly believes to be a need, he emotionally induces this state of cosmic contact. If this state is not developed, no result can be expected.

We may use a simple analogy. Prayer is a kind of communication. One would not begin talking on the telephone until he had personal assurance that the recipient of his conversation was on the other end of the line. Consequently, one must have the inner conviction that the cosmic contact has been made before the prayer is offered. The prayer, of course, can be a silent one, that is, in thought only, a mental image of words. It does not need to be vocative, or spoken, unless one feels that the spoken word heightens the emotional and psychic state necessary for the communion.

It is all too apparent to many that at times they have tried to meet all these conditions and yet have had no result. Their prayers have remained unanswered. This has caused some to lose faith in the efficacy of prayer. They have come to believe it a superstitious inheritance from a primitive and now obsolete practice. Thus they become cynical.

Even if we apply the fullest extent of our wisdom in making our appeals it is rather presumptuous, is it not, to imagine that all we ask for should be granted us? From our finite point of view, it might seem that others as well as ourselves will be served by the answering of our prayers in the affirmative. We do not have the perspective, however, to see the full consequences of what we ask. Conditions that we cannot foresee could arise to make an apparently harmless request a destructive one in the future. As an analogy, the small boy wanting to play with matches feels thwarted when his parents refuse his request. He has not experienced what in the

knowledge of his parents is a great potential danger.

How many times have we subsequently, in reviewing past events, been happy that a former plan or decision could not be realized, that we did not get to do what we wished at the time? Future events have revealed that it was fortunate that our request was not realized. So it is in appealing to the Cosmic. We are not always permitted to receive what we may think best.

The Cosmic fulfills our prayers by personal *enlightenment*. It does not really do for us what some omnipotent human power would do. In the answer to our prayers, we are guided to ways and means by which we ourselves can accomplish what we desire. We are put in touch with ways here on earth by which we actually bring about the result requested. Even in matters of health, we are often brought into attunement with the Cosmic Mind or the mind of illumined persons, and the curative powers in our own beings are stimulated. Of course, we cannot ask the Cosmic to set aside natural laws in our behalf. Such is not to be done. However, if we have made a serious mistake, we can ask that the effect of such laws be somewhat mitigated but not that an exception be made for us.

Last, but not least, we cannot ask the Cosmic to do what obviously lies in our province to do. If, for example, we need employment and have not made the effort to procure it, we can be certain that a cosmic appeal for work will not be answered. In such instances, we have figuratively come before the Cosmic with unclean hands.—X

The Plight of Minorities

I remember reading upon some occasion the statement that in reality there are no minorities; there are only societies. The idea this thought attempted to convey was that there are groups of individuals. These groups may be among human beings or any other form of life. We normally consider any group as a type of unit, in other words, a society.

Each human being is a member of numerous societies by chance or actual affiliation. There are within the family, within the community, and within a government the basic segments of society. There are units of

society constituting the group with which we work, the groups with which we play, and any group with which we voluntarily or involuntarily are thrown in association.

Within any unit of society, the different individuals are entities in themselves, which as a composite produce an entire social entity. An organization may be formed for a specific purpose. Among its members there will be differences of opinion, but the purposes of the organization will be reflected by what is agreed to by the individual members, and the process of agreement is usually reached by the expression of the opinion of the majority. In this manner, also minorities have come into being.

When a minority becomes subject to the persecution of the majority, or by individuals who have decided to accept a standard or a point of view of the majority, then the minority suffers. The human being has not devised a better way to express a social opinion than that of having the opinion of the group be that of the largest number—the majority of those who compose the particular group.

This situation, as has been demonstrated many, many times, is not always ideal. The majority can be wrong, and frequently it is. The fact that the majority of any group expresses the opinion of the group is no guarantee that that group expresses a good or right opinion.

I believe that I can say for myself in all sincerity that I have never been prejudiced against minorities. This basis of behavior on my part was developed through a complete lack of any feeling in regard to race. Although the white race has represented the majority in the areas in which I have lived all my life, I have been thrown in contact with members of other races frequently.

From a very early age, I was either instructed properly or had the fortunate ability to judge an individual by his capacity and not by the color of his skin. I have had good friends among members of various races, and I have also associated with others with whom I was not friendly or particularly fond. But the discrimination or the determination was not drawn on the basis of the color of the skin.

With this background, a few years ago I had a very interesting experience in being

in a country in which the white race was an extreme minority. In fact, there were no members of the white race in that country except a very small group of individuals who lived there as representatives of other countries for one purpose or another.

At a lodge of the Rosicrucian Order in that country, a convocation and social meeting were held that occupied a period of time from early evening until late at night. It was during the course of that evening that I suddenly became aware that my wife and I were the only white people among a large crowd of over a hundred.

I was aware that racially speaking I was in the minority, but fortunately there was no issue that involved majorities and minorities in that particular group. At the same time, I could not help but feel that I was placed in a position where if race had been a question, I could not be heard; nor could I have very much effect upon the determination of any decisions reached.

It was a good experience. I think it was one that every individual should have—that of being placed in an extreme minority—because it re-emphasizes what I have already stated, that it is the quality and the decisions of the individuals regardless of their status that make life important.

Today, we hear a great deal about minority groups, their problems, and their circumstances. What is the basis upon which these minority groups exist? Sometimes bringing the facts out into the light helps to overcome problems that are based upon a misinterpretation of the facts.

Basically speaking, minority groups can only exist as a result of three characteristics. We divide individuals upon three general bases—physical, social, and ideological. The physical basis of division is primarily race and sex. Other physical differences very seldom enter into the question of minority groups.

There are, of course, handicapped people, and occasionally they are not given proper consideration by those who have their complete and normal capacities and abilities. However, society as a whole, if it is what we want to classify as civilized, usually looks out for the extremely handicapped to one degree or another. Nevertheless, there is no question that handicapped people, because of

some physical disability, suffer degrees of mistreatment or improper care and regard.

Every individual who has any kind of physical handicap is well aware of this situation, but it is a problem that is being given more consideration as civilization advances. Generally speaking, handicapped people are not thrown into units of society as much as are the physical divisions of race and sex.

In the concept of modern times, the division of sex has had less to do with the creation of minorities. In enlightened countries, men and women are not discriminated against—one in favor of the other. They have substantially equal opportunity, and, furthermore, the problem of sex does not substantially enter into the question of majority and minority because of the fact of relatively equal division.

We find the biggest barrier to physical coordination in the matter of race. A racial minority definitely stands out because of the physical characteristics that make a person of a minority race easily distinguishable. Since we are so imbued with the idea that the majority is right and since its decision carries weight, there is the tendency on the part of many individuals to depreciate a person of another race if that race is a minority. This conclusion is based upon the fundamental but erroneous belief that the majority must be right; so those who are in the minority are consequently in the wrong, or in some way not in direct accord with those who constitute the majority.

Such a narrow point of view is, of course, based upon the false acceptance of the majority as being always right. The informed individual who realizes that the majority can be wrong must come to the realization that a person cannot be considered in error just because he is one of a minority. People of different races are associated with many different units of society, and only when they suffer at the hands of those who are in the majority do they unite in order to preserve their own integrity.

In recent years, the question of race has been very acute in a number of otherwise so-called enlightened societies. Any intelligent individual who analyzes the basis of this question realizes it has no foundation whatsoever. We have examples of people of every race who have risen to great heights in their professions and in their work.

Anyone today who carries a racial prejudice because of the belief that a person can be judged by the color of his skin is living in ignorance and, I believe, creating a karma that will be a detriment to the attainment he himself seeks. Races are equal insofar as their rights and attributes as human beings are concerned, and it certainly should make no difference to any individual what the color of another individual's skin is. The individual should be dealt with on the basis of what he is—an individual.

Another basis for the formation of minority groups is at a social level. In politics, economics, and religion, the minorities are usually those who have different opinions from the majority. It is not a question of right or wrong; it is a question of difference. As I have already stated, the majority can be wrong just as frequently as the minority, and it must be acknowledged in social life that all individuals have the right to express their opinions and to live their lives so long as they do nothing detrimental to themselves or to other members of society.

If we cannot find any better way to reach decisions than through the majority rule—and certainly no better system has yet been universally advanced or accepted—we can at least realize that the individual who happens to be of a different political, economical, or religious belief than the majority, has probably arrived at his opinions in the same manner that we have arrived at ours, and he should be given freedom to express and live in accordance with those opinions.

Closely related to the social division is that of an ideological division because majorities and minorities exist on the basis of beliefs and convictions determined by the social divisions. We are all entitled to our own beliefs and convictions if, as I have already stated, we do not unnecessarily impose the results and conclusions of our beliefs and convictions upon others.

If I want to believe in a certain principle, and if it in no way interferes with the social, economic, and political life of the society of which I am a part, I not only have that right but also I should be encouraged to maintain the convictions at which I have arrived, and I should be tolerant in recognizing the right of others to do the same thing.

There would be no problems of minorities if the minorities were not exaggerated and

emphasized simply by being fewer in number. Minority problems do not exist because of minorities but because of the attitude of majorities, who, in the final analysis, make the decisions that affect society as a whole.

We hope there will come a time when an enlightened society may find a more equitable way to adjust its differences than by majority rule; but until it does, the majority must realize that not only has it been given the privilege of a strong voice in decisions that are made, but that that privilege also carries a responsibility in preserving the rights of those who disagree.—A

This Issue's Personality

The Rosicrucian studies require that we integrate the various aspects of which the self consists, namely, the physical, mental, emotional, and psychic. True harmony of living consists in giving each of these parts of being their proper expression. Concentration on any one to the neglect of the others can cause various disturbances in one's personal life. Pierre Leon Guyon, Grand Councilor for Morocco, learned these facts as a young man, and the result was a transformation in his way of life.

Frater Guyon was born the 18th of April, 1920, in Champagnole, a little town in Franche-Comté. The environment was inspiring—beautiful meadows, bubbling, dancing streams, towering forests, and inviting lakes. Frater Guyon's parents were of humble station and he was obliged to spend his youth in east France. Under the circumstances, he was given a strict education, but in accordance with the economic affairs of his parents, he was obliged to begin work after one year of secondary school.

Young Guyon tasted life through a variety of occupations—as a baker, a shop man, and through service in the navy of France. Being of good health and robust, he became proud of his physique, but his mind was not at peace. He became involved in various distractions and frivolities of his age.

In 1939, at 19 years of age, he entered the war as a volunteer. When an armistice was signed with Nazi Germany, young Guyon was thoroughly disgusted with the proceedings. He showed his reaction by leaving France and going to North Africa and joining the forces of General De Gaulle. He was not

silent but voiced his displeasure at certain prevailing political intrigues at the time. As a consequence, he was arrested as a political prisoner.

When the forces of the United States made landings in Africa, he was released and called up again for active service. Frater Guyon was placed in the air force and took part in many combat missions. Eventually, he remained the only living member of his crew under circumstances considered miraculous.

This fact made a tremendous impression upon him. He wondered why Providence had been so good to him. He became contrite and felt undeserving of such consideration. He long pondered why he was granted this special favor in life. What should he do with a life that had been so signally spared? What compensation should he make or what was expected of him?

Eventually discharged, Frater Guyon began to grapple with life in earnest. His interest was still concerned exclusively with the material and with the development of his physical self. He met a professor of judo from whom he enthusiastically took lessons. The professor admonished him that "the physical body is nothing without an equal mental development." Consequently, for the first time he began to think seriously about the so-called unknown powers that lie unawakened within man.

This line of thought inclined Frater Guyon to esoteric books and literature. A student of mysticism directed him to AMORC in the year 1954. He then crossed the threshold and has since been an enthusiastic and ardent worker for the Rosicrucian Order in Morocco where he now resides. He was subsequently honored by Grand Master Raymond Bernard of France with the title and responsible office of Grand Councilor for Morocco.—X

The Thinking Process

Man has been defined as a thinking animal. This presumes that no other animal has the power of thought. Whether or not this is a true conclusion is difficult to prove because every reference to the thinking process has to do with man's own interpretation of that process. We presume that other men can think because we see the results of their thoughts.

(continued overleaf)

They speak; the actions they perform are analyzed by our own thought processes on the basis of a cause-and-effect relationship. If we observed a human being who never performed an act or spoke a word, we would conclude on the basis of the same argument that he did not possess the thought process or the ability to think.

Our knowledge of thinking is substantially introspective. We are aware of our own thoughts and being; so we accept the fact that every human being is constituted similarly to ourselves. Thought processes must pass through the minds of other individuals as they do through ours or there would be no human actions resulting from conclusions reached.

Thinking has been defined, analyzed, and discussed by psychologists. Each school of thought in the field of psychology has developed its own conclusions as to exactly what the thinking process is. These conclusions are not in agreement. When it comes to an analysis on the basis of definition of what constitutes human thought, there is no general agreement.

To the individual who has not analyzed the possibility of definition from a psychological or philosophical point of view, it is hard to believe that so much controversy could exist in regard to thinking. Thinking, insofar as we as individuals are concerned, is seemingly a natural and automatic process.

It is one which most of us do not use much effort in order to bring about when we are not consciously directing our attention to problem solving or creative enterprise. Thinking, when not directly utilized for a specific purpose, is substantially a passive function requiring little consideration and little effort.

The individual who is determined to accomplish a purpose, who directs thought toward creation, that is, toward the solving of problems and the developing of conclusions, realizes that thought can be more than a passive process. It can, in fact, be hard work. To draw upon all our knowledge and upon our previous experience, and to associate these two factors to bring into being new ideas, new concepts which will institute new methods of procedure, is in a sense similar to physical work.

Theoretically, there is little advantage in any attempt to define the thinking process. Thinking is related to the ego or the basic

self and has been looked upon by some schools of thought as a mysterious process which takes place in an area little understood and beyond the realm of comprehension.

The ability to comprehend self is one of the most difficult steps of human realization or endeavor because the realization of self is tied up with awareness so directly that the thinking process and the mental functions of the mind and self cannot be observed objectively.

When I think about a problem, I am, as it were, looking inside my self at its various phases or facets, just as if I were playing a game of chess. Looking at the chessboard and the pieces with which the game is played, I am observing a problem objectively, and as a result of my observations, I make certain movements which I believe will be the proper steps in solving it.

When a problem is completely within the mind and we direct our attention to it, there is no objective point of focus. We are following the whole subjectively through a process of introspection. Because we are accustomed to relating our behavior and our problems to objective or physical entities, we have difficulty in directing our attention without deviations to the problems we attempt to solve through the thought process within the mind itself.

The problem seems to slip away because it is difficult for us to hold our attention upon all the different phases of the situation at one time; whereas when we were looking at the chessboard, to use the same example, the physical evidence of our problem remains constantly in sight.

Thinking as an introspective process, then, is so closely tied up with the self, the ego, and the mind, that it seems to defy the physical basis of definition. The materialistic philosopher has attempted to define thought as simply a process of verbalization. When we think, we do so primarily in terms of the language with which we are most familiar. The language we use becomes the symbols, as the chessmen are the symbols of the chess problem. In the most simple analysis, it has been said that the process of thinking is nothing more than talking to ourselves—subvocal speech.

This is an over-simplification because if thought were no more than subvocal speech, there would be little creative thought; and

the fact that man alters his environment and upon occasion his life indicates that creative possibilities exist in the realm of thought.

Those who accept the principle that the self is a part of the manifestation of the life force, a consciousness of the soul that is perpetual and infinite in contrast to any physical entity or condition, believe that the thought process is man's one point of relationship with the life essence—a part of his being that differentiates him from a physical and a living entity.

Thinking from the standpoint of the Rosicrucian philosophy, and from the standpoint of most schools of idealism, is the process by which we make ourselves aware of the cosmic force or power which is manifesting in us as life and soul. It is the means by which these forces can be brought to a conscious level.

How we think is the key to the creative power that is available to us. The power that creates and maintains life is conceded by the idealist to be synonymous with the Cosmic and with God; so when we think, we are directing that power. We are dealing with one of the most intimate forms of awareness. We are concerned with a condition or situation that is not physical.

While we direct most of our waking hours to the awareness of our environment which is the result of our physical perceptions, it is by the process of thought (when we close, as it were, all the avenues of physical perception) that we are able to look within ourselves and utilize the force of life itself. This utilization is the process of thought.

When our thoughts are harmonious with this original source—the final essence of power, good, and the creative forces of the Cosmic—then we are able to draw upon it. Such thinking, that is, realization of this force within our consciousness, creates a harmonious condition between us and the force which will cause our conclusions and our ideas to be in harmony with the force which we are trying to further understand.

Consequently, a part of our evolution from the nonphysical side is to direct our thinking into channels that will be harmoniously related to the source from which we came, to the infinite of which we are an expression. Proper thoughts, therefore, place us in this harmonious relationship, and if we direct a part of our time to thought, to the realiza-

tion of this force working through us and manifesting in us, we are better prepared physically, mentally, and psychically to relate our lives properly to the Cosmic and to God.—A

Principles of Construction and Destruction

A frater of New York City arises to ask our Forum the following questions on abstract and ethical problems about which some of our readers have been considerably puzzled. His first question is: "Why is it that mankind conceives the progress or process of good activities or conditions that are favorable as an *upward* trend, and the opposite conception as a *downward* one?"

The second question is: "Why is it that to build and maintain a structure, such as the finer concepts of society define, require a greater amount of force or energy than that required to destroy it?"

Mankind establishes concepts of moral progress and regress. Two factors contribute to these standards: The first, our *inner* perceptions, those moral values which we discern and which as amorphous sensations and impulses we fashion into *self* and *conscience*. Basically, all humans experience them alike as impelling emotions and instincts.

Intellectually, we are not all capable of interpreting them alike. From an intellectual point of view, we gravitate to that definite code of the good or the interpretation of the moral that is consistent with our understanding of our personal feelings. Thus, the standard of right conduct is of our own feelings *and* of those interpretations expressed as rules, laws, and ethics.

This, then, gives us a starting point. There is hardly a normal individual who is so vain as to conceive of himself as perfect in a moral sense, or as he defines the content of such moral standards. To put it otherwise, we each have an idea of moral perfection, of conduct, and of behavior, founded upon the method we have explained. Hardly any of us, however, believe that we have acquired such perfection in every detail.

We will admit, at least to ourselves, that there is room for improvement. Thus, each of us to some extent falls short of the ideal or is guilty of an occasional aberration. The impeccable standard, then, becomes that for which we reach. It is *above us*. It is above

us only because we are accustomed to relegating to the heavens or to the infinity above the earth that which to our minds appears as supreme, limitless, and beyond human control.

That which is finite, possible of error or immorality, is conceived as of the earth. Progress is thus always *upward* and regression *downward*. These, we can see, are purely arbitrary directions. It matters not whether good is up or down. We know its qualities are contrary to that which is thought of as evil, and that is the important point.

The frater's last question also is not difficult to answer. In general, *destruction* requires very little organization, planning, or method. Conversely, *construction*, as we all know from experience, requires intelligent effort, bodily and mental exertion which is controlled so that results may conform to a purpose held in mind.

Construction has a specific end, or seeks a definite result; whereas destruction is a very general effect. We may use the analogy of children's building blocks. To build, let us say, with a dozen blocks a definite design or form, requires *thought* and *organization*. One misplaced block and the whole purpose is defeated, the design in mind not realized.

To *tear down*, all one needs to do is to disrupt existing forms. It is immaterial how they are torn down, what method is used, or what the appearances may be afterward so long as the existent become nonexistent. Construction would be as facile as destruction if it were just a *process* with which we were concerned and not a particular *end*.

In other words, if we were not particular what the design would eventually be so long as something came about, we could just toss the blocks into a pile and be satisfied with the result. Such kind of construction as a *process* would be as simple as the process of destruction, knocking down the blocks.

From this, we can see that construction is a process related to the creation or bringing into existence, not just anything, but a *specific thing*. Destruction is just a process—that of doing away with a thing or condition, regardless of what may ensue. To walk to a definite place requires more effort than just to walk, does it not? Likewise, persons who are aimless in their living, find life less demanding and more effortless than those who wish to attain and realize an ideal.

To establish a concept, develop, and preserve it, requires much sacrifice of time, study, and pleasure. To take the day just as it comes and drift with it makes it possible to avoid many discomfitures and annoyances; but it also causes one to dissipate his powers and faculties as a human being, and to become by his own will (or lack of it), just an animated mass of matter. The non-thinker and non-planner is an innocuous being as contrasted with the destructive person, but he is just as useless to society—in fact, often a burden to the creative and worthy minority.—X

Reading and Evolvment

At one of the Midwestern Rosicrucian rallies, the panel answering questions was asked, "Does the reading of books along lines similar to our teachings help or hinder the student?" It is interesting that members should speculate upon the relationship of reading to their evolvment. It seems to me that this question revolves about whether the individual was concerned about reading as a means of contributing to evolvment or whether unconsciously she was thinking in terms of a substitute process for reaching evolvment.

In the many years that I have been dealing with individuals interested in evolvment through the study of metaphysical, mystical, and occult subjects, I have found that they can be pretty well divided into two general classes: those who read everything they can find upon such subjects, and those who limit their reading to certain selected sources.

Reading is, of course, the great experience sharer. We are able to gain knowledge through reading; but more than knowledge, reading is the process most closely related to experience of our own. By reading that which attracts our interest and holds our attention, we are in a sense actually sharing in another's experience.

The great novels that have been written in all periods of history, or the oral stories which preceded the novels, are those which were sufficiently vivid and well enough presented to allow the individual reader to participate with the characters—that is, to share their experiences.

A good novel causes one to have a vicarious association with the individuals portrayed.

We are glad when the hero is glad. We are sad when a principal character is sad. We become a participant in the actual events portrayed. This is the nearest thing possible to actually having the experience ourselves.

The learning process of the human mind is such that it cannot be mastered without experience. Even reading and the vicarious participation in another's experiences will not substitute for experience which we must have ourselves if we are to become proficient in all that we want to learn. We can gain in degree; we can gain part of our experience by such imaginative participation.

In this sense reading is very important. We are able to draw upon the knowledge and experience of people who would otherwise be inaccessible to us either in space or time. We can read the philosophers of thousands of years ago. We can attempt to understand their problems and follow their reasoning processes, and in that sense, we speed up our ability to gain in that which we want to become proficient.

Possibly one reason why scientific progress and technological application has speeded up in the past few centuries is because of man's heritage. He can draw upon so many conditions and thoughts that have occurred in the past that thereby he can to a degree shortcut his own investigations and arrive more quickly at the point he has in mind.

Directly relating the advantage of reading to our own teachings, we convey our teachings by the printed word. The member who associates with the organization reads the monographs, which are an accumulation and composite of the knowledge and experience of many, many individuals at various times. In that way, he can share not only the experience of these individuals but also their learning, their outlook.

By having access to information in the field of metaphysics and mysticism consolidated into readable lessons that require only a limited amount of time each week, we are able to build our own philosophy. This, after all, will be the ultimate criterion of our evolverment because each of us must create his own philosophy of life even though it may differ only slightly from that of someone else.

Reading is, therefore, one bridge between the individual and the unknown. It is the bridge between us and others' experiences.

It serves to give us immediate access to fields of information which we want to learn. We probably do not appreciate the amount of reading material that is available, and in many parts of the free world without cost in public libraries where access to many sources of information can be had immediately.

However, as in any other worth-while project or activity, discretion is necessary. To read everything that has been written will probably not cause an individual to evolve any faster proportionately than he would with certain selected reading. We cannot necessarily make up in evolverment anything we lack by increasing the amount of our reading.

If an individual is underweight, he does not necessarily gain weight by eating six meals a day instead of three because he may not be physically equipped to digest that many meals. Therefore, he might suffer rather than gain by forcing more food into his system. So it is, intellectually speaking.

We can speed up our evolverment by gaining certain knowledge and experience through reading, but it does not mean that by doubling or tripling our reading we shall achieve the evolverment we seek with one half or one third the time or effort. Furthermore, reading must be selective. With printing becoming comparatively economical in the modern world and with so many books, magazines, and newspapers readily available, there is unfortunately a great deal of trash in print. This is material that does not contribute to our well-being in any manner. It gives us little or no useful information. It gives us no worth-while experience.

I believe a good novel is good recreation, and sometimes inspirational, but there are thousands that are absolutely worthless insofar as the time reading them is concerned. Furthermore, there are those who attempt to capitalize upon man's desire for evolverment.

Hardly a day passes that I do not read an advertisement of a book that by its presentation would appear to answer all the questions that any intelligent human being could possibly ask. Experience has taught us the fundamental fact that no individual has all knowledge and all experience; neither could we absorb it all even if we possessed one single volume containing all the knowledge of the universe within it—if such a compilation were possible. *(continued overleaf)*

A reading program therefore should be planned just as we would plan a health program. To nourish our body, we should plan proper nutrition, exercise, rest, and try to maintain a harmony within our body that will assure the proper assimilation of what we have or can obtain.

A reading program should be similar. We should feed our mind as we do our body, by selection, by reading those subjects which we find enjoyable, as well as those that give us valuable information and pass on the experience of others in ways that we can utilize.

Good judgment and common sense in our ability to utilize what we read should be the criteria. We cannot lay down rules for what Rosicrucians should read. The Rosicrucian through the graded course of study presented by the monographs should be able to develop the ability to judge for himself where he lacks knowledge and experience and turn to sources that will supply some of the needed missing material.

Reading is a valuable supplement to any course of study, to any systematic plan in life. It is a privilege given to us to be respected. We should use all of the good judgment and reason upon which we can call to direct us in using time constructively to add to our total knowledge and serve as a basis for our experience and growth.—A

Is God Negative?

A soror in Cleveland, Ohio, addressing our Forum, says: "As everything has its opposite, positive or negative, this must apply to the nature of reality, or God. If the positive side of God represents good, then the passive side represents an absence of good, which we might call *evil*. Everything teaches that God is the only good and positive creative energy. Nothing is said of the negative side. Why?"

These questions mostly involve agreement upon terminology. The first consideration is whether the words *positive* and *negative* have the same connotation metaphysically and philosophically as they do in an electrical sense. They generally do not coincide because of the present-day tendency to evaluate anew the terminology of the sciences.

Consequently, the metaphysical and philosophical definitions of *positive* and *negative* must be the accepted ones in attempting to answer these questions. The positive nature

of anything is its plenary, or complete, state. Another way to say this would be that the positive content of anything constitutes the fullness of its qualities.

For analogy, the positive content of a quart liquid container is when it contains a full quart of a liquid substance; if the container is less than full, then to that extent it is negative, the negative state being the relative absence of the quality of anything. From the metaphysical and abstract point of view, the negative state has no definite reality in itself. If it did, it would then have a positive nature of its own and not be the absence of the quality of anything else.

If a thing has existence only by its constant relation and comparison to some other thing; then it has no independent reality. Now, let us refer this premise to the nature of God and these specific questions. The ultimate substance, the divine being, is God. To be recognized as such, God must have whatever attributes we consider as being divine.

Such attributes or qualities constitute the *positive* content of God. If the divine is the ultimate substance upon which all else depends, then there can be nothing beyond or outside of its scope. Consequently, what appears as negative in the nature of God is that manifestation of the divine reality which only *relatively* appears to be deficient or incomplete. It is the apparent absence or state contrary to what we perceive to be the full nature of God.

The divine substance, as an undulating teleological energy, or mind, if you will, is not inert. To *be*, it must be *active*. Therefore, it must be of an oscillating nature, to use a homely term, surging back and forth through a vibratory scale of manifestation. As Socrates has said, generation cannot forever be in a straight line. What man conceives as the negative state of God are those manifestations of the divine scale which are *not* the full quality of His being.

To use an analogy, an electric lamp that has been perceived to shine brilliantly is thought to be manifesting negatively when it is seen as *less* bright. The dim light is not a separate reality but rather a manifestation of the full, bright light. The bright light cannot be appreciated as such without having a relatively contrary state. God could not appear as divine to the consciousness of man

if it were not for these states of contrast in His nature.

Since the negative aspect of God is not an actual reality but only a phase of the oscillation of His positive nature, evil, therefore, has no real content. It is only a lesser and incomplete expression of the divine nature. The perverse human, or someone we consider as such, is really one who is as yet incapable of realizing the positive content of the divine, which man calls *good*.

As one philosopher has said, no one, once conscious of what the good is, would commit evil. Evil, then, is not a content in itself but a deficiency of the *good*, a lack of the full realization of that positive nature we call good. In fact, we cannot really consider anyone as being evil except as his conduct is compared to that positive content which we designate as good—the evil, then, being a falling-short of the positive. It amounts to saying that so-called evil is but a variation of the good, a lack of the fullness of the positive nature of good.

Let us look at it still another way. The individual who is doing that which is called *evil* is, in fact, doing what *to him* is the best, or the good. If that individual had a full understanding and a full appreciation of what others call the good, most certainly he would not work to his own disadvantage by doing less than the highest good.

Consequently, when he acts in the evil way, he is acting in accordance with the highest good of which he is capable of understanding and knowing. Thus, the evil of each person is the good of which he is capable at that time with that state of consciousness. You can most certainly be assured that once he has a more profound appreciation of the good, he will abandon what persons have called the evil.

The fact that criminals may know of what other persons call good and yet do the opposite, still does not mean that they are really committing evil. It merely means that what other persons call the good is not comprehensible to them and is not inwardly appreciated—is not, in fact, *their good*. Therefore, they act to the extent of their understanding, which acts are interpreted by others as *evil*.

The soror makes further interesting statements and asks these stimulating questions: "As the Holy Assembly consists of personalities who have reached perfection in the

cosmic sense, there must also exist an opposing group if the law of opposites is to apply. Such a group would constitute an *unholy assembly*.

"My personal explanation is that nothing can be acceptable to the Cosmic unless its rate of vibrations harmonizes with the cosmic vibrations. Thoughts that are evil, representing the absence of good, must be of such a low rate of vibration that they do not enter the higher phase of the Cosmic, but are chained to the brain transmitters of the humans emitting them. Opposed to the White Brotherhood which works for good, there must be a Black Brotherhood opposing the good. Is it possible that the so-called devils conceived by mankind—if such an organized group exists—may thus find a counterpart in a group of minds which influence one while he is in a passive mental state?"

Any group of men and women who diligently seek to oppose what is proclaimed to be cosmic principles or the positive manifestations of the divine may be truly called an *unholy assembly*. However, they are not evil in nature but extremely negative in their activities. If such persons were truly enlightened, they would not so act, for they would have a full realization of their acts and would not want to do less than would be to their advantage. They act evilly, then, only in the sense that, having an undeveloped consciousness of the good or moral sense, they conceive it to be the best.

The thoughts of such an unholy assembly are truly *body-bound*, confined to the objective nature of the individuals of the assembly. Their thoughts are of rates of vibration which, though of the Cosmic (as are all vibrations), are of the antipole of its oscillating activity. If such thoughts as a vibratory force were to be absorbed into the positive vibrations of the Cosmic, they would then be *transmuted* into what we would conceive as the *good*, and could not in themselves be destructive any longer.

Members of such a so-called Black Brotherhood can attune themselves to the minds of others who may be in a passive state, just as can any other humans familiar with the necessary principles through which such is possible. They cannot, however, dominate the consciousness of another whose inner self is in accord with the more positive vibrations

of the Cosmic. The inner self, as we are told in our monographs, repels that which is not in accord with it. This is why persons in a hypnotic state will not act in a manner contrary to their accepted moral convictions.

Let us realize, however, that one *may* be influenced by the evil suggestions of another *if* he objectively *wills* himself to accept them. In other words, if one takes these suggestions into his mind and submits to them, he can lower his own state of consciousness by the thoughts he harbors in his mind. Thus, it is essential that we reject the company of those whom we know to be morally deficient.—X

Mystical Symbolism

A frater has asked: "Why is it that so many of our subconscious experiences shape themselves into symbolic form? How should we interpret them?"

Naturally, any experience must consist of those elements which we have perceived—seen, felt, or heard objectively; otherwise, the experience would mean nothing to us since it would not constitute any element of knowledge. We cannot experience anything unless it be composed of ideas that we have gained objectively.

The experience and the arrangement of the ideas may be quite different from any we have seen or heard, but they must contain the building blocks of our objective experiences, as colors, sounds, forms, and the like. We cannot have a virgin idea, an idea unlike anything we have ever experienced or outside the consciousness of our objective senses.

If it were otherwise, we could not understand it: It would have no meaning to us. Thus, every psychic experience we have contains images, forms (visual or auditory) which are, at least in part, like something we have known objectively. The psychic impressions produce sensations within us corresponding to parts of objective experiences which we have had.

As a result, there arise in our consciousness from memory, images which we have seen or heard. Sometimes, in contacting the Cosmic, the sensations produce within us a kind of consciousness of music. We think we have heard exquisite music because the only thing with which to compare the sensations had is some beautiful music previously experienced.

Another time, the image may take the form of a beautiful painting or a landscape simply because such things have produced feelings that somewhat approach the magnitude of our cosmic impressions. The reverse is true at times. Each of us has had some objective experience which represents to us the finest, noblest event of our lives. It represents that which brought the greatest satisfaction to our inner beings.

To help us attune with the Cosmic, to raise our consciousness, it is often advisable to concentrate or to visualize that particular objective experience which originally induced within us such satisfaction. By thinking of those things, by attuning with the feelings they originally brought, we will raise ourselves to a higher plane of consciousness.

All through the centuries, men have come to discover in their objective experiences, certain cosmic laws and principles. Sometimes objectively they were unable to express the laws they learned, or, shall we say, psychically appreciated. So, instead of trying to relate them in words, they drew a picture. That picture became a *symbol*.

Early man learned, for example, the principle of unity, of the combination of contraries, of separate forces, of polarities. He learned to depict this unity by evolving the symbol of the *cross*—two opposites joining each other. Where they cross, the point of their unity became to him especially important; it was the focal point of manifestation.

Again, early man looking heavenward saw the sky as an inverted bowl. He thought of the earth and the area beneath as being like another hemisphere—the two joining together at the horizon to form a sphere or a circle. To him, therefore, the universe (anything which appeared to be without beginning or end or complete in itself) was best symbolized by a *circle*.

Man has passed these symbols down through the centuries to represent abstract and metaphysical principles. Today, though we know more about our universe and about ourselves, we still use these early symbols. The symbols are simple but their meanings have grown with time.

In our meditations, when we think of these abstract principles and inquire into the nature of God, the universe, and our various relationships, we are brought into attunement

with the minds of others who are thinking likewise. We are also brought into attunement with our own subliminal consciousness—that early consciousness of our soul-personality that has come with us from incarnation to incarnation.

When we attune with it by dwelling upon these thoughts, the memory of these symbols and of lessons learned comes to the fore of our consciousness. In their arrangement, they give us the understanding we need; if we dwell upon them, we will glean the answers to our questions, the solutions to our problems because, I repeat, the basic meaning of these symbols has not changed.

I recall a recent interview with a soror which illustrates this principle. The soror was mystically inclined and an excellent student; in fact, she had been Master of one of our Lodges. One year, through different members of her family who had become embroiled in material complications, she became involved in difficult circumstances.

Before she knew it, most of her time was being given to sordid matters, matters that concerned hate, jealousy, avarice, and which were quite contrary to her usual thinking and conduct. Because of these complications, she found it impossible to devote time to the ideals which she had set for herself as a part of her Rosicrucian studies.

As time went on, she became ill, the result of nervous exhaustion. Her entire personality seemed to change. She became irritable and intolerant. Fortunately, she had not lost the ability of self-analysis. One night when forced to retire early because of her physical condition, she asked the Cosmic just what the trouble was.

She was serving more people than ever before, looking after their various affairs. Her personal welfare had declined. Suddenly, as if from nowhere, a voice spoke. She knew it was not an objective voice. She did not hear it as *in* the room, but as in the depths of her own consciousness.

It said: "You have wedded the eagle to the lion." She was perplexed as to the actual meaning of these symbols. She eventually drew her own conclusions as to their meaning but wanted them confirmed. She wanted to know what the traditional mystical meanings of the *eagle* and of the *lion* were.

It was explained that the eagle was a symbol of ascendancy, of the soaring of one's

consciousness, of the freedom of mind, of reaching great heights, and of courage of thought. On the other hand, the lion was a symbol of power, but chiefly mundane power, of ruthless aggression, of gaining its ends at all costs, of material strength—often without principle.

You might say that the lion, in a mystical sense, was the direct opposite of the eagle. With this explanation, the soror knew immediately that her own conclusions had been correct. She had truly wed the eagle to the lion. She had tied the eagle fast; she had *limited* her personal development.

She had turned from her noble pursuits, her cosmic interests, and devoted herself exclusively to the involved and petty material affairs of persons who were using her for their own power and gain. Immediately, she set about to divorce the eagle from the lion, returning again to her studies and to her meditations. Her health improved and she again experienced the tranquillity she had once known.

It is advisable, therefore, that each student of the esoteric know some of these symbolic keys to truths learned by man. It is well to know the keys to life's realities as discovered by inquiring minds of the past. Symbols are a kind of *mystical alphabet*, just as the ancient Kabala is an esoteric alphabetical study. A knowledge of the meaning of symbols will help you to understand many abstract impressions you may have—cosmic experiences. By all means make a study of mystical symbols. Be sure your information is authentic, such as is presented in our own teachings.—X

Self-Control and Self-Reliance

A soror makes the following statement to our Forum: "I would like to know more about self-control and self-reliance. It appears to me that in them exist the secret and power of success in life."

Aristotle defined virtue as the mean between an excess and a deficiency in human conduct. To be virtuous, according to this simple definition, requires one to know wherein what he does goes beyond what is required or falls short of the conduct expected of him.

Patently, self-control has the same requirements: What shall we control and why? The problem reduces itself to our code of ethics,

morals, and religious precepts—if we have any. If a dogma of our religion forbade the eating of pork or of meat of any kind on Friday, and if we wanted to be conscientious in our observance of these restrictions and yet were tempted to indulge, we would then be faced with a problem of self-control. Others who did not have these same religious demands made upon them would obviously not need to control or restrain their desire to eat meat, or to do so only on certain days.

Self-control is made unnecessarily difficult by some because of what they impose upon themselves as denials. Fanatical beliefs which conflict with the fundamental nature of man often make self-control an impossibility. One must look fairly upon his strong desires and understand that they are not weaknesses of the flesh or temptations of some evil power.

Every craving, desire, appetite, or passion which is normal and thus common to all men and women is divinely conceived and is a part of that cosmic order which created man, his existence, and his consciousness upon this plane. Complete repression or abstinence is not wise. It actually attempts to oppose Divine Will and Cosmic Law. Obviously, any philosophy or religion that advocates such restrictions is unsound.

Self-control, therefore, if it requires continuous restraint of somatic urges, would be most difficult and would amount to destruction of normalcy and good health. Conversely, if we live a normal life, meeting as best we can the wants of nature and the reasonable ethical and moral demands of society, no appetite should dominate our consciousness.

Almost all inordinate physical desires are prompted by subnormal or abnormal physical conditions. For example, concupiscence is the result of ill health, most times of glandular abnormality. To control it is difficult until the physical cause has been remedied.

The very fact that a functional or bodily desire persistently dominates our thinking oftentimes proves the need for a physical examination and eventual cure. When the cure has been effected, self-control becomes quite simple.

Let us realize that *will* itself is really an artificial desire. When we will to do something, it is because we are dominated by that

thought above all else. That thought is supreme, above every other *physical* or *mental desire*. We may love to go fishing, and yet of our own volition remain home to care for an ill member of the family.

The sense of obligation has created an artificial desire, which when expressed as will power, gratifies us more than the pleasure of fishing. If this were not so, we would not remain at home. We have said that will power is an artificial desire. This is so because it is mentally created. It is not involuntary or instinctive.

Habits, however, tend to weaken will power insofar as their particular nature is concerned. Many times there are two desires in conflict with each other. We know or believe that one has more rectitude; yet we submit to the other. When we have so decided or chosen, we have exercised will. We have engendered and assigned more power to one of the desires than to the other.

Each time we do this, will is more easily opposed. Eventually, by repetition, as we are told in our Rosicrucian monographs, a habit is formed. The objective mind suggests to the subjective mind that the habit become a law. Thereafter, whenever the circumstances or incidents related to the habit are experienced, the subjective mind, as a habit, reacts to them without our willing ourselves to do so, and sometimes almost without any conscious effort.

After the conclusion of the habitual act, we may regret it and wish that we had the self-control or the will power to restrain it. In such circumstances, we can best strengthen our self-control by forming a *counter-habit*. It is not sufficient when the undesired habit takes possession to affirm mentally or orally, "I will not do this." That will be of no avail.

Such efforts and affirmations are puerile because they are too late. If we had had the will to restrain the habit, we should have done so immediately; so the affirmations add nothing. We must create competition for the undesired habit. We must ask: "What appeals to me more strongly? What is it that I love to do that is constructive, healthy, and morally proper, in which I can indulge every time the unwanted habit makes itself felt?"

Whatever that may be, if it can be easily done and if it can be done immediately, by all means indulge it. It may take a little

will power, but since you like to do it, it will require far less effort than attempting to repress the detrimental habit.

By doing this each time we are tempted, we would eventually form another habit which would also become a law in the subjective mind. Further, it would become associated with the unwanted habit and every time the former made itself known, the opposing influence or habit would likewise, and self-control would become comparatively easy. Once the volition to control some act as a habit has been broken the only remedy is that suggested—a *contra-desire* or *counter-habit*.

The subject of *self-reliance* now takes us into a different realm of consideration. Another word for self-reliance is *confidence*. Every normal human being has a certain amount of self-reliance, and when he is young, it exists in a generous proportion. Psychologically, the quickest method of destroying that confidence or self-reliance is to have a series of failures.

This is especially true if the failures reflect upon our good judgment and abilities, and if they embarrass us extremely. We cannot avoid some failures in life, for we are not perfect in our knowledge and cannot anticipate everything that may occur and, further, because our experiences are limited.

Extremely disheartening failures, however, can be prevented if we do not hitch our wagons to a too distant star. That old adage is more often a dangerous pursuit than a successful one. To put it simply, we must not try to take a whole flight of stairs in one jump. If we hesitate a moment and think, we will know inwardly and at least admit to ourselves what our abilities and powers are, and *also our limitations*.

Unless we have had experiences which cause us to believe that we have the agility and strength to reach the top of the flight in one jump, we should not attempt it. It is

better to confine ourselves to three or four steps at first with limited success than to experience complete failure.

Just as the realization of each ideal we have set for ourselves stimulates us mentally and physically and gives us reliance upon the powers we have exerted, so, too, will failures rob us of the confidence and strength of accomplishment. Let us not set our sights too high; instead, let us shoot at those things which there is a probability of hitting. We must *climb* upward; not leap. Each time we succeed, our self-reliance makes it possible for us to command and coordinate our faculties easily so as to be able to go a little higher and do a little more the next time.

Parents often, merely to flatter themselves, ruin the self-reliance of their children by imposing upon them tasks far beyond their age. The child knows that these things are expected of him. When he fails, his confidence in himself begins to wane, and if this is continued, eventually an inferiority complex is developed.

From the study of children—not as experts but just as careful observers—we can gain some excellent lessons in psychology. Let a person set a goal for his small son within his possibilities; then let him question the boy as to whether he thinks he can do it. The boy will desire to show that he can master what has been set before him. If the parent expresses apparent surprise and pleasure when he does, the boy realizes the satisfaction of attainment and his self-reliance is greatly strengthened.

Therefore, let me say, set for yourselves difficult tasks, perhaps those which will compel you to exert yourself and use your talents to the utmost, but still tasks *within the limits of your abilities* and which you have a good chance of accomplishing. When you succeed, you will be victorious not only over the circumstances but also over self, for you will have enlarged your self-reliance.—X

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Inspector General of AMORC for the Minneapolis-St. Paul, Minnesota, Area

Greetings!



SHOULD WE CONDEMN AGNOSTICS?

Dear Fratres and Sorores:

To the orthodox religionist—particularly to what is known as the fundamentalist—the *agnostic* is not only guilty of heresy, but also is thought of as being as malevolent as the atheist. Even some eminent moralists and statesmen have been called agnostics in terms of bitter contempt. Many such men were truly agnostics. However, they were morally as circumspect as their accusers. Furthermore, they were not entirely devoid of what may be called a religious spirit.

We may, in our understanding of what an agnostic is, refer to him as a skeptic of theology. The agnostic affirms that it is not possible for man to have knowledge of a divine state or of so-called spiritual entities or beings.

In other words, man cannot have a direct and immediate awareness of God, or even be assured through experience that he possesses such an element as soul or a spiritual self separate from his objective being. In effect, then, the agnostic is one who says: "I do not know. In addition, I do not believe that it is possible for men to know of those intangible things said to be realities which lie within the scope of religion."

A true agnostic advocates the doctrine of *nescience*, that is, a state of not knowing something or that which it is impossible to know. Psychologically, the agnostic is in conflict with those who belong to an explicit religious faith. He does not want to assume a knowledge from faith. Also, he believes that the finite perception of man makes it impossible for the human being to have an absolute knowledge of certain cosmic or infinite matters.

From this it must not be inferred that the agnostic subscribes to a violent heterodoxy, that is, that he is a strong opponent of organized religion. He is quite different in his attitude from one who proclaims himself to be an atheist. For example, an atheist may declare with positiveness that "there is no God."

A true agnostic would make no such positive statement. He would be more likely to reply: "I do not know whether there is what you conceive as God or not." To affirm that there is no God is to assume that one is capable of perceiving that there is none. There are intangibles that govern our lives, conditions or things that we respond to, which we cannot objectively perceive in a direct way. To the agnostic, God may be one of them but he honestly says that he does not know.

Theologians, of course, and many moral philosophers and metaphysicians will assert that God cannot be proved to exist by empirical means. We must know God, they state, but by other than objective experience. It is a psychic experience of an exalted power, the kind of sensation that does not lend itself to objective perception or analysis.

However, the agnostic may declare that such statements merely confirm his conviction that God is the inscrutable, the great unknowable, and therefore, man cannot honestly say: "I *know* that there is a God" or "I *know* that I have a soul." He may further contend that knowledge is objective; it is born out of the association of ideas, which are in turn a product of our receptor senses, seeing, hearing, smelling, etc. We cannot know something, he may argue, that is unrelated to a concrete element, to something of substance.

The agnostic expounds that man's conception of divine things is merely an abstract conclusion, not a direct experience. We have, for example, a psychic experience, something of an unusual emotional nature. We attribute to it a transcendent quality. We may call it God, cosmic mind, soul, divine self, and the like. These must only stand as mere images of deduction which do not have any of the direct qualities of our senses.

From this it can be seen that an agnostic does not declare that a first cause of all may not exist. He will not deny that there may be a transcendent power of which all else is a creation. Rather, he affirms that it is not possible for man to know directly such a

reality and that man has never directly established evidence of what he perceives such a creator or creative power to be.

Consequently, we note that the agnostic is a skeptic in all matters concerning theology and such subjects of reality as are devoted to the abstract or first cause of all or the spiritual properties within man. The agnostic is damned by the religionist principally because he is opposed to the doctrine of an absolute acceptance on faith.

Most theologians make it absolutely incumbent upon the devotee to accept all of their dogma on faith. In fact, most of the books they hold to be sacred admonish man to accept unquestionably on faith the words of the founders or spiritual exponents. Succinctly, it is made to appear that, if one will not accept upon blind faith, he or she is irreligious and sacrilegious. Therefore, the agnostic is put in the light of an enemy of organized religion and of religion generally.

We do take a stand in favor of the spirit of much of agnosticism, if not the specific utterances of some of its followers. After all, modern science without attempting to be anti-religious has shown to open-minded persons that much that was once accepted on faith in religion is an erroneous conception.

The agnostic of the past, who refused to accept it unless further evidence of real knowledge could be produced, has been vindicated by the passing of time. For example, the literal acceptance of statements such as that the world was created in six days or that creation began 4004 B.C. have now been torn asunder by the sciences of astronomy, geology, archaeology, anthropology, and the related fields of inquiry and fact.

Also, much that men now believe to be truths of their spiritual being and which agnostics of the day will not accept on the ground that such is not knowable, will have a different connotation twenty or thirty years hence. This does *not* mean that the time will come when man will be proved to

be devoid of any spiritual qualities or consciousness.

It does mean, however, that many religious and metaphysical conceptions, which have no more than faith to support them, will undergo a transition. Modern liberality of thought vindicates many of those who have been referred to as agnostics in a derogatory sense. In fact, Thomas Jefferson, who dared to write a new version of the Bible which he believed conveyed better historical facts and mystical principles, was proclaimed at the time—and since—as both an atheist and an agnostic. However, anyone who has read the writings of Thomas Jefferson and is familiar with the principles of mysticism will know him as a sincere mystic. They will realize from what he has expressed that he could not have been a true agnostic nor an atheist.

Fraternally,

RALPH M. LEWIS,
Imperator.

How to Remove Fear

At a Rosicrucian Rally a member asked the panel of a forum for a detailed procedure or a definite method to remove fear. This, I believe, would be a large order, a very difficult question to answer to the satisfaction of the inquiring individual. Fear is one of the strongest forces in the world.

Individuals give up their lives, their properties, their dignity, and sometimes their sanity in their attempts to combat fear; and ironically, that of which they are afraid in its final reality usually has very little potency. That is, the things of which we are most afraid are seldom the matters that should be given our first consideration or to which we should devote our effort and our energy while we live.

Fear is such a potent force that it has been used by human beings to subjugate other human beings. Governments and social sys-

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tems, not to mention religious denominations, have based their whole existence on fear. Some types of government have held large groups of individuals in control by the threat of events, damage, or harm that would come to those who did not comply with established systems or decrees.

Such a government based upon fear eventually destroys itself, as has been proved in history. One of the greatest offenders in the use of fear is religion. There are various religions in which the philosophy seems to contain idealism of value to the individual if properly applied.

These religions try to instill this idealism into the lives of individuals by fear and force them to practice that form of it which they endorse. Constantly before the individual influenced by such religions is the threat that if he does not comply to the letter with what the religious denomination sets forth, he will after this life suffer eternal horrible pain and anguish.

If an individual follows religion to avoid the hell that such a religion teaches, then religion as such is of very little value in the world or for human society. If one cannot be concerned with religion for the purpose of bettering himself and his environment, then it is best that he have no religion. Conformance to systems established by man to avoid certain inconvenience after this life is over is certainly not the basis on which one can live a constructive life and contribute to his own evolution and that of his fellow men.

I have made these comments preliminary to trying to face the question of fear itself or how an individual may be able to remove a fear from his consciousness. A person controlled by fear is certainly an object to be pitied. He needs our understanding, our compassion, our sympathy, and our help. Fear holds him in such chains of bondage that he is no longer a normal human entity. Instead, he is a mechanical apparatus, a puppet whose only motions are permitted by the strings of fear, which are pulled by a force outside him, dominating every phase of his existence.

To banish fear, man must be able to eliminate the dominance of these outside forces about him. If he is to banish the fear of hell, then he must relinquish or voluntarily leave the influences that cause that concept to be held before him. To oversim-

plify the problem, possibly it may be said that the method by which fear can be removed is through gaining knowledge and convictions. Like all explanations, this sounds much simpler than is actually the case.

I have previously used an illustration that I will repeat at this time. If on a dark night you suddenly saw a white object float before your face or a few feet ahead of you, you would be startled. You would physiologically express those changes which are the body's natural means of defense against harm or change.

Fear sets up certain chemical reactions within the body that prepare the individual to protect himself. Therefore, fear is good in that sense. We need to be made aware of danger that might result in harm. Fear as an expression of an immediate possible danger, however, is different from a fear which dominates every thought of our waking life.

If after seeing this white object and being startled, you immediately found that it was a sheet hanging on a clothesline or a piece of white cloth on a post, your fear would go. As quickly as it had come, it would vanish. It would vanish simultaneously with your knowledge of what the object was that you saw. In other words, knowledge replaces fear. You cannot be afraid of what you can understand and control. You know that a sheet hanging on a clothesline cannot hurt you if you know what it is and can walk under the clothesline without catching yourself on it.

Any other event that causes momentary fear can be completely controlled by knowledge of the circumstances. That is an illustration of the true purpose of fear. Fear prepares us to take care of an immediate emergency and will be gone as quickly as knowledge replaces the lack of knowledge that preceded it.

Fear is bred by the unknown. Uncivilized people had great complexes and traditions of fear. They feared hundreds of things, such as lightning or various changes in the weather, or even an eclipse of the moon, which would have little if any direct bearing upon individuals on this planet. Knowledge replaced these fears so that they no longer exist in the mind of the individual who calls himself modern. Particularly so far as the physical world is concerned, the method of

removing fear is to replace the unknown with the known, to gain knowledge that will clarify subject matter and therefore leave no unknown entity or condition of which we would necessarily have to be afraid.

The other factor in removing fear is the gaining of conviction. This applies to the opposite of our physical life. As knowledge explaining the functioning of a physical phenomenon causes us to lose fear of the manifestation of that phenomenon, so a conviction will cause us to remove fear of the unknown that lies outside the physical world.

One basis of fear that has been with man throughout history is the fear of death. A conviction that life as we know it is a unit of manifestation, that its existence preceded our present consciousness of it and will continue beyond the range of our present consciousness, will abolish and will completely wipe out any fear of the end of this earthly span of life. Only the living fear death; never those who have already experienced transition. Those who fear transition do so because it is unknown, impenetrable insofar as physical and material knowledge is concerned.

The great mysteries of being, such as life, death, purpose, and man's place in the universe, are not explainable on the same basis as that of understanding that the white object we saw was a sheet and could do us no harm. Knowledge in a field outside the physical world, which is our normal environment, is something that has to be developed through senses other than the physical—through intuition, through a constant realization of the power and force of our inner self and its relation to God.

Man develops a peace of mind in the sureness of that relationship that makes him aware that he is a part of a force which goes on in spite of the ineptitudes of men or the changes in their fortunes.

When one has developed a firm conviction of the truths of a teleological universe, a divine power, and the fact that man is a manifestation and segment of that power, he arrives through a mystical philosophy at a close and intimate relationship with that force. His convictions then are such that the unknown, either in the physical or the non-physical world, ceases to produce a fear to dominate his life. He knows that the universe is dominated and governed by a pur-

poseful and infinite force and that, if he will cooperate with that force, he will become more intimately a part of it. Since from the Cosmic comes the fundamental and only force which causes all to be, it can only return in one direction—toward its source, its being, its divine beginning, the ultimate good.

Regardless of man's convictions, he will still be affected by fear. I may experience fear on the next dark night when I see a white object before it is explained to me, but with the conviction I have in the philosophy set forth in the Rosicrucian teachings, I have no fear that will dominate my thinking and cause me to live under bond and pressure.—A

This Issue's Personality

In AMORC's encompassing view of life, it has never distinguished between race, creed, or sex. This long-standing policy has brought women of outstanding character into responsible positions in the Order. One such is Soror Olive Asher, F. R. C., Inspector General for AMORC in the Minneapolis-St. Paul area.

Soror Asher, like many Rosicrucians, was deeply introspective from an early age. A religious background in one of the large Christian denominations served to establish an interest for her in the mysticism that underlies men's search for God. This interest lingered. Many questions remained unanswered. And again, like Rosicrucians everywhere, Soror Asher was led to a place and to a person where she would find an answer to her queries.

While working part time in a Real Estate office in one of the suburbs of Minneapolis, she discovered that the owner of the company was interested in mysticism and had a considerable amount of literature in the office, including nearly every book from the Rosicrucian Supply Bureau. One of the salesmen, she discovered, was a member of AMORC, and from him she received so many satisfying answers to her questions that she decided to affiliate. Her interest has been constantly growing since, and her insight into the meaning of life has been reflected in her work and personal affairs.

In the years of her association with AMORC, she has taken the opportunity to

serve in a number of ways. Having an innate love for organizational work of any kind and a particular love for work in the Order, she became very active in the Essene Chapter, first as Secretary, then as Treasurer of the Board, and eventually as Master of the Chapter. Subsequently she served on committees. In 1960, Soror Asher was elected to the post she now holds, Inspector General for the twin cities' area of Minneapolis-St. Paul, Minnesota. A trusted advisor and a much-sought-after counselor, she disseminates the love and wisdom for which the Order stands.—B

Temptations of Man

A frater from Australia asks: "Are we tempted so much that we cannot do good? One experiences through work of a social nature that often tasks taken on willingly become irksome because of others' not doing their share. Someone may say, 'Why do it?' or 'Don't be foolish,' and 'What do you expect to get out of it?' or, again, 'You will not get any thanks for it.' Probably there was never any thought on your part of doing the work for remuneration or thanks. Do such temptations help in any way or are they a great obstruction?"

The course we follow in life is either one of personal conviction or it is the consequence of custom. If our activities are the result of conviction, it means that preceding them we have given some thought to what was involved. We have analyzed the circumstances and have finally decided that that is what we want to do.

A personal conviction is very *positive*. It carries the force of thought. At least our minds are at ease, that is, we have entertained no doubts. To be persuaded from the personal conviction requires that the persuasion be at least as convincing as the original decision which we made ourselves.

Statements to be a temptation have to be as factual and as logical as are our personal convictions. We will find, therefore, that the person who does not allow himself to be motivated by custom—that is, just to follow a crowd—is very seldom persuaded to do otherwise. He is not subject to temptation.

If we are one with the crowd and if our actions are a matter of pure custom, it means that we have never given much thought to

what we are doing. We have never considered the cause behind our deeds; we have never evaluated our actions. Then, when any circumstance arises which seems to throw doubt on what we are doing, we hesitate, are confused, forced to make a decision as to whether or not to continue.

Persons who are not thinkers, who are inclined to evade analysis, will abandon their course of action if the remarks of those who wish to dissuade them are emphatic and at all plausible. Will, as we have often said, consists of an emphatic desire. It is that which the mind wishes to do, and it has all the strength of that emotional appeal behind it.

If you do not wish to be tempted, make a careful study of any important program in which you are to participate. Consider whether it appeals to you. If it does, you will find it very easy to carry through because that pleasure will become the strength of your will. Temptation does help us, however, when it causes us to inquire into some of our ways of thinking and our habits. It sets up a *contra* or opposing state, causing us to question what we have accepted. We are then given the opportunity of changing what we are doing in comparison to the appeal of the temptation.

If we are easily tempted, we are weak in will. If we are weak in will, it means we have not thought clearly and deeply enough to come to a convincing conclusion which gratifies us; for if we had, only something more appealing and *more convincing* could tempt us. Temptation, as a form of influence, can be positive and constructive as well.

We refer again to the individual who is merely a product of custom and is swept along by conventionality; his actions do not reflect personal decisions. Such an individual is not sure that he is doing the best or the right. If he were asked whether he is, he would probably reply: "Everyone else is doing so," using the presumption that whatever the majority does is right.

Such is poor reasoning. That individual could improve his life in many ways by breaking away from the crowd, by forming certain ideals and shaping his life to realize them. But he sees no need to do so. Then, perhaps, he is thrown into association at his place of employment or elsewhere with an ambitious and thoughtful person. During the

lunch hour the other person makes sagacious remarks.

He causes his associate to think along lines that are new to him. The ideas are appealing and stimulating. The imagination is challenged and the individual inquires further. He begins to read about the subject. He is tempted—or *influenced*, if you wish—to think and act along different channels. As a result, he moves out of the old order of living into a higher and newer plane.

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

Our Psychic Counterparts

A Rosicrucian of England addresses our Forum for the first time, I believe. She says: "The thought often comes into my mind that the work we do within the silence of our sanctums in the solving of our problems and perplexities really and truly is also effectual on the inner planes of consciousness, thereby helping others also. We each have to face up to the conflicts within ourselves and by this we know we are not alone—so, having solved our own, we carry on to others in a silent and unassuming way by thought and in our sleep state. Will you please throw more light on this question?"

This whole question resolves into one of mystical attunement. Attunement psychically between individuals corresponds to the phenomenon of resonance in the science of physics. By resonance is meant that which *sympathetically vibrates* with some other object in which a state of vibration can be induced.

An interesting experiment in resonance employs two tuning forks which, when struck with a small mallet vibrate exactly to the same musical note. We shall say that the vibrations of those tuning forks are 440 per second when they are emitting a sound.

Resonance is demonstrated by striking one tuning fork and inducing sympathetic vibrations into the second one.

The second fork, being in attunement with the first—that is, having the same vibratory nature—becomes actuated or set into vibration through the pulsations transmitted by the first one. Either fork is sympathetic to the vibrations set up in the other because their natures are in accord. The conditions of one fork may be induced into the other *without* any direct contact between them.

It is interesting to observe that "dampening" (in any way altering the nature of one of the forks) causes it to lose its sympathetic attunement with the other. They are then no longer alike and consequently cannot respond alike to similar conditions. Some laboratory tuning forks have little metal sleeves which may be raised or lowered on one of the prongs of the fork and adjusted to a fixed position with a setscrew. This increases or decreases the vibratory nature of the fork—raises or lowers the number of vibrations. These sleeves may be adjusted so as to bring two different forks into resonance sympathetically, by which one can act upon the other.

With psychic or mystical attunement, we are functioning somewhat like tuning forks. The psychic vibratory nature in some of us may be identical with that of other human beings elsewhere. Of course, we may not know those other persons. If we are naturally so constituted that we are in resonance with others, we will sympathetically respond to all psychic impulses which they transmit. They will likewise always be in attunement with us psychically.

Most often it is necessary for us to try to attune ourselves to others, just as some tuning forks must have their sleeves raised or lowered to alter their vibratory nature. We have no sleeves, but our equivalent is our state of consciousness. This we must elevate to the proper psychic state. With this consciousness, we must stimulate our psychic centers which aid in increasing or decreasing our psychic vibrations, as we are told in our Rosicrucian monographs.

Our attunement, however, is not quite so simple as that of tuning forks. *First*, it requires practice and a diligent application of the Rosicrucian exercises. We have to know just *how* to raise our vibrations and be con-

scious of the fact that they are so raised. When we are successful in becoming sympathetically attuned with the Cosmic, *then* we are often concomitantly brought into harmony with others who are likewise so attuned. The spiritual thoughts we have in mind at that time, the problems with which we are concerned or the solution to them, are extended by our inner or psychic consciousness to those who are in harmony with us.

Sometimes, when we are in meditation and asking for cosmic aid for some worthy worldly problem, the intuitive help that comes to us, perhaps in the form of a suggestion, is from the mind of another with whom we have become attuned. We produce by our thoughts a state of consciousness which is in resonance with or of the same vibratory rate as that of some other person who has at one time or another had a like problem.

We contact the inner self of the person and the memory of his similar experience, which is psychically brought to us. We are vibrating in attunement during such meditation periods with all whose consciousness is sympathetic to our own. Thus we either receive their knowledge or transmit to them our enlightenment, the result of our own meditation.

Illumination that comes to us while we are in a psychic state is thus never lost. It radiates from us to all who are attuned with us, and it is also transformed into objective actions or ideas in our own objective minds. Of course, we can as well direct our thoughts to certain individuals in particular by concentrating on them and visualizing them in the manner in which we have been instructed in our Rosicrucian teachings.

On such occasions, we are bringing our consciousness into attunement with these persons, even though normally they may be psychically vibrating at a different frequency than that of our own beings. It is like the analogy we have used of adjusting the sleeve on the tuning fork in order to give it the same vibratory capacity as that of another one.

So, our psychic thoughts, constructive ideas, do have *counterparts* in the minds of others. We suggest collective attunement for a very definite reason, such as assembling with others during "Cathedral of the Soul" periods. A series of transmitted psychic radi-

ations occurring simultaneously converge and thereby increase the intensity of the psychic vibrations. We know that the harder you strike one tuning fork, the greater is the amplitude of the vibrations produced. This can be seen on a laboratory instrument known as the oscillograph which gives a picture of such vibrations. The greater the amplitude of the transmitted vibrations, the greater the intensity of the vibrations of that which respond to them or is in attunement with them.—X

Can We Disturb Nature's Balance?

A soror rises to address our Forum: "Is there a disturbing of the balance of nature? As an example, farm publications state that aphids must be limited merely since to destroy them completely would upset the balance of nature. It seems that aphids destroy a worse insect which, in turn, destroys an even worse one, and so on. To destroy *all* aphids would allow an even more terrible bug to flourish. Will the Forum kindly discourse upon this subject?"

The so-called balance of nature is a random situation. It is not teleological or purposeful, as man would like to think. Nature functions according to her laws, that is, the relative order for phenomena. This order, however, changes in time. Some such changes are so gradual that, in the finite memory of man, the laws seem to be absolute, that is, immutable.

It is a function of nature that most living things live upon others. That which is best able to survive a changing environment thrives and becomes dominant. It may cause other species to become extinct. If there were a planned balance in nature, then the dominant form of life could be thought of as upsetting the balance. Every living thing, and even the forces of nature itself, have the means, if circumstances favor them sufficiently, of unbalancing what may seem a *status quo* situation in nature.

There are some types of marine life that produce millions of eggs in the course of a year. Statisticians have estimated that if all of them were able to survive the other life that preys upon them, the seas in time would become choked with them. The insect world could easily take over all life, forcing mammals into extinction by the destruction of

plant life and food sources. In primitive areas, insects have often compelled primitive peoples to evacuate and migrate elsewhere. The Bible relates infestations by locusts, and even in modern times there have been such examples.

An article in a recent science journal stated that, in the event of an all-out nuclear conflict, the only life that would survive and be unaffected by radiation is the humble cockroach. During the height of the reptilian age, which was the mesozoic era and which according to the geological timetable was many thousands of years ago, the dinosaur reigned supreme.

The reptile had gradually developed, it is theorized, from a marine to a land species. The dinosaur was supreme in the reptile world. We know from the zoological reconstruction of such reptiles of their mammoth size and weight. Some of them were the hugest forms of life ever to exist. How and why did such great creatures with armor-like protective hides become extinct?

The so-called balance of nature was upset—and by nature herself. Geologists theorize that climatic conditions greatly changed. The surface of the earth became quite arid and the climate fiercely hot. Water evaporated and the great reptiles gradually sank to the ground in weakness, dying from thirst. Perhaps hot sands blew over them to form a shroud and to preserve their skeletal structure for eons of time.

With the exception of some cataclysmic upheaval by nature which would terminate all life, it would appear that this gradually shifting balance of nature may go on—unless man chooses to interfere by some violent action of his own. It must be realized—though some do not wish to be realistic and confront the facts—that nature is *indifferent* to survival.

It favors no particular phenomena. Change is a fundamental part of the structure which we call nature. This change, as said, may be so gradual as to appear to be a state of stability, or it may be what man thinks of as immediate and violent, such as an earthquake, volcanic eruption, flood or tidal wave.

Nature has no ideals by which one thing or state is conceived as being superior to another, or which is preferred. Whatever happens, no matter how man evaluates it, is a function of nature. That termed evil by

human estimate is as *natural* in the course of events as what man conceives as good.

It is man who establishes the ideal, who hopes for, plans, and seeks to achieve certain definite ends. When nature appears placid and seems to conform to his ideals, man thinks of there being a state of balance in nature. When a transition occurs which is not in harmony with human ideals as, for example, an invasion of locusts, then man laments that the state of balance has been upset.

Man's state of balance, insofar as his relation to nature is concerned, is an environment that is favorable to him. This favorable state is not construed just in terms of human survival. Man also wants an environment that he can alter, modify, and control to serve his conceived objectives.

Man through the centuries has done much to use nature, to create a state of balance for his own welfare. The reduction of plagues and scourges, the creation of large supplies of food, the ability to resist severe seasonal and thermal changes, dominance over hostile and competitive forms of life are examples of man's creation of a natural stability for human existence.

Man, however, down through the centuries has failed miserably in stabilizing his own emotional self. He is still more a primitive animal than a disciplined one. This imbalance in his emotional state and his lack of self-control has brought him into conflict on a mass scale with other humans, society pitted against society in *war*.

Heretofore, war has principally destroyed the artificial balance that men have established for themselves, that is, society and its cultural advantages and conveniences. Now, however, with the development of thermonuclear weapons, man can bring about radical changes in other phenomena of nature. He can destroy or at least affect radically the biological structure of other animal and plant life.

Aside from the effects of war, man is gradually bringing about a change in mammalian life. With the tremendous increase in human life, in time man will crowd out all other animal life on this planet. Demographers have estimated that, with the steady increase in world population, in a not-too-

distant future man will not be able to afford large grazing areas for cattle or game.

This vital land will be needed to raise crops by intensive cultivation and to provide *living room* for himself.

Therefore, we must not be so concerned about what balance nature will maintain. Rather, we should give some concern to *our balance* that it may not affect the order in nature which we need for the survival of future generations—and perhaps our own.—X

Symbolism of the Scarab

A Soror, addressing our Forum, asks: "What is the significance of the Egyptian scarab? What is its particular meaning to AMORC?"

The word *scarab* is derived from the Latin word *scarabaeus*, and refers to a small insect, a beetle, native to the region of the Nile. The ancient historian, Pliny, says: "A great portion of Egypt worshipped the scarabaeus as one of the gods of the country; a curious reason for which is given by Apion, as an excuse for the religious rites of his nation—that in this insect there is given some resemblance to the operations of the sun."

The fact that the multitudes of Egypt worshipped the scarab, itself, or conceived it as a deity, does not mean that it had this significance to all classes of people of ancient Egypt. The priesthood and the members of the mystery schools were the intelligentsia of the period, those having more education and a specialized knowledge of religious and mystical matters. To them, the scarab exemplified or symbolized certain doctrines and beliefs, and it was not apotheosized, that is, deified, in itself.

There was no single, universal meaning for the scarab, thus indicating that it represented different things to various classes of Egyptians over the period of that nation's long history. It was, for example, an emblem of the sun and therefore sacred to the sun god. It portrays the sun god by frequently being shown with wings attached, alluding to the sun's passage across the sky. Other representations of the sun show it holding a globe of the sun in the sky. This globe is suggested by a ball of dung which scarabs were commonly seen to be rolling. The scarab is also seen "elevated in the firmament as a type of that luminary." Sometimes

figures are shown below praying to it as a representation of the sun deity.

The scarab is likewise portrayed in ancient inscriptions as a symbol of the world. As Ptah, the patron god of artisans, was thought to be the creative power and creator of the world, so then the scarab was also claimed to be his emblem. Especially was this so in the city of Memphis where Ptah was the representation of the sun deity.

The renowned biographer and historian, Plutarch, says: "The scarab, being the emblem of virility and manly force, was engraved upon the signets of the Egyptian soldiers." It was their opinion "that no females existed of this species, but all were males." Both males and females rolled balls of dung, therefore no apparent distinction was made by the ancient Egyptians as to sex.

The truth is that the ball of dung is used as food by the scarab. The female lays just one egg and that is deposited in the dung. Apparently not knowing these facts, the Egyptians thought that the scarab was "self created like the sun." Even later, Christians relate this assumed self-creation of the scarab to Christ; St. Ambrose, in his exposition of St. Luke's Gospel, refers to Christ as "the good Scarab," or as "God's Scarab."

Actually, the tiny beetle rolling along his great ball of dung suggested to the common Egyptian "how it was that the Great Ball of the sun was rolled across the sky." To these minds, it exemplified the power of the sun.

In what manner was the representation of the scarab used by the people? How did they apply it to their lives? It has been supposed by some earlier Egyptologists that the scarab may have been used as a form of money. This notion has since been rejected. The great variety of artificial scarabs in different colors and sizes indicates that they were never put to such a use. Further, there is nothing in fact to support such a theory.

Principally, the scarabs were used as a form of jewelry, as necklaces, rings, and other forms of ornamental trinkets. Many of these authentic representations, thousands of years old, may be seen in the Rosicrucian Egyptian Museum at Rosicrucian Park; these have great historical value. Scarabs were used likewise for funereal purposes. Winged or pectoral scarabs were placed above the heart of the embalmed body in the sarcophagus.

gus (mummy coffin). The largest of such type of scarabs had prayers or invocations inscribed upon the back. The winged scarabs were only placed with embalmed bodies in the most expensive of funereal arrangements.

Not only were the scarabs venerated when alive but they were embalmed after death. Many have been found in the tombs at Thebes, the once great capital of Egypt. As we have said earlier, the scarab was most greatly honored in Memphis where Ptah, the great craftsman, the creator of the world, was worshipped. The scarab was also honored at Heliopolis where the sun god reigned.

Of particular interest to Rosicrucians and mystics generally, is the more profound, mystical symbolism attributed to the scarab. To the more enlightened Egyptian of the mystery schools, the winged scarab was placed over the heart of a dead man as an "emblem of life ever renewing."

In other words, the scarab, seeming to renew its own existence from the revolving ball of dung, suggested resurrection and life ever-renewing. Here there was a symbol of the idea that man never permanently dies but has within his nature—as apparently did the scarab—the means of renewing his existence in another world. Prayers were offered for the dead that "with the help of the scarab over his heart the dead man might find just judgment in the 'Hall of Double Truth;' that the powers of the underworld might not be hostile to him. . . ."

It is this symbolism of the power of the renewing of life and of resurrection that descended with the scarab as an emblem to the traditional, esoteric schools of modern times. All other significance of the scarab was cast aside as being superstition. A similar instance is that of the Christian cross. There are many connotations attached to the cross as a symbol; many existed centuries before the advent of Christianity. Christianity, however, has conferred upon one cross its own meaning and has disregarded others although certain others are equally worthy of being known.

As a king or pharaoh was considered a divine being, so then the pharaoh's name was thought to have an efficacy in *itself*. As a consequence, many scarabs owned by the people of each era bore an inscription of the reigning king for whatever power it was thought the name exerted.

In the Rosicrucian Museum are many hundreds of scarabs, many containing the names of the king of the period when they were made. Though some such scarabs were the property of the kings themselves, most of them were owned by the people. Today, similarly, there are religious amulets containing the names of the saints used by people because of the power it is thought that they exert. It does not mean that such amulets were ever made by or owned by the saint whose name they bore.

As for the beetle itself, it would seem that there were three species. One bore a crude resemblance to a cat and was perhaps related to the sun because "the statue of the deity of Heliopolis having the form of a cat. . . ." The second, consecrated to the moon, had two horns and was thought to have had the character of a bull. The third had one horn "and is supposed, like the Ibis, to refer to Mercury."

Artificial scarabs were made of various materials, as the exhibit in the Rosicrucian Museum reveals. Many were made of steatite, a soft, gray stone, quite often blackened. About the Vth Dynasty, when glazing became popular, quantities of scarabs were glazed. In the reign of Thutmos I, faience was popular, and these green and blue colored scarabs became usual. Though attractive, these were easily breakable. More enduring scarabs were made of a hard stone, the cornelian; these came into existence about the VIth Dynasty and were used as button seals. More elaborate scarabs and of greater intrinsic value were those made of amethyst with solid gold bases; others were made of such materials as jasper, basalt, obsidian, gold, and electrum.

Of course, the commonest use of scarabs was as amulets. Women wore scarabs which bore prayers for the safe delivery of a fine child. Men wore scarabs for various reasons. Some bore prayers "that their names might be stabilized in the land and their houses endure." Pious pilgrims to sacred shrines wore scarabs as protective amulets and as guides in their lives as Christians wear amulets for similar reasons.

Gigantic stone scarabs were erected as monuments in the Temples. In the British Museum there is an example of one of these great temple scarabs; it is of green granite,

5 feet in length, 2 feet, 9 inches high, and 2 feet, 10 inches in width.

Rosicrucians today use the scarab only to perpetuate an ancient symbol, one that depicts an inspired doctrine of the early Egyptian mystery schools—that is, the immortality of man or life renewed.—X

You Can Help This Forum

We do hope that you find the various articles of the Forum both interesting and constructive. These articles are based upon questions *which you ask*. We must select from the questions submitted the ones we hope the majority of our fratres and sorores will find both interesting and helpful. We cannot, of course, answer questions that would be of interest only to the questioner. Further, we cannot answer too frequently questions that treat of the same subject. That would become monotonous. However, when you do read an issue and find certain articles particularly pleasing, would you kindly let us know? We will then be in a better position to judge what is acceptable to you.

The tastes of everyone vary to some extent. It would indeed be phenomenal if every article should find the same response with every reader. But if each of our Forum family finds one or more articles which he enjoys, we would be pleased to know that—so we welcome your letters in this regard. Naturally, constructive criticism is also welcome. We try continually to improve the *Forum*. It must be remembered that the Forum is read by members on every continent and in almost every nation this side of the Iron Curtain.

We want to give the *Rosicrucian Forum*, which was founded by Dr. H. Spencer Lewis, a still wider circulation. You can help us in this regard. If you have member friends or relatives who are not readers of the *Forum*, please urge them to become such. If there is an article in an issue that particularly impresses you, may we suggest that you lend that copy to the nonsubscriber member? Ask him or her to *read the article* and then urge that he *subscribe*. Frankly tell the person whatever merits you believe the publication to have.

We believe—and we say this with modesty—that there is not another publication like

the *Rosicrucian Forum* for direction and inspiration. We have kept it for those who *like to read*, not just look at pictures. Further, we have kept out all advertising except for a single page announcement on the back cover. Also, we have kept the price of the subscription to nearly actual cost.

We believe, too, that the readers of the *Rosicrucian Forum* have the opportunity to become better Rosicrucians and that they derive much more benefit from their membership. Considerable research goes into the preparation of the *Forum* articles, which cannot fail to broaden the general knowledge and viewpoint of the reader. By comparison and analysis, the articles help clarify not only Rosicrucian doctrines but related thoughts of our times. You will be doing a great favor to anyone you gain as a subscriber for the *Rosicrucian Forum*.

Have you thought what an effective Christmas or birthday gift to a Rosicrucian friend or relative a *Rosicrucian Forum* subscription would be? It is not just a one-occasion gift. Each time the *Forum* arrives, it will remind the recipient of your generosity. Further, there are very few gifts of such *low cost* that you could give and which make such a *high impression*. A year's subscription to the *Rosicrucian Forum* is but \$2.50 (18/3 sterling)!

If you do not have subscription forms for this purpose, write for them to the *Rosicrucian Forum*. We will be pleased to send a supply—without cost, of course. *Remember*, however, that the *Rosicrucian Forum* is for members only.

Have you any questions that you would like to have answered? Submit them. We will try to get to them in the near future provided they are editorially acceptable and have not been discoursed upon recently.—X

Have All Intelligent Beings Soul?

A member addressing our Forum states: "A magazine recently published several articles regarding the intelligence which is now apparent in the porpoise. It seems that marine biologists are finding through experimentation that this sea-going mammal is highly developed. It has a brain larger, proportionately, than that of man.

"The question I have is: If this mammal is so highly developed mentally, does it also

have what we call *soul*? Is it actually the next step up from man instead of below him, as we once thought was the case? True, the porpoise, insofar as we know, is without artifacts or visible culture. But are these things necessary to a high degree of spiritual development? Could intelligent mammals such as the porpoise have soul?"

From the narrow, traditional, theological concept, both Judaic and Christian, only man possesses soul. Man, in his self-esteem, has conceived himself as not only the Divine's highest but, as well, its choicest creation. In his sacred literature, man has his Creator especially endow him with soul to the apparent exclusion of other life.

It may be said that man professes this on the "authority" of sacred works. However, from an unbiased, historical, and literary point of view, most of the sacred works are human products. Man may have had a religious and mystical experience, but the interpretation which finds its way into the sacred works was objective. Religious founders who wrote, or who merely instructed in such sacred works, did so in accordance with the knowledge available to them at the time. Just as they conceived man as the chosen creation, so also did they in their limited knowledge erroneously think of the earth, man's habitat, as the center of the universe.

Man has not been chosen to be what he is. He has gained his place through a struggle with his environment. He has attained a slow realization of the Cosmic and of the forces and faculties resident within him. By observation, it was apparent that he was superior in intelligence to other forms of life. With such a realization, the ego then developed the idea that man was a preferred creation and especially endowed with a divine force that no other being possessed.

It is not strange that man acquired this notion that he had soul and that no other living things did. With a growing self-consciousness and awareness of his mental state and his distinction from the things of his environment, and further, the ability to appraise his sentiments and feelings, there seemed, to him, to be an intangible being within himself. This being was of him, and yet it seemed quite apart from his physical self. It departed with the life and entered with it. It was infinite; it could, so it appeared, be released and yet it seemed inde-

structible. This element, therefore, acquired certain qualities which man attributed to the supernatural, or to that which he conceived to be divine. He gave this element, this phenomenon of his being, the name *soul*, or its equivalent and meaning in many languages.

If man could communicate with other animals and if they were able to relate experience similar to his own, man *might* have thought that they, too, possessed soul. However, there is doubt that most men would have been so generous. After all, history reveals that man at various times did not even believe that all his *own* kind had souls! In ancient Egypt, there was a long period when it was thought that only the kings and pharaohs had such a divine element as *ba* (their word for *soul*). Common men were thought not to be immortal. Other ancient peoples believed that slaves and other races were without soul.

The concept of soul has gone through many changes with time; even today, those who believe in such an immortal entity as soul do not all agree on its nature. In the past, from the Greek period on, the generally accepted idea of soul was substantive, that is, it consisted of some kind of substance, an immaterial reality implanted in man. Even among primitive peoples, air, or *pneuma*, as the Greeks called it, was thought to be the vehicle of the soul, carrying it to and from the body.

Modern metaphysics and psychology have a concept different from substance for *soul*. To them, soul is a *function*. It arises as a state of consciousness out of the functions of the human organism. Man terms the consequent sensations: *soul*. This concept relates a high degree of self-consciousness with the notion of soul.

In a complex organism such as man, with a highly developed brain, there arises what we may call a *consciousness of consciousness*. The being realizes himself as an entity. He can disassociate his own feelings or what we ordinarily term *self* from the environment. Certain sentiments as distinguished from the appetites and passions, and from common pleasure and pain, are designated as an exalted kind of self, one that transcends the physical. Compassion, mercy, the dictates of conscience, these states of awareness are called *soul*. The more developed the state

of self-consciousness, the more the notion of an immortal spirit or entity.

According to this conception, then, every living thing that is conscious, that possesses a vital life force, has a latent soul. In other words, they have that essence out of which the idea of soul can arise. When they have a sufficiently developed organ of brain to realize the finer impulses of their own state of consciousness, or to become aware of self as an entity, then an elementary state of soul manifests. By this is meant that they begin to show that state of self-consciousness which evolves with growing intelligence into the idea of soul.

We must make it clear that every intelligent being has a highly developed self-consciousness, but he may not choose to call its function *soul*. In fact, he may deny that there is a soul. Other men may think that this particular aspect of self-consciousness is actually a separate divine entity implanted in them. Still others, as said, will know it to be the function of a higher organism which gives rise to a moral sense and which the religionist or spiritually inclined person will call soul.

Does this mean, then, that men possess no spiritual or cosmic quality? The vital life force which manifests in all living things is certainly cosmic and universal in nature. Even those who hold to the substance-idea of soul state that it enters with the vital impulse. Consequently, if there is anything which is divine in man it is that which impregnates the chemical elements of matter and binds them into the pulsating unit that is the living cell.

Therefore, the cosmic spark is in all living things. It is only as they evolve and develop a brain capable of realizing that divinity as a high state of self-awareness that they exhibit those characteristics which are termed *soul*.

Soul, then, is not a thing, but a *function*—a function like any others, that operates only when certain conditions in the organism are ready for it. It requires a particular state of consciousness. When it does function, men may not wish to recognize or acknowledge it. However, such is an example of the certain freedom of will which man can exhibit.

Many animals display this rudimentary function of soul, self-consciousness. Dogs, for example, show shame and guilt, as well

as pride, as do many of the primates. In doing so, they are realizing themselves and their behavior. They are forming certain values about their conduct and their relationship to life. These are elementary expressions of soul.

Man's conscience and his moral sense, if we will analyze them from an unbiased and tolerant point of view, are only elaborations on such qualities as guilt, pride, and love. Our whole moral structure of dictates and restraints is concerned with what self will do when it is motivated by what we call the higher feelings and sentiments. Let anyone define soul in the qualities of sensation and impulses and it will be seen that they can be resolved down to the basic elements of self-consciousness.

Astrophysicists and specialists of the Space Age are showing man that his earth is but a cosmic speck in the universe, which universe is just one of numerous ones in a single galaxy. More and more, every day the layman is realizing the probability that there are millions upon millions of suns with planets like ours in the greater universe that is the cosmos.

Logic deduces from this that there are many other worlds on which dwell beings equal to or exceeding us in intelligence. The theological egoism that the human creature is alone chosen to be supreme in the universe is a fallacy. *All beings* intelligent enough to have a degree of self-consciousness have the function of soul, and all such would be equal children of a Supreme Mind and Creator.—X

The Nature of Sleep

Many questions which are asked about the subject of sleep concern the lack of it rather than its process or psychology. There are many theories as to the nature of sleep, and as far as I know, these are only theories. There is no complete explanation in any scientific field with which I am familiar that gives all the knowledge that would be necessary to define and describe completely the nature of sleep.

Individuals are more or less unconcerned about sleep unless they become concerned about the lack of it. Insomnia is so common that a large percent of the population in the modern world is concerned about it. The sale of various forms of sedatives used to induce sleep is a large industry.

The amount of sedatives taken by individuals probably cannot be assessed, but it is very large. It is recognized as an important factor by the laws of many countries in that the sale of various types of sedation are restricted. Most sedatives are available only on prescription of a proper medical or other therapeutic authority.

Once an individual has the idea that he is suffering from insomnia, he exaggerates the condition. The objective awareness of being awake when he prefers to be asleep causes an exaggeration of the condition that is productive of more insomnia rather than less.

The question that should be analyzed by individuals who are plagued with insomnia should be a rational approach to determine whether or not their sufferings are true or imagined. It is true, of course, that the average person does not want to retire and then lie awake, but under the pressures of today's living, many retire with the problems of the day on their minds. It has been proven psychologically that an active mind is not conducive to sleep.

Consequently individuals resort to artificial means. These artificial means are not only the taking of sedatives but the using of many aids to sleep, such as eye shades, ear stops, and other physical implements which tend to shut out objective impressions and thereby isolate the individual in a manner more conducive to sleep.

There are so many cures for insomnia that probably none of them work, or we might say, those that work for one may not work for another. Frequently articles appear in magazines of large circulation treating the subject. Health magazines, advice from physicians—all produce various suggestions which will help individuals to woo the elusive state of sleep.

I am convinced, as I have already suggested, that the more we concentrate on methods to sleep, the less we are in a position to enjoy the sleep we get. An intelligent analysis may be of some help. It will not cure insomnia but it may help us to realize that there are many factors involved in the process of sleeping, and to be consciously aware of them may help us to deal with our own particular problems.

The first principle upon which all these ideas are based is that sleep is an absolute necessity. No doubt this is true. We are

physiologically equipped to sleep a certain part of our lives. The fact that sleep is an involuntary process and comes upon occasion whether we will it or not indicates that it must have been incorporated into the human system as a means of producing rest from physical and mental activity.

Deep, profound sleep is the only natural state of which we are aware in which the bodily and mental functions are reduced to the minimum, and in view of their being so reduced, the physical and mental system receives a maximum of rest. Obviously, rest cannot be attained while we are physically and mentally active. The other extreme is sleep when physical and mental activities are reduced simply to a point of maintenance of life.

Sleep naturally induced, then, is considered to be the state of rest necessary to maintain life on an even balance. The question immediately arises, How much sleep is necessary? That is a question not readily answerable because of the lack of knowledge concerning sleep.

One observation is generally believed, however, that the need for sleep varies with different individuals—that not all need as much sleep as some do. If sleep comes easily and naturally, then it is usually considered that about eight hours—in other words, a third of a complete day—are an adequate amount.

Some individuals are not rested with that amount of sleep; others are rested with considerably less. This also raises another question—and it seems that all the questions regarding sleep contribute to another one—whether or not we need to be completely rested through sleep.

I personally know individuals who sleep eight, ten, or more hours out of twenty-four and complain as much about being tired as other individuals I know who sleep fewer hours. I have never in my lifetime been able to sleep naturally eight continuous hours. I am positive that there has never been a day in my whole life since the days of infancy when I have slept eight out of any twenty-four-hour period. It appears that I need less than eight hours sleep; or, according to my own reasoning, I would sleep longer.

The individual who is concerned with insomnia is sometimes setting up an artificial

standard. Possibly using simply for rest some of the time that he tries to sleep might accomplish as much. Many competent physicians have stated that lying quietly for six to eight hours accomplishes almost as much good as sound sleep.

In trying to learn something about sleep other than what is written and available in many textbooks and various articles, I tried to make first-hand observations, and the comments that will complete this article are more or less a result of those observations and, therefore, must be qualified as purely personal opinions. They have no true scientific evidence to support them.

For many years I have owned a dog. I began more than ten years ago to observe the sleeping habits of my dog. There are a few very outstanding characteristics of sleep that I have used to form my conclusions as a result of my observations in watching the sleeping habits of an animal. In the first place, I notice that a dog sleeps when there is nothing else to occupy its attention; that is, I know that by habit, my dog is conforming to certain behavior patterns at different times of the day.

I know, for example, that he is usually active during the morning, but I have noticed that if forced to be isolated during that period that it would otherwise be playing or tending to the many other affairs that it makes its particular concern, after possibly being restless for a short time, it will lie down and sleep.

In this observation, I have concluded that sleep takes the place of objective activity in animals because they probably do not have the ability to turn their thoughts in upon themselves. They do not practice introspection or creative thinking, as does a human being, and sleep simply takes the place of that activity.

I have also noticed that my dog during its periods of regular sleep very seldom sleeps for a prolonged period of time. I have observed the dog over a period of three or four continuous hours when it is normally asleep, and I find that it seldom sleeps more than five or ten minutes at a time. It will go to sleep; it will wake up.

It may only look around and go back to sleep again, but quite frequently it gets up. It stands, it stretches, it lies down in another position and sleeps again. Occasionally dur-

ing the night I hear it drink water. It must wake up, stand up, go to the receptacle where water is available, take a drink, lie down, and go to sleep again.

One outstanding fact I have concluded as a result of my observation is that animals sleep during short units of time. This has caused me to believe that those who take sedatives or artificial means of producing sleep may be acting directly contrary to natural laws. They are trying to force themselves into a period of complete unconsciousness for a long period of time.

There is a generally believed concept that a long, continuous period of sleep produces more rest than do short naps. I have come to the conclusion that this theory is absolutely false and possibly the basis for many misconceptions regarding sleeping. I have personally observed that I have been as tired or out of sorts on a morning after sleeping continuously for a number of hours as I have on mornings when I have slept intermittently.

In other words, I have also observed that after a night of intermittent sleep I feel as refreshed as normally one is supposed to feel after a long, continuous period of sleep. I believe that we may be trying to force something that is beyond our control when we try to insist on long periods of sleep without wakefulness.

The importance of rest is rest itself, not any continuous process of unconsciousness. Because of an illness some years ago, for a long period of time I was forced to take sedatives, not necessarily for sleep but for another physical condition. When the physical condition was improved, I discontinued the sedatives and fell back into the same habits or sleep pattern that had existed all my life, that is, intermittent rather than continuous sleep. I felt better as a result.

Now, it might be stated that I felt better because my system was no longer burdened by the sedation, but after a period of time one's system adapts itself to mild sedation, and I believe that the reason I felt better was because I was not drugged into continuous sleep with no activity at all.

I am a restless sleeper. I am criticized for the condition my bed is in when I get up in the morning. It looks as if I had been rolling all night instead of resting, but actually, I find I am as well rested after such a night

as after one in which I slept continuously without movement, and usually mentally I have a much better outlook.

While these observations, as I have already said, are personal, I have arrived at the following conclusions that might be well for anyone suffering from insomnia to analyze: *First*, long periods of uninterrupted sleep are not essential to health. *Second*, we do not know when we go to sleep; it is an involuntary process, so if we rest quietly for approximately eight hours out of twenty-four, nature will gradually see that we adjust to the sleep that we need.

Third, sleep can be helpful and restful even if it is taken in naps; that is, a few minutes of sleep at a time. Repeated wakefulness is not harmful, but rest is important. *Fourth*, artificial means of producing sleep are matters that must be adjusted to the nature of the individual. The use of drugs or sedation should not be tried without advice of a competent physician. Other mechanical aids to sleep, such as the type of bed and the use of noise-preventing gadgets can be used if they seem helpful.

All these conclusions seem to lead to the idea that because of his more active mental attitudes, his tensions, and the pressures that are placed upon him, modern man may be so concerned about rest that he does not recognize it when it is achieved. The animal, as I have said, takes sleep when he can find it. He is not concerned as to whether he sleeps for one minute or one day. He simply rests.

Before concluding these comments, it is well to mention something of dreams. The Rosicrucian frequently wants to know if dreams have psychic significance. There again is no definite, final answer to this question as it applies to all individuals, but again drawing upon personal experience and observations, I have concluded that dreams are more frequently objective phenomena at about the time of waking rather than psychic phenomena.

Most of our dreams occur—even though they seem to occupy a long period of time—in a very short period, sometimes only a fraction of a minute, in the process of waking. Deep sleep is usually dreamless. While we are in deep sleep we may be affected by psychic impressions that become a part of our consciousness at a later time, but dreams

in themselves seldom have psychic significance.

We can put it this way: We do not become more psychic in sleep than we are in our wakeful state. To the degree that we have developed psychic ability when we are awake, we may experience it while we are asleep; but to believe that a person who has no psychic development whatsoever when he is awake should have profound psychic experiences when he is asleep is a mistake.

The ability or the evolvment that produces psychic perception and psychic consciousness is something that becomes part of our total being, not merely a condition making itself evident in any one particular phase of life.

To go to sleep with thoughts that are constructive, of peace and harmony, is to place our subjective or unconscious mind in a state of relaxation which will be in tune with the infinite consciousness. The impressions received while our objective consciousness is resting may be a source of inspiration which we can tap through intuition in our waking hours.

To use sleep as a means of psychic evolvment is an error because sleep is rest, rest from physical, mental, or psychic activity, preparing us to perform activities in these fields while we are awake. As one famous physician has said, the most harm that insomnia does is the worry that it causes. If we do not worry about it, it won't hurt us.

Learn to relax. Learn to rest. With that frame of mind, insomnia, or lack of sleep, will not be the acute problem it will be if we are tense and concerned about our affairs, our environment, or our personal problems.—A

Comfort and Well-Being

Among the questions that were asked at a question-and-answer period at a rally sponsored by one of the Rosicrucian chapters in this country was one that probably everyone thinks of from time to time but sometimes would prefer not to have put into words, particularly in public or in a membership group. The reluctance to express the thoughts conveyed in the question is sometimes due to an individual's feeling that he might be censored by other individuals for directing his think-

ing and line of thought toward the creature comforts of the human being.

The question was: "Is it a good thing to work and strive for 'better things,' such as more expensive homes, furniture, clothes, car, and so forth?" In other words, this member asks is it proper that we as Rosicrucians should direct some of our effort toward the attainment of what we believe to be creature comforts, for physical objects that we further believe may add some enjoyment, pleasure, and satisfaction to our lives?

A simple answer to the question might be to say, "Yes, it is a good thing to desire anything that is worth while." However, this is an over-simplification of the statement. We must direct our thought to the matter of purpose and aims, as well as to a degree of analysis of our philosophy of value.

The possession of physical objects is in itself not wrong. There was a time when certain religions emphasized the belief in man's immortal soul and the fact that he should direct his effort toward equipping it for heaven and eternal life. The belief then became prevalent that man should spurn anything that was physical and make no effort to be concerned with it.

This belief created a type of thinking that led some individuals to think that it was wrong to want anything that could give them pleasure. Such a point of view certainly is illogical. While the history and biographies of avatars who lived in the past have been directed primarily toward the presentation of their philosophies and therefore make them appear to be very serious individuals, it is true, nevertheless, that they were human beings and enjoyed certain comforts of life.

Our attempt to divide life into sections and to divide our evolutionary progress as human beings into degrees is sometimes a mistake. As idealists, we believe in the principle that the ultimate reality and the final values lie outside the physical world. On the other hand, materialists believe just the opposite—that the material world and physical values represent the ultimate reality, and that the final accomplishment and goal of man lies in his manipulation and use of that world.

Regardless of how fervent an idealist or a materialist might be, this should not mean that all other values are of no value. Unfortunately, there are both idealists and materialists who hold that their acceptance of

a principle makes them obligated to direct their attention toward the principle of their belief to the exclusion of all other things.

For example, the idealist who believes that any attention to the material world is a betrayal of his ideals is trying to live a life in which nothing has value except the principles and ideals to which he subscribes. Upon this basis, the false theory of idealism has developed that man should ignore the physical world and shun its benefits and pleasures.

There are even those who go to the extreme of stating that any contact with the physical world should bring them pain and suffering. These extremists believe they should go so far as to inflict pain upon themselves in order to keep themselves constantly aware, as the theory goes, that the physical world is of no value whatsoever. By causing their relationship to the physical world to be one of discomfort, pain, and suffering, they in theory give all their attention to those ideals and spiritual values which they hold as the ultimate reality and ultimate value.

The other extreme is the materialist who is so sure of his philosophy that he will not even acknowledge a nonphysical world. He will not listen or give any credit to the possibility that such abstract qualities as beauty, love, virtue, justice, the thought of God, and the Cosmic should have his attention in any manner.

He therefore devotes himself so exclusively to the physical world that he simply ignores or derides anything of a nonphysical value or basis. Such a materialist is exactly the same type of character who, believing in idealism, causes the physical world to bring him pain and suffering as a reminder of the ultimate values of the spirit.

Both of these extremes are abnormal, contrary to the principles upon which the cosmic forces manifest. Everything comes about from the manifestation of the basic cosmic laws that were established by God at the beginning of all creation. Everything that *is* is a part of our evolution: To deny the values of the physical world is to deny the usefulness and benefit of the creative force that exists within us and our own ability to evolve.

To bring this analysis down to the personal level of the average Rosicrucian, the whole matter is resolved in considering two basic premises. The first of these is the

fundamental philosophy of the Rosicrucian teachings, that of harmony. Balance and harmony are essential to a full life. The second is, as I have already inferred, a matter of values, particularly our understanding and feeling toward an ultimate or final value.

In this respect there is nothing wrong with an individual who wants a better home for his family and himself, a better car, a better physical possession of any kind, provided that he does not make the desire for possessing the object or objects his prime motive in life.

For example, if a man wants to obtain for his use some physical object which he considers to be better than one he may have now and sets about to obtain it with the idea that the end justifies the means—so that his whole effort and life are devoted to its attainment—then that individual is definitely wrong.

He has made the attainment of the particular physical object his ultimate value, his final purpose, and in that manner has made his ultimate ideal a material, finite thing which cannot endure. Furthermore, in carrying out the means by which he will obtain it, whether it be socially justified or not, he will be utilizing his entire effort so consistently toward that purpose that he will develop a condition of selfishness which will make him less than a human being: He is working only for a physical purpose and for no other.

On the other hand, a balanced individual, who realizes that we live in a transitory world—and who has developed a conviction through his own knowledge and experience that the ultimate values of the entire universe are to be realized in the spiritual and psychic realm—knows that ideals and his proper evolution must be directed toward the attainment of infinite values. While he is directing himself in that manner, there is nothing insofar as I can understand that will be contrary to his evolutionary progress toward his goal or that denies him the right and privilege of using properly all the material values that he finds on the way.

A laborer might have a job to do at the summit of a mountain. Possibly he is a timberman. He climbs the mountain to cut down a tree and to cut it into usable form for fuel, lumber, or for some other purpose. As a laborer, he is hired and obligated to perform that particular piece of work and sets out in the morning to do this job.

He is a conscientious man and intends to do his work well. He walks up the trail that leads him to the point where his work is to be consummated. On his way, he passes a mountain spring with crystal pure water. He stops. He drinks that water. It is satisfying. It is good. It brings him pleasure and the satisfaction of his physical wants. Then he proceeds to the summit of the hill where he begins his labor conscientiously.

He may stop from time to time to wipe his brow, to return to the spring for a drink of its cooling water, as well as to eat food which he has brought with him. Surely, no intelligent person could legitimately state that this man, carrying out his work as he was commissioned to do, is violating any obligation to his employer, to himself, or to his fellow men in taking a drink from the spring on the way or during the process of his work.

Man today, if he takes life seriously and is an idealist, and particularly a Rosicrucian, is a laborer. He is placed here in this physical world to climb to the summit of realization, which summit when eventually attained and eventually realized, controlled, and understood, will be of value in the infinite realm of being. It will be of value which supersedes any physical value that he might find on his way while climbing to reach it. He will direct his attention primarily toward that summit and toward that goal of realization of self and realization of the cosmic forces that work through him. This does not mean that on his way he should not partake of anything that is good, anything that contributes to his well-being but does not deprive another of any of his rights.

Furthermore, if in the process of his climb to self-realization, the participation in anything he finds on the way may add a degree of help or happiness to someone else; then he is doubly obligated to participate in the satisfaction and enjoyment of the physical accompaniments to his journey through life that may benefit him.

Again, I must reiterate that it is *the end and not the means* that counts in the evolutionary process. Realization comes through directing our attention and our ultimate values toward a desirable end. This end will not be denied nor left unattained simply by the use or the accompaniment of those items

and processes that we may find along the way.

If the laborer on his way to cut the tree at the top of the mountain becomes so fascinated by the spring that he decides to spend all his day there loafing, doing nothing but enjoying its cool and thirst-quenching quality, then he would have shirked his job. The spring to him, insofar as an ultimate accomplishment of his purpose is concerned, would become an evil instead of a good.

If in the attempt I make to attain my proper place in the Cosmic, the self-realization, the unifying of my soul with the source from which it comes, I become more interested in a new model car, in a new house, or any other physical item than I am in the end, the eventual accomplishment of my rightful purpose, then I make of my actions in relation to the physical world an evil, a wrongdoing.

If I partake of physical advantages on my way and hold as my ultimate ideal the eventual realization of myself as a creature of God, and I try to carry to other human beings the message, as it were, of this eventual purpose, and share with them to the extent that I am able the physical advantages and pleasures that I find along the way, then the physical world with which I deal is good. Drawing upon good, which is a part of the nature of the creative forces themselves, I am utilizing my life and effort in a manner which is in accordance with the fundamental creative laws of the universe.

When we are taught in our early monographs that possession can be a detriment to spiritual progress, we are concerned about possession to the extent of its monopolizing our efforts and attention. Possession used simply as an incident, like the laborer's drink from the spring, can have no harmful effect upon our spiritual evolverment and our eventual attainment of Cosmic Consciousness.—A

About Aura Attraction

A frater now rises to ask our Forum: "Would you please explain why the law of the composition of matter (likes repel, unlikes attract) does not apply to auric vibrations?"

This does at first seem to be confusing. If, for example, opposites in electricity and magnetism attract, why do not human auras

also? It has long been declared that those whose auras are apparently quite diametrically opposed are unattracted to each other. What law or condition makes for this distinction?

In magnetism and in electricity, the different polarities are fundamentally of a single quality though manifesting differently. The *positive* is identical in essence with that of the *negative* except that one, the positive, is the more active of the two. The less active is relatively, by contrast, the negative. It is, consequently, drawn to or overpowered by the stronger part of the essence, the positive. Conversely, two positives in magnetism exerting action will repel each other. Two negatives will do likewise. Each of the negatives is seeking to return to its most active state, that which it is, and, consequently, it opposes that which would further diminish its nature.

Let us look at the matter in this way. *A* is a magnetized positive pole of a cobalt bar. *B* is a negative or less active pole of another magnetized bar. It is the inherent nature of *A* or more active pole to increase its nature. It will draw whatever will enhance its power and it will repel what will not. *B*, being the weaker of the two, is drawn to *A* to support itself, the lesser state. Two *A* poles will oppose each other, for neither can absorb the other in its active nature. Neither will be reduced to a lesser state.

In the human aura, we are concerned with a different set of conditions and factors. An aura is completely self-contained. It has within itself both polarities. Actually, an aura does not attract nor repel another aura. It does not draw from another. We know that in making these statements we may seem to be contradicting others that appear in the official monographs and elsewhere. Further explanation will reveal, however, why this is not a paradox.

In our monographs we say that the psychic quality of our being is what gives our aura its positive polarity, that is, makes it more extensive and spiritual. The spirit energy of our bodies, the material side of our beings, gives our aura its negative and finite quality. In contacting each other, auras produce effects in the sympathetic and autonomic nervous systems. They cause a reaction in each person of either a sympathetic attraction or repulsion. Where personalities are

similar in interests, there is an *harmonious accord*. The auras make these accords or discords known. Thus they merely induce a condition within the individuals. These conditions bring about any attraction or repulsion that the individual may feel.

Let us use an analogy for further explanation. Two persons have intellectual interests which are alike. As soon as these persons express to each other their mutual interests, they are attracted to each other. In such a case, similarity does not repel but attracts because its very essence is furthered by what is the same.

In magnetism there is, for further analogy, a function of converting that which is not magnetized but has the capacity to be, or is less magnetized, to equal that which is magnetized. We repeat by saying that each aura, however, is complete in itself; it is not divided against itself. Another aura may be more or less positive. All that such an aura does is to stimulate certain sensations within the consciousness of another. The individual realizes them and responds accordingly. If an aura arouses pleasing sensations within us, we then say we are attracted by it. If it arouses disagreeable ones, we then claim that it repels us. Obviously, we are all attracted to what appeals to us. Consequently, it is not the aura that attracts or repels but whatever favorable or unfavorable sensations it arouses within us.

When two auras seem to attract, it does not imply that they are identical. In fact, such auras may be of different levels of perfection mystically. It does mean that they arouse or awaken within each person harmonious or sympathetic responses. Where two persons' auras seem to repel each other, it does not mean, conversely, that they are extremely different in quality or polarity. There is that difference, however, which affects the personality of each individual inharmoniously.—X

Can We Develop Intuition?

A frater now propounds a question to our Forum: "Can we develop intuition?"

Intuition has often been declared to be a cosmic or universal knowledge that is resident within man, a kind of knowledge which the soul inherits. In fact, Plato in his *Dialogues* has Socrates say that knowledge is

innate and perfect in all men and is inherited from the soul's divine state. Socrates endeavored to prove this by his method of interrogation. He asked a series of questions of persons of humble station who were without philosophic training; eventually, he would get them to arrive at the most profound conclusions as the result of their own reasoning, their answers being equal to those of the more educated who had had specialized instruction.

On the other hand, much later philosophers denied that man is born with an innate knowledge, call it intuition or what you will. John Locke, English philosopher, said in this regard: "When men have found some general proposition that could not be doubted of as soon as understood, it was a short and easy way to conclude them innate . . . for having once established this tenet that there are innate principles, it put their followers upon a necessity of receiving some doctrines as such; which was to take them off from the use of their own reason and judgment, and put them on believing and taking them upon trust without further examination."

The modern mystic does not believe that there is an encyclopedic reservoir of data of worldly knowledge innate in man and deposited there by a supernatural or divine authority. If we look upon the cosmic power as a vital one, a consciousness and mind, certainly an enlightened person would not think of that mind as being concerned with the ideas and notions of the human world. To believe such is a most primitive and elementary concept. From where, then, does there emerge these at times self-evident truths—those which cannot be refuted, and which were never arrived at by our conscious process of reasoning? This process has been called *intuition*. The intuitive experience is one that everyone can verify. Everyone has had it at times.

Intuition can be reasonably explained in terms of the subconscious, which is a higher and deeper self than that of which we are commonly aware. In the subconscious are implanted many of our daily experiences, whether we realize it or not. They remain there long after the conscious mind has forgotten them. Ideas of the conscious mind continually filter through to become the material with which the subconscious mind

works. We must realize that the subconscious mind could not use a unique cosmic language, one of its own, as such would be meaningless to us. We can only think in terms of our familiar language.

This subconscious mind, these other levels of self, reach out in their consciousness into what we term the Cosmic. They contact that harmony, a vital power of which we are not ordinarily objectively aware. The subconscious, therefore, is influenced, affected by subtle impulses that transcend our receptor senses, that is, impulses of which we could not be aware objectively.

When we have a problem, we exercise our reason syllogistically, that is, inductively and deductively, to try to arrive at a solution. However, if we are not successful, this problem is often carried into the *greater self*, the subconscious levels of consciousness. These are the levels of intuition. These subconscious levels, then, continue with the work of solution—only we are not conscious of that.

We may say that these higher levels are cosmically guided in their arranging and rearranging of the ideas with which one previously struggled unsuccessfully. In some way, then, a process of *higher judgment* goes on in this realm. Certain harmony is found between the ideas so that they come to produce a definite clarity and acceptability. Then they are suddenly flashed into the conscious mind as a *hunch*, as an *intuitive idea*.

We may draw something of a parallel between intuition and the modern electronic computer. Information or data is fed into the computer, which segregates it into various categories. If a certain question subsequently is asked of the computer, all the data having a relationship is electronically associated, that is, integrated and is released by the machine as a comprehensive whole. The machine cannot give out any particulars that were not first fed into the device at a previous time.

The computer does not manufacture revolutionary new ideas unrelated to familiar knowledge because man would not be able to comprehend them. However, the computer does arrange the data it has into a *new form* more quickly and in a way impossible for the human mind without the use of the apparatus. So, too, in a sense, does intuition function. That which we call intuition is in harmony with the cosmic intelli-

gence, which brings ideas together into a new order with judgment of such clarity as to be self-evident to us.

In this way, as we have said previously, intuition often functions as a court of last appeal. When our relatively inferior judgment, that of reason, fails, the *unconscious work* of the subconscious mind goes on. Eventually, it may bring forth the proper intuitive knowledge—that which is needed. Is this intuition to be relied upon in most instances? If followed explicitly, yes. Intuition is frequently rejected because it conflicts with previous reasoning or what reason may adduce as an opposite conclusion. We are so accustomed to give reason priority and to think it superior, that we cast aside the judgments of intuition. Every intuitive impulse should at least be investigated before being rejected.

Concerning this subject, it has been said by some that intuition really has value only in a certain instinctive, emotional way. It is pointed out that it can assist us in our relations with others by warning us subtly against certain persons.

It is also said by some that intuition is a form of *instinct*. This is explained in this way: Man in his ascent from a primitive stage has acquired many lessons. Some came as traumata (shocks), being forcefully impressed upon the memory of his genes. Deeply impressed, this knowledge is transmitted from one generation to another. Any experience that will stimulate or arouse the memory of the instinct related to the primitive lesson once learned brings forth an intuitive impulse, a flash of warning, perhaps.

We do not deny such a relationship of intuition to instinct, *but* we likewise hold to the view that it functions, as well, to organize our ideas into a higher judgment because of its contiguity to the Cosmic Mind.

Can we develop intuition? Actually, we do not develop intuition but we do develop our response to it. We lower the resistance to intuitive impressions so that more frequently we are guided by them. Eventually, there is an easier and freer flow of intuition. We cannot add to the subconscious, but we can develop our attunement with the higher levels of self of which it consists. We know that in our monographs and elsewhere, we have frequently used the term, "develop the intuition." In a technical sense, this term is

a misnomer. We should have said: "develop the habit and faculty of stimulating and responding to the intuitive self.—X

Is Cosmic Mind a Whole?

A frater now rises to address our Forum: "In certain of our monographs it is stated: 'Each living, vibrating being on this earth plane is part of the cosmic mind. In fact, it is the assembly, the unity, the mass, the accumulation of all vibratory minds in men and women that constitute the cosmic mind.

"The cosmic mind is the universal mind in us that vibrates and sends into the Cosmic the thoughts, impressions, and principles upon which we concentrate.' My question is, can a *segment* of the whole *constitute* a whole? Is the whole prior to and independent of the part or parts, or is it not?

"This purely analytical and logical question seems to me to be quite important, because in the ultimate issue, we are dealing *either* with something (the Cosmic) that is greater than us and entirely nondependent upon us as individual parts, *or else* this something (the Cosmic) would be nothing significant whatever without its parts. In short, does the Cosmic depend upon us collectively and individually?"

We make first a general reply by saying that nothing is or can be independent of the Cosmic. All things are of the Cosmic and yet no collection or sum of things is entirely the Cosmic. In other words, the Cosmic is *potential* with more than all the existing finite things. Nothing can be destroyed; there is only change.

Consequently, if any manifestation of the Cosmic would cease to be what it is, it would have no direct effect upon the Cosmic. There would only be a change into something else. Just as an increase in world population of mankind does not actually add to the Cosmic, so then a reduction of humanity almost to impalpable parts, as the result of some holocaust would not detract from the Cosmic.

Since the Cosmic is all of *being*, it cannot be dependent upon anything else, for there is no creation outside of itself. Further, since the Cosmic, or reality, is being, it naturally has to be something. Therefore, whatever is being is an expression of the Cosmic. Also, since there is no time or space, cosmically speaking, certain of its manifestations which

now appear stable will, no matter how gradually ultimately disappear.

However, in their place some other form of reality will manifest, for the Cosmic never diminishes. When we speak of man's being a segment of the Cosmic, he is such only in the sense of being a concatenation of cosmic causes and effects, forces and energies, that give him being.

He is in no way the whole of the Cosmic, and neither is all of mankind nor any and all attributes of the Cosmic its whole; they are just of it. Ordinarily, we would say that something which is made of parts has no whole independent of those parts.

Furthermore, the parts and whole are mutually interdependent. Simply put, with no parts you would have no whole. With no whole there are no parts of which it could consist. This reasoning is based upon the premise that the parts could be destroyed and thus diminish the whole.

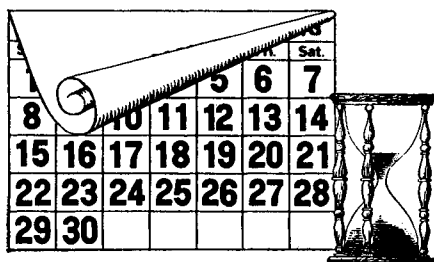
With the Cosmic, however, we are concerned with a different kind of reality. First, the whole is indestructible. Its parts are not really at any time separate from it. They are merely a variety of expressions of the whole. The form or expression can only be changed but never destroyed or diminished in essence. Consequently, the whole remains unaltered.

To understand this better let us use a simple analogy. Let us presume that a large pan of water represents the Cosmic. Light shines upon the water. On the surface of the water is a thin film of oil. Parts of the water and oil form into little beads of color as the light strikes them.

Now, these beads we will call the manifestations of the Cosmic. They are definitely, however, constituents of the whole pan of water. If we stir the water, the green iridescent beads may turn to yellow or the red seem to turn to green or even a combination of all the primary colors. We can change these beads of color by stirring, but in doing so we never have reduced the whole amount of water in the pan.

The water is not dependent upon these beads. By stirring it innumerable times, other beads of color will come and go, but the amount of water is never altered. The beads are of the water and are dependent upon it. Further, no collection or sum of the beads are ever the full amount of the water in the pan.—X

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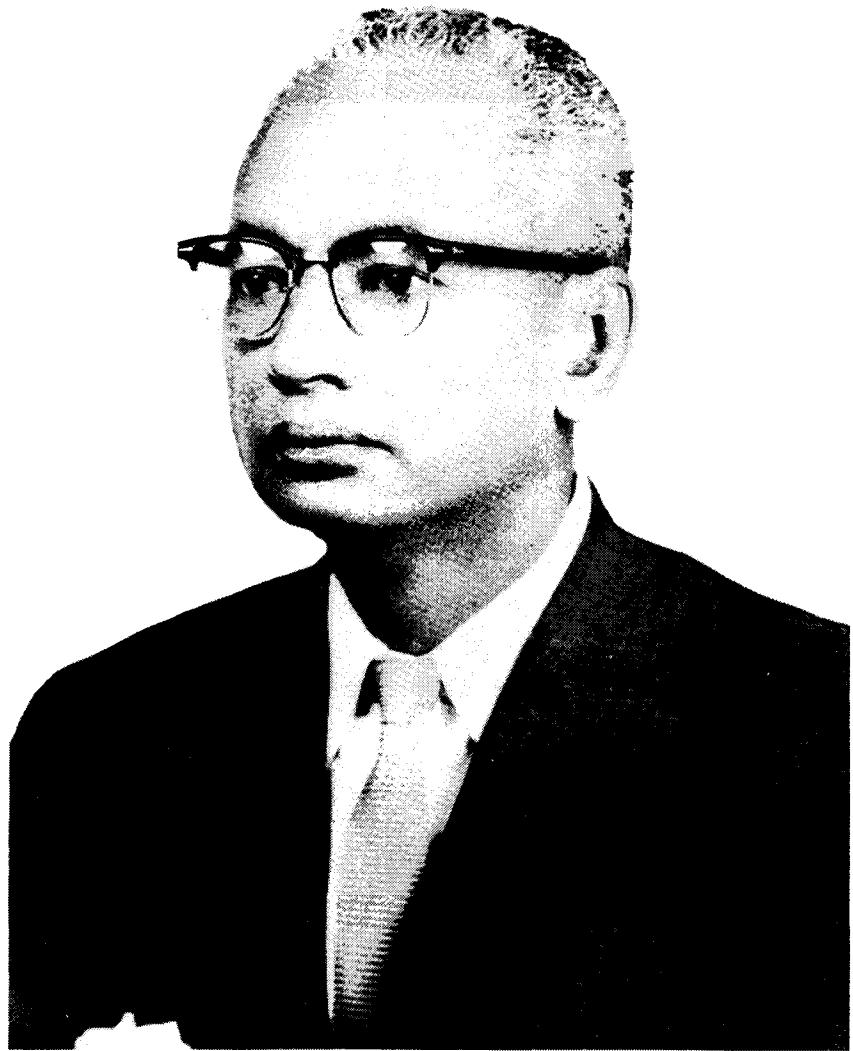
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Rosicrucian Forum

A private publication for members of AMORC



TOMÁS CÁLIX MONCADA, F. R. C.

Inspector General of AMORC for Central America

Greetings!



MEDICAL CARE FOR THE AGED

Dear Fratres and Sorores:

What constitutes a progressive society? Is it one that encourages individual initiative and independence on the part of every citizen? Or is it a society that gives an increasing support to the state and, in turn, demands increasing welfare for the individual?

This brings us to the crux of the political theories as to the purpose and function of the state. We believe that reason makes clear that the state, as a political and social unit, was born out of the necessity for collective action.

When men group themselves together for mutual advantage and to accomplish what they cannot do singly, they are forming the basis of a state. When they come to agreement as to what laws shall govern their communal action, they have formed a government. The government then is an artificial entity which derives its powers from those who have created it.

It would seem logical that the state should be superior to individuals in its strength and its ability to accomplish. It also seems logical that the ultimate purpose of the state should be to serve the individuals that gave it life.

Man should be an integral part of the mechanism of the state, obedient to its will, but only so far as is necessary to fulfill the reason for which it came into existence. Other than this, man should reserve the right to serve himself in accordance with his desires and aspirations.

However, society has become more and more complex with the growth of population. The demands upon the individual and the so-called necessary standards of living to which he aspires are an ever-increasing difficulty. In a society that basically professes to be a democracy, there are nevertheless ever-growing restrictions placed upon the free choice and activities of the individual. These restrictions are, in the main, necessary to meet the fundamental requirements of society. It is as if freedom were a commodity whose supply was limited, and, consequently,

with population growth had to be rationed to the individual.

Society assumes more of what once in a democracy were the rights and personal responsibilities of the citizen. For its efficient working—or so it is presumed—society develops a patronizing attitude toward its citizenry. It cannot risk a severe imbalance of extremes in its classes. It, therefore, seeks to equalize where deficiencies in personal welfare would otherwise occur.

The highly competitive world and the resultant spiraling cost of living make it impossible for a family of average means to accumulate sufficient financial resources both to maintain itself and to meet medical costs after retirement. Inflation whittles away the purchasing power of the monetary unit so that savings once estimated to provide security become inadequate.

The present private health insurance plans are costly to persons who have limited pensions or social security. Further, in many respects they are inadequate, or, if comprehensive, are prohibitive in cost. It becomes essential, therefore, for an enlightened society, even one professing democracy, to indulge in a form of social relief for the medical care of the aged.

Society, however, must and should impose some tax, some obligation, upon the individual during his productive years so as to be able to guarantee free medical care beyond a certain age. Not to do this under the prevailing circumstances of our times and society is not being realistic.

It is no longer logical or even, in fact, humane to say that it is the obligation of the individual to assume the exclusive initiative in preparing for old-age medical care. The hospitalization, surgery, and medication that aged persons ordinarily require are in cost in excess of the means of the average-aged man or woman.

To those who declare that medical care for the aged is just one further example of "creeping socialism," we will reply that it is another example of necessity born out of the

circumstances of the day. There was a time, for analogy, when the farmer marketed his own produce through his own initiative and received whatever price he could. To a great extent, many sold direct to the consumer or to small wholesalers.

Today, the farmer is compelled to form an association which barter for him for the price on the market. The pressure of events compresses individuals into units so as to give them strength in their demands. The senior citizens, who are an increasing proportion of our population, are now being compressed by events and circumstances into a strong political unit. They are forced to make a collective demand if they are not to be left destitute of proper medical care.

There are, of course, free hospitals for those who are indigent. However, there are millions of persons who have small savings and a little income, who cannot afford medical care at the prevailing cost and, because they are not absolute paupers, cannot enjoy the free public hospitals which demand a state equivalent to poverty for admittance.

We must expect to face increased social welfare in various aspects of our society, even if the term *socialism* may be repugnant to us. Medical care for the aged by the state has proved itself satisfactory in several countries where it has existed for years. The plan by which the individual has participated in the arrangement during his productive years has in no way "robbed one of his self-respect," as its adversaries have charged.

Faternally,

RALPH M. LEWIS,
Imperator.

Facts About Your Membership

We are all conscious of the rapidly increasing costs in all areas of our personal lives. There is a constant rise in the costs of food, clothing, medication, utensils, transportation, taxes, and utilities. To some extent, wages or general income have kept abreast

of these rising costs of living. In other instances, they are shamefully retarded or backward.

We wonder how many of our fratres and sorores realize the impact of such costs upon AMORC, a *nonprofit* organization. A commercial organization manufacturing a product or service will, without hesitation, increase the prices of its commodities as soon as the ingredients or labor costs increase. In other words, a manufacturer is obliged to "pass it on to the consumer." Rarely, if ever, does a manufacturer attempt to absorb the rising costs. In fact, he could not do so for long if he intended to stay in business.

AMORC uses a variety of commodities and services just as does a commercial organization such as an industry—in fact, much more than many other organizations. Our envelopes, of which we use several million in a year, have steadily increased in price, as have our printing, stationery, typewriters, desks, office machinery, clerical help, postage, and thousands of other items.

What does an organization such as AMORC do under such circumstances? The member rarely hears about what it does. The Order pays the increase, absorbing the costs. But this type of absorption can only be done for a limited time. The Order would then need to live on its reserve funds and when they are gone become inoperative unless relief is had.

Let us look back in our personal lives to the year 1926, or 36 years ago. There is hardly a thing or service in our personal lives that has not increased in cost from 100 percent to 500 percent since that time! To some extent, of course, our individual incomes have kept pace with such cost increases. If they had not, we could not have survived. AMORC has also been subject to those tremendous increases in costs during the last 36 years.

But what about AMORC's income in that same period? Has it kept pace even with the average individual's personal income? The

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average working or professional man's income is at least conservatively 250 percent more than he received in the year 1926. AMORC's income, however, *has not even increased* 100 percent in those 36 years. Consequently, the Order is confronted with expenditure increases from 200 percent to 500 percent, with an increase of income of less than 100 percent! Where is the difference coming from?

Frankly, if it were not for donations by members, over and above dues, or legacies, which they have kindly bequeathed to the Order, our situation would force us to use our entire reserve. But it is not a healthy administrative policy to be forced to spend more for operations than there is income.

There are other economic problems with which AMORC is confronted that the average person—our members, for example—do not need to experience. We are an *international* organization. This means we have thousands of loyal, sincere Rosicrucians in lands all over the world.

A great number of these members live in nations that have become economically depressed. Their currency has been greatly devaluated in contrast with American money. Whereas perhaps formerly it required two or three of their units of money to equal one American dollar, now it may require ten or fifty of them. Thus, such members find it difficult or impossible to remit dues. Further, because of such dollar shortage in many foreign lands, the Rosicrucian member is restricted from remitting any dues outside of his country. Obviously, we cannot abandon such members immediately. That would not be in accord with the spirit and policy of AMORC.

We have in many such places established depositories—bank accounts. The member pays his dues into such a bank account and AMORC gives him credit for what he deposits. However, the money *is frozen*. That is, it is restricted to that bank; it cannot be sent out of the country to AMORC. Consequently, AMORC here in Rosicrucian Park has the expense of serving that member with such items as printing, postage, magazines, clerical help, etc. These expenses must be paid for but the money to do so is restrained, for it is confined to some foreign bank. As is apparent, this means a heavy drain on what-

ever existing funds AMORC has and with only limited overseas replacements.

There will come a time when every real Rosicrucian will realize that he will have to sacrifice a little something more which he values less than his membership in order to help AMORC more. He cannot expect to pay dues amounting to less than a 100 percent increase in the last 36 years.

Just recently, the United States postage to foreign countries was increased. AMORC was obliged to pass this amount on as a very nominal increase in dues to foreign members. These overseas fratres and sorores, we are happy to say, responded gladly. *But* in a number of those countries, as we have just explained, they can *only* deposit their dues in local accounts—none to be transmitted to AMORC. So, the relief for the Order in such instances is even less than before their dues were nominally increased.

A domestic increase of postage is expected early in 1963. This, of course, would not affect the foreign members. It would be impossible for AMORC to absorb that amount. It will require a *nominal increase* in dues for the *domestic* members who have not recently had such an increase. But the dues increase would be not only for the immediate postage but to relieve certain other costs as well. How much would the increase be? This has not been decided upon, but probably would amount to a *penny and a half* a day. To most members this penny and a half would seem small, but it would be most essential to the Order.

It is necessary also to point out that there is no comparison in operating costs between AMORC and certain other well-known fraternal lodges. These others have less annual dues than AMORC, that is true perhaps, *but* they have extremely little personal costs in serving their members. These lodges merely require that their members attend a *lodge* meeting for an *oral* lecture. They incur no weekly expense in maintaining such members. They send *nothing* to him or her of a material nature that costs to produce.

Members of AMORC, on the other hand, receive tangible, definite things that to the receiving member are obviously recognized as an expense to produce—monographs, charts, diagrams, examinations, report acknowledgments, Council of Solace communi-

cations, the *Rosicrucian Digest*, Department of Instruction personal correspondence. Few, if any, fraternal bodies in the world give this kind of personal attention to their members. It is these things that incur additional expenditures.

If a person were to be a nominal member, as in many lodges—just to wear a pin and belong, not to have any study materials sent him, to receive nothing but occasionally go to a lodge meeting—his dues could be and should be less. However, the personal instruction and advantage to the member in some instances would also be next to nothing.

Further, since we are frankly evaluating membership, we must not overlook a comparison of the AMORC registration fee with that of other renowned fraternal orders. Many such other orders charge from \$50 to \$500 for an initial fee before one can affiliate. AMORC asks only the nominal sum of \$5.00 (16/-). Furthermore, as is their right, many of these other societies oblige their members to pay a costly initiation fee as they advance from one degree to another. Still others charge their members annual assessments beyond the dues to make up lodge deficits. AMORC has *no further fees* beyond dues and never any assessments.

How can the sincere and loyal member help? By remembering these facts, and when and if he is asked to pay a few more pennies a month, to do so cheerfully. In doing this, he will likewise be helping to maintain AMORC, which represents a noble way of life in our troubled times.

Further, whenever the member has good fortune, another way of helping is to spare a little sum as a donation to AMORC; also, to *remember AMORC in his last will and testament*. Any amount so bequeathed you may be sure will be utilized for the humanitarian purposes of the Order. For further information as to how such an expression may be incorporated in your will, direct a letter to the Supreme Secretary, Cecil A. Poole, Rosicrucian Park, San Jose, California.

Remember, AMORC is all of us—you and the staff. We must, as members of the staff, take these problems *to you*. It is your organization. It needs your advice, your membership, your love, and your support.—X

This Issue's Personality

Many transitions occur in one's life. There is not only the Great Transition, the Crossing of the Threshold from this life to another, but there is also the transition of personality, the transition in interests and ideals. There is therefore a continuous change in our physical, mental, and spiritual selves. Whether this transition is progressive depends upon what value we place upon the *objective* toward which the change is moving. In other words, do we think in an upward trend?

The life of Tomás Cáliz Moncada, Inspector General of AMORC for Central America, is one such example of a great transition. Frater Moncada was born on December 15, 1908, in Tegucigalpa, Honduras. His education and training were principally in accountancy and economics. He studied economics for three years at the University of Honduras. As a consequence, the Frater's thoughts were all oriented along such lines of activity. They resulted in his acquiring a position in a commercial bank from 1926 to 1931. Subsequently, he taught accountancy at the "José Trinidad Reyes" Institution in San Pedro Sula during the years 1932 to 1949.

Frater Moncada's background in economics led him to the political realm. He was elected to the National Congress of Honduras from 1942 to 1950, a position of honor and great responsibility in that country. This led to still further important positions in the financial and banking world.

He attended a National Income Seminar in Santiago de Chile in 1952 and an Agricultural Credit Seminar in Guatemala in 1953. He took a course in economic development sponsored by the World Bank in Washington, D.C., in 1956.

Frater Moncada relates that in 1943, though having a position of great political importance in his country, he felt a lack within himself. His honors and responsibilities did not satisfy him. Life did not hold the appeal for him that it once did. He sought to find the answer. He perused books on various subjects, but there was the ever-increasing urge to delve more completely into the philosophy of life itself. As the Frater puts it: "The solution came in eventually contacting the Rosicrucian Order, AMORC."

This brought about another great transition

in his life. Not long after Crossing the Threshold into the Order, he became a member of the Francisco Morazán Chapter of AMORC in his country. He was Deputy Master during the first year of the Chapter and later was elevated to the office of Master for the term of 1960-61. His interest in the work of the Order keenly whetted, he attended the Rose-Croix University in 1959 and 1961 at Rosicrucian Park, San Jose, taking a course in psychology the first session and Hermetic Philosophy the second.

Recently, Frater Moncada spent six weeks in Santo Domingo of the Dominican Republic. While there he attended Rosicrucian Lodge convocations and had the opportunity of receiving a Temple Degree Initiation.

Frater Moncada was appointed Inspector General for Central America by the Grand Master of AMORC in 1961. This work he faithfully executes, notwithstanding the fact that in his private life he is Vice-President of the Central Bank of Honduras with all the duties the position entails. Besides his Rosicrucian activities, the Frater finds time to indulge his hobbies of travel, books, and music. Frater Moncada is married and has two sons and a daughter.

In Frater Moncada, we have another example that the most devoted Rosicrucians are those who also live very full and useful lives. They do not *find* the time for Rosicrucian activities, they *make* the time.—X

Should Desire Be Eliminated?

During a recently conducted Rosicrucian forum, a member asked, "Do the Rosicrucian teachings set forth the principle that man should eliminate all desire?" If my understanding is correct, it is a general, popular concept that Buddhism teaches the principle of the elimination of desire.

I am not an authority upon the teachings of Buddha or the principles which today include the modern concepts of Buddhism; but from the reading I have done in this field, I am of the belief that the idea of the necessity of eliminating desire is exaggerated and the interpretation of this principle in many cases erroneously interpreted.

According to the basic principle, as I understand it, the theory is that the further we recede in our thinking from any desires whatsoever, the closer we approach perfec-

tion; that is, the more we draw into ourselves and away from any type of external distraction, the more affected we are by forces from the Infinite.

The basic principle further states that the state of *nirvana* is the perfect type of existence, closely in accord with the Infinite. All effort and thought are directed toward contemplating the Infinite and dwelling in a perfect state of harmony with these highest forces and being completely freed from any desire whatsoever.

We might pause to consider just what is meant by desire in terms of the implications just set forth. Desire is simply and basically a wish or hope to attain something that we at the moment do not have. Usually, a desire is associated with something that may be relatively unobtainable because of its cost, its unavailability, or our inability to reach out and possess it.

In another sense, we might say that desire is the directing of our mental viewpoint and our efforts toward the inclusion within our environment of something that our environment lacks or that is not readily available.

If I desire a physical object; then, I am going to have to do more than desire in order to attain it. I am going to have to work in some manner, either to make it available within my environment or to gain the means by which it may be purchased. Desire in the sense that it is being discussed here is usually associated with physical objects. The elimination of desire in accordance with the philosophy which I have mentioned is then the idea of disconnecting ourselves from a close dependency upon the physical.

I can, of course, have desires that have nothing to do with the physical world. I can desire abstract things. I can desire to evolve further in consciousness; I can desire to participate in the experience of beauty; I can desire to manifest good and see that other individuals also enjoy its privileges.

Nevertheless, more than within the range of implication which I have discussed here, desire is usually associated with attaining something because of our own need of it or because of the belief in our need of whatever we desire.

A good many decisions in regard to this concept, it seems to me, depend upon individual experience. There is nothing wrong with the physical world insofar as morality

or the concept of good and evil is concerned. There is nothing wrong in the broadest sense of the word with the desire to possess anything which we may take a notion that we wish to possess.

That is, the object itself cannot be the basis of an error. The illustration of elimination of desire as set forth in the popular concept of Buddhist doctrine is rather an emphasis upon the *purpose* with which we wish to possess or the basis by which we desire something.

The individual who desires money in order to exercise power and to use that money for nothing but the gratification of his selfish interests and physical senses is certainly not in the full sense of the word living a broad and tolerant life. That individual is simply using or wishes to use a material possession for selfish interests.

Generally speaking, human beings fall into two broad classifications as far as the mental composition of the individual is concerned. These individuals are introverts and extroverts. The introvert is an individual who is satisfied to live substantially within himself.

The extrovert is one whose satisfactions in life come through participation in conditions outside him and in dealing with other individuals. In becoming completely disassociated with the environment, the introvert might be made happier. That is, the introvert, by having no desires whatsoever, by living exclusively in a process of introspection, would be happier than if he were forced to live closely in association with other members of society. In this sense, it would seem that all introverts are free of desire and all extroverts, because of their reaction to conditions bringing stimulation and happiness outside of them, are all subject to desire.

This is not quite true. The desire of the introvert to withdraw within himself simply because he feels uncomfortable and unwilling to associate with the environment about him, may be a stronger desire than that of the individual who desires a million dollars to spend upon some whimsical scheme of his own. Thus, the introvert may become enmeshed in desire more than an extrovert.

Generally speaking, the Rosicrucian philosophy does not condemn desire as such. Rather, the entire structure of the Rosicrucian philosophy is based upon the premise

that the ideal life, the ideal way to live, is to establish proper balance between mind, body, soul, and external relationships with the environment of which they are a part.

Early in the Rosicrucian teachings, we set forth the principle that an ideal state is a state of harmonium. This state of harmonium is balance—balance between all that contributes to our well-being, our happiness, our evolverment, and gives us in this life some glimpse of the Infinite, as well as enjoyment of abstract values.

Now, it is true that if the aim of an individual and his constant thought are directed through desire toward the physical world; then he is going to direct his whole life, modified by that desire, toward those physical things which he believes will give him satisfaction if they are made available in his environment. If we are going to direct all our attention toward the physical world, then we are denying our own birthright, as it were. We are denying our immaterial capabilities and faculties.

It seems to me the question of the philosophy behind the principle of eliminating desire comes down to a very fundamental question: What is most important to you, the realization of the Infinite, the attainment of Cosmic Consciousness, or the accumulation of material goods?

This is a basic problem that underlies all personal philosophy because it can be summarized in principle that where you place value is important and modifies your life. Your outlook will be based upon that which you think is most important to you.

If you think only in terms of more money, a better car, a better job, a larger home, more power, more social affiliations and associations; then, your whole life is geared to the satisfaction of desires upon the material level. If your whole life is geared to the realization or attainment of material desires; then, you have no aspirations, no hopes, no ambitions beyond the material world.

Balance answers the question. There is nothing wrong for a mystic to own a nice home, if he can, or to drive a good car; but his first thought, his most ardent desire, if we may put it that way, will be for the realization of his mystic potentialities and the attainment of a degree of Cosmic Consciousness.

It seems to me that the problem of elimina-

tion of desire is a matter to be directed with tolerance and reasonable judgment. It is a matter of balancing our lives, of using our physical abilities to cope with the material world in a manner that is to our overall advantage: For every material thing that we desire, our attainment in some way should be a means of contributing to our general evolution. If we have a bigger and better home, for example, we should make its environment contribute to our periods of meditation and concentration and aid in our psychic evolution.

At the same time, we must bear in mind that the most perfect environment is not necessarily the most conducive to meditation, concentration, and contemplation of higher laws. Sometimes we think that if we had a place that was secluded and quiet we could concentrate better, meditate more, and contemplate more profoundly. But the individual who cannot meditate, concentrate, or contemplate where he is now, is not going to find noticeable improvement because of a change of his physical environment.

This does not mean that by exercising proper judgment and directing ourselves toward balance and harmony, we cannot participate in the good things of the universe in which we have been placed for experience.

Nor does it mean, all else being equal, that we need to eliminate all our desire for physical factors. As long as our ultimate aim, our true desire and burning hope, is to attain our proper place in the universe and direct ourselves toward the wealth which lies outside the area of material standards, it is right and should not be changed.—A

Is Karma Transferable?

There is a tendency to make the term *karma* include almost anything that an individual cannot define with some other word. Karma is looked upon by many as a law functioning in the universe that causes suffering and pain. It is considered by some as little different from the concept of a jealous god, which we find exemplified in many of the early sacred writings.

This concept that God exacts from man certain behavior for which he promises in turn certain rewards is an almost primitive belief that seems to be instilled in the thinking of all mankind, regardless of what the

basic philosophy may otherwise be. We also find an example of this same type of thinking in childish behavior.

A child sometimes works or lives under the impression that the adult world is against him, that he is coping constantly with the demands or instructions of some adult—a parent, a teacher, a relative, a policeman, or some other authority—which from the child's point of view causes him to believe that these authorities function simply to make life miserable for him.

The child is constantly instructed to behave in a certain way, to do certain things, and not to do other things. His life is to a degree an analysis of his own behavior to determine whether or not he is going to find himself in difficulties and subject to punishment because he has not conformed to some instruction; or worse yet, whether he has understood thoroughly the instruction given or inadvertently disobeyed some regulation or procedure.

That this concept of God is incorporated into the concept of karma is in a sense a carry-over from former beliefs and ideas. The idea that karma exists only to cause us suffering if we stray from a narrow path of behavior and belief is one that impedes man's progress. He should be directing his attention to constructive forces and efforts rather than to studying how he can avoid suffering that possibly will come to him because of a wrong step.

It is true that the law of karma is in a sense a means by which man is held in line. That is, man is given—according to most idealistic, philosophical beliefs—a degree of choice, of free will, as it is sometimes called. As man makes these choices, he sets into operation certain laws, certain conditions that he has to live with.

To put it on a very simple basis and to repeat an illustration many times used, the law of karma is in effect a reaping of what we sow, a taking of the consequences for our choice or action. It is a statement of the law of give-and-take. If we put our finger in a flame, the finger is going to be burned. If we make the choice voluntarily or involuntarily, we cannot fail to suffer the consequences of our act.

In this sense, all our life, all our thinking, and all our activities are in a sense building blocks. We are building the structure of our-

selves. What we are cannot be analyzed simply because we are a culmination of all the steps that we have taken. We have added one block after another until a pattern has been developed.

If an object with any amount of weight, such as an automobile, is placed upon an incline with the brakes not set, the law of gravity is going to cause it to move down the incline. If the incline is steep, the speed with which the object moves will increase, and because of the operation of the law, nothing in its way can avoid collision.

Now, if I were standing on a hill and a car with its brakes released were coming at me, I would be hit and possibly injured severely if I didn't get out of the way. I could not say, however, that my suffering was due directly to the law of gravity; rather, I could not say that the law of gravity functions to give me pain and suffering.

I was simply placed in a position where the law of gravity was functioning as it was made to function, and as a result of my being in the path of the law's manifestation, I suffered the consequences unless I was agile enough to avoid being hit and injured.

The same is true if we compare the law of gravity to the law of karma. The law of karma functions, and all our lives we are going to be placed in a position where that law will be constantly catching up with us. We cannot get away from it, so to speak. If I tell you a lie, then tomorrow there may be certain circumstances that will cause that lie to be renewed in the consciousness of both you and me. We will both be subject to its consequences because you may make errors with good intentions based upon the idea that what I had told you was truth rather than falsehood.

Our lives are a process of creating, whether we direct ourselves consciously toward that creative process or not. We—or, at least, intelligent individuals—strive to create constructively; that is, we try to build a better life. Those who conscientiously direct their attention to the proper steps to take in the course of living are as subject to the law of karma as anyone who makes a mistake. But they are building a sounder foundation, and, as recipients of the law of karma, for them certain conditions may be better because of

the steps they have taken to prepare for the life they have to live.

Everything that we do, every act, every thought, is a block placed in the edifice which we are building—which is our whole life. There comes an eventual time of reckoning. There comes a time when we have to face the entire structure—the life that we have built.

If we can exaggerate somewhat and think in symbols, let us say that the building blocks from which our life is constructed are black and white. The white blocks are those parts of our life that have been built constructively with good intentions, with the ideas of virtue which we have been taught are those to which the human being should aspire. The black blocks are those which have been built out of spite, greed, envy, hatred, avariciousness, and all those traits opposed to those of virtue, those upon which only our selfish interests have been considered.

When we look at the entire life structure, we are going to see, symbolically speaking, that the structure contains both black and white blocks, and this fact, still speaking symbolically, applies to every human being. There has been no mortal individual so far as we know who has been able to construct the entire life or the entire span of an incarnation with white blocks.

That we must face the entire situation is inevitable. A day of reckoning must come. Our living here is for the purpose of evolving our concept of life itself and its purposes, and there must come a time of reckoning. If the black blocks predominate at this ultimate time of reckoning or at any point in between, we are going to have to live under certain circumstances that give us the opportunity to compensate for the errors, mistakes, wrong judgments, and intentional acts in which we have participated in the past.

If the white blocks predominate; then we have in a sense a credit balance in our life score. We have assets which can overcome a minority of errors and poor or wrong intentional judgments, and, in that way, be better equipped to cope with other conditions which we may not have completely understood. What we put into life will be the complete structure and pattern that we shall see at a later time. *(continued overleaf)*

Our lives, however, are not as simple as we symbolically have stated, that of sorting all our behavior patterns and thoughts into black and white blocks, because life as a whole is involved and complicated. We cannot always make a yes and no, a positive and negative, or a black and white decision. Many decisions and acts which are a part of the pattern of our life may have been made with the best of intentions. If they are nevertheless black, it is because we did not understand the full significance of their choice.

We have built all that we have through our experience. We are going to cope with it with the knowledge that the experience of the process itself will help us to create a better structure in the future than we have created in the past—if we have the desire and inclination to do so.

Whereas the black blocks may cause us to be in a position of having to live under circumstances that are not to our liking, we can at least acknowledge our errors and try to make different choices in the future. Just as the individual who has a burned finger because he had contact with the flame can learn that by keeping his finger out of fire he will not suffer that pain; so, we, who have had disagreeable, painful, or unfortunate experiences, may learn by making proper decisions in the future and weighing our decisions in terms of our knowledge and experience. We will not wish to repeat the same errors and experience the same difficulties that we have in the past.

The basis upon which these comments are built seems to involve more introduction than comments upon the subject itself. We are concerned here as to whether or not karma is purely an individual matter or whether it is something that is shared by other individuals. It is not individual in the sense that you and I, as individual entities, are the only ones affected by karma.

Karma works for all living beings, just as the law of gravity works for all solid objects. There is no preference. Nevertheless, when two individuals are very closely associated with each other by the ties of family, business, social connections, or by some other manner, naturally, the whole pattern of living for each individual will be affected by (and will include) the behavior and contributions of both individuals.

We are not islands. We are parts of a greater pattern. We have as a part of our experience the obligation of living in a society of which we are but one segment. Therefore, there are many decisions and acts that are a part of our behavior pattern that are not limited exclusively to ourselves as individuals.

We talk over with other individuals our problems and the solution to them. Our decisions will be based not only upon our own conclusions as individuals but upon the advice and suggestions of others like ourselves. In that sense, our life becomes even more complex because it becomes more difficult to trace the threads of all our behavior patterns and thought processes back to their original source.

However, this idea does not imply that circumstances or conditions which might cause me suffering are caused by karma that has been transferred to me by other living entities, regardless of how closely or loosely I may be associated with them. Karma in its manifestation is an individual process.

If I act, even though in good faith, upon the advice of the people whom I respect the most and with whom I am the most closely associated, such action still does not relieve me of the responsibility for my act. If someone told me that he had discovered a flame which did not burn, and if in order to test this statement, I stuck my finger in the flame and still was burned, I would not be any less burned than if I had put my finger in the flame on the basis of my own choice and without outside coaching.

Our whole pattern of life is ultimately dependent upon our own experience. Evolution is a group process, but it takes place in each individual cell of each living thing. Our psychic, mental, and social evolvment also take place within the confines of our individual entities. Karma functions that we may benefit by our errors and grow in a manner that will be conducive to our evolvment. By facing these facts and acknowledging that we have made mistakes as well as right decisions, we are in a degree compensating for past action and thought. By our acknowledgment of the fact that we are capable of compensating, we are placing ourselves in a position of adding another white block to the structure of a complete personality.—A

Concept of God

Repeatedly, the Rosicrucian member has asked for a further statement regarding the concept of God. This has frequently caused me to try to explain why it is that man is interested in defining God. It seems that man might be categorized as a defining entity. He likes to know what he is talking about.

Subconsciously, man knows that words are symbols, and he wants to be sure of what exactly a symbol he is using represents. Surely a symbol as important as the one which we form in the English by the letters *G*, *O*, and *D* bears a certain amount of definition.

Yet, on the other hand, while man has, as far as we know, tried to define the *Infinite*, the *Abolute*, the idea of God for all the time that we have record of man existing, it certainly must occur to him that definition is of less importance than action. It would be far better to consider God, God's way, and the means by which man might live more closely in accord with God's laws than to consider seriously just what God is or what his concept of God should be.

Regardless of how man may speculate or philosophize upon the nature or the concept of God, there is one fact of which we can be assured, and that is that merely because of the fact that man has speculated upon His nature, God will not change in His manifestation or in His being if we think of Him as an individual entity.

On the other hand, to define God as an entity is one matter. To consider God as a concept is an entirely different matter. Defining has a limiting influence. If I turn to a dictionary to read the definition of a word with which I am not familiar, I learn two things simultaneously: I learn what the word means according to the accepted uses of the language with which I am concerned, and I learn what it does not mean.

The process of defining is a dual process, which is at the same time inclusive and exclusive. To carry the illustration a step further, the process of defining tells what a thing may include and what by the same implication it excludes. The word *wet*, for example, means impregnated with a liquid to the point where it is apparent to our physical senses.

Obviously, then, that definition excludes the state of dryness; so when I have defined the word *wet* as being a condition where something is saturated with liquids, I am eliminating from this concept of wetness everything that is dry, even though the word *dry* may never occur to me in the process of defining the word *wet*.

If we try to define God, we are being extremely egotistical, considering our finite state as human beings, for we cannot limit God, and we cannot define without limiting. That is, as I have already tried to illustrate, by including and excluding, we can define the word *wet* because it is easy for us to conceive of a condition saturated with liquid or not saturated with liquid.

We limit that word to the concept of saturation with liquids; but if we define God, we cause a limitation to be within our own minds because we cannot affect God Himself as an existent, as a being, a force, or whatever He may be in His entire manifestation. It is beyond our ability, beyond our concept; in fact, beyond the scope of the human intellect to say that God includes certain things and excludes others.

The acknowledgment of the basic idea of God, which is generally conceived to be relatively consistent with all those who use that terminology, is in itself a denial that God falls within the scope of definition. The popular or general concept of God is that He is the ultimate and complete manifestation of all that is, has ever been, or ever will be. If God is everything, if He is all that has, can, or will manifest, then He lies outside the scope of definition.

We cannot say that anything that is infinite and therefore unlimited can be defined because the process of defining in itself incorporates the points of inclusion and exclusion to which I have already referred: An infinite condition or entity cannot be conceived as having its scope limited by certain conditions or things being included and others excluded. In other words, definition can apply only to the material world; we cannot apply it to the infinite.

Concept, however, is a different matter. Concept is merely another statement of our realization—what is real to us. We can say that there is a Rosicrucian concept of God in distinction to a Rosicrucian definition of God. The concept of God as set forth in our phi-

losophy is also set forth in Rosicrucian terminology when we use the phrase, "God of our hearts."

The implication of this phrase is that God is a concept that exists within ourselves. It is a realization. If we have a concept of God as a prototype of an earthly ruler; then He will be conceived as a king ruling arbitrarily in a dictator-type of government.

If we consider Him as a law-enforcement officer, such as primitive people did, or as do those who subscribe to certain fundamental religious beliefs, we will think of Him as a director or a type of policeman who supervises the existence of the human race and of each individual entity.

These concepts are realizations on the part of individuals. They do not define the nature of or attempt to define the Infinite. They simply tell what we as individuals believe in. When we say that we believe in the God of our hearts; then we are being extremely tolerant. We are stressing the fact that each individual has his own capacity to conceive of God, and the concept which he develops is the realization that comes to him within his experience and process of living.

God, then, instead of being an entity subject to definition, is an infinite quality of which we can perceive and gain a concept as an experience. In this sense, God changes for the individual because our experience varies, and we grow in our realization of God. I say that we grow, our realization of God evolves because since God is infinite, anything that we learn of God, His nature, or His manifestations and laws, is an advancement because we are *finite* and God is *infinite*.

As we learn, we are moving toward infinity. We are evolving. Experience, then, is growth in concept. The God that I believe in today, the concept of God—that is, the God of my heart—is not the God I believed in yesterday. Not that God as an entity has changed, not that the Infinite has in any way been modified, but rather that the finite, that is, I, my own limited comprehension, my outlook, has grown.

We must constantly bear in mind that the primary purpose for which we are incarnated on earth is to develop a soul-personality, not a soul. We are incarnated as souls into a physical being or body. The soul already exists. We might say, it had prior existence,

to us as conscious beings; but for reasons which we cannot completely explain, that personality develops in experience and becomes—as a result of this development (or through the process of it)—more and more a part of the Infinite toward which it directs itself and from which it had its source.

As we develop that soul-personality, we are developing our realization of God. If we are directing our attention primarily to this, what we might call a voluntary process of evolution; then we are developing our realization of God. Our concept of God constantly changes as we approach closer and closer to the Infinite and to Cosmic Consciousness.—A

The Cross

Of all symbols with which man is familiar and which he has devised, probably the cross is the simplest symbol and carries for the average individual in the civilized world more meaning than any other. Generally speaking, the meaning of any symbol is just that which man has assigned to it; but in actual practice and through use, symbols eventually take on meaning which is deeper than would seem possible by the mere assignment of a principle or significance. This fact applies whether the symbol is a word or a design.

In prehistoric times, some primitive individual of whom we have no record put two pieces of twigs together in such a way that they crossed each other. He may not have thought much about it, but in his observation, he began to see other examples of straight lines crossing each other, and he also possibly became conscious of the fact of the existence of design.

Where two lines crossed each other, a change in manifestation took place; that is, instead of two separate sticks or twigs from a tree, the placing of one of them across the other made something entirely different from the original two twigs with which he started.

The symbol, the design resulting from the two independent pieces, became something different from what the two were when separated or unrelated in any fashion. So it is that the cross has been a symbol of some kind throughout man's struggle from a biological entity that had the potentiality of man to the highly civilized state which he has reached today.

Evidences of the use of the cross are found wherever human beings existed. It may have been in some form of writing or in some form of drawing. In many cases, the cross may not have been used specifically as an outstanding or important symbol. In other societies, it was adopted to mean something.

This meaning grew. The simplicity of the design itself began to reflect in man's mind a more profound meaning than a mere coincidence of two straight lines crossing.

The cross is even used today in some primitive societies, and among illiterate individuals as a means to identify themselves. It is legal in most states in the United States, for example, for an individual who cannot write simply to make a cross witnessed by other individuals, and this becomes as binding as a signature.

It is fascinating to imagine the many things throughout all time that two lines crossing each other may have meant. They have meant hope, futility, desperation, and they have had practical application, such as the use of the cross as a signature or its being incorporated in written words.

In Egypt, the *crux ansata*, a modification of the original cross, was developed, and here is one early illustration in history of the cross taking on significance that went beyond the mere physical utility of a design of two independent lines.

The history of the cross is treated in the *Rosicrucian Manual* and many other sources. It is not my purpose here to reiterate that history. It is sufficient to point out that when man became conscious of design, he was in a sense becoming conscious of his own potentialities.

Man in prehistoric times had to live by devoting his primary effort to survival. He was a physical entity, involved in a constant contest with all other physical manifestations. With the awareness of design, he began to realize that it might be a reflection of a higher order, and he began to contemplate other manifestations of order and design in the universe which he could observe.

Out of his becoming aware of design, he became self-conscious. He became introspective, and out of self-consciousness and introspection, coupled with a desire to gain a better understanding of the ideas that he contemplated and the designs that he witnessed, we might say, grew the whole founda-

tion and motivation for his philosophies, religions, and even technological advances.

As Rosicrucians, we still use the cross as an important symbol. We give it more meaning. We add to it a symbol of life to show that design in the physical world is only an impetus toward our deeper concentration. The rose unfolding upon the cross is an indication of man's consciousness evolving, not only in knowledge and experience but in the realization of the possibilities of his place in a greater and vaster environment which is the environment of the Cosmic.—A

Willing Our Bodies for Research

A soror now rises to ask our Forum a question: "What is the opinion of the Rosicrucian Order with regard to willing one's body for medical research instead of cremation and, in particular, willing one's eyes to an 'eye bank'?"

This question concerns the mystical and practical aspects of the disposal of the body at death. Various religions have specific requirements in their theologies with respect to this. These requirements are usually made to conform to the doctrines of their religion and are principally based upon tradition. Some of these traditions are founded upon obsolete conceptions born out of age-old superstitions and ignorance, and in an enlightened age should be abandoned. However, since they are cloaked with a hoary reverential air, it is almost thought a sacrilege not to obey them.

Many of the religions, both of the East and the West, abhor cremation. The destruction of the body after death is held by them to be a mortal sin. Some sects hold to the belief that at some future judgment day those who have atoned will rise from their graves to live under a theocratic form of government. From this point of view, the body, being cremated, can no longer become "the temple" in which to house the resurrected soul.

The inconsistency of this postulation is very obvious. Every normal adult, even the primitive person, realizes that an uncremated body with the common form of embalming ultimately disintegrates into dust. Consequently, if some divine power at a future time can invoke the forces of nature to collect the molecules of the disintegrated body so that it will rise whole, then could not such

a power bring back the body that was cremated? If you believe in one miracle, all other exceptions to natural laws must be equally accepted. If not, then all must be rejected.

There are also religions of the world which equally emphatically decry burial or the interment of the body. To them cremation is more consistent with their beliefs. The Rosicrucian Order, AMORC, is not a religious movement. It does, however, recommend to its members cremation as the proper form of disposing of a body after death. It does not insist on this but points out its consistency with the Rosicrucian teachings.

What are the reasons for the recommendation? Let us quote in part from the *Rosicrucian Manual*: "Mystically, this is a process of reducing the material elements of the body to the primary elements through fire, as though an alchemical process were being used with crucible and fire.

"It carries out the ancient law that the body shall return to the dust of the earth from whence it came. Cremation simply hastens the natural process in a most sanitary way. The custom of burying the dead in the ground to decay was always considered a barbarous and unclean practice by the ancient mystics.

"Cremation is not a modern method and will in time become universal among civilized people. The Rosicrucian burial service and ritual, in its explanation, suggests a preference for cremation of the body and the scattering of most of the ashes upon running water in brooks or rivers or in the open soil within three to seven days after transition."

However, the Rosicrucian philosophy and teachings place no reverential mantle upon the body. At transition, it has served its purpose. That particular earthly envelope must be discarded. The sooner, as stated above, its elements can be released to form some other substance, the more direct is the conformity to nature.

If, however, the body, the material substance, can serve a humanitarian service before its ultimate disposal, the Rosicrucian philosophy would approve such as a cosmic service. If one wishes to will his eyes to an "eye bank," where they can be used in helping some other human gain his sight, there is no more noble gesture.

It is necessary for medical schools, in the

study of anatomy and the physiology of the human body, to dissect a cadaver. From such study much has been learned about the mechanism of the human body, helping to prevent disease and preserve life. Only the most illiberal religions, the current doctrines of which are rooted in the superstitions of the past, would declare such an act to be sinful or ungodly. We know several fine Rosicrucian mystics who have so willed their bodies to medical research societies.

One does not hesitate to give a worn and discarded garment to some charitable organization for the use of those less fortunate. The human body is such a garment that can well be used by a research society for the benefit of humanity. We admit that, psychologically, there is a sentiment, an affection, for the body.

We think that, since the body has served a number of years in the most intimate way, we should cherish that relationship. Such persons think of the destruction of the body as a kind of violation of an old friend. This is sentimentality without reason behind it. The body is no longer sentient. That which should be cherished is what is conceived as the immaterial elements which have departed from it.

Many persons have this same extreme sentiment about other inanimate possessions. They feel remorse in disposing of even an old car or a piece of furniture. They project their feelings into the object, as if it could realize the severance of a relationship. Many persons who refuse to will their bodies are likewise psychologically affected by this extreme sentiment.

We do not mean to imply by these statements that we are suggesting that Rosicrucians should so will their bodies. Rather, we offer this as an explanation that those who do so are motivated by the highest ideals. They incur no stigma and certainly are guilty of no cosmic violation.—X

Is Sunday School Necessary?

A frater addressing our Forum says: "Should Rosicrucian parents who have risen above the orthodoxy of many religious sects conform to public opinion and send their children to Sunday school? We believe that we can instruct them better at home and without indoctrinating them with fear of hell

and similar religious myths. Some persons think that this attitude on our part reveals infidelity."

Let us look at the purpose of a Sunday school. Shall it be considered a preparatory training for membership in a particular sect? Is it, instead, primary instruction in morals and the inculcation of a reverence for the Divine and Omnipotent? Most Sunday schools are, or profess to be, a combination of both these functions.

The religious spirit cannot be taught; it is cultivated and developed. The religious spirit, the impulse toward righteousness and moral sense, is inherent in the individual. We do not mean to imply that the interpretation of conscience or the moral code is subjective. Rather, it is *objective*.

The *do's* and *don'ts* that objectify conscience, that become its code, that represent the impulse toward rectitude, are the things which are taught. What is taught depends upon the traditions, the beliefs, the experience of the teacher.

A Sunday school supported and operated by a religious sect is obviously going to define the good and the manner of attaining it in terms of its beliefs and dogmas. These beliefs may be liberal, broad, mystical, and philosophical. Conversely, they may be a maze of traditional concepts that actually conflict with the facts of reality as disclosed by science. They may also often inhibit the free thinking of the child by inculcating fears of the afterlife.

Some sects so design their religious instruction for children as to close their minds at an early age to the professions of all other faiths; they seem to place them under a moral obligation by certain subtle intimidation so as to cause them to be bound in membership to them.

This constitutes an undue influence over the child mind. Its purpose is not the spiritual enlightenment of the child but actually the impressing of the child into a specific faith and the adoption of its creed before the child has the maturity to make an intelligent and rational decision.

Many parents are quite aware of the doctrines taught at these places of religious instruction and are not in accord with some of them. They believe that a method of approach is necessary to teach a love of the

Divine and a code of moral living. They cannot, however, approve of certain methods used.

Having in their own consciousness risen above certain notions which a broader mental vision or experience now designates as being untrue, they are not inclined to submit their children to such influences. It is not true that any Sunday school as an institution is necessary for the spiritual growth of the child. It is not the religious institution that is the important factor but rather what is being *taught* the child.

To say that the child will learn in Sunday school about God, the soul, morality, and the afterlife is not sufficient justification to send him to any church school that expounds these subjects. The question to be considered first is: *How* are these subjects to be presented?

For example, do you want your child to think of God as an anthropomorphic being, a humanlike, patronizing father, who at times loves, at others is angry or jealous; who punishes and rewards? Or do you wish your child to conceive the Divine as a universal consciousness that manifests itself in Cosmic laws which must be learned and abided by for the individual's attainment of inner peace and spiritual illumination?

It is understandable that parents do not want their children to acquire religious instruction or perspectives which they consider to be beneath their own understanding. It is a reasonable attitude for parents either to select a Sunday school whose teachings are compatible with their own beliefs, or themselves to assume the responsibility of the religious instruction of their children.

Certainly, this is not restricting the child. If the child is not forced to assume a binding religious obligation to the sect of the Sunday school; then, when he reaches maturity, he is free either to continue with that particular religion or to seek one in which greater consonance or accord will be found.

It is a mistaken conception to believe that merely attending a Sunday school places the child in a circle of sanctity that cannot be acquired elsewhere. The Sunday school is purely an objective thing. In its physical arrangement it has no especial spiritual atmosphere.

Those who instruct, the words which they impart, and the attitude of those who attend

are the elements that create the environment. Likewise, the loving attitude of parents in a home that conforms to what those who reside in it believe to be the dictates of their moral selves, constitutes an ideal surrounding in which to impart religious instruction to children.

A child has faith in his parents and a devotion to them. He accepts their instruction as truisms. The loving parents who believe they have a noble and inspiring religious instruction to impart to their children are aiding them in this regard as fully as can a Sunday school.

However, where parents do not feel capable of developing the religious impulses of the child and of establishing concepts which will have the proper moral impulsations, they should direct the child to a source which can.

This directing to another source outside of the home should not be a mere evasion of responsibility and duty. It should be considered seriously. The doctrines and teachings of the sect should be acceptable to the parents. They should not be hypocritical, obliging the child to learn and accept that which they themselves inwardly reject.

Many parents know the struggle which they have had, emotionally and otherwise, to rise above the limiting orthodox and obsolete conceptions taught them when *they* were children. Why, then, they reason, should they expose their children to the same conditions?

Remember, the home can be made as sacred as any place if it is consecrated by the proper thoughts and actions.—X

Is Autocracy Wrong?

A frater of Australia, arising to address our Forum, says: "Nowadays, we in the Western world live in a society which extols the *democratic* way of life and stresses the potential equality of all. Autocracy and other despotic or near-despotic societies are decried by the most advanced thinkers, it would appear. Yet, from the Rosicrucian teachings, it is evident that the universal, spiritual system is a *hierarchical* one, with clear gradations. How can these two, that is, the modern trend and the permanent basic system be reconciled?"

First, we would like to point out that autocracy is in no way necessarily despotic. An autocrat may become despotic, but being an autocrat he can likewise be altruistic, magnanimous, and just. In general, an autocrat may be defined as one in whom the powers to act are exclusively centered. An absolute autocrat is one who does not have to account to others for the exercise of his powers.

One having such powers, an absolute autocrat, if he also has a weak character, can easily be tempted to be a despot. He may corrupt the use of the powers he possesses by abuse. It is the equivalent of saying that one who has a weapon will necessarily use it in a criminal way—which we know is not a factual statement.

History recounts a number of absolute monarchs who were humanitarian, who endeavored to use their power for the betterment of their people. There are particular advantages and disadvantages in autocracy. The power of accomplishment is often greater and more efficient in an autocracy. It permits more direct action. There is not the necessity to consult many diverse minds with their often obstructive opinions.

From the point of administration, it has often been conceded that a benevolent monarchy is far more efficient than a democracy. In countries with dictatorships, the action of accomplishing certain ends is more direct. They will brook no interference with their objectives. However, in a dictatorship, for which we hold no brief, such ends—as experience has often sadly proven—may be attained at a great sacrifice of the welfare and freedom of the people.

The obvious danger in autocratic power is the possible perversion of the one who exercises it. Human beings frequently are weak in self-discipline. They can easily become intoxicated with their own power and then use it ruthlessly. Nevertheless, in every emergency, where time is of the essence, autocracy as a system is pressed into service because it is more efficient.

Certainly, while in a state of war, a government—even of the democracies—is far more autocratic than it is democratic. Further, the armed forces of all the democracies are an autocratic hierarchy. Were they to be otherwise their aims and activities would be futile.

To a great extent most businesses are autocratically operated. The chief executive is given a wide range of power to act, and over this he alone is responsible. If the business were wholly democratic and if the executive had to poll each of his subordinates before acting—whether they were qualified or not—many financial opportunities would be lost to the enterprise. Such a business would soon fail because of its encumbrances.

The Rosicrucian Order, AMORC, is also an autocratic body. The Rosicrucian Order has always been so. The Imperator is the executive officer and holds office *ad vitam*. His edicts are final, being the last authority of the Order. However, his autocratic authority is channeled through the powers of the Constitution of the Supreme Grand Lodge. In other words, his authority has bounds.

Constitutionally, he cannot act contrary to the traditional principles of the Order nor violate the laws of the respective country in which the Order exists and functions. Consequently, the autocratic power of the Imperator is, and must be, benevolent in its function. Further, of course, the Imperator is legally elected to his office by the Board of Directors of the Supreme Grand Lodge. There is no automatic succession of persons to this office.

As for the universal spiritual system, it would obviously be autocratic. The Cosmic, as a system of universal laws and powers, would not be obliged to obtain sanction and approval for its functions from a subordinate, from any of its own creations. Nevertheless, in such an autocratic system as we find in nature there is also an inherent equality.

To nature there are no specific values or gradations in the sense of one phenomenon being superior or inferior to another. All that is and that functions partakes of Cosmic and natural law and therefore is equal in a sense. It is the human mind that evaluates aspects of nature in relation to itself and classifies them accordingly as *good, bad, excellent, beneficial*, etc.

The traditional, mystical principle of the Celestial Hierarchy was first publicized by the writings of the mystic, Dionysius. He spoke of a gradation of the exercise or manifestation of the Cosmic powers. Those intelligences at the top of the hierarchal spiral were held to be infinite in the Cosmic powers which they manifested.

As they descended, the extent of their powers diminished, each intelligence being autocratic within the sphere of its particular jurisdiction. To a great extent, this Celestial Hierarchy is symbolic. It is esoteric and cannot be understood fully in the literal sense.

With increasing socialism, born out of the events and circumstances of our times, we will find that our democracy will become more autocratic, as paradoxical as that may sound. Government will have to relegate to itself more and more power in order to achieve its ends. These relegations of necessity will restrict more of the powers of the individual.

In a world of immediate crises, the power for action must be right at hand; it cannot be collected through an idealistic but often slow democratic process. It is not a question of whether we are intellectually or idealistically in accord with such means. It is a matter of expediency versus principle.—X

The Thing-in-Itself

A frater now addresses our Forum. He says, "Immanuel Kant said that we cannot know the *noumenon*, the thing-in-itself. Is it justifiable to assume that he meant the psychic nature of things, or did he mean the true material nature of actuality?"

The basis of this subject is whether man can ever know the true nature of reality. What we perceive are but certain qualities, the result of our sense impressions of reality. All perceptions of externality are through the medium of our receptor senses.

An object of the senses is perceived, that is, experienced by us, for analogy, as having dimension, color, and texture. But these qualities or categories only arise in the mind. They do not exist independently of the mind. The thing-in-itself excites the senses to produce these sense qualities and the object we derive from them. What, however, is this thing-in-itself, this *something*, like?

To us, as individuals, there can be no existence for that which is unknown. We do not mean to imply that the unknown does not exist and that the mind is the only true existence, as the solipsist claims. We presume that there lies beyond the senses a reality which is as yet not empirical, that is,

capable of our discernment. We are also of the opinion that there is little or no direct correspondence between an object of our senses as we realize it and as it may be as a state of pure reality.

The German philosopher Kant's doctrine of the *noumena* is, in substance, this: All our categories of knowledge are gained from perceptual experience, that is, from our receptor senses. Nevertheless, the mind persists in constructing out of experience an order of knowledge that transcends the objects of sense, and which to the mind possesses an intelligible content.

The mind regards these things as intelligible, but also realizes that they were not acquired directly through the medium of the senses. Since, then, they were not presented to the empirical or sense experience, Kant calls them *noumena*. This is the Greek word for intelligible objects as opposed to phenomena, that is, as opposed to those things which are had by sense perception.

Noumena, being concepts of the mind, cannot exist independently of the mind. However, they cannot have any true intelligible content because they have no sense experience. Kant declares that these noumena nevertheless are not fictitious.

The mind recognizes that an object stripped of its sense qualities still exists as an external experience. It thinks of the experience as existing *independently* of the sense perceptions. Since we can think of such a "something," we can think of the noumenon as existing as a thing-in-itself, but we can never perceive it in its pure state. Noumena cannot be thought of in particular because they do not have sense particulars or qualities.

More simply and free from philosophical terminology, the noumenon is what something *may be* and phenomenon is what our senses seem to perceive it *to be*. We can conceive that something may be but we can only realize it in particular when it is a sense experience.

The frater wants to know whether we presume that Kant by his noumenon meant the psychic nature of an object or its true material state. The word, material, in the broadest sense is anything that has a substance, a quality, that can be perceived empirically, that is, by means of our senses.

Consequently, light or any energy from this point of view is really a form of matter. We

could say that the noumenon would be the psychic nature of things as compared to the physical qualities which they have to our senses. If something only gains its physical categories as a result of perception, then, by contrast, its true nature is immaterial and that we could call *psychic*.—X

Have Objects Magical Properties?

A frater, addressing our Forum, says: "Is there any truth in the old claim that certain objects have magical properties? What is the belief in magic, and is psychometry in any way related to this subject?"

The belief and practice of magic have been so studied and analyzed as to have been subdivided into several categories by such eminent authorities as, for example, Dr. Edward B. Tylor and Dr. James G. Frazer. The former's classic work on the subject is *Primitive Culture* and the latter's, *The Golden Bough*.

Magic and religion have much in common. In the opinions of many students of primitive culture and religion, religion emerged out of the earlier concepts and practices of magic. Both magic and religion require a belief in a supernatural power. This power is thought to transcend the normal functions of nature.

Nevertheless, it functions according to certain imagined laws of its own. Man, in learning these laws of magic, believes he can invoke or use its power, the supernatural forces, to do his bidding. The supernatural power is not conceived as having any inherent moral quality, that is, it is neither good nor bad. Further, it is generally not held to have a purpose either to affect man adversely or beneficently.

There is this important psychological distinction between magic and religion. In the latter, man appeals to the supernatural, as a god or gods, to intercede in some manner in his behalf. He pleads with his gods, through a priesthood or directly, to further his welfare. He does not imagine that it lies entirely in his province to use the supernatural power as he wills, as in magical arts and practices.

The first division of magic is known as *sympathetic*. This is also known as *contagious* magic. Psychologically, this is related to association and contiguity, that is, it rises out of that which is associated with some-

thing else or is in close contact with it. Objects which have been closely related formerly are thought to retain their connection, even though they subsequently become physically separated. Consequently, what affects one of the two objects once related will affect the other, no matter how distant. There is thought to be a *sympathetic* relationship between them which has been established by their association. This is a timeless intangible power that continues as a force permeating all space.

How does such an idea arise in the minds of men? We can only conjecture about the root of such concepts. Primitive men know that they have a memory. They do not perhaps name it, but they at least realize the faculty of recollection. They can recall at will their contact or association with things long after they have left them. This faculty of recollection seems an entity, a thing in itself, rather than a process of the mind.

It would seem that memory is a tangible bond that reaches out from the individual to all the things that he recalls. It is a definite intimate experience. As many primitive peoples make little distinction between that which is animate and that which is inanimate, two inanimate objects in close contact would be thought to have this memory, this bond of relationship, which would continue after their separation.

African tribesmen will collect the hair, nail parings, and blood of a person, by means of which they believe they can *sympathetically* influence the individual. To burn his hair or to boil it is to inflict a similar condition through the sympathetic bond upon the original owner. Among certain tribes of the American Indian, the soul is thought to be at the root of the scalp lock, and this soul was thought to be made the slave of the one who took the scalp lock. A footprint in the earth is conceived to have a sympathetic nexus with the actual foot that made it.

Parts of a slain enemy's anatomy will be eaten because it is believed that whatever virtues of courage, skill, or strength the individual had must sympathetically be retained there. Whatever one has possessed as a weapon or implement contagiously contains something of the vital force of that person. To steal that person's treasured possession is to have the means of influencing his life as one wishes.

Another category of magic is that technically known as *homeopathic*, more commonly called the principle of *similarity*. As the records of his beliefs indicate, man early in his ascent observed certain regularities in the phenomena of nature. He noted the rising and setting of the sun, the return of the seasons, the tides, the courses of the planets, and so on. Other phenomena were irregular. Both of these kinds of events had their effect upon man, beneficially or adversely. If he could control these forces, he could make life more as he desired it.

In this desire primitive man anticipated the purpose of modern science, though the methods adopted were entirely different. Man imagined that, through effects, he could influence their causes. Consequently, he mimicked rainfall as, for example, by pouring water on the ground, hoping to induce by this similarity an actual rainfall. He mimicked all effects desired, imagining that the mere likeness in appearance meant that there was a bond between the phenomena or things that could be utilized by him.

In accordance with this principle of similarity, man made models or images, similarities which represented the influence he wished to acquire. He clapped stones together to simulate thunder and to suggest to nature to bring about a storm and rainfall. The Papuans place in their gardens round stones called yam stones to invoke by similarity a bountiful crop of yams. Shamans, medicine men, and individuals themselves of primitive culture will make images in beeswax. These images of persons or things will be treated in various ways so as to influence the original of which they are representations.

Again, it is *similarity* of appearance that constitutes the belief in the nexus between the representation and the object that will transmit the influence. An image in beeswax of an enemy may be pierced with sharp instruments in the region of a vital organ. It is thought that the victim will experience a disease, a pain, or loss of a similar organ. An image is placed in a stream to be slowly washed away. It is imagined that the one it represents will be stricken with a disease, to slowly die as the image disintegrates.

Another division of the belief in magic is *talismans and amulets*. This is the belief that an object has or can possess an invisible pow-

er that can be utilized by man for certain purposes. A talisman is an object that is thought to have an inherent power that can transmit its qualities to other objects or living things. Consequently, a talisman has a conceived power than can be directed in the magical art to accomplish various purposes. It can give strength and courage or it can bring adversity to others. It can assure health and success.

By contrast, amulets are generally *protective* in their action. They do not transmit directly to the one in whose possession they are but they are thought to exercise a protective influence against any harm. Consequently, certain amulets are worn or carried on the person to ward off particularly disagreeable effects. These amulets are thought to be continuously effective without the necessity of prayer or invocation.

This practice of using an amulet or phylactery is not confined to primitive people or a past era. It is quite common today. Many of those who practice it perhaps deny that they resort to it, but their methods are identical. Special rings and religious symbols are worn to exercise their protective influence for the possessor. On the dashboards of many modern automobiles may be seen small plastic or ivory figures of religious personalities which the owners expect as amulets to protect the driver against the dangers and hazards of the road. The possessors may not believe that the objects themselves have an inherent power; yet they do think of them as establishing a bond with the religious characters represented.

Millions of other persons of the Christian faith wear amulets, images, and symbols on chains around their necks. Some of these have been blessed and are, therefore, imagined as amulets to transmit an inherent power to the wearer. The psychological principle in connection with such a practice, regardless of the sect or other connotations associated with it, is belief in amulets and talismans. The only psychological advantage of such a practice is that it gives the wearer a confidence that he might not otherwise be able to engender within himself.

Many stones are worn because their color is imagined to be a preventative against a certain disease. The amethyst down through history has generally been worn as a pre-

ventative against intoxication. It was so used in ancient Egypt. In Egypt, the amethyst was the sign of the goat. The goat was an enemy to vines, so then "the amethyst was the foe to wine." Amber has been worn as an amulet against weak eyes. It is thought this idea arose from the electric properties induced in amber when it is rubbed. In the Near and Middle East, blue and turquoise are commonly used as a color in decoration of homes "to counter the evil eye."

The parts of animals are worn on necklaces and elsewhere on the person because it is believed that they will transmit certain virtues or qualities of the animal to the wearer. The teeth of bears are so worn. The spinal column of a snake is worn to give the wearer flexibility and agility. The claws of a lion or tiger are hung upon the person to impart strength and ferocity.

In Australia, the aborigines "sing" a victim to death by magic. A bone of a dead person or animal is obtained. Then in private one will sing—that is, utter incantations to the bone, which are imagined to invoke within it malevolent forces. Then the bone is secretly placed among the victim's possessions or where he will sleep. Care is taken that he will see it.

He knows then that his death is being magically prepared. Prior to the bone's being placed where the victim may observe it, he is in other ways indirectly informed as to the malady that is to befall him and from which he cannot escape except by certain counter measures. These counter measures require those in close association with him, such as relatives or friends, to sing an opposing invocation. These other persons, often being conspirators, refuse to sing the counter measures and the victim dies as he had been told he would.

Of course, the factor of suggestion is the important psychological principle involved here. The victim knows what is being done, and he believes implicitly in the power of the magic rite, which, of course, arouses great fear. Through a psychosomatic relationship, he induces within himself the ultimate symptoms. This is an excellent example of the power of mind over matter.

Fetishes are also an integral part of the beliefs and practice of magic. Fetishism is rather involved. It participates in part in

other magical concepts. The word is primarily of Portuguese origin—*feitico*—and literally means *to do*. Fetishism is the worship of an inanimate object. These objects are thought to have an intrinsic power that man can direct by certain artifices. A fetish, however, is not an image or a symbol of an extraneous power or spirit. Fetishes are worshipped for themselves as having an inherent power. However, the word *fetish* is often used today in a manner that is not relevant to its origin and technical meaning.

An object becomes a fetish by the attraction which it exerts. In other words, whatever may compel attention sufficiently may, to the primitive mind, become a fetish. Thus, a bright colored pebble or an oddly shaped piece of driftwood, since it holds the attention of the individual, is believed to possess a spirit which has reached out and exerted an influence upon the observer. Simply put, the cause of the attraction is made to be a vital factor, a *living force*. This inherent factor is then appealed to in various ways to serve the desires of the one possessing the object. The person who carries lucky coins or good luck pocket pieces is resorting to a form of fetishism.

Names have long been thought to harbor magical qualities. With many primitive people, names are thought to be related intrinsically with the whole person and not merely as a means of identification. The name is imbued with the essence of the personality and the living force of the person himself. It has, therefore, a *contagious* magical relationship by association. Whatever is done to a name or the manner in which it is used will influence the person whose name it is. Primitive people, consequently, will often guard well their name so that misuse cannot adversely affect it. Among some tribes a man will not reveal his name to a stranger since it bears this magical nexus with his personality.

Psychometry is the belief and practice that material objects retain something of the vibratory nature of the person that possessed them. It professes that a psychically sensitive person can by holding an inanimate object tell something of the character and personality of its owner. Upon first blush, this may seem to be nothing more than a modern continuation of sympathetic or contagious magic as we have here considered

that subject. Actually, however, there is a factual basis for it, which is difficult to demonstrate objectively.

The vibrations of the human aura do seem under certain conditions to impregnate the molecular and atomic fields of certain substances. By picking up the object and holding it in his hand, the psychically sensitive person can often describe the owner with amazing accuracy, even though he never saw him objectively. It is similar to certain places or rooms in hotels or homes when first visited creating either a despondent or peaceful sensation regardless of what appearance such rooms may have.

Just how the auric vibrations of a person impregnate the molecular substance to induce these sensations is as yet more a matter of speculation than an analytical presentation. This aspect is one of pure science, and parapsychologists as well as the Rosicrucians have been and are still experimenting with it.—X

Does Intelligence Survive Death?

A frater in Nigeria inquires of our Forum: "Are the mind and intelligence of those who have passed through transition added to or become a part of the over-all supreme cosmic Intelligence?"

The frater is asking a question which, though framed in various ways, has perplexed man ever since he began to ponder the mysteries of his existence. The immortality of man has been a cherished hope and belief. It has, in all probability, been inspired by the biological impulse to live, the desire to survive.

In the rational being, there has been a gradual analysis of this instinct of survival. He has given it meaning. It has meant more to him than the continued existence of the body. It has meant the survival of self, the consciousness, the ego, the realizing part of his being. The evanescent state of the body was apparent. It ultimately disintegrated into impalpable parts. This left, so it seemed, only such immortal elements of human nature as the ego, the self-awareness, which were eventually associated with what men came to call soul.

The soul and mind, or intelligence, were conceived as interrelated. With death, not

only the vital qualities but intelligence likewise departed. These then were conceived to be immortal, to live on in another existence. What man has really wanted to associate with the concept of immortality is the survival of his personality, the continued realization of himself after death.

He wants survival to be more or less an extension of the personal existence which he has had on earth. He wants to be conscious of certain sensations, to possess a memory of earthly events, to indulge his ideals, to experience the ecstasy that he has imagined, or that his religion has taught, prevails after death.

These emotional and mental qualities are a mere transference from the mortal man to the immortal man. Man believes that there can be no survival unless these categories of his being continue to exist. That which, to a great extent, is a product of the finite man, he wants to continue in an infinite or cosmic realm.

Those who think it ludicrous for man after death to have a physical body, or at least a physical appearance, nevertheless often think of the immortal life in terms of the mental and emotional nature of the human being. Actually, one concept is really as primitive as the other.

But, it may be asked: "If, then, man is immortal, what of him does survive?" We must rationally assume that death strips man of his human-like qualities. Not only will his body disappear, but all those emotional and mental functions which arise directly out of the mechanism of the body. If the musical notes of a violin are the consequence of its physical structure; then we cannot expect the musical notes of that particular violin to continue after it has been destroyed.

We can only assume that the soul-personality creates an harmonic of itself in the cosmic spectrum of energy and consciousness that remains after the cause, the human body, no longer exists. For analogy, it would be like the footprint of a dinosaur molded in clay remaining millions of years after the reptile had become extinct.

We can think further of the cosmic forces as being a receptive kind of medium with which the impression of the soul-personality becomes impregnated or at least is retained for an indefinite time. Again, it would be

like a bubble floating on a stream of water, the stream being the universal consciousness. The bubble is the impression that the surviving individual consciousness makes upon the stream. Like the bubble, the soul-personality is of the same substance as the universal consciousness; yet it retains a kind of individuality or separateness.

This kind of consciousness that survives, however, would be different from the objective and subjective phases of consciousness which we experience as mortals. Psychology, physiology, and related sciences prove that such kinds of consciousness are quite dependent upon the mechanism of the body. The kind of consciousness that would survive would need to be of a much higher level and purely *psychic*, subliminal, in relation to what we normally experience.

Consequently, this surviving consciousness would not possess the faculties, the categories, with which we are familiar or which are an attribute of our mortal being. Simply put, we do not know ourselves after death in the same manner in which we perceive our existence and reality here on earth. There could be a survival of the consciousness and intelligence associated with it, but the realization would be quite different from what we know. It is presumptuous to think that the usual qualities of our senses, visual, auditory, olfactory, and so on, would be retained after death.

Certainly, it would be very presumptuous to try to describe what would be the experiences of that consciousness in the next existence. To do so, would be to resort again to the ideation, the notions, and qualities of the receptor senses of our physical body. We would be giving space and time, even color and form, to that which has no spatial, temporal, or form qualities.

The pure realization of the higher surviving consciousness after death is difficult for mortal man to conceive, much less describe. Since it is of this nature, it escapes most men, and they resort to terms and descriptions which they can grasp and which seem more intimate to them. It is for this reason that man wants to think of immortality as being only a more enjoyable state of earth-like existence.

This primitive idea is often reflected in man's attempt to preserve the body indefi-

nately and to leave food and articles with it for its use in the next world. Man even imagines that the consciousness that survives may suffer pain in a hell from flames or that it will find ecstatic pleasure in listening to celestial music.

If the afterlife is an infinite and exalted existence, let us keep it that way. Let us not try to reduce it to the level of a mortal state of sensuous pleasure and luxury or a mere gathering of old friends in a congenial atmosphere.—X

Soul-Searching

A frater arises to address our Forum. He says, "Is there a soul-searching? Do we search our souls or is it the soul searching for expression?"

The term usually refers to our resorting to our own moral self, or conscience, for an intimate, sincere opinion upon a matter. What we often say objectively and, by contrast, what we actually believe, are two different matters. To be honest, we would speak only words that express our real convictions. But sometimes, for various reasons, we cannot or will not speak what we believe to be the truth.

Soul-searching more often is a personal inquiry with regard to what we really believe about some situation. It is a weighing of the points of reason against intuition. Bertrand Russell, the English philosopher, says that intuition and reason are not really in conflict with each other. It is intuition that frequently establishes the course that the reason should pursue.

He further states that reason is not the inspirer but the cold, calculating analyzer of what intuition may suggest. We, therefore, often go back to intuition, to the inner self, to see if what we pursue from an intellectual point of view is actually in accord with our personal and true ideals. This, then, is called *soul-searching*.

For example, a question may be asked, such as: "Do you believe in capital punishment?" One may, upon first blush, give an answer based solely upon reason, which is, in turn, logical and takes into consideration the sociological problems of the day. But upon soul-searching, upon a reflection of his own deeper emotions, he may find that he

cannot justify taking a life to pay for a life. He may find that murder by the state is no way to punish an individual for having committed a murder.

Soul-searching, so-called, is the old metaphysical and theological assumption that the soul conveys with it from its cosmic source a kind of encyclopedic wisdom on all matters. Thus, in resorting to intuition and meditation, it is presumed that the ideation that follows was originally intact in the soul and waiting for release. This, of course, is the old Socratic theory presented by Plato as the inherent wisdom of the soul.

The wisdom of the soul is not a prearranged, implanted wisdom. It is not a specific, accumulated, *a priori* knowledge resident in the soul at birth. Rather, we look upon the soul intelligence as not just a particular kind of knowledge but a *superior judgment* of what may be submitted to it. The soul does not possess a language of its own or a symbolism unique to itself. If it did, such would not be intelligible to us.

The cosmic Intelligence that flows through us and constitutes what man calls soul has the faculty, however, of evaluating whatever is submitted to it. It may arrange ideas into a new order so that they flash into the consciousness as a hunch or a seemingly complete new idea. Nevertheless, the content of the idea—the elements of which it is composed—depends upon education, language, and experience, or it would not be comprehensible to us.

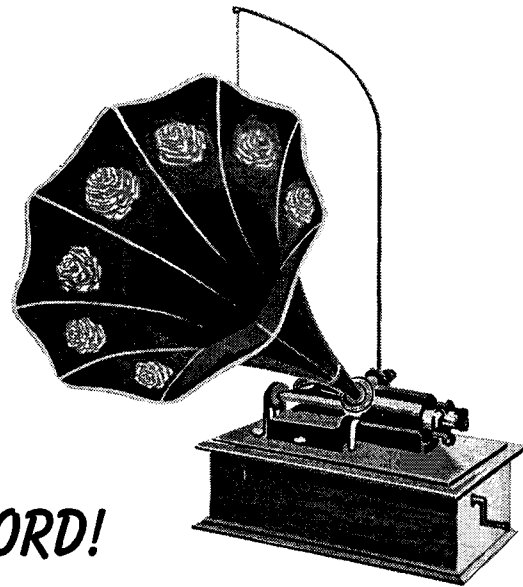
Our instinct has certain *unlearned knowledge*. It is not learned in the sense that we intentionally study or seek to acquire the specific information but, through the ages of our development as an organism, we have had certain experiences which caused a trauma, an emotional or psychic shock, or intense gratification, which has been transmitted by the genes to the offspring.

In soul-searching about certain situations which parallel experiences of the past, these emotional states are instinctively recalled. The details of the incident that caused them are not known. However, they cause a certain sympathy or accord with the current thought or produce a feeling of antipathy toward it. We then react accordingly, and we may say that our conscience or our inner self has advised for or against it.—X

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